

**SUMMARY
OF
PROCEEDINGS**

**Fifty-eighth Annual Conference
of the
AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION**

Jonathan West
Editor

Kansas City Area Theological
Library Association

Kansas City, Missouri
June 16–19, 2004

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PREFACE

This June, 317 participants, exhibitors, guests, and staff converged on Kansas City, Missouri, for the 2004 Annual Conference of the American Theological Library Association (ATLA). There are, alas, many things from the conference that this *Summary of Proceedings* cannot capture: the reunion of friends, the networking of colleagues, the reaffirmation of the importance of theological librarianship in this age of information. The *Proceedings* can, however, 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 groups.

I am very grateful to all those presenters who submitted their material. I would also like to thank the ATLA staff who worked very hard on this publication: Stacey Schilling for turning it into something beautiful, Karen Whittlesey for her help with innumerable aspects of the work, especially editing, Tim Smith and Carol Jones for their hard work on the appendices, and Dennis Norlin for additional proofing. Our goal was to create a publication of high quality, readability, and cohesion without compromising the contributors' individuality.

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. Its pages include a topic for everyone: cataloging, culture, accreditation, technology, church history, education, and more. And if this volume leaves you hungry for more, then come join us next year in Austin!

Jonathan West
Editor

PROGRAM

**American Theological Library Association
58th Annual Conference
June 16–19, 2004
Kansas City, Missouri**

TUESDAY, JUNE 15

3–5 PM Education Committee Meeting

7–9 PM **Preconference Technical Services Session**
*Joanna Hause (Southeastern College) & Jeff Brigham (Andover
Newton Theological School)*

WEDNESDAY, JUNE 16

8 AM–12 PM Board of Directors Meeting

8:30 AM–12 PM **Preconference Workshops**
“The Care and Feedings of Archival Collections”
Martha Lund Smalley (Yale University Divinity School)

“Creating, Using, and Resolving Open URLs”
Andrew Keck (Duke Divinity School Library)

“Integrating Resources Cataloging”
*Eileen Cranford & Amy Limpitlaw (Vanderbilt University
Divinity Library)*

1:30–5 PM **Preconference Workshops**
“Acquiring New ATS Accreditation Visitor Skills”
*Louis Charles Willard (The Association of Theological Schools
in the United States and Canada)*

“ATLA Religion Database”
Tami Luedtke (ATLA)

“Introduction to the OCLC Connexion Client”
*Tracy Rochow Byerly (Missouri Library Network Corporation)
& Rosario Garza (Bibliographical Center for Research)*

5:30–7 PM Choir Rehearsal

6–7 PM President’s New Member Welcome
7–9 PM Opening Reception

THURSDAY, JUNE 17

7:30–9 AM Professional Development Committee Meeting

8:30–9 AM Worship—Community of Christ tradition

9:15–10:15 AM

Plenary Address

“The Place of *Creeds and Confessions of Faith* in the Theological Library”

Valerie Hotchkiss (Southern Methodist University) & Jaroslav Pelikan (Yale University Divinity School)

10:15–11:15 AM

Opening of Exhibits with Reception

11:15 AM–12:15 PM

Roundtables

“Dealing with Conference and Other Denominational Jurisdictional Minutes”

Denise Marie Hanusek (Emory University)

“Institutional Archives”

Carisse Mickey Berryhill (Harding University Graduate School of Religion)

“Paraprofessional and Copy Catalogers in the Cataloging Department: Trends, Issues, Training”

Joanna Hause (Southeastern College)

“Publisher-Librarian Relationship”

Henry L. Carrigan, Jr. (The Morehouse Group)

“Safe Harbors and Dangerous Shoals: Navigating Copyright Issues in Library Reserves”

Mikhail M. McIntosh-Doty (Episcopal Theological Seminary of the Southwest (ETSS) & Lutheran Seminary Program in the Southwest (LSPS)), Sandra Elaine Riggs (Campbellsville University), Kevin L. Smith (Methodist Theological School in Ohio)

“Spreading the Library’s Story: Media and Message”

Mützi J. Budde (Virginia Theological Seminary)

“What Are Friends For? The Creation, Development, and Sustainance of Friends of the Library”

Linda Corman (University of Toronto, Trinity College)

12:15–1 PM

Showcase of Projects and Products

Christian Networks: “The Christian Networks Journal—from Arafat to Clinton”

IDC Publisher: “The Waldenses, A Religious Minority (From IDC’s series on Religious Minorities)”

Preservation/ Iron Mountain: “Have a Look at the Preservation Program at ATLA”

Theological Book Network: “ATLA Book Redistribution Project Kickoff”

Theology Open Portal

Thomson Gale

12:15–1:45 PM

Lunch (on your own)

12:15–1:45 PM

Lunch Meetings

Canadian Librarians

International Attendees

Publications Committee

Student Members

SWATLA

1:45–3:15 PM

Interest Groups

Collection Evaluation and Development

“Eastern Orthodoxy”

Alexis Liberovsky (Orthodox Church in America)

College and University

“Native Religious Activism in the Red Power Era”

James Treat (University of Oklahoma)

Judaica

“The Priority of Torah to Theology in Jewish Traditions”

S. Daniel Breslauer (University of Kansas)

OCLC Theological Users Group

“An OCLC Update”

Tracy Rochow Byerly (Missouri Library Network Corporation)

✶ *Rosario Garza (Bibliographical Center for Research)*

Public Services

1. “Information Literacy in Theological Education”
Douglas L. Gragg (Emory University)

2. “Managing the Web”
Amy Limpitlaw (Vanderbilt University Divinity Library)

3. “Report from the Virtual Reference Task Force”
Martha Lund Smalley (Yale University Divinity School Library)

3:15–3:45 PM

Break with Exhibitors

3:45–4:30 PM

Showcase of Projects and Products

ARDA and World Christian Encyclopedia

EBSCO: “See the New Catholic Periodical and Literature Index (CPLI) Online via EBSCOhost®!”
Fortress Press

International Collaboration
YBP/Baker & Taylor

3:45–4:30 PM

International Collaboration Committee Meeting

3:45–5 PM

Denominational Meetings

Anabaptist/Mennonite (met Saturday during lunch)

Anglican

Baptist

Campbell-Stone

Lutheran

Methodist

Non-Denominational

Orthodox

Presbyterian and Reformed

Roman Catholic

United Church of Christ

FRIDAY, JUNE 18

8–8:30 AM

Worship—Catholic tradition with ATLA Choir

9–10 AM

Papers

“The American Religion Data Archive: An Online Resource for Teaching and Research/World Christian Database: Navigating Statistics on Religions”

Roger Finke (The Pennsylvania State University) & Todd Johnson (Gordon-Conwell Theological Seminary)

“Threats and Opportunities: Responding to Changing Domestic Security Laws”

Kevin L. Smith (Methodist Theological School in Ohio) & Laura C. Wood (Emory University)

“True and Capable Heirs:’ A Survey of Resources on the African-American Methodist Episcopal Church”

Jennifer Woodruff Tait (Drew University)

10–10:30 AM

Break with Exhibitors

10:30 AM–12 PM

Interest Groups

Lesbian and Gay

“Lesbian and Gay Collection Development: Encouraging Scholarship,”

Clay-Edward Dixon (Graduate Theological Union)

Special Collections

“The Carl McIntire Project”

Robert J. Benedetto & Stephen D. Crocco (Princeton Theological Seminary)

Technical Services

“Introduction to Functional Requirements for Bibliographic Records (FRBR)”

Christine Schwartz (Princeton Theological Seminary)

World Christianity

1. “ATLA and World Religions: Panel and Discussion”

Cameron J. Campbell (ATLA), Judy Clarence (California State University), Suzanne Selinger (Drew University), & David R. Stewart (Princeton Theological Seminary)

2. “Development of Digital Resources Documenting World Christianity: The Internet Mission Photography Archive Project”

Martha Lund Smalley (Yale University Divinity School Library)

12–1:30 PM

Lunch (on your own)

12–1:30 PM

Lunch Meetings

CEAD Web Resources Sub-committee

Index Advisory Committee

1:30–2:15 PM

Dessert with Exhibitors

2:15–3:45 PM Business Meeting (including presidential address)

4–5 PM

Roundtables

“Contemporary Religious Literature”

Marti Alt (Ohio State University Libraries)

“If We Feed ‘Em, Will They Come? Faculty Involvement in Collection Development”

Joanna Hause (Southeastern College)

“International Collaboration from the Perspective of Our International Colleagues”

Barbara Terry (Louisville Presbyterian Seminary)

“Providing Access to Web Databases: A Discussion on Library Web Site/Web Page Design”

Ann Hotta (Graduate Theological Union)

“Reclassifying Theological Collections”

Eric Friede (Yale University Divinity School)

“RIM and Accessing DMin Theses”

Sarah D. Brooks Blair (United Theological Seminary) &

Cameron J. Campbell (ATLA)

“ATS Revised Standards”

William C. Miller (Nazarene Theological Seminary)

SATURDAY, JUNE 19

Buses to Saint Paul School of Theology

9–9:30 AM

Worship—Church of the Nazarene Tradition

9:30–10 AM

Memorials

10–10:30 AM

Break

10:30–11:30 AM

Plenary Address

“Library Advocacy: Strategic Marketing as a Means to Enhance Service Quality”

Helen H. Spalding (University of Missouri-Kansas City)

11:30 AM–12:30 PM

Papers

“Contemporary Christian Music: A New Research Area in American Religious Studies”

Mark Allan Powell (Trinity Lutheran Seminary)

“Future Probation: Defining the Borders of Heterodoxy, Orthodoxy, and Heresy in a Nineteenth-Century Debate”

Sharon Taylor (Andover Newton Theological School)

“International, Cultural, and Ethnic Issues for Theological Librarians”

Shirley A. Gunn (Nigerian Baptist Convention), D’Anna Shotts (Kaduna Baptist Seminary) & Margaret Tarpley (Vanderbilt University)

12:30–1:30 PM

Lunch (provided for all)

12:30–1:30 PM

Lunch Meetings

Anabaptist/Mennonite Denominational Group

“New ATLA Member Conversation”

Anne Womack (Vanderbilt University)

Vice President’s Invitational Lunch

1:45–2:30 PM

Business Meeting/Town Meeting (including conversation with ATLA Executive Director)

2:30–3 PM

Beverage Break

3–4 PM

Papers

“Does ‘Jabez’ Have a Prayer in Your Collection?”

Popular Religious Literature and the Theological Library

David R. Stewart (Princeton Theological Seminary)

“The Four Rs Every Indexer Must Know: RIO, RIT, RIP, and RIM in the Life of the ATLA Indexer-Analyst”

Nina Schmit & Gregg Taylor (ATLA)

3–4 PM

Roundtables

“The ATLA Cooperative Digital Resources Initiative: Learning from the Past, Looking to the Future”

Duane Harbin (Southern Methodist University)

“ATLA Selected Religion Web Sites Project”

Henrik Laursen (Royal Library, Copenhagen) & Amy Limpitlaw (Vanderbilt University Divinity Library)

“Librarians and Faculty Status”

*M. Patrick Graham (Emory University) & William C. Miller
(Nazarene Theological Seminary)*

Buses Leave Saint Paul School of Theology

Buses to Union Station

6–9 PM

Banquet and Reception

Buses Leave Union Station

SUNDAY, JUNE 20

8 AM–12 PM

Board of Directors Meeting

8 AM–12 PM

Education Committee Meeting

8 AM–12 PM

Annual Conference Committee Meeting

PRECONFERENCE WORKSHOPS

ATLA Religion Database

by

Tami Luedtke, ATLA

Following is an outline of the workshop. See the *Proceedings* web page (www.atla.com/member/publications/summary_of_proceedings.html) for the PowerPoint slides and handouts.

Outline

- Introduction to the MARC data used to create each version of the database, to ways that this data can be implemented, and to criteria that can be used to review a specific version. (PowerPoint presentation)
- Basic review of each vendor's interface and basic functions. Provision of links to each version and to help documentation for each version. (Handout 1)
- Separate into groups and try some searches on different versions of the database. Group discussion of the searches will then take place.
 - 1) Try to find the 2 exact records that have the scripture citation for First Corinthians 1–2. Then try to find citations that may cover any items between chapter 1 to the end of 2.
 - 2) Try to search for records with the exact subject heading “War—Biblical Teaching.”
 - 3) Try finding a serial record.
 - 4) Try finding a multimedia record for an Internet-accessible item. Follow the URL if possible.
 - 5) Additional searches each group would like to try.
- Participants may document features, functions, and differences of versions on their own time. (Handout 2)

The Care and Feeding of Archival Collections
by
Martha Lund Smalley, Yale University Divinity School Library

Many libraries are charged with the care of institutional archives and/or personal papers of individuals associated with their institution, but have no trained archivist or archival program in place. The purpose of this workshop was to provide basic information about gathering, organizing, and describing archival material. The presentation consisted of a series of PowerPoint slides interspersed with a hands-on exercise. The slides are summarized in the bullets below. The appendices referred to in the presentation are in the text used for the workshop, *An Archival Primer*, which is available from the Yale Divinity School Library.

- Overview of issues to be covered:
 - 1) Setting the stage
 - 2) Managing the material
 - a) Appraisal, acquisition, accession
 - b) Records management techniques
 - 3) Arranging and describing
 - a) Creating finding aids and guides
 - 4) Preservation
 - 5) Promoting use of the records
- Types of collections typically found at theological libraries:
 - 1) Records related to the institution
 - a) Official/non-official
 - b) Predecessor/affiliated organizations
 - 2) Faculty/administrator papers
 - 3) Personal papers and/or archival collections deliberately gathered to document a particular subject area/era/etc.
 - 4) Denominational/related materials
- Types of content:
 - 1) Administrative records
 - 2) Program documentation
 - 3) Publications
 - 4) Financial records
 - 5) Student records
 - 6) Correspondence
 - 7) Writings
 - 8) Artifacts/memorabilia
 - 9) Photographs/videos
- What is needed to proceed? Commitment of support for:
 - 1) Staff
 - 2) Space
 - 3) Materials
 - 4) Statement of Goals & Policies

- a) A foundational document, “for the record”
 - b) Have it in written form & distributed!
 - c) Defines the rationale and parameters for your archives program
- Content of the Statement of Goals
 - 1) Whose records are being collected?
 - 2) Who is going to use the records?
 - 3) What is the relationship between the archives repository and creator of the archives?
 - 4) Who (specifically which person) is responsible for caring for the archives?
 - Collection Development policy:
 - 1) What will you collect?
 - 2) How will you collect it?
 - Use Policy:
 - 1) Who is allowed to use materials?
 - 2) How will the use of materials be regulated?
 - 3) What about photocopying, borrowing, etc.?
 - Getting the material into the repository:
 - 1) Acquisition: obtaining material
 - 2) Accession: registering material
 - 3) Appraisal: determining the value of material
 - Acquisition:
 - 1) Make an inventory of what is already “in house” (Appendix L)
 - 2) Gather materials that belong in the archives
 - 3) Solicit appropriate materials (Appendix H)
 - Accessioning:
 - 1) Register incoming material with paper-based records or a simple computer database or spreadsheet. (Appendix I)
 - 2) Additional record-keeping:
 - a) Deed of Gift form for personal papers (Appendix J)
 - b) Organizational agreement (Appendix K)
 - For currently produced records of your institution, Records Management is the key:
 - 1) It’s about being proactive instead of reactive.
 - 2) Begin with a survey or inventory of the types of records being produced by your organization.
 - 3) Communicate with the people who are creating these records.
 - 4) Write down your policy about retaining records. (Appendix M)
 - In most situations, records fall into the following four categories:
 - 1) Records that are used daily or weekly—should be close at hand in the organization’s office.
 - 2) Records that are used infrequently (monthly or a few times a year), or which need to be retained for a set period of years— can be stored in a more remote storage area (e.g., a storeroom within the office).
 - 3) Records that have historic value but are not used frequently— should be deposited in the organization’s archives, a safe and secure place.

- 4) Records that do not have lasting legal or historic value, are no longer used, and are not needed for tax or legal purposes—should be discarded.
- Have an “Archives Day”
 - 1) Many organizations find it useful to have one day annually when records are evaluated.
 - 2) On this “archives day,” infrequently used records are removed from current office files and placed in boxes that are clearly labeled with an indication of the contents and the date until which they should be retained.
 - 3) Records with historic value are sent to the archives.
 - 4) Records without lasting value are destroyed or recycled.
 - 5) On this day, the records manager should check the storage area and disperse all records dated for removal.
 - Appraisal: deciding exactly what to keep
 - 1) It’s okay to discard some material!
 - 2) Don’t discard on an item-by-item basis—too time-consuming
 - 3) Types of things that can be discarded:
 - 4) Multiple copies—2 is enough to keep
 - 5) Printed material from another organization
 - 6) Redundant financial records
 - 7) Routine administrative material
 - How do we decide about the value of records?
 - 1) Primary value—the records’ functional use to the person or agency that created them.
 - 2) Secondary value—their value for research, both now and in the future.
 - 3) “Archival” value—how do they fit into your context?
 - What’s the difference between an archivist and a file clerk?
 - 1) An archivist has a sense of perspective.
 - 2) The archivist has a role in forming the history of an organization or person.
 - 3) This power to form the history is regulated by certain archival principles.
 - Arrangement and description
 - 1) Increasing standardization in the archival field. But there is no one right way to do things!
 - 2) A little bit of archival theory:
 - a) The concept of “provenance:” records generated by a particular individual or agency should be kept together, not mixed with records from another individual or agency.
 - b) Another archival concept: When records come to a repository with an existing system of organization, this system should be kept intact as much as possible. The archivist’s task is to discover or clarify this system of organization and keep it intact. This is truer for organizational archives than for personal papers.

- Step 1: Preliminary Inventory
 - 1) Find and read material that provides an idea of the background and significance of the individuals or organizations in question.
 - 2) Go through each box or file cabinet drawer and make a preliminary inventory of what types of material are present.
 - 3) Preserve the original order of the collection at this stage.
- Step 2: Initial sorting/grouping/establishing “record groups”
 - 1) You may need to establish the “provenance” of the material. Who generated or created the records? A “record group” reflects the source or provenance of the material.
 - 2) Case 1: All the records you are dealing with come from your institution, the Northeast Theological Seminary:
 - a) Administrative records/Dean’s office
 - b) Student records/Registrar
 - c) Committees/Faculty, etc.
 - d) Publications
 - e) Programs from events
 - f) Financial records
 - 3) Case 2: Records in your repository have been generated by various sources:
 - a) Seminary administration records
 - b) Papers of deans
 - c) Papers of faculty
 - d) Papers of famous alumni/ae
 - e) Records of some organization related to your denomination
- Step 3: Establish “series”
 - 1) A series is a grouping of similar material within the larger record group. The material may be similar in format or in purpose. The series can be defined in any manner that makes sense.
 - 2) Creating series allows for a kind of architecture or structure that will make the collection as a whole easier to describe and access.
 - 3) Some possible series titles:
 - a) Legal and policy records
 - b) Committee records
 - c) Correspondence
 - d) Executive director’s files
 - e) Collected material
 - f) Financial material
 - g) Audiovisual materials
- Step 4: Organize material within series:
 - 1) Put each series into an appropriate order—alphabetically, chronologically, by subject, by type, or whatever.
 - 2) But not all materials are important enough to warrant painstaking efforts to put them in alphabetical or chronological order.
 - 3) Use common sense.

- Step 5: If possible, put the records in new acid-free folders
 - 1) Putting records into folders of manageable size facilitates identification of appropriate segments of the records and makes it more likely that the records will be kept in good order when they are used in the future.
 - 2) Label the folders with descriptive headings, not with a list of each item in the folder.
 - 3) It is useful to number the folders—and the boxes or drawers in which the folders are housed—so that material can be more easily retrieved and refilled.
- Step 6: Prepare a finding aid
 - 1) The finding aid provides the researcher with information necessary to evaluate and gain access to a group of papers.
 - 2) It can be distributed so that others learn about the contents of the collection or archives.
 - 3) The parts of a finding aid:
 - a) An historical or biographical note regarding the organization or individual documented
 - b) An introduction describing the kinds of materials in the collection, the quantity of materials, and the general arrangement
 - c) A folder listing (or sometimes a box or drawer listing) for each series
- Putting finding aids on the Internet:
 - 1) Encoded Archival Description (EAD)
 - a) www.loc.gov/ead/
 - b) www.iath.virginia.edu/ead/eadfiles.html
 - 2) Key pieces:
 - a) the EAD DTD (how to structure the document)
 - b) the Tag Library (how to use each element)
 - c) the Application Guidelines (detailed implementation instructions)
 - d) XML and XSL (basic file and style sheet that regulates display)
- Physical maintenance of the records
 - 1) All metal paper clips, rusting staples, and rubber bands should be removed.
 - 2) Documents should be in containers that prevent dust from entering.
 - 3) Large items should be stored flat.
 - 4) The ideal storage area for records:
 - a) Amenable to consistent environmental control (temperature and humidity)
 - b) No water pipes running nearby
 - c) Little or no natural light
- What is the best defense against paper deterioration?
 - 1) Environmental controls
 - 2) A chemical reaction is taking place in acidic paper, and this reaction is accelerated by high temperatures and high humidity
 - 3) Ideal temperature: 60–68 degrees F
 - 4) Ideal relative humidity level: 40–60%

- 5) If ideal conditions cannot be reached, try to maintain CONSISTENT conditions
- Preservation common sense:
 - 1) Some records are valuable as physical artifacts while others are valuable primarily for the information they contain. For some deteriorating items, photocopying them onto acid-free paper and discarding the originals makes more sense than spending money to deacidify, repair, or encapsulate them.
 - 2) Repairing materials:
 - a) NEVER use cellophane tape
 - b) Get some basic supplies: archival repair tape, wipe cloths, acid-free paper
 - Special needs for photographs
 - 1) Never label photographs on their reverse with a ballpoint pen. The ink may bleed through to the front. Reference numbers on mounts should be written discreetly in light-resistant ink. Reference numbers on the back of photographs that have not been mounted can be written with a soft pencil that leaves a clear mark.
 - 2) If possible, put photographs in chemically stable polyester or paper sleeves (e.g., made of a material such as Mylar or acid-free paper). Such sleeves help prevent curling of photographs and reduce physical contact with the photos. It is also possible to label the sleeves with identifying information or to insert a separate written label inside the sleeve.
 - 3) If it is not feasible for you to use sleeves, be sure to store the photographs in such a way that they will not curl over time and will not be subject to excessive handling.
 - 4) Photographs should be handled with cotton gloves, or held by the edges to avoid skin contact with the image.
 - 5) Photographs are very susceptible to water damage and should not be stored near sources of water. If you ever have a flood situation in the archives, be sure to rescue the photographs first.
 - 6) Photographs are susceptible to insect damage, so may be best stored in a metal container if insects are likely to be a major problem.
 - 7) Photographs should not be scanned or photocopied repeatedly.
 - Special needs for films and videos
 - 1) Be aware of the dangers of nitrate film.
 - 2) Make a video cassette use copy for films.
 - 3) Store videos upright with tape on bottom.
 - 4) Rewind films and videos periodically.
 - Electronic records:
 - 1) The conservative stance for a repository to take regarding electronic records is to require that all records be deposited in hard copy. This stance will be increasingly untenable as organizations and individuals wholeheartedly enter the electronic age.

- 2) Even now, there is a danger in requesting hard-copy printouts of records to be saved. The extra steps of selecting and printing records to be saved will inevitably limit the number and variety of records saved.
 - 3) Basic strategies for preserving electronic data:
 - a) Medium refreshing: copying data from one physical carrier to another of the same type, e.g., backing up a hard drive, diskette, or CD-ROM.
 - b) Medium conversion: transferring electronic data from one medium to another—this might mean transferring to a non-digital medium. High-quality acid-neutral paper can last a century or longer and archival-quality microfilm is projected to last 300 years or more. Paper and microfilm have the additional advantage of requiring no special hardware or software for retrieval or viewing.
 - c) Format conversion: converting the data format in order to reduce the number of different formats being used in a particular setting, e.g., converting WordPerfect word processing files to a Word format.
 - d) Migration: converting the data so that it can operate with different hardware and software than originally intended. This could involve transferring data to a central server or computer housed in the archives.
 - 4) The most important thing that an archivist can do at this point is to work with those generating the records to raise their consciousness about the problems involved in preserving electronic data. If records are received in electronic format, repositories may need to reformat them at intervals to avoid obsolescent formats and the need for obsolete hardware.
 - 5) A schedule should be put in place, and a particular person made responsible, to intentionally verify at specific intervals that the following types of electronic data are still readable: Email, Word processing and web documents, databases.
- Promoting use:
 - 1) Make a repository guide.
 - 2) Define your access policy and procedures. (Appendices B–G)
 - 3) Prepare an appropriate reading area.
 - 4) Use exhibits and publications to promote the archives.
 - More information:
 - 1) www.library.yale.edu/div/archivalprimer.pdf
 - 2) www.library.yale.edu/div/archivesmanual.pdf
 - 3) www.schistory.org/getty/
 - 4) <http://aabc.bc.ca/aabc/toolkit.html>
 - 5) National & Regional archives groups:
 - 6) Society of American Archivists—<http://archivists.org/>
 - 7) Listing of Regional, State, and Local Archival Organizations—www.archivists.org/assoc-orgs/directory/index.asp#2

Creating, Using, and Resolving OpenURL's
by
Andrew Keck, Duke Divinity School

Useful URL's and full PowerPoint presentation are available at www.lib.duke.edu/divinity/openurl.html.

The library problem—too much full text?

- Many full-text providers
- Journal coverage changes regularly
- Difficult to keep everything accurate and up to date

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

The vendor problem—stuck in the middle

- Constant negotiation with other vendors for licensing and obtaining full-text content
- No easy way to provide users access to collection outside of search interface
- No easy way to allow scholars to follow references

The linking problem—Out of control

- Linking controlled by the vendors based on bilateral agreements with other vendors
- Linking to non-subscribed items

Using 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

Using 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

- http://demo.exlibrisgroup.com:9003/demo?genre=article&atitle=Using%20OpenURL&title=American%20Theological%20Library%20Association%20Summary%20of%20Proceedings&issn=00660868&date=2004&volume=58&page=213&epage=219&aulast=Keck&aufirst=Andrew&__char_set=utf8

Using 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*

Using 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

Using OpenURL: Create a menu

- A menu is created with a list of possible targets and OpenURL's to pass to those targets
- Services passing OpenURL information to help forms or ILL forms can also be created

Using 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: Too much data

- The OpenURL as received by a target essentially completes a Boolean “and” search for each of the data elements that the system understands
- Positive: more likely to get to the specific article
- Negative: more 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
- Mixing and matching OpenURL and non-OpenURL targets
- Vendor's internal linking or OpenURL systems
- How vendors implement your OpenURL resolver

OpenURL version 1.0

- Defines other possible data elements
- Provides for other “carriers” of information besides the URL (esp. XML transport)
- <http://library.caltech.edu/openurl>

CrossRef/DOI

- DOI—Digital object identifier (one number = one digital object)
- CrossRef/DOI allows one to follow references from a citation electronically

Integrating Resources Cataloging
by
Eileen Crawford and Amy Limpitlaw,
Vanderbilt University Divinity Library

Introduction

The workshop covered the issues involved in cataloging integrating resources, especially updating web sites as integrating resources. All participants received a binder with the PowerPoint presentation slides as well as some additional documentation and resources to aid in the cataloging of integrating resources. The workshop was presented in four parts. First, the background to the emergence of this new category of resources was presented. Second, issues involved in making decisions concerning the fixed fields in the catalog record were discussed. Third, other fields in the catalog record were covered. Fourth, and finally, the presenters invited the attendees of the workshop to consider participating in the ATLA Selected Religion Web Sites (ATSRW) project.

Part 1—Background and Basic Concepts

- The emergence of new kinds of resources, especially certain kinds of electronic resources, created a need for new standards.
- Previously, materials cataloged by librarians consisted of two basic types: monographs and serials.
- A new division of resources has been created: monographs and continuing resources. Continuing resources further subdivides into serials and integrating resources.
- A monograph is defined as a resource that is complete in one part, or intended to be complete in a finite number of parts. A continuing resource is defined as a resource that has no predetermined conclusion.
- Within the set of continuing resources, a serial is defined as a continuing resource that is issued in a succession of discrete parts that has no predetermined conclusion. An integrating resource is defined as a continuing resource that is added to or changed by means of updates that do not remain discrete and are integrated into the whole.
- The major differences between serials and integrating resources is that serials are issued in discrete parts, while integrating resources are issued with updates that do not remain discrete.
- There are three common types of integrating resources: updating loose-leaves, updating databases, and updating web sites.
- *Iteration* is a term commonly used with reference to integrating resources. An iteration is defined as an instance of an integrating resource, either as first published or after it has been updated.

Part 2—Cataloging the Fixed Fields of Integrating Resources

- The first decision is whether to code the Leader/06 “Type” as “a” for language material or “m” for computer file.

Note: Documentation discussing the differences between the two types of resource was included in the binders distributed to participants. An electronic resource such as an updating web site may not necessarily be considered a computer file and in many cases will be coded “a” for language material. The designation of a resource as a computer file (Type=m) should only be for interactive computer databases. The key issue is the content of the resource, not necessarily the format in which it is presented.

- The second decision is how to code Leader/07 “BLvl.” Future practice for integrating resources will be to code Leader/07 “BLvl” as “I” for integrating resources. However, because code “I” has been implemented by RLIN, but not yet by OCLC, interim practice in OCLC is to continue to code Integrating Resources as BLvl “m” and add Continuing Resources 006 to all integrating resources records.
- 008 Form. For updating web sites, Form should be coded as “s” for electronic.
- 008 DtSt (Date/Publication Status). The interim practice (while BLvl is coded “m”) is to code DtSt as “m.” The future practice, once catalogers can code BLvl as “I,” will be to code DtSt as follows:
 - 1) Code “c” if continuing resource is currently published.
 - 2) Code “d” if continuing resource has ceased.
 - 3) Code “u” if the status of the resource is unknown.
- 008 Dates. The starting date should be taken from field 260 \$c or field 362. If the starting date is not available, catalogers should make their best guess as to the start date, using “u” to indicate estimate (i.e., 199u). If the resource is still ongoing, the end date should be 9999. If the resource has ceased, the end date should be the year of the final iteration (or best estimate).
- Future practice concerning which other fixed fields, especially 006 fields, to include differs from the interim practice. The following charts show the future and the interim practice for electronic integrating resources:

- 1) *Future* practice for language/text-based integrating resources:

Leader	Type=a BLvl=I (future practice)
008	Continuing Resources
006	Computer Files/Electronic Resources (required only in OCLC)
007	Computer Files/Electronic Resources

- 2) *Future* practice for computer-based integrating resources:

Leader	Type=m BLvl=I (future practice)
008	Computer Files/Electronic Resources
006	Continuing Resources
007	Computer Files/Electronic Resources

- 3) *Interim* (i.e., current) practice for language/text-based integrating resources:

Leader	Type=a BLvl=m (interim practice)
008	Books (monographic language material)
006	Computer Files/Electronic Resources (required only in OCLC)
006	Continuing Resources
007	Computer Files/Electronic Resources

- 4) *Interim* (i.e., current) practice for computer-based integrating resources:

Leader	Type=m BLvl=m (interim practice)
008	Computer Files/Electronic Resources
006	Continuing Resources
007	Computer Files/Electronic Resources

- Interim practice for Type “a” (textual) resources requires two 006 fields:
 - 1) 006 Computer Files/Electronic Resources
 - 2) 006 Continuing Resources (formerly Serials)
- Interim Practice for Type “m” (interactive computer databases) requires one 006 field, for Continuing Resources.
- Interim practice for Type “a” (language/textual materials) requires an 006 for Computer Files/Electronic Resources. The subfields within field 006 Computer Files/Electronic Resources are:
 - 1) Aud=Audience
 - 2) File=Type of Computer File
 - 3) GPub=Government Publication

Note, in most cases catalogers will only need to code File, and typically File will be coded “d” for “Document.”

- 006 Continuing Resources is used with both Type “a” and Type “m” resources. While still using Books/Monographs 008, code only the following positions in the 006; use the fill character for the others:
 - 1) Freq—Frequency. Note, code “k” for “Continuously updated” only if the resource is updated more than daily (for example, the record for www.cnn.com would be coded “k”).
 - 2) Regl—Regularity.
 - 3) SrTp—Type of Continuing Resource. Code “w” if the resource is an updating web site; code “d” if the resource is an electronic database.

- 4) S/L—Entry convention. Code “2” for Integrating Entry.
- 5) Form—Form of item. Code all electronic resources as “s.”
- 6) Orig—Form of original.
- 007 field, code as follows:
 - 1) \$a Category of material—Code “c” for “Computer File”.
 - 2) \$b Specific material designation—Code “r” for “Remote Access.”
 - 3) \$d Color:
 - a) Code “m” for “mixed” if the resource is a web site with a mixture of text and images in black and white, gray scale, and color.
 - b) Code “c” for “multicolored” if the resource is a web site with colored images (digitized color photos, etc.)
 - 4) \$e Dimensions—Code “n” for “not applicable.”
 - 5) \$f Sound:
 - a) Code “a” for “sound” if the resource includes digitally encoded sound.
 - b) Code “u” if unknown or not feasible to explore the entire web site or database for the possible presence of sound files.

Part 3—Cataloging Other Fields

- Title and statement of responsibility (245).
 - 1) Use current iteration of the resource as the source for the title.
- Title and statement of responsibility (245).
 - 1) Title information for an updating web site or database comes from (in this order of precedence):
 - 2) Formal title displayed on homepage
 - 3) HTML header title
- Source of title note.
 - 1) For electronic resources, add a note specifying the source of the title proper, with the date the resource was viewed.
- Title and statement of responsibility (245).
 - 1) Do not transcribe introductory words not intended to be part of the title, such as “Welcome to...”; instead give the title with these words in a 246 note.
 - 2) However, in case of doubt about introductory words, give the title with the introductory words in the 245 field, and include a field 246 for the shorter form of the title, omitting introductory words.
 - 3) Correct obvious typographic errors for the title in the 245 field; give the title (as it appears with errors) in the 246 field.
 - 4) When the title appears in full and in the form of an acronym or initialism, choose the full form, and give the acronym as an added entry in the 246 field.
 - 5) For web sites and updating databases, always include \$h [electronic resources].
- Title and statement of responsibility (245).

- 1) Changes to the title proper require changes to the 245 field; the earlier title should be moved to the 247 field.
 - 2) Use subfield \$f to indicate the range of dates for the former title. Most commonly, the exact range will not be known. In such cases, use the dates given in the original note for “Viewed on...” and put in angle brackets.
- Changes to title and statement of responsibility.
 - 1) Record notes describing changes in responsible bodies in the 550 field; this field is also used to record changes in issuing bodies not recorded in the 245 field.
 - 2) Leave both indicators undefined for the 550 field.
 - 3) There should be only one subfield, subfield \$a, issuing body note, in the 550 field.
 - Former titles (247, 547).
 - 1) For complex situations where the note cannot be succinctly constructed using a 247 field, use a 547 field to present a complex former title note.
 - 2) If a 547 field is provided, the second indicator of the 247 field should be coded with “1” to suppress the generation of a display note.
 - Former titles (247).
 - 1) Do not use the 247 field for changes other than changes in the title proper (i.e., do not use for changes in parallel title or other title information). Use the 246 field for those types of changes.
 - Edition (250).
 - 1) Do not always consider “version” information that commonly appears on web sites to be equivalent to a formal edition statement. This type of data may change frequently and should not necessarily be transcribed in the edition area.
 - Type and extent of resource (256, 516).
 - 1) In original cataloging do not supply information in the 256 field, but accept the 256 field in copy.
 - 2) Use the 516 field, “Type of computer file or data note,” to record information that characterizes the electronic integrating resource if not apparent from the rest of the description and if considered to be important.
 - Publisher and place of publication (260).
 - 1) Record the publisher and place of publication in the 260 field.
 - 2) If the name of the publisher or the place of publication changes, the 260 field must be updated to reflect the current iteration. The information also must be updated in fixed field 008.
 - 3) If the place of publication changes, give the earlier place in a 500 note if considered important; if the changes have been numerous, make a general statement in the 500 field.
 - Dates of publication (260, 362).
 - 1) If cataloging is being done from the very first published iteration (not typical for most updating web sites, but possible), give the beginning date of publication followed by a hyphen in 260, subfield \$c.

- Dates of publication (260, 362).
 - 1) If cataloging from the first iteration of the resource, but no date of publication, distribution, or manufacture appears on the first iteration, supply an approximate date of publication in brackets in the 260 field subfield \$c.
- Dates of publication (260, 362).
 - 1) Most cataloging will be not be done from the first iteration of the resource. If this is the case, then only supply a beginning date of publication in the 260 subfield \$c if explicit information is provided about the beginning date of publication within the resource.
 - 2) A copyright date or range of dates does not constitute explicit information about the beginning date and/or ending date of publication.
- Dates of publication (260, 362).
 - 1) If cataloging is not from the first iteration, and there is no explicit information about the beginning or ending date of publication, do *not* include subfield \$c in the 260 field.
- Dates of publication (260, 362).
 - 1) Use the 362 field to record dates when the first and/or last iterations are not available.
 - 2) Do not use brackets to record the date of publication in the 362 field, even if an estimate.
 - 3) The first indicator for the 362 field must always be “1.”
- Fields not normally used with electronic integrating resources.
 - 1) 256 Computer file characteristics—in original cataloging do not supply this information in the 256 field, but accept the 256 field in copy.
 - 2) 300 Physical description—do not use for electronic integrating resources.
- Frequency (310, 321).
 - 1) Current frequency is recorded as a note in the 310 field.
 - 2) Omit the 310 field if the frequency of updates is unknown.
 - 3) Information on frequency in the 310 field must match the frequency information in fixed fields 008 and 006. If there is no 310 field (frequency unknown), then the fixed fields for frequency must be coded “u.”
 - 4) The phrase “Continuously updated” is used only for resources that are updated more than daily.
- Frequency changes (310, 321).
 - 1) If the frequency changes in a later iteration, the former frequency is moved to the 321 field and current frequency is recorded in the 310 field, with subfield \$b added for the beginning date of the current frequency. Use angle brackets if the date is not exactly known.
- Frequency changes (310, 321).
 - 1) 321 is repeatable for multiple changes of frequency.
 - 2) If more than 3 changes of frequency are known, use the phrase “Frequency of updates varies” in a single 321 field with the appropriate date range.

- Language of text (546 and fixed field 008).
 - 1) For electronic resources, use field 546 to note a site available in multiple languages at a single URL. Leave first and second indicators undefined.
- System requirements and mode of access.
 - 1) Always specify the mode of access for remote access resources.
 - 2) Note system requirements only if special software or hardware is required to access and use the resource.
- Electronic location and access (856).
 - 1) For online electronic resources, include at least one 856 field giving an electronic location of the item at the time of cataloging.
 - 2) First indicator for resources on the web should be 4, for HTTP.
 - 3) Second indicator for resources on the web should be 0, for resource.
 - 4) A resource may have more than one electronic address and/or access method, and therefore there may be more than one 856 field in the bibliographic record.

Part 4—ATLA Selected Religion Web Sites (ATSRW) Project

A brief account of the ATSRW Project was discussed. Participants at the workshop were encouraged to consider participating as catalogers for the project. For more detailed information on the project, please see the report for the roundtable Cooperative Web Management.

Introduction to the OCLC Connexion Client
by
Tracy Rochow Byerly, Missouri Library Network Corporation
and
Rosario Garza, Bibliographical Center for Research*

This workshop introduced users to the OCLC Connexion Client, one of the exciting new OCLC Cataloging interfaces. The Connexion Client is a powerful desktop application that allows users the familiarity of a Windows-based interface combined with the same cataloging functionality as exists in the browser interface. It has productivity-boosting enhancements, including macros, additional keyboard customization—you can perform all navigation and cataloging actions using assignable key combinations—and integrated label printing.

Topics covered in this workshop included searching and editing records, screen displays and navigation, linked authority records, setting holdings, and exporting records. Hands-on exercises helped to reinforce functionality taught during the session. Nineteen attendees enjoyed this session held at the computer lab at the Kansas City Public Library.

* PowerPoint slides for this presentation may be found on the ATLA web site at www.atla.com/member/publications/summary_of_proceedings.html.

BUSINESS REPORTS

Minutes of the Business Meetings June 18 & 19, 2004

Business Meeting I was convened by Board President Paul Schrodt at 2:15 p.m., Friday, June 18. Anne Richardson Womack, Board secretary, introduced the newly elected Board members, Roberta Schaafsma, Christine Wenderoth, Duane Harbin, and James Pakala. Paul Schrodt delivered the Presidential Address. Barbara Terry, chair of the International Collaboration Committee, reported on the completion of the International Collaboration Database, now accessible through the ATLA website. Board members Paul Schrodt, Eileen Saner, Timothy Lincoln, and Sara Myers led a discussion of the recently adopted Endowment Policy changes.

Business Meeting 2 was convened by Paul Schrodt at 1:45 p.m. on Saturday, June 19.

Paul Stuehrenberg, Board vice-president, introduced the chairs of the interest groups. The Professional Development Committee (PDC) announced the plans for a Wabash Colloquium for theological librarianship in the fall, as well as the completion of an agreement with the University of Illinois at Urbana-Champaign School of Library and Information Science for the creation of and teaching of an academic credit course in theological librarianship. The course will be taught using a distance education model. Dennis Norlin later announced that Carisse Berryhill has been chosen as the instructor for the new course.

David Stewart offered a report from PDC. Duane Harbin offered a report from the Digital Standards Committee, announcing that there will be a fourth round of grants available for the Cooperative Digital Resources Initiative. Pradeep Gamadia, director of financial services for ATLA, presented the FY2005 Budget, with indications of balanced income and outgo. The remainder of the meeting was an open conversation with the executive director of ATLA, Dennis Norlin. Dennis mentioned a number of topics that have been previously announced in the ATLA newsletter and in the weekly Email updates from the ATLA offices. During the time for questions, member Don Haymes encourage the organization's leadership to speak strongly as an advocate against the closing of theological libraries, such as has happened recently at Colgate Rochester Crozer Divinity School. Discussion followed, and the topic was referred to the Board for significant discussion at the Board meeting in January 2005.

*Anne Richardson Womack, Secretary
ATLA Board of Directors*

**Presidential Address:
Lexicography and Romance
by
Paul Schrodt
Methodist Theological School in Ohio**

Several years ago a retiring dean at my theological school gave a talk at his retirement dinner on the subject of trees. He loved trees. The devotion in his voice made it clear that this had been a life-long passion with him. And at our conference in Durham a couple of years ago Roger Loyd regaled us with various tales of the armadillo. On such occasions one can, apparently, indulge something of one's own personal predilection and passion.

So given this hospitable opportunity and benevolent audience, let me indulge something of my own passion and fancy for...for words. I begin by parodying Descartes through the words of Robert Winder who writes, "We speak, therefore we are."¹ And when Simon Winchester wrote his bestseller on the history of the *Oxford English Dictionary*, he titled the work on this most massive exploratory tool of all possible words in our English language *The Meaning of Everything*.² For words enable us to touch everything there is, should have been, might have been, could have been, and through words spoken in prayer we even touch the very face of God.

One of the unspoken joys of doing reference work is the recurring opportunity of consulting some of the world's great collective works. Those of us who have used them can easily sing the praises of such monumental works as the 11th edition of the *Encyclopedia Britannica*, the 1907–1912 edition of *The Catholic Encyclopedia*, the fifty-six volumes of the German *Allgemeine deutsche Biographie*, or *The New Grove Dictionary of Music and Musicians*. Giants such as these stand out on our shelves and in our minds as easily accessed fountains of prodigious research and knowledge.

From the title of this address some of you perhaps imagined that it might have been my intention to discuss romances nurtured by late night study sessions—I know for a fact...there have been some—or intimate conversations within the stacks with lonely librarians plying their trade late into the night. Sorry to disappoint you, but I choose instead to follow that extended definition of romance delineated so deftly in the *Oxford English Dictionary*.

"Romance" is there described as "a fictitious narrative in prose of which the scene and incidents are very remote from those of ordinary life." And it is also, "An extravagant fiction, invention or story..." But it is also something "characterized by the subordination of form to theme, and by imagination and passion." This piece, or peroration if you will, is something of all of those definitions since it is "remote from...ordinary life," "an extravagant...invention," "characterized by subordination of form to theme," and touched by "imagination and passion."

So what I really want to talk about is the joy of using and yes, even of reading dictionaries and, in particular, of perusing the *Oxford English Dictionary*. Some of you will have doubtless made acquaintance with Simon Winchester's *The Professor and the Madman: a Tale of Murder, Insanity, and the Making of the Oxford English Dictionary*.³

The story is that of an American physician, Dr. William Chester Minor who was also a veteran of the Civil War. Dr. Minor suffered from paranoid delusions, perhaps first appearing after dealing with traumatically wounded soldiers in that conflict, and the many amputations the medicine of the time seemed to require. In any case Dr. Minor was something of an aristocrat, who befuddled himself in London after the war. Unfortunately and seemingly without any provocation except his own delusions, Dr. Minor murdered a man in the street. Condemned then to spend virtually all of the rest of his life in confinement, yet having the means to buy books, he took up the invitation of the first editor of the *OED* to contribute to the project. Dr. Minor researched hundreds of volumes of history, literature, and other types of English publications, and contributed more entries with appropriately illustrative quotes than any other single individual—more than ten thousand.

The real marvel, however, is the dictionary itself, which when it first appeared in 1928 consisted of twelve “tomb stone”-sized volumes of 414,825 entries. The supplements now make it over a half million key words, and chronicle the development of our language, reaching back to the mists of recorded history, and giving appropriate quotes all along the way. Yes, some few can even today be traced back to the autochthonous Celts, upon which groups such as the Welsh, Cornish, Irish, Scots Gaelic, and others such as Americans and Australians have built. (And yes, “down under” is there.) Words coming from other languages are given their etymologies, archaic usages are noted, as well as variant spellings. Perhaps for many the real fascination are the copious quotes from many authors, which a raft of volunteer readers, such as Dr. Minor, documented over a period of seventy years, and which come up to and even include neologisms in the newspapers. “It is,” and remains, as was said at the publication’s initiatory banquet in 1928, “a work of endless fascination.”

Part of the genius of the *OED* is that it does not attempt to legislate which words are proper or correct and which ones are not. In no way does it attempt what the *Académie française* does, that is, to determine correct usage and the correct words for the French language. On the contrary, the philosophy behind its making is to record the language as it is and as it has developed, citing, as I have said, authors, literary and scientific, indigenous and foreign, who have expressed their thoughts with the words available in the world’s largest language. Indeed, the title page of the first edition expressed this well: *A New English Dictionary on Historical Principles*. In extent it easily surpasses the multivolume work of the brothers Grimm, Jakob and Wilhelm, who, in between collecting fairy tales, collected hundreds of thousands of German words for their own great dictionary, likewise a work of great fascination and interest. It also surpasses Littré and other works on the *langue française*. In short it attempts to list every word used by any type of published author, or usage which someone might look up. Indeed, the newest entries which will appear in the next edition of the dictionary include such neologisms as “hissy fit,” “chump change,” and “studmuffin.”⁴

The dictionary is then the story of things which are. If they exist, if even as a chimera in pure imagination they have a reality, and the editors sought to document their existence and to elucidate their meanings. The *OED* is then a compendium of

“the meaning of everything,” at least insofar as it has been expressed publicly in English. In Winchester’s words it was the desire of the Philological Society, where the idea for the great dictionary was hatched, that, “The book would not be a mere academic text—it would be of national, perhaps even international, importance. It could turn out to be the standard work, the grandfather of all word-books, the world’s unrivaled über-dictionary for what in time might well become the world’s über-language.”²⁵

Perhaps you can’t be excited over dictionaries. But this is my story today, and I intend to stick to it. There is excitement and even passion in the magisterial authority given to us humans through the gift of words. And by that I mean the function of words which signify not just emotional states, as we usually imagine animal sounds to be, but vocalizations of mental concepts which illuminate the richness of being itself in all its diversity and myriad manifestations.

Exegetes have long explained biblical concepts by investigating the meanings, derivation, and primal life experiences of biblical words. Should we be no less excited to investigate the life experiences that primarily gave life to words in our own language? I would contend that the historical record of our own English language is the principal ingredient of our cultural values. Indeed, it is the language in all its myriad richness which shapes the categories wherein our Anglo-American culture resides, develops, and is transmitted through the decades of the centuries. Orality, as Walter Ong and others have so aptly shown, is not simply the hallmark of the human, but the font of culture—that collective memory and experience which forms us psychologically as surely as our genes form us physically.

So how does the world’s largest treasure house of words, the *OED*, relate to all of this? Let us for a few more minutes indulge the quest for the meaning of words, sometimes words strange to us, perhaps conjuring up experiences we have never had, or at least leading us to a new perception of reality.

Reading in the April 2004 issue of *Choice* I spied a review of *The Girl Who Fell Down: A Biography of Joan McCracken*. The author, J. W. Lafler, penned: “McCracken vaulted to fame in 1943 in the original cast of *Oklahoma!* as ‘the girl who falls down’—a nonspeaking role that required dazzling dance technique and hoydenish charm. For audiences of the time she represented a distinctly American type: girlish, lively, forthright.” But hoydenish? What does that mean?

And so to the rescue with the *OED*, which defines “Hoydenish” as, “Having the character or manners of a hoyden...” So, see “Hoyden,” the origin of which is said to be uncertain, certainly present in the sixteenth century but not found in Shakespeare, and of uncertain origin. However, it may well derive from the German or Dutch “Heide,” or heathen, or of the heath.

So far so good, but what does it signify today? Among the several proffered definitions we read: “A rude or, ill-bred girl (or woman); a boisterous girl, a romp.” O.K. Now we’ve got it—a girl with spirit who belies the lack of what might be deemed proper upbringing.

And then there is that delightful word, “Flibbertigibbet,” used by a paraprofessional in my library but which escaped my comprehension. She laughed, teasing me, “Didn’t you ever see *The Sound of Music*?” Well, of course. But I guess I didn’t understand everything. Anyway, the nuns at the convent where Maria was a

novice were singing: “How do you solve a problem like Maria? A will-of-the-wisp, a flibbertigibbet, a clown?” So what is it? To quote the *OED*, “Apparently an onomatopieic (sic) representation of unmeaning chatter” and by association therewith, “a chattering or gossiping person.” And the first documented appearance seems to be Hugh Latimer’s second sermon before Edward VI. (Don’t forget that!)

On a lighter note...just a couple of weeks ago David Scott Tidmark, the fourteen-year-old from Indiana, won the Scripps National Spelling Bee. He won by spelling correctly “autochthonous.” Afterwards he stated that he prepared himself by “reading the dictionary.” Now I really doubt that David was reading the many tomes of the *OED* plus supplemental volumes, but think of it—he confessed to reading the dictionary, from which he made word lists. What a joy! If he had looked in the *OED* he would have noted that the word derives from two Greek words, which together mean “sprung from the soil.” Hence, “of aborigines” or human beings figuratively “sprung from the soil.”

Toni Morrison, the Pulitzer Prize-winning novelist, says in her Nobel acceptance lecture, “Language alone protects us from the scariness of things with no names.” And again: “Word-work is sublime, ...because it is generative; it makes meaning that secures our difference, our human difference—the way in which we are like no other life. We die. That may be the meaning of life. But we do language. That may be the measure of our lives.”⁶

If to live is to question, to arrive is to straddle the abyss of meaninglessness with the very words we personally adopt as the shibboleths of stability for our lives. One woman or one man’s quips of personal meaning and wisdom will not be the same as the next person’s. Yet for each there are words which denote experiences and facts which place the faint tracings of our lives on the depths of mystery and into a context which is livable, and which normally also makes life enjoyable.

Some of my personal ones are: from Tertullian, “The truth is never embarrassed, except in being hidden;” and from Ambrosius as quoted by Aquinas, “Truth, spoken by whomsoever, comes from the Holy Spirit.”⁷

And I conclude with the couplet:

You may find my word games trite;
I find them such a delight.

Endnotes

1. *New Statesman* 132: 4668 (12/15/2003) pp. 110–111.
2. Oxford: Oxford University Press, 2003.
3. New York: HarperCollins Press, 1998.
4. Cf. “Jesse Sheidlower Gets the Last Word: Big, Small, and Four-letter,” *Biography Magazine* (May, 2003) p. 63.
5. *The Meaning of Everything*, pp. 90–91.
6. See www.nobel.se/literature/laureates/1993/morrison-lecture.html. Originally in Sture Allén, ed., *Nobel Lectures, Literature 1991–1995* (Singapore: World Scientific Publishing Co., 1997).

7. For both quotes, implanted indelibly in my mind (in Latin) many years ago, references were not available at press time.

INTEREST GROUP MEETING SUMMARIES

Collection Evaluation and Development

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The Collection Evaluation and Development meeting featured a presentation by Alexis Liberovsky, Archivist and Director of History and Church Archives for the Orthodox Church in America. He provided an overview of the history of the Orthodox Church in America, and discussed denominational publishers and other sources for collection building in Orthodox literature.

The business meeting followed the presentation. We discussed potential topics for future meetings. A group website is nearing completion and should be available soon.

Currently our members are Terry Robertson, Chair; Drew Kadel, Vice-Chair; Leslie Engelson, Secretary; and Cheryl Adams.

College and University

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James Treat, Reach for Excellence Associate Professor, Honors College, University of Oklahoma, was the speaker for the College and University Interest Group. He provided a program that focused on the Indian Ecumenical Conference, a movement in the seventies to help the youth to understand Indian traditions and spirituality. The elders of various tribes gathered together with the youth to explain the meaning behind their customs. A documentary, “People of the Sacred Circle,” was aired. The meeting was attended by eighteen people.

Melody McMahon, as chair, asked for a volunteer to fill a vacancy on the steering committee. Denise Marie Hanusek, Pitts Theological Seminary, Atlanta, Georgia, will serve the term '04–'08. She joins the following: Christopher Brennan ('03–'07 term); Craig Churchill, Abilene Christian University, Gary Gillum, BYU, and Donna Schleifer, Flagler College (all '02–'06 terms); Judy Clarence, California

State University-Hayward, and Laura Olejnik, University of St. Thomas Houston (both '01-'05 terms); and Melody McMahon, John Carroll University ('00-'04).

During the brief steering committee meeting, Chris Brennan agreed to serve as chair. Laura Olejnik continues as secretary. Suggestions for future topics include a combined meeting with the Judaica group for Austin. Chris will pursue. As a follow-up, Melody McMahon will go off the committee—in preparation for chairing the 60th anniversary ATLA meeting in '06. Gary Gillum agreed to take over the upkeep of the CUIG listserv.

Submitted by Laura Olejnik

Judaica

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The 2004 meeting of the Judaica Interest Group was held on Thursday, June 17, from 1:45 to 3:15 p.m. Linda Corman introduced Professor Daniel Breslauer of the Department of Religious Studies, University of Kansas, who spoke on the topic “The Priority of Torah to Theology in Jewish Tradition.” Employing the “Socratic method,” Professor Breslauer engaged approximately fifteen attendees in a compelling exposition of the rabbinic schools’ approach to the study of Torah as the “behavioral norm of Jewish life,” a path to understanding the “demands that God makes on people,” in contrast to the study of theology as it is conventionally undertaken in Christian seminaries.

In a brief discussion concluding the meeting, new members’ questions regarding the objectives and activities of the Judaica Interest Group were addressed, and ideas for future programs were suggested. The possibility of meeting jointly with the College and University Interest Group was raised, in recognition both of common interests and of the frustration of having concurrent sessions. The long-standing desire to offer programs aimed at not only the Interest Group but the general membership of ATLA was also recognized.

The following members were elected to the steering committee for 2004–2005: Alan Krieger, chair; Sandra Lipton, vice-chair; Seth Kasten, secretary.

Submitted by Linda Corman, Chair

Lesbian and Gay

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The 2004 meeting of the Lesbian and Gay Interest Group was held on Friday, June 18. Fifteen people were in attendance. This year's program was titled "Lesbian and Gay Collection Development: Encouraging Scholarship," presented by Clay-Edward Dixon and Kris Veldheer. The discussion focused on three aspects of scholarship, namely how the LGIG website best can provide ATLA with the resources needed to support Lesbian and Gay studies. Secondly, there was a discussion of how to encourage publishing by students and faculty in this field. Attendees were given a list of possible publishers to work with, and a representative from Pilgrim Press offered insights into what topics are currently of interest to publishers. Finally, the Interest Group discussed developing a survey for ATLA institutional members that would attempt to collect general information regarding current library and archival collections, courses, programs, and policies in place at ATLA institutions vis-à-vis Lesbian and Gay Studies and related issues in ministry and education. It is hoped that such a survey can be developed over the next two years. The Interest Group hopes to use this information to develop future conference programs and other resources for the Association.

For next year, Clay-Edward Dixon will remain chair and Kris Veldheer will remain vice chair, with Cliff Wunderlich becoming the secretary/webmaster. For the Austin 2005 conference, LGIG will be offering a session on how to do an oral history.

Submitted by Kris Veldheer

OCLC-TUG

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The OCLC Theological Users Group met with approximately 34 attending. Tracy Rochow Byerly from the Missouri Library Network Corporation and Rosario Garza from the Bibliographical Center for Research gave a presentation on what's up and coming with OCLC. PowerPoint slides for this presentation may be found on the ATLA web site at www.atla.com/member/publications/summary_of_proceedings.html.

Submitted by Linda Umoh

Public Services

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Douglas Gragg, outgoing chair of the steering committee, called the session to order and welcomed approximately 75 attendees. Terese Jerose, Stephen Perisho, and Kevin Smith were elected to serve four-year terms on the steering committee, replacing Sandra Riggs, Kris Veldheer, and Cliff Wunderlich, whose terms had expired.

The bulk of the session was given over to three presentations, each reporting the status of a project in progress. Amy Limpitlaw, Public Services Librarian at Vanderbilt University Divinity School, reported on the collaborative project "Managing the Web." Martha Smalley, Research Services Librarian at Yale University Divinity School, reported the findings of the task force on virtual reference, which was appointed after last year's annual meeting. Douglas Gragg, Head of Public Services at Pitts Theology Library of Emory University, reported on results and implications of his research project on information literacy in theological education. Each presentation was followed by questions and brief discussion. Texts or summaries of the presentations are included in this volume of the *Proceedings*.

At the end of the session, steering committee members selected new officers for two-year terms (through the annual meeting of 2006). The six committee members, their offices, and the years their four-year terms on the committee expire are Mikail McIntosh-Doty (2006), chair; Amy Limpitlaw (2007), vice-chair; Terese Jerose (2008), secretary and electronic information coordinator; Douglas Gragg (2005); Stephen Perisho (2008); and Kevin Smith (2008).

Submitted by Douglas Gragg

Special Collections

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Approximately 35 individuals showed up to attend a lecture by Robert Benedetto on the Carl McIntire papers recently acquired by Princeton Theological Seminary. The session took up all of the time allotted, and even that was not enough. Mr. Benedetto used visuals to illustrate his presentation and had audio material in waiting but ran out of time before he was able to use it. There was good audience participation, both in terms of questions and added insight into the life of McIntire. Accordingly, not only did Mr. Benedetto serve the listeners, but he also was served by vignettes offered him by conference participants. I would rate the entire experience with an A+ and a model for other presentations. I would predict that several of the participants in this session will ultimately make their way to Princeton to utilize this material for the additional benefit of others.

Submitted by James Lutzweiler, Chairman

Technical Services

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The Technical Services group met twice during the conference. The pre-conference session was a general discussion of topics relating to all aspects of technical services work. The main meeting on Friday, June 18, was well attended; Christine Schwartz, Head Cataloger, Princeton Theological Seminary, presented an introduction on Functional Requirements for Bibliographical Records (FRBR).

Beth Bidlack (Bangor), Carisse Berryhill (Harding), Eric Friede (Yale), and Laura Wood (Emory) completed their three-year terms on the steering committee. By acclamation, Eric Friede (Yale) was reelected for a second three-year term; new steering committee members are Denise Hanusek (Emory) and Jeff Brigham

(Andover Newton). The current steering committee members are: Richard Lammert (chair), Eric Friede (vice chair), Denise Hanusek (secretary), Jeff Brigham (Andover Newton), Joanna Hause (Southeastern College), Joan McGorman (Southeastern Baptist), and Gerald Turnbull (Vancouver School of Theology).

Submitted by Joanna Hause

World Christianity

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There was a panel presentation on ATLA and World Religions, presented by Mr. Cameron J Campbell, Mrs. Judy Clarence, Mr. David Stewart and Dr. Suzanne Selinger. There was also a presentation on the Development of Digital Resources Documenting World Christianity: The Internet Mission Photography Archive, presented by Mrs. Martha Lund Smalley.

There were almost 80 people in attendance.

The panel discussed some of the challenges presented by the increment of world religions within the USA and Canada. Some of the panelists suggested that ATLA, and its mainly western Protestant Christianity members, should begin to make changes in the focus of the sessions of ATLA's annual conference.

Submitted by Mariel Deluca Voth

PRESENTATIONS TO INTEREST GROUPS

Native Religious Activism in the Red Power Era (College and University Interest Group)

by

James Treat, University of Oklahoma*

Sharing, the great Indian tradition, can be the basis of a new thrust in religious development. Religion is not synonymous with a large organizational structure in Indian eyes. Spontaneous communal activity is more important. Thus any religious movement of the future would be wise to model itself on existing Indian behavioral patterns. This would mean returning religion to the Indian people.

Vine Deloria, Jr.

Custer Died for Your Sins

We should have started something like this a long time ago. We have almost let all this religious squabbling smother our spiritual power and destroy us as a strong people.

Andrew Dreadfulwater

Indian Ecumenical Conference

I had cold feet. My boots had been wet all day, soaked through by the dew still heavy in a thick carpet of summer grass. Morning sun had given way to overcast and the smell of rain; a light breeze tumbled down the eastern slope of the Rockies, filling the Bow River valley with the exhalation of glaciers. Waiting for dinner to be served, I stood next to the open door of my rent-a-car organizing my things and my thoughts. Fog covered the Kananaskis Country to the west and shadows moved across the clearing as thunderclouds jockeyed for position above my small, leaky tent.

We were nearing the end of the second day of the Indian Ecumenical Conference, an intertribal gathering being held once again in 1992 after a hiatus of several years. Stoney Indian Park in western Alberta had been the home of the religious encampment for over two decades, since the second annual meeting convened there in 1971. The Stoney Reserve at Morley is an idyllic setting in late July, full of natural drama. Traces of the forest, of weeds and wildflowers, of scattered campfires hung in the air as I jotted down some notes on events of the day. A herd of bison grazed in the meadow at the lower end of the valley. Mosquitoes scouted my neck and a streamliner sounded a crossing in the distance, every noise muffled by the moist atmosphere. Children played among the

* Reprinted from *Around the Sacred Fire* by James Treat with permission of Palgrave Macmillan. Copyright © James Treat.

evergreens and white poplars that enclose the camping area, a plateau overlooking the river with room enough for a circle of tipis surrounded by other transient accommodations—canvas cabins, nylon A-frames, pickup truck campers. I could practically taste the fresh buffalo steak being grilled in the cookhouse nearby.

Glancing up from my meditations, I noticed someone walking toward my campsite: late twenties, about six feet tall with a long, braided ponytail of black hair, wearing glasses. I recognized him from Conference sessions under the brush arbor. We exchanged greetings as he approached from the other side of my car, then struck up a conversation across the roof of the rental as the skies began to drizzle. His name was Darin. Formerly a journalist, he had gone back to school to finish his bachelor's degree and was studying social work at the University of Calgary fifty miles to the east. I told him a little about myself: an American graduate student from Berkeley, finishing up a doctoral program in religious studies, concerned about the relationship between tribal and Christian traditions in native communities. He was surprised to hear how far I had traveled to participate in this event. I explained that I had been interested in the Conference since learning about it several years earlier. It was a popular and influential movement during the seventies, which made it a useful case study in interreligious relations, and it had never been documented in any systematic fashion, which made it a good dissertation topic. I had heard about the planned revival earlier in the year, while researching the history of the Conference, and managed to scrape together enough money for airfare. Drizzle turned to rain, so Darin and I took shelter in the automobile and continued our conversation.

The Indian Ecumenical Conference began during the fall of 1969 as an experiment in grassroots organizing among native spiritual leaders. Conference founders believed the survival of native communities would hinge on transcending the antagonisms between tribal and Christian traditions—a problem as old as the European colonization of the Americas—and they hoped to cultivate religious self-determination among native people by facilitating dialogue, understanding, and cooperation between diverse tribal nations and spiritual persuasions. The first Conference was held in August 1970 on the Crow Reservation in southeastern Montana. Respected elders, ceremonial leaders, medicine people, and ordained clergy met for four days to discuss the religious conflicts ravaging their communities throughout Canada and the U.S. They also joined in daily sunrise ceremonies, traded stories over shared meals, and socialized during the evenings. By the end of the gathering Conference delegates had discovered a new sense of unity and purpose. They formed an inclusive fellowship of native leaders committed to religious revival through toleration and respect, and they agreed to meet again the following year.

The movement grew by leaps and bounds and soon took on a life of its own, attracting scores of urban youth eager to spend time around elderly mentors. By the mid-seventies thousands of people were crowding into Stoney Indian Park for annual weeklong encampments. The Conference played a pivotal role in stimulating spiritual revitalization among native people on both sides of the Canada-U.S. border, yet is rarely mentioned in written accounts of the period. Most historical studies of Indian country in the seventies highlight the American Indian Movement

and other outspoken groups, organizations known more for their militant rhetoric and flamboyant style than for their success at achieving specific goals. The grassroots spiritual leaders who gave life to the Indian Ecumenical Conference strategized for social change in ways that differed from their youthful counterparts. The open-ended deliberations Darin and I were witnessing around the sacred fire were the living legacy of this movement, an important but overlooked dimension of native activism during the Red Power era.

Darin seemed interested in learning about the history of the Conference, and I appreciated his company. Discussing the day's proceedings, we discovered a shared fascination with the comments made by various participants, especially one young man who had recounted his personal visionary insights as cosmic prophecy. Other speakers were more humble, describing their own spiritual struggles and offering encouragement to those of us facing similar difficulties. The Conference was already a memorable experience, and we both were glad for the chance to make new friends across cultural, spiritual, and geographic distances. The ebb and flow of the rainstorm punctuated our dialogue as Darin and I got better acquainted.

Darin Keewatin is Plains Cree. His surname refers to the north wind and is drawn from oral tradition, invoking a story about the last storm before spring, sent as a reminder of winter's power. Darin was raised in southern Alberta not far from the U.S. border. The Keewatins were the only native family in a Mormon settlement that seemed more American than Canadian, and they were also among the few Catholics in town. Darin served as an altar boy until he was sixteen, when he and his folks finally lost interest in the formalities of bureaucratic religion and withdrew from church involvement. The following year he moved to northeastern Alberta to stay with his maternal grandparents on the Kehewin Reserve. Life on the reserve was a dramatic change from the dominant culture he had been immersed in since childhood, and these new surroundings also provided him with his first opportunity to participate regularly in tribal ceremonies. After a long period of watching and learning, he eventually made a conscious effort to practice Plains Cree spiritual traditions, and several years later he was presented with a pipe. During his early twenties he worked as a reporter and then editor for a native newspaper based in Hobbema. He went back to college when it became clear he wanted to be a social worker, following in his grandmother's footsteps. In 1992 he was juggling course work with the responsibilities of a single parent; his three-year-old son Russell napped in their tent while we visited.

I am mixed, with immigrant and indigenous ancestors on both sides of the family. Creeks and Cherokees populate the maternal line; we are enrolled with the Muscogee (Creek) Nation in eastern Oklahoma. I was born in the western part of the state, where my father served as the missionary pastor of three country churches among the Wichitas, Kiowas, and Apaches. We left Anadarko when I was two and lived in off-reservation communities in Kansas and South Dakota. I grew up as a typical Baptist preacher's kid, active in all aspects of church life whether I liked it or not. During my college years I explored several possible career paths before graduating with a degree in engineering. I also found myself drawn into religious leadership, a curious development in light of my adolescent aversion to my father's vocational legacy. I even became a full-time activist for a while,

volunteering with several church-related organizations. But I eventually grew disillusioned with conservative Christianity, frustrated by its theological excesses and moral failings, and enrolled in graduate school to sort myself out. I took courses in religion and ethnic studies for several years while holding down technical jobs to pay the bills. In 1992 I was working as a teaching assistant and trying to focus on my writing.

I hoped to produce a manuscript addressing the problem of religious conflict in the contemporary period. Scholarly interest in developing nonsectarian approaches to interreligious dialogue is a fairly recent phenomenon, a product of postwar ecumenism among Protestants in Europe and North America, Catholic reforms initiated at the Second Vatican Council, and various postcolonial opportunities in Latin America, Africa, Southeast Asia, and the Indian subcontinent. Unfortunately, most of this academic literature focuses on relationships among the so-called world religions; scholars have practically ignored the dialogical significance of the religious traditions maintained by tribal communities. I thought a multidisciplinary interpretation of the Indian Ecumenical Conference might speak to this burgeoning—though still parochial—discourse on the theory and practice of interreligious relations. Religious contention is a root cause of many current political disputes, and even religious differences that stop short of provoking political division can frustrate community life. Is peaceful coexistence possible in a world of divergent truth claims and fierce competition over material resources? I wondered.

We paused as the downpour modulated, rain turning to hail. Frozen exclamation points bounced off the hood and impaled the grass around us. For a moment Darin and I reveled in this natural display of power and punctuation, though the weather seemed to be overacting just a bit. There was, after all, nothing particularly remarkable about our conversation: two young men interested in religion discussing religious traditions at a conference on religion. I have since come to realize, however, that if our meeting was unexceptional it was nonetheless unique, as singular an event as Darin and I are individuals. A year later he would fly to the Bay Area for my graduation ceremony, and a couple of months after that I would travel to the Kehewin Reserve for his wedding. Other transnational visits would follow along with the occasional letter, telephone call, or e-mail sharing news and good humor. Our collegial interaction at Stoney Indian Park inaugurated a friendship, a durable connection closing the gap between disparate worlds. It was the kind of experience that had always been at the heart of the Indian Ecumenical Conference.

“We talked about the Conference speeches,” I wrote in my notebook later that evening. “He seems like a very intelligent, interesting person and we had a good talk.” This terse account of our meeting strikes me now as a rather feeble gesture, especially in light of the relationship that ensued. Who can really explain the meaning of a human encounter, much less predict its subsequent significance? It has been hard enough to reconstruct the events of that summer day in 1992, even though I can rely on the luxury of memory along with my daily journal and interview notes, promotional materials and other documentary fragments, and hours of unedited videotape footage produced by a professional crew. I cannot

help wondering now—as I did ten years ago—how I should narrate the history of a movement that was so important to so many people. Only the most callous scholar could fail to perceive the epistemological and ethical pitfalls of such a project. The obvious dilemma: How to appreciate and convey the subtle, complex, visceral qualities of religious experience, ineffable realities that elude description and defy analysis.

In 1992 I already knew that an analytical rendering of the Conference would not do it justice. The rationalist performances favored among academic audiences might serve the interests of social science, but they have little power to effect the kind of social change envisioned by Conference founders. Worse yet, the native people who appear as characters in such objectivist dramas often do not recognize themselves in these textual productions. I pondered methodological issues for years before settling on a discursive approach compatible with the subject matter—and practicable, given my own mortal limitations. My historical research on the movement and my experience at the 1992 gathering had shaken my faith in the authority of linear logic and argumentative discourse; whatever I might end up saying about the Indian Ecumenical Conference, it was going to be informed by personalist ideals and expressed in a narrative mode. I have tried to write a book that is relational, dialogical, and reflexive, that situates the movement in space and time, that illuminates the intersections of religion, culture, and politics in a diverse and conflicted world. At the very least, I hope to encourage the kinds of conversations that Darin and I heard under the arbor ten years ago, and that we ourselves enjoyed while passing time during a late-afternoon shower.

The storm subsided to a light sprinkle. From our vantage point in the car we could see people beginning to gather at the cookhouse, huddling under the eaves and feasting on buffalo and trimmings. My academic musings on the turmoil of tribal and Christian traditions evaporated in the moment—intellectual morsels are no match for a hearty meal among friends. The clouds were starting to clear and a small patch of blue sky appeared overhead, liberating a ray of light. Its sharp angle suggested the sun would drop behind the mountains before long; I shivered in my boots, then realized my toes had begun to warm slightly. I still had cold feet, but I also felt a little more optimistic about how this project might turn out. Leaving my notebook on the backseat, I walked with Darin to the dinner line.

* * *

One of the more provocative religious titles published during the fall of 1969 was Custer Died for Your Sins by Vine Deloria, Jr. Subtitled An Indian Manifesto, this influential best-seller brought national attention to the young Yankton Sioux author and secured his reputation as a leading commentator on Indian affairs. He was uniquely qualified for the role: seminary graduate, law student, and former director of the National Congress of American Indians, the nation's foremost intertribal organization. The title phrase originated as a theological gibe at American Christianity, suggesting an analogy between the biblical dialectic of covenant and atonement and the frontier pattern of treaty making and warfare. Custer Died for Your Sins appeared at a pivotal moment in native history,

documenting changes already under way and anticipating transformations that would unfold very soon. The book was a prophetic intervention, both as social critique rooted in religious values and as accurate prediction of a “tribal regrouping” comparable to the Hebrew exodus from Egypt after four centuries of oppression.¹

Deloria covered a wide range of contemporary issues in eleven topical chapters, with the Christian churches making an appearance in every one. He described his family background of religious leadership and cross-cultural mediation in an autobiographical afterword, where he also disclosed his goals in writing the book. He wanted to “raise some issues for younger Indians which they have not been raising for themselves,” and to “give some idea to white people of the unspoken but often felt antagonisms I have detected in Indian people toward them, and the reasons for such antagonism.” Deloria’s revealing account of the “unrealities” facing native people in American society maps the divide between indigenous and immigrant lives. The European colonization of the Americas interposed many new values and behaviors, including some that menace spiritual sensibilities. “The largest difference I can see between Indian religion and Christian religions is in inter-personal relationships,” Deloria wrote. “Indian religion taught that sharing one’s goods with another human being was the highest form of behavior. The Indian people have tenaciously held to this tradition of sharing their goods with other people in spite of all attempts by churches, government agencies, and schools to break them of the custom.”²

Among the most impassioned parts of the book, reflecting Deloria’s personal background and his enduring interest in religion, is a chapter titled “Missionaries and the Religious Vacuum.” Here he surveyed the history of interreligious relations in the U.S., highlighting the symbiotic relationship between proselytism and dispossession and offering an assessment of the missionary enterprise and its aftermath. “While the thrust of Christian missions was to save the individual Indian, its result was to shatter Indian societies and destroy the cohesiveness of Indian communities,” he observed. “The creedal rhetoric of Christianity filled the vacuum it had created by its redefinition of religion as a commodity to be controlled.” Legal proscriptions and assimilation programs have also taken their toll on tribal traditions, leaving native communities fraught with “religious competition, which fractures present tribal life.” Noting that theological obsolescence and institutional racism have eroded interest in reservation parishes, Deloria halfheartedly challenged the denominations to create “a national Indian Christian Church” that would “incorporate all existing missions and programs into one national church to be wholly in the hands of Indian people.” He believed that “an Indian version of Christianity could do much for our society.”³

If Deloria was skeptical about the willingness of the nation’s churchly bureaucracies to take such a leap of faith, he was considerably more optimistic about “the coming religious revival that many tribes expect in the next decade.” Suggesting that “the impotence and irrelevancy of the Christian message has meant a return to traditional religion by Indian people,” he pointed out that “more and more they are returning to Indian dances and celebrations for their religious expressions.” Brief comments predicting a “national Indian awakening” during the

seventies appear throughout Custer Died for Your Sins; an atmosphere of imminent revival is one of the most powerful themes animating the book. Native people throughout the land were engaged in self-examination and redefinition, “reordering their priorities” in a way that “threatens to make this decade the most decisive in history for Indian people.” Deloria called this period “the modern era of Indian emergence,” anticipating “the coming Indian movement” when “the new Indian nationalism” would lead to “total Indian renaissance.” He concluded that “tribalism is the strongest force at work in the world today. And Indian people are the most tribal of all groups in America. They are also in the most advantageous position of any tribal people in the world,” so “an understanding of the forces and ideas brought forward by Indian people to solve particular problems during the next decade should prove to be useful information for solving similar problems elsewhere in the world.”⁴

Nevertheless, Deloria’s optimism regarding the revival of tribal traditions was tempered by pragmatic concerns about impediments to intertribal solidarity. “Unity for unity’s sake is not yet a concept that has been accepted by the tribes,” he explained. “If there is one single cause which has importance today for Indian people, it is tribalism,” and “any cooperative movement must come to terms with tribalism in the Indian context.” Deloria devoted an entire chapter to “The Problem of Indian Leadership,” examining the impact of the reservation system on tribal political and social institutions and surveying historic attempts at forging intertribal alliances. “To understand Indians,” he advised, “one must look at unity through Indian eyes. Unity is strictly a social function of the tribes. Indians prefer to meet and have a good time; conventions are when you have a chance to get together and renew old friendships and learn to trust one another,” laying the foundation for intertribal cooperation. “What, after all, is unity but the fellowship of people?” Acknowledging the inherent limitations of a group such as the National Congress of American Indians, Deloria offered a more compelling vision of the future. “As Indians we will never have the efficient organization that gains great concessions from society in the marketplace. We will never have a powerful lobby or be a smashing political force. But we will have the intangible unity which has carried us through four centuries of persecution and we will survive. We will survive because we are a people unified by our humanity,” he announced. “Above all, and this is our strongest affirmation, we SHALL ENDURE as a people.”⁵

In November 1969, just one month after Deloria’s prophetic manifesto appeared on bookstore shelves, a small group of native leaders gathered in Winnipeg to discuss the religious confusion, fragmentation, and conflict immobilizing tribal life throughout Canada and the U.S. Present at the three-day meeting were a dozen people representing native communities from the four directions: Creek and Cherokee, Apache and Sioux, Kwakiutl and Cowichan, Odawa and Cree. These religious elders and lay activists practiced a variety of tribal and Christian spiritual traditions, and they quickly reached a consensus that a similar gathering on a much larger scale would be the best way to begin the healing process. They resolved to hold an Indian Ecumenical Conference during the summer of 1970 and organized themselves into a Steering Committee to plan the event. They hoped this transnational gathering might lead to ecumenical meetings

at the regional and local levels, sparking a general movement of interreligious cooperation among native people. Committee members met again several months later and reiterated their commitment to ecumenical activism. “We should have started something like this a long time ago,” Cherokee leader Andrew Dreadfulwater remarked. “We have almost let all this religious squabbling smother our spiritual power and destroy us as a strong people.” Deloria had anticipated these events in his perceptive juxtaposition of tribal values and Christian individualism: “Sharing, the great Indian tradition, can be the basis of a new thrust in religious development. Religion is not synonymous with a large organizational structure in Indian eyes. Spontaneous communal activity is more important. Thus any religious movement of the future would be wise to model itself on existing Indian behavioral patterns. This would mean returning religion to the Indian people.”⁶

The fall of 1969 was a bountiful season in Indian country, producing a harvest of controversy and hope. The Winnipeg meeting coincided with another dramatic turn of events: An intertribal group of urban radicals ventured into the San Francisco Bay and seized Alcatraz Island, just as Akwesasne Mohawk activists a year earlier had blockaded an international bridge that crosses the St. Lawrence River at Cornwall Island. These and other militant occupations captivated the national media in Canada and the U.S. and stirred the imaginations of native people from coast to coast. Deloria’s prophecies were bearing fruit in other ways as well: a grassroots movement among tribal traditionalists that Deloria considered to be one of the most potent forces for change; the ecumenical activism of Deloria’s friend Bob Thomas, a Cherokee anthropologist and tireless intertribal organizer; an encouraging ecclesiastical reformation unfolding in Canada within the Anglican communion of Deloria’s youth; and a native-run educational venture headed by an Odawa activist whom Deloria would later describe as a leading native spokesman. These four distinct developments were critical contexts for the Indian Ecumenical Conference, historical tributaries that converged in the fall of 1969. The following summer native spiritual leaders would initiate a series of free-flowing conversations when they gathered at Crow Agency, near an infamous battlefield on the Little Big Horn River and midway between the celebrated standoffs at Cornwall and Alcatraz. Over the coming years the unanticipated consequences of their venture would surface, carving new channels of thought and action through Indian country and beyond. This ecumenical movement is a fertile watershed that can and should be charted.⁷

Endnotes

1. Vine Deloria, Jr., Custer Died for Your Sins: An Indian Manifesto (New York, NY: Macmillan, 1969), 31–32, 148; James Treat, “Introduction: An American Critique of Religion,” in For This Land: Writings on Religion in America by Vine Deloria, Jr., edited by James Treat (New York, NY: Routledge, 1999), 8–11.
2. Deloria, Custer, 2, 121, 268.
3. Deloria, Custer, 101–124.
4. Deloria, Custer, 2, 112, 115, 119, 167, 243, 246, 248, 263.

5. Deloria, Custer, 19, 83, 195, 197–224.
6. Deloria, Custer, 122; “A Proposal for an Indian Ecumenical Conference Presented by the Institute for Indian Studies,” [December? 1969], 4–8, NAA/AICC, collection MS 4806, box 2; “Indian Ecumenical Conference Announced,” July 7, 1970, 1, ACC/NMO, collection GS85-6, box 1, file 16; Robert K. Thomas, The Indian Ecumenical Movement: A Grassroots Religious Movement, lecture delivered at the Summer Public Lecture Series of the Vancouver School of Theology, July 21, 1986 (Vancouver, British Columbia: Vancouver School of Theology, 1986), audiocassette; Vine Deloria, Jr., e-mail to author, February 29, 2000.
7. You Are on Indian Land, produced by George C. Stoney, directed by Mort Ransen (Montreal, Quebec: National Film Board of Canada, 1969), videotape, 37 min.; Ernest Benedict, “Indians and a Treaty,” in The Only Good Indian: Essays by Canadian Indians, edited by Waubageshig (Toronto, Ontario: New Press, 1970), 137–140; Troy R. Johnson, The Occupation of Alcatraz Island: Indian Self-Determination and the Rise of Indian Activism (Urbana, IL: University of Illinois Press, 1996), 49ff.

Further Reading

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- Deloria, Vine, Jr. For This Land: Writings on Religion in America. Edited by James Treat. New York and London: Routledge, 1999.
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**Charting a Course for Information Literacy
in Theological Education
(Public Services Interest Group)**

by

Douglas L. Gragg, Pitts Theology Library, Emory University

Most theological librarians have heard the expression “information literacy” in one context or another. Many are also aware, no doubt, that there is a large body of professional literature on the concept of information literacy and that an information literacy “movement” of sorts has been sweeping through the world of libraries and education for some time now. With our full plates of professional responsibility, however, we rarely enjoy the leisure to explore such things in any depth. I had the good fortune during the past academic year to be granted a six-month sabbatical by the Pitts Theology Library of Emory University. One of my projects was to study the literature on information literacy, to identify and visit a few schools with exemplary programs, to develop recommendations for our local situation at Emory, and to explore implications for theological education in general. My work was supported in part by a grant from the Wabash Center for Teaching and Learning in Theology and Religion, and I am grateful to both Wabash and Emory for their generosity. Here I offer a brief report of some of the findings and implications of that project-in-progress in the hope that it will stimulate conversation among us about how we might work together to promote information literacy as a goal of theological education.

When charting a course for a desired destination, it can be helpful to look back at the ground we have covered as we seek our bearings for the road ahead. Academic librarians’ perception of their role (and, to a lesser extent, patrons’ perception of that role) has been changing rather dramatically during the past thirty years or so. Before the 1970s librarians and their patrons saw libraries primarily as *repositories of information* and librarians as *stewards* of library holdings. The instructional role of librarians was generally limited to one-shot *orientation* sessions for new students at the beginning of their studies and *individual reference assistance* upon request. Library orientation sessions typically included introduction to the physical layout of the library and the arrangement of materials; to basic use of the card catalog, periodical indexes, and selected reference works; to pertinent library policies; and to library staff who could be consulted for assistance as needed. Oral instruction was sometimes supplemented by printed handouts or handbooks that students were encouraged to consult later on their own.

In the 1970s librarians began launching campaigns to persuade school administrators and faculty that library orientation and individual reference assistance, though certainly necessary, are not enough to meet students’ needs. Libraries are not just repositories of information, they argued, but *centers of learning*, and librarians need to be not only stewards of collections but *teachers* as well. The *bibliographic instruction* movement, which gained steam in the 1970s and peaked in the 1980s, encouraged librarians to move beyond the role of passive facilitators “on call” to that of active teachers of library research skills. Intermediate and advanced bibliographic instruction (BI) sessions were offered, allowing librarians to provide training beyond the basics not only to individual students “on the fly” but also to groups of students more

systematically. Although such sessions typically took place in the library, some faculty members allowed librarians to visit their classes once or twice a semester to provide instruction. This reflected a growing sense that library instruction needed to be more closely related to classroom instruction and assignments.

By the late 1980s “BI” had established itself as a standard component of library service. Some librarians had even persuaded administrators and curriculum committees that courses in library research skills should be offered for academic credit at their institutions. The 1980s also saw, however, the automation of library catalogs and indexes and the arrival of network connectivity. With the 1990s came the Internet. These technological advances increased access to information exponentially, creating more complex instructional challenges. At the most basic level, students (and faculty!) needed to know how to use the new technologies to access the mushrooming volume of information that was now, literally, at their fingertips. Beyond that, however, the new situation presented *strategic* challenges, especially to new researchers. With so many databases and search engines available, where does one begin? With so much information within reach, how does one decide where to stop and what to use? How does one judge the reliability of information that can now be “published” electronically without subjection to editorial or peer review?

In response to such challenges the concept of *information literacy* gained currency in the 1990s as a metaphor to (re)describe one of the fundamental intended outcomes of education. A definition of *information literacy* proposed in 1989 in the *Final Report* of the American Library Association’s Presidential Committee on Information Literacy proved to be influential:

Out of the super-abundance of available information, people need to be able to obtain specific information to meet a wide range of personal and business needs.... To be information literate, a person must be able to recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information.... Ultimately, information literate people are those who have learned how to learn.... They are people prepared for lifelong learning, because they can always find the information needed for any task or decision at hand. [The URL for the full report is provided below.]

According to this definition, information literacy is about learning how to learn for a lifetime and is manifested in the mastery of three clusters of skills related to (1) locating, (2) evaluating, and (3) using information effectively. Many theorists concluded that *critical thinking* is fundamental to the development of these skills. With regard to *locating* information, for example, critical thinking is required to design appropriate search strategies so that one can effectively select from the sea of possibilities the information that will best meet one’s need. Critical thinking is also clearly indispensable for *evaluating* information and its sources and for *using* it wisely and effectively in argumentation or problem-solving.

If learning how to learn for a lifetime is the essence of information literacy, how does one *teach* students how to learn for a lifetime? Adopting information literacy as an educational goal does not eliminate the need for library orientation

and bibliographic instruction. Students still need to know their way around the library and how to use its resources comfortably and effectively. Producing informationally literate students, however, is a more comprehensive project, requiring the close collaboration of a school's entire educational cohort, including librarians, teaching faculty, and academic administrators. Through their efforts to adopt this more comprehensive approach to instruction, advocates of information literacy as a goal of education developed important strategic principles. Here I note just three of them:

- 1) Instruction intended to help students learn how to locate, evaluate, and use information effectively is most successful when it is *embedded in the curriculum*. Developing collaborative relationships with teaching faculty is, therefore, essential.
- 2) At least some course assignments should require students to engage in *active, independent learning* and should envision life beyond the classroom. Methods of teaching that emphasize the controlled transfer of information through lectures and assigned readings are not sufficient for fostering information literacy.
- 3) Instruction should include training in the use of at least some resources that will be *available beyond graduation*, since some graduates will end up in locations where they must rely primarily on resources available in public libraries or on the Internet (ATLA's initiatives to offer affordable individual subscriptions to ATLAS and to market the ATLA Religion Database more aggressively to public libraries are especially praiseworthy from this point of view).

Few administrators or professors at the theological schools we serve have yet taken adequate notice of these issues. We are more aware of their importance because of the nature of our work as professional managers of information. It will, therefore, be important for us as theological librarians to play a leading role in helping our schools chart sure courses toward our proper destination—educational programs that produce competent navigators and critical users of information. Four challenges in particular lie ahead:

- 1) Learning how to *sell the vision* effectively to busy administrators and professors who may be comfortable with the status quo;
- 2) Learning how best to *enlist the support and collaboration of teaching faculty*;
- 3) *Developing and testing various models* for delivering information literacy instruction (ILI) in collaboration with our faculty colleagues (ILI embedded in existing courses, independent ILI courses, ILI for "lab" credit, etc.); and
- 4) *Developing standards* of information literacy relevant to theological education, against which results can be measured, and discussing these with representatives of the ATS and other relevant accrediting authorities. A useful model is the set of standards developed by the ACRL for general education (see the URL for the ACRL Information Literacy site below).

These are substantial challenges, but together we can meet them. For those who want to think further about how we might proceed, the following resources will provide good starting points for further study.

Resources for Further Study: Literature

Brevik, Patricia. 1998. *Student Learning in the Information Age*. Phoenix: American Council on Education/Oryx Press.

Introduces the full range of issues; emphasizes the virtues of embedding ILI in existing courses across the curriculum.

Iannuzzi, Patricia. 1998. "Faculty Development and Information Literacy: Establishing Campus Partnerships." *Reference Services Review* 26: 97–102, 116.

Offers excellent practical advice on forging partnerships with faculty and administration; emphasizes correlating ILI and existing institutional objectives.

Rader, Hannelore. 2002. "Information Literacy 1973–2002: A Selected Literature Review." *Library Trends* 51/2: 242–259.

Provides orientation to the vast body of literature on information literacy.

Badke, William. 2003. "Not Your One-Shot Deal: Instructional Design for Credit Information Literacy Courses." In *Summary of Proceedings, Fifty-seventh Annual Conference of the American Theological Library Association*, pp. 8–18. Chicago: ATLA.

Provides an overview of issues related to designing an independent ILI course from the perspective of theological librarianship.

Resources for Further Study: Websites

Final Report, ALA Presidential Committee (1989)
www.ala.org/ala/acrl/acrlpubs/whitepapers/presidential.htm

ACRL Information Literacy site
www.ala.org/ala/acrl/acrlissues/acrlinfolit/informationliteracy.htm

Two model programs well worth exploring:

San Jose State University
www.sjlibrary.org/services/literacy/info_comp/index.htm

University of Louisville, KY
www.louisville.edu/infoliteracy

**Managing the Web: A Progress Report
(Public Services Interest Group)
by
Amy Limpitlaw, Divinity Library, Vanderbilt University**

The ATLA Selected Religion Web Sites (ATSRW) Project is a cooperative effort that involves ATLA members in the selection and cataloging of scholarly web sites in the areas of religion and theology. The main goal of the project is to provide library patrons with access through the library catalog to the best of what is available on the web in the subject areas of theology and religious studies. The project is limited to freely accessible web sites and does not include subscription databases, e-books, or e-journals (unless the web site is a portal to these types of works).

Increasingly, the web has become a legitimate arena for scholarly publication. A number of prestigious academic institutions have created sites of substantial scholarly content. The difficulty for students and researchers, however, is in identifying and locating good, scholarly sites amidst the plethora of sites available on the Internet. Internet search engines such as Google do not have the capability to distinguish between web sites of scholarly merit and sites of questionable content. Some researchers, accustomed to using the library catalog in their research, may not even be aware that there may be anything of value for their research on the web.

The ATSRW project seeks to address this issue of how to provide our patrons with better access to scholarly resources on the web. Although there are various ways of helping researchers find what they need, the traditional tool of choice for librarians has always been the library catalog. Materials included in the catalog have been selected by librarians and are considered to have enduring worth and relevance for the mission of the institution. The ATSRW project proposes that the catalog also be employed as the tool of choice for directing patrons to resources that happen to be on the World Wide Web.

The proposal calls for librarians in ATLA to work cooperatively in the tasks of selection and cataloging of web sites. The project consists of librarians participating in three groups: One group would be tasked with evaluating and selecting web sites. The second group would create bibliographic records for the selected sites. And the third group would be tasked with periodically reviewing the sites that had been selected and updating the catalog records to reflect any changes. Separate working committees would be created for each of these areas of responsibility.

At the 2003 ATLA conference a number of librarians expressed interest in the project. After the conference a listserv was created for further discussion (managing_the_web@list.atla.com). At present, there are more than 50 ATLA librarians signed up on the listserv. The most important accomplishment in the past year has been negotiations with OCLC. These negotiations have resulted in the inclusion of the project as an OCLC WorldCat Collection Set. A common user name and password will be used by all of the catalogers contributing records to the ATLA Selected Religion Web Sites collection set. These records will be available for purchase as a set from OCLC at a nominal cost. Individual records can of

course be downloaded on a title-by-title basis, just like book records. The bibliographic records in the collection set are searchable on WorldCat through the advanced search by using the qualifier ATSRW in the library code and a keyword such as "web." This search will yield the entire collection set. Researchers educated to recognize the collection set in the list of holding libraries can look for the project name as a stamp of approval for the web site. Finally, a workshop on cataloging integrating resources, a category of resources that includes updating web sites and databases, took place during the pre-conference workshop to the 2004 conference.

During the question-and-answer period, it was pointed out that there already exist a number of guides to religion and theology resources on the web, such as the Wabash Center Guide to Internet Resources for Teaching and Learning in Theology and Religion (www.wabashcenter.wabash.edu/Internet/front.htm). There was some discussion as to whether the ATSRW Project will simply be duplicating the efforts that others have already gone to in the creation of guides to web resources. In response, it should be emphasized that the ATSRW Project is not intended to substitute for what these web guides do. While most theological librarians are aware of and utilize web guides, students and other library users may not be aware of their existence. Library users do use the catalog, however, and thus making scholarly web sites available through the catalog will benefit users who do not choose to consult the librarian or the library's web site that may list such web guides. And while online web guides present to the user web sites of interest, for the most part the selection criteria for these guides is more broadly based and more inclusive than the agreed-upon criteria that will be employed for selecting sites to catalog for the ATSRW collection set. Thus, the end result will not be simply a list of sites of interest; instead we will be providing a readers advisory service to the *best* of what is on the web in the areas of religion and theology. The selection of sites for the ATSRW project will draw on the varied talents and expertise of a large and diverse group of librarian selectors. And finally, one of the functions of the catalog is the collocation of materials on similar subject matter. When web sites of significance are not included in the catalog, the user loses because he or she at worst misses out on significant resources or, at best, is forced to undertake several time-consuming searches in a multiplicity of environments.

Interested members of the Public Services Interest Group are encouraged to contact Amy Limpinlaw (amy.limpinlaw@vanderbilt.edu) for more information about participating in the project. We hope that librarians in public services will bring to this project their considerable expertise in helping scholars, students, and researchers find the best resources in theology and religion.

For more information about ATSRW and to submit websites, go to www.atla.com/member/collaborative_projects.html.

**Report of Virtual Reference Task Force
(Public Services Interest Group)
by
Martha Lund Smalley, Yale University Divinity School Library**

The Virtual Reference Task Force was charged by the ATLA Public Services Interest Group to prepare a proposal for developing a pilot project in virtual reference involving collaboration of selected ATLA libraries. Its report to the Interest Group took the form of a PowerPoint Presentation with the following slides.

We defined virtual reference as “a cooperative, electronically-mediated service,” which could include:

- Asynchronous digital reference, such as e-mail and Web-form questions, in which the patron submits a question and the librarian responds at a later time.
- Synchronous digital reference, such as chat and voice over IP, in which the patron and librarian communicate in real time.

We were trying to answer these questions:

- What is the need to be addressed? (rationale for a virtual reference project)
- Whose need is it? (definition of target audience)
- Why should ATLA libraries, in particular, address this need? (justification in relation to the mission statements of ATLA and of member libraries)
- What types of service would (and would not) be offered? (question of scope)
- What would be the concrete goals of this service?
- What funding and/or ATLA staff support would the Task Force need in order to complete part two of the proposal (implementation)?

Task Force decided to survey the institutional members of ATLA to gather their opinions regarding these questions.

- Message re. web-mounted survey sent to approximately 250 institutional members
- 91 responses were received (36% return rate)
- Respondents included most “major players”
- Eight libraries currently involved in synchronous VR programs:
- (3 = 24/7 software; 2 = QuestionPoint; 1 = Convey; 1 = SQL/Perl; 1 = not sure which software)

Summary of results:

- What is the need to be addressed?

- 1) Of the 91 replies to the survey, 30 institutions (30%) perceived no “need for expanded or improved reference service for the patrons of your own library, which might be addressed by a cooperative ‘electronically-mediated’ service.”
 - 2) If one were to presume that the institutions that did not bother to respond to the survey also did not perceive a strong need for improved reference service, then perhaps it is safe to assume that only 56 of 250 institutions in total feel a need for improved reference services (= less than 25%).
- Of the 56 respondents who did respond indicating a perceived need for expanded or improved reference service:
 - 1) 45% perceived the need primarily in terms of wanting to expand the hours when reference was available
 - 2) 55% perceived the service primarily as an opportunity to benefit from the expertise of other ATLA librarians.
 - What is the target audience?
 - 1) No clear answers re. Audience
 - a) On-campus student
 - b) Distance education
 - c) Public
 - Does your library’s Mission Statement support reference support for the public?
 - 1) 28 Yes
 - 2) 5 Possibly
 - 3) 14 No
 - What types of service would (and would not) be offered? No clear preference for any of the example scenarios presented.
 - Of interest to note that a number of the eight institutions currently participating in “real-time” virtual reference programs (as opposed to email-based programs) were among those expressing hesitancy about the value of a collaborative ATLA program.

A question eliciting opinions about the appropriate function of the ATLANTIS listserv in terms of reference inquiries was included in the survey. Very diverse opinions were expressed regarding the idea of having a parallel “ATLANTIS,” devoted to reference inquiries, which might eventually develop into a more advanced, synchronous service:

- 29 respondents strongly felt that this “ATLANTIS alternative” was a good idea, because more than one person spends time finding the same answer to a question and the listserv is sometimes clogged with responses.
- 21 respondents strongly felt that this “ATLANTIS alternative” was a bad idea because they found it useful to observe the reference exchanges on the current ATLANTIS and felt that hearing different perspectives on a particular question was useful.

- Remaining respondents were undecided or lukewarm

Conclusions:

- Virtual Reference Task Force does not perceive any groundswell of interest in developing a virtual reference pilot project with specialized software at this time.
- Virtual Reference might be worth revisiting in a few years. We will perhaps have a better sense of what the advantages and disadvantages are and what, if any, role ATLA might play in assisting member libraries to provide VR for their users.
- Perhaps there could be more exploration of a reference-oriented “ATLANTIS alternative,” which would begin as simply a parallel listserv and might develop over time into a “live” chat system. This exploration might involve a “referendum” on the nature of ATLANTIS and investigation of the possibility of maintaining a searchable archive of messages using the Lyris ListManager software.

Carl McIntire: Creeds, Councils, and Controversies
(Special Collections Interest Group)

by

Stephen D. Crocco and Robert Benedetto,
Princeton Theological Seminary

Introduction

When Carl McIntire died in March of 2002, an obituary was carried by the Associated Press and a few notices appeared in major newspapers, but his demise largely went unnoticed by the nation. Once a controversial figure in national politics and in Protestant and Presbyterian circles, the fiery minister was now largely forgotten. In his earlier years he was “a rabble-rouser of the first order... who kept a schedule and pace that would alarm any cardiologist.”

In addition to being a broadcaster, publisher, globetrotting conservative activist, and relentless fundraiser, he also was the president and chief recruiter of a seminary and college, he headed up national and international councils of churches, and he had his hands in missionary and relief work around the globe.¹

And so his list of accomplishments is impressively long: Presbyterian minister and pastor to a 1,200-member congregation in Collingswood, New Jersey; founder of the Bible Presbyterian Church denomination and Faith Theological Seminary; founder and editor of the Christian Beacon newspaper and the Christian Beacon Press; founder and sometime president of the American Council of Christian Churches and the International Council of Christian Churches; founder of the Twentieth Century Reformation Hour radio program and affiliated organizations; and author, Bible teacher, and pastor. At the height of McIntire’s popularity during the mid-1960s, he was regularly heard on radio stations across the country.

While now forgotten by the American public, in smaller Protestant circles McIntire is still controversial, even in death. At his demise, Martin Marty of the University of Chicago called him “the most consistent fundamentalist of the 20th century.... Whatever he decided was the truth he followed to the very end, no matter how few friends or colleagues were left.”² The conservative *Christian Observer* magazine noted that “only eternity will tell of the countless souls rescued from cults and the modernist churches due to the influence of this man.”³ Long after his empire was in ruins, his family and closest allies maintained that “He was willing to lose temporal things because of his beliefs.”⁴ Those beliefs, and the various organizations and institutions which grew from them, are documented in his massive collection of papers, one of the subjects of our McIntire presentation today. But before we look at the papers, let’s peer a little further into the controversial life and career of Carl McIntire.

Biographical Highlights

Carl Curtis McIntire was born in Ypsilanti, Michigan, on May 17, 1906. His father, Charles Curtis McIntire, was a Presbyterian minister who served as pastor of Westminster Presbyterian church in Salt Lake City (1907–10) and as executive secretary of the Presbyterian Laymen's Foreign Mission movement (1911–12). However, the elder McIntire suffered from mental health problems, and a breakdown forced him to enter a hospital in 1914 when his son was 8 years old. His mother, Hettie McIntire, a teacher and librarian, returned to her native Oklahoma and raised her sons as a single mother. Although she eventually became dean of women at Southeastern State Teacher's College in Durant, Carl McIntire grew up "dirt-poor," did farm chores, and sold maps in Western Oklahoma, honing his skills as a pitchman. He attended college in Oklahoma, but transferred to Park College in Parkville, Missouri, for his senior year and received his diploma there.

McIntire enrolled at Princeton Theological Seminary, his father's alma mater, in 1927. He was also inspired to attend the school by reading J. Gresham Machen's book, *What is Faith?* (1925). He and Machen grew close during his first year at seminary. When the school was reorganized amid much controversy in 1929, McIntire withdrew to follow his teacher to Westminster Theological Seminary, founded by Machen in a dispute over the theological direction of both Princeton Seminary and the denomination's Presbyterian Mission Board.⁵ Thereafter both Machen and McIntire became two of the most well-known Presbyterians who took the fundamentalist side in the so-called modernist/fundamentalist controversy of the 1920s and 1930s. This was a bitter time for the Presbyterian church, with so-called fundamentalists attacking the denomination and so-called modernists throwing out the fundamentalists.

McIntire graduated from Westminster Seminary and from 1931 to 1933 served as pastor of the Chelsea Presbyterian Church in Atlantic City, New Jersey. In 1933 he was invited to become pastor of the 1,200-member Collingswood Presbyterian Church in Collingswood, New Jersey, the largest church in the Presbytery of West Jersey. He also became one of the founding members of Machen's Independent Board for Presbyterian Foreign Missions, organized as a conservative alternative to the Presbyterian Mission Board.

McIntire's opposition to the theology and structures of the Presbyterian Church soon attracted attention and he was investigated by the presbytery and convicted of "sowing dissension within the church." His ministerial credentials were revoked in 1935, and the following year he was among 34 ministers who organized what is now the Orthodox Presbyterian Church. McIntire's Collingswood congregation withdrew from the Presbyterian Church and became one of the flagship congregations of the new denomination.

Although McIntire was originally committed to Westminster Seminary, the Independent Board, and the Orthodox Presbyterian Church, he and Machen soon parted ways. Wary of Machen's growing power in the denomination, McIntire was critical of him in the pages of the *Christian Beacon* (which did not permit a response, or so Machen complained). McIntire also found the new denomination insufficiently conservative, wanting the church to subscribe to abstinence from

alcohol, premillennialism, and support of the Independent Mission Board.⁶ So McIntire led 12 pastors out of the new denomination to found his own Protestant church, the Bible Presbyterian Church, and in 1937 he organized his own graduate school, Faith Theological Seminary, on the then-palatial Widener Estate in Philadelphia. Fighting “Modernism” on the left and McIntire on the right, the stress on Machen took its toll. On a visit to Bismarck, North Dakota, to rally conservative churches, the 56-year-old reformer succumbed to pneumonia and died suddenly on January 1, 1937. In the months preceding Machen’s death, McIntire’s weekly newspaper, the *Christian Beacon*, quickly became the voice of the Bible Presbyterian Church. The first issue appeared on February 13, 1936, and proclaimed in a front-page editorial that the *Beacon* was to carry news of a religious nature and would “not enter into politics one whit.”⁷ However, McIntire’s theological, social, and political agenda was everywhere implied, and later was overtly stated in his publications, on his radio program, and through his demonstrations. At the height of its circulation the *Beacon* had about 250,000 readers, which greatly extended the influence of McIntire’s 8,000-member Bible Presbyterian Church.

In 1938 the Collingswood church lost its battle with the Presbyterian Church to retain its property, and on April 17 the congregation made a well-publicized march from the church grounds to a large revival tent that McIntire erected on a vacant lot. He gave a defiant sermon, dispensed communion in paper cups, and was determined to regain all he had lost. McIntire did just that and more. He gradually acquired an entire city block in Collingswood with property and buildings worth, at the time, the huge sum of more than \$1 million. He established a denominational headquarters in Cape May, New Jersey. There he purchased the Christian Admiral Hotel and used it as a conference and retreat center. He also purchased a Hilton Hotel at Cape Canaveral, Florida, along with other properties.

McIntire gradually developed a brand of Christian fundamentalism that crossed denominational lines, mixing conservative social and theological views with a conservative political agenda. He found an audience for his views in his Collingswood congregation, the readers of his *Christian Beacon* newspaper, the listeners of his radio program, and those who joined his national and international church councils. To this audience he preached opposition to Communism, pacifism, the Civil Rights Movement, the United Nations, the National Council of Churches, the Revised Standard Version of the Bible, evolution, sex education in the schools, labor unions, socialized medicine, dancing, drinking, fluoride in water, and nearly every progressive theological agenda. To combat theological ills, McIntire especially attacked the National Council of Churches and the World Council of Churches, which he considered centers of apostasy. He founded the American Council of Christian Churches (1941) and the International Council of Christian Churches (1948) as alternative national and international voices. While the American Council has largely disappeared, the International Council grew to represent more than 100 Protestant denominations and still meets (this year in Korea). As a corrective to perceived social and political ills, McIntire carried on battles with local municipalities, the Federal Communications Commission, and various Protestant denominations. He kept “files” on Protestant church leaders and

declined to join with conservative “Neo-evangelicals” in 1942, when they organized the National Association of Evangelicals.

A brilliant and effective preacher, and a master of theater and spectacle, McIntire used fiery rhetoric during the 1950s to denounce various Protestant denominations and churches that “leaned toward Communism.” His McCarthyism grew from his belief that there was a substantial communist infiltration of the American churches, and he was especially wary of the Russian Orthodox Church and its ecumenical agents. He also railed against inroads made by liberal theologians into American churches. Conservatives, too, were suspect. McIntire called well-known evangelist Billy Graham “a cover for the apostates” and his crusade a “ministry of disobedience.”⁷⁸ He considered the Southern Baptists to be “soggy compromisers,” and he referred to the Roman Catholic Church as “fascist.”⁷⁹ In 1956 McIntire appeared at major demonstrations in New York, Philadelphia, Chicago, and Los Angeles, denouncing communism and the National Council of Churches, and he frequently picketed meetings of the World Council of Churches. During the Cold War era, he sent balloons carrying Bible pages across the borders of the Iron Curtain, and in 1948 he called for a nuclear strike against the Soviet Union. No positions or statements, it seems, were too controversial, including his remark that the Comet Kahoutek, first sighted in 1973, “marked the Second Coming” and his organization of a panel “to determine whether creatures in UFOs resembled those described in the New Testament.”⁸⁰

During the mid-1950s the Bible Presbyterian Church was in turmoil over allegations that McIntire was inflating the membership statistics of the American Council of Christian Churches and charges that the council’s finances were in disarray. In a 1996 interview, McIntire’s younger brother, Forrest, admitted as much about his brother’s fiscal abilities, saying, Carl’s “a good man, he’s solid, but he has very little financial responsibility.”⁸¹ This controversy led to a schism within the Bible Presbyterian Church, when a large faction, also opposed to McIntire’s battles with the National Council of Churches and communism, left to organize the Reformed Presbyterian Church, Evangelical Synod. The group subsequently became part of the Presbyterian Church in America, also known as the PCA.⁸²

By the mid-1960s the outspoken minister had attracted thousands of followers, whose donations enabled him to build a multi-million-dollar empire. His ten-year-old radio show, the Twentieth-Century Reformation Hour, was heard on more than 600 radio stations, and listeners sent about 4,000 letters daily. The donations in these “letters” amounted to about \$4 million per year. McIntire used these funds to further extend his influence at home and abroad. He began to devote his time to social and political issues at home, and he gave hundreds of thousands of dollars to Korean, Indian, and African churches after they withdrew from the World Council of Churches and lost funding. On the basis of these activities he received honorary doctorates from Toronto Baptist Seminary and Bob Jones University and was called “Dr. McIntire” on the basis of these degrees.

However, during the 1970s McIntire experienced a reversal of fortunes, and his empire began to crumble. The first sign of trouble appeared at Faith Theological Seminary. In 1971 the school president and the majority of its professors, dissatisfied with his iron-fisted leadership style, left to organize Biblical

Theological Seminary in Hatfield, Pennsylvania. His two colleges, Shelton College in Cape May and Highlands College in Pasadena, California, also had difficulties and eventually lost their accreditation. His radio program, another crucial part of his ministry, also came under attack when listeners in Pennsylvania reported him to the Federal Communications Commission. In 1973 the Commission and the U.S. courts, to which he appealed, wrongly ruled that his radio program did not comply with the Fairness Doctrine, which required all radio stations to present balanced programming. (The so-called “Fairness Doctrine” was subsequently overturned by the courts during the Reagan Administration.) However, when McIntire failed to present opposing views, his stations were taken off the air. Within two months 200 stations had dropped his program. Still defiant, he tried to circumvent the FCC by broadcasting from a converted World War II minesweeper anchored 12 miles off Cape May in the international waters of Delaware Bay. However, his “Radio Free America” lasted for only 16 hours. When his transmission interfered with another radio signal the U.S. Coast Guard was forced to deliver the final FCC injunction that permanently closed the station.¹³

With McIntire’s radio voice silenced, contributions to his ministry rapidly declined. He soon owed back taxes on his properties and in 1977 he marched through Cape May with 300 followers to demand tax-free status for his three oceanfront hotels. His demonstration was greeted by unsympathetic residents, who “hollered ‘freeloader’ and ‘tax cheat.’”¹⁴ He was eventually forced to sell most of his properties, including his Cape May retreat and conference center. As if the downturn in his fortunes were not enough, controversy continued to dog McIntire. In 1984 he withdrew from his own denomination, the Bible Presbyterian Church, when its general assembly, dissatisfied with his lack of financial accountability, refused to elect him moderator. He then founded the Bible Presbyterian Church Collingswood Synod, consisting of two small congregations with a combined membership of fewer than 100.

McIntire remained pastor of the Collingswood Presbyterian Church for more than 60 years. However, his many battles had taken a toll on the congregation, and by the mid-1990s, although 1,400 members remained on the rolls, fewer than 50 elderly members attended services. Another report, perhaps apocryphal, cites only 12 members in attendance, including the church’s 80-year-old “youth minister.” Nearly everyone who worked with McIntire over the years eventually became disillusioned, and McIntire himself, who had separated from denominations throughout his life, in the end, “separated even from friends.”¹⁵ The aged pastor also became frail, and, according to one of his church elders, toward the end his sermons were “simply incoherent.” In April of 1996, the church session offered him an honorable pension to retire, but he refused. The session then took the matter to the congregation, where there was a “near riot” in each of the two congregational meetings.¹⁶ Finally, the exasperated session appealed to the presbytery, which eventually declared the church pulpit vacant. Forced out, McIntire would not go quietly. He threatened a lawsuit and was holding services in his home when he died just before his 96th birthday.

McIntire wrote several books, all self-published by his Christian Beacon Press, including:

Twentieth-Century Reformation (1944), pictured here with a selection of literature.
The Rise of the Tyrant (1945)
“*Author of Liberty*” (1946)
For Such a Time as This (1946)
The Struggle for South America (1950)
The New Bible, Revised Standard Version: Why Christians Should Not Accept It (1953)
The Wall of Jerusalem also Is Broken Down (1954)
Servants of Apostasy (1955)
The Epistle of Apostasy: The Book of Jude (1958)
The Death of a Church (1967)
Outside the Gates (1967)

He also wrote many tracts and pamphlets, some with provocative titles:

“A Testimony of Separation” (1952)
“Bishop Oxnam, Prophet of Marx” (1953?)
“The National Council of Churches—An Appraisal” (1958)
“The New Morality”
“The UN is Dead”
“For Religious Reasons Abolish the Income Tax”
“Why Christians Should Fight Communism,” and other works.

Cartoons from the *Christian Beacon* Newspaper

Cartoons from the *Christian Beacon* can be used to document the high point of McIntire’s influence, and they reveal in comical fashion the issues that deeply concerned him during the 1960s and afterward. By the 1960s McIntire had become a conservative force in American political life, and then lingered on to the end of the 1980s as a “theological and political gadfly.” During his heyday, he traveled among right-wing elites, hosting Irish Protestant Ian Paisley and visiting the palace of Ferdinand Marcos in the Philippines. He embraced conservative American presidential hopefuls U.S. Senator Strom Thurmond (1948), Barry Goldwater (1964), and George Wallace (1964/68/72/74), who represented his conservative social views on such issues as race and civil rights legislation, prayer in the public schools, abortion, the Vietnam War, the banning of nuclear weapons and the Strategic Arms Limitation agreements, recognition of China, and other issues that polarized the nation during the mid- and late-twentieth century.¹⁷ Gradually McIntire’s message became one of American patriotism as a Christian obligation.¹⁸

Protest Marches and Demonstrations

McIntire’s many protest marches and demonstrations also illuminate his theological and social pilgrimage. While historians of the Modernist-Fundamentalist Controversy end the dispute around 1936 or 1937, with the removal of McIntire and other dissenters and with the death of J. Gresham Machen, *its legacy actually persisted to the end of the 20th century*.¹⁹ McIntire may have been ousted from the

mainline church and from subsequent branches of Presbyterianism that he helped to create, but he found a lasting home in a broad American fundamentalism composed of dispensational Bible teaching, fundamentalist Bible camps and retreat centers, and conservative social and political movements. Far from “fading away” after the 1930s, he was one of the few self-proclaimed fundamentalists who became active in public life after the 1925 Scopes Trial, when other Christian fundamentalists shied away from political life, and by mid-century he had built a cultural empire. And although McIntire’s ministry had disintegrated by the end of the century, for a time his cause represented the views of thousands of American Protestants. These Protestants were: 1) conservative in their politics, social views, and theology, 2) distrustful of mainline and ecumenical Christianity, and 3) were either ignored by, or had withdrawn from, the dominant religious and political institutions of the nation. McIntire challenged both the dominant national and international institutions and articulated ideas that would perhaps foreshadow the rise of conservative politics and popular religion that emerged with the religious right during the 1980s.

So how will historians judge Carl McIntire? Sympathetic conservatives will claim that he fought for biblical truth and against the modern, non-biblical “isms” of the 20th century: Christian liberalism, communism, and secularism. Detractors will say that he was a tragic and divisive figure in the American church. Some may simply dismiss him as a right-wing extremist. McIntire’s record will have to speak for itself. But perhaps his career and his ministry, flawed as it was, should be viewed as part of a larger story: the story of the gradual emergence of disaffected fundamentalists and conservatives from relative obscurity into the mainstream of national debate. If understood in this light, Carl McIntire and his newspaper, radio programs, church councils, and controversies certainly merit a place in the diverse history of American religious life.

The Carl McIntire Papers

Princeton Seminary was aware of the McIntire Papers for years, but we were not optimistic about our chances of acquiring them. Let’s just say that the history between McIntire and Princeton Seminary was troubled. McIntire visited the seminary campus in the early nineties and agreed to be interviewed for an oral history, but otherwise held the school at arm’s length. However, the papers did eventually come to the seminary between 1998 and 2002 in three accessions: 1) The largest group of materials came to the seminary in 1998, when the Borough of Collingswood, New Jersey, declared the contents of McIntire’s Twentieth Century Reformation Building to be abandoned and a city official invited the seminary to retrieve the historic materials located there. 2) Upon learning of the McIntire deposit, Bowling Green State University, who had earlier received a deposit of papers, transferred these materials to the seminary. 3) Following Carl McIntire’s death in 2002, a third group of materials was retrieved by the seminary. By agreeing to receive all of the above-mentioned papers, our department of Special Collections assumed responsibility for the largest single donation of papers that have come to the seminary since its founding in 1812.

The papers consist of extensive records of the International Council of Christian Churches and the American Council of Christian Churches; subject files on the National Council of Churches and the World Council of Churches; records of Shelton College, McIntire's Cape May properties, the *Christian Beacon* newspaper, the Bible Presbyterian Church, and the Twentieth Century Reformation Hour; extensive correspondence; Federal Communication Commission files; lawsuits; subject files on Russia; a nearly complete run of the *Christian Beacon* newspaper; photographs; and sermons, tracts, books, and miscellaneous materials written by McIntire.

The McIntire Papers are of primary importance in understanding 20th-century American religious life. They include many subjects of interest to historians, particularly those working on religious, social, and intellectual history; ethicists; scholars of American theology and culture; and others. Representative subjects include African Americans; civil rights; American Council of Christian Churches; Bible Presbyterian Church; religious aspects of capitalism; Catholic Church; church and state; Communism; conservatism; Ecumenical Movement; fundamentalism; International Council of Christian Churches; Modernist-Fundamentalist Controversy; National Council of Churches; patriotism; prayer in public schools; Vietnamese Conflict, 1961–1975; World Council of Churches; Christian Beacon Press; International Council of Christian Churches; Twentieth Century Reformation Hour.

In the process of acquiring the papers, we learned several important lessons. We brought some of these lessons *to* the papers, but others we learned *from* the papers, and sometimes the hard way. Although these remarks grew out of our own experience, we think they are readily transferable to a variety of situations involving the acquisition of papers and books.

Lesson #1: Develop a good reputation; and, if possible, a reputation of being willing to receive gifts.

If you develop a reputation for receiving gifts, someone—a son or daughter, lawyer, historical society, or, in this case, a city official—will think to call you. Why didn't the alderman call the Presbyterian Historical Society, just a few miles away in Philadelphia? They certainly wanted the papers. It turns out that the Historical Society did not get the call because the alderman from Collingswood thought the papers should stay in New Jersey! And when she thought of New Jersey, she thought of Princeton.

Lesson #2: Have an emergency acquisitions plan in place.

Such an acquisitions plan is like a Disaster Recovery Plan. In our case, it involves having a moving company “on call” so that collections can be packed and moved on short notice. Princeton Seminary uses Bohren's Moving and Storage for all its work, so we have a history, a contact, and an account. Bohren's provides boxes and tape, offers packing services, is willing to move materials and also to store them, if necessary—all on very short notice. McIntire's New Reformation Building contained fifty file cabinets, boxes, and artifacts, mostly on the second and third floors of an old building that lacked an elevator. The money we spent with

the moving company was well spent! We had the collection delivered to an empty space in Luce Library that has since been filled with compact shelving and now holds the McIntire Collection! Today we would need temporary storage to hold the collection until mold and pest assessment can be performed.

Lesson #3: Anticipate possible legal issues.

Arguably, when Carl McIntire abandoned the New Reformation Building, he abandoned the rights to his papers. That is how the city of Collingswood interpreted his actions, and they were willing to give his papers to Princeton on that basis. The seminary attorney concurred with that opinion and argued that the seminary was not putting itself at undue risk by accepting these papers. After all, they were going to be dumped! Immediately after the papers were delivered to Princeton, Steve Crocco wrote to Dr. McIntire and told him that the papers had been rescued from the dumpster, and he invited McIntire to visit the seminary and talk about the papers. Keep in mind that by this time Dr. McIntire was well into his nineties. He could have insisted that the papers be transferred to another institution; however, our main interest was preserving the papers, not ensuring that Princeton Seminary had them.

In most cases collections of books and papers come to us without incident, controversy, or trouble. Other collections, like the McIntire papers, come with a lot of baggage. In this case the baggage was Carl McIntire himself and whether he would view our salvage effort as a rescue or a theft! Remember, he did not give us the papers, and we had no way of knowing what his reaction would be to the news that his papers were in the hands of the seminary. Friends and family were concerned about the appropriateness of Princeton, since McIntire founded his own seminary, Faith Seminary, and, moreover, there were numerous institutions that were far more ideologically compatible with McIntire than Princeton Seminary.

Lesson #4: Provide for original order.

When the seminary was given access to the papers, we had only a few days to collect them. Providing for original order was a crucial concern to preserve the integrity of the papers. We made drawings of the floor plan, took pictures, labeled file cabinets and boxes clearly and securely—and not with yellow sticky notes! We taped the file drawers shut and moved the cabinets full. With professional movers, the move itself was relatively simple. Since the file cabinets were old and rusty, we quickly transferred the papers into standard archival boxes, all carefully labeled. Not too long into this process, we learned that the original order of the papers had already been disrupted. A few years earlier McIntire and his small band of followers, realizing that he would not be able to keep the New Reformation Building, removed what they thought were the most important papers. These papers filled another thirty file cabinets and, together with dozens of boxes, they were moved first to McIntire's church and later to his free-standing garage/barn in Collingswood.

Lesson #5: Be prepared for reporters.

If the owner of the collection is a significant figure, be prepared for reporters. In this case, a veteran reporter from a Philadelphia newspaper called, not looking for “information” as much as to try to get us to say something that might provoke McIntire, who, even in his nineties, still loved a good fight, especially with Princeton Theological Seminary. It’s not wise to talk to reporters “off the cuff.” We prepared a written statement and ran it by our seminary spokesperson. The statement basically acknowledged the facts of the situation, credited Dr. McIntire with his many accomplishments, and promised that the seminary would work in the best interests of the papers. The reporter was not thrilled.

Lesson #6: It’s all about relationships.

The giving of papers and books can be a very personal, difficult, and uncertain experience; trust and good personal relationships can solve a lot of problems. Here we come to the providential element in the story. It just so happened that McIntire’s granddaughter lived in Princeton and was a family friend of the Crocco’s. This granddaughter became the point of contact with the McIntire family, and she must have assured her family about Princeton Seminary. Later she arranged a personal meeting with McIntire, where he gave his blessing to the enterprise.

Lesson #7: “Let the record speak for itself.”

In the case of the McIntire Papers, his daughters knew that their father was controversial and there was some concern that his legacy would fall into the wrong hands, i.e., scholars who would have no sympathy for him or his perspective. We reminded the family that scholars normally come to their work with a “point of view,” and that over the long term, McIntire’s record would speak for itself. Apart from being a true statement, this became the rallying cry to encourage the family to be certain that the collection was as complete as possible. If the record is going to speak for itself, and if family and friends believe in the record, then there are great incentives for them to get everything together and make it all accessible.

Lesson #8: Scholars are a mixed blessing.

The chances are that if you receive a significant collection of papers, the word will get out and scholars and/or genealogists will descend upon you. Some will demand access before the collection is processed—or before the collection is in the door! They will ask to see all or part of the collection. They will look around for you, and even if you are too busy, they will track you down. “I am writing a book about Richard Nixon and religion. Do you have any correspondence between McIntire and Richard Nixon?” “My father was baptized in McIntire’s church and I want to use the same Scripture that McIntire used in his sermon when I preach at my nephew’s baptism next month. Can you help?” The good news is that you may be able to capitalize on the interest of scholars and genealogists to get a grant or some institutional support to have the collection processed. Advertising a new collection of papers as material for doctoral dissertations is another way to attract some attention and support.

Lesson #9: Be careful what you promise.

Earlier I alluded to the fact that Carl McIntire had his own school, Faith Seminary, in Philadelphia. Although we are told that Faith Seminary is rebuilding, the school is still a shadow of its former self, and a struggling institution is no place for a major repository. But some friends and family thought differently. Couldn't Faith use the donation of its founder's papers to boost its image? Fortunately, others thought Princeton was a more appropriate place with better facilities. However, a few family members suggested a compromise: Princeton should make copies of the papers for Faith. That was an interesting proposal designed to solve a problem and to evaluate the extent of Princeton's interest in the papers. If Princeton was not interested in copying hundreds of boxes of papers, then maybe that was a sign that they should go to Faith Seminary. Rather than promise to do anything on a large scale, representatives from Faith Seminary were invited to look through the papers and identify copies they wanted. So far, very few copies have been made.

Lesson #10: Show off your facilities.

One of the reasons Princeton appealed to so many of the family members was that McIntire attended the school as a young man. For them it was somehow fitting that things were coming full circle now and he was finally going home. But what really helped to persuade friends and family members was the space we set aside for the McIntire Papers in our special collections stacks. Even before the papers were on shelves, we put up signs reserving them for McIntire's papers. When McIntire and a small entourage visited the seminary, we set up a welcome area, provided lunch, and led a tour of the library. In addition to showing him the storage space for the boxes, we also showed the various support facilities, such as the special collections reading room, technical services area, and some of the related materials in our collection. He must have stopped the entourage three times to thank God for Princeton Seminary.

Lesson #11: Use your collection to attract other materials and related collections.

Is there anything else out there? In 2000, as mentioned earlier, we received an inquiry from a librarian at Bowling Green State University about whether we wanted their McIntire collection. Of course we did. The folks at Bowling Green were happy to reunite this collection with the mother collection. It turns out that McIntire sent those papers to Bowling Green because a scholar there expressed interest in writing about him. That history never materialized, but the papers remained at Bowling Green.

Lesson #12: Develop a plan for processing the collection.

Depending on the significance and size of an acquisition, we may prepare a simple inventory, fully process the collection, or leave it untouched for our successors to discover. McIntire is important enough to deserve full processing, but

the collection is too large. The best we could do was a simple inventory of the hundreds of boxes. We are now seeking funds to process the collection.

On April 6, 2004, we held a “Carl McIntire at Princeton” symposium. The symposium attracted about twenty-five former employees, family members, and friends to hear a lecture by Barnard College Professor Randall Balmer on “McIntire and Radio Free America.” Then, following lunch, library staff talked about plans for the papers and the financial needs we faced to get the papers processed in a timely fashion. Friends and family members are now contemplating a significant gift to the seminary for this purpose.

Lesson #13: No one knows the materials better than the secretaries who created and filed them.

While we wait for processing funds, we have developed plans to bring several of McIntire’s former employees to Princeton to identify photographs and to help with some of the collection. Keeping donors involved with the collection does not work in every case, but sometimes you can draw on the expertise of those associated with donated materials. Don’t neglect this important source of information.

Endnotes

1. Joel Belz, “This Fight’s Over: Lessons From A Fiery Fundamentalist,” *World—Philadelphia Inquirer*, April 6, 2002, p. 5. In Belz’s opinion, McIntire’s life “was the sad story of squandered talents and a wasted career.”
2. Kristin E. Holmes, “Carl McIntire, 95, Firebrand Pastor,” *Philadelphia Inquirer*, March 21, 2002. www.philly.com/mld/inquirer/news/obituaries/2904540.htm.
3. Morris McDonald quoted in “Presbyterian Landscape Changes Permanently Carl McIntire 1906–2002,” *The Christian Observer*, May 2002, p. 8.
4. Holmes, “Carl McIntire,” p. 2.
5. Throughout his career, McIntire referred to the Auburn Affirmation (1924), a document formulated by a group of Presbyterian ministers meeting in Auburn, New York, as the main justification of his own ministry. The Auburn Affirmation was a liberal protest against the Five Point Deliverance of the 1910 Presbyterian General Assembly (reaffirmed 1916, 1923), which had declared five essential doctrines of Christian faith. McIntire believed that the document was *the* pivotal declaration that opened the door to modernism within the Presbyterian church and compelled a response. He printed the text of the Auburn Affirmation in an early issue of the *Christian Beacon*, along with the names of the signers. See *Christian Beacon*, May 20, 1936, p. 4.
6. The 1937 division that created the Bible Presbyterian Church is described in McIntire’s *The Death of a Church* (Collingswood, N. J.: Christian Beacon Press, 1967), pp. 163–78. See also George Marsden, “Perspective on the Division of 1937,” *The Presbyterian Guardian*, January 1964, pp. 5–8.
7. *Christian Beacon*, February 13, 1936, p. 1.
8. McIntire, *A Ministry of Disobedience: Christian Leaders Analyze the Billy Graham Crusade* (Collingswood, N.J.: Christian Beacon Press, n.d.).

9. Douglas Martin, "Carl McIntire, 95, Evangelist and Patriot, Dies," *New York Times*, March 22, 2002. www.nytimes.com/2002/03/22/obituaries/22MCIN.htm.
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12. The story of the Bible Presbyterian Church is summarized by David O. Beale, *In Pursuit of Purity: American Fundamentalism Since 1850* (Greenville, S.C.: Unusual Publications, 1986), pp. 323–30.
13. A fascinating account of McIntire's battle with the FCC has been written by Randal Balmer, "Down to the Sea in Ships: The Unsinkable Carl McIntire, Radio Free America, and the Religious Right," paper presented at the "Carl McIntire Program," Special Collections, Princeton Theological Seminary Libraries, April 6, 2004.
14. Urgo and Shah, "Carl McIntire," p. 3.
15. Belz, "This Fight's Over," p. 5.
16. Geoffrey Thomas, "Carl McIntire Meeting in His Home," *Banner News*, July 22, 2000. www.bannerofttruth.co.uk/News/carl_mcintyre.htm.
17. The various issues of concern to McIntire are mentioned in Shelley Baranowski, "Carl McIntire," Charles Lippy, ed., *Twentieth-Century Shapers of American Religion* (Westport, Conn.: Greenwood Press, 1989), pp. 256–63.
18. John Fea, "Carl McIntire: From Fundamentalist Presbyterian to Presbyterian Fundamentalist," *American Presbyterians* 72, no. 4 (Winter 1994), pp. 262–63.
19. See Bradley Longfield, *The Presbyterian Controversy: Fundamentalists, Modernists and Moderates* (New York: Oxford University Press, 1991) and George Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism* (New York: Oxford University Press, 1980).

**Introduction to Functional Requirements
for Bibliographic Records (FRBR)
(Technical Services Interest Group)
by
Christine Schwartz, Princeton Theological Seminary**

Why is FRBR important?

- IFLA's FRBR report is a new conceptual model being used to rethink and reevaluate cataloguing codes and standards: AACR2, ISBDs, MARC formats, OCLC, etc.
- Some integrated library systems/OPACs are being redesigned to incorporate the FRBR model (e.g., the VIRTUA system from VTLIS).
- FRBR will affect both cataloguing and reference work.
- FRBR is one of many projects that are expanding the way bibliographic information is created and structured. FRBR is part of a larger effort that includes such developments as: Dublin Core, XML, and other metadata encoding standards that have become necessary due to the expansion of digital resources and the Internet.

Background/Overview

The *Functional Requirements for Bibliographic Records*, or FRBR (pronounced "Furbur"), report was developed from 1992 to 1997 and published by the International Federation of Library Associations and Institutions (IFLA) in 1998.

Almost forty years ago the International Federation of Library Associations and Institutions (IFLA) initiated a fundamental re-examination of cataloguing theory and practice on an international level ...In the years that have followed those initial undertakings the Paris Principles (1961) and the ISBDs (International Standard Bibliographic Description) (1971) have served as the bibliographic foundation for a variety of new and revised national and international cataloguing codes. (FRBR, p. 1)

Factors contributing to changes in catalogues and cataloguing over the last forty years (FRBR, p. 1):

- The introduction and ongoing development of automated systems for the creation and processing of bibliographic data.
- The growth of large-scale databases (e.g., OCLC, RLIN, etc.), both national and international in scope, that contain records contributed and used by thousands of libraries participating in shared cataloguing programs.
- The increasing need to reduce cataloguing costs by minimizing duplicate cataloguing efforts.

- Economic pressures have also prompted libraries to try to simplify the cataloguing process and to do more and more “minimal level” cataloguing in order to keep pace with the continued growth of publishing output.
- An increasing need to adapt cataloguing codes and practices to accommodate change resulting from the emergence of new forms of electronic publishing, and the advent of networked access to information resources.
- A recognized need to respond more effectively to an increasingly broad range of user expectations and needs.

Objectives of the FRBR study:

The study has two primary objectives. The first is to provide a clearly defined, structured framework for relating the data that are recorded in bibliographic records to the needs of the users of those records. The second objective is to recommend a basic level of functionality for records created by national bibliographic agencies. (FRBR, p. 7)

Methodology: Entity-Relationship Analysis

“The methodology used in this study is based on an entity analysis technique that is used in the development of conceptual models for relational database systems.” (FRBR, p. 9)

FRBR Terminology

Entities—key objects of interest to users of bibliographic data/information.

Group 1 Entities: Work, Expression, Manifestation, Item—these entities “represent the different aspects of user interests in the products of intellectual or artistic endeavour.” (FRBR, p. 12)

Work—a distinct intellectual or artistic creation.

Expression—the intellectual or artistic realization of a work in the form of alpha-numeric, musical or choreographic notation, sound, image, object, movement, etc., or any combination of such forms.

Manifestation—the physical embodiment of an expression of a work.

Item—a single exemplar of a manifestation.

“Work” and “Expression” reflect intellectual or artistic content. These are abstract concepts. “Manifestation” and “Item” reflect physical form; they are concrete.

Group 2 Entities: Person, Corporate Body—these entities “represent those responsible for the intellectual or artistic content, the physical production and dissemination, or the custodianship of the entities in the first group.” (FRBR, p. 13)

Person—an individual.

Corporate body—an organization or group of individuals and/or organizations acting as a unit.

Group 3 Entities: Concept, Object, Event, Place—these entities “represent an additional set of entities that serve as the subjects of *works*.” Group 1 entities and group 2 entities can be subjects as well.

Concept—an abstract notion or idea.

Object—a material thing.

Event—an action or occurrence.

Place—a location.

Attributes—”Each of the entities defined in the model has associated with it a set of characteristics or attributes. The attributes of the entity serve as the means by which users formulate queries and interpret responses when seeking information about a particular entity.” (FRBR, p. 30)

Relationships—”In this study relationships are examined in the context of the entities defined for the model, i.e., they are analysed specifically as relationships that operate between one *work* and another, between one *expression* and another, between a *manifestation* and an *item*, etc.” (FRBR, p. 56)

User Tasks—”For the purpose of this study the functional requirements for bibliographic records are defined in relation to the following generic tasks that are performed by users when searching and making use of national bibliographies and library catalogues.” (FRBR, p. 8)

Find—to find entities that correspond to the user’s stated search criteria.

Identify—to identify an entity.

Select—to select an entity that is appropriate to the user’s needs.

Obtain—to acquire or obtain access to the entity described.

Bibliography

The FRBR report itself:

IFLA Study Group on the Functional Requirements for Bibliographic Records.
Functional Requirements for Bibliographic Records: Final Report. Munich, Germany:
K.G. Saur, 1998.

It is also available free online in pdf or html versions:

pdf: www.ifla.org/VII/s13/frbr/frbr.pdf

html: www.ifla.org/VII/s13/frbr/frbr.htm

IFLA's FRBR web site: www.ifla.org/VII/s13/wgfrbr/wgfrbr.htm

FRBR bibliography: www.ifla.org/VII/s13/wgfrbr/bibliography.pdf

MARC and FRBR: www.loc.gov/marc/marc-functional-analysis/frbr.html

OCLC and FRBR: www.oclc.org/research/projects/frbr/default.htm

ALA/ALCTS/CCS/CC:DA Taskforce on FRBR terminology:
www.libraries.psu.edu/tas/jca/ccda/tf-frbr1.html

Joint Steering Committee for Revision of AACR—Incorporating FRBR
Terminology in AACR: www.collectionscanada.ca/jsc/frbr1.html

RLG (RedLight Green) and FRBR: www.rlg.org/en/page.php?Page_ID=4721

**ATLA and the Religions of the United States and Canada
(World Christianity Interest Group)**

by
Suzanne Selinger, Drew University*

Most of us here (and colleagues back home) did not need 9/11 to learn that the American religious landscape was changing greatly. By the mid-1990s we had already heard such “shocking” statements as “Muslims outnumber Episcopalians in the US today.” It may be Diana Eck’s Pluralism Project at Harvard, which produced the first CD edition of “On Common Ground” in 1996, that has had the single greatest impact in documenting the new landscape and placing it in academic consciousness. Of course, 9/11 intensified the need to catch up with “other religions” in communities outside academia—such as churches and high schools. Most of our students arrive with some degree of knowledge about the subject.

A few words about numbers and percentages of Christians vis-à-vis adherents of “Other Religions” might be helpful. On the basis of a survey of religious self-identification in the US led by two sociologists at the Graduate Center of CUNY in 1990 and 2001, we can say this: the US is still a predominantly Christian country. But, while the number of Christians grew 5% in that decade, the percentage of Christians in relation to other religions declined, from 86.2% to 76.5%. The relative growth in other religions, and in the category “Nonreligious/Secular” and what the survey calls “Deists” (spiritual but not creedal) was huge—the latter, by 717%. Two other examples: Sikhism, 338%; Buddhism, a “modest” 170%.

The immediate purpose of this panel is to open a considerably wider discussion of the topic than the one that already exists at annual conferences—and during the year in ATLANTIS, and back at our home libraries. As of now, discussion of “other religions”—Mr. Dewey’s 290s, which means everything but Christianity—certainly does occur at our Annual Conference, but it’s in contained sessions in pre-Conference workshops and interest groups such as the College and University section, Public Services, and our host group today, World Christianity. The formation of a Judaica group, and ATLA’s offer of a subscription to *Index Islamicus* at a reduced rate, are also significant. However, the plurality of American religions is not yet a common and continuous theme or thread. It’s not yet an ordinary concern.

Who we are—the four of us—matters for this session: Cameron Campbell, Judy Clarence, David Stewart, and I have different home bases and different perspectives. I’ll speak briefly on the subject in the context of Drew University.

Drew consists of a Theological School affiliated with the United Methodist Church, a relatively small Graduate School, in which Religion is the predominant Ph.D. field and is taught by the Theological School faculty, and a College of Liberal

* This presentation was part of a panel on “ATLA and World Religions.”

Arts. I've been at Drew for 16 years. My title is Theological Librarian for Non-Methodistica. Sixteen years ago, that meant "other Protestant denominations." It has become more inclusive. Here are some markers of change: Ten years ago, a graduate course in Korean theology was introduced at the request of our considerable number of Korean students. About six years ago, the Theological School began offering an MDiv. course in Ecumenical Theology. This was soon followed by a "Christianity and World Religions" course. One year ago, a course in World Religions became an MDiv. requirement. Two are offered: "Christianity and World Religions" and "Music of World Religions." Both courses are taught by full-time, tenured Theological School faculty, not part-time adjuncts.

Sixteen years ago, Drew's Department of Religion in the College of Liberal Arts occasionally offered a course in Jewish Studies, taught by an adjunct instructor; the only "other" religion taught in the College was Buddhism—in the Anthropology Department. Today, the renamed Department of Religious Studies consists of one teacher of Christianity, one ethicist who happens to be Christian, a Jewish Studies specialist, an Islamicist, and a specialist in Hinduism.

I've also seen a breaking down of walls between the College's Religious Studies faculty and the Theological School faculty. Members of the two faculties now lecture in each other's schools; they have joined in sponsoring terrific speakers and other kinds of presentations. They talk—this means they have *unscheduled* interreligious dialogue—about spirituality, mysticism, ritual, relations between faith and action, sexuality and religion, contextual methods, environmental ethics, and more. It is interesting and important to note that we don't always hear what we want to hear from each other. But a plurality of religious voices is becoming positively ordinary at Drew.

Many other institutions are moving along similar paths, including ATLA. To borrow a phrase from Duane Harbin,¹ our changing religious culture presents us with both new opportunities and responsibility.

Something else directs us to attend to the new religious culture in the US and Canada: financial necessity. ATLA's major product is the ATLA Religion Database, and it is used everywhere in seminaries *and* in the libraries of ACRL colleges and universities. And librarians know they need to pay attention to their student and faculty clientele.

This attention is all the more important in light of a missile that landed in our campus backyards in 2003. The American Academy of Religion announced that it was in effect divorcing itself from the Society of Biblical Literature.² The two societies would not continue to hold a joint annual conference.³ Why the change? Communications from AAR to its members have referred to differing mandates and to logistic problems in conference scheduling. But the most frequently stated reason is the need the AAR Board of Directors feels to pay much more attention to religions other than Christianity and to newer, untraditional approaches and methodologies in Religious Studies. The Board acknowledged the severe financial and scheduling problems that two separate annual conferences will entail for seminaries, for faculty—and librarians—who work in both Biblical and Theological Studies, and for graduate students looking for jobs. Despite protests and petitions, the AAR decision holds.

Whatever we at this conference think or feel about all this, I think we need to see it as a wake-up call. We need to serve AAR and support research in the topics in its programs as much as we serve and support the work of SBL—no more and no less. Most immediately, we need to ensure that colleges and universities continue to be satisfied with us as their bibliographers. It is tempting to assume that they need us. But think of MLA (the Modern Language Association of America), which produces its own bibliography. In this really new situation, it seems clear that we need to move faster toward inclusiveness.

The ATLA index department is moving in this direction, as Cameron will make clear; more funding and staffing would allow more coverage. But I don't think this is just a concern for the index staff. At a certain point, for *efficiency* and *effectiveness*, and for *credibility*, we need theological librarians with the scholarly and linguistic capacity *and* the faith knowledge and experience with religious practice to move around in new areas—that is, areas new to most of us—and to teach us how to catalog *and* collect *and* service the new resources. We need them to be active, participating members of ATLA, talking also about general theological library issues.

For this to happen, we may need to rethink something habitual and inherent in ATLA as an organization and in its Annual Conference. It's a matter of identity. We are, in part, a worshipping Christian community; at the least, a spiritual thread of Christian vocation runs through the conference. This is not part of our Mission Statement; yet, it seems to be assumed that the American Theological Library Association (as distinct from the Association of Christian Librarians!) is composed of Christian librarians.

ATLA is constituted of Bible colleges, Christian colleges, seminaries (denominational as well as nondenominational), and liberal arts colleges and universities. So our membership ranges from Fundamentalism through Evangelicalism to Ecumenism and Pluralism—and probably Indifference. And Judaism and probably a good number of quiet believers in other faiths. *Could* an inclusive, multi-faith religious identity work here? I think we have to say Yes, and figure out how.

Historically, mutual toleration has been the way, as in Reformation and post-Reformation Europe when it became clear to Protestant and Catholic forces that neither side could defeat the other. I'm thinking about another way. Hospitality might be a good doctrine to guide our thinking. An essential practice in the ancient Near East, the practice of hospitality in the Hebrew Bible and New Testament is even more: it can be life-changing.

I will end with three suggestions:

- Recruit theological librarians of “other” faiths (or with extensive knowledge of such faiths). This might begin with some kind of partnering with University of Chicago librarians or curators for Mideast and Asian materials. We could also try to involve the PRT (Philosophical, Religious, and Theological Studies) discussion group/listserv within ACRL in this effort.
- As part of professional development, expand the ATLA speakers list to include librarians or scholars of world religions with interest in collections and

their servicing. The University of Chicago library again seems like a natural resource for such speakers; but others, such as the Yale Library Curator of Asian materials, recently featured in an article in an AHA newsletter, might also be willing to be involved.

- At Annual Conference: provide us with different, or additional, worship *options* outside Christianity. Why not offer visits to worship services at Jewish synagogues, mosques, or Hindu temples? Hosted visits to community centers of the different religious populations might also be possible; and most large cities have interfaith councils, which have stories to tell about their origins, programs, snags, and successes.

Endnotes

1. In his statement of candidacy for the ATLA Board of Directors, 2004.
2. See especially “Message from the President [Robert A. Orsi]” and “Centennial Strategic Plan 2004–2009,” *Religious Studies News—AAR Edition* 19, no. 1 (2004): 21–22.
3. The decision will not take effect until 2008 because hotels are routinely booked far in advance for the joint conference.

**ATLA and World Religions
(World Christianity Interest Group)**

by

Judy Clarence, California State University Hayward*

In preparation for this presentation, I decided to get a little inspiration by doing what I tell my students NOT to do: never start your research with a Google search, I tell them, but that's exactly what I did. For fun, I typed in "Why study world religions?" and I stumbled upon the following testimonial, from a student who had taken a world religions class and had then been asked to reflect upon the benefits of the class:

I just wanted to share with you how much your class has helped me understand more about other religions. I went into a gas station... on Friday, and behind the register, on his prayer rug with shoes off, was a gentleman facing west and praying. All I could do was watch him, then I realized how much I knew about what he was doing. I looked at my watch and it was 2:00. While I was paying his wife, I couldn't take my eyes off what he was doing. I can't describe the feelings inside my heart as I realized just how futile his prayers were. All I could do right then was offer a prayer to God that this man and his wife would come to know the One True God.

My heart broke for this man. I know—because of his heritage, unless someone takes the time to witness to him—he will perish from this earth. I prayed again that God would allow me to enter this gas station soon and somehow apply something that I've learned in your class and try to lead this man to a saving knowledge of Jesus. I cannot stop thinking about that man and his wife and feel that God will lead me soon back into their store, if for nothing else, than to strengthen my commitment to pray for them. I've truly enjoyed having my narrow mind opened to the world around me, even in my own small town.

Thanks so much

I wanted to share this testimonial with you because of its implications for our topic today. For teaching faculty members in Christian seminary settings, this student's learning outcome might be considered exemplary. Faculty in state-funded public universities and colleges, however, would find her reflection deeply disappointing. And therein lies the difference in the approach of teaching world religions. I'd like to reflect a little bit, first, on why the study of world religions (which, by the way, I'm defining as religions practiced in some form or another over much of the globe) is important for all of us, and how we as librarians in seminaries as well as in colleges and universities fit into that importance.

* This presentation was part of a panel on "ATLA and World Religions."

I'll start with the original question I typed into Google: Why study world religions? We've been doing it since the 1960s, when Ninian Smart was involved in setting up Britain's first Department of Religious Studies at the University of Lancaster in 1967. There were roots, of course, in the concept of "comparative religion," dating back to the 19th century, when people began studying texts of non-Judeo-Christian religions. But the coming together of the concept really occurred in the sixties. Smart describes "religious studies" as "...aspectual, cross-cultural, multidisciplinary, and nonfinite, i.e., flowing beyond religions to cover analogous embodied worldviews."

In a Christian seminary setting, the reasons for studying world religions will range from a more "liberal" feeling that dialog among religious traditions broadens one's own faith, and that one can learn techniques from other traditions that lead to a greater understanding and depth of one's own spiritual practice (for example: Buddhist meditation is sometimes used as a type of "centering prayer" in Catholic and Protestant traditions), to a more "conservative" approach in which non-Christian religions are taught so that mission and evangelical work can be carried out in a more informed fashion. An October 2003 article in *Christianity Today* outlines the phenomenon: Phoenix Seminary, a fairly new institution, offers electives on world religions. Intercultural Studies Instructor Malcolm Hartnell states, "These courses are witness-oriented. That is, they are designed not only to teach students about a particular religion, but how best to witness Jesus Christ to adherents of a particular religion." Phoenix also offers a required course on "evangelism and discipleship," whose focus is to make students aware of the growing religious diversity in the Phoenix area, which is home to some 30,000 Muslim refugees—students learn how to minister to this community. Southwest Seminary's Prof. Samuel Shahid stated, "...we established an MA in Islamic Studies to equip our students, who are the future missionaries, pastors, ministers of education, and ministers of mission, to, in turn, equip their own churches with the right information." On the other side of the coin, the same article states that at Fuller Seminary enrollment in the regular course on Islam leaped from 35 to 135 after 9/11. Fuller also added a government-funded program in conflict transformation, which involves regular dialogs with Muslim leaders, research, publications, training programs, panels, etc. Gordon-Conwell offers extensive coursework on Buddhism and Hinduism, and has held forums for students on Islam as well as seminars for church leaders and congregations to teach about Islam and Muslims.

So it's clear why world religions are studied in seminary settings. What about state colleges and universities? At Cal State Hayward, as in many publicly funded state colleges and universities, world religions are taught from a pluralistic point of view in which learning about other religions strengthens one's own beliefs, whatever they may be. (And it's interesting to note that many students who undertake religious studies at the undergraduate level go on to seminary!) At Hayward, because the courses are taught out of the Philosophy Department, the emphasis is on the phenomenological approach: that is, the study of the texts of the various traditions. Students study the *Upanishads*, the *Pali Canon*, the *Bible*, the *Torah*, the *Koran* in a historical context (that is, the focus is not on contemporary belief)—

this is in contrast to an anthropological or sociological approach used on some campuses, in which the emphasis is on the practice of the religions' traditions. Likewise, campuses large enough to have a whole "Religious Studies Department" would focus more on practice. (Sadly, though, even these approaches may be subject to criticism. According to an article in *The American Prospect* in September 2002, the Virginia-based organization called the Family Policy Network sued the University of North Carolina at Chapel Hill for asking incoming freshmen to read selections from the Koran and accompanying commentaries in a religious studies class. In defense, the chancellor stated, "We expect Carolina students as part of their education to learn about ideas, philosophies, and practices that they never encountered before and that may differ from their own. We chose this particular text because, since September 11, many of us have wondered what the core teachings of Islam really are." Fortunately, from my point of view anyway, the case was quickly rejected in federal court.)

What is our role as librarians in all this? Surely, it must be to promote and facilitate the study of world religions, within the context of our particular campus settings, and the desired learning outcomes mandated by our institutions. This means we must develop our collections to include the major works—texts, secondary sources, reference materials, and scholarly commentary—of the major world religions. We must thoughtfully and sensitively assist our patrons at the Reference Desk when they ask questions of exploration into other religious traditions, and in our Information Literacy/Library Instruction sessions we must facilitate our students' understanding of these materials as well. ATLA has taken a good step toward supporting these goals with its recent project funded by an NEH grant entitled "Christianity and the Encounter with World Religions," which has been extended for another year to finance the filming of 1,500 additional volumes and journals essential for researchers studying the engagement of non-Christian religions with Christianity. And ATLA can do more by encouraging a greater understanding among librarians of the importance of world religions to all of us.

One of our instructors at Cal State Hayward, on the final day of spring quarter classes, said to his World Religions class, "During this term we've examined the texts of many religious traditions. In years to come, I don't expect that you'll remember the details of specific Bible verses or chapters of the Koran or Torah, or the Buddhist Eight-fold Path. My hope for you all is, that when you meet a person from a religious tradition that differs from yours—you won't shoot him!"

**World Christianity Interest Group Meeting
(World Christianity Interest Group)**

by

David R. Stewart, Luther Seminary*

I'd like to thank Suzanne for coming up with this idea, and for asking me to be a participant on a subject which requires some occasional rethinking for all of us.

I'm also grateful to my fellow panelists for leaving me, as the last of four, a few topics still to be considered. My "angle" on this issue is going to be more pragmatic, along the lines of "who makes the decisions in the places where we work re: what kind of resources are devoted to World Religions?"

As I thought about this assignment, I was reminded of an incident from many years ago, when I was still living on the West Coast of Canada. I have a brother who is a fairly skilled dinghy sailor, and he took me out one fall day for an afternoon's sail along the rocky shore around Victoria, British Columbia. I was at the tiller, and before too long became a bit concerned, because while there was a decent wind, and though the wind appeared to be filling the sails, we were in fact going backwards. My own ignorance of sailing is close to comprehensive, but my brother soon explained this weird situation for me: though the wind was adequate, and though the tiller and the sails were set about right, what we couldn't see was that there was a very strong offshore tide at that time of the day, and it was *that* force which was determining our course.

What I took away from this "exercise in futility" was the realization that things are not always as they seem: the wind may be up and the sails may be full, the course can be set just right, but these factors do not ultimately ensure progress. In spite of our best efforts and our cumulative skills and experience, we all have to allow for intangibles. And if what we are considering today is whether it is wise and/or timely to consider adjusting our course as an Interest Group, or indeed as an association of librarians, it seems to me that we need to have to grasp as honestly and realistically as possible what choices are at our disposal and which are not.

Let me develop this a little: The library where I have worked for the past six years has a strong collection of historical materials representative of Presbyterian mission activity around the world. For example, the Moffett Collection documents in a unique way some of the earliest Protestant mission work in Korea, and materials from the missionary work of Samuel Zwemer in the Muslim world are also important. I mention these only to make the point that every library has certain unique holdings which *help define the range of what is possible* for its interest in and support of research in World Christianity or World Religions. Planning and setting of priorities to some degree have to be an extension of what is available. The presence of the collections I have mentioned opens up (but does not ensure) possibilities for library and research services.

In a similar vein, what the library aspires to do *cannot be separated from the institutional and curricular mission and priorities*. In our case, recent years have seen the

* This presentation was part of a panel on "ATLA and World Religions."

seminary take more interest in World Religions than in the History of Missions: This informs in a direct and important way what sort of materials in this field the faculty member(s) ask the library to purchase, what kind of questions and research topics the students raise with reference staff, and so on. So (to return to the example of Princeton again), even if the most obvious potential for Special Collections holdings in World Religions might be for Mission Studies, the current course catalog, faculty research interests, and course catalog might point in entirely different directions. Over these issues, the library normally has very little influence, but once again, it is these very factors which have a decisive, determinative influence in what is really possible for the library.

Judy Clarence has vividly illustrated for us how some of these issues are considered within the libraries of a vast state university system. And this prompts another question about the kind of culture in which we do our work. I don't have the statistics on hand, but I think it's fair to say that many of our ATLA libraries and librarians serve institutions which have a strong denominational connection. We don't have to scratch our heads too much to wonder over how (or whether) such relationships affect our libraries' priorities: of course they do. What this typically means for those of us who work in such institutions is that we are expected to "frame" our interest in World Religions in terms of missions, or interfaith dialog, or ecumenism, etc. This in itself leaves plenty of room for initiative and creativity (I'm very encouraged, for example, to know that my new employer, Luther Seminary, has a full graduate program in Islamic Studies), but it is still a very different thing from our being able to redeploy significant portions of our resources directly toward World Religions.

If it's true that "the range of what is possible" is shaped significantly by these institutional factors, a realistic perspective also requires us to keep a weather-eye on the culture more broadly. When I was growing up in the suburbs of Vancouver, the culture was pretty homogeneous, with what are now referred to as WASPs (like me) pretty much predominant. The last time I checked, less than half of the children enrolled in public schools in Vancouver came from homes where English was the first language. The implications of such a vast shift for culture, for public discourse, and eventually for the study of religion and theology in such a community are far-reaching. But again, they are changes over which none of us has any control: we can only respond to the aftereffects as adroitly as possible. And it may be that the best way to conceptualize this broader cultural and horizon is as a "continuum of instability:" none of us should bet on a future which includes a return to socio-religious homogeneity.

I don't find anything within this array of "unpredictables" to be in the least discouraging: the focus of our activities, and a working definition of "serving our constituency" is all the more interesting for its becoming more fluid and dynamic. As one wise observer put it, "not being able to do everything is the worst possible excuse for doing nothing." The fact that we are not the final arbiters over our situations should not be allowed to obscure the choices that are open to all of us as ATLA librarians, or to help us from rising to the challenge and making these choices well.

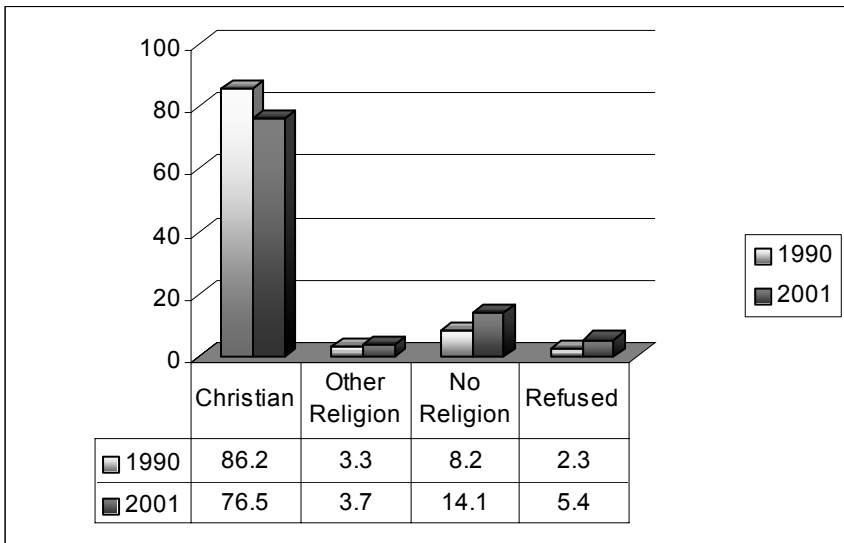
**World Religions/Religious Studies in ATLA's RDB®
(World Christianity Interest Group)**

by
Cameron J. Campbell, ATLA*

In 1990 sociologists Barry A. Kosmin and Seymour P. Lachman from the Graduate School of the City University of New York conducted the single most comprehensive survey on religious identity in America to date: the National Survey of Religious Identification (NSRI). This nationwide survey sampled 113,000 Americans. It was followed up in 2001 by the American Religious Identity Survey (ARIS), which sampled 50,000 Americans. Among the key findings are statistics about religious versus secular outlook, religious self-identification, religious institutional membership, religious switching, etc.

The following statistics are taken from ARIS 2001:¹

	1990	2001	% of Change
Christian	86.2	76.5	-11%
Other Religions²	3.3	3.7	12%
No Religion	8.2	14.1	72%
Refused	2.3	5.4	135%



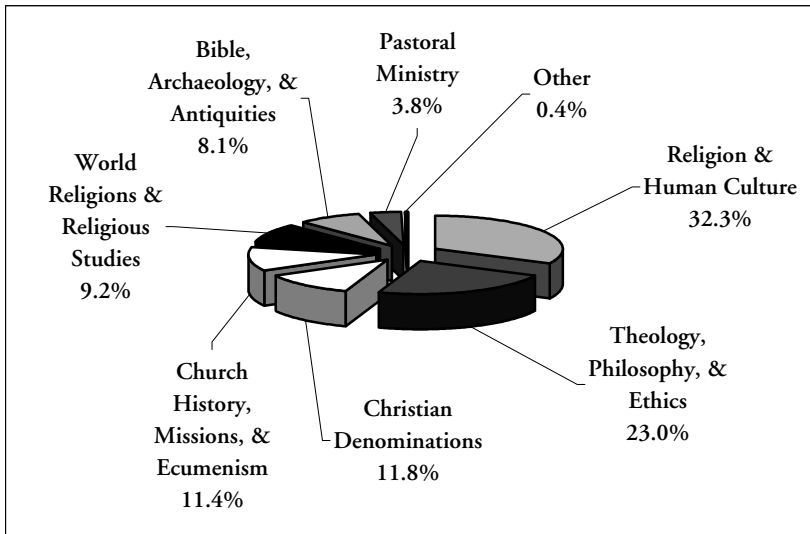
Whatever the reasons for our interest—elucidating church growth among denominations or developing Christian apologetics or exploring religious

* This presentation was part of a panel on “ATLA and World Religions.”

pluralism—the fact is that the religious landscape in North America is changing, and we need to know the hows and investigate the whys. For example:

	1990	2001	% of Change
Jewish	3,137,000	2,831,000	-10%
Muslim/Islamic	527,000	1,104,000	109%
Buddhist	401,000	1,082,000	170%
Unitarian/Universalist	502,000	629,000	25%
Hindu	227,000	766,000	237%
Native American	47,000	103,000	119%
Scientologist	45,000	55,000	22%
Bahai	28,000	84,000	200%
Taoist	23,000	40,000	74%
New Age	20,000	68,000	240%
Eckankar	18,000	26,000	44%
Rastafarian	14,000	11,000	-21%
Sikh	13,000	57,000	338%
Wiccan	8,000	134,000	1575%
Deity (Deism)	6,000	49,000	717%

One tool for such work is ATLA’s Religion Database (ATLA RDB), in which some 9.2% of the serial titles indexed deal with world religions and religious studies.³



Very basic searches, such as the following table illustrates, show just how rich a source ATLA RDB is in many cases:⁴

ATLA RDB Search	Articles	Essays	Reviews	All Records
Judaism	11,001	6,873	4,820	23,821
Islam*	7,488	5,685	5,149	19,420
Buddh*	5,590	3,348	2,530	12,170
Hindu*	2,888	2,428	817	6,644
Tao*	469	273	237	1,067
Jain*	154	333	80	662
Sikh*	182	233	71	567
Zoroast*	155	280	48	548
Baha'í*	48	6	35	97

Among these hits are articles and reviews from journals such as:

World Religions & Religious Studies (9.2%):	
IBRR Classification	Example of Titles Indexed
Ancient Religions	Ancient Near Eastern Studies
Buddhism	The Eastern Buddhist
Confucianism/Taoism	Journal of Chinese Religions
Esoterism	The Journal of Religion and Psychical Research
Hinduism	Journal of Indian Philosophy
Islam	Hamdard Islamicus: Quarterly Journal of Studies and Research in Islam
Jewish History	Revue des études juives
Jewish Religious Writings	Hebrew Studies: A Journal Devoted to Hebrew Language and Literature
Judaism	Hebrew Union College Annual
New Religious Movements and Sects	Nova Religio
Other Religions	The Journal of Bahá'í Studies
Study of Religion and Mythology	History of Religions

More broadly ATLA RDB also indexes journals such as:

Religion & Human Culture (32.3%):	
IBRR Classification	Example of Titles Indexed
Anthropology/Ethnology	Journal of Ritual Studies
Art/Architecture	Muqarnas: An Annual on the Visual Culture of the Islamic World
Culture	Religion and American Culture: A Journal of Interpretation
Education	Journal of Christian Education
Environmental Studies/Ecology	Ecotheology

Family	Journal of Family Ministry
Gender and Sexuality Issues	Feminist Theology
History/Historiography	Fides et historia: Journal of the Conference on Faith and History
Languages/Linguistics	Orientalia
Law	Journal of Law and Religion
Literature	Christianity and Literature
Medical Science/Health	Journal of Religion and Health
Natural and Applied Sciences	Perspectives on Science and Christian Faith: Journal of the American Scientific Affiliation
Politics/Political Science	Church & State
Psychology and Psychiatry	The International Journal for the Psychology of Religion
Sacred Art/Architecture	ARTS (Online): The Arts in Religious and Theological Studies
Social Sciences/Sociology	Archives de sciences sociales des religions
Society	Journal of Asian and Asian American Theology
Women's Histories	Journal of Women and Religion

From its inception in 1946, ATLA's indexing has covered the topic of religion broadly. While Christianity and its various traditions—especially the Protestant traditions—are the largest categories of material, nonetheless material on Islam, Buddhism, Judaism, etc., has long been included. As the ATLA Index Board noted in 1958:

... the Index should cover scholarly journals in the *broad field of religion* and that it should include foreign as well as American journals ... ⁵
 (emphasis added)

More recently we have begun indexing selected web sites that deal with world religions in addition to the articles and essays we have traditionally done. We most often choose web sites that are in fact portal pages linking to numerous online resources. For example:

Multimedia Records for Web Sites (portal pages)

- Avesta, Zoroastrian archives [electronic resource]
- The Baha'i world [electronic resource]
- Buddhist studies WWW virtual library [electronic resource]: the Internet guide to Buddhism and Buddhist studies
- Hindu resources online [electronic resource]
- IslamOnline.net [electronic resource]
- Jainism [electronic resource]: Jain principles, tradition, and practices
- Judaism and Jewish resources [electronic resource]

The Sikhism home page [electronic resource]
 Taoism information page [electronic resource]: English-language scholarly and philosophical information

On more general topics of interest in this area:

Topics	Multimedia for Web Sites (portal pages, databases, etc.)
Church Statistics	Adherents.com [electronic resource]
Cults	American Religion Data Archive [electronic resource]
NRMs	CESNUR, Center for Studies on New Religions [electronic resource]
Society & Religion	Encyclopedia of religion and society [electronic resource] The Religious Movements Homepage Project [electronic resource]

In the spirit of the Index Board's 1958 policy statement we continue to index books and journals dealing with world religions, and also in that spirit we index "widely" in terms of new resource types for the study of religion.

Endnotes

1. Statistics in the following two tables are taken from: *American Religious Identification Survey*, "Key Findings," available at www.gc.cuny.edu/studies/key_findings.htm.
2. The ARIS study defines "Other Religions" as including Judaism, Islam, Buddhism, Hinduism, native American religions, Scientology, Bahai, Taoism, etc. "No Religion" includes Atheism, Agnosticism, Humanism, etc.
3. The figures are derived from counts of the Index to Book Reviews in Religion classifications applied to serial titles in ATLA's RDB and not on counts of articles, essays, reviews, books, etc.
4. The searches were performed on April 20, 2004, on the CD-ROM version of ATLA's RDB (March 2004 issue).
5. Janette Newall. "Report of the Board of Periodical Indexing." *American Theological Library Association. Summary of Proceedings* (Evanston: The Association, 1958) vol. 12: 64.

**Development of Digital Resources Documenting World Christianity:
Report to World Christianity Interest Group
regarding the Internet Mission Photography Archive
(World Christianity Interest Group)
by
Martha Lund Smalley, Yale University Divinity School Library**

The Internet Mission Photography Archive is a web-accessible database of photographs from collections held by the Day Missions Library at Yale University, the Catholic Foreign Mission Society of America at Maryknoll, New York, the School of Oriental and African Studies (SOAS) in London, the Norwegian Missionary Society in Stavanger, the Leipzig Mission in Leipzig, and the Moravian Church at Herrnhut, Germany. The photographs record missionary endeavors and reflect the missionaries' experience of communities and environments abroad. There are examples of the physical influence the mission presence brought—mission compounds, church and school buildings—as well as examples of the cultural impact of mission teaching and Western influence, including schools and training programs, Christian practices, and Western technology and fashions. The pictures document indigenous peoples' responses to missions and the history of indigenous churches, which are often now a major force in society. They also offer views of landscapes, of cities, and of towns before and in the early stages of modern development.

The IMPA database is hosted by the University of Southern California at the URL www.usc.edu/isd/archives/arc/digarchives/mission/. Dating from the mid-19th to the mid-20th century, the photographs document activities in China, Egypt, Ghana, India, Madagascar, Nigeria, Norway, Papua New Guinea, Sierra Leone, Zimbabwe, and Tanzania. Descriptions in the IMPA database are based on Dublin Core metadata standards, and the UNESCO thesaurus has been used for topical subject headings. After an initial phase of funding from the J. Paul Getty Trust, IMPA is now seeking funding for a second phase as well as additional photograph collections to be included in the database.

PLENARY SESSIONS

Creeds and Confessions of Faith in the Christian Tradition: A Librarian's Perspective

by
Valerie Hotchkiss, Southern Methodist University*

At the Perkins School of Theology at SMU there is a long-standing custom of making students write their own creed as the culmination of a second-year course on systematic theology. The “Credo” project, as it is called, causes great anxiety among the middlers and is, as it were, a rite of passage. And I have heard that Perkins is not alone in requiring a personal confession of faith from its seminarians.

Personally, I've never understood this assignment, since 95% of the MDiv students belong to a religious organization in which members profess a common and authoritative creed. Indeed, common subscription to a creed represents the very foundation of denominational identity. That is the point, is it not? But such quibbles aside, the assignment remains enshrined in our curriculum.

As a librarian, I view the new *Creeds and Confessions* set as a useful aid for our Credo-writing students. Here, gathered together in one place, are more than 245 examples of creeds and confessions of faith for them to peruse, compare, and study. Particularly useful to anyone contemplating the daunting task of composing his own creed is Professor Pelikan's *Syndogmaticon*, which indexes the creeds by the doctrinal concept, using the Nicene Creed as its framework. The *Syndogmaticon* is more than an index; it is also a concise and clear roadmap of the history of Christian doctrine. Indeed, a far better assignment in a systematics course, in my opinion, would be a careful study of the *Syndogmaticon* and close readings of a selection of historical creeds.

Last semester I worked with one student very closely on the Credo assignment. She is an MIT grad who approaches her faith with the logic and precision of a scientist. With a humble spirit, she decided to study the great historical creeds before daring to attempt her own. The *Creeds and Confessions* collection allowed her to do this rather painlessly, since so many important texts are gathered together in one place, each with a brief introduction.

After reading most of the creeds in the set, as well as Pelikan's magisterial doctrinal history in the first volume of the set, a volume meaningfully entitled *Credo*, she decided to begin her own creed by quoting the mandate of the Third Ecumenical Council, which in its seventh canon warned against producing another creed. The creed of Nicaea, they maintained, is “pious and sufficiently helpful for the whole world.... Any who dare to compose or bring forth or produce another creed...are to be anathematized.”¹ Then she took the Nicene Creed and offered an explication of each phrase, as well as some commentary on what it meant to her in

* Jaroslav Pelikan's paper on “The Place of *Creeds and Confessions of Faith* in the Theological Library” was presented in the same session as this paper. See pp. 97–104.

her own faith. She was following in the footsteps of some of the greatest theologians in history who have done exactly the same thing.

An elegant and pious solution to the problem of the Credo assignment, I thought, providing her with a tongue-in-cheek critique of the enterprise as a whole in the quote from the Council of Ephesus, but then offering her the rigorous exercise of defending a personal statement of faith within the framework of the Nicene creed. This could even be a new model for the whole Credo project, I began to hope! Unfortunately, her teacher did not appreciate being anathematized—theology professors have no humor these days—but no one could deny that her approach was orthodox and well thought out. Other students have taken different paths in the writing of their Credo, but I strongly advise all of them to study credal traditions before they presume to profess their own faith.

We undertook the project to produce *The Creeds and Confessions of Faith in the Christian Tradition* to aid students, ministers, and scholars in their studies, whether it be to understand their own faith or that of others. It was clear to many that Philip Schaff's great *Creeds of Christendom*, which has been in print for more than 125 years, needed to be expanded and brought up to date. We also wanted to place these formational texts of Christianity in their historical and theological contexts without the intrusion of confessional bias that Schaff often allowed to creep in.

Our goal, therefore, was to replace Schaff and to offer a history of Christian doctrine that is as objective as possible. We do not believe, for example, as Schaff puts it in one of those “intrusive” formulations, that “a progressive growth of theology can be traced in the creeds.” But by understanding each creed in its context, we hope that students and scholars will be able to trace developments and changes (progressive or otherwise) in Christian doctrine.

The Christian Church is confessional by its very nature. From the earliest period the act of proclaiming one's belief, usually in a formulaic way, defines what is to be called Christian. The paradox of creeds, however—from the seven ecumenical councils to the latest Baptist Faith and Message statement—is that they are used to unify a group of Christians by defining what it is that separates that group from other Christians. Historically, this aspect of creeds has, on occasion, undermined the ideals of Christian love they purport to declare. And the fact that creeds have, in effect, served as battle cries in more than a few wars should make us look at the whole genre with a modicum of circumspection.

The collection also makes it clear that a variety of factors have shaped credal development and that, regardless of either the inclusion of certain Christian universals or any claims they might make for their authority, creeds are as varied as the periods, cultures, and personalities that created them. Indeed, it might even try one's faith to follow the history of creed-making within one's tradition as doctrines shift, fade, and are transformed.

A good example is the Anglican tradition, which begins with the *Ten Articles* of 1536 and moves from that essentially traditional document (i.e., Catholic without the pope) to the Lutheran *Thirteen Articles* of 1538, to the famous *Thirty-Nine Articles*, which are also largely Lutheran in perspective, although some Reformed influence is also obvious, to the Calvinist *Lambeth Articles* and *Westminster Confession* (1646). And, of course, all the while—at least until the late nineteenth century,

good Anglicans were also reciting the archly Catholic Athanasian creed. Other traditions, like Baptists, several of whom responded to our queries by maintaining that they are a “non-creedal” church, will be surprised to find a rich history of creed-making in their past as they peruse two dozen or so Baptist creeds in our collection.

Philip Schaff included 97 texts in his *Creeds of Christendom*. We include most of the documents in Schaff, though in better editions and translations. To that we added about 150 texts from every period of Christian history, each one in its original language and in English translation, and each with its own historical commentary that makes use of the most recent and best scholarship we could find. We hope that by doing the legwork, and bringing together the best editions with the most accurate or authoritative translations, we have produced a kind of *vade mecum* for librarians and scholars that will save them a good deal of time and effort.

Coming up with our final table of contents was not easy. We had many a meeting to determine our criteria for inclusion. The first question was, what is a creed? Then, what do we mean by confession of faith? And, inevitably, what’s the difference? In *Credo*, Professor Pelikan’s introductory volume, he begins with a chapter on the “Definition of Creed and Confession,” in which he admits that it is easier to describe than to define what is meant by the terms. To put it as succinctly as possible, we were looking for authoritative formulas and formal statements of belief. Whether they were called creeds or confessions, or symbols, rules of faith, definitions, or something else, we agreed that we wanted to include texts that were (or still are) used as defining statements of belief by groups that identify themselves as Christian.

To begin our work, we looked at dozens and dozens of printed compilations of creeds, such as Schaff, Denzinger, Hahn, Niemeyer, and Vischer, and we began to assemble a grand wish list of texts to be included. We also wrote to all the member churches of the World Council of Churches asking for their statements of faith. We contacted denominations not in the WCC as well. Next, we consulted with scholars and theologians around the world. And then, to paraphrase Samuel Johnson, we “turned over” more than “half a library” in our research.

We kept studying and adding creeds until our list peaked at around 500 texts. Then came the task of refining the list—a task strongly recommended by our publisher!

There were some obvious “keepers.” We had to include the creeds and definitions of faith of the seven ecumenical councils. And we had to add a special entry for the Western recension of the Niceno-Constantinopolitan creed with that slight addition that has caused such trouble over the years. The Apostle’s creed and the Athanasian creed then complete the triad of what we (and many others) have dubbed the chief symbols of the Western Church. We also wanted to include texts from important but lesser-known sources and texts previously unavailable in English, but important for the development of doctrine. And, of course, confessions from newer groups arising in the nineteenth and twentieth centuries were important additions since they postdate Schaff.

We tried to include as many denominations, geographical regions, historical periods, original languages, and theological approaches as possible. Statements of faith that are clearly creeds are, of course, included, but so are some personal professions of faith, several catechisms, unifying doctrinal agreements between confessions, and descriptive tenets of belief that may not quite have creedal authority within their denomination, but are nonetheless definitive for the beliefs of that group. We hope that if we erred, it was on the side of generosity of inclusion—our main goal is to document significant texts that have been used to declare, teach, and spread the beliefs of Christian movements and denominations.

Our collection not only brings Schaff up to date for the period from 1878 to the present, but also differs from his collection in other ways. In the first place, we added some early texts in order to better illustrate the development of doctrine. For example, we begin the collection with the Sh'ma, the expression of faith that could be called the “creed” of Judaism and which we have dared to call “the primal creed and confession of the Christian church.”² It is, after all, the text that Jesus identifies as the basis of faith in Mark 12:28–30.

We also include far more medieval statements of faith than Schaff, who gives only one creed for the 843-year period from 680 to 1523! This is a fairly important period for Eastern affirmations of faith and we include about a dozen Orthodox texts (with a capital O), several for the first time in English translation. In the West, the Middle Ages offer a variety of confessional genres from simple rules of faith composed for missionizing purposes to synodical documents and papal pronouncements such as the various synods of Toledo, the Fourth Lateran Council, and Boniface VIII's *Unam sanctam*. There are also personal statements made in proof of orthodoxy such as those by Berengar of Tours and Abelard. And there are statements by medieval advocates of reform—the Waldensians, the Wycliffites, and the Hussites—that are anything but orthodox (with a small o this time!).

The volume for the Reformation era, a period often called the “Age of Confessionalism,” includes all the usual suspects; that is, the defining doctrinal documents from the Lutheran, Reformed, Radical, and Catholic reformations. Many of the texts far exceed the proper limits of a creed as they defend their positions and attack those of other groups, establish denominational polity, and sometimes offer complete systems of theology. But they are all there.

The Modern volume covers new religious movements in the seventeenth and eighteenth centuries, such as the Quakers, Shakers, Baptists, Congregationalists, and Methodists as they distinguish themselves from their “brand” of Christianity in new statements of faith. This is followed by an explosion of creedal composition in the nineteenth and twentieth centuries. Here we find new formulations by established denominations and by groups splintering off from these denominations, as well as the creeds of a wide variety of new and mostly American religious groups, such as Mormons, Seventh-Day Adventists, Disciples of Christ, Jehovah's Witnesses, the Church of Christ, Scientist, and the Universalist movement. Perhaps most distinctive about this part of *Creeds and Confessions* is the inclusion of numerous twentieth-century creeds from the so-called “younger churches” of the developing world. There are confessions from new national churches as they establish their

identities as separate from their Western origins. There are new movements within established churches, such as the basic ecclesial communities of Central America. And there are even a few home-grown denominations like the Three-Self Patriotic Movement of China.

The creeds of the younger churches were by far the most difficult to gather and to research. It often took years to receive responses from the farthest flung of the religious groups we contacted. Written information about the making of some of these newer creeds just did not exist, and it forced us to do our research outside of the library and go into the field—sometimes quite literally. Some of these texts have only appeared in newsletters or mimeographed copies of church records and are published formally for the first time in the *Creeds and Confessions* collection. Thankfully, modern communication technology facilitated our research in this area. Indeed, I was continually amazed at how quickly people answered a fax or email request, whereas they would let a formal letter by post languish for months or even years. In some cases, though, modern telecommunications didn't reach far enough afield and we had to rely on relayed messages, chance meetings, and the hand of providence to get information. Among those who performed miracles for us on a few desperate occasions are: an archivist in Lausanne, a minister in Togo, a Chinese official in Beijing, and five or six of our ATLA colleagues sitting in this audience.

Early in our project, we classified the modern creeds according to country and denomination. This made us stretch our criteria to be as geographically and doctrinally inclusive as possible. And with 192 independent countries in the world (give or take a few these days), the list quickly became unwieldy. Finally, we struck upon the rather unconventional idea of putting the texts for the Modern volume in strict chronological order. The result produced some interesting relationships that might not have been noticed otherwise. There were also some ironic groupings, as in 1950 when we see the promulgation of the dogma of the Assumption by Pius XII and the Chinese *Christian Manifesto* against the religious imperialism of the West. The chronological arrangement also highlights certain trends in creed writing, particularly in the twentieth century. For example, beginning in the early 1960s, perhaps inspired by Vatican II and its radical changes to Catholic doctrine and practice, the desire arose among Christian churches to define their faith in new documents. Some denominations cleaned house, as it were—a case in point being the Anglican Church, which threw out Athanasius and downgraded the *39 Articles* from a required declaration of faith to a “historical document of faith” to which the ordained no longer need subscribe. Other denominations have introduced new language and new concerns (particularly social issues), but most of the changes and additions were less theological than attitudinal. Examples of these updated and socially engaged confessions would be the Brief Statement of Faith of PCUSA in 1991 and the Christian Reformed Church's rather poetic creed: “Our New Song of Hope” of 1978.

In the twentieth century there have also been attempts to mend the fissures caused by confessionalism. There had been attempts already in the sixteenth century, of course, and we document those in the Reformation volume. Unfortunately, most of those attempts failed. In the twentieth century, the trend is to unify through concords of understanding and we should perhaps be heartened

by the recent agreements between the Lutherans and Catholics and between the Episcopal and Lutheran churches. Thanks to the World Council of Churches, we also have a pan-Christian creed in the Niceno-Constantinopolitan confession of faith (sans filioque). We may believe together what we recite in the Nicene creed, but precisely what each believes *beyond* that will continue to be described. The particulars of denominational confessions will be with us always.

Christians need to profess their faith. From the competing creeds of the early church, to the explosion of creeds in the twentieth century, to the “Credo” requirement at Perkins School of Theology, Christians desire to express their beliefs formally and publicly. After all, that is what it means to be Christian, to bear witness to the faith. This begins in the liturgy of baptism when one becomes a Christian. Indeed, we can conclude by going all the way back to baptismal formulations, the probable origin of all creeds. In its essence, the profession of faith at baptism is extremely straightforward, requiring only belief in the Father, Son, and Holy Spirit in an echo of Christ’s words to his apostles in Matthew 28:19. Within the reality of history, however, we know that such simple uniformity is elusive and that different manifestations of the Christian faith have required different standards of faith, each nuanced to reflect the particular group’s or individual’s particular understanding of humankind’s relationship with God. We hope our *Creeds and Confessions* collection will be a help to you as librarians as you help others to explore the nuances of their Christian faith.

Endnotes

1. *Decrees of the Ecumenical Councils*, edited by Norman P. Tanner (Washington, D.C.: Georgetown University Press, 1990), 1:64-65.
2. *CCFCT*, 1: 7.

**The Place of *Creeds and Confessions of Faith*
in the Theological Library¹**

by
Jaroslav Pelikan, Yale University*

It is profoundly gratifying for me to appear before you this morning, not least because it gives me the opportunity to acknowledge in public the enormous debt I owe to many of you individually, and to the entire library profession, over all these decades. In the opening lines of the old music hall song “The Curse of An Aching Heart” (though the rest of the song does not apply!), “You made me what I am today: I hope you’re satisfied!” I am proud to add that my son Michael is a graduate of the School of Library Science of the University of Rhode Island and is technology initiatives librarian at Pennsylvania State University.

I hope I shall not appear to be presuming on that lifelong association with your theological libraries when I suggest that the case for what we are calling in the title of these presentations “the place of *Creeds and Confessions of Faith* in the theological library” is ultimately identical with the case for the theological library as such, namely: Regardless of how much or how little any of us as individual seminarians or professors of theology (a title I have not had for thirty-five years!) may be ready to believe at any given moment, the only way to do theology responsibly is to locate ourselves, positively or negatively or a little of both, in relation not to some present-day guru or the founder of some trendy school of thought, but to what the Church and the churches, howsoever defined, have “believed, taught, and confessed,” as stated in their historic formularies of faith. Those historic formularies constitute the hundred of texts and thousands of pages in *Creeds and Confessions of Faith*, but their backgrounds, if carried far enough into the past, and their implications, if carried far enough into the present and the future, constitute the bulk of the theological library. Who among the occupants of your libraries was less a creedalist than William James, who in his Gifford Lectures could define “religion” as “the feelings, acts, and experiences of *individual men in their solitude*, so far as they apprehend themselves in relation to whatever they may consider the divine”² And yet in his famous essay, “The Will to Believe,” William James could acknowledge, “Our faith is faith in some one else’s faith, and in the greatest matters this is most the case.”³ Like it or not, he was talking about creeds!

For the one overriding impression that Valerie Hotchkiss and I have carried away from all these years of examining, selecting, and then editing and translating creeds and confessions of faith from over a span of so many centuries is their pertinacity as a literary and theological genre. Quite counterintuitively, that pertinacity has manifested itself the most dramatically of all not in the fourth century or the sixteenth (both of which certainly produced a great many creeds and confessions of faith, with the Reformation occupying the entire second volume), but during the nineteenth and twentieth centuries, amid what has been called “the

* Valerie Hotchkiss’ paper on “*Creeds and Confessions of Faith in the Christian Tradition: A Librarian’s Perspective*” was presented in the same session as this paper. See pp. 91–96.

discomfort with creed caused by the consciousness of modernity²⁴ and often in those very denominations where we might least have expected it to appear. For example, at least partly because of pressure from other groups for evidence that they really were Christian, the Church of Jesus Christ of Latter-Day Saints (Mormons) in 1842 and the Church of Christ, Scientist in 1879 both formulated their distinctive tenets in statements of faith that ended up being much more traditional in their confessional form than they were in their doctrinal content.⁵ Similarly, the Society of Friends (Quakers) have been more thorough in eliminating sacraments than in dispensing with creeds, producing from the beginning a spate of confessions leading up to *The Richmond Declaration of Faith of 1887*.⁶ A particularly intriguing example of such persistence in an unexpected venue is *The Washington Profession* adopted by the Unitarian General Convention in 1935, which concludes, “Neither this nor any other statement shall be imposed as a creedal test,” but then continues: “provided that the faith thus indicated be professed”—which does bear a distinct family resemblance to a creedal test.⁷

Like *The Universal Declaration of Human Rights* of 1948,⁸ an earlier secular consensus issued in 1776 had found it necessary to speak confessionally: “We hold these truths,” it affirmed, not “We cannot know anything for sure.”⁹ Paraphrasing the warning in a fragment attributed to Aristotle about why it is impossible to escape philosophizing: “You say that one must confess one’s faith; then you need to confess your faith. You say that one must *not* confess; to say that, you will need to issue a confession! Either way, creeds and confessions are unavoidable.” And the library collections of which you are the stewards are the repositories of the results.

One of the most frequently recurring of the modern objections to the need for creed within Christendom is the insistence that there is no need for creed because the authority of church confessions conflicts with the authority of Holy Scripture, and Scripture is enough, *sola Scriptura*. In the challenge of Thomas Campbell, the intellectual founder of the Disciples of Christ, even as he was issuing a set of “propositions” in his *Declaration and Address* of 1809, “Let none imagine that the subjoined propositions are at all intended as an overture towards a new creed, or standard, for the church.... They are merely designed for opening up the way, that we may come fairly and firmly to original ground upon clear and certain premises and take up things just as the apostles left them disentangled from the accruing embarrassment of intervening ages.”¹⁰ But as the Protestant Reformers of the sixteenth century had already discovered, one of the “accruing embarrassments of intervening ages” was the question of just what belongs in the Bible in the first place, and therefore of who has the authority to define what belongs in the Bible—in short, the problem of the canon, to which eventually all of their major confessions were obliged to turn.¹¹ The earliest Protestant confession opens with an attack on “all who say that the gospel is nothing without the approbation of the church”;¹² this seems to be directed at Saint Augustine, who had declared, in a passage that was repeatedly quoted in the Reformation controversies, “For my part, I should not believe the Gospel except as moved by the authority of the Catholic Church.”¹³ For *The Scots Confession* of 1560, authority in the church is “neither antiquity, usurped title, lineal succession, appointed place, nor the numbers of men approving an error,” but “the true preaching of the word of God.”¹⁴ But if it is not

“the approbation of the Church” from which we have received the canon of Scripture for “the true preaching of the Word of God,” then where did the canon come from? The *Confessio Gallica* of 1559/1571 answers that question head-on, by frankly invoking an utterly subjective criterion to validate the professedly objective authority of the Bible: “We know these books to be canonical, and the sure rule of our faith, not so much by the common accord and consent of the church, as by the testimony and inward illumination of the Holy Spirit, which enables us to distinguish them from other ecclesiastical books upon which, however useful, we can not base any articles of faith,”¹⁵ making it possible, apparently, to use this filter to tell the difference between the canonical Book of Proverbs or Koheleth and the deuterocanonical Book of Wisdom or Ben-Sirach.

To affirm a creed as heritage is, then, to make one’s own a tradition that has been handed down and passed on. For not only are the creeds themselves part of Tradition; they come out of Tradition and point back to Tradition, in pursuit of which professors send their students scurrying to your stacks. That quality of creeds makes itself palpable in the decrees of the seven ecumenical councils of the Church: I Nicaea 325, I Constantinople 381, Ephesus 431, Chalcedon 451, II Constantinople 553, III Constantinople 680–681, II Nicaea 787. Each one reaches forward by first reaching backward to the authority of the Septuagint, to the authority of the New Testament, and to the authority of Tradition especially as this has been articulated by the previous councils: in the summary formula that concludes the *εὐθεσις* of the Council of Chalcedon of 451, “just as the [Hebrew] prophets taught from the beginning about him, *and* as [in the Gospels] the Lord Jesus Christ himself instructed us, *and* as the creed of the fathers handed it down [traditioned it, *παράδεδωκε*] to us [at the Councils of Nicaea, Constantinople, and Ephesus].”¹⁶ Even when the preceding council, the Council of Ephesus of 431, promulgated what John Henry Newman acknowledged to have been “an addition, greater perhaps than any before or since, to the letter of the primitive faith”¹⁷ by declaring the Virgin Mary to be the *Θεοτοκος*, “the one who gave birth to God; the Mother of God,” the council itself identified this not as an “addition [*προσθηκη*]” of what had not been there before, but as an “amplification [*πληρωφορικα*]” that made explicit what had previously been only implicit.¹⁸

But because Tradition is *living* Tradition—nothing I have ever written or said, I suppose, has achieved wider circulation than the epigram in the introduction to *The Christian Tradition*, “Tradition is the living faith of the dead; traditionalism is the dead faith of the living”¹⁹—the obverse side of this orthodox continuity and creedal fidelity is the creative engagement of creed with each new culture into which it comes. When, in the ninth century, Saints Cyril and Methodius of Thessalonika came from Constantinople to my ancestral “Great Moravia,” they did not Hellenize the Slavs, but they Slavicized the Liturgy and the Gospel; this is why the subtitle of a recent book about them reads “The Acculturation of the Slavs.”²⁰ Among all the hundreds of creeds and confessions in our collection, my favorite illustration of such creative and yet faithful acculturation is *The Masai Creed* from East Africa in the 1960s:

- 1) We believe in the one High God, who out of love created the beautiful world and everything good in it. He created man and wanted man to be happy in the world. God loves the world and every nation and tribe on the earth. We have known this High God in the darkness, and now we know him in the light. God promised in the book of his word, the Bible, that he would save the world and all the nations and tribes.
- 2) We believe that God made good his promise by sending his Son, Jesus Christ, a man in the flesh, a Jew by tribe, born poor in a little village, who left his home *and was always on safari* doing good, curing people by the power of God, teaching about God and man, showing that the meaning of religion is love. He was rejected by his people, tortured and nailed hands and feet to a cross, and died. He lay buried in the grave, *but the hyenas did not touch him*, and on the third day, he rose from the grave. He ascended to the skies. He is the Lord.
- 3) We believe that all our sins are forgiven through him. All who have faith in him must be sorry for their sins, be baptized in the Holy Spirit of God, live the rules of love, and share the bread together in love, to announce the good news to others until Jesus comes again. We are waiting for him. He is alive. He lives. This we believe. Amen.²¹

The motto underlying this simple and yet profound *Masai Creed* is: “We must Africanize Christianity, not Christianize Africa.”²²

From what I have already said it will, I hope, be clear that the locus of creed and confession is the believing community, and therefore that an essential component of the need for creed is the need to be situated within that community—and therefore also (putting in yet another plug for theological libraries) to be studied within that community. As Martin Luther once put it, characteristically, you must do your own believing as you must do your own dying; but when you believe, as when you die, you are surrounded by “a cloud of witnesses” (Heb 12.1). And here a textual and grammatical anomaly arises in the most universal of all the creeds in the Christian tradition, the so-called *Nicene Creed* (which scholars, and probably only scholars, call the *Niceno-Constantinopolitan Creed*). As everyone knows, the English word *credo*—which, I understand, has even occasionally become the title for a book—comes from the first person *singular* of the Latin verb *credere*, “to believe,” because, as the theological libraries represented in this room this morning will document in the rich and glorious variety of many languages, the Creed opens with the words “Credo in unum Deum, I believe in one God”; in Greek, too, it is Πιστεύω, and in Church Slavonic Берыѣю—both of these also in the first-person singular (or, as a colleague used to call it, “the first-person perpendicular”). But what the Second Ecumenical Council promulgated as its creed at Constantinople in 381—and, for that matter, also what the First Ecumenical Council had already promulgated as its creed at Nicaea in 325—both begin with Πιστευομεν, “*We* believe.”²³

In the East, this change from the plural to the singular seems to have taken place because of the use of this creed in the rite of baptism, where both the renunciation of the devil and the affirmation of the faith are individual acts, spoken by the candidate or by the godparents in the name of the candidate. In the West,

the creed at baptism is the so-called *Apostles' Creed*, whose *original* text already had “I believe;”²⁴ but by the time the West in 589, explaining in so many words that it was following long-standing Eastern liturgical practice,²⁵ first made the *Niceno-Constantinopolitan Creed* a prescribed part of its celebrations of the Mass (though the liturgical practice did not actually become universal in the Western Church until several centuries later), the first-person singular had already been established. As a consequence of the new emphasis on the doctrine of the Church throughout Christendom during the twentieth century, “We believe in one God” has been restored as the wording of the creed in most of the Western denominations that still recite it in their celebrations of the Eucharist. And in view of the well-known sensitivity of Eastern Christendom to any changes in the text of the Creed as the Council originally formulated it, as that sensitivity has expressed itself in the controversies over the addition of “Filioque,”²⁶ the presence of the plural πιστευομεν in the original text would appear to have a presumptive claim there, too, at any rate when the Creed is being employed in the eucharistic liturgy rather than in the baptismal rite. For one of the primary needs for creed is the need to declare the faith together—together with those standing next to us as we worship, together with all those around the world who worship and confess as we do, whatever the language, together with all the generations who have gone before us worshipping and confessing and who, as the faith and the hope of the Church affirm, still go on doing so before the face of God together with the holy angels. To quote again from William James, “Our faith is faith in some one else’s faith, and in the greatest matters this is most the case.”²⁷

The reason for this corporate dimension of the need for creed and confession of faith is rooted in the basic nature of creed as a liturgical act. It was (perhaps surprisingly for some) John Calvin who said that *The Nicene Creed* was meant to be sung rather than spoken—so long as those who sang it were not encumbered by too many fancy vestments or enveloped in too much incense. And here it is important to be reminded of the historical philology of the word “orthodoxy.” It comes, of course, from the Greek adjective ορθος (“straight, correct,” as in “orthodontist,” one who straightens and corrects teeth) and the Greek noun δοξα. Now δοξα in Classical Greek basically meant “opinion,” so that ortho-doxy means “holding to the correct opinion or doctrine.” But quite early on, δοξα acquired the more specific meaning of “*laudatory* opinion” about someone, therefore of “praise.” In the Septuagint Greek version of the inaugural vision of the prophet Isaiah the seraphim sang, “The whole earth is full of his δοξα” (Is 6.3 LXX); and in the original Greek of the song of the Bethlehem angels (original to Saint Luke’s Gospel, that is, whatever the native tongue of those angels may have been), “Δοξα to God in the highest, and on earth peace” (Lk 2.14). Δοξα Πατρι, “Glory be to the Father and to the Son and to the Holy Spirit,” is repeated over and over again in the Liturgy; and for a long time, as the so-called Common Doxology in English hymnody also shows, it was the practice in Western churches to chant it as the concluding verse of every Psalm, not only in the Liturgy but in the canonical Hours.

From that meaning of δοξα “orthodoxy” was construed to mean “the correct way of giving glory.” Because the word for “glory” in all the Slavic languages is

“слава,” “ortho-doxy” is translated Право-славие. The Feast of Orthodoxy, observed as part of the Eastern Orthodox calendar on the first Sunday of Lent, was instituted in 843 to celebrate, not correct doctrine or right theology as such, but the restoration of the images to the Church’s worship after the iconoclastic controversies—therefore “correct worship,” which is ultimately inseparable from “correct doctrine.” And that, of course, is precisely the point: creed is not in the first instance the business of the professional and learned theological elite; *it is meant to be prayed*, right alongside the Lord’s Prayer, as an act of adoration and worship, and many titles about creeds are, or should be, classified in your catalogs under “Liturgies” rather than under “Systematic Theology.” It has been a universal experience, far beyond the borders of Christendom, that the best way to preserve genuine spontaneity in the life of prayer is, paradoxically, to formulate fixed and traditional liturgical texts for recitation, on the basis of which the spirit of devotion, individual and corporate, can then go on to improvise. In a real sense, therefore, the task also of the theologian in relation to the creed can be summarized in the Latin mottoes of two Western religious orders: the Jesuit *sentire cum Ecclesia*, “to think along with the Church,” by first reciting the Church’s creed and then, like Bach or Brahms, becoming a faithful virtuoso by improvising “variations on the theme”; and the Dominican *contemplata aliis tradere*, “to communicate to others the fruit of one’s contemplation and study,” thus bringing together worship and scholarship while still distinguishing between them. The creed, its text and its history, is and must be the object of intense scholarly study and research, as the volumes of *Creeds and Confessions of Faith in the Christian Tradition* have demonstrated in what, I am sure, is at least sufficient, if not sometimes excessive, detail, and as they will, I hope, serve to stimulate other scholars in your seminaries and libraries for decades to come. But such research is inadequate if it does not come to terms with the *full* history of the creeds, of which their liturgical context has been an essential element.

Yet another essential element of creed is being affirmed when *The Liturgy of Saint John Chrysostom* introduces the chanting of the *Niceno-Constantinopolitan Creed* with the formula: “Let us love one another, that with one mind we may confess Father, Son, and Holy Spirit, the Trinity one in essence and undivided.”²⁸ It does not say, though that is what might have been expected, “Let us confess Father, Son, and Holy Spirit, that we may love one another.” Rather, to quote the commentary of my friend and father, Bishop Kallistos Ware, on this portion of the Divine Liturgy,

The Creed belongs only to those who live it. This exactly expresses the Orthodox attitude to Tradition. If we do not love one another, we cannot love God; and if we do not love God, we cannot make a true confession of faith and cannot enter into the inner spirit of Tradition, for there is no other way of knowing God than to love him.²⁹

That is why although “faith [mentioned first, also as creed, the faith that is confessed, *fides quae creditur*], hope, love abide, these three,” still “the greatest of these is love” (1 Cor 13.13). That is also why *The Masai Creed* opens with the confession, “We believe in the one High God, who *out of love* created the beautiful

world and everything good in it,” and why this creed affirms that the purpose of the Incarnation of the Son of God was “showing that the meaning of religion is *love*,” and that the content of Christian life and worship is to “live the rules of *love*, and share the bread together in *love*.” For, paradoxically, we need creed also to cut creed down to size and to put creed in its proper place: it does “abide,” yes, along with hope and love, “but the greatest of these is love.” And that, too, is what the Church believes, teaches, and confesses by its creed.

Endnotes

1. Portions of this paper were first delivered as a lecture at Yale University on 5 December 2003, in connection with the “Concert of Credo Settings in Honor of Jaroslav Pelikan” at the Beinecke Rare Book and Manuscript Library by the Yale Schola Cantorum, the Yale Russian Chorus, and the Hellenic College Schola Cantorum of Brookline, Mass., and will appear in a volume to be published by SVS Press.
2. William James, *The Varieties of Religious Experience* (1902), The Library of America Edition, Introduction by Jaroslav Pelikan (New York: Vintage Books, 1990), 36; italics added.
3. William James, *The Will to Believe, and Other Essays in Popular Philosophy* (reprint edition; New York: Dover, 1956), 9.
4. Hinrich Stoevesandt, *Die Bedeutung des Symbolums in Theologie und Kirche: Versuch einer dogmatisch-kritischen Ortsbestimmung aus evangelischer Sicht* (Munich: Christian Kaiser Verlag, 1970), 12.
5. *The Articles of Faith of the Church of Jesus Christ of Latter-Day Saints (Mormons)* (CCF 3:256–58); *Tenets of the Mother Church of Christ, Scientist* (CCF 3:370–71).
6. The Richmond Declaration of Faith of the Friends Yearly Meeting (CCF 3:377–92). See also 3:136–48; 3:399–401.
7. The Washington Profession (CCF 3:510); italics added.
8. *Credo*, 304–5.
9. John Courtney Murray, *We Hold These Truths: Catholic Reflections on the American Proposition* (Image Books edition; Garden City, N. Y.: Doubleday), 102–25.
10. Declaration and Address (CCF 3:219).
11. *Credo*, 139–42; “Syndogmaticon” 8.13, *Credo*, 559.
12. The Sixty-Seven Articles of Ulrich Zwingli 1 (CCF 2:209).
13. Augustine *Against the Epistle of Manichaens* v.6 (NPNF-I 4:131); *The Christian Tradition*, 4:262–74.
14. The Scots Confession 18 (CCF 2:398).
15. The French Confession 3–4 (CCF 2:376).
16. Definition of the Council of Chalcedon 25–27 (CCF 1:181); italics added.
17. John Henry Newman, *An Essay on the Development of Christian Doctrine* [1878] (reprint edition; Notre Dame: University of Notre Dame Press, 1989), 303.
18. Formula of Union of the Council of Ephesus (CCF 1:169).
19. *The Christian Tradition*, 1:9. See Paul Valliere, *Modern Russian Theology: Bukharev, Soloviev, Bulgakov: Orthodox Theology in a New Key* (Grand Rapids: William B. Eerdmans Publishing House, 2000), 379–80.

20. Anthony-Emil Tachiaos, *Cyril and Methodius of Thessalonica: The Acculturation of the Slavs* (Crestwood, N. Y.: SVS Press, 2001).
21. *The Masai Creed* (CCF 3:569); italics added.
22. Eugene Hillman, *Toward an African Christianity: Inculturation Applied* (New York: Paulist Press, 1993), 30–32.
23. CCF 1:158–59; 1:162–63.
24. CCF 1:667–69.
25. *Credo*, 179–81.
26. *The Christian Tradition*, 2:183–98.
27. *James, Will to Believe*, 9.
28. *Liturgy of Saint John Chrysostom II-D* (CCF 1:,284).
29. Kallistos Ware, *The Orthodox Church* (rev. ed.; Harmondsworth: Penguin Books, 1997), 207.

**Library Advocacy: Strategic Marketing as a Means to
Enhance Service Quality**

by

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On behalf of several of my family members, I first want to thank all of you who work in theological libraries. My father, James Spalding, who was director of the School of Religion at the University of Iowa, received his master's of divinity degree from Hartford Seminary, and his Ph.D. from Union Theological Seminary in the City of New York, where Paul Tillich and Reinhold Neibuhr served on his dissertation committee. A religion professor at Illinois College, my twin brother, Paul Spalding, received his divinity degree at Yale University Divinity School. His wife, Almut Spalding, on the modern language and gender and women's studies faculties at Illinois College, earned her divinity degree at McCormick Theological Seminary. All of them have done research around the world in theological libraries, and have appreciated the collections, services, and expertise you have provided them. So please let me extend my personal thank you!

Academic Libraries within the Ivory Tower

Not all of our users have as deep an understanding and appreciation of what you do, and how you facilitate learning and research. Much of that may be because of their lack of exposure to and understanding of higher education. I have long believed that the general population does not understand the role of higher education in society, and that much of that is due to the attitude in colleges and universities that the value of a higher education is self-evident and does not need explanation or justification. Many of us forget that almost three quarters of the adult population in the U.S. do not have college degrees.¹ When reference is made to "the ivory tower," everyone knows it refers to colleges and universities. They easily conjure the image of a special place, removed from the reality and practicality of daily life. In college towns, there often are social and class distinctions made between "town" and "gown." Funding for higher education can be influenced by the perception that faculty do not work real full-time jobs, unlike the taxpayers who are expected to support them. Or, that academics are effete snobs, who hold themselves apart and look down upon people who must work for a living, while faculty occupy themselves with impractical research that delivers no tangible benefit.

Those who have grown through a college education, or received care in a university hospital, or been inspired by a college dance concert, or appreciated the scholarship behind that Sunday sermon one of your library users delivered, know that these simplifications about higher education are unfair. Yet, the attention of academic administrators and faculty has been focused almost exclusively on the job of education, and much less on educating others about the importance of that job.

Many of us experienced serious cuts to public higher education funding in the early 1980s. Soon we found campus administrators and accrediting agencies emphasizing the importance of assessment in measuring the quality and impact of

academic programs. Here, in the state of Missouri, the publicly assisted higher education institutions in the state were given a new requirement to test undergraduates before graduation to measure the learning they had gained as a result of that college education. There was an assumption that the “better” institutions would show the most improvement in test scores, and would be favored in funding allocations. Of course, faculty protested that education could not be so neatly quantified, especially given the diversity of programs and of incoming students among very different institutions. Missouri public colleges and universities continue to adhere to this testing mandate, and I am sure that institutions in your states have implemented similar programs in an effort to quantify their cost benefit to their funding sources. The budget cuts so many have experienced in the latest recession have reinforced behavior that helps colleges justify their worth to external stakeholders. In demonstrating goal progress and achievement, we now talk and write about program “outcomes,” describing tangible benefits. The more graphically we can describe our positive impact on the community beyond campus borders, the better we are perceived as making our case. More attention is being paid to institutional “image” as it is reflected by all organizational units in their public and donor relations, and in student recruitment and retention.

What if higher education always had taken this care to communicate to external constituencies? Would taxpayers have developed a better understanding of the importance of their support of higher education for the greater good? Would higher education have been subsidized more generously, enabling more to take advantage of it? Would a more educated citizenry have resulted in generating a strong enough tax base to support higher education, and other important public needs, in spite of a declining economy?

In the same way that higher education in general has not articulated well enough its important role in the creation and dissemination of knowledge and innovation, academic and research libraries have not communicated effectively the value they deliver. For several years, I have looked for the opportunity to address what I have believed to be a real need in our field: visibility for the value of academic and research libraries to society.

Last year, as the president of the Association of College and Research Libraries (ACRL), I received numerous interview invitations from the media. Consistently, I was asked questions such as:

Now that we have Google, do we still need librarians?

Because everything is now available on the Internet, do you see students in the library anymore?

Is it true that you now allow coffee in the library?!

Aren't libraries saving a lot of money now that so much is available electronically?

Is the library as physical place still relevant?

Will libraries have any books in the future?

Invariably, when I talk to reporters about what academic and research libraries are like now, versus what they may have been like years ago, or only as a stereotype in the collective imagination, they react with surprise. Our conversations always last longer than the reporters expect, and they become genuinely excited and interested in the multifaceted issues facing our libraries, and the complex services we deliver.

Library Advocacy Is Needed

I am sure you have had similar experiences when talking with others about what you really do, and how it makes a difference in learning and research. Reference questions you answer are not just requests for particular pieces of information, but often require extensive research, and connecting people to experts in the field and with unpublished or original documents. As instructors you have an essential role in your institution's learning mission. People also are not aware of the role you play in the collection, preservation, and provision of access to materials that no other institution does. After the September 11, 2001, World Trade Center bombing, I am sure your libraries were consulted for materials on subjects such as Islam, religious fanaticism, and, "What is a jihad?" Many of the topics suddenly of interest to the general public were not to be found in their public libraries. Most people are not aware that academic libraries collect to support current and potential future research, unlike school, public, and special libraries that concentrate on materials currently in demand, and that often weed titles that are not circulated regularly. They also do not know the knowledge and intellectual skills required to organize and provide access to not only traditional formats, but also multimedia and electronic formats, and those in other languages and alphabets. Academic librarians are involved in exploring and creating new means of disseminating scholarly information, such as through institutional repositories. Better understanding of the valuable work you do could lead to more effective use of your collections and services, better institutional support of your library, development of new partners, and the attraction of choice candidates for your job openings.

Also of concern to me has been the increasing influence of the private sector on public policy, with real consequences for higher education and for our libraries' ability to provide access to scholarship. Examples include the rising cost of access to scholarly communication, threats to intellectual freedom, and legislation that favors business interests over those of scholarship and innovation. Legislation such as the Patriot Act has resulted in personal information we formerly considered confidential being made available to others without our knowledge. It also has resulted in the greater monitoring of our international students and faculty. Copyright law has become more restrictive, especially in relation to digital formats. Although paid for by and formerly accessible to taxpayers, government documents are disappearing without notice from the web in the name of national security. Again, our library users and the public at large are not fully aware of these trends, or the role they might play in reversing these trends.

Historically, librarians may not have seen their jobs as including advocacy for particular legislation. Perhaps this is especially true of those of you working in private institutions that do not receive state or federal support. But librarians are

the ones best able to understand and communicate the direct impact of these policies on their ability to deliver needed collections and services to their users. Librarians, library users, and their families, friends, and neighbors are voters who can make a difference in the higher education environment, especially as informed advocates. Because voters and legislators are influenced by what is often a vague impression of what libraries do, and also by the very well funded and persuasive pressure from business interests, I believe we have an obligation to become more informed, active advocates on behalf of libraries and library users.

Strategic Marketing Tools

As ACRL president, I had the privilege of initiating the ACRL Academic and Research Library Campaign,² through which we hoped to promote awareness of the unique role of academic and research libraries and their contributions to society. The American Library Association (ALA), ACRL, and 3M Library Systems were essential partners in developing the campaign. Our goals were to increase visibility and support for academic and research libraries and librarians, empower librarians to lead public policy discussions, help librarians better market their services on-site and online, and position academic and research librarianship as a desirable career choice. Although “marketing” may connote a slick sales gimmick, or a superficial, manipulative pitch, it really is a process through which audience research is generated and used to deliver the most relevant product, with the most appropriate communication, to that audience. The results are improved delivery of services and collections, and more effective communication, which are goals we have in relation not only to the students and researchers we serve, but also in relation to those who affect funding, public policy, and other external influences.

Many of us in academic and research libraries thought we would never have to do it—“it” being marketing and public relations. The reality is that in today’s complex information environment, we have a greater responsibility to communicate the resources and expertise our libraries and librarians provide. ACRL’s national Academic and Research Library Campaign provides tools to assist librarians in better understanding their library users and the services they need, incorporating this information into service improvement, and communicating more effectively what the library can deliver. The process can result in users who are more satisfied with library service, and funders who have a greater appreciation for what the librarians and library resources do to facilitate learning and research. At the ACRL web site (www.acrl.org), the button “Issues & Advocacy” leads to the “Marketing” link, with the link to campaign materials, which are available to download and customize for your own library’s needs. (See www.ala.org/ala/pio/campaign/academicresearch/academicresearch.htm.)

With these tools, you can find guidance in developing a strategic marketing communication plan that is designed to meet *your* specific needs. A strategic marketing plan includes:

- 1) The context of opportunities and challenges in which your library operates.
- 2) Goals you want to achieve, such as, “Administrators understand the essential role our library plays in the institution’s mission.”
- 3) Objectives you want to accomplish, such as, “The library will be held harmless in future budget cuts.”
- 4) The definition of the image you would like for your library; how you *want* it to be perceived.
- 5) The most important key message you wish to deliver, as often and as consistently as possible in person and in print.
- 6) Prioritized key audiences, and how and when you will reach out to them.
- 7) Vehicles and strategies for delivering messages appropriately and sequentially to the different audiences you want to reach.
- 8) Evaluation for measuring progress and outcome achievement that will enable you to improve message and service delivery.³

Materials on the ACRL web site, which you may copy or download and revise for your local needs, include:

- A toolkit with key messages, outreach strategies, media relations materials, and tips for marketing;
- Manuals and worksheets to help you develop a strategic marketing plan that is designed specifically for your library;
- Downloadable graphics and customizable publicity materials for bookmarks, posters, newsletters, and web sites;
- Case studies of successful marketing efforts in other academic and research libraries;
- And more!

Strategic Marketing Plan

The strategic marketing planning process is cyclical, and ongoing. It begins by conducting research on your targeted audience, then analyzing that data to determine what the met and unmet needs are, from the *audience’s* perspective. In developing the communications and/or service delivery goals, the library is using information from the user’s point of view, *not* what library staff *assume* is wanted or needed. The messages and the vehicles by which the messages are delivered are designed with the *audience* in mind. What would speak most clearly and convincingly to that particular audience in order to achieve the desired results? Once messages and services are delivered, assessment is applied to measure results and contribute additional data to better understand the target group’s perspective and their new or continuing unmet needs. The additional information and analysis then feed back into the process cycle to improve the definition of goals and delivery of successful messages and services. The manuals and worksheets that you will find from a link at the campaign web site guide you through a process of focusing on an audience with whom you would like to communicate more successfully. Each audience on

whom you decide to focus has different needs and responds to particular messages and message transmission vehicles better than others. Introducing a new service to students will require considering the vocabulary you use, and whether posters around campus or e-mail or another means of communicating will be most noticeable. Educating faculty about scholarly communication costs and their impact on access to library resources would need a different approach. Yet another tack would be used to convince donors to fund collection or capital needs.

The tools at the ACRL marketing campaign web site guide you in a process that begins with a status inventory. As an example, if you select your library users, or “customers” in marketing lingo, as the group on whom you would like to focus, these sample questions could apply:

- Do you really know what your library users need?
- Is your library designed to best meet their needs?
- In educating them about library services, are your messages reaching them?
- Are you really delivering what you promise?

The Status Inventory worksheet has twenty-six steps to encourage you to go further than you might have gone in the past to do market research on your library users, identify the pieces of your strategic plan, sequence a promotion plan, and prioritize the library services you want to improve.

In gathering data on your library users, you can better determine what products and services that you offer now, or could offer in the future, would meet not only what your library users need, but also what they may want. Focus groups and user surveys are ways to gather some of this data. Some of you may be participating in LibQual+, gathering information on the gap between user expectations of the library, and their perceptions of how well you are delivering it. In market research you learn whether students know what you have to offer, whether it is “worth it” for them to take advantage of library services, whether they make good use of library resources, and how they describe your library to others.

For years our students and faculty have asked to be able to have food and coffee in the library while they work. Many libraries that have decided to address not only the learning and research needs, but also the ambient and comfort “wants” of their users, are developing information commons, coffee bars, and cafes. They are finding soaring use of their facilities and services, and dramatically increased satisfaction in the delivery of those services. As a result, several of them have had strong student advocacy for library fees, creating a new revenue stream. (At the University of Texas at Arlington, the library operating budget now consists of more in student fees than in appropriated funds. The library, with its campus computer help desk, leather couches, and coffee bar, is the place of choice on campus for students to hang out.)

The market research you do enables you to build a services and benefits map, with a particular user need being mapped to a particular service, and to the outcome that provides a tangible benefit to the user. These maps make more graphic for you how stating that the library offers a service does not grab a library

user's attention as much as explaining what personal benefit the user gains by knowing about or using that service. On the basis of these maps, your campaign design begins to take shape. For each user and service being targeted, your plan will contain effective messages, vehicles, and sequences by which to deliver them.

As the plan is implemented, you continue to gather information that helps you refine the plan, and integrate it into your library routine. Thorough staff training, effective user feedback mechanisms, and improvement of services will be necessary consequences. Do not enter into this process without understanding that you will learn information about the perceptions different constituencies have about your library that you did not want to learn. Taking the process seriously will require more work, not less. At the same time, library staff gain greater understanding of and pride in their importance in quality customer service; patrons become more effective library users; and administrators and donors begin to hear about the importance of supporting the library from parties other than library managers and employees.

Because this process may seem overwhelming, particularly for those of you working in relatively small libraries with few staff, ACRL and 3M Library Systems intentionally designed the tools for them to be manageable and relevant for you. The manuals and worksheets guide you through the process of building your own plan, at your pace, and evaluating the results of its implementation. ACRL members have been trained in every region of the U.S. to facilitate local workshops for librarians to make best use of the materials. You will find a marketing @ your library™ campaign trainer web site, with contact information for trainers who have completed an ACRL @ your library™ training course and are available to work with you in developing a strategic marketing plan that meets your library's specific needs. Additional train-the-trainer workshops that you can attend are offered at ALA conferences and at the ACRL national conferences. A five-minute video of academic librarians speaking passionately about their diverse jobs is available to download or mount on your web site to help recruitment. ACRL now has a Marketing Academic and Research Libraries Committee that will continue to enhance the campaign materials, provide marketing training, and to gather examples of successful campaigns in libraries like yours.

Conclusion

I believe passionately in the impact education has in making the world a better place, and in the role libraries play in facilitating that education. *We* are best able to articulate and demonstrate that what we do makes a positive difference in learning, research, economic and cultural development, civic engagement, and quality of life. In addition to our library training and experience, we need to become better equipped in communication, marketing, and public relations so that we are more effective in garnering the resources and delivering the services our library users deserve to have. I hope you will visit the ACRL Campaign for Academic and Research Libraries web site, and find the materials linked to that site helpful in better marketing the value of *your* professional expertise, collections, and services to the fulfillment of *your* institution's mission.

Endnotes

1. U.S. Census Bureau, *March 2001 and March 2002 Current Population Survey*, Table C-1. Comparison of Educational Attainment: 2001 and 2002. Internet Release date March 21, 2003. www.census.gov/population/socdemo/education/tabC-1.pdf
2. The ACRL Academic and Research Library Campaign resources are available at: www.ala.org/ala/pio/campaign/academicresearch/academicresearch.htm. [May 28, 2004]
Adapted from *The Campaign for America's Libraries @ your library™ Toolkit for Academic and Research Libraries*, Chicago: American Library Association, 2003, pp.17–18.

PAPERS AND PRESENTATIONS

The American Religion Data Archive: An Online Resource for Teaching and Research

by

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The American Religion Data Archive (ARDA) was founded in 1996 and went online in 1998 (www.TheARDA.com). Thanks to the support of the Lilly Endowment, the ARDA provided immediate access to the best data on American religion at no charge. Initially targeted for social scientists—with the hope that a few savvy church leaders might brave the site—the audience was perceived to be small. By November of 1998, however, use of the ARDA exceeded even the most optimistic projections. After a promotional brochure was sent to 15,000 religion scholars and press releases were submitted to the major professional organizations studying religion, the ARDA site recorded 2,760 monthly visitors. Since 1998, use of the ARDA has increased at a rate of more than 50 percent per year. It now averages more than 2,000,000 hits and 40,000 visits per month, and more than 700 files are downloaded monthly.¹

We are now on the verge of completing a series of learning modules and data files that will allow the ARDA to greatly expand its outreach to instructors, students, and the general public. The modules will provide both online interactive learning tools and class assignments that students can download. After reviewing the services that the ARDA currently provides, we preview new developments and ask for your feedback.

About the ARDA

When the ARDA was initially conceived, the Inter-University Consortium for Political and Social Research (ICPSR), which is the largest data archive in the world, held more than 40,000 data files from more than 3,000 social research studies (ICPSR, 1996).² Even topics like education, which had comparatively few entries, reported 119 data files from 65 studies, with 34 of these being conducted since 1980. By comparison, the subheading of religion reported only 9 data files from 9 studies, with only two of these being conducted after 1980. Although ICPSR archived few studies, researchers interested in religion had collected an abundance of data. Throughout the 1990s alone, the Lilly

* Todd Johnson's paper on "World Christian Database: Navigating Statistics on Religion" was presented in the same session as this paper. See pp. 124–128. PowerPoint slides for this presentation may be found on the ATLA web site at www.atla.com/member/publications/summary_of_proceedings.html.

Endowment funded more than 150 grants with a data collection component, the Pew Charitable Trusts funded several major national and international surveys, and many denominations had research divisions that conducted annual studies. Whereas education, health care, and other substantive areas are often funded by government sources that require archiving, nearly all religion data collections are supported by private endowments or religious organizations with no such requirements.

The ARDA was developed to fill this archiving and dissemination void. The initial goals of the ARDA—preserving, improving access to, and increasing the use of data—resembled the objectives of most other archives tailored for researchers. However, since its inception the ARDA has tried to democratize access to data, without compromising the integrity of the archived studies. Below we offer a brief review of the data archived and the software designed to democratize access.

What Does the ARDA Collect?

The American Religion Data Archive (ARDA) stores and distributes quantitative data sets from the leading studies on American religion. These studies include national samples of the United States and Canada, selected community and regional samples, and various surveys of religious professionals. When the ARDA went online in 1998, it had a total collection of 33 data files. Today, it holds well more than 250 data files, including:

- General Social Surveys, 1988, 1998, 2000, 2002
- National Congregations Study, 1998
- Pew Center's Religion and Politics Survey, 2000
- American National Elections Studies, 2000, 2002
- ABC News Beliefnet Poll, 2001
- Project Canada Surveys, 1975, 1980, 1985, 1990, 1995
- Middletown Area Studies, 1978–1996
- Social Capital Community Benchmark Survey, 2000

Although the majority of the ARDA collection is comprised of surveys on individuals, the archive also has congregational data, including annual congregational reports for the Church of the Nazarene and the Southern Baptist Convention, as well as Hoge, Zech, McNamara, and Donahue's data on congregational giving.

The most heavily used files in the collection, however, are the Church and Church Membership Surveys of 1952, 1971, 1980, and 1990 and the most recent Religious Congregations and Membership Survey (RCMS 2000). Users can download the first four from the ARDA and preview the RCMS 2000 with our mapping and report features described below. These collections provide the most complete census of American religious congregations and their membership currently available. As described below, they can be used to map religious adherents or generate reports for counties, states, and cities.

Along with the quantitative data files, the ARDA provides helpful metadata for each study. Some of the metadata resembles that found in other data archives:

- Abstract (project summary)
- Data file information (number of cases, variables)
- Funding agency
- Data collection (collection and sampling procedures)
- Principal investigator
- Publications using the data
- Supplementary information regarding weighting techniques, indexes, etc.

But the ARDA goes a step beyond most other archives by providing complete question wording online and in a downloadable codebook. Users can review entire questionnaires online, instead of truncated labels or abbreviated survey questions.

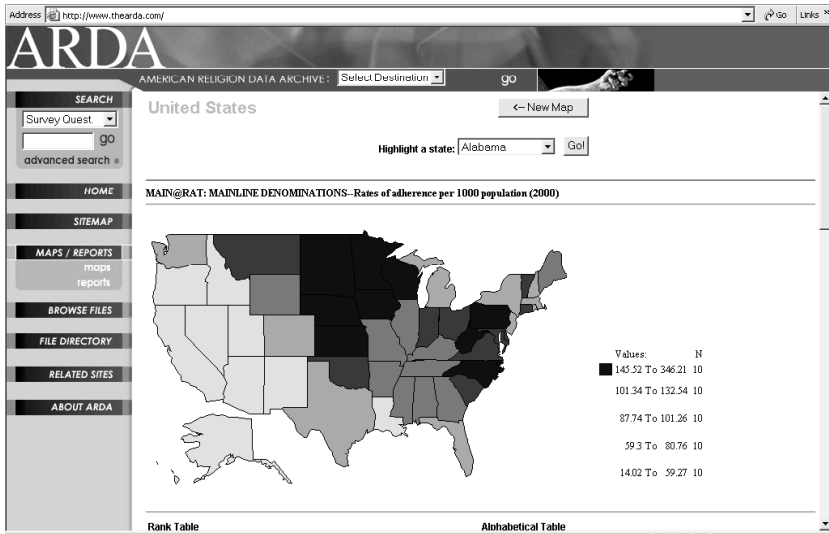
One goal for the future is to increase the breadth of our collection by including international studies and more historical data. The international data will include cross-national surveys and country information. We are also developing partnerships with major data collections (e.g., Panel Study of American Religion and Ethnicity 2005) that will allow us to place data files online prior to the release of major publications. Although these data will not be available for download, users will be able to preview summary statistics long before the principal investigator is willing to publicly release the complete datasets.

What Can the ARDA Do?

The ARDA provides online features for conducting basic data analysis. Users can use these features to construct charts and tables, review codebooks, collect survey items, download data and software, search for variables, principal investigators, or topics of interest, and create congregational membership reports and maps of counties, cities, states, and the nation; plus the ARDA is in the process of developing additional features. Below we describe a few of our current online features and services.

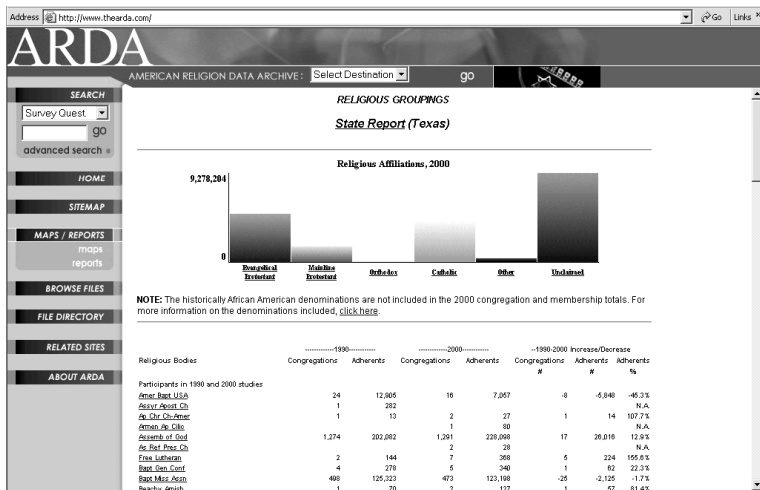
Maps of religious adherence, demographic measures, and a variety of social indicators are easily constructed. Figure 1 offers a sample of how mainline adherence rates can be mapped for the entire nation. Below each map the states are listed in alphabetical and rank order (highest value first). Additionally, users can get a county map for any state in the continental U.S. The map feature also allows for the comparison of two maps on a single screen and calculates a Pearsonian correlation for the mapped variables. Currently the maps use contemporary census, crime, voting, and religion data, but we will be adding historical data.

Figure 1



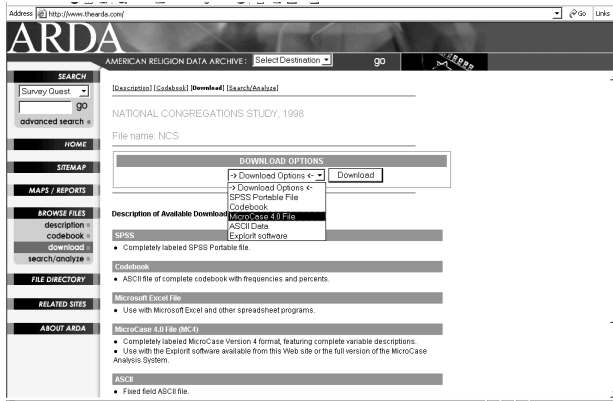
Reports use the same RCMS 2000 data as the maps, but here the data for each denomination are listed for a selected county, city, state, or the nation. Figure 2 gives a partial listing of a national report. The bar chart at the top of each report offers a summary of major religious groups, and the report below gives a listing of the number of adherents and congregations in each denomination. These listings include both 1990 and 2000 data, and show change in number and percent over time.

Figure 2



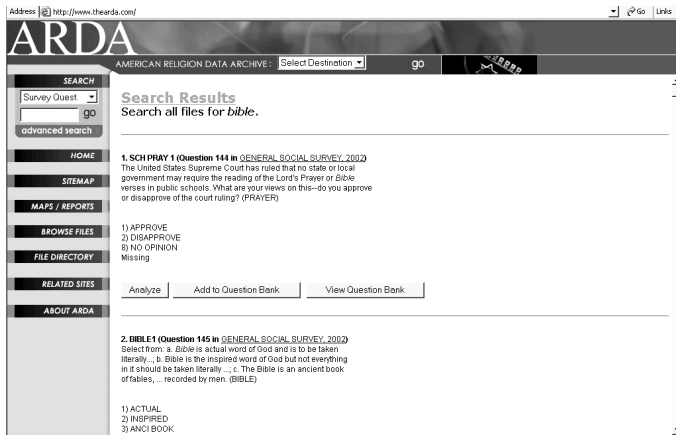
Download features offer a wide range of options. Data files can be downloaded free of charge as an SPSS, ASCII, Excel, or MicroCase file.³ Most files take less than 2 seconds to download. For those who want the survey without the data, a “codebook” or complete questionnaire can be downloaded. Finally, users can download a simplified version of the MicroCase Explorit statistical software. For those without a statistical software program, MicroCase Explorit allows them to construct additional tables not provided online. Like the data, this download is free of charge. Figure 3 offers a view of the download options.

Figure 3



The *Question Bank* turns the ARDA into an archive of questions as well as one of data. While searching or browsing through files, users can save survey questions to the “Question Bank,” shown in Figure 4. The saved questions are easily converted into a word processing file. For those constructing their own survey, this bank of questions provides the core items for a new questionnaire.

Figure 4



Online Analysis allows even statistical novices to construct charts and tables using ARDA data. As survey questions are reviewed in the codebook or with the search engine, a question of interest can be selected (double-clicked), and results are immediately generated. Figure 5 offers a sample of one chart that can be created, and Figure 6 presents tables generated by our auto-analyzer software. Using a handful of preselected variables (usually sex, race, marital status, education, religion, income, and age), the auto-analyzer constructs and correctly percentages tables. Future software versions will allow more customized options for table construction, but the auto-analyzer will remain the default.

Figure 5

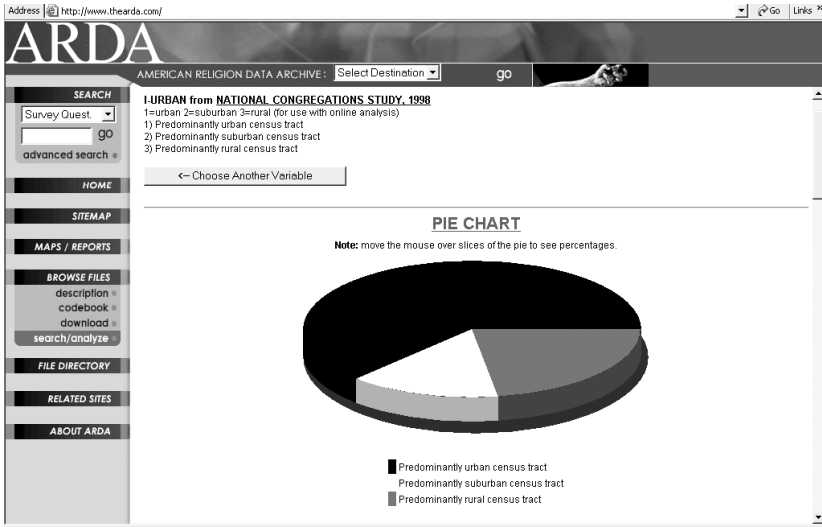


Figure 6

The screenshot shows the ARDA website interface. At the top, the address bar displays 'http://www.thearda.com/'. The main header includes the ARDA logo and the text 'AMERICAN RELIGION DATA ARCHIVE: Select Destination go'. Below the header, there are navigation links: HOME, SITEMAP, MAPS / REPORTS, BROWSE FILES (description, codebook, download, search/analyze), FILE DIRECTORY, RELATED SITES, and ABOUT ARDA. The main content area displays search results for 'LTHEOLOGY' and 'LIBCON'. Each result is presented in a table with columns for 'More on the conservative side', 'Right in the middle', 'More on the liberal side', 'Missing', and 'TOTAL'.

	More on the conservative side	Right in the middle	More on the liberal side	Missing	TOTAL
Predominantly urban census tract	58.3% 373	64.4% 282	78.5% 102	23	62.7% 757
Predominantly suburban census tract	14.5% 93	16.7% 73	9.2% 12	1	14.7% 178
Predominantly rural census tract	27.2% 174	18.8% 83	12.3% 16	3	22.6% 273
Missing	1	0	0	0	1
TOTAL	100.0% 640	100.0% 438	100.0% 130	27	1208

	More on the conservative side	Right in the middle	More on the liberal side	Missing	TOTAL
Predominantly urban census tract	54.8% 349	68.4% 302	80.6% 83	48	62.5% 734
Predominantly suburban census tract	15.5% 99	15.4% 66	5.8% 6	1	14.6% 172

To support the features mentioned above, the ARDA site has a range of navigational tools (e.g., search, file directory, site map, and browse). The tools assist with searching across the data files as well as within them. They also help users review the data as well as the rich descriptive information that supports each file. Most of these tools are easily found on the ubiquitous sidebar, which is present on every page.

Expanding the Mission

Over the next couple of years the ARDA will expand in several areas. As mentioned earlier, our data collection will include more international and historical data files. Contemporary data on American religion will remain our specialty, but we will increase the breadth of our coverage. We are also developing data files that will be customized for people interested in denominational histories in the United States. We have entered all of the membership data from the *Yearbook of American and Canadian Churches* (formerly the *Yearbook of the Churches* and the *Yearbook of American Churches*). We are now in the process of assembling the data to account for the hundreds of mergers, schisms, deaths, and resurrections that have occurred in the denominational life of America. Our most significant area of expansion, however, is the development of a series of learning modules.

Democratizing access to data not only means that data are available, but also accessible and useable by all. The Internet and web site tools have made the ARDA data readily available. We now want to make them easily accessible for all users, and we want to help them extract useful information from the data. We are in the process of designing three sets of learning modules. The first is a “Getting Started” module that introduces specific features of the ARDA site. For those new to the

site this provides an interactive tour of the site and explores the resources and services available. The second is a set of interactive modules that can be used online to explore specific topics. Novices will find these especially helpful because they offer website directions and data explanations for selected topics. Modules in the final set are designed to serve as class assignments for religion courses in colleges and seminaries. These learning modules will be available online for students to download and complete using ARDA data.

The purpose of the downloadable course assignment is to help students explore American religion using the same top-quality data sources as leading researchers. Educators have long acknowledged that active learning, the process of students participating in the learning and discovery of new information, is the foundation for effective teaching. By visiting community churches or interviewing clergy, students can make interesting field observations of local religious institutions. But moving the students beyond the local community is a more difficult task. The ARDA course assignments are designed to help students explore the national religious environment. With surveys of Catholic priests, seminary students, new evangelical denominations, more general spirituality, and church attendance, the assignments can help students examine topics of interest. As they explore the topics, they are both learning more about the substantive issue at hand and how to use quantitative data.

Because students differ in their knowledge of religion, statistics, and the ARDA, we are designing course assignments with varying levels of difficulty. Level 1 will provide step-by-step instructions on how to use the ARDA. All of the tables will be constructed using the auto-analyzer, and, when appropriate, the easy-to-read maps and reports will be used. Appendix A offers an example of Level 1 exercises. Notice that the instructions are easy to find, but they don't intrude on the assignment's content. Thus far, student feedback has been very positive.

The Level II assignments have not been completed, but they will offer students more independence in selecting a topic and will require them to construct more of their own tables. Even at this level, however, we will strive to keep the focus on the content of the course and will not use advanced statistics. For a preview of the learning modules just described, go to: www.thearda.com/modules/.

Summary

New technologies have broken down many barriers for assessing data; yet, the technology is useless unless the data are collected and available for access in an easy-to-use format. The ARDA has taken the initial steps in democratizing access in several areas. First, the data files are posted online with complete survey wording and are supported with rich descriptive metadata that explains the survey and the larger study. Second, users can download the data files free of charge into multiple formats. A third development is the series of software tools that allow for previews and analysis online. The next development will be the introduction of learning modules that can be used for class assignments or by anyone who wishes to learn more about American religion from the ARDA collection.

Although the learning modules are our most recent addition, we are developing all aspects of the website. We continue to add new data files—23 new

files in the first four months of 2004. The existing software is under constant review, and new software tools or improvements have been added each year since the ARDA's inception. Although we are pretesting all of our learning modules with students and instructors, they will inevitably undergo multiple revisions. For revising the learning modules we rely on users, especially librarians, for comments and suggestions. As you use the ARDA, please offer suggestions on how it can be improved for you and your patrons. Your comments have been very helpful in the past. We can't promise immediate changes, and we sometimes receive conflicting recommendations, but we welcome your feedback. This is how we continue to strive towards democratizing access to data.

Appendix A: An Example of a Level I Course Assignment

Evangelicalism in the United States—Who, What, and Where?

The cover story to the December 8, 2003, issue of U.S. News & World Report featured what the magazine called the “New Evangelicals” and stated that this “new old-time religion” has significantly growing numbers. The American Religion Data Archive allows you to find and analyze empirical data from many sources concerning religion in the United States. Today you will use this web site to explore some empirical data on Evangelicalism, and in our next class meeting we will be discussing your findings and how they relate to our readings on the Evangelical movement.

If you find yourself lost at any time during the exercise, you can find the computer commands that match what the exercise requires in the column on the right.

Open your web browser Go to the ARDA website at www.thearda.com
--

You should have the ARDA homepage on your browser (see column above).

- 1) The first question that you have is simply where are these Evangelicals you read about? What states or region(s) do you think would have the highest rates of adherence for Evangelical churches?

Fortunately, the ARDA has data that will allow you to test your hypothesis about the geographical distribution of Evangelicals. Let's look at a map of the United States depicting the *rates of adherence* for Evangelical denominations.

- 2) Was your hypothesis correct? What states or region(s) have the highest rates of adherence for Evangelical denominations?

- 3) Which states have the highest and lowest rates of Evangelical adherence?

Highest: _____

Lowest: _____

Click on the "Maps/Reports" tab on the left menu, or select it on the pull down menu at the top of the page.

Select "U.S. Map." Hit "Go."

Scroll down and highlight "Evangelical Denominations-rates of adherence per 1000 pop." Hit "Go."

Now you want to know what the Evangelical population is like in your own community. Let's find out how many Evangelical adherents there are in the county in which you live.

- 4) Your county's name:

- 5) Looking at the bar graph, where do Evangelicals fall in size (i.e., largest, smallest, etc.)?

Click on the "Maps/Reports" tab on the left menu, or select it on the pull down menu at the top of the page.

In the "Membership Reports" menu, select "Counties (within one state)." Hit "Go."

Select your state from the scroll down menu. Then select your county. Hit "Go."

- 6) What religious body had the most adherents in your county in 2000?

Name of group: _____

Number of adherents: _____

- 7) Is the largest group an Evangelical denomination?

Click on the "Evangelical Protestant" label on the bar graph to see the denominations that fall under category.

- 8) Just out of curiosity, which religious group grew the most between 1990 and 2000? Which lost the most adherents?

Most: _____

Least: _____

Endnotes

1. Over the last year alone, the ARDA jumped from 1,210,894 hits in May of 2003 to 2,124,415 hits in May of 2004.
2. Based on the 1995–96 ICPSR Guide to Resources and Services.
3. Because Excel does not handle files with more than 250 variables, the larger files will not have the Excel option.

World Christian Database: Navigating Statistics on Religion
by
Todd M. Johnson, Gordon-Conwell Theological Seminary*

The World Christian Database is an online electronic product of the Center for the Study of Global Christianity (CSGC) at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. Interdisciplinary in nature, the Center integrates religion, history, sociology, anthropology, linguistics, missiology, demography, and other disciplines in the study of global Christianity. The Center has developed an international network of scholars and informants dedicated to studying global Christianity, and plans a series of publications on global Christianity via books, journals, and encyclopedias. A further aim is to apply the research of the Center in assisting churches in their strategic planning. Expounding the research cycle of the Center provides a view into the sources, methodology, and design of the World Christian Database.

The Research Cycle of the Center

The first task of the CSGC is to gather information collected by churches—a decentralized, informal census costing \$1.1 billion, involving 10 million questionnaires in 3,000 languages covering 180 religious subjects. These sources are so numerous and diverse (often a different one for each number in a table) that it is impossible to insert them or document them in either the text or the tables. In addition, the current total of books on Christianity exceeds 4.5 million distinct and separate titles. Most of the materials collected by the Center, however, relate to original and previously unpublished enquiries. A large majority of the data came from field work, unpublished reports, and private communications from collaborators. The major physical collections of data built up may be summarized here under 12 heads:

- 1) around 5,000 statistical questionnaires returned by churches and national collaborators over the period 1982–2000;
- 2) field surveys and interviews on the spot in more than 200 countries conducted by the authors, who over the years 1965–2000 visited virtually every country in the world;
- 3) extensive correspondence over the last four decades;
- 4) a mass of unpublished documentation for all countries, collected in the field, including reports, memoranda, facsimiles, photocopies, photographs, maps, statistical summaries, and historical documents;
- 5) a large collection of primary published documents of limited circulation;
- 6) the collection just described of 600 directories of denominations, Christian councils, confessions, and topics;

* Roger Finke's paper on "The American Religion Data Archive: An Online Resource for Teaching and Research" was presented in the same session as this paper. See pp. 113–123.

- 7) a collection of 4,500 printed contemporary descriptions of the churches, describing denominations, movements, countries, and confessions;
- 8) officially published reports of 500 government-organized national population censuses, each including the question on religion, in more than 120 countries, covering most decades over the period 1900–2000;
- 9) unpublished reports and data concerning 50 government censuses of population by religion that were unprocessed or had remained incomplete, which the authors then completed;
- 10) unpublished computer searches and computerized surveys of 12,000 university doctoral dissertations or master's theses on Christianity and religion, using 40 keywords ('Christian,' 'Catholic,' 'Protestant,' etc.);
- 11) bibliographical listings from searches (including computerized enquiries on key-words) in a number of major libraries, including those of the British Library (London), Library of Congress (Washington), Propaganda (Rome), Missionary Research Library (New York), and a score of universities; and
- 12) a series of in-depth, focused interviews with bishops, church leaders, theologians, and others (of Catholic, Protestant, Orthodox, Anglican, Independent, and all other traditions).

The second task of the CSGC is to analyze the data. The first stage of analysis is entering the data from the many sources into a single comparable database. This leads to a second stage, where the data must be reconciled. This can be as simple as adding youth and infants to Baptist statistics to make them comparable to Roman Catholic statistics. Reconciliation also involves alignment of the data from churches and censuses as it relates to whole countries, peoples, provinces, and cities. Everything must add up to 100%. A further stage involves the development of composite indices, such as one that estimates the percentage of people evangelized by numerous Christian resources.

The third task of the CSGC is to organize the source data. This includes more than one million documents on the empirical status of Christianity and religion collected from 1955 to 2005. A physical filing system contains these documents. In addition a large number of maps, graphs, photographs, and other documents are available at the Center. An electronic index of all documents is planned for the future.

The fourth task of the CSGC is to publish findings. The major publications of the Center are *World Christian Encyclopedia* (WCE) and *World Christian Trends* (WCT), the latest editions of which were published in 2001. In addition the Center publishes numerous articles in journals, books, dictionaries, and encyclopedias. Two recent examples are a series of statistical tables in Routledge's *Encyclopedia of Protestantism* and an article on the future of religion in the peer-reviewed British research journal *Futures*. An annual survey and update is published annually in *Encyclopaedia Britannica's Book of the Year* and the *International Bulletin of Missionary Research*. The Center also produced the World Christian Database, an electronic publication of the data behind the WCE and WCT.

The fifth task of the CSGC is to consult with various people and organizations related to its findings. These include journalists looking for specific information for

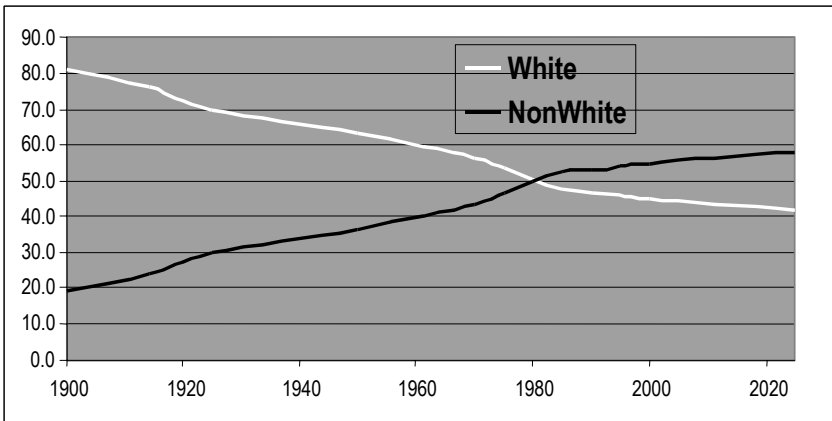
articles, religion scholars who want access to data sets for analysis, and churches and mission agencies wanting help with strategic planning.

Interesting Recent Overall Findings

Christians now form more than 39,000 denominations. These range in size from millions to fewer than 100 and are listed for each of the world's 238 countries in the World Christian Database. The major ecclesiastical groupings of these denominations are familiar to most of us (figures reflect mid-2005):

Roman Catholics	1,119 million
Independents	427 million
Protestants	376 million
Orthodox	220 million
Anglicans	80 million
Marginal Christians	34 million

Christians in 1900 and 2000 made up approximately 33% of the world's population—reflecting little change in 100 years. But the ethnic and linguistic composition of these Christians changed dramatically in that same period. In 1900 81% of all Christians were white. By AD 2000 this had dropped to less than 45%. The graph below shows this change in the ethnic background of Christians over a 125 year period.



Surprisingly, source materials for Christian traditions and their denominations have become increasingly accessible, ranging from the magisterial annual Roman Catholic survey *Annuario Pontificio* to simple web sites that reveal doctrines, practices, number of churches, and so on for even the most reclusive movements. This is even true for the Chinese house churches, who have published several major books in the last decade documenting their origins and providing clues on

their numeric strength. Further afield, movements altogether outside of Christianity but focused on Jesus Christ have robust documentation (Herbert Hoefler's *Churchless Christianity* is one outstanding example).

Next, more than half of the governments in the world assist us in estimating Christians and other religionists by including a religion question in their censuses. The United Kingdom added such a question to its census in 2001 (for the first time in more than 150 years). Part of the rationale was to better understand the immigrant communities in the UK.

With all this information being gathered one might ask why anyone should pay academic interest in analyzing the data. One parallel that might be helpful is the distinction between bookkeeping and accounting. Bookkeeping is "recording financial transactions." In the world of religious demography this is akin to ecclesiastical and government censuses. But everyone knows that one must treat financial transactions with more care than simply recording them. This is where accounting comes in, defined as "the system of classifying and summarizing financial transactions and analyzing, verifying, and reporting the results." Accountants make sense of data amassed by bookkeepers. In religious demography "accountants" are needed to interpret and analyze religious statistics.

The need for religious "accounting" is underlined by the heterogeneity of religious statistics. A recent website reports the following:

"there are 2.3 million Episcopalians in the United States, compared to 62 million Roman Catholics and 16 million Southern Baptists"—USC online, June 2004 (www.usc.edu/schools/annenberg/asc/projects/soin/poynteronline.html).

This simple statement masks the fact that Episcopalians and Roman Catholics count baptized infants and children in their statistics whereas Baptists do not. An adjustment must be made to the Baptist figure to make it comparable with the other two.

The World Christian Database (WCD)

The World Christian Database transforms religious statistics into a real-time analysis tool that takes just minutes to perform even detailed research. This comprehensive database brings together a fully updated and cohesive religious data set with a world-class database architecture. The result is a simple, yet powerful database tool that enables users to customize reports and download data for use in charts, tables, and graphs. The WCD is based on the 2,600-page award-winning *World Christian Encyclopedia* and *World Christian Trends*, first published in 1982 and revised in 2001. This extensive work on world religion is now completely updated and integrated into the WCD online database. Designed for both the casual user and research scholar, information is readily available on religious activities, growth rates, religious literature, worker activity, and demographic statistics. Additional secular data is incorporated on population, health, education, and communications.

Supported by Scholars

A full-time staff at CSGC is dedicated to updating and maintaining the World Christian Database. New information from thousands of sources is reviewed on a weekly basis to continually refine and improve the WCD. Most importantly, the staff at WCD derive much of their information from multiple cross-correlated sources, and presents their final statistics so that they conform to data definitions and are consistent with related information throughout the database. This cohesive database enables users to quickly correlate variables or compare entity groups across multiple fields without spending hours to confirm consistency of measurement across data sources.

Easy to Use

The World Christian Database features a simple keyword search to find information quickly. Information is conveniently displayed by category, allowing the user to drill down to detailed information at their leisure. For those who prefer to browse, several pre-formatted directories guide users through the information on country, peoples, religions, and denominations. Sophisticated users can customize their searches using advanced Field and Criteria sorting routines. This enables users to find and organize exactly the data they need and format it the way they want.

A free 30-day trial is currently offered to anyone who would like to try out the WCD. Register online at www.worldchristiandatabase.org for details.

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**Contemporary Christian Music:
A New Research Area in American Religious Studies**
by
Mark Allan Powell, Trinity Lutheran Seminary

There may be many reasons religious and theological libraries would want to stock materials related to contemporary Christian music. I am going to focus on the academic interest that some theological scholars are taking in this religious and cultural phenomenon. But, first, as a preface, let us acknowledge some of the other reasons as well.

First, a good number of students at many religious institutions probably like some of this music and listen to it for personal enjoyment. It is an *entertainment resource* and, though that may not be a high priority in the development of most theological library collections, it could be considered a bonus benefit for materials that are worthy of collection on other grounds.

A second reason theological libraries might want to house some materials related to contemporary Christian music is to facilitate *pastoral preparation* on the part of students who will eventually be called to work in settings where some knowledge of the contemporary Christian music scene could be of benefit. Even students who do not care for the music personally might find it helpful to gain some familiarity with an art form that, for better or worse, is likely to be popular among future parishioners and congregants. In many respects, Christian rock stars and music celebrities have replaced television evangelists as a primary media connection between pop culture and pop religion. Not knowing about Rebecca St. James or Steven Curtis Chapman may be this decade's equivalent of not knowing about Robert Schuller or Jimmy Swaggart in the 1980s.

A third reason some institutions might want to add these resources to their collection may be to promote *spiritual formation*. Schools associated with different denominations and religious ideologies will have diverse notions of what spiritual formation should entail, but in almost every instance there will be some contemporary Christian musicians whose ministry goals are compatible with what the institution hopes to instill in its graduates. The pickings may be greatest for those who align themselves with conservative evangelicalism, but the contemporary Christian music field has become sufficiently diverse and ecumenical to accommodate other inclinations as well.

The title of this paper, however, suggests that contemporary Christian music is becoming an area of research for theological scholars, and it is to that proposition that I now want to turn.

Religion and Culture

Let us begin by looking at some recent headlines from the world of contemporary Christian music:

- In 2002 two of the biggest Christian music acts in the world combined forces for a special tour sponsored by Chevrolet. Pop-crooner Michael W. Smith and southern rockers Third Day sold out auditoriums across the country with a four-hour extravaganza dedicated to praising Jesus and selling cars. The corporate sponsorship was especially noteworthy because, while most Christian concerts focus heavily on entertainment, this one was specifically promoted as “a worship service.” The artists claimed that they were not performing for an audience, but leading a congregation in worship. They did, however, sell tickets to the event, and there was a bit more product placement involved than one might encounter at a typical Methodist church on a Sunday morning.
- In 2003 the Christian band Evanescence unexpectedly broke through to the secular market and suddenly found their videos in constant rotation on MTV. No one there seemed to know that the group already had an audience—albeit a much smaller one—in the Christian market. When a rumor surfaced that Evanescence was “a Christian band,” the group denied it. Three years earlier, songwriter and lead guitarist Ben Moody had told the Christian press that the very purpose of the band was to convey the message that “God is love.”¹ But now he told *Entertainment Weekly* that he had no idea why the band was getting promoted in Christian circles, and he used a famous f-word several times to punctuate his point.² Christian music fans were aghast, though it would be difficult to say whether the renunciation itself or Moody’s choice of gerunds appalled them the more. At any rate, Evanescence went on to be named “Best New Artist of 2003” at MTV’s Video Music Awards.
- In June of 2004 Scott Stapp, founder and lead singer of the rock band Creed, announced that the group was breaking up. Despite their religious-sounding name, Creed was *not* a Christian band. They were a very popular secular act—probably the most successful hard rock band of all time. The group was breaking up, Stapp said, because he had seen the movie *The Passion of the Christ* by Mel Gibson and now wanted to devote his talents to writing and performing music inspired by that experience. The rest of the group, understandably, had different plans.³

Contemporary Christian music has become a cultural phenomenon. It has been with us for three decades now but for most of that time, aside from the occasional sex scandal or celebrity conversion, the phenomenon has been pretty easy to ignore. That is no longer the case. In 2001, music categorized as “contemporary Christian” generated more than \$1 billion dollars in sales—up 12 percent in a year when the recording industry as a whole took a downturn. *Newsweek* did a cover story on “Jesus rock” that year,⁴ and in the last couple of years, television shows like *The Sopranos* and *South Park* have featured spoofs concerning what they regard as a ludicrous but lucrative enterprise.

Theologians have been slow to examine this phenomenon, but a handful of serious studies are beginning to appear. What does the very existence of this genre, not to mention its success, tell us about the American religious experience? What does it tell us about the integration and segregation of religion and culture?

The field of contemporary Christian music traces its roots to the Jesus movement revival of the early 1970s. Early on the scene was a haven for radicals—anti-establishment “Jesus freaks” who expressed their passionate piety in the only musical idiom known to them: rock and roll. But in the 1980s the movement became an industry, and in the 1990s the industry became an empire. Today there are not just Christian music artists, but also Christian music stores, Christian music magazines, Christian music video channels, and Christian music award shows. In terms of style, the genre offers every conceivable option. There is not just Christian rock but Christian metal, Christian reggae, Christian disco, Christian grunge, Christian goth, and much, much more. In short, the world of contemporary Christian music has become a world unto itself. *Rolling Stone* magazine calls it “a parallel universe.”⁵

Why should we be interested? I propose two reasons why a focus on contemporary Christian music is becoming a new area of research in American religious studies: the music itself offers a window on American piety, and the subculture within which it thrives provides a microcosm for observing interesting theological engagements.

A Window on American Piety

The field of contemporary Christian music offers what I call “a window on American piety.” We can learn quite a bit about what appeals to the hearts of contemporary Christians by analyzing the songs they favor. There are myriad exceptions to every stereotype, but large-scale overviews and telling anecdotes do tend to illustrate general trends.

In the 1970s songs about a personal relationship with Jesus were especially popular. There was a sweet naïveté to the music, with little interest in addressing social problems or making theological statements. A hit song by the group Mustard Seed Faith declared, “I’m so happy in Jesus, and the love he gives to me/He makes me feel like a bird on the wing, or a sailboat out to sea.”⁶ Such songs were not overtly evangelistic or manipulative; they were just personal testimonies offered with convincing sincerity (few would doubt that the composers and performers really did feel the way the songs said they felt). In essence, these songs presented devotion for Christ in a manner analogous to that in which contemporary love songs portrayed romantic involvement. In the 1970s one did not listen to Top-40 radio to learn how to navigate the complexities of a long-term relationship, nor did one expect contemporary Christian music to provide much in the way of faith development. The emphasis in both the love songs and the spiritual songs was on sentiment, which was valued in its own right.

Perhaps the quintessential Christian pop song of the 1970s was the folk rock tune “For Those Tears I Died,” written by Marsha Stevens and performed by the very popular group she fronted, Children of the Day. In this song the verses provide brief statements of adolescent piety, thanking Jesus, loving Jesus, and surrendering to Jesus, while the chorus presents Jesus’ own words of assurance to the troubled soul: “I felt every teardrop when in darkness you cried/And I strove to remind you that for those tears I died.”⁷ The song struck a nerve and captured

hearts. It was translated into 12 languages, printed in countless evangelical songbooks, and released on albums that sold hundreds of thousands of copies. We know things about the song now that few people knew then. Stevens wrote “For Those Tears I Died” when she was 16 years old, hiding under the covers of her bed, where she was frequently abused sexually by her father, her pastor. That’s not in the song—the *source* of her tears.⁸ This was, by and large, an era that eschewed complexity: in the 1970s American piety was fueled by sentiment, which could be valued in its own right and might only be spoiled by too much detail.

Throughout the 1980s Christian triumphalism reigned supreme. The hugely successful singer Carman put on flamboyant shows filled with songs about “victory over the devil.” The biggest Christian rock band of the decade, however, was an outfit called Petra, whose producer, Jonathan David Brown, presented the band as Christian warriors. Under Brown’s tutelage, Petra would become best known for belting out arena anthems promising victory in every battle and openly declaring war on all enemies of Christ. The group dressed in battle fatigues and opened concerts with a hard rock rendition of “Onward Christian Soldiers.” Their album covers portrayed fantastic scenes of Christian warfare: a ship or spaceship marked by a cross blowing away other vessels lacking that sign. Again, we know things now that few people knew then. In 1992 Brown was arrested and sent to prison for aiding a group of neo-Nazi skinheads involved in a drive-by shooting at a Jewish synagogue. He admitted to being a member of both the Ku Klux Klan and the Aryan Nation.⁹ After that revelation, Petra’s 1980s albums would become a creepy embarrassment for all but the most ardent fan. But, apparently, not too many had found them creepy or embarrassing at the time. In the 1980s, American piety was keen on a triumphalism that assumed easy identification of who or what was to be overcome.

The 1990s found Christian artists owning up to their own brokenness and vulnerability. The two biggest groups of the decade were Jars of Clay and DC Talk. The very *name* of the first espouses vulnerability and potential brokenness. What a difference a decade makes: the big band of the 1980s was named *Petra*; the big band of the 1990s was called *Jars of Clay*. The former name came from Matthew 16:18, the latter from 2 Corinthians 4:7. Jars of Clay’s best known song was “Flood,” which describes the desperation of feeling out of control, overwhelmed spiritually and emotionally to the point that one cries out to God or whoever is there for ambiguous assistance: “Lift me up/Keep me from drowning.”¹⁰ DC Talk scored their biggest hit with a rap-rock meditation on what it feels like to be labeled “a Jesus freak” and ostracized by peers because of one’s spiritual commitments.¹¹ They also sang (and talked) openly about the strangeness of being Christian celebrities. “What if I stumble, what if I fall?” Toby McKeehan sang in another of the band’s best-known songs, “What if I go and make fools of us all?”¹² In the 1990s American piety prized humility, as evangelicals looked for winsome ways of sharing their faith in what they were beginning to recognize as a post-Christian environment.

So the contemporary Christian music scene affords a window on American piety, reflecting the varying spiritual moods of Christian society at a definitively popular level. The big songs of one decade would rarely have been as popular in

another. In the 1990s, for example, Christian music critics were merciless in derision of what they called “happy-in-Jesus songs” and “Jesus-is-my-girlfriend songs,” that is, songs that espoused the very sentiments that had sustained countless testimonies to a personal relationship with Jesus twenty years previous. Triumphalism was out of fashion in the 1990s as well, not necessarily because the pious had given up their hopes of conquest, but because they had at least realized that some hopes should, perhaps, not be announced in the public square. Such mood swings are actually *more* pronounced in the Christian music scene than in popular culture as a whole because there is virtually no nostalgia or sense of history in the Christian music world. The radio stations do not play “oldies,” and once artists are off the charts their material tends to be quickly forgotten. Queen’s “We Are the Champions” was still being played on secular radio stations long after analogous contemporary anthems to Christian victory by Carman (“The Champion”) and Petra (“Beat the System”) had vanished from the officially Christian airwaves.

A Microcosm for Theological Observation

A second reason theologians are showing some interest in the contemporary Christian music scene is that the subculture within which this music thrives has become a more-or-less self-contained context within which various theological questions must be engaged. In its effort to become a world unto itself, the Christian music universe has ended up becoming a microcosm—a virtual laboratory—within which one can observe theology at work. Anyone who knows much of church history can see ancient arguments being played out anew, and it is sometimes intriguing to notice what questions arise and how they are handled. Thus, in the 1980s, when the first big scandals began to hit, the Christian music world had to revisit the Donatist controversy: can God’s grace be received through unholy or heretical vessels?

Recently a favorite topic has been vocation: what is the distinction between the general call to ministry incumbent upon all Christians and the call to professional ministry received only by a few? Might some Christian musicians receive only the first, but not the latter? If so, would it perhaps be acceptable to God for such musicians to view their *vocation* as being simply entertainers rather than (professional) ministers, provided they strive to witness to the gospel in their daily lives? Might it even be God-pleasing for some Christians to sing about topics other than Jesus, to record songs that have no obvious spiritual purpose but are merely entertaining? “Absolutely not!” Christian music veteran Steve Camp contends, accusing such compromised artists of being “unequally yoked” and of committing “spiritual adultery.”¹³ Thus, discussion on the topic of vocation has been often heated and occasionally nasty, but there *is* discussion all the same. As near as I can tell, no one involved in the arguments has read Luther on this topic, though some of the so-called “progressives” (contra Camp) seem to have arrived independently at a position similar to his.

The question of *definition* has also been intriguing. What counts as Christian music? Which songs qualify to be nominated for Christian music awards or for

airplay on Christian music stations? How does one determine whether or not a song is *Christian*?

In 1999, the Christian music group Sixpence None the Richer (the name comes from a C. S. Lewis quote) scored a crossover Number One hit on general market radio with their romantic ballad, "Kiss Me." Two of the members had just wed, and it seemed appropriate to many that they should sing a sweet song about being in love, even if it was not specifically religious. Sixpence had long been favorite contenders for Dove awards given out annually by the Gospel Music Association, but the latter organization now ruled that the song "Kiss Me" was ineligible for these awards. It is a nice song, they averred, but there is nothing particularly *Christian* about a woman wanting her husband to kiss her. In response, singer Leigh Nash and the songwriting husband in question allowed that they were not all that concerned about being nominated for awards but wanted to state for the record that they did not quite follow the logic behind this decision. "We don't experience faith as a compartmentalized, religious aspect of life," Nash said. "I don't feel like I'm *more* of a Christian when I'm saying my prayers than when I'm kissing my husband."¹⁴

As a result of this controversy, the Gospel Music Association appointed a commission that was charged with the task of defining "what constitutes Christian music." They came up with the following definition:

"Christian music" is music in any style whose lyric is based upon historically orthodox Christian truth contained in or derived from the Holy Bible; and/or an expression of worship of God or praise for his works; and/or testimony of relationship with God through Christ; and/or obviously prompted and informed by a Christian worldview.¹⁵

This definition appears to be fraught with difficulties, and its adoption did not end debate. For one thing, it seems to eliminate the possibility of there ever being such a thing as Christian instrumental music. Further, the definition has opened the door to endless theological disputation as to what does or does not fit the grade: why, precisely, does a song about a woman regretting an abortion qualify as a Christian song when the song about a woman wanting her husband to kiss her did not? The answer: because the former (but apparently not the latter) is "informed by a Christian worldview." Regretting an abortion is something that one does *as a Christian*—one is moved by one's faith to do this. But kissing one's husband is not something that one does because of being a Christian. The husband, presumably, would be kissable and kiss-worthy regardless.

This discussion fascinates me as a theology professor because it is really about *hermeneutics* and, specifically, about the location of meaning. The Christian music world appears to be working its way through the same three stages of Roman Jakobson's communication model that occupied Christian epistemologists during the latter half of the 20th century.¹⁶

In keeping with this model, the first stage of hermeneutical understanding was to locate meaning in *authorial intent*. Literary critics did this without challenge for the first forty years of the twentieth century, and biblical interpreters did so for another

forty years beyond that. Likewise, for the first two decades of the contemporary Christian music movement, it was axiomatic to define the meaning of an artistic performance in terms of the intent of the performer. The “correct understanding” of any performance was the sense that the performer had intended to convey. “Christian music,” therefore, was music performed by Christians with deliberate Christian intent. When the Doobie Brothers recorded “Jesus is Just Alright,” that was not an instance of Christian music because the band did not intend the song as an exaltation of the Savior. By the same token, however, Christian artists like Amy Grant and Debbie Boone could “redeem” originally non-Christian songs (secular love songs) by singing them *to God*. The intent of the performer defined the meaning of the performance.

What happened in the Christian music world at the end of the 1990s, then, was analogous to what had happened in biblical and theological studies two decades earlier: the Gospel Music Association attempted to relocate meaning from author to text, from the first stage of Jakobson’s communication model to the second. The meaning of a song was not to be found in the intention of the composer or performer but in *the text itself*. Whether they knew it or not (and I think not) the Gospel Music Association accepted the epistemology of the New Critics, of structuralism, and of narratology. They rejected redaction criticism and announced a paradigm shift in favor of text-centered narrative criticism.

Many theologians may want to tell them that this will not ultimately work. Those of us who were architects of text-centered approaches to hermeneutics in the 1970s and 1980s learned that the apparent resolution to a number of interpretive issues turns out to be more than a little illusory. And already, within the Christian music world, many pundits have noted that the Gospel Music Association does not really adhere to its supposedly text-based standard. There were no Dove award nominations for Depeche Mode’s “Personal Jesus” or The Meat Puppets’ “Lake of Fire” or Cake’s “Sheep Go To Heaven”—songs that may or may not be performed tongue-in-cheek but that have lyrics that appear to meet the GMA standard.

So, now, people in the field are asking *why* such material does not count as “Christian music.” The first suggestion is that it is because the artists do not perform the songs with evangelical intent (a retreat to authorial intent). But I suspect the real reason is that, whatever the artists’ intentions (which are often unstated and unknowable), the primary consumers for these songs—the folks who buy the albums and attend the concerts—do not usually *receive* the material as evangelical. The third stage of Jakobson’s model is *reception*, and twenty-first century hermeneuticians have generally concluded (for now) that this is where meaning must be located. It will be interesting, therefore, to see whether the parallel universe of contemporary Christian music moves to develop some sort of audience-oriented definition and understanding of its art.

As a theology professor, I have been known to use this dilemma of trying to define “what counts as Christian music” to engage students in what I hope will turn into a helpful discussion of broader issues. A student in one of my classes once suggested that Christian music should be defined as “music that comes from Christ.” Another student retorted, “Wouldn’t that be *all* music?” He replied,

“Right. Exactly.” Theologically poignant, but not too practical. Personally, I would suggest that “Christian music” is music that we *recognize* as coming from Christ, music in which we *perceive* something of Christ, or, even, music through which we sense that we are actually *receiving* something from Christ. But somebody will say, “That could be different for every listener.” Right. Exactly.

No one in the Christian music world, however, is asking for my advice on this (or on anything else). So the point, for me, is not to try to solve their theological dilemmas for them but to watch them try to solve them on their own. The almost self-contained world of contemporary Christian music is a laboratory for observing theology as it happens.

Personal Postscript

As we move toward conclusion, I will indicate one more reason I personally can take an interest in contemporary Christian music and the phenomenon of its success. The artists may serve as “living human documents” for analyzing the working of God among God’s people. They have stories to tell, some of which are silly, and some scary, but quite a few are inspiring. I admit to a certain fascination with reading about how hippie slacker Arlo Guthrie wound up becoming a Roman Catholic monk or with discovering that the one-time king of shock-rock Alice Cooper is now a Baptist Sunday School teacher.¹⁷ But celebrities are only a part of the scene. The Christian music world is also populated with hundreds of anti-celebrities, persons who have invested themselves in this counterculture in order to avoid the emptiness of fame (and sometimes fortune), persons who want to make music that ministers, or maybe just music that entertains, without becoming commodities whose names are used to sell T-shirts (or cars). There is pastoral and spiritual significance here for those with ears to hear.

Jesus said that God sometimes hides the truth from the “wise and understanding” and reveals it to infants (Matthew 11:25). I have come to regard many of the artists who inhabit the parallel universe of contemporary Christian music as amateur theologians whose perspectives and insights on life and faith are no less valid than those of trained academic scholars. They are real people, attempting to articulate their experience in the church and in the world, often with a vulnerability that scholars are trained to conceal. They offer no feigned neutrality, no illusion of dispassionate inquiry. And it does not bother me that these poets lack the proper nuances of reflection or expression taught within our guild. Jesus was a carpenter, after all, and Peter a fisherman.

But I need not make this case to justify the relevance of contemporary Christian music as a field of research for religious studies. It is a religious, cultural phenomenon and so should attract the attention of any who are interested in the interaction (and *lack* of interaction) between religion and culture. The music itself provides a window on American piety, and the subculture that supports it affords a microcosm for observation of theological engagement. That has been enough for many students of religion to become intrigued, and, increasingly, they will be looking to their libraries for resources to guide them in their studies.

Resources

Because this is a new discipline in religious studies, bibliographical resources are few. Absent from this list are devotional “testimony books,” such as might be written by individual artists—there are hundreds of these and they might serve as primary sources for certain types of research, but they tend to lack the reflective, critical character of most of the materials listed below.

Books

- Alfonso, Barry. *The Billboard Guide to Contemporary Christian Music*. New York: Billboard Books, 2002. ISBN: 0823077187. A brief encyclopedia similar to Powell’s work listed below, but with a focus on selected “representative artists.” The 288-page work also features photographs, a brief history of contemporary Christian music, and a handful of original interviews conducted by the author.
- Di Sabatino, David. *The Jesus People Movement: An Annotated Bibliography and General Resource*. Westport, Conn.: Greenwood Press, 1999. ISBN: 0313302685. An excellent reference tool for the first decade of what would come to be called contemporary Christian music. It includes an annotated discography of 357 seminal recordings. Out of print.
- Granger, Thom. *The 100 Greatest Albums in Christian Music*. Nashville: CCM Books, 2001. ISBN: 0736902813. A popular but nonetheless informative volume relating the stories behind production of acclaimed albums from the first thirty years of Christian pop music.
- Howard, Jay R. and John M. Streck. *Apostles of Rock: The Splintered World of Contemporary Christian Music*. Lexington: The University of Kentucky Press, 1999. ISBN: 0813121051. A scholarly, sociological analysis of the Christian music scene that uses a template derived from H. Richard Niebuhr’s *Christ and Culture* to classify artists into distinct categories and evaluate their effectiveness within the appropriate contexts of their stated goals.
- Joseph, Mark. *Faith, God, and Rock ‘n’ Roll: From Bono to Jars of Clay: How People of Faith are Transforming American Popular Music*. Grand Rapids: Baker Books, 2003. ISBN: 0801065003. An analysis of the varied ways in which popular performers who are persons of faith (Christian and Jewish) have sought to integrate their religious convictions and commitments with their vocation and with their art. The book contains individual chapters on more than two dozen artists and is essentially a continuation of Joseph’s *Rock & Roll Rebellion*.
- Joseph, Mark. *The Rock & Roll Rebellion: Why People of Faith Abandoned Rock Music—And Why They’re Coming Back*. Nashville: Broadman & Holman, 1999. ISBN: 0805420614. A discussion of the contemporary Christian music scene that urges spiritually minded artists to break with the separatist tendencies of the field and seek to be integrated into the so-called secular arena. The book contains several chapters on individual artists who have succeeded or failed at achieving such integration.
- Peacock, Charlie. *At the Crossroads: An Insider’s Look at the Past, Present, and Future of Contemporary Christian Music*. Nashville: Broadman & Holman Publishing, 1999.

ISBN: 0805418229. A theological critique of the contemporary Christian music industry written by a prominent performer and producer.

Powell, Mark Allan. *Encyclopedia of Contemporary Christian Music*. Peabody, MA: Hendrickson, 2002. ISBN: 1565636791. An exhaustive, 1,088-page guide with entries on more than 1,900 artists, including bios, personnel rosters, discographies, album reviews, and lists of chart hits and awards. Winner of the Association of Recorded Sound Collection's Book of the Year award.

Thompson, John J. *Raised By Wolves: The Story of Christian Rock & Roll*. Toronto: ECW Press, 2000. ISBN: 1550224212. An often incisive history of contemporary Christian music written by a theologically literate critic. Thompson appraises critical acclaim as more significant than commercial success, such that some creative-but-obscure artists figure more prominently in his history of the field than the better known (better selling) stars.

Periodicals

The following is a list of the most significant periodicals in the contemporary Christian music field. Many are no longer in print but are listed for purpose of archival research. I have listed those that are still publishing first. A library that can carry only two publications in this area will find that *CCM* and *HM* complement each other in a way that usually covers the field.

A. Periodicals That Are Currently Publishing:

CCM (formerly *Contemporary Christian Music*); began publishing 1978. Usually considered to be the premier publication for the field—certainly the most important for the holdings of a theological library. The magazine has gone through several modulations over the years. In the 1990s it set the standard for journalistic integrity in this area, covering the Christian music scene with perceptive attention to key concerns. The current version of *CCM* (under new management) seems to be more of a fan magazine with an *Entertainment Weekly*-like focus on celebrities.

Christian Music Planet; began publishing 2002. A recent entry in the Christian media that seems to be styled as an alternative to *CCM*, with similar subject matter but longer articles and less of the “fanzine” aura.

Cross Rhythms; began publishing 1990. A British publication similar to *CCM* but with more detailed articles and interviews. Includes intentional coverage of European artists that are not well-known in the U.S. and offers a large number of brief album reviews.

HM (formerly *Heaven's Metal*); began publishing 1985. The next most important magazine for the field after *CCM*. Focuses on hard rock and the more edgy, alternative varieties of Christian music that *CCM* typically does not cover.

7-ball; began publishing 1995. Popular youth-oriented magazine that tries to be a hipper version of *CCM*.

Worship Leader; began publishing 1992. An ecumenical magazine devoted to liturgical innovation. The interest in contemporary Christian music is limited to the subgenre of modern worship music.

B. Periodicals That Have Ceased Publishing:

The CCM Update; began publishing 1987; ceased 2002. A weekly industry newsletter that included official charts of radio hits. Largely replaced by *GMAll*, an electronic newsletter sent weekly by the Gospel Music Association to interested members.

Cornerstone; began publishing 1971; officially still active but has not published an issue since 2002. The official publication of Jesus People U. S. A., a Christian community in Chicago that has been home to many artists.

Harmony; began publishing 1975; ceased 1977. A magazine born out of the Jesus movement revival and covering the music of that period. Amateurish but very important as a historical chronicle of the era.

Harvest Rock Syndicate; began publishing 1986; ceased 1993. One of the best things going in its day—a one-person operation produced by free-lance journalist (and ordained UCC minister) Brian Quincy Newcomb, an unusually perceptive and articulate Christian music critic.

Notebored; began publishing 1987; ceased 1992. A slickly produced but unfortunately short-lived magazine that attempted to reward creativity by granting high-profile coverage to worthy artists regardless of their proven commercial appeal.

Release; began publishing 1990, ceased 2000. Largely promotional magazine with articles that often read like press releases (informative but not critical). Celebrated the biggest stars, with a clear preference for artists who embraced soft-pop and tried-but-true “adult contemporary” sounds. A companion periodical called *Shout* was published in 1995–1996 to focus on music geared for those with more adventurous tastes.

True Tunes News; began publishing 1989; ceased 1995. An excellent newsmagazine devoted to Christian rock and to the integration of religion and culture. Theologically perceptive and appropriately critical. Edited by John J. Thompson, author of *Raised By Wolves: The Story of Christian Rock & Roll*.

Visions of Gray; began publishing 1996; ceased 2001. Similar to *True Tunes News*, but produced by folks with fewer resources. Nevertheless, given the publication dates, *Visions of Gray* can almost be viewed as picking up where *True Tunes News* left off.

On-Line Resources

The Internet has become the tool of choice for research in the area of contemporary Christian music. Sites that offer reviews and commentary on individual projects and on the phenomenon in general abound. In addition, numerous artists maintain their own websites, which can be found with any reliable search engine. Four currently active sites stand out as theologically interesting or historically important:

Christianity Today (www.christianitytoday.com/music). Maintained by theologically competent persons loosely associated with *Christianity Today* magazine, this website provides reviews of all major releases in the Christian market, along with artist bios, weekly news updates, and occasional interviews.

Jesus Music (www.one-way.org/jesusmusic). An historical site devoted to Christian music of the 1970s. The site also sponsors a Yahoo “chat group,” in which several artists from this period participate.

The Phantom Tollbooth (www.tollbooth.org). A haphazard site that posts reviews of both Christian and general market albums, often with some discussion of Christian culture or ideology.

Rock Rebel (www.rockrebel.com). Author Mark Joseph posts news items related to rock music that he thinks might be of interest to persons concerned with exploring the interaction of religion and culture.

Recordings

Librarians who consider a full collection of musical recordings too expensive or cumbersome to maintain should note that a variety of “sampler albums” are offered by music companies each year, which allow access to representative examples of the most significant music that is produced. The *WOW* series from Word Records (and its affiliates) is the most comprehensive of these and includes a wide range of pop styles. *WOW Worship* focuses on contemporary worship songs and *WOW Gospel* compiles contemporary offerings from the world of Traditional Gospel (i.e., “Black Gospel”). The *X* series of albums pulls together critically acclaimed songs from the fringes of Christian rock, featuring music that has a harder sound or, simply, less of a formulaic appeal.

WOW 1996: The Year's 30 Top Christian Artists and Songs (Sparrow, 1995).

WOW 1997: The Year's 30 Top Christian Artists and Songs (Sparrow, 1996).

WOW 1998: The Year's 30 Top Christian Artists and Songs (Sparrow, 1997).

WOW 1999: The Year's 30 Top Christian Artists and Songs (Sparrow, 1998).

WOW 2000: The Year's 30 Top Christian Artists and Songs (Sparrow, 1999).

WOW 2001: The Year's 30 Top Contemporary Christian Artists and Hits (Sparrow, 2000).

WOW 2002: The Year's 30 Top Christian Artists and Hits (Sparrow, 2001).

WOW HITS 2003: 30 of the Year's Top Christian Artists and Hits (Sparrow, 2002).

WOW HITS 2004: 30 of the Year's Top Christian Artists and Hits (Sparrow, 2003).

WOW THE 90s: 30 Top Christian Songs of the Decade (Sparrow 1999).

WOW GOLD: 30 Landmark Christian Songs of the 70s, 80s, and 90s (Sparrow, 2000).

WOW GOSPEL 1998: The Year's 30 Top Gospel Artists and Songs (Sparrow, 1997).

WOW GOSPEL 1999: The Year's 30 Top Gospel Artists and Songs (Sparrow, 1998).

WOW GOSPEL 2000: The Year's 30 Top Gospel Artists and Songs (Sparrow, 1999).

WOW GOSPEL 2001: The Year's 30 Top Gospel Artists and Songs (Sparrow, 2000).

WOW GOSPEL 2002: The Year's 30 Top Gospel Artists and Songs (Sparrow, 2001).

WOW GOSPEL 2003: The Year's 30 Top Gospel Artists and Songs (Sparrow, 2002).

WOW GOSPEL 2004: The Year's 30 Top Gospel Artists and Songs (Sparrow, 2003).

WOW WORSHIP (Blue): Today's 30 Most Powerful Worship Songs (Benson, 1999).

WOW WORSHIP (Orange): Today's 30 Most Powerful Worship Songs (Benson, 2000).

WOW WORSHIP (Green): Today's 30 Most Powerful Worship Songs (Benson, 2001).

WOW WORSHIP (Yellow): 30 Powerful Worship Songs from Today's Top Artists (Benson, 2003).

WOW WORSHIP (Red): 30 Powerful Worship Songs from Today's Top Artists (Benson, 2004).

X 2003: Experience the Alternative (Tooth & Nail, 2003). Includes 34 songs.

X 2004: 17 *Christian Rock Hits* (BEC, 2004).

Endnotes

1. "Interview with Evanescence," *Stranger Things* (www.strangerthingsmag.com), September 2000.
2. "Southern Discomfort," *Entertainment Weekly* (April 18, 2003), 39–42.
3. "Creed Call It Quits," posted at *Rolling Stone* (www.rollingstone.com), June 4, 2004.
4. "The Glorious Rise of Christian Pop," *Newsweek* (July 16, 2001), 38–44.
5. "Review of *Wow 1997: The Year's 30 Top Christian Artists and Songs*," *Rolling Stone* (April 17, 1997), 80.
6. "Happy in Jesus" from the sampler album *Maranatha Three* (Maranatha! Music, 1973).
7. "For Those Tears I Died" from the Children of the Day album *Come To the Waters* (Maranatha! Music, 1971).
8. Mark Allan Powell, "Marsha's Tears: An Orphan of the Church," *The Christian Century* 116/9 (March 17, 1999): 312–15. The story of Stevens (who later founded Born Again Lesbian Music, a Christian gay-rights ministry) is also told in Mark Allan Powell, *Encyclopedia of Contemporary Christian Music* (Peabody: Hendrickson, 2002), 870–75.
9. "Producer Jonathan David Brown Tried; Found Guilty," *Contemporary Christian Music* (October 1992), 16. See also, Powell, *Encyclopedia*, 116–17, 695.
10. "Flood" from the Jars of Clay album *Jars of Clay* (Essential, 1995).
11. "Jesus Freak" from the DC Talk album *Jesus Freak* (Forefront, 1995).
12. "What If I Stumble?" from the DC Talk album *Jesus Freak*.
13. Steve Camp, "One Hundred and Seven Theses, or A Call for Reformation for the Contemporary Christian Music Industry," posted at www.stevecamp.org (October 31, 1997). See also Powell, *Encyclopedia*, 134.
14. Leigh Nash, interview with the author. See also Powell, *Encyclopedia*, 829–30.
15. See "What Makes Music Christian?" *CCM* (May 1990), 55.
16. On this, see Mark Allan Powell, with Cecile G. Gray and Melissa C. Curtis, *The Bible and Modern Literary Criticism: A Critical Assessment and Annotated Bibliography* (New York: Greenwood Press, 1992).
17. The stories of Cooper and Guthrie are related in Powell, *Encyclopedia*, 195–97; 396–97.

**Does “Jabez” Have a Prayer in Your Library?
Popular Religious Literature and the Theological Library**

by
David R. Stewart, Luther Seminary

A Changing Landscape

Back in the 1960s, a British humorist named Alan Coren decided that he wanted to publish a book. It was important to him to give his work the best possible prospects for selling well, and with this in mind he took a careful look at the book market. What he learned was that some categories of books tended to sell better than others, notably works about pets, about sports, and about Nazism (this was around the time when William L. Shirer’s *The Rise and Fall of the Third Reich* was on top of the bestseller lists.)

When it was published, the cover of Coren’s book was black, with a swastika on prominent display, and it carried the title *Golfing for Cats*.

I mention this as an example of a dimension of writing and publishing that is so completely different from the one within which we work, where sales have an exponentially greater potential than in the academic world, and where no effort is spared to get new titles into the broadest possible circulation.¹ My objective today is to help us consider the implications of the huge growth within one sector of mass-market publishing, that of popular religious literature.

A couple of years ago I was fortunate enough to receive a contract from a publisher to do a complete revision of a standard reference guide, John A. Bollier’s *The Literature of Theology: a Guide for Students and Pastors*. It was both a challenge and a privilege, and I admit that a point was reached where I became somewhat indifferent to what happened to it once I at last handed it off to the publisher. But now, only half-seriously, I wonder how the book would have done if I followed the example of Alan Coren: How about if I offered an *Inspirational Edition* of the book, with one of those gold-embossed titles on the front? How about a yellow-and-black “Dummies” edition? They seem to do well in bookstores. Or how about a crime, a mystery, or a true detective edition? With most of the titles we encounter, the potential market is determined in advance not to reach beyond libraries like ours, and is so constricted that one almost wonders if the publishing houses know in advance almost how many hundred copies will sell.

Somewhere in the vast chasm that separates “popular religious literature” from the “serious theological and academic literature” that lines our shelves, there hangs a question that it would almost be easier not to ask: “what stake or interest does our world have in *that* world over there?”

I think we’d agree what the obvious answer is: no stake or interest at all. One doesn’t have to be arrogant or dismissive (though it helps) to make the point that our culture, our curricula, our faculty, our institutional missions all direct us to pay attention to *serious, academic* works in theology and religion. Our schools are in the business of training *professionals* in ministry and religion, and it is our job to collect and distribute only those resources that help fulfill that charge.

But I would suggest that (to change the analogy slightly) the masonry in the wall that divides these two worlds is starting to crumble. For one thing, this is no time for elitism. We know all too well (or at least have no excuse for *not* knowing) that the relationship between our institutions and the culture around them is not what it once was; that the theological academy's traditional role as the recognized arbiter for all serious theological discourse is weakening; that (whatever our own views on such materials may be) many of our graduates may be expected by parishes to teach classes based on Rick Warren's *The Purpose-Driven Life*, and so on.

Let me give you one recent example. In the course of a conversation with one of our senior MDiv students in the past few months, I learned that a friend of his had been hired by a Presbyterian parish nearby. One of this student's first assignments was to teach an adult class on the work I just mentioned, *The Purpose-Driven Life*. The student had a) never heard of it, and b) was not encouraged when he checked our online catalog only to find that we owned neither the book nor any of the range of curriculum resources that the great interest in this book has generated. So in this one instance, our seminary did not prepare a student so well for his first assignment, nor did the library provide resources to help him.

What's increasingly clear is that this scenario is not so unusual. The sheer volume of materials available in bookstores in the category of popular religious literature is staggering, and in quantitative terms this kind of literature is getting inside the hearts and minds of infinitely more people than what we routinely collect in our theological libraries.

Does this concern us? I think it should. We have seen already from other sectors of everyday life a growing inclination for people to take responsibility for themselves: medicine, personal finance, and so on. Who's to say that what we are seeing in popular religious literature might reflect a willingness, an eagerness even, for people to take responsibility *for their own theology*, for setting up their own channels for religious discourse, etc.?

A recent scan of the *New York Times* bestseller lists provides a snapshot of the kind of popular religious titles that are attracting greatest attention: *The Da Vinci Code*, *The Prayer of Jabez*, the "Left Behind" series, *The Purpose-Driven Life*. I have here with me today a recent issue of the *New York Times Book Review*, in which a review of a new title, *Father Joe: the Man Who Saved My Soul*, is given the cover review by the well-known journalist Andrew Sullivan.² If you were going to write a book yourself, isn't this precisely the kind of notice you would dream of getting? When one considers the broader cultural phenomenon illustrated by the attention given to the recent film *The Passion of the Christ*, it seems wisest to expect that we will see more of this. It is a question of whether we will respond, and if so, how.

Popular Religious Literature and Theological Libraries: Possible Responses to Current Trends

What can we do? Here are a couple of options:

- 1) Do absolutely nothing:

I am quite serious in saying this. There are a number of very solid reasons for libraries like ours to pay minimal attention to this trend. These include:

- a) Budget limitations: With rising costs and a proliferation of new resources, most of us are stretched to the limit even to try to keep pace without channeling limited funds toward nonacademic material.
- b) Staff limitations: Most of our reference staff persons have subject specializations in theology or religion or some other related academic field. It is just too much to ask them to become cognizant of a new and unwieldy field like popular religious culture.
- c) Mission clash: Unless our institution, its faculty, and its curriculum demonstrate a particular and sustained interest in popular religious culture, we may have no business redeploying our resources in that direction (whatever our personal feelings on the matter might be).
- d) Our own qualitative judgments: Whether we arrive at them deliberately or not, all of our libraries are making judgments on what to buy and what to let pass all the time. These judgments are shaped by policy, by curriculum, and so on, and there is nothing wrong with simply saying that “it is our judgment that popular religious materials of this kind are not important resources for serious academic theological study, nor are they likely to emerge as an important resource in the future.” Though, of course, you *could* be wrong.

It is important to emphasize that considering what to do about popular religious literature is not a moral but a strategic issue: there are sound reasons for leaving this whole body of literature alone, just as there are for reconsidering a more activist, engaging approach.

- 2) Consider some realignment, seeing the library as a “satellite dish” or “listening post” for popular culture:

If, by contrast, your sense is that this chasm between “serious” and “popular” religious literature is becoming less sustainable and less meaningful, here are some things you might consider trying:

- a) Check with your public library: It is well worth investigating what your public library’s collection development policy is on materials of this kind. It may be the case that they buy a quantity, just for the sake of keeping up with high demand. But if your library is unable (or unwilling) to collect popular religious literature, it’s at least worth something to be able to tell inquiring patrons where they can find what they are looking for.
- b) Reexamine your collection development policy: What (if any) segments of the policy provide for collecting in this area?
- c) Consider the reading interests of your staff: It may be a surprise to you that library staff read materials of this kind. If so, there is an in-house source for firsthand information.

- d) Discussion groups: The public library, or a search engine, or a local bookstore may provide contacts for local book groups that are reading popular religious literature.
- e) Consider starting an “electronic vertical file:” In the past, reference departments have sometimes kept a “vertical file” of clippings on topics of current interest. It’s very quick and simple to do: use a search engine and find reviews and discussions on specific titles, and then either bookmark the sites or (for future personal reference) make on-the-fly PDF copies using Adobe Acrobat.
- f) Other resources: Theological libraries aren’t the only ones wrestling with the challenge of keeping pace with popular religious literature. Some other academic libraries rely on a purchasing or leasing contract for popular literature, such as the McNaughton Plan (www.books.brodart.com/aboutus/mcnaughton.htm) offered by Brodart. A good source of information on “what’s hot” and on general publishing trends in this field is *Publisher’s Weekly’s* Religion Bookline, (www.publishersweekly.com/index.asp?layout=eletters&industry=Religion+BookLine), a weekly email newsletter.³

Conclusion

This matter of popular religious literature and its importance has less to do with what we ourselves like to read, or how we rate certain literature, than with what we think we see on the horizon. Like anything about the future, there’s a certain amount of guesswork. But I would leave you with the observation that if we librarians don’t pay attention to this, it is unlikely that anyone else within academe will.⁴ And if, in retrospect, it turns out that (heaven forbid!) many of the major theological discussions of our time prove to have taken place outside the walls of our institution, someone is going to be very thankful that at least some of us lent an ear. Is this something your library should be paying more attention to? You decide.

Never having visited this part of America before, I spent a very pleasant and memorable few hours the other day touring around small-town Missouri just east of here. Some of these little places have had chapters in their history that are genuinely intriguing, and in at least one of them someone had set a time capsule in the town square. Just *think* of what that involved: someone had to take the time, invest the effort, and formulate some judgment on what would be of the greatest interest, and what would be the most useful and meaningful, for future generations. The opportunity to do something similar is offered to us, and the best way to accomplish this will vary from one of our libraries to the next. The main thing, as always, is to be paying attention and to be as resourceful as we are able.

Endnotes

1. For a recent survey on this phenomenon, see Charles, Ron. “Religious Book Sales Show a Miraculous Rise.” *Christian Science Monitor*, 9 April, 2004. www.csmonitor.com/2004/0409/p11s01-bogn.html

2. Review of Tony Hendra's *see*. (New York: Random House, 2004)
www.nytimes.com/2004/05/30/books/review/30SULLIVAN.html?ex=1090987200&en=647d71d2bb61932f&ei=5070
3. I wish to thank Melody Layton McMahon, Grasselli Library, John Carroll University, for bringing these helpful resources to my attention.
4. A vivid example of how one library's having paid attention to resources that would normally have been overlooked can be seen in Berger, Joseph. "In Back Pages, a Vivid History: Library Records Trace Lower East Side's Past. *New York Times*, 11 May 2004, Section B, p. 1.

The Four Rs Every Indexer Must Know: RIO, RIT, RIP, and RIM in the Life of the ATLA Indexer Analyst

by

Nina Schmit and Gregg Taylor, ATLA

I. Introduction

Thank you for coming to our presentation today. Nina and I put this together hoping to give our members a better sense of what happens in the Department of Indexes. We'd like to give you a better sense of us: who we are, what we do, and how we understand our work. There have also been a number of changes in the Department of Indexes the last few years, and hopefully this will be an opportunity to let you know about some of those. We're most looking forward to talking with you, though, and we're leaving a good chunk of time at the end for discussion, so please take advantage of that.

I would like to begin by deciphering the abbreviations in the title of our presentation. RIO refers to the product in which index records for journal articles are found; RIT, or what we now call ESSCOL, is the product in which records for book essays are found; RIP refers to the Retrospective Indexing Project, both articles and book reviews; IBRR, not mentioned in the title, refers to the online product consisting of book review records; and RIM refers to the Research in Ministry project consisting of dissertation abstracts. Indexers only work on RIM one day per quarter; it is not part of our usual work flow.

Indexers' work encompasses, obviously, the indexing of these products, and also contributions to authority records, including data cleanup projects and approval (editing) work.

In this presentation, I'm going to discuss the hiring of indexers and Nina will discuss their training. Since work on journals composes the majority of our work time, I'm going to focus on RIO while going over the indexing process. Then Nina will talk about our authority control and approval process.

II. The Indexer

The first thing we wanted to talk about, of course, is ourselves. To give you a sense of scope, the Department of Indexes is headed by a director, who has three database managers working directly underneath him. We have an acquisitions specialist, a data entry operator, and there are currently five full-time indexers and an additional two dedicated to the RIP project. An additional RIP indexer will begin next month, and a special indexer for ATLAS material begins this August.

Who gets hired as an indexer? What skills are looked for? Probably the first thing to note is that an academic religion background rather than a library science background is the main criterion, two years' minimum post-baccalaureate study in religion: some of us have our masters, others our doctorates. An indexer needs to be able to comprehend the material she or he is indexing and be able to discern the salient points for a researcher in the field. Having an academic background in religion, obviously, insures that the indexer grasps not only the technical vocabulary

but also the trends in the field. Most of the library science aspect of the indexer's job can be taught on the job, although applicants who also have a library science background do have an advantage. The second most important criterion is language ability. Familiarity with one western European language is the listed requirement, but the more the merrier for sure. Indexers need to have a broad language ability, as we index journals in Afrikaans, for instance, in which none of us has had formal training. And finally, it is important to have an indexer who is a good fit with the rest of the department, and I mean two things by this: first, his/her area of specialization ought to complement the others'. We don't want to have all theologians or all anthropologists on the staff! And, second, there's real importance placed on an open, friendly staff. We often need to talk with each other about indexing practices or tips, and the nurturing of a staff that communicates with each other is a high priority.

Indexer Training

There are two main phases of indexer training. Initially, the database manager for acquisitions and bibliographic control and the database manager for authority control are responsible for the training. Later, the senior indexer analyst is responsible for supplementary training. The initial training phase lasts several weeks and includes an introduction to the process of indexing, from selection of material to spotting errors in one's own work. At this stage, the new indexer is encouraged to work on literature in his/her own field of specialization, on account of increased familiarity.

The training duties of the database manager for acquisitions and bibliographic control encompass all aspects of indexing related to descriptive cataloging in ARDIS. She acquaints the indexer with methods of entering data and searching in CuadraSTAR software and explains the structure of linking between records; for instance, between a book and its review, or between an article and its reply. The database manager for acquisitions and bibliographic control also acquaints the indexer with searching in ATLA RDB, OCLC, and Cataloger's Desktop.

The training duties of the database manager for authority control encompass all aspects of the intellectual process of analyzing the literature at hand, that is, particular articles and essays. Under her tutelage, the indexer studies the print thesaurus in order to become familiar with the subject headings and their relation to one another by means of cross-references. She also aids the indexer in identifying and understanding the ways in which subject headings have been assigned to literature historically, and most importantly, she trains the indexer in identifying the main point and related topics under discussion in a given piece through selective reading. The database manager for authority control also introduces the indexer to the extensive reference collection, which can be useful in locating names of historical figures and in providing background on religious movements and denominations—which can prove helpful when indexing literature less familiar topics.

The second phase of training begins after approximately one month of employment, when the senior indexer analyst supplements the training by the database managers. The primary role of the senior indexer analyst is to provide

critical feedback on work completed and to explain any errors or inconsistencies in light of the ARDIS Editing Guide and current indexing procedures. Consensus with past indexing practice is encouraged as far as the selection of subject headings is concerned. One of the training tasks of the senior indexer analyst involves acquainting the indexer with the ways to treat different types of records, for example, sermons as opposed to obituaries. Another task involves introducing the indexer to various idiosyncrasies of specific journals. For example, what appears to be the title on a piece may be treated as a subtitle, or what appears to be the main title may, in fact, be a section heading, which will be included in a 500 note, not the 245 title field.

Professional Development

ATLA provides continuing opportunities for indexers to improve their skills and stay current in their fields under their professional development plan. This is paid time given every year that is planned with the director. Indexers have used the time for everything from language courses to attending conferences.

Indexers very much continue to think of themselves as academic professionals. We are, obviously, very current on research in our field. We give papers, attend conferences, and even publish. Our own identity as scholars in the field helps us as we index to connect with some significant sectors of our users. Some of us teach, which enables us to keep fresh the research needs and interests of students, while also providing them a solid introduction to doing research in religion.

III. Life of a Journal

I've brought a sample journal, the *Anglican Theological Review* from Fall 2003, to make some of the indexing process more concrete. Before a journal gets to us, it goes through our acquisitions staff, who check it in, create a skeletal issue record for it, and attach a slip for us to track its progress. Then they put it up on the shelves where journals await us. Indexers do have some guidelines as to selection of material. Journals that are a part of ATLAS are top priority; then we each work in the journal titles and essay collections that fit our specialties: I tend to do the majority of theology titles, for instance. Of course, there are titles that aren't necessarily in any of our fields, and we keep a collective eye on those. And we each set aside time to work on older backlog material, a process that Nina will discuss later.

We each work in cubicles, and our input program is called ARDIS, based in the CuadraSTAR system. Indexers currently enter all of the basic data for the records: we type in the title, pagination, record sequence, note illustrations, etc.

We take extra care in recording the author names, because we strive for standardization. We check the given form against our database to see if there is a preferred form of the name; we believe this extra attention adds value to our database. And we're not always certain; so, please, if you see a mistake—conflated authors, or authors listed under multiple forms—do contact us.

If we look at this issue, we'll see that it begins with a short tribute section to the former editor. Each of these articles has its own genre heading, and each genre

has its own special set of rules. First is an obituary, for which, for example, we replace the given title with a standardized form, which looks like the person's name as a subject heading, with the fullest possible dates given. The second article is a sermon, which keeps its given title, but also has the person as a subject heading in the 600 field. However, if we compare this sermon to an article on John 1:1 later in the issue, we'll see another difference. For sermons, the scripture passages, if listed, are put only in a 500 note. For a regular article, we make a 693 entry for our scripture citation index, and a matching entry in the 630 field. We also mark the article for inclusion in our Bible subset. So we have to make a series of decisions about the article we are indexing, because it may be treated in different ways depending on its genre.

These are all important parts of the indexing process that we take quite seriously, but at the heart of our work—at least, of our understanding of our work—is the assignment of subject headings. This part of the work is where we are most able to use our academic training. There is obviously no science to it; I think of it more as a craft, requiring serious digesting of the material and discernment as to the most useful subject headings. While preparing for this presentation, Nina told me that she thinks of this part of the work as interpretation of the material, which rings true for me, too. I imagine we each have our own paradigms for thinking about this part of the work, but we agree that it is the core of what we do.

The most important tool we have for assigning subject headings, obviously, is our thesaurus, and there is such breadth—and depth—in it that we're constantly striving to improve our mastery of it. We talk with one another, too, about appropriate subject headings. For example, there is such a granularity to the Bible subject headings that I'll often ask one of our indexers trained in Bible studies about the best heading for a particular topic: what do we use for Jesus Christ prefigured in the Old Testament or the dating of Daniel's prophecies? There's somewhat of an indexer oral tradition that reflects our usage of the subject headings. We also have an extensive reference collection of language dictionaries, but also of encyclopedias and other reference guides. Primarily, we use it for name authorities, but it is often used to identify groups or terms that we're unfamiliar with. We have a two-person reference committee that peruses conference display tables for the latest works, so our reference material is always expanding.

Sometimes, after all this looking around, we may decide that no subject heading sufficiently captures the significant import of the article. As indexers we hope to provide subjects that keep up with developments in the field. As a recent example, we introduced Radical Orthodoxy as a subject heading to keep track of the literature surrounding this much-discussed theological movement. When proposing a new subject heading, an indexer consults LC and our reference collection to see what is (or isn't!) there. Once we have the new heading in the best format, we send it to the database managers who, if they approve it, post the headings internally.

Authority Work

Our first source of authoritative forms for new 6XX and 7XX fields is the Library of Congress Authorities on the Internet.

It is only with the implementation of the ARDIS input program that we have been able to create what is referred to as a global change function. With this function all variant forms of a 6XX or 7XX can be changed to the authorized form in the matter of several key strokes. This is especially effective with 6XX fields, for example, changing the heading Afro-Americans to African Americans.

We are currently in the process of creating MARC authority records for 7XX and 6XX fields that include cross-references and the origin of the heading. Although the database manager for authority control is in charge of creating these authority records, indexers also participate in this process. They regularly compile lists of names or headings with variant forms found in the course of indexing and send these to the database manager for authority control, since the indexers are the most likely to encounter variant forms when searching the Religion Database for appropriate subject headings. Our intention is to make these records available to the public through the online vendors.

Approval Process

The way in which we edit completed index records reflects the shift in the Index department from a print to an electronic paradigm. As was mentioned above, the former editors are now database managers who work on issues related to the ATLA Religion Database as a whole because of the capabilities of the ARDIS software. Except for editing new indexers' work as part of the training process, they no longer proof others' work. Instead a "peer review" strategy has been implemented, in which each indexer proofs others' work on a weekly basis. This approval process involves evaluating the appropriateness of subject headings chosen, particularly for articles or essays, as well as ensuring that all MARC fields have been properly coded and that the proper indicators have been set. When the indexed record has been checked fully, its status in the ARDIS record is changed to "approved," and the work on it is complete.

IV. Conclusion—Changes in Work Flow and Directions for the Future

All of the materials we index, except for certain journals to be indexed in *RIP*, are now received in-house. Although this is convenient, it mandates that we have a process by which missing issues can be claimed in a timely fashion. Since May 2003 a tracking function has been implemented in ARDIS. Claims are run twice per year, in May and November. Much of the older material that we are indexing is material we have claimed since this function was in place.

The data entry operator assists the indexers by checking and creating book records for those books being reviewed in selected journals generally containing a large number of book reviews. She enters much of the preliminary data in new book records. The indexer's tasks then are to proof the work of the data entry operator, to select appropriate subject headings for the newly created book records, to verify the authoritative form of any personal names included in the 700 and 600 fields, to mark the book record "approved," and to create a review record for each book being reviewed.

The ATLAS indexer, to join the staff in August, will be indexing ATLAS titles exclusively. These journals are of the highest priority, since it is only after indexing has been completed that an issue can be scanned and the image made available to subscribers. The senior indexer analyst manages the backlog of older material. She is responsible for distributing these journals to the indexers on a monthly basis. In addition, she is currently devoting all of her time to indexing these journals.

Since the implementation of ARDIS, the process of indexing has become more efficient in that it is simpler to search for authoritative records in LC and to see patterns in indexing of past literature in order to maintain consistency within the database as a whole. It is now possible to make corrections or changes to the many pieces of data simultaneously and quickly, and to link records together easily. Indexers are now also able to index nonprint sources, electronic journals, and multimedia items (websites, CDs, etc). Most importantly, every index record created is now in MARC format. All of these changes are indicative of the change from a print to an electronic paradigm. But, in spite of the change in the form of an indexer's work, its content has largely remained the same; that is, the indexer's work consists of the harnessing of one's acquired intellectual knowledge and linguistic abilities in order to comprehend and analyze popular, denominational, and scholarly literature on religion.

**Future Probation:
A Study in Heresy, Heterodoxy, and Orthodoxy
by
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Introduction

One of the most virulent doctrinal controversies in the 19th century was the battle over the dogma of Future Probation, or salvation after death. While primarily a Congregational fight, Future Probation was debated and commented upon in a host of denominational papers from Catholic to Adventist. I first heard of this doctrinal hypothesis about 10 or 11 years ago while taking a doctoral course on Christology with Gabriel Fackre, our senior theology professor at the time. In a passing comment, Gabe mentioned Future Probation, also called the Andover Theory, and alluded to the impact that it had in mission theology. This piqued my curiosity, and I started on a long journey to find out what I could about the theory. Along the way I became fascinated with the topic, not the least because it combined my interests in history of doctrine, American church history, particularly in the 19th century, and the history of the American missionary movement. I also found myself immersed in Andover Seminary institutional history and the history of Congregational churches, particularly in New England. Equally as interesting to me, however, was the research process itself, as well as the place of the press and journal literature in doctrinal controversies. As a librarian, I found I couldn't let go of the little tidbits of information that came my way through newspaper clippings, scrapbooks, and editorials. What started out as a very few sentences in a handful of secondary sources and one 1947 dissertation led me into a project that sent me to five archives. It had me borrowing books and articles from dozens of libraries, perusing a host of 19th-century journals, and searching the files of about 15 religious and secular newspapers page by page—often in microfilm. I discovered that, in very significant ways, Future Probation became the test case for orthodoxy in evangelical churches, most particularly Congregationalist ones. It was fought out in a variety of venues—in ecclesiastical councils, in denominational creed-making, in theological education and the oversight of seminaries, and in the mission boards. I can't begin to cover the extensive material I found, so I will cover only a small part of the story. You'll have to wait for the book to get the rest.

What Is Future Probation?

Let me set the stage for you. The newspaper headlines declared “The Opening Gun Fired,” and “The end of the Seven Years' War in sight.”¹ The battle imagery was blatant and widespread. The signifying event was the annual meeting in October 1893 of the American Board of Commissioners for Foreign Missions, the oldest foreign missionary agency in the United States. There was widespread uneasiness that this would be a contentious, if not bloody, event. The apprehension was focused on a single issue: a vote by the corporate members of the American Board whether to appoint the Reverend William Noyes as a Congregational

missionary to its station in Japan. At the meeting in Worcester, Massachusetts, after seven years of delays and deferments on theological grounds, Noyes was overwhelmingly affirmed by a count of 106 to 24 with several abstentions.² The candidate, an Andover Seminary graduate and an advocate of the so-called “Andover Theory” of Future Probation, resolutely denied that his theological views had undergone any change during the tumult of the intervening years.³

It was a complicated case. Noyes’s appointment was fervently opposed by those who on the one hand honored him for his personal character and deep desire to serve as a foreign missionary and on the other found his theological views potentially detrimental to the cause of mission. A small though vocal minority had supported Noyes from the beginning. Other American Board members declined to champion him, but found nothing particularly harmful in his theology that would warrant denying him a place on the mission field. Some mission colleagues in Japan felt he had already proved himself worthy. They noted that he had been serving quite satisfactorily as an independent missionary on that field for five years. Others supported him for less compelling reasons: he was “a man of light weight, therefore not likely to do much harm,” or, that he was just “naturally illogical.” It was reported from Japan that “he was not worth fighting over” and that his views were not all that much different from the other missionaries there.⁴

At the vote, 24 men rose up in opposition, with nearly as many more who abstained but did not protest against the inevitable, because they recognized in the case something inherently more important than the appointment. They had the feeling that the American Board’s proceedings had been manipulated for a single nefarious purpose, though there was some ambivalence about whether there was complicity on the part of the candidate. They reasoned that this was not a vote for or against Noyes at all. The man was “but a figure-head for an idea,” an idea that they deemed “dangerous and disastrous to the progress of the Kingdom, and therefore must be resisted to the end.”⁵

This idea that was so feared and resolutely opposed by members of the American Board was that of the doctrine of Future Probation, the hypothesis that persons who do not in this earthly life have an opportunity to hear the gospel of salvation in Jesus Christ, will have an opportunity after death to hear from Christ himself, and to accept or reject this offer of salvation. The theory had resurfaced more than a dozen years before among a loosely organized contingent of New England Congregationalists who were proposing a more progressive view of theology than that which they had received in their upbringings or seminary training. Andover Theological School, located some twenty miles north of Boston in Andover, Massachusetts, became the ideological center for this movement, though its advocates could be found in Boston and the rest of Massachusetts and, to a lesser extent, in other parts of New England. The debates also found an audience in the American Board when officers discovered that missionaries and candidates applying for positions harbored a hope that the unevangelized, dying in their sins, might yet find salvation. The theory threatened to “cut the nerve of missions”—a refrain heard over and over again throughout the fight. After all, why send missionaries to the ends of the earth if the unevangelized could hear the gospel message from the lips of Christ himself after death? During the years that

the dogma was contested in earnest, seminary students, clergymen, and missionaries who were attracted to the dogma found their livelihoods precarious, their vocations challenged, and their beliefs fraught with charges of heresy.

It may seem somewhat implausible to many 21st-century hearers to think that a theological hypothesis—what some called a mere speculation—could have elicited such a public remonstrance on the part of well-educated and cultured individuals, most of whom came from the ranks of the Congregational clergy. I add here, this is implausible to mainline denominational folk only—members of the Evangelical Theology Society know better. This very topic came before the ETS in the past few years.

It may seem likewise peculiar that these individuals would believe that this hypothesis could pose a catastrophic threat to the kingdom of God and God's work on earth. And the fact that this doctrinal theory, and the controversies that ensued over its validity, could make the headlines of newspapers across the country may seem even more improbable. When was the last time you saw a newspaper headline that had to do with doctrinal controversy and not a church scandal of one sort or another?

In the final analysis, the Future Probation controversy was a heavily contingent series of events that had to do with definition and maintenance of orthodoxy within American Congregationalism. The stormy outbursts that typified the Future Probation debates had as much to do with political and structural issues of an emerging denominationalism among American Congregationalists as it did with theological concerns. Three factors in particular made the debates over Future Probation unlike any other in the Congregational churches during the 19th century. The first was a strong cultural shift in the views of death and future life that provided a fruitful setting for speculations on salvation after death. This was the era of Victorian fascination with the afterlife and all the trappings of heaven, with spiritualism, and with the erection of modern cemeteries. The second was the burgeoning growth of denominational and quasi-denominational journals and newspapers in America, and the uses of the printed media that players on both sides of the debate cultivated and exploited. And third, the attempts by Congregationalists to deal with the speculative dogma occurred at a time when they were also struggling to define their denominational identity and mission over against Unitarians and Universalists on the one hand and Presbyterians on the other.

Whence Did It Come?

The belief in a future probation was not a uniquely American idea; in fact, it had existed from the early days of the church. Christian theologians had grappled with questions concerning the future state of existence, both for those who were considered saved and for the unconverted and impenitent outside the Church who were not (*extra ecclesiam nulla salus*). The premise that Christ spent the intervening period between his death and resurrection in the underworld was a teaching from the earliest periods—an idea that came from the verses in I Peter 3:18–19 that speak of Christ descending and preaching to the spirits in prison. As early as 359,

creeds included language that Christ himself was said to have descended into hell or the underworld, though the work that he was to perform there was a benefit to the Old Testament saints. Irenaeus, Origen, and Gregory the Great all added to the doctrine of an intermediate state. It was Gregory who revived the idea of the transitional state of purgatory—a cleansing of the souls of the saved. Purgatory became official dogma at the Council of Florence in 1434. The Roman Catholic Church, however, has never given the correlative dogma of Limbo official sanction, though its doctrinal formulation was as old, if not older, than that of purgatory. Neither heaven nor hell, this realm of limbo housed the souls of infants, who died unbaptized and unregenerate but before they were capable of committing sin, and also was the resting place for the Old Testament saints who would remain there until Christ's final coming and the redemption of the world.

During the Reformation period it was Martin Luther who raised the question of a postmortem probation in a general way when he asked about the fate of those who had no opportunity of exercising faith and thereby at death pass into perdition. He wondered whether God might not give faith to some in the very moment of death—or even after death. Luther was emphatic that it was impossible for God to save without requisite faith; there was no ambivalence here. But he went on to say, “It would be quite a different question whether God can impart faith to some in the hour of death or after death so that these people could be saved through faith. Who would doubt God’s ability to do that?”⁶ Luther supplied his own answer to this mystery: “That God could do so could not be denied; that God does so cannot be proved.”⁷

Calvin and the Reformed camp, on the other hand, saw God’s action in election to be the determinative act. The intermediate state was a place for conscious souls to await the final judgment. Their eternal destiny was already known. Zwingli was ready to include all infants dying in infancy as part of the elect. However, all reformers agreed that probation was the opportunity in this earthly life either to assist with the working of God’s Spirit in acknowledging God’s grace or to deny the workings of grace and continue in sin and ultimate death. There was no second or continuing chance for salvation after death.

Two strands of Future Probation thought made their way to America in the 19th century. One came from Great Britain through the writings of Anglicans like Frederick Robertson, Edward Plumptre, and Frederick Maurice, all of whom rebelled against the notion of eternal punishment for the unsaved. The men generally proposed that the intermediate state was a place for the reformation of souls, an intermediate place for correction and remedial growth. The British debate extended to the Baptists as well. Charles Spurgeon, arguably the most famous Baptist in the world in his day, resigned from the Baptist Union in Great Britain because that body continued to have members who, among other doctrinal heterodoxies, “hold that there is another probation after death; with the possibilities of future restitution of the lost.”⁸

It was German rationalism, however, that had the greatest influence in the American debates on the subject. In the late 18th and early 19th centuries, Biblical exegetes and theologians like Wilhelm Steiger, Hermann Olshausen, Johann P. Lange, Heinrich August Meyer, G. F. C. Fronmüller, Julius Müller, and most

famously, Isaac Dorner, all favored the possibility of a postmortem salvation. Philip Schaff, while teaching at the German Reformed Seminary in Mercersburg, Pennsylvania, was charged with heresy for teaching the idea of the possibility of Future Probation (and of naively proposing an “evangelical Catholicism,” in an age of rampant anti-Catholic sentiment). He was exonerated by the Synod, but the experience apparently made him a little gun-shy on the subject of after-death probation. Thereafter he was always careful to guard his statements on the subject and furthermore promised not to teach the dogma at the seminary—a promise he seems to have broken, by the way.

It was the controversy at Andover Seminary, however, that made Future Probation so notorious. The subject raised a host of issues for the school. There were lots of reasons why it was inexpedient to propose such a theory. One factor that militated against the acceptance of Future Probation was that several of the more prominent religious sectarian movements emerging in America also proposed some form of after-death salvation—the Swedenborgians, the Mormons, several Adventist groups, including the Russellites, who later took the name Jehovah’s Witnesses. Additionally, Future Probation was often erroneously equated with the Roman Catholic dogma of purgatory. These relations were enough to put the kiss of death on the theory in the minds of many Protestant churchgoers. Secondly, for 19th-century evangelicals, there was a distinct correlation between Universalism and Unitarianism, and the dogma of Future Probation. Unitarians and Universalists had established a small but influential following in New England. While they held to several streams of eschatological thought among them, generally they divided into the “death and glory” camp, which believed every soul upon death travels immediately to heaven, and a more conservative group that saw the need for an intermediate state where remedial restoration of souls would take place—though ultimately all would find their final destination in paradise. The soteriological question was inextricably linked to the nature of God. After all, if it was unjust for God to send someone to hell who had no opportunity to hear the gospel in this life, was it not equally unloving of God not to contend with an errant soul until it finally made its prodigal way back to the fold?

Andover Seminary and the Future Probation Fights

For Congregationalists this was more than a hypothetical question—their denominational identity was at stake. Back in the early decades of the century every Congregational church in Boston except two became Unitarian, as did many churches in Eastern Massachusetts. This move resulted in substantial financial loss as well as a loss of prestige when many prominent members of Boston high society joined Unitarianism. Andover Seminary was founded in reaction by Trinitarian pastors who were horrified by the fact that a Unitarian, Henry Ware, had been elected in 1805 to teach theology at Harvard. Two wings of Congregationalism, the Hopkinsians (or the “consistent Calvinists”) and the old Calvinists (actually, the “more consistent” Calvinists), came together to build a school. In 1807, Andover Theological Seminary, or more accurately the Theological Institution of Phillips Academy in Andover, was chartered as an evangelical defender of orthodox

theology against the encroachments of liberalism, and, in particular, the burgeoning influence of Unitarianism in New England. It was the first Protestant graduate school of theology in the country. It was different from later seminaries that sprang up in the next decades. It was not strictly a denominational school like those that formed at Princeton or New Brunswick. Andover also had no ties to a college like Yale or Harvard. And, in order to maintain the continuity of its orthodox evangelical theology, the school depended upon a creed—one written by the founders, not an outside body, and one that excluded any possibility of amendment or revision.

One clause included the vow to be publicly repeated by professors every five years:

That I maintain and inculcate the Christian faith, as expressed in the Creed, by me now repeated, together with all other doctrines and duties of our holy religion so far as may appertain to my office, according to the best light God shall give me, and in opposition, not only to Atheists and Infidels, but to Jews, Papists, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists, and to all heresies and errors, ancient or modern, which may be opposed to the Gospel of Christ, or hazardous to the souls of men.⁹

The so-called Associate Creed of the Hopkinsian branch, and the Westminster Shorter Catechism, the creed of the old Calvinists, became the theological standards of the school. The problem was that the creeds contained some significant differences in theology. By which creed were the professors to abide? Within 20 years of the school's founding the first charges of heterodox theological belief of a faculty member arose, and the questions of doctrine and the creed were raised time and time again throughout the century.

In 1881 Edwards Park, the Abbot Professor of Christian Theology for more than 40 years, retired. (For a masterful exposition of Park's theology, read ATLA member Ken Rowe's dissertation, *Nestor of Orthodoxy, New England Style*.) The search for his replacement turned up the name of Newman Smyth, an Andover graduate, and brother of Church historian Egbert Smyth, who happened to be the president of the Faculty. Newman Smyth was pastoring the First Presbyterian Church in Quincy, Illinois, at the time and had studied in Germany under Isaac Dorner. The Trustees and Faculty elected Smyth with great enthusiasm to the historic Abbot Chair. The final formality was the ratification of the appointment by the three-man Board of Visitors whose duty it was to oversee the theological purity of the school. The Faculty had been urged to keep their vote confidential until after the Visitors had reached their own decision. However, the news of Smyth's election was leaked to the press, and the story broke in Boston's *Daily Advertiser* the first week of March.

Some alumni, with the active participation of Edwards Park, convinced two of the three Visitors that Smyth's appointment would be a drastic mistake—for one reason in particular. In his book *The Orthodox Theology of To-day*, Smyth revealed that he held to the possibility of salvation after death. The *Congregationalist*, the most

important quasi-denominational paper in New England, immediately launched a preemptive strike, declaring that while Smyth had many “rare and brilliant qualities,” he should not be teaching at Andover. Their primary objection was that he had expressed himself with too much vagueness in his writings on the eschatological state of those who die outside the faith. This lack of theological precision would, according to the *Congregationalist*, prevent him from subscribing to the Andover Creed, a requirement for the Abbot Chair. The gauntlet had been thrown down, a public challenge had been made, and now the seminary was drawn headlong into a controversy that would last for more than a decade.

The Visitors rejected Smyth by a vote of two to one, the first time in the history of the school that the Trustees and Visitors had disagreed. The official verdict was that Smyth’s thinking was “rhetorical and brilliant rather than precise and logical.” Or, as one Unitarian pastor commented, “a little poetry in him is the objection, and his imagination is accounted his sin.”¹⁰ No one was ever convinced this was the real reason.

The press coverage of Smyth’s nomination had brought the seminary to the attention of the nation in a way that was heretofore unprecedented. Newspapers and journals generally supported the position taken by the Visitors and elaborated by the *Congregationalist*. The careful gathering and reporting of statistics highlighted the extreme importance of public opinion in this matter. The editor of the *Congregationalist* emphasized this fact when he wrote,

Of one hundred and eighteen (118) separate editorial utterances which we have preserved, which are now before us, from time to time published by twenty-seven (27) of our contemporary religious weeklies, seventy-four (74) are in warm accord with our position; twenty-eight (28) as warmly oppose it, and fifteen (15) are purely descriptive and neutral. Of the twenty-seven religious newspapers six have kept themselves mainly uncommitted to either side; four have uniformly supported the case of Dr. Smyth, and seventeen have as steadily agreed, in the main, with us.¹¹

The school was facing a tremendous crisis during this period. Five of its professors had resigned or retired—half the faculty. In 1882 the school hired George Harris, also a graduate, to fill the Abbot Chair. Harris had pleaded during his interview that his mind was uncertain on the subject of Future Probation. However, I discovered that just six weeks before his appointment he had preached a sermon reprinted in the *Providence Journal* newspaper that strongly suggested otherwise. In any case the Faculty supported him, the Trustees elected him, and the Board of Visitors ratified him. They essentially signed off on a man whose theology was no different than the one they had rejected the year before. Harris immediately grabbed hold of the topic of Future Probation. That same year the Faculty had established a new journal, the *Andover Review*, to disseminate their emerging theological position. Several essays were culled from the journal and published as a book entitled *Progressive Orthodoxy*. The chapter on eschatology included the exposition of the hopeful theory of salvation after death for those who had never heard the gospel, a chapter later revealed to have been authored by Harris. There

was an immediate strong reaction that was felt throughout the Congregational churches in New England. Seminary graduates coming before ordination councils were questioned intensely about their views on salvation. Pastors facing installation councils were likewise interrogated about their eschatology and sometimes rejected for expressing beliefs in the possibility of Future Probation. Heated discussions took over the Andover alumni meetings. At one gathering Joseph Cook, a prominent lecturer and a leader of the anti-Future Probation contingent, was said to have verbally attacked Egbert Smyth, “looking like a maniac and acting like a savage.”¹² All of the contentious proceedings were widely reported in the newspapers.

Andover Seminary had still more difficulties. Its constituent churches were quite unhappy, and the controversy was driving students away. There were only 9 graduates in 1883 and 7 in 1884—this from a school that had more than 200 students in earlier days. To compare, in 1881 Andover had 12 juniors, Princeton Seminary had 42 juniors, and Hartford Seminary 15. (Hartford, by the way, was eager to take over the niche as bastion of orthodoxy in New England.) Questions about the school’s orthodoxy were raised when newspapers revealed that there were Unitarians in the student body. And when a leading Unitarian pastor in Boston resigned, the *Boston Herald* declared that the church should look to Andover Seminary for a replacement. Andover supporters were either amused or agitated to read that “it is Andover, not Harvard, that today speaks the language of the spiritual forefathers of Unitarianism.”¹³ However, the school’s real troubles were just beginning.

The sticky issues surrounding adherence to the creed were resurrected in 1886 when a group of alumni approached the Board of Visitors concerning the theological orthodoxy of the Andover professors. Three of the charges included that they believed and taught:

- That no man can be lost without having had the knowledge of Christ.
- That there is, and will be, probation after death for all men who do not decisively reject Christ during the earthly life; and that this should be emphasized, made influential, and even central in systematic theology.
- That Christian missions are not to be supported and conducted on the ground that men who know not Christ are in danger of perishing forever, and must perish forever, unless saved in this life.

The complainants had attempted to de-escalate the tensions that a hearing would inevitably cause by calling it a “friendly” suit meant to clarify who had the legal right to oversee the theological position of the school. As one newspaper opined, however, there was nothing friendly about accusing men of insincerity, falsehood, breach of trust, perjury, and accepting a salary under false pretences. These accusations were tantamount to libel. The students leapt to the defense of their professors. Twelve of the thirteen graduates of the class of 1886 signed a statement emphatically denying that the Andover professors had taught the hypothetical belief in probation after death—something that was later disproved.

The sensational press coverage, and the social and religious prominence of many of the men involved in the case, assured a high degree of public interest. The trial was held in the dining room of the United States Hotel in downtown Boston, and the space was filled to overflowing. Every seat was taken by a multitude of spectators, including dozens of clergymen, professors, lawyers, judges, a former governor, and “not a few ladies” who had come to witness the already infamous event. At 10:00 a.m. on December 28, 1886, the assembly was called to order, and the hearing of five Andover faculty members was underway. Never had Boston been more evidently the “hub” of the theological wheel than it was this day. The proceedings focused the world’s attention upon Boston and the home of the Puritans in a singular event that was, according to the *Boston Daily Advertiser*, “nothing more than a trial for heresy, the first in New England for many years, and one of the most important on record.”¹⁴

Egbert Smyth and four other professors were accused of heterodoxy on the basis of the articles that had appeared anonymously in the *Andover Review*. The proceedings went on for seven days and were widely reported across the nation. One paper declared that the entire hearing was a solemn occasion full of intellectual meat. “Even the agnostics were held spell bound” by the detailed rhetorical arguments of both sides.¹⁵ By the time the trial ended everyone was convinced that the professors, “so erect and dignified in their bearing, so bold and manly in their defense, so broad and strong in their utterances, so evidently conscious of pure and lofty purposes,” would be exonerated.¹⁶ The seminary was not the only potential victim in this trial. One observer predicted that if the professors were found guilty, it would result in a split in the denomination—and such was the tremulous state of New England Congregationalism that “two thirds would follow the so-called heretics.”¹⁷

During those turbulent years the doctrine of Future Probation became the signifier for the Progressive Orthodox position, a theological plank in the liberal program. It also became the theological divide separating Congregationalists who rallied on the side of progress in religious understanding and those who stood with the faith of the historic creeds, commonly called orthodoxy. The case itself generated more than 500 pages of evidence and depositions. Though the complainants were careful to avoid the nomenclature of heresy, the press billed it as “the great heresy trial.” But it was more than a trial to determine orthodox doctrine; it was a bitter struggle for the definition of governing power and authority and the use of institutional funds. Both sides were adamant that the outcome would determine the future direction and the control of the school.

Student support and substantial public opinion were on the side of the Faculty. From the first salvos of battle, many of the secular papers reported the events—often inaccurately. (One paper reported that “prayers” instead of “progress” were forbidden at Andover.) Public opinion was not always unqualified, however. *Puck*, a New York magazine, ran a cartoon depicting ancient black-coated Andover men fanning the flames at the heretics’ stake while the splendors of modernity spread out on the horizon. The caption was,

*What Andover's medieval methods will ultimately bring
her to in an age of progress and evolution.*

When some new century bring the perfect hour
When Art shall open her consummate flower
When science in her mission calm and high
Helps the pure faith that might in darkness die;
When wiser laws the citizen befriend
And Sabbath morning sees the student wend
His way to Learning's halls, to Art's fair fane,
To man's cathedrals, to the sky-domed plain,
To learn—not only by the pendant's rule—
The large divinity of Nature's school—
What then, poor victim of an outworn vow,
What then, O narrow Andover, art thou?

While *Puck* applauded the cause of progress, it conceded that if the accused professors were teaching anything but what they agreed to teach then they were “acting a dishonorable part” and should be discharged in disgrace. “When men take money for uttering their opinions, there is a transaction which comes under the ordinary rules of commercial morality...What is contracted must be delivered.”¹⁸

Life magazine joined in the ridicule of the school by publishing its “Choir Suggestions for Andover,” revisionist hymns that reflected the turmoil at the institution. One verse proclaimed,

All ye who laugh and sport with death
And say there in no hell
The gasp of your expiring breath
Will send you there to dwell.¹⁹

The *Unitarian Review* supported the Faculty's teachings—but in a move that made for some very strange theological bedfellows, declared that the Andover professors were not justified in their claim that they had a right to teach Future Probation while still assenting to the Andover Creed. “The accused seem to us to do violence both to the plain language of the statutes” and the plain intentions of the school's founders. The Review strongly suggested the professors take the honorable route and resign.²⁰

The *Christian Register*, Boston's Unitarian newspaper, published a brilliant musical version of the now infamous Andover Creed. Starting with the somber Augustinian and Calvinistic views of depravity and eternal damnation sung in Gregorian chant, continuing with a slightly more uplifting stanza about the blessed state of the saints after Mozart's “Don Giovanni” with a recitative on fire and brimstone, and finally in the style of Gilbert and Sullivan, the piece concluded with a lively anathema that included the list of all the heretical theologies against which the school was pledged to do battle.²¹

Six months later, in a decision that would, according to the *Boston Herald*, “startle and confound the theological world,” the Visitors voted to acquit four of the professors due to a technicality. However, they found Egbert Smyth guilty of maintaining and inculcating beliefs “inconsistent and repugnant to the creed of said institution and the statutes of the same and contrary to the true intent of the founders thereof.” The charges had been reduced to three: that Smyth believed “the Bible is not the only perfect rule of faith and practice but is fallible and unworthy, and even in some of its religious teachings;” “that no man has power or capacity to repent without knowledge of God in Christ;” and finally, “that there is, and will be, probation after death for all men who do not decisively reject Christ during earthly life.”²² It was the third charge that was pivotal to the case. Smyth was essentially charged with propagating the doctrine of Future Probation based on a chapter in the *Andover Review* written by someone else. Andover Seminary was now faced with the volatile situation of having the president of the Faculty charged with heterodoxy and the two judicatories that oversee the school vying with each other for ultimate authority to settle the matter. The verdict set in motion a complicated chain of charges and countercharges that were not settled until 1893.

All hell broke loose. There was a rush to publish everyone’s opinion on the matter. Dozens of articles and a host of books were printed, including several volumes covering the verbatim arguments in the trial. An appeal was made to the Massachusetts Supreme Judicial Court when the Trustees accused the Visitors of making their decision in the matter without giving them a chance to hear the case. In their view, the Visitors had exceeded their authority. The Trustees also contended that in fact Smyth had not been found guilty of heterodoxy except by implication—he had only been found guilty of holding beliefs inconsistent with the creed. But was this heterodoxy? That was the question yet to be answered.

The Visitors countered by saying they alone were the officially appointed guardians of the theological integrity of the institution and they had every right to fire Smyth. Not even a court of law could review their decision. The appeals and counter appeals went on for more than three years. Finally, on October 28, 1891, the court set aside the ruling of the Visitors, saying that the Visitors should have permitted the Trustees to hear the case. The judges were clear about one thing, however: they were not a heresy court. They were not making a judgment on the theological matters of the case. One of the little ironies of the proceedings was that the chief justice, who had given a minority decision supporting the Visitors, was a Unitarian. The conservatives portrayed him as “the best-read lawyer in Massachusetts—a man of integrity, honor and firmness—and though a Unitarian, clear in his judgment.”²³

The seminary had taken a beating, however. The school had actually grown for a few years, but by 1889 the graduating class was 8. Even more troubling was the fact that well over one-third of the students did not graduate but transferred to other schools or left altogether. In 1885 the class was made up of 15 men. Of these, two did not graduate (one transferred to Harvard after two years, and the other was ordained without finishing), only two had been at Andover for all three years, and seven had attended for only one year. Students were no longer coming to sit at the feet of the divines but were picking and choosing coursework to fit their

perceived needs. Other seminaries were no longer co-laborers in the field; they were now chief competitors. Another trend that did not bode well for the school was that after graduation men were no longer finding lifelong careers in the church. Of the class of 1885, two went on for medical degrees (one of whom served as a medical missionary to India), two served as college professors of history, one became a lawyer and politician. By 1900, fifteen years after graduation, only 5 of the 15 were still in active church ministry. The school was rapidly losing its vital connection to the churches.

Once again the issue of Unitarianism at the school arose when the newspapers reported that two of the class of 13 in 1893 were to be ordained in the Unitarian church. The Trustees assured the papers that they had interviewed the students extensively and they had been assured that they had not “gone over” because of the teaching they had received at Andover. This was little comfort to the alumni, however, who saw that if the students had not become Unitarians while attending seminary, they had found nothing compelling in their theological education to make them change their minds.

Meanwhile, the local church associations were finding that students coming before them for licensure were hazy on the subject of sin. The idea of the lostness of human beings was strange to them; salvation had become a matter of bringing people into sympathy with God. The students’ answers on the divinity of Christ, the doctrine of the atonement, and the inspiration of scripture had been equally unsatisfactory. One Congregational association was so disturbed by this evident alarming drift toward Unitarianism among the students that they held a special hour of prayer over the matter.

The school was out of money. It had to pay out several thousand dollars to reimburse the professors for legal expenses. Its reputation was in tatters. A capital campaign was undertaken, but it failed. And still the Andover case would not die. Alumni once again came to the Visitors saying that all the legal wrangling had never answered the question about the orthodoxy of Future Probation. The Visitors at last decided enough was enough. The school could not survive another heresy trial, and they dismissed the alumni’s request to reopen the case.

On a smaller, domestic scale, the long-term uncertainties of the trial bred hesitations and insecurities in the faculty households. While waiting for the final verdict, the Andover wives, known for their meticulous housekeeping, had questioned whether their energies should be wasted cleaning house when they might have to pack up and leave. One wife related the sad perplexity of whether to buy a sack of flour or a barrel since she did not want to have to move a whole barrel. Others postponed buying their spring wardrobes, unsure if there would be a salary forthcoming or not. The *Boston Journal* quipped that no one should say that abstruse theological speculations had nothing to do with everyday life.²⁴

The situation was even more poignant when we remember that some of the accused and their accusers attended the same churches, sat on the same ecclesiastical councils, and attended the same mission board meetings. Some actually lived next door to each other throughout the trials. Their wives had tea together, and their children grew up together. They continued to socialize, and in some cases maintained friendships. One vignette came from George Gordon, one

of the liberal leaders in Boston, when he brought his little daughter with him to visit the now aged Edwards Park. As Park held the baby, Gordon said to her, "You are now in the lap of the last New England theologian." Park looked down at the infant and asked her, "Are you willing to subscribe to our Seminary Creed? Would you use the phrase 'for substance of doctrine' or how would you take it?" The baby made no reply, which her father took as a prophetic sign that she would not take the creed in any sense.²⁵

"The old Andover ship is out on a very stormy sea," one Trustee wrote. The solution the Trustees settled on to save Andover Seminary was to sell the campus and move to Cambridge. They would seek a merger with Harvard Divinity School, as one historian wrote, "one of the grimmest pieces of irony ever known."²⁶ The alumni were outraged. As one said, "an empty school is just as well off in Andover as it is in Cambridge." The seminary, designed to be the bastion of orthodoxy, celebrated its one-hundredth anniversary by returning to the Unitarian campus. Today the main hall of Harvard Divinity School is named Andover Hall, and 50,000 Andover Seminary books reside in the Andover-Harvard Library. But once again legal issues took over. The Massachusetts Supreme Judicial Court refused to accept the merger, ruling that a union with Unitarian Harvard would be a betrayal of the intentions of the original founders of the school. The institution dwindled away; between 1920 and 1926, a total of 14 students graduated. The professors now outnumbered the students. The school was at the end of its resources. The Faculty resigned, and the Trustees voted to close.

The Board of Trustees went back to the Supreme Court, asking them to set aside the Andover Creed, saying it was impossible to run the school any longer by those outmoded dictums. Finally, in April 1931, the Courts laid aside the Creed and said that henceforth the Trustees and Visitors were mandated only to ascertain that the theology of any professor or member of the Board of Visitors was "in conformity with those obtaining among Trinitarian Congregationalists generally." The school accepted the overtures of the Newton Theological Institution, an historic Baptist seminary in Newton, Massachusetts. Classes began once again on that campus in the fall of 1931.

Postscript

While Andover Seminary was undergoing its trials, the battle over Future Probation was raging still in the ABCFM. There were a dozen or so fascinating cases that arose when missionary candidates from Andover Seminary, Wellesley College, and Yale were rejected or deferred for their hope in the possibility of Future Probation. Let me close by returning to the saga of William Noyes, with which I began.

Noyes and his wife Inez, a Wellesley College alumna, worked with the American Board only 3 ½ years. There the record seemed to stop. There was one sentence in the *Missionary Herald* reporting that they and their two children had returned to the United States. This was a highly unusual news release; it was typical for a reason to be stated—returning on furlough, because of ill health or family difficulties, etc. But here there was nothing.

Browsing through the Wellesley College Archives I came across a letter written in 1958 by their daughter Margaret saying that her parents had divorced in 1901 and that Inez and the children had returned to Auburndale, Massachusetts. After completing her college courses at Wellesley, she taught piano for many years. Then in 1926 Inez had married William's brother Charles, and they sailed for Japan, where he was to be interim pastor of the Union Church in Yokohama. Sadly, he died of undulant fever after only a few months there, and Inez returned to America. However, there was no word on why William and Inez had left Japan in the first place.

Then, as I was going through a stash of papers in the ABCFM archives at Houghton Library at Harvard, I found a letter from the 1940s from Secretary Enoch Bell. Writing to the former head of the Japan mission, Bell asked the man if he remembered any details about those tumultuous times. The aged missionary replied by scrawling three sentences at the bottom of the letter and returning it—something I almost overlooked. It seems that Noyes had lost his faith. There had been some rumor that he had become a Buddhist. But the missionary could only affirm that when Noyes had submitted his resignation, he had been asked whether he had lost his faith in God, and Noyes had replied “Yes.” Whether the stresses of his long vocational struggle had anything to do with this change of heart, or whether his progressive theology had just moved him far afield, as the conservatives predicted it would do, there is no evidence to give us a clue. In any case, Noyes's return was not reported in the papers—a sure sign that the controversy was over and the press had gone looking for other causes.

Future Probation as a theological issue died quickly away. Egbert Smyth said that 25 years after the debates no one talked of it, and few people remembered it at all. Basically the fight had been an internecine one, an intensely felt squabble between theological siblings. As one man recalled, “one came to feel embarrassment at finding himself present at the family quarrel of some well-bred household.” For Congregationalism, two great principles of that body collided—the principle of liberty of opinion and the doctrines of faith as transmitted through the creeds. The denomination would never be the same. References in future creeds to the afterlife disappeared. It is no exaggeration to say that the theological vision of the denomination moved from considering probation after death in some future realm to contemplating the more practical issues of probation in this life as the Social Gospel took hold. Sociological views of religion and its benefits replaced the hope of some heavenly salvation. Future Probation proved to be a theological cul-de-sac along the road to finding the consensus to that eternal question “Who will be saved?” Along the way it managed to provoke a manifest change in one denomination's processes and polity and its endeavors to spread the gospel to the far corners of the earth.

Endnotes

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International, Cultural, and Ethnic Issues for Theological Librarians

by

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Abstract: Societal globalization coupled with staff and patron diversity influence collection maintenance, professional training, and policies in the theological library. If not already aspects of collection development, ethnic, cultural, and global viewpoints should be considered. International opportunities for library partnerships, employment, volunteer service, and business require cross-cultural competency as well as knowledge of legal requirements and restrictions. Partnering personally or electronically with librarians in other countries affords avenues for mutually beneficial resource sharing and professional advancement. Issues relating to cultural competency as well as library policies involve:

- Clothing, hair styles, and body adornment
- Gender issues and consideration of appropriate male/female interaction
- Age, respect, and seniority
- Discipline, correction, and training methods
- Interpersonal relationship styles, including word choice, voice tone and volume, eye contact, and proper titles
- Informal and social interactions
- Individualism and equality

Complicating any discussion is the exclusive faith commitment of some theological institutions that, for valid reasons, may not respect or accommodate variant cultural values. Particular attention will be paid to African and American institutions, but other ethnic and cultural environments will be addressed.

Many theological librarians deal regularly with international, cultural, and ethnic issues on both the professional and personal level. Societal globalization coupled with staff and patron diversity influence professional training, policies, and collection maintenance in the theological library. International service opportunities require consideration of customs, etiquette, and acceptable clothing and behavior. Colleagues and patrons with an international background or perspective offer fresh and thought-provoking viewpoints; a mutually profitable exchange of ideas should result. Relevant issues include cultural competency, library policies, collection development, international opportunities for library partnerships and resource

* Shirley Gunn and D'Anna Shotts were originally scheduled to speak but were unable to attend.

sharing, employment and business, volunteer service, and professional advancement, and the sometimes complicating factor of the commitment to an exclusive faith.

Cultural competency requires knowledge of and respect for cultures, ethnic groups, and religious adherents separate from a person's personal culture, ethnicity, and faith. In the North American library setting cultural competency often means cultivating self-analysis and sensitivity to one's own leadership style plus a willingness to negotiate and/or compromise about physical appearance, holidays, and numerous other issues. People appreciate every effort to understand their background. While literature searches are useful and recommended, most persons respond positively to genuine interest; therefore, friendly conversations may elicit the information required for a mutually satisfactory relationship. When a particular cultural background needs further explanation, seek counsel about etiquette or appropriate personal interaction from a knowledgeable person who shares that background or has experience. Cultural competency for an international experience involves acquiring knowledge of the people and customs, and demonstrating respect; however, the negotiation suitable for the North American library must be replaced with cooperation and acceptance of unfamiliar rules and standards. When in doubt, always consult your host about appropriate word choice or behavior.

The library as workplace will be examined first with the understanding that this discussion has cultural and ethnic implications for patron as well as staff interactions. Library policies traditionally dealt with routine matters such as schedules, circulation, faculty privileges, loss or damage penalties, staff training, and library orientation. In the past the culture and religion of faculty, students, patrons, and staff were relatively homogeneous in many North American theological institutions. The 21st century finds increased cultural and ethnic diversity within academic communities, and even religious diversity becomes apparent when nonprofessional and ancillary staff are considered. Issues include: gender and the consideration of appropriate male/female interaction; discipline, correction, and training methods; interpersonal relationship styles, including word choice, voice tone and volume, eye contact, physical contact, and proper titles; informal and social interactions; appearance (including clothing); individualism and equality; and age, respect, and seniority.

The entire paper could address gender issues, and adding cultural concerns expands gender complexity. Persons coming from a number of cultures may need assistance in adjusting to supervisors and coworkers of the opposite sex. The friendly, informal relationships between the genders common to the American workplace may be uncomfortable for persons from societies where this is unusual or not permitted. Respectful treatment is correct in any culture, and Americans need to be reminded of this. Rather than using a given name, as is common here, the supervisor might employ a title such as Mrs., Mister, or Reverend to improve relationships. A poor management tactic at any time, public discipline or faultfinding is particularly humiliating in numerous cultures. The librarian should give thought to voice tone and volume when offering advice or constructive criticism, even in private conversation. Direct eye contact is sometimes considered bad manners, and touching may be thought unpleasant or even suggestive. Many

persons from other countries come for advanced degrees at ages older than their American peers; therefore, some staff and patrons may reflect this age differential, and both professional and nonprofessional staff should consistently practice respectful interactions. Age differences, especially when a younger person has authority over an older person, require sensitivity; conversely, the concept of seniority enhances appreciation for colleagues who have had longer experience, even though younger in age.

Policies concerning clothing, hair styles, and body adornments are not new in many institutions, especially those with religious affiliations. As ethnic diversity increases, appearance variations increase. Often the variations are welcome and admired; but sometimes strict policies relating to hair length, head coverings, and other expressions of individualism or ethnic identity may run afoul of stated policies. Distinguishing between matters of current fashion versus truly cultural or ethnic style requires wisdom and tact (how many tattoos or body piercings are too many?). Negotiation and compromise are sometimes employed with the hope of satisfaction on both sides. Holidays and holy days may require accommodation. Food preferences should be considered when social occasions arise. While no policy manual will cover every contingency, the use of dialogue, negotiation, and compromise can solve most dilemmas.

Collection development policies may state a commitment to ethnic, cultural, and even theological diversity. Although bibliographies and journals along with knowledgeable faculty and colleagues are most often consulted for guidance, an often overlooked resource is the librarian serving in an international institution. Because the professional finder's fee may far exceed the actual item cost, developing a relationship with library colleagues in other countries can be mutually beneficial. International colleagues can offer valuable suggestions of materials to acquire and may even assist in finding these items. Therefore, North American librarians can get books, journals, or articles available only in other countries through exchanges of materials or at reasonable cost. One example is the longstanding book and journal procurement partnership formed through the ATLA communication network between Baptist librarians in Nigeria and a Georgia theological institution. Other avenues for association include personal contact through visits to international institutions or hosting international colleagues. Librarians from other countries welcome invitations to visit American libraries. ATLA and IFLA (The International Federation of Library Associations and Institutions) provide information on contacting librarians around the world.

Librarians seeking a personal international experience should investigate volunteer service, international library organizations, library partnerships, or even employment. Volunteers usually pay all their own expenses, including travel, and must acquire up-to-date information concerning visas, immunizations, language skills, and local customs. Denominational mission boards, whose faith requirements range from strict signed doctrinal statements to none at all, offer service opportunities and may provide valuable advice and assistance. Some international institutions work directly with individual volunteers. Organizations such as IFLA and ATLA promote international cooperation and provide information about professional meetings and other international opportunities.

National library organizations often welcome the interest of librarians from other countries. Employment opportunities vary from the book trade to long- or short-term missionary appointment through a religious organization.

The following guidelines for librarian volunteers are applicable for persons attending an international meeting, visiting libraries, or developing a working relationship with institutions in other countries. Travel arrangements should be clearly communicated ahead of time if the host is to provide local transportation.

Before you go, find out:

- 1) what type of clothing is appropriate and if clothing such as suits, ties, or evening wear is needed (some cultures are unexpectedly formal on occasion);
- 2) if you need to bring certain resource tools such as an up-to-date Dewey or LC Religion section or a used set of LC subject headings;
- 3) food and housing arrangements and costs;
- 4) if you will be asked to teach any classes or give a presentation (take your canned talks anyway if there is space);
- 5) if you should take a laptop computer (many places have excellent support but one cannot depend on the universality of repair or assistance).

If funds are available, ask what supplies, such as book repair tape, catalog cards, spine labels, or blank CD-ROMs, would be useful. Some places have funds for reimbursements while others rely on donations. High-quality library materials are always appreciated and might help improve the volunteer's experience if requested to repair or process holdings.

When serving as a volunteer, relinquish negotiation and compromise for a display of cooperation and an attitude of acceptance. Always use titles of respect such as Doctor, Pastor, or Mrs. unless asked to use a given name. Wear clothing that is modest in style as well as hem and sleeve length. Although vacation time is used, honor the schedule of your host and colleagues and offer to work when they work unless otherwise instructed. Thoughtful choice of words prevents unintended offense. In Nigeria the phrase "What can I do for you" employed socially as a word of welcome might imply you expect the visitor to be seeking a favor.

Offer suggestions only when the host seeks advice about various library activities, and avoid unsolicited criticism. Compliment resources, programs, or facilities you genuinely appreciate. Be open to new ideas, and attempt to discover a technique or arrangement or some method you can borrow for your own facility and share your intention with your host. "Imitation (even in a small matter) is the sincerest form of flattery." In any discussion about policies or procedures share opinions gently and steer clear of argument or confrontation. Your opinion will be valued and given consideration, even if seemingly rejected. Keep in mind that any visitor, even one who stays weeks or months, observes an incomplete picture. Be diligent in whatever assignment is given, even when it seems beneath your professional skill. Providing professional service means doing what is needed, not doing what is desired or is of personal interest.

Although most places will try to provide some entertainment, be sensitive to the location and economics of your host institution and do not solicit sightseeing

junkets. Take advantage of any invitations to share in social occasions such as home-prepared meals, religious services, weddings, or cultural activities. Eating (or at least trying) new food may seem adventuresome but demonstrates appreciation beyond words. Consider yourself an ambassador of your country and your own institution and avoid criticism of the host government, public utilities, the weather, or puzzling cultural activities. Likewise, negative comparisons with American products become tiresome. A positive attitude and flexibility are more valuable qualities than advanced degrees. As one seeks to advance as a professional theological librarian, one or more international experiences will broaden a person's outlook, increase cultural competence, and expand knowledge.

Theological education may include faith exclusivity as a valid mission of some institutions and librarians, both in North America and globally. Regardless of one's personal faith commitment and religious beliefs, the library professional should cultivate respect for and sensitivity to those from different faith systems as well as different ethnic and cultural backgrounds whether in America or another country.

An International Experience: Nigeria Case Study

Travel arrangements must be clearly communicated to the host librarian or institution and then strictly adhered to. Request any useful land line and cell phone numbers as well as street addresses in the event of delay. Follow exactly all instructions regarding travel given by the host. Nigerian English is closely related to British English; therefore, pronunciation and intonation of many words differ from American pronunciation. A volunteer librarian must be prepared to learn another version of the "mother tongue." Inability to understand what Nigerian colleagues are saying may contribute to the onset of culture shock—that condition of discomfort and dissatisfaction that can overtake a person (usually temporarily) in alien surroundings.

The volunteer librarian should bring washable clothing suitable for hot weather. Women might choose short-sleeve cotton blouses and knee-length or longer skirts and dresses. Trousers continue to be less appropriate for work attire in Nigeria than in the U.S., especially in religious institutions. Tank tops, halter dresses, shorts, etc., are definitely not acceptable, although the temperature in some places, especially when the electricity is off and there is no generator, will make one wish to be wearing a swimsuit! Men should bring light-weight slacks and shirts and at least one coat and tie; shorts and T-shirts are not recommended for work but might be fine for relaxation. Be prepared to do whatever work is needed. Assignments might involve cataloging, reorganizing files, practicing as a "doctor of books" (book repair), or teaching research methods. A person should be willing to cooperate with techniques or routines that might appear to be different or less desirable by American standards.

The Nigerian diet is high in carbohydrates. Many persons eat little or no protein in a day. Locally made white bread is widely available, as are some kinds of snacks such as deep-fried bean cakes or plantain chips. Rice is often served with a sauce made of tomatoes and onions (and in the southwest, lots of red pepper). Also, Jollof rice (similar to Spanish rice) and fried rice are served to visitors and can

be bought in a number of eateries. Peanut butter and canned tuna can be brought in luggage from the U.S. as diet supplements. In the big cities fast food restaurants such as Mr. Bigg's and Tantalizers serve hamburgers, but they are not the same as those from McDonald's or Burger King. Sliced, unpeeled cucumber might substitute for tomato or onion. The popular choices in these businesses are Joloff rice or fried rice (with chicken). Soft ice cream is often available—when the machine is working—and safe to eat, as is ice cream sold in plastic containers in shops; ice cream and yoghurt sold by street vendors should be avoided. A trip-long supply of personal medications or special toiletries should accompany the volunteer.

Cokes and other soft drinks are usually available everywhere. A variety of bottled water is found in large cities. Avoid the individual plastic bags of “pure water” sold by street vendors. Water from the tap should be filtered and/or boiled. Those addicted to coffee should come with their own ground coffee (only instant is widely available). Any non-dual voltage electrical items such as computers, coffeepots, or hair dryers require step-down transformers because Nigerian voltage is 220 volts/50 hertz while that of the U.S. is 110 volts/60 hertz. Small appliances with motors as well as rechargers that do not have dual capability (50/60 Hz) may fail to work or even burn out.

Just as a house or host gift might be given in the U.S., small gifts are accepted and appreciated but are not mandatory. Bottle openers, key rings, and good ballpoint pens, even those with names of institutions or businesses, make nice presents because of size and cost. Inexpensive ballpoint pens are widely available, but quality pens are more difficult to obtain.

The most important advice is that a volunteer should have an attitude of learning as well as teaching while in a new environment.

**Threats and Opportunities: Responding to
Changing Domestic Security Laws**
by
Kevin L. Smith, Methodist Theological School in Ohio
and
Laura Wood, Harvard Divinity School

What USA Patriot Does
By Kevin Smith

The USA Patriot Act (Pub. L. No. 107–56, 115 Stat.272)¹ was passed on October 26, 2001, just six weeks after the terrorist attacks on the World Trade Center and the Pentagon. It is an extremely complex Act, with 158 sections amending 15 different titles of the United States Code, so the speed with which it was pulled together is cause for some concern. Some have suggested that more thought went into the complex acronym that is the Act's title—*Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism*—than was given to the content of the law.

The major concerns of USA Patriot are to increase surveillance of foreigners traveling in the U.S., tighten restrictions on money laundering, and add extra criminal penalties for acts that might be preparatory to a terrorist attack. It is important to note that USA Patriot does not mention libraries at all; its effect on the rights and responsibilities of libraries is part of a much larger set of powers given to the government and restrictions placed on civil liberties.

It is difficult to escape the conclusion that USA Patriot was an ill-advised law, cobbled together out of various ideas and proposals that had been floating around the law-enforcement community for some time. It is not a wholesale attack on American civil liberties, as some seem to claim, but neither is it a wholly benign policing tool that only affects foreign terrorists. The issues that have caused concern for librarians are really issues that should worry every citizen; issues such as the ability of the government to seize large batches of “business records” without first showing any likely connection to some type of criminal activity. Librarians, like other citizens, should be troubled by some of the provisions of USA Patriot. But the Act also gives us an opportunity to think carefully about how we might prepare for, and respond to, a visit from law enforcement.

There are two broad issues that may be raised when law enforcement visit the library, whether the visit is under the authority of the USA Patriot Act or not. First, police or FBI agents may want to monitor Internet use on library computers, or even search and seize computer equipment. Second, law enforcement personnel may demand library circulation records to examine either the borrowing habits of a particular patron or the usage of particular materials. Both issues will be discussed below.

How USA Patriot Relates to Other Laws

Many states have laws that protect the confidentiality of library records. All such laws, however, also contain a provision allowing for the production of library records in response to a court order. USA Patriot addresses the circumstances under which law enforcement can obtain a court order to search or confiscate library records, but it does not authorize warrant-less searches. Therefore, a state confidentiality law will not suffice to prevent library records from being turned over in response to a court order, whether that court order is obtained under USA Patriot or some other applicable law.

Even before USA Patriot, court orders had been held to supersede the protections provided by state confidentiality laws; the leading case is *Brown v. Johnston* out of the Iowa Supreme Court in 1983 (328 N.W.2d 510). What USA Patriot has done is to make it easier to obtain a court order, even without “probable cause” that a crime is being committed, and, in certain cases, to impose a gag order on libraries that receive such a court order.

Types of Court Orders

There are three possible scenarios when a law enforcement agent arrives at the library to examine or seize records. First, it is often the case that such visits are undertaken without any court order at all. In these cases, the library staff may politely refuse to turn over any information about patrons or material usage. State confidentiality laws, where they exist, would require such refusal, and local library policies can also be crafted to support the confidentiality of circulation and computer usage records.

The second possibility is that the library will be served with a subpoena *duces tecum*—a court order that requires a named person to produce specified materials at some future date for use in a court proceeding. Although subpoenas look very intimidating, they are actually a very common instrument, used in pretrial discovery, that can be issued even by the lawyers involved in a trial without the specific knowledge of the judge. A subpoena always gives the person served time to respond; it will specify a date at which the materials requested must be produced. Therefore, all a library staff person has to do about a subpoena is to get it to the library director and/or institutional legal counsel. If a subpoena is improper or unreasonable, the school, through its attorney, has the opportunity to challenge it before any records must be produced.

Finally, law enforcement may arrive at a library with a search warrant. A search warrant authorizes immediate enforcement, and library personnel should not try to interfere with an officer carrying out such an authorized search. Library staff can, however, ask the officer to wait to enforce the warrant until it can be served on the library director or other institutional official. But even if a search warrant has been issued improperly, the library on which it is served has no recourse; they must obey the warrant. The remedy for an improper warrant belongs not to the custodian of the records (i.e., the library) but to the defendant in any criminal case against whom the gathered evidence is being used.

At this point it is important to understand the relationship between USA Patriot and the Foreign Intelligence Surveillance Act (FISA). FISA was originally

passed in 1978 and was amended by USA Patriot. FISA created a special court that meets in secret and can issue special search warrants. With the amendments added by USA Patriot, those warrants no longer require a showing of probable cause, but may be issued merely because the investigation being pursued is “related to” protection against terrorism. These orders, and only these orders, carry with them the “gag orders” that have been the subject of much discussion. It is important to remember that ordinary search warrants, as distinct from FISA warrants, do not carry any gag order, especially in light of Attorney General Ashcroft’s claim that no FISA warrants have been issued for examination of library records.

Surveillance of Computer Equipment

Two sections of USA Patriot address surveillance of computer equipment by law enforcement; section 214 applies to ordinary criminal investigations, while section 216 applies to investigations under authority of FISA. Both sections authorize the use of “pen registers” that capture outgoing phone numbers and Internet addresses as a computer is used, and “trap and trace” devices that capture the same information for incoming phone messages and e-mail. Orders allowing these devices can now be obtained with less than “probable cause.” The standard for FISA orders is, as has been said, “related to the investigation of terrorism.” The standard for §214 orders is “relevant to a criminal investigation.”

Under these sections, a library may be ordered to allow these surveillance devices to be installed on computer equipment, and storage drives that store voice mail or e-mail may be confiscated. If this occurs, USA Patriot contains provisions that explicitly protect the institution from any liability for the invasion of patrons’ privacy. That protection applies even if the institution itself invites law enforcement to monitor their computer network.

When surveillance is ordered under authority of FISA, using either Patriot Act section 216 or 215 (which is discussed below), a gag rule applies to the order. That means that the person served with the order may not reveal either its existence or the fact that surveillance is going on or records were turned over to anyone other than those necessary to comply with the order. Thus, a circulation desk staffer confronted with a FISA order may inform her supervisor, and the supervisor may inform the library director and/or institutional CEO. It is also permissible (and a good idea!) to inform the school’s legal counsel. But other library staff members who are not involved in carrying out the order cannot be told about it, nor can library patrons be informed. These rules apply only to FISA orders, however, not to ordinary court orders, including §214 orders.

Seizure of “Business Records” under USA Patriot §215

Section 215 of the Patriot Act authorizes the FBI to obtain orders from the FISA court to seize “any tangible thing” deemed related to the investigation of, and protection from, terrorism. Under such an order, a library can be compelled to produce books, papers, and library records stored in any medium. A gag order would apply to such seizures, so that the library staff would not be able to reveal the fact that the records were taken to anyone except those involved in compliance with the order or responsible for the institution’s legal position. Note that patrons

whose records were seized would not know of the seizure and could not be told by the library under the FISA rules. Thus the only person who would have a right to challenge the legitimacy of such a seizure will not be able to enforce that right.

According to FBI Director Mueller, “The FBI to date has not sought a single order pursuant to section 215 directed at libraries.”² This claim was repeated in several public speeches made by Attorney General Ashcroft. These statements are quite probably accurate, but they do not mean that libraries are never subject to search warrants or subpoenas. They only indicate that no FISA warrants, with the attendant gag order, have been directed at libraries. In fact, we know from the May 2003 testimony of Assistant Attorney General Viet Dinh that federal agents have visited about 50 libraries since September 11, 2001, apparently as part of ordinary criminal investigations rather than FISA-authorized searches.³

Developments Since USA Patriot Was Passed

Although there have been quite a few challenges or amendments suggested for USA Patriot, the Act remains largely the same as when it was passed in 2001. The ALA has filed two Freedom of Information claims in order to try to monitor the use, if any, of USA Patriot against libraries, and has so far been unsatisfied with the information it has received. In March, 2003, HR 1157 was introduced in Congress with the intent of restoring the “probable cause” standard for any court order directed at library records. This bill, called the Freedom to Read Protection Act, remains in committee. The American Civil Liberties Union filed a direct court challenge to the constitutionality of §215 in December of 2003, but no decision has yet been handed down in the case. A different section of the Act, dealing with a ban on providing “expert advice or assistance” to terrorists, was declared unconstitutionally vague by a federal judge in Los Angeles in early 2004.⁴

Finally, some sections of the USA Patriot Act are scheduled to “sunset,” or expire, in December of 2005. The Bush administration has proposed making those sections, including §215, permanent, and it is likely that that issue will come before Congress in its next legislative session. In the meanwhile, USA Patriot gives all libraries an incentive to do what we should have been doing anyway—developing sensible policies regarding the retention of library records and training staff to deal with the unlikely event of a visit from law enforcement.

Endnotes

1. The analysis of the USA Patriot Act offered herein is based on the text of the law as cited, as well as these commentaries: Alphonse B Ewing, *The USA Patriot Act* (New York: Novinka Books, 2002); American Library Association, *The USA Patriot Act in the Library* (website available at www.ala.org/ala/oif/ifissues/usapatriotactlibrary.htm, accessed Aug. 6, 2004); Kathryn Martin, “The USA Patriot Act’s Application to Library Patron Records,” 29 *Journal of Legislation* 283 (2003). This analysis is intended for informational purposes only and should not be treated or construed in any way as legal advice.
2. Robert S. Mueller, “On MY Mind: the FBI and America’s Libraries,” *American Libraries* 35 (Jan. 2004): 48.

3. Eric Lichtblau, "Justice Dept. Lists Use of New Power to Fight Terrorism," *New York Times* (May 21, 2003): A1.
4. Molly McDonough, "Judge Opposes 'Vagueness' in Anti-Terror Laws," *ABA Journal Report* (online at www.abanet.org/journal/report/ereport/j30patriot.html, accessed Jan. 30, 2004).

Library Responses to USA Patriot

By Laura Wood

Libraries have a variety of options in response to USA Patriot. Of course, the option to do nothing is available. It is important to remember that the likelihood of a court order is fairly remote. However, a small amount of preparation may prove to be a good opportunity for staff education and improved library administration; therefore, library responses should focus on the following four elements: privacy policy, data retention, inquiry procedures, and staff training.

At Emory University a committee was created with representatives from each major library to investigate the potential ramifications of the USA Patriot Act on library operations and determine if new policies and/or procedures should be created. The following recommendations are informed largely by that experience.

Privacy Policy

Regardless of USA Patriot, every library should have a privacy or confidentiality policy. The privacy of patron records is protected under state law in virtually every state. These laws may vary from state to state, so libraries should learn what legal requirements they have under state law. Additionally, there may be local or institutional policies that affect record-keeping. These should be taken into account and reconciled with state law. To learn more about your state laws, see the American Library Association's pages, which provide summary information and links for more detail: www.ala.org/ala/oif/ifissues/inthstates/Default5103.htm.

Most privacy laws require libraries to protect the confidentiality of patron records, even at private institutions. By developing a policy in reference to those laws, you set the groundwork for educating community members should a question or situation arise in which the policy must be cited. In addition, creating a privacy policy provides the opportunity for a library to establish principles regarding record-keeping. For example, the policy might explicitly state that libraries or departments are encouraged to keep only the records they need and only for as long as those records are necessary for the ordinary course of business. Finally, the policy should include a stated mechanism for periodic review and revision.

Data Retention

A second recommended step is to conduct a review of all data retention. Technological innovations have caused a dramatic increase in the amount of data retained by libraries. Besides circulation information, we often track who enters and when with security gates, entry logs, and/or ID card readers. We may know who uses computers, what files were created, what web sites were visited, and even what searches were executed. With or without security cameras, it may be possible to

track the activities of our patrons at a comprehensive level. Each mechanism for tracking has its individual purpose, but compiled together, the total data may be more detailed than we intended. Additional places to consider include library system records (circulation, fines, interlibrary loans, etc.), reference records (emails, phone logs, listserv archives, reproduction requests, virtual reference chat logs, etc.), public computer records (sign-up sheets, logins, browser history files and cache settings, saved files, etc.), and server backups.

Each individual point of recording should be evaluated to determine if it is needed. In conducting an inventory of data retention, each data set should be evaluated for the following:

- Why are these records kept?
- For how long?
- Is the specific purpose necessary?
- Can the retention process be controlled or changed?
- How and when will the records be destroyed?
- Who is responsible for monitoring compliance with our privacy policy and/or retention policy?

Answering these questions may help identify record-keeping habits that should be altered. For example, do you still have sign-up sheets for computer access going back six years? At the end of the day, perhaps someone places the sheet in a folder and it is promptly forgotten. Perhaps the sign-ups are useful during the day or were originally helpful in justifying equipment purchases. But if no one has used them for some time, it may be time to discard some or all of the files, or even cease the practice altogether. Each library must make its own determinations in each case. Some data may seem like it *might* be useful in the future. But if a potential use can't be identified, then retaining the data is more likely a liability than an asset. Quite a lot of records are necessary to hold onto for a while, but in most cases, a specific period of time can be determined after which the records can be destroyed.

Some institutions have a records management program through the university or school archives. The records manager can be very helpful in creating a records schedule and advising the staff on reasonable (or required) periods of retention for some information. Depending on the size and organization of your library and institution, retention evaluation may also require coordination with other departments, such as the information technology department and security or campus police. It may not be possible to alter their retention policies, but it is wise to know what they are and know who can be contacted if access to those records is required.

Inquiry Procedures

Whether or not the library establishes a privacy policy or record retention procedures, the library may still want to create procedures for responding to inquiries from law enforcement. The library might be presented with a subpoena or search warrant. Law enforcement might first approach the central administration of

the institution, or they might deliver the court order to the first staff member they encounter at the door (even if that is a part-time student assistant). An inquiry response procedure can be added to any other emergency procedures in place, such as fire, tornado, or bomb threat emergencies—all the things that we hope we'll never have to worry about, but for which we also want to be prepared.

Since it will likely be a seldom-used procedure, it should be precise and easy to consult at the moment of need. Pay particular attention to contact information, basic definitions (subpoena vs. warrant), and local procedures for involving general counsel. You may want to include some specific information for warrants issued under FISA. In doing so, there is the risk of confusing library staff. On the other hand, in the case that a warrant is issued, you would want the staff to understand their rights and obligations. It is possible to hear about FISA and assume that there is a gag order on all court orders, which is simply not the case. You may also want to consider procedural distinctions for day versus evening hours, or for permanent staff versus student staff.

One key to effective documentation is to attempt to create some consistency. This is especially true if you are one branch in a library system. If you share services, such as a catalog, then the various libraries have shared retention needs and should discuss these needs as a whole. Since these procedures typically document how and when to contact the school's legal counsel, the document must be reviewed by the general counsel's office to ensure it is valid and meets their needs. Finally, an internal procedure does little to help the general public or library users if they have questions about the privacy of their borrowing and library use records. You might consider a public web page to explain the library's policy.

Staff Training

Documentation of procedure is meaningless if the staff members do not understand the context for the procedure. If nothing else, USA Patriot has provided us with the opportunity to revisit our obligations under local and state law. However, since there has been considerable outcry from the library community about USA Patriot, there is also significant confusion and misinformation about how it affects libraries and what our legal obligations might be. Staff training is an opportunity for professional development regarding these issues. It is an opportunity to clarify procedures and the chain of supervision. And it is an opportunity to provide concrete examples of data retention to ensure that employees understand the consequences of their record-keeping habits and responsibly discard records at the end of their useful life. Awareness is essential to ongoing policy adherence.

Student assistants may need a different level of training. Training is particularly crucial for students staffing the circulation desk. It is highly recommended that you consider asking students to sign a confidentiality agreement at the start of their employment (or the start of each year). This agreement should outline the specific types of patron information that may or may not be disclosed, under what circumstances, and to what people. USA Patriot is not nearly as big a concern as basic adherence to your state law and local policy.

Conclusion

When a library staff member is presented with a court order, the order involves not just the individual, but also the institution that individual serves. Library employees need to know what resources they have and how (and when) to access them. Furthermore, they need to be able to articulate local policy to library users.

Remember to keep all these recommendations in perspective. The purpose is not to make it easier or harder on law enforcement to conduct investigations. We strongly encourage all libraries to comply with law enforcement officials when they present court orders. These recommendations are designed to ensure that libraries are complying with their state legal requirements to protect patron privacy. The more data is retained, the higher the likelihood that some of that information could be improperly handled.

As technological advances emerge, concerns about record retention are likely to grow. As our abilities to customize library services increase, so does the quantity of data about patrons. For example, if our library catalogs include accounts for remembering search strings or search results, they also increase the retained records about patrons. To what extent will our users be able to choose to opt into, or opt out of, these services? Vendors will not develop these opt-out features if we do not ask or insist on them. Librarians will continue to need to find a balance between promoting improved and personalized research tools and preserving freedom of inquiry for our patrons. Legal awareness, policy development, and procedural implementation are important steps to finding that balance.

Resources

Legislation

Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism (USA PATRIOT ACT) Act of 2001.

<http://purl.access.gpo.gov/GPO/LPS17579>

ALA links to State Privacy Laws and Legislation:

www.ala.org/ala/oif/ifissues/inthestates/Default5103.htm

Articles and Reports on the Internet

American Library Association, "Guidelines for Librarians on the USA PATRIOT Act: What to Do Before, During, and After a 'Knock at the Door?'" (January 2002) www.ala.org/ala/washoff/WOissues/civilliberties/theusapatriotact/patstep.pdf

Congressional Research Service, Report for Congress, "Possible Impacts of Major Counter Terrorism Security Actions on Research, Development, and Higher Education." (April 2002) www.aau.edu/research/crterror.pdf

Doyle, Charles (Congressional Research Service). "Terrorism: Section by Section Analysis of the USA PATRIOT Act." (Dec. 2001) www.cdt.org/security/usapatriot/011210crs.pdf

Minow, Mary. "Library Records Post-PATRIOT Act." LLRX.com (September 2002) www.llrx.com/features/libraryrecords.htm

Minow, Mary. "The USA PATRIOT Act and Patron Privacy on Library Internet Terminals." LLRX.com (February 2002) www.llrx.com/features/usapatriotact.htm

Mitrano, Tracy. "Taking the Mystique Out of the USA PATRIOT Act: Information, Process, and Protocol." Cornell Office of Information Technology (May 2002)
www.cit.cornell.edu/oit/PatriotAct/article.html

Other Internet Resources

American Library Association. "Libraries and the Patriot Legislation"
www.ala.org/washoff/patriot.html

American Library Association. "USA PATRIOT Act"
www.ala.org/alaorg/oif/usapatriotact.html

Association of Research Libraries. "Anti-Terrorism Legislation, Homeland Security, and Related Issues"
www.arl.org/info/frn/other/ATL.html

Association of Research Libraries. "The Search and Seizure of Electronic Information: The Law Before and After the USA PATRIOT Act" (.pdf file)
www.arl.org/info/frn/other/matrix.pdf

Center for Democracy and Technology. "Response to September 11, 2001, Terrorist Attack"
www.cdt.org/security/010911response.shtml

Electronic Privacy Information Center (EPIC). "The Attorney General's Guidelines"
www.epic.org/privacy/fbi/

NASULGC/AAU, "Homeland Security Resources"
www.aau.edu/resources/resources.html

OMB Watch. "Homeland Security Resource Page"
www.ombwatch.org/article/articleview/1595

U.S. Department of Justice, Office of Legal Policy. "Attorney General's Guidelines Regarding Information Sharing Under the USA PATRIOT Act"
www.usdoj.gov/olp

To see sample policy and procedure statements go to:

www.atla.com/member/publications/summary_of_proceedings.html.

**True and Capable Heirs:
A Survey of Resources on the African Methodist Episcopal Church
by
Jennifer Woodruff Tait, Drew University***

“The God of Bethel heard her cries,
He let his power be seen;
He stop’d the proud oppressors frown,
And proved himself a King.”
—Richard Allen, *The Life, Experience, and Gospel Labors
of the Rt. Rev. Richard Allen...*
(Philadelphia: Martin and Boden, 1833), 21.

The African Methodist Episcopal Church occupies a unique place in American religious history, particularly the history of American Methodism. The A.M.E. was a center of elite African-American influence on American religion. Its history is full of paradoxes: it was one of the first major African-American institutions in America, and saw itself as a major force in creating racial pride and a space for African-Americans to worship, lead, and strategize—yet it strove to drive African “survivals” from its worship, seeking a life of “order and decorum” with an educated ministry; and its “middle-class tone” was one that “later generations of black nationalists would deride as bourgeois and elitist.”¹

Because A.M.E. history has not been easily enlisted in support of more radical African-American movements and ideology, it was for some time a somewhat unexplored window into the study of African-American religion. In the past few decades, though, outside scholars have been outlining the denomination’s story. A.M.E. history is particularly important for the study of African-American American Christianity as an intellectual movement, and the best place to begin is with the A.M.E.’s own historiography.

Significantly, the A.M.E. has an official denominational position of historiographer or church historian. Many, though not all, have been bishops or other prominent churchmen; several later historiographers have held PhDs and professorships in history. A study of A.M.E. official and highly influential histories shows some common themes in the story the denomination has told its members and, by extension, the skeptical Caucasian world it has seen looking over its shoulder.²

History of the A.M.E.

The frequently rehearsed beginnings of the African Methodist Episcopal church occurred in 1787. Richard Allen, a free black Methodist lay preacher in Philadelphia, was expelled from seating in St. George’s Methodist Episcopal

* A different version of this presentation first appeared in *A.M.E. Church Review* 188, no. 387, July–September 2002, pp. 17–25. PowerPoint slides for this presentation may be found at <http://users.drew.edu/jwoodruf>.

Church during a worship service, though this particular action had been preceded by many other examples of segregation and prejudice. Allen and others, who had already discussed “erecting a place of worship for the colored people”³ in Philadelphia, began to meet separately under the sponsorship of prominent white Methodists Benjamin Rush (one of the signers of the Declaration of Independence) and Robert Ralston. “Here,” Allen writes in his autobiography, “was the beginning and rise of the first African church in America.”⁴

A series of legal, political, and spiritual wrangles over the next thirty years led first to some of the original members becoming Episcopalian while others remained Methodist. This Methodist remnant then, after managing to build a church, struggled with the power of the whites in the Conference who had succeeded in getting the African-American church (Bethel) incorporated as belonging to the white members of Conference.⁵ When Bethel Church finally managed to get the incorporation in their own name, St. George’s M.E. Church then attempted to charge Bethel for the services of the elder from St. George’s.⁶

Meanwhile, Allen had been ordained a “local deacon” in 1799 by Methodist Episcopal Bishop Francis Asbury. To understand why this was in a sense a “second-class” ordination, it is necessary to know something about Methodist polity, which was connectional, not congregational. The Annual Conference was the basic unit of Methodist government, covering a geographical area and comprised of a number of churches (“charges” or “stations”) within that area. All “traveling preachers” were members of the Conference, and passed through a two-stage ordination process: deacon (“on trial”) and elder (full member). Elders were authorized to administer the Lord’s Supper; deacons could baptize in the absence of an elder, and perform other ministerial duties, including preaching, but could not administer the Lord’s Supper. The bishop and the Conference stationed them in their various charges, among which they itinerated continuously, sometimes several times a year.

Richard Allen’s ordination enabled him to exercise some (but not all) ministerial privileges, since he was a deacon, not an elder. Furthermore, those privileges could only be exercised within Bethel Church, since he was not a “traveling” preacher and did not itinerate. This additionally meant that he was not a member of the Annual Conference, where policy decisions were made. Although the ordination of African-American “local deacons” was legal according to Methodist polity, it was also an extremely well-kept secret, as the legislation enabling it was not printed in Methodism’s book of laws, the *Discipline*.⁷

Eventually, in 1816, a “general meeting” was called among various dissatisfied “African Methodists” in Pennsylvania and Maryland, and the A.M.E. church was incorporated.⁸ Richard Allen was ordained its first bishop. In a move that ensured legitimacy, his consecration involved, as an early historian wrote, “imposition of the hands of five regularly ordained ministers, one of whom was the Rev. A[bsalom] Jones, a priest of the Protestant Episcopal Church in good standing. At which time the General Conference in Philadelphia did unanimously receive the said Richard Allen as their bishop, being fully satisfied with the validity of his Episcopal ordination.”⁹ Absalom Jones had been one of those who originally left St. George’s with Allen in 1787, but he had joined the Episcopal Church.

In one way or another, this story as commonly told introduces many of the major themes of A.M.E. historiography: the church's formation framed as a protest against the segregation and hypocrisy of white Methodism, its legitimacy and right to exist as an American denomination and a Methodist body, and the benefit it was seen as bringing to African-Americans. Large portions of Allen's narrative appear, quoted in whole or in part, in every major A.M.E. history. A summary of the narrative graces the front of every edition of the A.M.E. *Book of Discipline*. Allen, too, has taken on mythical status equal to that of typical Protestant heroes:

At the head of the list of African Methodist heroes stands the founder, Richard Allen. His majestic figure stands like a colossus commanding the ages. In the history of Christianity he is next to St. Paul, in that he challenged the hydra-headed monster of race prejudice...Not one of the Patristics of the early Christian communities, not a saint in the Middle Ages, not one of the Protestant reformers, not a single prophet through the stirring centuries in England when the Eighteenth Century Revival swept over the isles, fronted and faced what Allen had to combat. He was a mystical pragmatist, a religious genius, but more than all things else, he was a man....¹⁰

Official Historiographers and Histories

The A.M.E. elected its first historiographer, Daniel Payne, at the 1848 General Conference. Payne, then a pastor in the Baltimore Annual Conference, later became one of the denomination's most famous bishops (in 1852) and the president of its flagship school, Wilberforce University (in 1863).¹¹ He was charged with writing a history of the A.M.E., which was the main original task of the office. Over the years, there have been thirteen historiographers, and the position has evolved into one of curator of all aspects of A.M.E. history. The modern duties of the historiographer, as outlined by current historiographer Dennis Dickerson, are as follows:

- Write an updated history of the A.M.E. Church
- Represent the A.M.E. Church in relevant scholarly organizations
- Function as the church's archivist
- Function as consultant to institutions seeking information on A.M.E. church history, particularly those planning programs on "the historical and religious experiences of Blacks in the Diaspora"
- Serve as a resource person for clergy, laity, scholars, and students within the A.M.E. Church
- Serve as a lecturer, seminar instructor, and workshop leader in various contexts in the church and its educational institutions.¹²

Note: At this point a PowerPoint presentation picturing the official historiographers and listing some of their histories was inserted. This PowerPoint is available at

<http://users.drew.edu/jwoodruf/>. The list of historiographers and histories is as follows:

Bishop Daniel Payne (1811–1893)

The Semi-Centenary And the Retrospective of the African Methodist Episcopal Church. Baltimore: Sherwood & Co., 1866.

History of the African Methodist Episcopal Church. Nashville: A.M.E. Sunday School Union, 1891.¹³

Bishop Benjamin William Arnett (1838–1906)

Bishop Henry McNeal Turner (1834–1915)

The Genius of Methodist Polity. Philadelphia: A.M.E. Church, 1885.

Also: Editor of *Discipline*

Compiler of hymnbook

Author of “Turner catechism”

John Thomas Jenifer (1835–1919)

Bishop Charles Spencer Smith (1852–1923)

A History of the African Methodist Episcopal Church. Philadelphia: Book Concern of the A. M. E. Church, 1922.

William Henry Harrison Butler (1849–1933)

Publisher of A.M.E. *Yearbook*

Bishop Reverdy Cassius Ransom (1861–1959)

Preface to History of A.M.E. Church. Nashville: A.M.E. Sunday School Union, 1950.

Eugene Avery Adams (1886–1968)

Yearbook and Historical Guide to the A.M.E. Church (1955)

Bishop Richard Robert Wright, Jr.

Centennial Encyclopedia of the African Methodist Episcopal Church. Philadelphia: A.M.E. Book Concern, 1916.

McCoy Ransom (1916–1983)

Howard Decker Gregg (1898–1982)

History of the A.M.E. Church. Nashville: A.M.E. Sunday School Union, 1980.

Henderson Sheridan Davis (1913–)

Dennis Clark Dickerson (1949–)

Religion, Race, and Region: Research Notes on A.M.E. Church History. Nashville: A.M.E. Sunday School Union, 1995.

The Past is in Your Hands: Writing Local A.M.E. Church History. Self-published, 1990.
Also: Editor of *A.M.E. Church Review*, scholarly journal of the denomination

Other Influential Histories

Besides the official historiographers, other A.M.E. bishops, pastors, and on occasion laypersons produced influential histories of the denomination.

Note: Again, the PowerPoint listed the most notable. The list is as follows, beginning with Allen's autobiography:

Richard Allen, *The Life, Experience, and Gospel Labors of the Rt. Rev. Richard Allen*. Philadelphia: Martin & Boden, 1833.

N.C.W. Cannon, *A History of the African Methodist Episcopal Church*. Rochester: Strong and Dawson, 1842.

W.J. Gaines, *African Methodism in the South; Or, Twenty-Five years of Freedom*. Atlanta: Franklin Pub. House, 1890.

Bishop Benjamin T. Tanner, *An Apology for African Methodism*. Baltimore: n.p., 1867.

Alexander Wayman, *My Recollections of African M.E. Ministers*. Philadelphia: A.M.E. Book Rooms, 1881; *Cyclopedia of African Methodism*. Baltimore: Methodist Episcopal Book Depository, 1882.

James A. Handy, *Scraps of African Methodist Episcopal History*. Philadelphia, A.M.E. Book Concern, [1901]; *Sourcebook of African Methodist Episcopal History*. Philadelphia: A.M.E. Book Concern, 1902.

Bishop Levi Jenkins Coppin, *Unwritten History*. Philadelphia: A.M.E. Book Concern, 1919.

George A. Singleton, *The Romance of African Methodism: A Study of the African Methodist Episcopal Church*. New York: Exposition Press, 1952.

V.M. Townsend, *Fifty-Four Years of African Methodism*. New York: Exposition Press, 1953.

Robert Henry Reid, *Irony of Afro-American History: An Overview of A.M.E. History and Related Developments*. Nashville: A.M.E. Publishing House, 1984.

“Pre-eminent Heirs to the Wesleyan Movement”¹⁴

The A.M.E. church portrays itself first and foremost as the “real” heir of Methodism in America rather than white Methodism, since the Methodist Episcopal Church and its later offshoots are seen as being irreparably corrupted by slavery, materialism, and liberalism. Several major A.M.E. histories begin by rehearsing not the facts of Allen's life but the facts of Wesley's.¹⁵ Allen both links himself closely to Methodist doctrine and criticizes the Methodist Episcopal Church's bureaucratic enactment of that doctrine. He remarks that, at the Christmas Conference in 1784, where the Methodist Episcopal Church was constituted, “Many of the ministers were set apart in holy orders at this conference, and were said to be entitled to the gown; and I have thought religion has been declining in the church ever since.”¹⁶ Later, when referring to why he did not join

Absalom Jones and others expelled from St. George's Church in uniting with the Protestant Episcopal Church, he writes:

I was confident that there was no religious sect or denomination would suit the capacity of the colored people as well as the Methodist; for the plain and simple gospel suits best for any people...The Methodists were the first people that brought glad tidings to the colored people. I feel thankful that ever I heard a Methodist preach. We are beholden to the Methodists, under God, for the light of the Gospel we enjoy; for all other denominations preached so high-flown that we were not able to comprehend their doctrine.¹⁷

Echoes of this are heard in modern historians. Gregg claims that the A.M.E. is "the first major religious denomination in the Western world that had its origin over sociological rather than theological beliefs and differences."¹⁸ Dickerson argues that

African Methodists in the United States became the preeminent American heirs to the Wesleyan movement. While majority white Methodists allowed invidious social distinctions to compromise their evangelical thrust and intrude upon their ecclesiastical practices, African Methodists maintained commitments to preach and practice religious and social equality, irrespective of societal pressures.¹⁹

Writers frequently refer to the A.M.E. as an "integrated" denomination; whites could become members and even preachers, provided (before the Civil War) that they were not slaveholders. Membership is still open to all races. Townsend, in referring to the A.M.E. motto, "God Our Father, Christ Our Redeemer, and Man our Brother," says, "Note, please, it does not say black, brown, red, white, but *man* our brother. So you see our doors stand open for the reception of all mankind."²⁰

The distinctiveness of the A.M.E. movement for its historians means in large part an ignoring of other African-American denominations, even the pre-eminent Methodist ones: A.M.E. Zion, founded in New York in 1801, and the C.M.E. (Colored, later Christian Methodist Episcopal), founded after the Civil War for the formerly slave members of the Methodist Episcopal Church, South. These denominations do not come into the story as narrated by the A.M.E. again until the turn of the 20th century, when they are mentioned as possible merger partners in a united African-American Methodist denomination—a merger that as of yet has not occurred.²¹

"An Apology for African Methodism"²²

Another prominent feature of A.M.E. historiography is its self-consciousness about legitimizing the existence of the denomination and the ability of "Anglo-Africans" (Payne's early term for African-Americans)²³ to achieve and excel. Although the "apology" language is Tanner's (from the title of his book), much of

the achievement and emphasis in this area is Payne's. Bishop Payne, the sixth A.M.E. bishop, crusaded for education and "high" culture as part of the A.M.E.'s worship and church life.²⁴ He was instrumental in the adoption of a course of study for A.M.E. preachers, praised classical music,²⁵ helped keep Wilberforce University afloat after taking it over from the Methodist Episcopal Church, served as its president and taught theological courses, and was especially hostile to excessive emotionalism in worship.²⁶ One historian comments perceptively that Payne felt that overdoing emotional appeals "brought the sinner no nearer redemption, while leaving African Americans fit objects of white ridicule."²⁷

Payne's *Semi-Centenary* book is an extended answer of "No" to the question "Does Methodism Degrade the Negro?" through argument, description, and reprinting of statistics and literary compositions.²⁸ Other authors join in the answer to this question. Tanner frames his "apology" as being for the existence of Methodism in general, but it is clear that he mainly wants to convince the reader of "the intellectual strength of the African M.E. Church."²⁹ Tanner and several others³⁰ devote much or all of their works to listings of prominent A.M.E. preachers, scholars, and laity—including some, though not many, women. (Payne does mention the first "lady principal" of Wilberforce, Esther Maltby, who arrived at the university "with a Greek Testament in her hand" and "was an excellent Greek and Latin scholar" and "a good mathematician.")³¹

"Intelligent, Studious, Well-Read Men...Who Both Read and Think"³²

The theme of education and African-American fitness for the life of the mind runs through A.M.E. historiography. Allen and his earlier contemporaries pay less attention to the educational ideal, though the ideal of intelligence for self-determination is constantly prevalent. With the coming of Payne, however, education and the scholarly legitimacy of the A.M.E. was dramatically and permanently foregrounded.

Payne was, as mentioned, the instigator at the 1844 Conference of requiring a course of study for A.M.E. ministers. Gregg claims that among Payne's "life-long themes and one of his cherished desires" was "to see the ministry well-trained in arts and sciences, in order that they might interpret aright the words of truth."³³ In his history, Payne gives the outline of the course of study for exhorters and preachers; it included two years of study for the former and four years for the latter, involving grammar, geography, Methodist history, Wesley's *Notes on the New Testament*, British and American theological works (Payley, Watson), homiletics, Church history, and Biblical studies.³⁴ The parade of "great men" (and a few women) who people the pages of A.M.E. history are frequently noted for their scholarship and intellectual acumen, even if they are also denominational executives and bishops. In fact, scholarship and denominational power are put forth as related. For some years there was a close relationship between the presidency of Wilberforce and election to the episcopate,³⁵ and over half of the denomination's historiographers were bishops.

Townsend concludes his memoirs with a tribute to how the A.M.E. funded his own education and inspired him to educate his children.³⁶ Tanner in particular

devotes pages to arguing against the stereotype of African-American preachers as uneducated, and claims Richard Allen, although not formally educated, as a supporter of “enlightened education to guide [A.M.E.] ecclesiastical and governmental affairs.”³⁷ Several of the women Tanner includes as A.M.E. notables are distinguished for their literary and musical accomplishments and their education.³⁸

“Scraps of A.M.E. History”³⁹

Preservation is the final common theme in A.M.E. histories. Given the automatically “second-class” social location of its founders, even for elite intellectuals such as Payne being able to keep and preserve records was not a given, particularly in the early days of the denomination. Early histories reprint tracts, treatises, letters, narratives, and articles of incorporation. By the mid-19th century, writers include literary compositions from A.M.E. papers, notably the denomination’s newspaper, the *Christian Recorder*. In the 20th century, historians reprint whole sets of Conference minutes and lengthy speeches of bishops and other notables. Smith makes a particularly concerted effort to include every possible “scrap” he can find, frequently commenting that speeches have been lost or that certain items only have one copy extant.⁴⁰ The unfortunate lack of the kind of records necessary to write a proper history—in some cases because of the illiteracy of the denomination’s original leaders—is a common theme as well.

Obviously the reprinting of this material serves a dual purpose. Statistics of members and money, and literary writings of scholars and preachers, are all installments in the argument for A.M.E. legitimization as a social and an intellectual tradition. But, in addition, many of these things are included—by writers who by and large display a keen sense of historical awareness—simply because they would be lost to the future otherwise. The argument is that both whites and African-Americans need to be able to read A.M.E. history because of its importance to American history. Dickerson argues, “Through the perspectives of objective historical study, A.M.E. prelates, presiding elders, pastors, and parishioners can gain a deeper understanding of our denominational past.... The Historiographer wishes to illustrate the broad chronological and geographical scope of A.M.E. Church history.”⁴¹

In his manual for those writing A.M.E. church histories, Dickerson both laments the problem of “sparse data” and insists that even sparse data can become a window on the past and that “writing a first-rate local church history adhering to high scholarly standards is within the reach of any conscientious A.M.E.”⁴² Dickerson’s handbook provides detailed instructions for research into archival and other historical sources, including statistics and oral interviews, with particular attention to the unique problems of African-American history, including lack of written records and the prejudice of white newspapers. Reading and writing the church’s history is for Dickerson an obligation and necessary precursor for doing theological reflection, understanding historical context, and making a prophetic witness as a church.⁴³

The A.M.E. Church: African-American Intellectualism

The picture that emerges from a survey of A.M.E. history is one of a church that takes its intellectual history very seriously. Themes of legitimization, self-determination, upward class mobility, respectability, and preservation of what is essential about African-American religion fill the pages of these histories. Later authors seem more willing to acknowledge large-scale conflicts in the church—particularly since one of the largest conflicts occurred in the 20th century, at the tumultuous General Conferences of 1928 and 1932, when conflict arose over the powers and desires of the bishops versus the powers and desires of the laity and pastors.⁴⁴ These conflicts were and are framed, however, as a dispute over who was and who was not holding to the traditions of “African Methodism” and following in the steps of leaders such as Allen, Payne, and Turner.⁴⁵

A.M.E. historiography provides an excellent perspective for looking at African-American Christianity as an intellectual movement.⁴⁶ The lineage of “great men” in the A.M.E.C. is by and large framed as a lineage of education and intellectual progress going all the way back to John Wesley and his intellectual environment. (Singleton does a particularly lengthy job of placing Wesley and Allen in the context of Enlightenment thought.)⁴⁷ Some later historiographers have had some trouble fitting Allen and his early compatriots into that lineage if educational attainments are strictly considered. Still, the story told by A.M.E. historiographers is one that proudly claims as a positive characteristic the “bourgeois” tone of which its detractors have accused it. A.M.E. history is framed as an apology and witness against white Methodism and white prejudice, not through radical revolt, but through tracing intellectual capacity, ability, and sophisticated achievement. In the end, these A.M.E. writers suggest, their intellectual lineage may leave them with, as Dickerson says, “a better claim upon the Wesleyan tradition than mainstream American Methodism.... The void which American Methodism left, African Methodism filled.”⁴⁸

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2. See Dennis C. Dickerson, *Religion, Race, and Region: Research Notes on A.M.E. Church History* (Nashville: A.M.E. Sunday School Union, 1995), 7–11; Howard D. Gregg, *History of the A.M.E. Church* (Nashville: A.M.E. Sunday School Union, 1980), 466; and Charles Smith, *A History of the African Methodist Episcopal Church, being a Volume Supplemental...* (Philadelphia: A.M.E. Book Concern, 1922), 3.
3. Allen, 12.
4. *Ibid.*, 14.
5. For more on this story, see Will B. Gravely, “African Methodisms and the Rise of Black Denominationalism,” in *Perspectives on American Methodism: Interpretive Essays*, ed. Richey et. al. (Nashville: Abingdon/Kingswood, 1993), 108–126.
6. Allen, 12–14; see “Historical Statement” in the front of any edition of the *A.M.E. Book of Discipline*.
7. Gravely, 113, 125.
8. Allen, 21; N.C.W. Cannon, *A History of the African Methodist Episcopal Church* (Rochester: Strong and Dawson, 1842), 9.
9. Cannon, 9.
10. George A. Singleton, *The Romance of African Methodism: A Study of the African Methodist Episcopal Church* (New York: Exposition Press, 1952), 112. Robert Henry Reid also compares Allen favorably to Wesley and Luther (*Irony of Afro-American History: An Overview of A.M.E. History and Related Developments* [Nashville: A.M.E. Publishing House, 1984], 32).
11. Dennis C. Dickerson, *The Historiographers of the A.M.E. Church* (A.M.E. Church, n.d.), 1, 9.
12. *Ibid.*, 5–6.
13. Underlined items are available online at the “Documenting the American South” website, <http://docsouth.unc.edu/index.html>.
14. Dickerson, *Religion, Race, and Region*, 13.

15. I.e., Gregg, 11–12; Singleton, 1–8; and Daniel A. Payne, *The Semi-Centenary and the Retrospective of the African Methodist Episcopal Church* (Baltimore: Sherwood & Co., 1866), 5–12.
16. Allen, 11.
17. *Ibid.*, 16–17.
18. Gregg, 12.
19. Dickerson, *Religion, Race, and Region*, 13.
20. Townsend, 146. Also see Singleton, 111.
21. See Smith, 370–395.
22. Benjamin T. Tanner, *Apology for African Methodism* (Baltimore: n.p., 1867), title page.
23. Payne, *Semi-Centenary*, 4.
24. In addition to Payne’s works, see Campbell, 37–43 for the story of Payne’s attempts at “racial uplift.”
25. Payne hailed an 1839 performance of Handel’s *Messiah* by an A.M.E. church in New York as “a landmark in the development of African American sacred music.” See Campbell, 42.
26. Dickerson, 35–46; Campbell, 37–43.
27. Campbell, 41.
28. Payne, *Semi-Centenary*, 19.
29. Benjamin T. Tanner, *Apology for African Methodism* (Baltimore: n.p., 1867), vii.
30. Alexander Wayman, *Cyclopedia of African Methodism* (Baltimore: Methodist Episcopal Book Depository, 1882); Richard R. Wright, *Centennial Encyclopedia of the African Methodist Episcopal Church* (Philadelphia: A.M.E. Book Concern, 1916).
31. Gregg, 284.
32. Payne, 177–178.
33. Gregg, 127.
34. Payne, 61.
35. Gregg, 329.
36. Townsend, 147.
37. Tanner, 95.
38. *Ibid.*, 443–468.
39. James A. Handy, *Scraps of African Methodist Episcopal History* (Philadelphia, A.M.E. Book Concern, 1902), title page.
40. Smith, 3.
41. Dickerson, *Religion, Race, and Region*, 11.
42. Dickerson, *The Past is in Your Hands: Writing Local A.M.E. Church History* (Self-published, 1990), “Introduction” (facing page 1).
43. *Ibid.*, 1–4.
44. See Townsend, 106–112; Gregg, 288–332; Singleton, 144–182.
45. www.ame-church.com/, under “About Us: History” (www.ame-church.com/aboutus.html#history).
46. Many of the secondary sources listed in the bibliography are excellent beginnings in evaluating the intellectual aspects of the A.M.E. heritage.
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48. Dickerson, *Religion, Race, and Region*, 13, 21.

ROUNDTABLES

The ATLA Cooperative Digital Resource Initiative: Learning from the Past, Looking to the Future

Facilitator: Duane Harbin (Perkins School of Theology, SMU)

This roundtable had a threefold purpose:

- 1) To provide an opportunity for those interested in CDRI Phase 4 grants to raise questions and obtain information;
- 2) To allow participants in Phase 3 to talk about their experience and perhaps receive advice and feedback;
- 3) To allow participants in all phases to share their experiences and discuss possible future directions.

Twenty-two members gathered for the roundtable. The facilitator provided a general description of the CDRI project and explained the basic parameters for Phase 4. In particular, he explained that Phase 4 will seek to concentrate on images and possibly audio and video clips rather than text. Experience in phases 2 and 3 have indicated that text raises issues that are not easily addressed within the framework of CDRI and the retrieval mechanisms available to the project. Phase 4 will also reemphasize usefulness for classroom teaching as a criterion for the projects.

General discussion followed. Overall, response to CDRI was positive, and there was hope expressed that both CDRI generally and many of the projects within it would continue and be expanded. There were a number of excellent but unanswerable questions raised about future directions for ATLA as a repository for digital resources, including text.

ATLA Selected Religion Web Sites Project*

Facilitator: Amy Limpitlaw (Vanderbilt University, Divinity Library)

Scholarly web sites have become increasingly numerous in the past decade, but efforts to provide access to patrons through conventional methods are problematic. Much of this is due to the fluid nature of web sites, which resists traditional methods of bibliographic control. Although multiple approaches have been implemented to aid patrons in finding relevant web sites in their research interests, none has emerged as a tool that would be equally viable for both patrons who are computer savvy and our more traditional patrons. Until such a tool is

* This roundtable also included Henrik Laursen's discussion on "The Danish Theology Portal." See pp. 199–202.

created, many of our libraries will rely on multiple methods of access to the web in the hopes that most of our users will find one method or another fruitful.

Collaborative approaches to managing the web seem the most viable given the amorphous nature and exponential growth of web sites in religion and theology. The Danish Theology Portal is an example of an approach that is collaborative and aims to be comprehensive within its defined scope. The ATLA Selected Religion Web sites Project is another attempt to share the labor by creating an association-based effort to select, catalog, and manage MARC records for web sites that can be downloaded into local OPACs. The following are the project's parameters:

- The project is designed to make selected web sites in theology and religion accessible through local OPACs. The project is limited to freely accessible web sites and does not include subscription databases, e-books, or e-journals (unless the web site is a portal to these types of works).
- The intended users are American Theological Library Association institutions and their patrons, and other institutions and individuals interested in web sites appropriate for graduate academic study in theology and religion.
- This association-based program distributes the labor-intensive tasks of selecting the sites (collection development), creating bibliographic records in OCLC (cataloging), and updating records to reflect the dynamic nature of Internet resources (maintenance). Separate working committees will be created for each of these areas of responsibility.
- Negotiations with OCLC have resulted in the inclusion of the project as an OCLC WorldCat Collection Set. A common user name and password will be used by all of the catalogers contributing records to the ATLA Selected Religion Web sites collection set. These records will be available for purchase as a set from OCLC at a nominal cost.¹ Individual records can of course be downloaded on a title-by-title basis, just like book records.
- The ATLA Selected Religion Web sites (ATSRW) collection set will be a core group of web sites (numbering approximately one hundred to two hundred) that will be selected by specialists in the fields of religion and theology. Individual libraries will then have the ability to enhance the core collection with additional sites reflecting local collection policy.
- The bibliographic records in the collection set are searchable on WorldCat through the advanced search by using the qualifier ATSRW in the library code and a keyword such as "web." [As of May 2004, doing this search retrieves 21 records.] This search will yield the entire collection set. Individual records are retrievable through the usual access points (title, author, subject, keyword). Researchers educated to recognize the collection set in the list of holding libraries can look for the project name as a stamp of approval for the web site.
- The nature of web sites is dynamic. Sites are often updated, with information being both added and deleted, and some sites even occasionally disappear. Thus, the records for the collection set will need to be periodically reviewed and enhanced to reflect such changes.

- Institutions will be able to update their local bibliographic records by periodically purging the collection set from their own OPACs and replacing the set with an updated version. Such maintenance will involve minimal effort on the part of local staff.

In the discussion, participants noted the other efforts that have emerged to provide access to scholarly web sites in religion and theology. Among them are the “Religious Studies Web Guide” compiled by Cheryl Adams and Saundra Lipton and the recent inclusion of web records in *ATLA RDB*. Although there appears to be duplication of effort in these different projects, the reality is that our patrons will use all of these methods depending on their individual experience and background. The projects can resource each other by comparing their selections and adding those that fall within the scope of their project. For instance, the “Religious Studies Web Guide” will be an excellent resource for selecting web sites to include in the ATSRW collection set. And part of the procedure for adding a title to the ATSRW project could be to search the Danish Theology Portal and submit the web site for inclusion if it is not present.

There was also discussion on the scope and size of the ATSRW project. In the earliest stage of the project during 2003/2004, an arbitrary figure of 100 to 200 titles was proposed as a figure to inform the conversations with OCLC. As the project develops, the participants can revise that number. The goal is to provide a collection set that includes the bibliographic records of web sites that most of our members would find desirable to add to their OPACs. However, the number should not become so large that the collection set becomes too costly to download and replace on a continuing schedule.

All are invited to join the listserv, or to participate more actively in the ATSRW project in one of the three groups: selectors, catalogers, maintenance. Contact Amy Limpitlaw (amy.limpitlaw@vanderbilt.edu)

The Danish Theology Portal (www.teologiportalen.dk)*

Facilitator: Henrik Laursen (The Royal Library in Copenhagen)

The aim of this project is to provide searching for scholarly net-based resources. The subject here is theology and includes only the area that concerns Christian theology. The portal is primarily directed at researchers and students who specialize in this discipline and covers the subject Christian theology, defined as the academic discipline carried out at universities in Europe.

Why would we develop “yet another search machine” for the Internet?

The answer lies in the overwhelming number of sites dealing with the Christian religion that can be found on the Internet. The Internet is an excellent and a cheap way to communicate. Many institutions—churches, seminaries,

* This roundtable also included Amy Limpitlaw’s discussion on “ATLA Selected Religion Web Sites Project.” See pp. 197–199.

universities, missionary societies, etc.—use the Internet as a communication platform. This makes a search via the general search engines for scholarly sites a difficult task, even for information specialists.

Traditional link collections of subject portals are built up with a manual description of the various resources in the form of metadata. Of course, this ensures the high quality of these descriptions, but the manual workload is considerable and with it the expense of building up and maintaining these link collections. Especially within small subject areas it is not possible to utilize this method because it demands considerable resources.

In this project we have attempted to find new ways of building up the portal. We have increasingly focused on automated methods to select resources on the Internet that are relevant to the subject area of theology.

The portal consists of two different subportals constructed according to different principles. The Theology Portal gives access to resources on the net. Two different techniques are used to perform automated selection of resources.



Portal 1

In Portal 1 a direct search in Google is performed. The search is delimited by the portal, so that the actual search is a “search within results” in an existing search set. The resulting search string can be seen at the top of the Google page. It is possible to search within the following categories:

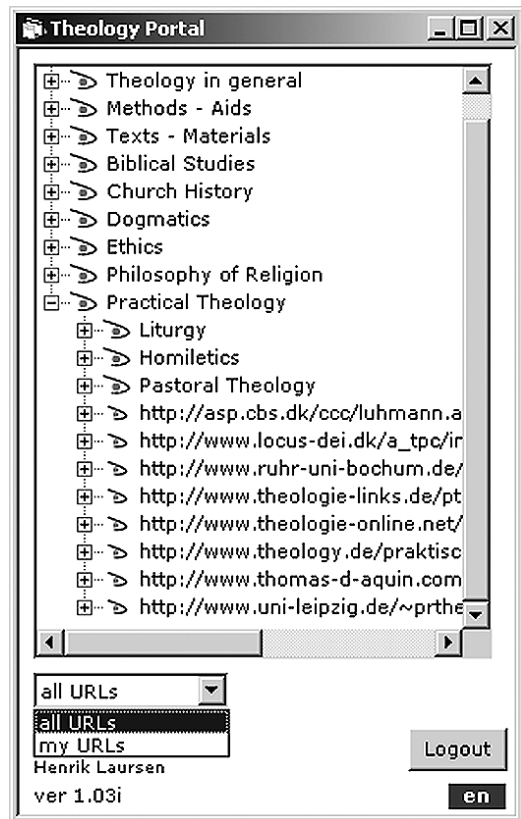
- 1) Old Testament
- 2) New Testament
- 3) Church History
- 4) Dogmatics
- 5) Ethics
- 6) Practical Theology
 - a) Liturgy
 - b) Homiletics
 - c) Pastoral Theology

Within each category a specific number of searches are defined in different languages (English, German, French, and Danish).

Portal 2

In portal 2 a search is performed in a delimited number of resources on the net, selected by experts. A body of experts, i.e., PhD students, professors, and library staff, collect high-quality sites and deliver them to a database via a little piece of software that is installed on their PC. When a good site is found, the icon in the URL address line in the Internet browser is dragged and dropped into one of 12 categories in the URL-collector. As part of the process, the collector must make the choice whether the site shall be indexed including or not the web pages that the site links to.

A search in portal 2 performs a search in this harvested and indexed material. The index is renewed every week. The search can be limited to one of the 12 categories. The use of Boolean operators and truncation is possible.



Asking for Collaboration

By now some 400 sites have been harvested and indexed. In our aims to raise the quality of the portal we would like the American theological community to collaborate about the portal. If you or your university staff are willing to collaborate please write to: Henrik Laursen, hhl@kb.dk.

I will afterwards give the partners a password and an Internet address form where the software (400k) and instructions can be downloaded. Anyone is of course welcome to use the portal!

The Theology Portal has been developed in a collaboration between The Royal Library in Copenhagen, The State Library in Aarhus, and the Theological Faculty at the University of Copenhagen. The project has been carried out under the auspices of DEF (Danish Electronic Research Library).

ATS Revised Standards

Facilitator: William C. Miller (Nazarene Theological Seminary)

This roundtable, which included 34 participants in addition to the facilitator, presented an overview of developments in institutional accreditation since 1994. Attention was given to the change from evaluating institutions on the basis of resources (dollars spent, volumes in the library, number of faculty members, etc.) to assessment based on mission fulfillment and student learning outcomes. The role of the United States Department of Education and legislative changes which have driven changes in the accreditation environment were discussed.

The effects of these changes can be seen in the ongoing revisions of accreditation standards by the US regional associations and the ATS. These changes have had a significant impact on accreditation standards that apply to libraries and library services. It has caused librarians to modify their evaluative criteria from what resources (material, financial, and human) they have to what it is that libraries contribute to institutional mission and student learning. The ATS Standards have not been as aggressively revised as some of the regional association standards. To illustrate this situation, materials from the Higher Learning Commission (North Central Association) and the Middle States Association were compared with the current ATS Standards (adopted in 1996).

This general discussion of accreditation set the context for the presentation of another effort at revising the library section of the ATS Handbook on Accreditation. The presenter, under contract with ATS, prepared a draft (accompanying) which was distributed for discussion and comment. The handbook is designed to provide guidance to ATS visiting teams in their assessment of an institution. As such it serves as an official hermeneutic of the ATS Standards. The draft document reflects the shift from resource to outcome assessment using the construct of "information literacy." The roundtable participants offered reflections and comments on the draft document and the concept of "information literacy."

Draft of ATS Handbook Revision

5) *Library and Information Resources*

The ATS Standards of Accreditation, Standard 5 identifies those organizational conditions, policies and resources which exemplify a “best practice” model for providing and integrating library and information resources into the educational programs of accredited institutions. The Standard does not specifically define the desired outcome which should result from an adequate coordination of organizational, policies, and information resources. Recent efforts by the American Library Association and various regional accrediting agencies to define the desired outcome of library and information services have resulting in the concept of information literacy. The concept of information literacy, as defined by the American Library Association,¹ provides a useful perspective from which to assess institutional efforts to implement the “best practice” model articulated by the ATS Standard 5.

For the purpose of this handbook, “information resources” are defined very broadly. It includes, but is not limited to:

- Print Collections
- Archives
- Media & Multimedia Systems (still images, motion pictures, audio and visual recordings)
- Electronic databases, publications & media (owned, licensed or publicly available)
- Production and publication facilities (analog and digital)
- Computing and telecommunications infrastructure (hardware, software, networks, teleconference facilities, electronic classrooms, etc.)
- Knowledge, expertise and technical skills of faculty, students, and staff.

The use of information literacy as an outcome oriented paradigm does not supersede assessment of the specific elements identified in Standard 5, but it provides a more comprehensive understanding of the role of library and information resources in theological education. It fosters collaboration between instructional faculty, librarians, and information technology specialists to foster student learning and research. It facilitates the incorporation of information skills throughout the curriculum. Finally, it enriches students’ educational experience and enables them to become lifelong learners.

For librarians and information technology specialists, information literacy creates a dynamic view of information resources and interpretative services. This dynamic view contrasts with the more static input based view of historic library functions of acquisitions, access, and preservation. It also incorporates technological advances in information transfer and presentation as significant contributors to students’ information literacy.

Information literacy is common to all theological disciplines, in all learning environments, and to all curricular formats. An information literate individual has been defined as one who is able to:

- Determine the extent of information needed
- Access the needed information effectively and efficiently
- Evaluate information and its sources critically
- Incorporate selected information into one's knowledge base
- Use information effectively to accomplish a specific purpose
- Understand the economic, legal, and social issues surrounding the use of information, and access and use information ethically and legally

Each institution is responsible to ensure that its information resources are of the quality, depth, appropriateness, and timeliness necessary to support the institution's articulated mission, strategies, directions, and goals for student learning, research, and teaching. These information resources should directly contribute to the information literacy of all members of the institution. Effective planning, management, and interpretative services are necessary to achieve an adequate level of information literacy.

These are issues best addressed at the institutional level. What follows are some key guidelines for effective planning, administration, and utilization of institutional information resources. Rather than being prescriptive, the questions highlight concerns to be explored to understand the dynamic interaction between institutional mission, information technology, information resources, and information literacy.

General Requirements

- 1) Does the institution have a written plan with criteria for information resources, information technology, and policies for information management? How is this plan integrated into institutional strategic planning and assessment?
- 2) Does the institution, consistent with its size, location, and mission, utilize available (international, national, regional) information infrastructures to advance its own information goals?
- 3) Does the institution have its own information infrastructure that is sufficient to provide adequate and convenient access to resources to all students, staff, and faculty (on and off campus)?
- 4) How are software, hardware, and network resources evaluated and regularly upgraded in response to emerging technology?
- 5) How are institutional information resources strategically integrated? How are administrative computing and telecommunication facilities and the library technological infrastructure related?
- 6) How does the institution intentionally foster information literacy? Does it have clear goals for information literacy?

- 7) How are information resources regularly evaluated for quality, depth, adequateness, and timeliness?
- 8) How are students, staff, and faculty provided with information literacy skills, including the use of information technology?
- 9) How are the needs of persons with disabilities being taken into account in providing access to information resources and developing information literacy?
- 10) If the institution relies on information resources and/or information technology of other institutions or organizations, how is the relationship documented? Are there appropriate criteria for evaluating the effectiveness and adequateness of the services provided?

5.1 Information Resources (Library Collections)

- 1) What is the library's policy for selection and retention of its information resources; on what basis has it been developed; how recently was it reviewed and updated; and what evidence exists that the resources available are being made available according to the policy? Does the policy anticipate changes in the nature of theological study, technological changes, and increasing diversity in information format?
- 2) Does the library's policy for selection and retention evidence sufficient concern for relevant materials from cognate disciplines and basic texts from various religious traditions, and demonstrate sensitivity to issues of diversity, inclusiveness, and globalization to ensure that theological learners and researchers have access to the variety of voices that speak to theological subjects?
- 3) How does the library integrate print collections, access to electronic information, and other resources to foster information literacy? Are there adequate policies to guide this integration?
- 4) Theological libraries' resources and services should seek to serve religious communities and their cultural as well as educational objectives.

Thus, is the library able to identify the parameters of its relevant textual tradition? Is there evidence that the relevant textual tradition is available to faculty and students and that it is being preserved for future use?

Are the information resources preserved in such a manner as to facilitate long term retention and future use? Are there adequate guidelines or policies in place to govern preservation and provide for future access? Has the nature of any special collections or archives been articulated in regard to preservation policy, access, staff, and facilities? Is the issue of technology obsolescent adequately addressed?

- 1) In what ways does the library coordinate its information resources with other theological schools; what contributions does the school's library make to the information needs of other schools?
- 2) What is the overall quality of the library's resources in the context of the educational programs offered by the school and the research of its

students and faculty? How does the library evaluate the quality of its resources?

- 3) What evidence does the institution have that its library is meeting the informational needs of students and faculty and the school's mission? What evidence is there that its graduates possess information literacy?

5.2 Contribution to Teaching, Learning, and Research

- 1) What evidence can the school provide that the library and information resources actively support the research interests of faculty and students?
- 2) What evidence is there that the library and information resources are actively involved in the various instructional patterns used by the school in its educational programs?
- 3) What evidence is there that the library and information resources are active contributors to student learning? Does this evidence demonstrate that the library encourages students to develop independent research skills and equip them for lifelong learning skills? How is the evidence collected and evaluated? How is this evidence incorporated into institutional or informational planning?
- 4) Are library collections and services conducted in a social and physical environment which is conducive to learning and scholarly interaction? How are issues of social and physical environment addressed? How does the library seek to maintain and improve its environmental conditions?

5.3 Partnership in Curriculum Development

- 1) How do instructional faculty, librarians, and information specialists collaborate to foster information literacy? Is there evidence of collaboration among faculty, librarians, and information specialist in fostering information literacy in the school's curriculum?
- d) How are librarians and information specialists directly involved in shaping the use of resources and in fostering the informational literacy of students and faculty? How are they involved in long-range curriculum and institutional planning?
- 2) What is the evidence that information literacy is incorporated into curriculum development? How are library and information services integrated into the academic and intellectual life of the school (teaching/learning, research)?
- 3) How do the curricular programs foster and encourage the development of information literacy among students? How is student information literacy assessed?

5.4 Administration and Leadership

- 1) How does the chief administrator of the library participate in institutional planning, faculty decision-making, and the institutional budgeting process; how do these patterns of participation contribute to the library's engagement in theological scholarship and fostering information literacy?

- How are information and library staff, students, faculty, and other administrative officers involved in information planning?
- 2) How does the chief administrator of the library provide leadership for evaluation of the personnel who work in the library, the quality of the information resources, and the contribution of library and information resources to information literacy and the educational goals of the school?
 - 3) Does the institution have written policies and procedures for granting access to information resources and technology? Are these policies and procedures clearly stated and consistently and equitably applied?
 - 4) How does the institution handle copyright compliance issues and promote a high standard of information ethics? How is this standard of ethics incorporated into information literacy?

5.5 Information Infrastructure (Resources)

- 1) What evidence is there that the library has adequate technology and interpretative services, including staff, to effectively use its information resources to meet the needs of the school?
 - a) How does the institution recognize the curricular and learning contribution of librarians and information specialists (compensation, promotion, conditions of employment, faculty appointment, etc.)? To what degree are library and information personnel afforded regular opportunities to enhance their professional and intellectual abilities?
 - b) To what degree do the library and information personnel demonstrate an appropriate diversity in race, ethnicity, and gender? How does the institution act to insure such diversity?
 - c) Does the institution have adequate policies for insuring the freedom of academic inquiry in the use of library and information resources? How is the academic freedom of librarians and information specialists assured?
- 2) How does the school determine the appropriate level of information resources for the library, and what evidence exists that these resources are being provided by the institution at a level sufficient for the library to meet the educational needs of the school?
- 3) How does the school determine the portion of its educational and general budget that should be devoted to educational information resources, and what evidence exists that the school has given adequate and stable funding to support its information services (resources, staffing, physical facilities, and technology), including capital replacements and annual operations?
- 4) In what ways are information facilities and space adequate and appropriate for the educational and research purposes of the institution? How do the facilities foster information use by students, staff and faculty? Are the facilities adequate for library and information staff?
 - a) As collaborative and cooperative endeavors are important to library and information services, to what degree does the institution participate in such endeavors? How are collaborative and cooperative endeavors structured and evaluated? Is there evidence that such endeavors

- actually benefit (are used by) students and faculty? How does cooperation and collaboration contribute to developing information literacy?
- b) In situations where adequacy of library and information resources is claimed based, in part or in whole, on cooperative arrangements, what is the nature of evidence to support this claim? Can the institution demonstrate adequate actual accessibility and use? Are such cooperative arrangements formally approved by all cooperating institutions, and how are these arrangements maintained and regularly evaluated? Does the evidence demonstrate adequate missional and curricular integration into cooperative arrangements?
 - 5) Does the institution have a disaster plan to protect and preserve information resources?

This draft has incorporated material from earlier efforts to revise Section 5. This includes the ATS/ATLA Evaluation Guidelines for Institutional Information Resources (16 November 1999) and Guidelines for Evaluating Theological Libraries developed by the Joint ATS-ATLA Library Committee (17 November 2000). Reference was also made to *Developing Research & Communication Skills: Guidelines for Information Literacy in the Curriculum* prepared by the Middle States Commission on Higher Education (2003) and various publications of the Association of College and Research Libraries pertaining to information literacy.

Draft prepared by William C. Miller, Nazarene Theological Seminary, 30 March 2004.

Endnotes

1. Information literacy is a set of abilities requiring individuals to “recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information.” American Library Association. *Presidential Committee on Information Literacy. Final Report*. (Chicago: American Library Association, 1989.) www.ala.org/acrl/nili/ilit1st.html

Contemporary Religious Literature

Facilitator: Marti Alt (Ohio State University Libraries)

Sixteen people attended this eighth annual discussion on contemporary religious literature. The first item for discussion was plans for a book of essays relating to the titles and topics discussed in the roundtable over the last several years. John Trotti, David Stewart, Melody McMahan, Melody Mazuk, Al Caldwell, and Marti Alt are working on the outline and timeline for the book; anyone interested in contributing to the work should contact Marti at alt.1@osu.edu.

Works discussed this year include:

Children/YA

- Pilkey, Dav. *God bless the gargoyles*. San Diego: Harcourt Brace, 1996.
 Speirs, John, and Gill Speirs. *The donkey and the golden light*. New York: Harry Abrams, 2004.

Fiction

- Brodrick, William. *The sixth lamentation*. New York: Viking, 2003.
 Cranston, Pamela Lee. *Madonna murders*. Oakland, CA: St. Huberts Press, 2003.
 Cross, Donna Woolfolk. *Pope Joan*. New York: Crown, 1996.
 Diamant, Anita. *The red tent*. New York: St. Martin's Press, 1997.
 Howatch, Susan. *The heartbreaker*. New York: Knopf, 2004.
 Iles, Greg. *The footprints of God*. New York: Scribner, 2003.
 LaHaye, Tim and Jerry B. Jenkins. *The mark: the beast rules the world*. Wheaton, IL: Tyndale House Publishers, 2000.
 McCall Smith, Alexander. *The no. 1 ladies' detective agency*. New York: Anchor Books, 1998.
 Powers, Richard. *The time of our singing*. New York: Farrar, Straus, and Giroux, 2003.
 Rice, Christopher. *The snow garden*. New York: Hyperion, 2001.
 Updike, John. *Roger's version*. New York: Knopf: Distributed by Random House, 1986.

Nonfiction

- Angelo, Bonnie. *First mothers: the women who shaped the presidents*. New York: Morrow, 2000.
 Guinness, Os. *Dining with the devil: the megachurch movement flirts with modernity*. Grand Rapids, MI: Baker Book House, 1993.
 Winner, Lauren. *Mudhouse sabbath*. Brewster, MA: Paraclete Press, 2003.

Poetry, Drama

- McDonald, Walt. *All occasions*. Notre Dame, IN: University of Notre Dame Press, 2000.

Anthologies

- Thomas, Sheree R. (ed.) *Dark matter: a century of speculative fiction from the African Diaspora*. New York: Warner, 2001.
 Thomas, Sheree. (ed.) *Dark matter: reading the bones*. New York: Warner, 2004.

Resources

- Hunt, Gladys M. *Honey for a child's heart: the imaginative use of books in family life*. 4th ed. Grand Rapids, MI: Zondervan Books, 2002.

In addition, Marti distributed a handout of works which have come to her attention over the last year:

Handout

Fiction

- Brown, Dan. *The Da Vinci code: a novel*. New York: Doubleday, 2003.
- Dorr, Lawrence. *A bearer of divine revelation*. Grand Rapids, MI: Eerdmans, 2003.
- Galgut, Damon. *The good doctor*. New York: Grove/Atlantic, 2003.
- Gautreaux, Tim. *The clearing*. New York: Knopf, 2003.
- Hood, Mary. *Familiar beat*. New York: Knopf, 1995.
- House, Silas. *A parchment of leaves*. Chapel Hill, N.C.: Algonquin Books of Chapel Hill, 2002.
- James, P.D. *The murder room*. (An Adam Dalgliesh mystery) New York: Alfred A. Knopf, 2003.
- Karon, Jan. *Shepherds abiding: a Mitford Christmas story*. (The Mitford years) New York: Viking, 2003.
- Kimmel, Haven. *The solace of leaving early*. New York: Doubleday, 2002.
- King, Cassandra. *The Sunday wife*. New York: Hyperion, 2002.
- King, Laurie R. *The game: a Mary Russell novel*. New York: Bantam Books, 2004.
- LaHaye, Tim F. and Jerry Jenkins. *Glorious appearing: the end of days*. (Left behind series) Wheaton, Ill.: Tyndale House, 2004.
- Lott, Bert. *A song I knew by heart: a novel*. New York: Random House, 2004.
- Roy, Arundhati. *The god of small things*. New York: Random House, 1997.
- Rutherford, Edward. *The princes of Ireland: the Dublin saga*. New York: Doubleday: 2004.

Nonfiction

- Caley, Kate Young. *The house where the hardest things happened: a memoir about belonging*. New York: Doubleday, 2002.
- Carter, Betty Smartt. *Home is always the place you just left: a memoir of restless longing and persistent grace*. Brewster, Mass.: Paraclete Press, 2003.
- Feiler, Bruce. *Abraham: a journey to the heart of three faiths*. New York: W. Morrow, 2002.
- Lynch, Thomas. *Bodies in motion and at rest: essays*. New York: W.W. Norton, 2000.
- Taylor, Daniel. *Before their time: lessons in living from those born too soon*. Downers Grove, Ill.: InterVarsity Press, 2000.
- Winner, Lauren F. *Mudhouse Sabbath*. Brewster, Mass.: Paraclete Press, 2003

Resources

Books:

- Eble, Diane. *Behind the stories*. Minneapolis, Minn.: Bethany House, 2002.
- Nisly, L. Lamar. *Impossible to say: representing religious mystery in fiction by Malamud, Percy, Ozick, and O'Connor*. Westport, Conn.: Greenwood Press, 2002.

Taylor, Daniel. *Tell me a story: the life-shaping power of our stories*. [previous title: *The healing power of stories: creating yourself through the stories of your life*] St. Paul, MN: Bog Walk Press, 2001.

Wood, Ralph C. *Flannery O'Connor and the Christ-haunted South*. Grand Rapids, Mich.: William B. Eerdmans Pub., 2004.

Web:

www.BookPage.com

Monthly book review publication issued in both print and online formats; typically reviews up to 100 of each month's new fiction, nonfiction, business, children's, spoken word audio, and how-to books; includes interviews with authors.

www.faithfulreader.com/

Monthly book review from a Christian perspective. The May/June issue includes reviews of books that deal with *The Da Vinci Code*.

Dealing with Conference and Other Denominational Jurisdictional Minutes

Facilitator: Denise Marie Hanusek (Pitts Theology Library)

Seven people gathered to share their ideas and express some of their concerns about the conference minutes that were collected by their various institutions, including Methodist, Episcopal, Baptist, and UCC, among others. Each presented different challenges and problems.

One of the most serious of the problems that was discussed is the practice of some church organizations to have minutes available only in digital form on their web sites. No paper copies are printed and the digital copy might be available for only a limited period of time, such as one year. This can result in claiming problems for libraries. Additionally, if libraries are not vigilant in making their own copies of such minutes, they become irretrievable. It is obvious that at least some of the church groups who are going in this direction do not have a sufficient sense of the need to document their own history and see no reason to keep the minutes of annual meetings longer than one year. It is possible that churches are required by their constitutions to make paper copies of their minutes, but secretaries or others in the organization may no longer be aware of this.

No definitive answers to this problem surfaced during the discussion, but some suggestions and observations were given. If minutes are available only in electronic form, it must be made the responsibility of someone in the library to migrate the electronic files forward. This can be done easily if done immediately, but may become impossible if let slide. Libraries may need to develop relationships with national church organizations in order to ensure that they receive minutes and other material in some form. If more religious denominations begin to publish their conference minutes in digital form only in the future, the problems discussed above will become widespread.

The suggestion was made that it might be a good idea to continue the discussion of how to preserve the digital records, photographs, and so on, of

churches and other organizations. Is there any way to ensure that they are migrated forward when it becomes necessary?

If We Feed ‘Em, Will They Come? Faculty Involvement in Collection Development

Facilitator: Joanna Hause (Southeastern College)

Approximately 40 people attended this roundtable. Following the introductory remarks below, the discussion focused primarily on questions about the format of what we did at Southeastern College; a couple of other people shared some different things that had worked for them, but they were very different from what we had done.

Background

As part of the preparation to add a master’s program in religion, the librarians approached the religion faculty about doing a workshop which would have them review the religion collection and evaluate the holdings in relation to the planned program. We decided this was a better approach than an outside consultant because it would actually actively involve the faculty, something the accrediting agency would be interested in. Also, since the majority of our religion faculty rarely use the library, it was seen as an opportunity to get them involved, plus remove some suspicions about the library collection and processes that predated the current librarians.

We set up a date for the workshop the day before the annual fall faculty seminar. We provided both breakfast and lunch. We printed worksheets for each area of the collection and allowed the faculty to pick their area of expertise as their first area to evaluate. They were able to evaluate about two-thirds of the religion collection on this first day. After lunch we provided a number of scholarly journals and asked them to provide recommendations for purchase. We regathered as a group at the end of the day; the faculty decided that this had been very beneficial, and they wished to do it again in the spring. We followed up with two more work days, one in the spring to finish the religion collection and one in the fall of 2004 to finish those items which were not in the “formal” religion collection area. The results of each work day were compiled and sent to the faculty as well as the graduate committee overseeing the new master’s program.

Our experience has been all positive. Faculty input on purchasing is much better and remains high, and they are much more supportive of our efforts than before. We also have a substantial amount of information showing faculty involvement for the accrediting agency when they come to review the new program.

Librarians and Faculty Status

Facilitators: William C. Miller (Nazarene Theological Seminary) and Patrick Graham (Emory University)

The roundtable focused on the various issues confronting or associated with faculty status for librarians in theological and/or divinity schools. Statements prepared by the Association of College and Research Libraries pertaining to faculty status for librarians were distributed and informed the discussion. The difference between faculty status and academic status was explored. Issues raised by the participants included the following:

- The availability of tenure and sabbatical leaves for librarians. It was noted that a library with a small staff finds it very difficult, if not impossible, to implement sabbatical leaves. There was a suggestion that ATLA develop a program to assist librarians and their institutions in providing sabbatical replacement personnel.
- Differences in working conditions from the classroom and/or research professorate create very real social and administrative hurdles for librarians achieving faculty status.
- In the context of theological schools, what are the “real” benefits that faculty status gives librarians? Are these worth “fighting” to gain?
- Attention was given to ATS Standard 5.4.1, which indicates that the library director “should ordinarily be a voting member of the faculty.” While participants agreed that it is important for the library director to have voice and vote in curricular decisions, there was more uncertainty about the role that other librarians should have in institutional governance.
- There was a call for a formal survey of theological librarians regarding their employment status.

Institutional Archives

Facilitator: Carisse Mickey Berryhill (Abilene Christian University)

About 15 participants met to discuss what a seminary librarian should do when asked to deal with institutional archives. Four of the participants described their own situations while the group listened. Discussion highlighted the common threads in the four cases.

Case One: The Attic

The seminary archives set up during its centennial now reside in archival folders in file cabinets in the attic of the seminary building, but other important materials are scattered in offices throughout the seminary. Although the dean’s secretary, because of her long tenure, functions as the institutional memory, there is

no comprehensive listing of the location of archival files. The library's 1.5 professionals have little time to devote to collection and processing of archival items. Now the attic materials must move to a different attic location to make way for a faculty office.

Case Two: The Diocesan Archive Organized 20 Years Ago

Archives from both a seminary and its diocese are housed in the diocesan archives area, which was set up 20+ years ago. But nothing has been done since to organize the materials that have been accumulating. The original decision to organize was stimulated by a legal event that forced the opportunity. In the absence of a collection policy, accepting the documents routinely supplied by the principal's secretary has produced an unbalanced collection. The library staff do not have time to manage an archive.

Case Three: The Bomb Shelter

In moving to a newly remodeled facility, a seminary housed its archives in a central 20' x 60' basement room formerly designed as a bomb shelter. On the plus side, the librarian is one of the longest tenured members of the seminary faculty, having served for years as secretary for faculty meetings. But there are no other professional librarians on staff, there is no money to organize and maintain the archive, nor is there a policy that determines what materials the archive should ask for and retain.

Case Four: The Vital Volunteer

At a well-organized archive at a seminary, the librarian has relied heavily on a single volunteer, the retired faculty secretary, to work with the files, especially in photo identification.

Group Observations: Common Threads

- A staffing gap exists. The assumption is often made that archives exist and are being cared for, when in reality the librarian is already overworked.
- A policy gap exists. There is a difference between having actual authority versus nominal responsibility for archival materials, especially when it comes to bargaining for resources or to eliciting records from departments. True authorization by means of authorizing documents facilitates consciousness-raising, referral, and efficiency.
- An archivist, unlike a filing clerk, has perspective, and therefore constructs memory (Smalley). Frequently a librarian or archivist will rely on a longtime employee as a source of institutional perspective, but in doing so should be careful to maintain balance in the collection.

- Centennials/anniversaries or other one-time events often stimulate archival projects but may not provide continuing resources for maintenance or development.
- A records management plan enlists seminary departments in prioritizing which records to keep, and for how long; which records to discard; and which records should be preserved by microfilm or some other means. An annual Archives Day can focus departmental efforts on evaluating and transferring records.
- Opportunities to collect valuable material occur when offices that do public relations are being moved or renovated, or when longtime employees retire.
- Regional archival associations are good places to look for practical advice.
- The possibility of migration of formats should be kept in mind when deciding what to keep and what to discard. Equipment that gives access to records that have not been reformatted should be retained.

Resources by Martha Smalley

Rescuing the Memory of our Peoples. Available for download as PDF from www.library.yale.edu/div/RTMmanuallinks.html.

An Archival Primer: A practical guide for building and maintaining an archival program. Yale Divinity School Library, Revised edition 2000.

Further information: martha.smalley@yale.edu.

International Collaboration from the Perspective of Our International Colleagues

Facilitator: Barbara Terry (Louisville Presbyterian Seminary)

The roundtable, sponsored by the ATLA Committee on International Collaboration, was attended by twenty conferees.

The session began with attendees introducing themselves. Barbara then introduced the panel of international attendees, who shared their experiences and expectations regarding international collaboration. Panel members were:

- Jin Hi Lee, Chongshin University, Seoul, South Korea
- Penelope Hall, BETH representative
- Denyse Leger, World Council of Churches, Switzerland
- Pierre Beffa, World Council of Churches, Switzerland
- Henrik Laursen, National Library, Denmark
- Cindy Lu, Singapore Bible College, Singapore

Jin Hi Lee began by expressing the difficulty in obtaining needed information in a timely manner. They have OCLC ILL, but it usually takes too long to get the information. Also she reported that the ATLA and ATLAS databases are too

expensive for small libraries. When she returns to Korea she will begin researching for a partner library to participate in the ATLA partnership program.

Cindy Lu shared that the National Library of Singapore has undergone significant growth; however, it is very commercial in its methodology, and as a result many small libraries are hurt. The National Library is very high tech, but there are few professional librarians. Cindy reported that censorship is a problem in international collaboration. Before items can be entered in the catalog the censorship board must approve them. Libraries wishing to send materials should check with the receiving library to make sure of what will clear the customs and censorship boards. Sensitive materials needed for theological teaching can be used but must be controlled with no cataloging of the items. She also agreed with Jin Hi Lee that ILL is not very accepted in her area. (Someone suggested she investigate establishing relationships with ATLA member libraries to e-mail copies of articles when she has a request.)

Denyse Leger and Pierre Beffa reported that the Ecumenical Centre Library is very much involved in international collaboration. The Ecumenical Centre Library began in 1946. It was not until the 1960s that more ecumenical libraries developed. Denyse said that they participate in ILL for researchers around the world. Pierre said that he participated in international collaboration for three reasons: obligation, necessity, and “it is a nice thing to do.” It is an obligation because people need help. We are obliged to provide the information needed by our colleagues. An example of this is the adapted classification that the library developed and has shared with other beginning theological libraries. International collaboration is a necessity because it goes beyond national boundaries. Pierre said that he joined BETH to meet people who could help him. It is a necessity to collaborate to help each other. He mentioned how Poland has developed its own organization after meeting with other librarians. Pierre concluded that international collaboration is “just a nice thing to do.” We all benefit and enjoy interaction with our colleagues from around the globe. (Someone asked if the financial situation at the World Council of Churches was impacting the library. Pierre said that there is a grant from a bank group to help keep the archives and library alive. This is just a temporary solution.)

Henrich Laursen reported that there is collaboration between theological, university, public, and state libraries in Denmark. He is mostly concerned with periodical expenses. Heinrich is working on a collaborative project called the “Theology Portal,” which is a link to theological web sites. This is an opportunity for us to participate in a collaborative work. Currently there are about fifteen theologians selecting works to be included on the site. The web site is www.teologiportalen.dk.

Penelope Hall shared about the collaboration that already exists between ATLA and Europe. She expressed gratitude for the waiving of registration for international attendees, the partnership program, and willingness expressed by the ATLA staff to develop a serials exchange program for them and to house it on a server in Chicago. Penelope suggested that ATLA look at possible consortium pricing for the ATLA database for poorer libraries—perhaps several could share, with online time limited to one at a time. She would like to see a depository for

periodicals indexed in ATLA in Europe. This would take collaboration from all parties (libraries in North America, Great Britain, and Europe). A survey of current holdings in Europe is being done. Penelope encouraged us to contact BETH or ABTAPL when we are searching for European or British materials.

Finally, Dennis Norlin responded with reports from ATLA. He reminded us that pricing for products is based on the World Bank Report. He also reminded us that the online products are available only through vendors, and ATLA has no control over their pricing. The ATLA database on CD-ROM is available from ATLA. He shared about the special programs available to international subscribers. He encouraged them to contact the ATLA sales department for specific information.

New ATLA Member Conversation

Facilitators: Tim Smith (American Theological Library Association) and Anne Richardson Womack (Vanderbilt Divinity Library)

Eighteen new members participated in a luncheon presentation on the opportunities of membership. New members introduced themselves and revealed a broad range of geographic diversity, with Europe, Latin America, and Asia represented. The participants were encouraged to join the ATLANTIS listserv and were familiarized with the Member section of the ATLA home page. Members were also encouraged to consider application to the Wabash Colloquium for Theological Librarianship.

Paraprofessionals and Copy Catalogers in the Cataloging Department: Trends, Issues, Training

Facilitator: Joanna Hause (Southeastern College)

Approximately 40 people interested in, or working in, cataloging met to discuss some of the issues, trends, and training issues related to cataloging. Some of the topics discussed included:

- The bibliographic database is one of the most important resources in the library
- An effective cataloging department is central to library success
- Computerization does not eliminate the need for quality
- Once libraries lose control of the quality of their database, there is no going back
- A clean database simplifies any migration
- The bibliographic database enables virtually everyone else to do their work
- It is the most important reference tool in the library

Various people shared their training procedures and offered helpful advice to others.

Providing Access to Web Databases: A Discussion on Library Web Site/Web Page Design

Facilitator: Ann Hotta (Graduate Theological Union)

Jakob Nielsen, in *Designing Web Usability*, writes, “The [web]site should be structured to mirror the users’ tasks and their views of the information space.”¹ But what happens when users are unclear on what they are looking for and how to find it? This is the situation that confronts libraries.

The library’s web site serves as a portal to research tools such as the online catalog and journal indexes. No conventions of web page design have arisen yet to help libraries organize and present their electronic resources to students. Other organizational realities, such as the need to serve students at multiple institutions, also have a significant impact on web page design. Roundtable participants shared their experiences and experiments with different approaches. Issues included:

- *Conflict with institutional notions of the function of the web site.* Some institutions defined a graphic “look” for the web site, and expected the library to conform to a given template. This can result in an attractive but not very useful library home page. For example, the web designer goes for a clean, classic look with only a few links, but students want to see the full array of research tools available to them right from the get-go. Librarians at such institutions struggled to modify or adapt the template to make room for more links. Other institutions identified the audience of its web site as visitors/potential students and expected the library to create a web site with this same goal, but the library, in reality, primarily serves current students and faculty.
- *Multiple institutional identities.* Some libraries have to serve more than one institution. Thus, even though the library web site sits on the server of one institution, the library’s web site is a portal to every institution’s shared resources. Thus, librarians want to avoid giving the library’s web site the “look” of just one institution. Libraries can also get caught in the institutional crossfire of deciding which institution is in control of what. The creation of renegade library web sites, with representational branding from each institution, is an example of the lengths to which some are forced to go.
- *What to call library resources.* Librarians have finally arrived at “electronic resource” as the way to describe these things, but students and other users have no idea what that means. Some schools have tried to incorporate the terminology they feel that students are using to describe the library’s electronic resources, while others have tried to train students to associate a given term with these resources.
- *Organization of web sites.* Libraries that have only a few electronic resources can present them relatively clearly on a single web page, but libraries that provide access to a large body of databases usually end up creating a long list on a webpage that may go for several screens. Electronic resources may be organized into subjects as well as listed alphabetically. Some libraries put their

most commonly used resources right on the home page, and put the rest of the resources on another page that might be labeled “advanced research.” Some libraries organized resources by function rather than by name (e.g., “Look up books” vs. “Connect to the online catalog”).

Proxy server connections and access for users with disabilities were also briefly mentioned as things to take into consideration in web design.

Finally, it was noted that many libraries are creating handouts and tutorials that might be shared with other libraries. Perhaps there might be some way to facilitate this sharing, such as a common web site where such documents can be archived, but this is a topic for the future.

Endnotes

1. Jakob Nielsen, *Designing Web Usability* (Indianapolis: New Riders Publishing, 2000): 15.

Library Web Sites:

Andover Harvard Theological Library: www.hds.harvard.edu/library/

Pitts Theology Library: www.pitts.emory.edu/

Eden-Webster Library: <http://library.webster.edu>

Luther Seminary Library: www.luthersem.edu/library/

Vanderbilt University, Divinity Library: <http://divinity.library.vanderbilt.edu/lib/>

Ambrose Swasey Library: www.crcds.edu/training/Library/index.htm

General Theological Seminary, St. Mark's Library: <http://library.gts.edu>

Asbury Theological Seminary Library: www.asburyseminary.edu/library/guest/guest.htm

Graduate Theological Union Library: <http://library.gtu.edu>

Accessibility Issues for Web Sites:

1. Cheryl H. Kirkpatrick and Catherine Buck Morgan, “How We Renovated Our Library, Physically and Electronically, for Handicapped Patrons,” *Computers in Libraries* (October 2001): 24–29.
2. Laura Hudson, “A New Age of Accessibility,” *Library Journal NetConnect* (Winter 2002): 19–21.
3. United States Federal Government, Access Board, “Web-Based Intranet and Internet Information Applications (1194.22), viewed at www.access-board.gov/sec508/guide/1194.22.htm.

Reclassifying Theological Collections

Facilitator: Eric Friede (Yale Divinity Library)

Sixteen people gathered to discuss their experiences and plans for reclassification projects. Eric Friede described the planning for and the progress of a two-year Yale Divinity Library in-house project to reclassify 26,000 volumes from the Union Theological classification and an unclassified collection to the Library of Congress classification. Eric distributed handouts presenting sampling rates for the availability of usable LC call numbers from three sources, Orbis (Yale's LMS), OCLC, and RLIN. The handout also included an estimate of the time necessary to find an LC classification from each source. He also distributed a handout containing a guide correlating broad categories of the Union Theological classification to the LC classification. Participants then discussed the following issues and concerns in relation to reclassification:

- Workflow
- Sequential batching of project tasks, e.g., reclassification of a whole collection before labeling before shelving
- Staffing, including training of staff and use of volunteers
- Outsourcing vs. in-house projects
- Preservation of reclassified materials
- Shifting of collections and integration of reclassified materials into stacks
- Integration of reclassification and retrospective conversion projects
- Cleanup of bibliographic records
- Identification of missing and lost materials, and replacements
- Resources for conversion of Dewey to LC

Safe Harbors and Dangerous Shoals: Navigating Copyright Issues in Library Reserves

Facilitators: Mikail M. McIntosh-Doty (Episcopal Theological Seminary of the Southwest (ETSS) & Lutheran Seminary Program in the Southwest (LSPS)); Sandra Elaine Riggs (Campbellsville University); and Kevin L. Smith (Methodist Theological School in Ohio)

This roundtable was designed to serve as a forum to share concerns and questions about the complex, but exciting, copyright issues related to reserves, especially reserves at theological libraries. Attendees were expected to have some experience working with reserves or supervising others who work with reserves. The three coordinators collaborated before the session to post FAQs and core issues (e-reserves, the role of the CCC, photocopying guidelines, and the like), as well as documents or helpful links onto a "roundtable resource web site for copyright" that we shared with participants.

Mikail McIntosh-Doty began the session by introducing all three facilitators and noting in particular Sandra Riggs' strong background in copyright/reserves in terms of policies and procedures and Kevin Smith's legal expertise from his current work toward a degree in law. Since Sandra Riggs did the majority of the work posting and setting up that web site, currently found at http://alice.acaweb.org/ATLA/ATLA_CRT.html,¹ she described the design and organization of the web site, pointing out essential sections on law, guidelines, FAQs, and policy and procedures, as well as the last section with fun and informative links.

Kevin Smith clarified the legal distinction required to understand why the “fair use” section of copyright law has four factors as opposed to four elements. In law, “elements” are requirements that must all be met for something to be in accordance with the statute; “factors” are determinations that must be “balanced” or “weighed” to determine if circumstances are in accordance with the statute. So, for a use to be determined to be fair, copyright law requires that a majority or preponderance of the factors must indicate that the use is fair, not that all factors must do so.² Kevin and Sandra also reminded participants that, while the guidelines (those drafted at the time of the 1976 copyright law, CONFU, CONTU, and those compiled by ALA and others) are helpful, particularly in determining the “safest approach,” they are not law. The last “omnibus” copyright law was voted into law in 1976—The U.S. Copyright Act, 17 U.S.C. §§ 101–810 (www4.law.cornell.edu/uscode/17/). And some recent laws—the TEACH Act (2001) and the Digital Millennium Copyright Act (1998)—and several key court cases,³ have modified how that law is applied, particularly in electronic and distance education situations.

Due to the large number of attendees, nearly 70, the roundtable then functioned more as a question-and-answer session. The following questions arose during the session; they have been reordered for clarity. Comments below each question include observations made during the roundtable session and refinements added by the collaborators in writing this summary.

1) Our library, which supports a small student body, is considering moving from open reserves to digital reserves. Any advice?

Sandra began by reminding participants of the importance of having clear (written) procedures for reserves and copyright. She also stressed the usefulness of secure turnkey systems versus “home-made” web sites using JavaScript or other authoring technologies. If such reserves serve a distance education program, additional requirements, as detailed in the TEACH Act, may apply, in particular, a written copyright policy, a contact person for copyright, and accessible institutional information on copyright for instructors and students.

The contributors feel that some additional clarity concerning how the electronic reserves are set up is important here. A key concern is who is providing the reserves. Hard copy reserves reside in a library and are part of the normal function of a library. In order for copyright and fair use provisions to remain the same for electronic reserves, a similar system must be in place. If a library purchases a software system⁴ (or sets up an in-house system) that allows the library staff or the institution's instructors (or their secretaries or TAs) to post legal copies

of chapters or articles⁵ on a system that is ID- and password-protected, then even subsequent use of the material from semester to semester is not a violation of the law, even though some guidelines recommend against it.⁶ However, if the seminary or institution instead contracts with a for-profit organization, such as XanEdu, to post such items electronically on a web site even with password protections, then copyright fees may be incurred as early as the first posting. Engaging such a service is on par with asking Kinko's or another for-profit photocopying business to produce a course pack. The courts have explicitly ruled that, when a for-profit organization produces such a product, even for a non-profit organization's use—such as a classroom course pack—such use is not fair, and copyright fees are incurred.

2) Is there a distinction between the copyright protections concerning the subsequent use of journal articles as opposed to book chapters in reserves?

Duane Harbin, in asking this question, returned the discussion to this key concern. Initially, Mikail and Kevin disagreed that articles and books might be handled differently, particularly if materials were migrating to an electronic reserves format. Mikail felt that the guidelines' suggestion that copyright payments were appropriate if subsequent use by the same instructor for the same course⁷ applied more to books than to current and ongoing periodical subscriptions. Eileen Saner challenged that distinction. Kevin pointed out that "first sale doctrine"⁸ applied to both books and periodicals (and to the chapters or articles) owned by the library. Sandra commented that there is no expectation of "multiple subscriptions"—i.e., there would be no effect on the market (nor are other "fair use" factors challenged) by making available photocopies of what the library already owns to your own patrons/students.

An earlier question on a related subject was sent to the facilitators from the ATLANTIS listserv: Do links on courseware to an aggregate database, such as EBSCO, have limitations for subsequent semesters? Sandra pointed out that the staff is wise to familiarize themselves with any contract restrictions from both the aggregate provider of library databases as well as the individual database providers and from the courseware provider. That said, links are outside the scope of copyright, so the guidelines' recommendations would not apply. As long as the link went to a legally owned subscription (and that is what the library pays the aggregate to provide), repeated posting of such a link on password-protected courseware is clearly legal.

Kevin remarked that while most guidelines seem to express reluctance to use articles in subsequent semesters, this concern is not codified in the law. The ability to use photocopies of articles in traditional reserves, even for multiple semesters, is clear. If e-reserves are properly protected and available only during the semesters that the class is being taught, a decision to post a full-text version of the same article in subsequent semesters probably is also fair use, but obtaining permission from the publisher directly or the CCC may be the safest course.⁹

3) What is the risk of institutional exposure to copyright litigation?

Kevin discussed statutory damages versus actual damages. While acknowledging that both costs can be high and potentially applied to each violation, he also referred to a specific part of the copyright act that exempts librarians from higher statutory damages when acting in good faith (section 504). Sandra reminded participants that having clearly written and easily accessible policies are often essential in making this “good faith” defense. She referred participants to her section of the web site on policies and procedures, in which she provided links to well-written policies of other institutions (e.g., Cornell and Indiana universities).

4) The history of copyright law in the last 20 years seems to be more about the rights and concerns of publishers. Does this reflect a real shift in the purpose of copyright law?

Kevin and Mikail both acknowledged the currency of Lynn Feider’s question. There does seem to be a shift away from growth of the public interest—the public domain material.¹⁰ A general discussion commenced about issues related to the “Sonny Bono” copyright legislation, recently upheld by the Supreme Court, that extended copyright protections another 20–70 years after the death of the creator. Kevin reminded us that, due to this legislation, there will be no national growth in the public domain until 2013.

5) Can you provide a checklist for the creation/use of course packs?

Kevin suggested that instead of a checklist *per se*, the best approach would be to walk through the four factors of the fair use test.

- Who is making the course pack? (Often the key question in determining the nature of the use.)
- What is the character of the material being copied?
- How much of the work are you using? Is it the heart of the work? (Kevin gave the example of the memoirs of Gerald Ford—*Harper & Row v. Nation Enters.*, 471 U.S. 539 (1985)—in which *The Nation* was found to have infringed despite the fact that they published only a small portion of Ford’s book, for the published portion included the “heart or essence” of the work.)¹¹
- What is the impact on the market for this work?

6) If the staff of a library believes the use is not fair, what method is best for obtaining copyright permissions?

Here again some discussion ensued concerning the permissions market—using a “middleman” service, such as the CCC, versus obtaining permission on one’s own. Many of the participants acknowledged that, while CCC does provide an efficient method to obtain permission or manage copyright fees, this organization

is not concerned about fair use, nor does contracting with the CCC develop ongoing relationships with publishers. Further, the CCC often does not have contract agreements for electronic rights, nor does it represent many scholarly or theological publishers.

If you determine that copyright permission is needed, contacting a small publisher directly may not be much of a problem and may not result in user fees (a suggestion strongly supported by Eileen Saner). Then again, the publisher is not always the rights holder; it is the latter whose permission must be obtained. Creators are the original rights holders, but they can contract or sell these rights to publishers or others. Terese Jerose acknowledged this distinction when she recommended contacting the authors first and then the publishers. She found many rights holders to be very flexible when working with academic institutions. Contacting the Library of Congress Copyright Office directly to determine who has the rights, and whether or not copyright protection is still in force, might also help.¹² Sandra reiterated that working with publishers directly, rather than simply using a service such as the CCC, had made future requests easier. Lastly, there was some concern about the setting of precedent. If you ask for permission, especially when a use is clearly fair, you may be limiting your and others' fair use rights.¹³

7) If a library asks permission and does not receive permission (in some cases receives no response at all) from the publisher, can an item be used legally?

Kevin noted that starting a precedent of asking permission in such a situation may be a problem, especially if the use could have been determined to be fair before the permission was sought. However, fair use is still fair use. Balancing the four factors is the most important part. Sandra suggested that the library's existing copyright policy should cover such market failures, but, as noted in the *Copyright Crash Course* by Georgia Harper,¹⁴ failure to identify the rights holder and receive permission, if necessary, does not automatically result in legal use.

The session ended with some brief comments about the "archival argument" for photocopying, and problems with the out-of-print market. There was also some discussion about attempting to educate faculty members about copyright and encouraging the use of new resources when available rather than keeping the same copyrighted items from semester to semester. Mikail, Kevin, and Sandra wrapped up the session reminding participants that having clearly written policies and procedures helps prevent copyright violations, educates faculty members and library staff about copyright issues, and serves as a key element of the "good faith" defense if copyright practices at your institution are challenged in the future.

Endnotes

1. The facilitators welcome any corrections, questions, or comments to that web site, found at http://alice.acaweb.org/ATLA/ATLA_CRT.html. Please contact us via the emails listed on the first page of the web site.

2. It is worth noting that in 1994 the Supreme Court posited that the first factor, the “purpose and character” of the use, is primary (see Stanford Copyright and Fair Use link on the web site above).
3. See links on web site—the Legal Information Institute (LII) site at Cornell is particularly helpful concerning case law.
4. Such as Docutek, or courseware programs such as Blackboard or WebCT.
5. That is, chapters or articles from items owned by the library/institution/instructors or materials whose use is fair.
6. See web site for summaries of the various guidelines.
7. According to the Guidelines for Classroom Copying in Not-For-Profit Educational Institutions (1976) (www.musiclibraryassoc.org/Copyright/guidebks.htm), copying shall not “be repeated with respect to the same item by the same teacher from term to term.” (See web site.)
8. “First Sale” gives the owner the right to sell or lend any legally purchased item. This essential section of the copyright law allows libraries to function as we do. See web site or Chapter 17 of the U.S. Code for more information.
9. Not all participants found the CCC to be the best choice for permission. In fact, if a use is fair, asking permission from the CCC or even the publisher may actually set up precedent to limit fair use. Thus being overly cautious may actually fail to serve the public good. For a detailed discussion of this issue, see Philip Doty’s “Theological Librarians as Copyright Leaders” *ATLA Summary of Proceedings* (25–28 June 2003), Portland, Oregon, pp 63–78.
10. See Lawrence Lessig’s *The Future of Ideas* (2001) and *Free Culture* (2004). For a nuanced discussion of the disappearance of the broader concept of public domain as a political reality, see Robert Skidelsky’s “Now you don’t,” a review of Marquand’s *Decline of the Public*, in the *Times Literary Supplement* #5282 (25 June 2004), pp 3–4.
11. “Although the verbatim quotes [471 U.S. 539, 541] in question were an insubstantial portion of the Ford manuscript, they qualitatively embodied Mr. Ford’s distinctive expression and played a key role in the infringing article.” U.S. Supreme Court *Harper & Row v. Nation Enterprises*, 471 U.S. 539 (1985)
12. See www.copyright.gov/records/.
13. See note 9 above.
14. See the links section on the last page of our web site. In the *Copyright Crash Course*, under Permission, Georgia Harper writes, “There truly may be no one who cares about what you do with a particular work, but the bottom line is that no amount of unsuccessful effort eliminates liability for copyright infringement. Copyright protects materials whether the owner cares about protection or not.”

Spreading the Library's Story: Media and Message

Facilitator: Mitzi J. Budde (Virginia Theological Seminary)

Twenty-eight participants attended this roundtable to discuss library publicity. The facilitator suggested a seven-step process for thinking through the strategy, media, and message in seeking to develop an effective library publicity piece, or a series of publicity activities, such as for National Library Week:

- 1) How does the publicity piece or event that you have in mind relate to your library's mission?
- 2) What are your goals in seeking to publicize the library? Fundraising? Awareness raising? Wooing students into research? Competing with Google to provide reference services? Raising your use statistics to justify your budget?
- 3) Once you have identified your goal(s), then you need to identify your audience. Who are you targeting in this publicity piece? Student patrons? Students who aren't patrons? Faculty members? Administration? Outside users?
- 4) From your goals and audience comes your message. What are you trying to communicate? How will you best express *this* goal to *that* audience?
- 5) What approach or what media will convey that message best in order to reach your chosen audience? For students, it may be email. One article on the bibliography describes how a library developed a mouse pad with a pocket for inserts in order to reach faculty members with the library's messages about library services.
- 6) Now that your public relations piece has been carefully planned and tied into your library's mission and audience, implement!
- 7) Once you have disseminated your message to your target audience through the most effective media, now evaluate its effectiveness. Did you really reach the patrons you wanted to reach? Did they "get it?" Was your message communicated effectively?

The group looked at and discussed samples of library publicity pieces from various seminary and university libraries, including library brochures, bookmarks, posters, library resource guides, Christmas cards, National Library Week promotional materials, building dedication invitations and programs, "Friends of the Library" materials, information packets, articles in seminary publications, library newsletters, and other publications.

Questions were raised about participants' current public relations challenges, their goals in creating public relations materials, and strategies that they have found to be most effective for publicizing the library's resources and services with students, faculty members, and the Board of Trustees. The place of library websites as a library public relations tool was also discussed.

The facilitator provided the following list of resources for further information.

Articles and Books

Benefiel, Candace R. and Johanne LaGrange. "Fun, Friends, and Good P.R.: Celebrating National Library Week in an Academic Library," *College & Research Libraries News* 53 (February 1992): 85–87.

How the Texas A & M Library planned, promoted, and celebrated National Library Week in order to raise library awareness on campus.

Bersche, Karen Scott. "Library System Rides a Pig to a Resounding PR Success: An Illinois Consortium Goes Hog Wild with a Winning Advocacy Campaign," *American Libraries* 32 (Sept. 2001): 44–47.

My nominee for the "Most Creative P.R. Stunt Award:" how a public library system used 250 life-sized fiberglass pigs to publicize interlibrary loan services. (PIG is the acronym for "Partners in a Great System.")

Block, Marylaine. "The Secret of Library Marketing: Make Yourself Indispensable," *American Libraries* 32 (Sept. 2001): 48–50.

Though written primarily for public libraries, the article has helpful and applicable suggestions for connecting with the news media, community leaders, groups, and voluntary organizations. Also see the inset box at the end of the article: "How to Become the Go-To Source."

DiMattia, Susan S. "The SUV Idea," *Library Journal* 128 (Nov. 15, 2003): 38–40.

Suggests lessons from the success of SUVs in the car industry: know your audience and their needs/wants.

Dodsworth, Ellen. "Marketing Academic Libraries: A Necessary Plan," *The Journal of Academic Librarianship* 24 (July 1998): 320–322.

"An aggressive written marketing plan should be an indispensable part of an academic library's strategic plan." The article describes how to develop a library marketing plan.

Germain, Carol Anne. "99 Ways to Get Those Feet in the Door," *College & Research Libraries News* 61 (February 2000): 93–96.

Very practical article on successful library public relations with students, including a list of 99 suggestions for implementation.

Gomez, Martin J. "Marketing Models for Libraries: A Survey of Effective Muses from Far Afield," *Library Administration & Management* 15 (Summer 2001): 169–171.

Guenther, Kim. "Publicity through Better Web Site Design," *Computers in Libraries* 19 (Sept. 1999): 62–64+.

An article on how to publicize your library website.

Lincoln, Timothy D. "Strategic Marketing to Theological Library Constituents: Rationale and Potential Applications," *The Acquisitions Librarian* 14 (2002): 135–152. Also published in Irene Owens, ed., *Strategic Marketing in Library and Information Science* (Binghamton, NY: Haworth Information Press, 2002).

Discusses faculty and student needs, library services for extension programs, and response to patron feedback as key aspects of appropriate library marketing.

Moeckel, Nancy. "Building a Better Mousetrap: Using a Mousepad to Publicize Products and Services to Faculty," *College & Research Libraries News* 61 (April 2000): 273–275.

Describes a library p.r. mouse pad with a pocket for changing inserts featuring library resources and services. The mouse pad archive is available at www.lib.muohio.edu/mousepad.

Osborne, Amy Beckham. "Matching Research to Students: Creating Your Own PR Moment," *Kentucky Libraries* 63 (Winter 1999): 4–6.

Bibliographic instruction (of law students at the University of Kentucky College of Law) as library p.r.

Siess, Judith A. *The Visible Librarian: Asserting your Value with Marketing and Advocacy*. Chicago: American Library Association, 2003.

Covers customer service, marketing, publicity, public relations, and advocacy.

Smykla, Evelyn Ortiz. *Marketing and Public Relations Activities in ARL Libraries: A SPEC Kit*. Washington, DC: Association of Research Libraries, 1999.

Stuhlman, Daniel. "Think Like a Business, Act Like a Library: Library Public Relations," *Information Outlook* 7 (2003): 10–15.

Walters, Suzanne. *Library Marketing that Works*. New York: Neal-Schuman Publishers, 2004.

Weingart, Sandra J. "When Questions Are Answers: Using a Survey to Achieve Faculty Awareness of the Library's Electronic Resources," *College and Research Libraries* 61 (March 2000): 127–134.

Reports on a faculty awareness survey and the way in which the survey became a p.r. piece for the very publicity needs identified by the survey results.

Websites for Library Publicity

ALA, "Academic and Research Library Campaign @ Your Library:"
www.ala.org/ala/pio/campaign/academicresearch/academicresearch.htm,
accessed June 8, 2004.

Includes a toolkit with key messages, outreach strategies, media relations materials, and tips for marketing and promotion.

ALA, ACRL and 3M Library Systems, "Strategic Marketing for Academic and Research Libraries," 2003: <http://cms.3m.com/cms/US/en/2-115/czrRzFZ/view.jhtml>, accessed June 8, 2004.

A marketing planning tool for academic and research librarians and library administrators.

Library Media and PR: <http://ssdesign.com/librarypr/>, accessed June 8, 2004.

Includes Strategies, Techniques, Resources, and Tips & Tools for Library Communicators.

Rae Helton and Stuart Esrock, "Positioning and Marketing Academic Libraries to Students" in *MLS: Marketing Library Services* 12 (April/May 1998): www.infotoday.com/mls/apr98/howto.htm, accessed June 8, 2004.

Thomson/Gale, "Market Your Library, Academic Library Promotions:"
www.galegroup.com/free_resources/marketing/academic/, accessed June 8, 2004.

Free downloadable bookmarks, posters, fliers, print ads, and radio scripts.

What Are Friends For? The Creation, Development, and Sustenance of Friends of the Library

Facilitator: Linda Corman (University of Toronto, Trinity College)

This roundtable discussion focused on the purpose, the creation, and the ongoing development of an effective Friends of the Library (FOL) group. The potential scope and value of FOL support for the library were discussed, from fundraising and advocacy through volunteer service. Possible sources of funds that were identified range from the usual book sales and the production and sale of

other library-related products—activities that do not compete with the school's other fundraising enterprises—to soliciting or at least accepting donations. The web site ALADN (Academic Library Advancement and Development Network) was recommended as a good source of information on library fundraising (www.library.arizona.edu/aladn/).

Among the inevitable challenges faced in establishing a Friends' group, the following were especially noted: identifying potential members (alumni/ae and beyond), determining lines of authority and links with staff, and securing the approval and/or cooperation of the institutional advancement staff. Of particular concern was the relationship with the library director, including demands on the director's time and diplomatic skills in managing volunteers and resolving conflicts. Questions were raised regarding other complex issues, such as the extent to which FOL groups can become self-sufficient while remaining clearly within the organizational structure of the institution, the continuing need for "nurturing" even a mature Friends' group (partly through extending appropriate recognition and gratitude), and the importance of providing a variety of attractive programming (public lectures, poetry readings, theatre outings, for example). Various strategies for membership renewal were suggested, such as offering free memberships to the current year's graduating students or selected reunion classes and providing opportunities for using individual talents (e.g., desktop publishing). In the context of discussing major labor-intensive projects achievable by Friends' groups (e.g., tattle-taping a book collection), the potential complications related to unionized staff were noted.

The strengthened commitment of FOL volunteers to the institution as a whole and their consequent support for other facets of institutional life were viewed as strong arguments for bringing reluctant advancement and other administrative staff on their side when they might otherwise view the FOL as a competitor threatening to eclipse their established development priorities. Including FOL income in overall advancement reporting and/or using at least a portion of that income to defray regular operating costs (e.g., by endowing acquisitions or the director's position), rather than solely to *enrich* the library program can also help to secure the support of advancement and other administrative and governance entities.

In addressing the question of whether Friends' groups in connection with theological libraries differ in significant ways from those of other libraries, it was observed that a successful FOL will emerge as a robust community with its own social values, which in a theological school can reasonably be expected to reflect the ATS standard on human resources which maintains that the school "should value and seek to enhance the quality of the human lives it touches."

Basic resources cited for further investigation are the 3rd edition of Sandy Dolnick's *Friends of the Library Sourcebook* (ALA, 1996) and the FOLUSA (Friends of the Library U.S.A.) web site—www.folusa.org.

DENOMINATIONAL MEETINGS

Baptist Librarians

Contact Person: Donald Kenney
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 members of the Baptist Denominational Group met across the state line in Kansas at Central Baptist Theological Seminary. The group saw wind damage to majestic old trees on campus from storms the previous weekend, then toured the renovated lower level of the library. The group saw a room dedicated to the study of the Dead Sea Scrolls and the Qumran community—a collection in honor of Dr. Fred E. Young, long-time dean and professor of Old Testament at Central. The periodical area, with wood shelving, made a solid impression. Two classrooms with Internet hookups for the teachers as well as Internet ports and power outlets for students also connected well with the group. We also viewed a computer lab with a computer projector for small group instruction and student Internet access. We returned in time for members to be on time for their next meetings.

Submitted by Donald Keeney

Campbell-Stone Librarians

Contact person: Carisse Berryhill
Address: Harding University Graduate School of Religion
L. M. Graves Memorial Library
1000 Cherry Road
Memphis, TN 38117
Phone: 901.761.1354
Fax: 901.761.1358
E-mail: cberryhill@harding.edu

The Campbell-Stone Movement librarians met June 17 in the Downtown Marriott in Kansas City. Those present were John B. Weaver of Pitts Theology Library at Emory University; Roberta Hamburger of Phillips Theological Seminary; Don Haymes of Christian Theological Seminary; Sheila Owen and Don Meredith of Harding University Graduate School of Religion; and Carisse Berryhill (convener) of Abilene Christian University.

After introductions and reviews of the year's news for each institution, 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 with technical assistance from ATLA staff. After waiting a year for staff to be available, the project is now being reviewed by Tami Luedtke of ATLA staff with respect to its data management concepts.

Don Haymes asked whether a proposal could be made to the ATLA Publications Committee to subvene work on a bibliography of Campbell-Stone tracts, beginning with a large cataloged collection held at CTS. The group agreed that Dr. Berryhill should ask Craig Churchill, a member of this group who serves on the Publications Committee, to evaluate whether a proposal might be feasible.

It was noted that although there are several annual indexes to *The Disciple*, no comprehensive index exists.

Submitted by Carisse Berryhill

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 Thursday, June 16, in the Lido room of the Kansas City Marriott Downtown Hotel. Thirteen librarians representing nine ATLA institutions attended. Bruce Eldevik presided in David Berger's absence. The customary reporting of news and activity at individual libraries opened the meeting. Following the round robin, guests and first-time attendees were welcomed: David Stewart, newly appointed director at Luther Seminary Library; Alex Sonstebly, student in the library program at the University of Illinois; and Laura Hoelter, librarian at the College of St. Scholastica, Duluth, MN.

Paul Stuehrenberg's question concerning what Lutheran seminaries were doing to collect the literature of world Lutheranism provided the main discussion topic for the balance of the meeting. There is considerable room for development in this area on the part of most of our libraries. However, it was stressed that collecting the literature of Lutheranism produced outside North America needs to be an institutional priority, not simply a library priority. Some schools have developed partnership agreements with churches and institutions in other countries. Ideally, each of our libraries would cultivate these partnerships, based on the historic ties of our institutional predecessor churches. We agreed to continue this conversation via the ATLALutherans discussion list during the coming year while also working with

our institutions to begin identifying potential strategic partnerships. Progress will be reported at our gathering next year in Austin.

The meeting concluded with a brief return to a topic raised last year, that being library retention policies for Christian educational curricula. We encouraged one another to use the ATLA Lutherans list to share information for the benefit of all as publisher archival policies are learned or institutional retention policies formulated.

Submitted by Bruce Eldevik

Methodist Librarians

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The Methodist Librarians' Fellowship met at 3:45 p.m. on June 17, 2004, at the Kansas City Marriott Downtown. The meeting was called to order by Roberta Schaafsma. Seventeen people were in attendance.

New members were introduced: Myka Kennedy Stephens (Pitts Theological Library), Ken Boyd (Asbury Seminary), and Stephen Major (Asbury Seminary). The minutes from the 2003 meeting were approved. Andy Keck reported that there were 69 subscribed to the listserv. The Methodist webpage is available from the ATLA webpage. Linda Umoh reported that there is \$1560.24 in the checking account, and \$2144.32 in the CD.

Discussion of the proposed revision of the bylaws ensued. The following changes to the proposal were approved.

Item 2—Individual membership shall...removed
...Membership shall be extended to any person who desires membership and is associated with any one of these three types of libraries listed below:

- a) Libraries serving schools of The United Methodist...
- b) Libraries serving schools of other Methodist
- c) Professionally maintained...added

Item 3—Officers. Fellowship other than the Webmaster, shall ... added

Item 3D—appointed by the President, not elected removed

Item 7— A simple majority of the quorum shall be sufficient ... added

Item 5—institutional or individual members ... removed

The Proposed Bylaws were then approved as revised.

Jennifer Woodruff Tate was elected as Vice President/President elect.

A Resolution of Thanks (attached) was read by Jack Ammerman in honor of Stephen Pentek, who has retired. It was approved by acclamation.

Library news and updates were shared. Page Thomas wants a list of all Wesley letters. The official archives of the Methodist Librarians Fellowship will go to Roberta.

The meeting was adjourned at 5:00 p.m.

Resolution of Thanks to Stephen Pentek

The Methodist Librarians' Fellowship meeting in session in Kansas City, Missouri extends our thanks and best wishes to Mr. Stephen Pentek on the occasion of his retirement from the Boston University Theology Library on June 30, 2003. We recognize Stephen for his thirty-one years of service to that library in a variety of positions. Most recently as Archivist, his work with the archives of the New England Conference of the United Methodist Church has served both the Church and the University. We also recognize his many contributions to ATLA including his contributions to the Preservation Advisory Committee and his contributions to the Methodist Librarians' Fellowship.

Submitted by Linda Umob, Secretary

Roman Catholic Librarians

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The ATLA RC denominational group (chaired by Melody McMahon, John Carroll University) met during the annual conference at the Cathedral of the Immaculate Conception with 23 librarians in attendance. Melody summarized some projects that the group has completed and announced that she would be ending her facilitator role for the group. She noted that some new members had joined as a response to a recruitment letter sent by her and Mary Martin, with the aid of the ATLA staff. She asked that the group look at the ATLA-Tech website to try to develop some resources similar to other denominational resources found on that page.

Ron Crown reported that he has assumed editorship of the *Journal of Religious and Theological Information*. He asked that members think of submitting articles or becoming book reviewers and noted that he has received several submissions for a special issue on the NCE.

Alan Krieger gave an update on the proposal to digitize a number of Catholic journals. Unfortunately, the grant was not accepted and the committee is looking at other possible foundations for this project.

Anne LeVeque answered questions about the digitization of *Origins* and the pricing structure. The digitization project will make available the documentation going back to the first volume in 1971. Librarians who are concerned about the pricing structure should let the *Origins* staff know of their concerns.

The group welcomed Sr. Jean Bostley, the executive director of the Catholic Library Association, who answered questions from the group regarding CPLI and CLA.

A group of Roman Catholic librarians are sending a letter to Thomson-Gale expressing their concern about the NCE.

A new facilitator for the group was elected. Elyse Hayes, library director at the Seminary of the Immaculate Conception, Huntington, NY, will serve as facilitator.

The members would like to thank Anne LeVeque and Paul Henderson of the USCCB for hosting such a lovely reception following the meeting.

Submitted by Melody Layton McMabon

United Church of Christ Librarians

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Seven librarians representing five UCC-related seminaries (Andover Newton, Chicago, Eden, PSR, and Yale) attended, along with Tim Stavetieg, the publisher at Pilgrim Press. Discussion, led by Joan Blocher of Chicago Theological Seminary, focused on the problem of knowing about and obtaining the publications put out by the various denominationally related bodies. Tim was very helpful in explaining the recent division of the UCC national departments into four independent but cooperating corporations, and his efforts to centralize and regularize publishing under one roof.

As usual, we also shared news from each school. Allen Mueller of Eden Theological Seminary will check with ATLA headquarters about setting up a UCC listserv, similar to the ones other ATLA groups have.

Submitted by Jeffrey Brigham

WORSHIP

Worship in the Church of the Nazarene Tradition Kresge Chapel at Saint Paul School of Theology Saturday, June 19, 2004, 9:00 a.m.

Introductory Notes

The Church of the Nazarene is in the Wesleyan/Holiness tradition theologically and in the Free Church tradition in worship practice. Its worship culture was influenced by early American Methodism, New England Congregationalism, and several independent churches from the Southern United States. In recent years the contemporary worship movement has had an impact. Consequently, its theology and practice of worship reflect a cultural and theological eclecticism without formal liturgy.

Acknowledgements

Worship Leader and Preacher: Dr. Edwin Robinson, Chapel Minister and Professor of Religious Education, Nazarene Theological Seminary

Scripture Reader: Professor Debra Bradshaw, Librarian, Nazarene Theological Seminary

Musician: Kimberly Robinson

Order of Worship

Prelude

Welcome and Call to Worship—John 1:1-4

Responsive Reading—“Rejoice in the Lord”

(adapted from 1 Chronicles and the Psalms)

Leader: Let the heavens rejoice

Let the earth be glad;

Let them say among the nations

People: “The Lord reigns.”

Leader: Shouts of joy and victory resound

in the tents of the righteous.

People: “The Lord’s right hand has done mighty things!”

Leader: This is the day the Lord has made

Let us rejoice and be glad in it.

People: You are my God

Leader: And I will give you thanks.

People: You are my God
Leader: I will exalt you.
People: I trust in your unfailing love;
Leader: My heart rejoices in your salvation.
People: I praise God's name in song and glorify God with thanks.

Hymn of Praise—"O For a Heart to Praise My God"

Our Offerings of Praise and Thanksgiving through Public Testimony

Old Testament Reading—Genesis 1

New Testament Reading—Revelation 22:16–21

Homily—"And God Said...and It Was So!"

Hymn of Response—"Great Is Thy Faithfulness"

Benediction—adapted from Numbers 6:24–26

Postlude

Homily—"And God Said...and It Was So!"

Movement One: The Problem with Words

I confess. I am a word junkie. I am addicted to words. And I am not at all sorry about it. I love words, lectures with engaging words, books with challenging words, even puzzles with words. I cannot read the newspaper without completing the crossword puzzle, the word jumble, the "cryptoquip" and the "word gurdy." I use hundreds of words every day in conversation and print. Instigation, emancipation, oscillation, bifurcation, obfuscation ...doesn't that just feel good?

But words are in trouble. We don't believe in words like we once did. It is not that the definitions have changed. It is that we don't believe they are true. Maybe it would be better to say that we don't believe the people who use them really mean them. Think about phrases that have become a part of our speech: "He's all talk;" "Get it in writing;" "Don't take my word for it;" "Show me the money!"

The situation has become so bad that we have learned not to trust words at all. We have become societies of complex contracts, litigation full of legalese, idle vows, and moral arguments hinging on technical definitions. How did we get in this mess? When did we stop trusting in the integrity of words? Suffer my attempt at an explanation.

When words have integrity, the words and the reality they represent are the same thing. The first time someone "breaks" one's word, the word and the reality begin to separate. The integrity of the word comes into question and we trust the word a little less. Even when the word is true, we still have a hard time believing it.

Every time the word is “broken” the separation grows. Over time the words and the reality they represent grow so far apart there is little connection between them. The word is reduced to letters, sounds, and abstract definition. There is no connection to reality.

So we learn to distrust words. And we learn to distrust those who make their living with words...politicians, lawyers, administrators, preachers, and sometimes teachers. I realize I fit some of the categories. I’ve grown accustomed to the culture of suspicion.

But the greater problem with this separation of words and their realities is that some have projected their distrust to God. You see, God makes God’s “living” with words, too. This is one of the primary means by which God deals with us. And when we don’t trust God’s words, we often miss the reality they represent because we believe they, too, are distinct from each other. So we say to God, “Show me the money,” or “I’ll believe it when I see it,” or, in the quietness of our darkest moments, we may even say, “God is all talk!” But we couldn’t be more wrong.

Movement Two: The Integrity of God’s Word

The Hebrew word *debar* describes the integrity of words and the reality the words represent. They are the same thing. The word *is* the reality. Scripture is crammed with *debar*.

Start at the beginning. The Genesis text Debra read rehearsed word and reality in creation ... “God said it and it was so.” Go to the end. The Revelation text declares “that He who testifies to these things says...Yes, I am coming soon!” And he is. Word and reality are at the beginning and the end and everywhere in between.

After the fall, God cursed the serpent and pronounced its doom at the hand of the seed of the woman, Eve. God said it and it was so! (Genesis 3)

God declared covenant with Noah. And it was so! (Genesis 9)

God promised a childless and aging Abram a great nation. And it was so! (Genesis 12 and 15)

God spoke to Jacob at Bethel of the blessing of favor, family, land, and future. And it was so! (Genesis 28)

From the safety of the Midianite wilderness, Moses heard God’s call to Egypt and the promise, “I will be with you.” And it was so! (Exodus 3)

God gave a trusted word to David that his house and kingdom would endure forever. And it was so! (2 Samuel 7)

God spoke through the prophet Isaiah in the midst of a spiritual desert and a political mess declaring, “Unto us a child is born, unto us a son is given, and the government will be upon his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end.” And it was so! (Isaiah 9)

God spoke through the weeping prophet, Jeremiah, to the children of Judah in Babylon, “I know the plans I have for you, plans to prosper you and not to harm you, plans to give you hope and a future.” And it was so! (Jeremiah 29)

The writer of *The Letter to the Hebrews* records that God “in these last days has spoken to us by the Son, whom God appointed heir of all things, and through

whom God made the universe. The Son is the radiance of God's glory and the exact representation of God's being, sustaining all things by the powerful word." And it was so! (Hebrews 1)

The Apostle Paul said it this way in his *Second Letter to the Corinthians*, "No matter how many promises God has made, they are 'Yes' in Christ," God said it and it was so! (2 Corinthians 1)

So what does this Jesus, who is the Christ, say? He said, "Blessed are the poor in spirit, blessed are the meek, blessed are those who hunger and thirst for righteousness, blessed are the merciful, blessed are the pure in heart, blessed are the persecuted." These are not ideals. They are reality. And it is so! (Matthew 5)

Jesus said to the leper, "Be clean." And it was so! (Matthew 8)

Jesus spoke to the storming wind and heaving waves on the Sea of Galilee, "Peace, be still." And it was so! (Luke 4)

Jesus said to the paralyzed man whose persistent friends lowered him through a roof, "Your sins are forgiven." And it was so! Yet the Pharisees challenged the reality of the word so Jesus answered their challenge (*my paraphrase*), "Which word is easier to make a reality, 'Your sins are forgiven' or 'get up and walk?'" To confirm the reality of the first, he said the second, "Take up your mat and go home." And it was so! (Luke 5)

Jesus spoke to a woman who had suffered pain and shame for a dozen years and said, "Daughter, your faith has healed you. Go in peace and be freed from your suffering." And it was so! (Luke 8)

Jesus leaned over the deathbed of a nobleman's daughter, took her by the hand and whispered, "Little girl, I say to you, get up." And it was so! (Luke 8)

Jesus said to his disciples who wanted to learn how to pray, "Ask and it shall be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened." And it is so! (Luke 11)

Jesus embraced an adulteress who was a thrown rock away from her judgment, "Neither do I condemn you, go and sin no more." And it was so! (John 8)

Jesus announced to all who could hear that a short little sinner, whose heart had been as tight as his purse, now resided in a house where salvation had come and he was just as much a child of God as Abraham himself. And it was so! (Luke 19)

Jesus stood outside the tomb of a friend, amidst a sorrowing village, and called out, "Lazarus, come out!" And it was so! (John 10)

Jesus sat at the Passover table with a group of confused disciples and said that bread he blessed and broke was his body given for them and the cup he blessed and gave was a new promise of blood that would insure their forgiveness and redemption once for all. And it is so! (Luke 22)

Jesus looked down from the cross upon people who were lost like sheep without a shepherd and cried, "Father, forgive them for they do not know what they are doing." And it is so! (Luke 23)

From that same cross, he spoke to a dying thief, who finally recognized a savior when he saw one, "Today you shall be with me in paradise." And it is so! (Luke 23)

Outside an empty tomb, Jesus spoke to a grieving friend, “Mary...don’t be afraid.” And it was so! (Matthew 28)

To a group of disciples, huddled behind closed doors in fear for their lives, Jesus said, “Peace be with you. As the Father has sent me, I am sending you. Receive the Holy Spirit.” And it is so! (John 20)

And to these same disciples, after commissioning them to go into all the world, Jesus said, “And surely I will be with you always, to the very end of the age.” And it is so! (Matthew 28)

With God, the word and the reality are the same thing. When God says it, it is so! Amen.

**Worship in the Roman Catholic Tradition
Cathedral of the Immaculate Conception
Friday, June 18, 2004, 8:00 a.m.**

John 1:1:

In the beginning was the Word, and the Word was with God, and the Word was God.

Theology is “a word about God.” Jesus is Theology: God Who is Word, a living Word, not a dead letter, a personal God of and for living persons.

This beginning of the prologue of the Fourth Gospel echoes the beginning of the Torah.

Genesis 1:1–3:

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

And God said, “Let there be light”; and there was light.

A word was spoken in the silent *chaos* of formless void.

Why are there books full of words? And why are there libraries full of books? Is it not because the human heart and mind, the landscape of the human soul, are so often without form and void? Silence and chaos in human life and mind can be the occasion of the Wind/Spirit/Breath of God hovering over deep waters *if* the light-bearing, life-generating Word is spoken.

It is an important ministry which the librarian of theology offers. Our reading this morning—

Hebrews 11:1–3:

Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old received divine approval. By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

proclaims that whole new worlds, previously unseen, come to be in human lives and human thought, by the Word spoken. What is not yet comes to be, out of chaotic void. Theology, and the libraries which serve it, provoke new worlds from the horizons of as-yet formless voids.

Does all of this often happen by a librarian “putting the right book in the right hand?” Yes.

In the 30th chapter of Deuteronomy Moses teaches:

Deuteronomy 30:11–14:

“For this commandment which I command you this day is not too hard for you, neither is it far off. It is not in heaven, that you should say, ‘Who will go up for us to heaven, and bring it to us, that we may hear it and do it?’ Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us, and bring it to us, that we may hear it and do it?’ But the word is very near you; it is in your mouth and in your heart, so that you can do it.”

The work of a librarian is to bring the word near, to put it in the hand so that the word can be proclaimed by the human mouth thus informing the human heart.

The Lucan narrative relates:

Luke 8:19–21:

Then his mother and his brothers came to him, but they could not reach him for the crowd. And he was told, “Your mother and your brothers are standing outside, desiring to see you.” But he said to them, “My mother and my brothers are those who hear the word of God and do it.”

Does the theological librarian reconfigure the family of Jesus? Yes.

We become what we eat. This is a literal truth whether we eat potato chips, or Brie, or fresh red raspberries. We also become what we look at, what we listen to, what we read. In the Lucan telling of the temptation of Jesus, He speaks:

Luke 4:4b:

... “It is written, ‘Man shall not live by bread alone.’”

The Word became flesh. (John 1: 14) So, too, with us.

The epistle to the Hebrews proclaims:

Hebrews 4:12a:

For the word of God is living and active...

But does not this Book look dead? What is this Book if not from a dead tree? It is alive if it is taken in hand and its inspired text is proclaimed by a Spirit-ed person to self and to others.

We have seen that God’s word is *effective*: it gets things done! What God says: happens. Light! Our human word is a participation in this divine power. The first letter of Peter gives us a wonderful truth:

I Peter 1:23:

You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God;

The Word renews. We are born anew: new persons, new paradigms, new life. The Marcan Gospel narrative begins with this verse:

Mark 1:1:

The beginning of the gospel of Jesus Christ, the Son of God.

These words may well be taken as a heading, a title to the entire work. The sacred text is not the “end,” the final word of the gospel of Jesus, the Christ, the Son of God. Rather, is it not the beginning of the *kerygma* of One Who is ever Good, and ever New in every generation.

In the 13th chapter of Matthew Jesus teaches:

Matthew 13:52:

...“Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.”

Scribes of the kingdom need the help of librarians to bring out treasures new and old.

At the end of the 20th chapter of the Fourth Gospel the Johannine tradition gives us this comment:

John 20:30–31:

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

At the end of an additional chapter the entire Gospel ends with these words:

John 21:25:

But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

Such are the ongoing tasks of theological librarians and the readers and writers they serve so well.

As we go about this task, this life, this day—may the Psalmist's words be our very own:

Psalm 119:105:

Thy word is a lamp to my feet and a light to my path.

Fr. Adam Ryan is a monk of Conception Abbey in northwest Missouri. In 1978, after classical studies at the university of Illinois, he entered the monastery and professed monastic vows in 1979. He has served in a variety of positions at Conception Abbey. After theological studies at Sant'Anselmo, the Benedictine university in Rome, he was ordained to the ministerial priesthood in 1990. Currently he is the choirmaster and kitchenmaster at Conception Abbey. In addition, Fr. Adam devotes much of his time to spiritual direction and to retreat work for individuals and groups who come to Conception and to spiritual work with religious communities and parishes.

MEMORIAL TRIBUTES

Christian Kelm (?–2004)

by

James R. Adair

Religion and Theology Center

read by

Dennis Norlin

ATLA

I first met Chris online when he applied for a job as a member of the technology team that would work on the ATLAS journal digitization project for the American Theological Library Association Center for Electronic Resources in Theology and Religion, based in Stone Mountain, Georgia. After two phone interviews, I hired him, and he moved from Cornwall, Ontario, in September 1999. For the next two and a half years, he focused on digitizing more than 500,000 pages of print journals, and he did an outstanding job. I expected a high standard of quality in his work, and he delivered.

Just as important as his standard of work was his attitude. Within days of his arrival, I knew that Chris would fit into the team working on the ATLAS project. He was reserved but had a dry sense of humor. He got along well with all his colleagues, despite the fact that we all had greatly different personalities.

When ATLA decided to shut down its Stone Mountain branch, Chris joined Tim Finney and me in an ambitious venture to start a new nonprofit company, the Religion and Technology Center, or RelTech. We began working on projects for the United Bible Societies, Princeton Theological Seminary, and Duke University, with Chris as our digitization coordinator. After about a year and a half, Tim moved back home to Australia, and Chris and I continued working for RelTech on various projects.

Chris suffered a serious heart attack in August of 2003, and though he came through surgery, his heart had suffered a serious amount of damage, and his health began to decline steadily. Throughout this difficult period, Chris maintained a positive attitude. At one point he put a screen saver on his computer that read, “Credo—Deus providebit—Credo!?”: “I believe—God will provide—I believe!” Although he had planned to move back to Canada to spend time with his family, his health didn’t allow him to go, so he spent his last days in Atlanta surrounded by friends, as well as his family, many of whom were able to travel to be with him. He died on February 10, 2004.

This notice about Chris shouldn’t end with an account of his death, because his life was much more significant. He was an ordained Lutheran minister, and he earned degrees from the University of Windsor and McGill University, including his Ph.D. from McGill, which he was awarded in 2002. He taught at the primary and university levels, and he owned a music store for several years. He was a member of the American Academy of Religion, the Society of Biblical Literature,

and the Canadian Society for the Study of Religion. He spoke English and French and read several ancient and modern languages, including German, Hebrew, Greek, and Latin. Despite his impressive academic accomplishments, Chris was friendly and down to earth. He was someone that people enjoyed talking to and spending time with, and in the end, perhaps that was the most important aspect of who he was. Information technologist, teacher, musician, entrepreneur, scholar, friend—his life on this plane is ended, but his life on another has just begun. *Requiescat in pace.*

Ellis E. O'Neal, Jr. (1923–2003)
by
Diana Yount
Andover Newton Theological School

Ellis E. O'Neal, Jr., librarian at Andover Newton Theological School from 1962 until his retirement in 1986, died in Richmond, VA, on December 19, 2003, one day after his 80th birthday. He is survived by his wife, Helen Spivey O'Neal, his sister, and a niece and nephew.

Ellis graduated from Andover Newton with the class of 1949 and returned to his native Virginia to serve as pastor of Baptist churches in Crozet and Richmond during the next 11 years.

In 1960 Ellis moved back to New England to pursue a library degree at Simmons College. While a student at Simmons he worked first at Baker Library at Harvard Business School and then as interim librarian at Andover Newton before being named librarian in 1962.

From the beginning Ellis was told by school administration that the top priorities would be to strengthen the library collection and to plan a new library building. With the assistance of grant money from the Seatlantic Fund during his first five years, he raised the bar by doubling the annual materials budget to a grand total of \$6800. However, by the time conversations with architects began in 1977 I know that he wondered if a new library would ever be a reality. I saw that Ellis worked countless hours on the library plans, especially when it became clear that the project would entail interior renovation of the old Hills library building along with an addition. It was no easy task to take existing space and somehow make it useable for an entirely different function from its original design. Knocking down walls was not presented as an option, so Ellis set to work going over all those first drawings in agonizing detail. And then later in the project he pored over numerous carpet and upholstery swatches; and we all sat in countless chairs on the road to final decisions. Ellis never complained about the exceptional amount of work nor did he boast about the completed project; but I know that he was very proud to have brought into being the new library building for Andover Newton.

At his retirement, with his typical understated humor, Ellis shared with the gathered group several conclusions from his experience as a librarian. I pass along three of his six observations: 1) Dedication and competency are not synonymous. 2) The word challenge is a euphemism for unending work. 3) Never judge a book by its donor.

As a newcomer to theological librarianship, Ellis joined ATLA and attended his first conference in 1961 at Wesley Theological Seminary in Washington. His service to our association included membership on various standing committees, such as the Statistical Records, Nominating, and Publication committees; at various points in time he served as chair of those committees.

Ellis was an historian at heart. He served on the Board of Managers for the American Baptist Historical Society from 1961 to 1981. Very early in his tenure at Andover Newton he became involved in efforts to develop a preservation program for American Baptist records in Massachusetts. He was a pioneer in this work in

the Commonwealth; and Trask Library's collection of Baptist historical records remains a tribute to his efforts to collect and make available these resources for the scholarly community.

Ellis and Helen moved back to Virginia at retirement. Ellis continued his historical work by volunteering at Old Dominion University Library and the Chrysler Museum Library; and he was active in the Virginia Baptist Historical Society.

Also in retirement Ellis finally completed his index project of the early years of the journal *Andover Review*—I remember that box of 4x6 cards that he worked on whenever he could get the time. And I recall how thrilled he was two years ago when the information on all those cards was added to Religion Database, his personal contribution to theological scholarship.

When Ellis came on-line, he e-mailed me often, still offering some tidbit of information on Baptist history or a fact about someone with Andover Newton association. In that way we formed our own little historical society.

I am happy to offer these words in his memory and as a tribute to his work.

Bonnie Lucile VanDelinder (1945–2004)
by
Christopher Brennan
State University of New York College

Bonnie Lucile VanDelinder was born September 15, 1945, the second child and only daughter of Roy and Lucile (Miller) VanDelinder. She received her AB in English (with distinction) from the University of Rochester in 1967, the following year receiving an MLS from Case Western Reserve University. She began her library career with the Rochester Public Library as one of their many reference librarians. In time she rose through the ranks, becoming the assistant to Library Director Harold Hacker (a famous name in Rochester library circles).

Following the call to ministry, in 1978 she enrolled at the Episcopal Divinity School (Cambridge, Massachusetts), from which she received her Master of Divinity degree in 1982. Thereafter she assumed responsibility for two small rural congregations: St. John's Episcopal Church (Sodus, New York, 1982–1986) and St. Stephen's Episcopal Church (Wolcott, New York, 1982–1988).

As with many ATLA members, Bonnie discovered her Lord had provided a way to combine both her callings when in 1985 she assumed the mantle of assistant librarian for public services at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary. Her growth in theological librarianship was fed by her active involvement within the American Theological Library Association. She participated in the ATLA Anglican Denominational Group, as well as the group of women directors. She also sang regularly with the ATLA Singers—as a tenor because she insisted on that role as only Bonnie could. Her last major contribution to the Association occurred in 1992, when the two of us led a workshop to devise an ATLA Interlibrary Loan Code. Unfortunately the latter initiative came to naught, given our respective educational commitments.

In 1991 she was called as librarian and professor of bibliography at Lutheran Theological Seminary in Gettysburg, Pennsylvania, a position she reveled in. In addition to her official duties, Bonnie presided at Eucharist, preached the Gospel, taught the introduction to homiletics course, and sang in the seminary's Schola Cantorum. Gettysburg also allowed her the opportunity to continue her education, supporting her studies toward a Doctor of Ministry degree from the University of the South (Sewanee, Tennessee), a degree she received only shortly before her death. Intensely interested in matters liturgical and sacramental, and seeing herself as an embodiment of the covenant between her own denomination and that of her employer, she picked as her dissertation topic: *Go in Peace: A Comparison of Reconciliation of a Penitent in the Episcopal Church and the Evangelical Lutheran Church in America*. It was due to her participation in this degree program and her simultaneous battle with cancer that involvement in this Association that meant so much to her has waned in recent years.

Among Bonnie's many gifts was an evangelical fervor for the transformative power of information. One of her favorite stories was rooted in her experience as a public librarian. One day she had a young man approach her, asking for a copy of the mental health law. She showed him where the law books were and how to use

them. Several days later the young man returned, thanking her profusely. “You are amazing,” he said. “You saved my life!” She assured him that she had done nothing but point him toward the information he needed. It was he alone armed with the right information that had done what was necessary to prevent being incarcerated for simple depression. Perhaps he *had* done the work himself, but she never forgot how freeing and liberating the right information at the right moment had been for him.

Perhaps because she knew the value of information, she was all too aware of how much she did not know. As with many librarians of her generation, she was intimidated by library technology. In the long ago age before web browsers, I remember her initial tentativeness and struggles approaching the complex Dialog command protocols, simply so she could do *Religion Index* searches. Over the years her comfort with the technology grew, and she could point with pride to her efforts at spearheading the installation of a new OPAC for Gettysburg and her authorship of her last article, “Use Your Computer to Get the Information You Need” (*The Clergy Journal*, January 2004, p. 14–16).

But in her strengths or weaknesses, Bonnie always knew herself as a child of God. You could see that in her celebrations of the Eucharist, a celebration she knew to be a great privilege (so she was always determined to do it properly). You could see the joy whenever she sang “Marching to Zion,” her hands clapping determinedly on beats two and three of the hymn. Even as she was dying from the cancer that took her life, she enjoyed singing that wonderful Stephen Foster song, “Some Folk,” particularly the verse that affirms,

Some folk fret and scold
Some folk do, some folk do
They’ll soon be dead and cold
But that’s not me or you.

For the Reverend Dr. Bonnie L. VanDelinder, because of her great faith in her Lord and Savior, death was not—*is not*—the final answer. We may be dead, but never cold, for we are welcomed, as she is, by the Lord who is love and warmth itself. Bonnie was received into that love and warmth January 10, 2004. She is survived by her brother Roy, several cousins, and the myriad friends both inside this Association and outside it who have all been God’s gift to her as she has been to us.

APPENDICES

Appendix I: Annual Reports

ATLA/ATS Digital Standards and Projects Committee Annual Report for 2003–2004 by Martha Lund Smalley, Yale University Divinity School

This is a report of the activities of the ATLA/ATS Digital Standards and Projects Committee from July 1, 2003, to June 30, 2004.

Committee membership: Martha Lund Smalley, chair; Cameron Campbell, Duane Harbin, Mary Martin, L. Charles Willard.

The committee met in Chicago on October 16–17, 2003, and April 29, 2004. During the October meeting the Committee reviewed the progress of the Cooperative Digital Resources Initiative (CDRI) projects. Projects funded under Phase Two were as follows:

- 1) Andover-Harvard Library (Harvard Divinity School), Pitts Theology Library (Emory University), Princeton Theological Seminary Libraries (\$10,000): *Thanksgiving Day Sermons*
- 2) United Theological Seminary of the Twin Cities (\$8,000): *Slides of the Holy Land*
- 3) Kathryn Sullivan Bowld Music Library, Southwestern Baptist Theological Seminary (\$7,500): *Shape-note tune books*
- 4) Midwestern Baptist Theological Seminary (\$5,000): *Ancient coins, artifacts, and scarab seals*
- 5) Vanderbilt Divinity School (\$3,000): *Images of religious and theological iconography*
- 6) Mercer University (McAfee School of Theology) (\$2,500): *Portraits of Baptist leaders*
- 7) Reeves Library, Moravian College and Theological Seminary (\$2,500): *Early Moravian text*

The Committee then reviewed the proposals submitted for (CDRI) Phase Three, and funds were granted for the following projects:

- 1) Kathryn Sullivan Bowld Music Library, Southwestern Baptist Theological Seminary (\$10,000): *Digitization of Sunday morning services at five Southern Baptist churches in the Dallas/Fort Worth area*
- 2) Ohio State University and Bridwell Library, Perkins School of Theology, Southern Methodist University (\$10,000): *Images from John Foxe's Acts and Monuments of the English Martyrs*
- 3) Trask Library/Andover Newton Theological School (\$9,000): *Postcards of Congregational and Baptist churches in New England*
- 4) Boston University School of Theology Library (\$6,600): *Missiological Texts*

- 5) Vanderbilt Divinity Library (\$6,000): *ETANA Core Texts*
- 6) Drew University Methodist Library (\$5,000): *Wesley Family Letters and Poetic Manuscripts*
- 7) Princeton Theological Seminary Libraries (\$2,500): *Sermons by Faculty Members of Princeton Theological Seminary*

The Committee also discussed aspects of the web delivery system for the Cooperative Digital Resources Initiative (www.atla.com/digitalresources/), which was launched in May 2003.

During the April meeting reports from Phase Two projects and updates on Phase Three projects were reviewed. Because of delays in completing various Phase Two projects, it was decided to postpone any update of the CDRI database until the fall of 2004.

Enough funds remain from the original grant to fund a CDRI Phase Four. A portion of the remaining funds will be put aside to subsidize ATLA's contributions to the Initiative. This money will be used to pay for overtime for ATLA staff working on the CDRI project and for server space. A regular update schedule of April 15 and October 15 each year will be instituted and additional funds sought to maintain the database.

The Digital Standards and Projects Committee held a "focus group" luncheon for CDRI participants during the 2004 annual meeting, during which ideas for an article about CDRI to be published in the Wabash Center journal were discussed.

**ATLA Professional Development
Committee Report, 2003–2004
by
David R. Stewart, Luther Seminary**

At each of its twice-yearly meetings, the Professional Development Committee endeavors to carry out its planning with an awareness of what the committee's original mandate was in the spring of 2000:

To fulfill the organizational ends of the Association as they pertain to the professional development of its members by determining the continuing education needs of members and providing appropriate opportunities for members to obtain this continuing education. These opportunities include, but are not limited to, continuing education grants to ATLA regional groups, including the determination of process, criteria, and selection, with management of the process to fall to the Member Services Department; and regional, national, or other workshops, seminars, courses, and the like, including the ATLA Institute. Such opportunities are to be offered in addition to those provided at the annual conference. The PDC will not have responsibilities currently held by the Annual Conference Committee or the Education Committee, but may seek the advice of these committees when determining professional development

offerings. The chair of PDC is the liaison to the Education Committee. The ATLA staff liaison will work with and support the PDC.

The committee's activities this year were focused on planning, promoting, and evaluating professional development activities for our members. It has been a very busy and effective twelve months:

- 1) Established programs have continued to go well:
 - a) The following **Grants to ATLA Regional Groups** were approved:
 - South Florida Theological Library Association (“Integrating Library Services within Consortia”—\$750)
 - Chicago Area Theological Library Association (“Grant Proposals: From Conception to Evaluation”—\$310)
 - Tennessee Theological Library Association (“Information Literacy in Theological Education”—\$450)
 - Southern California Theological Library Association (“Disaster Preparedness”—\$750)
 - b) The **PDC Speakers’ List** (which matches timely topics with gifted presenters) has been updated, and this resource has been used occasionally by various groups within the association.
- 2) We have also been pleased to be able to introduce some new projects:
 - a) **PDC grants series:** periods of financial restraint remind us of the need to be creative and resourceful in assuring the support we need for new and existing programs. The committee has helped several regional groups to set up events in collaboration with the Foundation Center, to help increase awareness of opportunities and strategies for writing grant proposals. During the spring, collaborations took place in New York City and Minneapolis-St. Paul. During the Fall of 2004, similar events are taking place in Columbus and San Francisco, and early plans are underway for additional locations.
 - b) **Wabash Colloquium:** The Wabash Center for Teaching Theology and Religion agreed to host an event for early-career theological librarians, and this inaugural event will be held in Crawfordsville in November. We are very pleased with both the number and the caliber of applicants (there were about two applicants for each of the 15 available places). Leadership for this event will be provided by Linda Corman (Trinity College, Toronto), Carrie Hackney (Howard University Divinity School), and Roger Loyd (Duke Divinity School). More information is available at www.wabashcenter.wabash.edu/programs/librarianscolloquium.html.

These initiatives have provided an alternative to planning and staging a once-yearly major event in conjunction with the annual conference.

We look forward to working hard again in the coming year at determining how best to support the professional development needs of our members. As always, it is a pleasure to serve with such gifted, insightful, and energetic colleagues (Mikail

McIntosh-Doty, Jan Malcheski, Laura Wood, and Carol Jones—ATLA Member Services Liaison).

**ATLA Representative to NISO
Annual Report 2003–2004
by
Myron Chace, Library of Congress**

The National Information Standards Organization (NISO) has more than 70 members. NISO's membership is of organizations only and not individuals. Included as members are libraries, publishers, and related information technology organizations. NISO develops, maintains, and promotes technical standards in information delivery.

ATLA participates in NISO's work principally via standards ballots. Just as in an election, a standards ballot is a method to record choices: approve (including reaffirmation) or reject a standard (with objections in writing); approve but with comments; abstain from voting but with written reasons.

During the past three years, ATLA's director of member services, Karen Whittlesey, has been the ATLA headquarters contact for NISO ballots. She receives information from the NISO representative about new and revised standards that are in a ballot status. Karen alerts appropriate ATLA staff members and ATLA committees about standards activities that may be relevant to the Association's work. She also collects and forwards comments, which may be submitted with the ballot.

NISO Standards Activities

Following are NISO standards and related documents submitted for ballot during the period June 2003 through May 2004.

Z39.7-200X

Library Statistics

ATLA vote: Yes.

This standard identifies categories for basic library statistical data reported at the national level. New to the standard are measures associated with networked services, databases, and performance.

Z39.19-1993

Guidelines for the Construction, Format and Management of Monolingual Thesauri

ATLA vote: Yes.

NISO did not have a revised draft of this standard before its potential withdrawal date. To avoid that outcome, NISO requested a reaffirmation vote to keep Z39.19 in place while a revised document is prepared.

Z39.20-1999

Criteria for Price Indexes for Print Library Materials

ATLA vote: Yes.

Document describes how to prepare and compile price indexes to help measure the extent of price changes on a periodic basis for a variety of library materials.

Z39.29-200X

Bibliographic References Standards

ATLA vote: Yes.

A new standard that explains how to reference or cite a wide range of content types, including electronic information (websites, email, etc.), monographs, journals, maps, motion pictures, patents, dissertations.

Z39.71-1999

Holdings Statements for Bibliographic Items

ATLA vote: Yes.

Specifies display requirements for holdings statements for bibliographic items to promote consistency in the communication and exchange of holdings information.

Z39.88-200X

The OpenURL Framework for Context-Sensitive Services

ATLA vote: Yes.

This proposed OpenURL standard is syntax to create web-transportable packages of metadata and/or identifiers about an information object. Such packages are at the core of context-sensitive or open link technology, which has recently become available in scholarly information systems.

ISO DIS_2108

Information and documentation—International standard book number (ISBN)

ATLA vote: Yes.

As of January 1, 2007, ISBNs will be expanded to 13 digits.

ATLA's NISO representative attended a NISO program on preparing for the expanded ISBN. The program occurred in conjunction with the American Library Association Midwinter Meeting held in January 2004 in San Diego. Topics presented at the program included an overview of ISBN changes, the revision process, and the implementation time line; impact on integrated library systems and bibliographic acquisition systems; responses from publishers, booksellers, and book distributors.

A general consensus expressed by program participants is efforts are needed now to provide for a transition to 13 digits rather than making an abrupt switch.

NISO Directors

NISO's annual election in June is to fill three director positions. Unopposed candidates are Douglas Cheney, Barnes and Noble; Robin Murray, CEO and president of Fretwell-Downing Informatics; and James Neal, vice president for information services and university librarian, Columbia University. The term of office for all three director positions is July 1, 2004, to June 30, 2007.

NISO Organization Note

During the summer of 2003, NISO faced a question involving standards development policies and the use of patented systems or devices that may be incorporated within a purportedly open standard. Priscilla Caplan, assistant director of the Florida Center for Library Automation and a member of the NISO Standards Development Committee, wrote a lengthy article about the incident for *Information Standards Quarterly*, which is a NISO publication. The article also focused on some patent basics plus examined policies in other standards organizations. She posed the obvious question: Does patented intellectual property belong in open standards at all?

An outcome of this incident is a NISO Patent Policy, unanimously approved by the NISO Board of Directors on September 25, 2003. The policy statement begins: "To promote the widest possible adoption and use of NISO standards, NISO seeks to develop and promote standards that avoid embedded patents whenever possible." The policy acknowledges that this goal may not always be possible. If a patent claim is essential for implementation of a NISO standard, then NISO would seek to assure that a free license would be offered, that the patent holder would not enforce the patent, or that a license would be made available

under reasonable and nondiscriminatory terms. NISO's policy is consistent with American National Standards Institute requirements.

**Education Committee
Annual Report 2003–2004**

by

Jeffrey Brigham, Andover Newton Theological School

Jeffrey Brigham, chair; Allen Mueller, secretary; Sandra Oslund; Howertine Farrell Duncan; Logan Wright (Kansas City conference local representative).

Following our usual pattern, the committee met three times during the year: on the Sunday morning after the conference, in October at the forthcoming conference site, in conjunction with the Annual Conference Committee (ACC), and on the Tuesday afternoon just prior to the conference.

The Sunday, June 29, meeting in Portland was mainly organizational and introduced the new members to the committee and its work and assigned liaisons to the nine interest groups. We also participated in the post-conference evaluation with the ACC and the Board.

The October 9–11 meetings, some in conjunction with the ACC, were devoted to touring the conference sites, setting up a preliminary schedule of workshops and roundtables, and brainstorming for tentative facilitators, if necessary. These were culled largely from submissions by the interest groups and from the calls put out in the newsletter and on ATLANTIS in late summer. Christina Browne Torbert was nominated as the new member for the 2004–2007 term. Allen Mueller and Sandy Oslund will be co-chairs for 2004/05, the final year of their terms. Following this meeting, the bulk of the committee's work was undertaken: finding and getting commitments from the leaders and facilitators of the scheduled sessions, coordinating with the interest group chairs, and getting feedback information for the conference program booklet in time for its compilation in December.

The Tuesday, June 15, meeting in Kansas City was organizational as well. There were no problems to deal with this year.

**Special Committee of the Association for International Collaboration
Annual Report for 2003–2004**

**by
Barbara Terry, Louisville Presbyterian Seminary**

This is a report of the activities of the Special Committee of the Association for International Collaboration from July 1, 2003, to June 30, 2004.

Committee membership: Barbara Terry, chair; Eileen Crawford; Margaret Tarpley, secretary; Maria Weber; Sara Myers, Board liaison. Maria Weber resigned from the committee in April.

The committee met in Chicago on November 6–7, 2003, and April 15–16, 2004. The committee took the following action in these meetings:

- 1) Committee organization plan: The members will begin a rotation of services. As a new member is appointed for a four-year term they would serve consecutively, as a general member, secretary, co-chair, and chair of the committee.
- 2) International conferences and experiences: The committee requested that the travel budget for 2004–2005 be increased to \$2,000.00 to make possible travel to Asia, Africa, and the Pacific to attend an international conference. Any ATLA member is eligible to apply to the committee for travel assistance from this fund. A number of ATLA members attend meetings at their own expense. All ATLA members are encouraged to attend any of the international conferences as delegates if they are able to find personal or institutional funding. (The funds from 2003–2004 are being used to send a representative to the BETH meeting in France.)
- 3) Program for 2004 ATLA Conference: Margaret Tarpley volunteered to present a paper entitled “International, Cultural, and Ethnic Issues for Theological Librarians.” The committee voted to sponsor a roundtable “International Collaboration from the Perspective of our International Colleagues.”
- 4) Web site review: The committee commended Eileen Crawford for her development and management of the web site. The link to the committee page is found under Committees from Divisions and Committees on the Member page. The committee recommended adding to the ICC page links to organizations that supply used books to international libraries. We also recommended the addition of requests for materials and aid as they are submitted.
- 5) Promotion of international organizations: The committee approved a plan to increase international collaboration by requesting international associations to write up brief histories of their organizations for the ATLA newsletter. The following were assigned from this year: Crawford, ABTAPL (Europe); Terry, an organization from Asia; Weber, RLIT; and Tarpley, Nigeria. It is hoped that this will continue each quarter.
- 6) Training video: This project has been discussed a couple of years. The consensus of the current committee is to seek more input from international colleagues before proceeding further with this project. Also, the committee

learned of other organizations that are planning training projects with whom we could cooperate.

- 7) Bibliography to guide collection-building in international seminary/Bible school libraries: In response to a request from a Russian librarian for a core collection bibliography, the committee agreed to Margaret Tarpley undertaking a project to begin developing a suggested core bibliography for international theological libraries.
- 8) International Collaboration Database: The database is the results of the surveys submitted after the 2003 conference. The committee is grateful for the support and program developed by the ATLA staff under the leadership of Paul Jensen. The purpose of the database is to be a resource for those wishing to participate in international collaboration. It will be a password-protected site available to members of ATLA. Although the database still needs some work the committee decided to present it at the 2004 conference. Currently there are more than 70 individuals and 40 institutions listed in the database. We encourage everyone to take the time to submit his or her international experiences to the database at www.atla.com/internationalcollaboration/. The committee will continue to work to make it a valuable tool for international collaboration.
- 9) IFLA/OCLC Early Career Development Fellowship: The committee encouraged ATLA to investigate being part of this program, which brings new librarians to the United States for training at OCLC and visiting libraries with similar programs. Karen Whittlesey is representing ATLA on the board for this program. ATLA encourages qualifying international theological librarians to apply for this program. More information and applications for 2005 are available from the OCLC Institute on the Web at www.oclc.org/institute or by writing to the OCLC Institute at institute@oclc.org or OCLC Institute, 6565 Frantz Rd., MC 750, Dublin, Ohio, USA, 43017.
- 10) Regional repositories of periodicals: The idea for a regional periodicals repository was broached at the international luncheon meeting at the 2003 Conference. Further development of this project is temporarily suspended until the committee completes conversations with the Theological Book Network about including periodicals in that project.
- 11) The Theological Book Network: The committee supports the efforts of the Theological Book Network and encourages ATLA members to consider it as a means of donating duplicates to international theological institutions.
- 12) New committee members: The committee for 2004–2005 is Eileen Crawford, chair; Margaret Tarpley, chair elect; Tom Reid, secretary; Mariel deluca Voth; and Sara Myers, Board liaison.

**Southwest Area Theological Library Association
Mid-Year Meeting
June 17, 2004
by
Roberta Hamburger, Phillips Theological Seminary**

The SWATLA meeting during the ATLA conference, June 17, 2004, in Kansas City, Missouri, was called to order by past-President Rob Cogswell, who then presented the gavel to new President Marvin Hunn. Fifteen members were present (list at end of minutes).

Laura Olejnik (Beran Library, University of St. Thomas School of Theology) was nominated for the vice-president/president elect position. There were no other nominations, and she was elected unanimously.

Roberta Hamburger (Phillips Theological Seminary Library) announced her plans to retire in July 2005. This means that a secretary will need to be elected at the fall meeting.

Roberta also issued an invitation to host the fall meeting at PTS in Tulsa, Oklahoma. Two Fridays, October 15 or 22, were suggested. Members were asked to e-mail Marvin Hunn (mhunn@dts.edu) if there were problems with either date. (NOTE: At a later ATLA business meeting, Dennis Norlin indicated he would like to be invited to meet with regional groups. Roberta issued an invitation to him, and he thought he could come in October. The final date for the fall meeting may be determined by his schedule.)

Rob Cogswell asked if our membership criteria need to be clarified. Since we do not charge dues, it is unclear exactly who is a member. No final decision was reached, but the consensus seemed to be to use the list of persons attending each meeting as the membership basis for adding institutional contacts from the schools in the SWATLA area.

Roberta asked if there was any value in revisiting the serials project of several years ago. SWATLA libraries checked that all journals indexed by ATLA's religion database were available in the area. If not, Bridwell Library would subscribe to those journals. There was some discussion, but no decision was made. Libraries were encouraged to check their holdings on an informal basis.

The meeting was then turned over to Timothy Lincoln (Austin Presbyterian) and Rob Cogswell (Episcopal Seminary of the Southwest), the local hosts for the 2005 ATLA annual conference, to outline the conference plans as they now stand.

If any SWATLA institution outside Austin would like to be a sponsoring institution, they need to be willing to make a financial contribution. The opening reception is the primary cost for the host institution(s). Contact Rob Cogswell (rcogswell@etss.edu) if your institution can make such a contribution.

There being no further business, the meeting was adjourned.

Members Present

- Marvin Hunn, Dallas Theological Seminary, 3909 Swiss Ave., Dallas, TX 75204, mhunn@dts.edu
- Debbie Hunn, Dallas Theological Seminary, 3909 Swiss Ave., Dallas, TX 75204, dhunn@dts.edu
- Bob Tucker, Houston Graduate School of Theology Library, 1311 Holman, Suite 200, Houston, TX 77440, bob@contemporarytheology.org
- Laura Olejnik, Beran Library, USTG/St. Mary's Seminary, 9845 Memorial Dr., Houston, TX 77024, olejnik@stthom.edu
- Roberta Hamburger, Phillips Theological Seminary Library, 901 N. Mingo Rd., Tulsa, OK 74116, roberta.hamburger@ptstulsa.edu
- Elizabeth Johnson, Episcopal Theological Seminary, Booher Library, P.O. Box 2247, Austin, TX 78768-2247, ejohnson@etss.edu
- Jeff Webster, Dallas Theological Seminary, 3909 Swiss Ave., Dallas, TX 75204, jwebster@dts.edu
- Bob Phillips, Southwestern Baptist Theological Seminary, Roberts Library, P.O. Box 22000, Fort Worth, TX 76122, rphillips@swbts.edu
- Timothy Lincoln, Austin Presbyterian Theological Seminary, Stitt Library, 100 E. 27th St., Austin, TX 78705, tlincoln@austinseminary.edu
- Rob Cogswell, Episcopal Theological Seminary, Booher Library, P.O. Box 2247, Austin, TX 78768-2247, rcogswell@etss.edu
- Bob Ibach, Dallas Theological Seminary, 3909 Swiss Ave., Dallas, TX 75204, ribach@dts.edu
- Page Thomas, Bridwell Library, SMU, P.O. Box 750476, Dallas, TX 75270-0476, pthomas@mail.smu.edu
- Ellen Frost, Bridwell Library, SMU, P.O. Box 750476, Dallas, TX 75270-0476, efrost@mail.smu.edu
- Linda Umoh, Bridwell Library, SMU, P.O. Box 750476, Dallas, TX 75270-0476, lumoh@mail.smu.edu
- Bogdan Witecki, Westminster Seminary, Texas Campus, 3838 Oak Lawn, Suite 200, Dallas, TX 75219, bwikecki@wts.edu

Appendix II: Annual Conferences (1947–2004)

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

Appendix III: Officers of ATLA (1947–2004)

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		

Officers

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		

*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: 2004 Annual Conference Hosts

ATLA gratefully acknowledges the local hosts for their hospitality and hard work to make the 2004 Annual Conference possible.

Local Hosts

Bobbie Bean, Saint Paul School of Theology
* Debora Bradshaw, Nazarene Theological Seminary
* Marilyn Carbonell, University of Missouri-Kansas City
Melissa Casper, Saint Paul School of Theology
Sherry Cooper, Midwestern Baptist Theological Seminary
Serge Danielson-Francois, Saint Paul School of Theology
Suzanne Guinn, Calvary Bible College
Sheryll Hampton, Nazarene Theological Seminary
Kendi Holcomb-Densmore, Nazarene Theological Seminary
Judy Howie, Midwestern Baptist Theological Seminary
Audrey Joyette, Nazarene Theological Seminary
* Donald Keeney, Central Baptist Theological Seminary
David Kelch, Saint Paul School of Theology
Margaret Kohl, Saint Paul School of Theology
* Craig Kubic, Midwestern Baptist Theological Seminary
* Sue McDonald, Community of Christ Library
Laurie Mehrwein, Nazarene Theological Seminary
* Bill Miller, Nazarene Theological Seminary
Maggi Mueller, Saint Paul School of Theology
Curtis Olsen, Saint Paul School of Theology
Howard Tyron, Midwestern Baptist Theological Seminary
* Logan Wright, Saint Paul School of Theology

* Steering Committee Members

Hosting Institutions

Calvary Bible College and Seminary
Central Baptist Theological Seminary
Community of Christ Library
Conception Abbey and Seminary College
Midwestern Baptist Theological Seminary
Nazarene Theological Seminary
Saint Paul School of Theology
University of Missouri-Kansas City

Appendix V: 2004 Annual Conference Institutional Representatives

Jack W. Ammerman	Jeff Griffin	Laura P. Olejnik
H.D. Ayer	Roberta Hamburger	Nancy J. Olson
Carolina Nargis Barton	Bonnie Hardwick	Philip O'Neill
Lynn A. Berg	Joanna Hause	Paul S. Osmanski
Beth Bidlack	Elyse Hayes	James C. Pakala
Sarah D. Brooks Blair	Derek Hogan	André Paris
Ken Boyd	Valerie R. Hotchkiss	Beth Perry
Mary Lou Bradbury	Robert D. Ibach	Thomas G. Reid, Jr.
M. Tim Browning	Pam Jervis	Sandra Elaine Riggs
L. Mark Bruffey	Andrew G. Kadel	Jonathan Roach
Mitzi J. Budde	Donald Keeney	Terry Robertson
John Budrew	Alan D. Krieger	Eileen K. Saner
Claire H. Buettner	J. Craig Kubic	Paul Schrodt
Kelly Campbell	Liz Leahy	Suzanne Selinger
Robert Cogswell	Denyse Leger	Mary Linden
Monica Corcoran	Timothy D. Lincoln	Sepulveda
Linda Corman	Roger L. Loyd	Donald Dean Smeeton
Ronald W. Crown	Patricia Lyons	David R. Stewart
Cynthia	Pamela MacKay	Paul F. Stuehrenberg
Derrenbacker	Jan Malcheski	David E. Suiter
John Dickason	David Mayo	Frederick C. Sweet
John Doncevic	Melody Mazuk	Sharon A. Taylor
James W. Dunkly	Sue McDonald	Barbara Terry
Susan K. Ebbers	Mikail McIntosh-	Robert H. Tucker
Susan Ebertz	Doty	Margaret Van Der
Kenneth R. Elliott	Don L. Meredith	Velde
D. William Faupel	William C. Miller	Christine Wenderoth
Lynn A. Feider	Allen W. Mueller	Cecil R. White
Cheryl A. Felmlee	Sara J. Myers	Laura C. Wood
M. Patrick Graham	Mary H. Ocasek	Logan S. Wright

**Appendix VI: 2004 Annual Conference Non-Member Presenters,
On-Site Staff, and Visitors**

Non-Member Presenters

Tom Benjamin
S. Daniel Breslauer
Tracy Rochow Byerly
Henry Carrigan
Rosario Garza
Todd Johnson
Henrik Laursen
Alexis Liberovsky

W. Grant McMurray
Chris Menzer
Jaroslav J. Pelikan
Mark Allan Powell
Ed Robinson
Adam Ryan
James Treat

On-Site Staff

Cameron J. Campbell
Sabine B. Dupervil
Pradeep Gamadia
Carol B. Jones
Russell Kracke
Tami Luedtke
Dennis A. Norlin
Diane M. Pugh

Nina Schmit
Timothy M. Smith
Jerome Gregg Taylor, III
Beverly Thompson
Jonathan West
Karen Whittlesey
Syedarif Zaidi

Non-Member Attendees

Susan Beyer
Nina Chace
Betty Cogswell
Carol DeVore
Joanna DeYoung
Cecil Dupervil
Elliott Dupervil
Dawn Easton-Merritt
Roger Ebertz
Laura Gibbs
Penelope Hall
Jerrod Huguenot
Diane Hunter
William Jones
Diane Lammert

Stephen Major
Joy Mark
Elizabeth Morrison
Pat Passig
Jared Porter
Carolyn Pressler
Marya Preston
Linda Quinn
Dan Riggs
Bob Sepulveda
Debbie Smeeton
Paul Tippey
Robert Toyama
Hope West
Bogdan Witecki

Appendix VII: 2004 Annual Conference Exhibitors and Sponsors

ATLA extends its appreciation to the following exhibitors and advertisers of the 2004 conference:

Exhibitors

- | | |
|----------------------------------|--------------------------------|
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| * EBSCO Publishing | Theological Book Network, Inc. |
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* Sponsor and exhibitor

** Sponsor only

Appendix VIII: Statistical Records Report (2002–2003)

POPULATION SERVED AND LIBRARY STAFF							
Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
ABILENE CHRISTIAN U	c	136	15	11	16	16	43
ACADIA DIV COL	c	62	9.8	9	11	23	43
ALLIANCE TH SEM	a	259	20.34	1	2.6	1	4.6
ANDERSON U	c	82	10.33	6	7.2	3	16.2
ANDOVER NEWTON TH SCH	a	152	24	3	1.2	2.75	6.95
ANDREWS U	c	426	35.87	3	4	5	12
ASBURY TH SEM	a	1005	65	4	37	24	65
ASHLAND TH SEM	c	606	36	2	4	2	8
ASSEMBLIES OF GOD TH SEM	a	346	44	2	3	3	8
ASSOC MENNONITE BIB SEM	a	91	15.3	2.55	1	0	3.55
ATHENAEUM OHIO	a	227	15.1	1.5	1.8	1.3	4.6
ATLANTIC SCH TH	a	92	12.9	2.1	1	2.1	5.2
AUSTIN GRAD SCH OF THEOL	a	50	6	0	0	0	0
AUSTIN PRESBY TH SEM	a	171	20.8	5	2	2	9
BANGOR TH SEM	a	75	7	2.8	1.2	0	4
BAPTIST MISS ASSOC TH SEM	a	23	6.5	1	2	3	6
BARRY U	c	132	21.5	10	0	25	35
BAYLOR U LIB	c	13811	832	32	72	113	217
BETHEL TH SEM	a	749	33.125	5	2	4	11
BIB THEO FRIENDENSA	a	217	19.5	2	2.5	0.5	5
BIBLICAL TH SEM	a	235	13.33	0	1	2.5	3.5
BIBLIOTECA CENTRAL	a	0	0	2	1	1	4
BIOLA U/TALBOT SCH THE	c	376	58	6	16	12	34
BOSTON U SCH TH	a	233	21.75	8	10	1	19
BRETHREN HIST LIB & ARCH	a	0	0	1	0	1	2
BRIGHAM YOUNG UNIV	a	28014	1526	116	182	58	356
BRITE DIV SCH		212	25.5	1	1	0	2
CALVIN TH SEM	d	219	23	7.5	12	11.5	31
CAMPBELL U	c	157	14.2	12.5	9.9	15	37.4

Population Served and Library Staff

Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
CANADIAN SO BAPT	a	36	6.5	1	1	1	3
CANADIAN TH SEM		62	17.25	1.5	1	3.26	5.76
CARDINAL BERAN LIBR/U ST THO	a	242	9.6	1	0	3	4
CATHOLIC TH UNION	a	257	31.5	3	2.5	3	8.5
CATHOLIC U AMER	b	109	20.8	2	5	1	8
CENTRAL BAPT TH SEM/KS	a	114	15.66	1.9	3.25	0.8	5.95
CENTRAL BAPT TH SEM/MN	a	56	9	2	0	0.5	2.5
CHICAGO TH SEM	a	137	14	3	1	0	4
CHRIST THE KING SEM	a	50	11.5	3	0	1	4
CHRISTIAN TH SEM	a	168	23.4	3.5	5	4	12.5
CHURCH OF GOD TH SEM	d	185	19	2	1	3	6
CINCIN BIB COL & SEM	c	201	10.5	2.8	2.5	2.8	8.1
CLAREMONT SCH TH	a	380	26	6	2.5	3	11.5
COLGATE ROCH/AMBR SWAS	d	168	18.15	3	3.4	2	8.4
COLUMBIA INTL U	a	336	20	3.25	4.75	4	12
COLUMBIA TH SEM	a	280	29	6	1.5	6.4	13.9
CONCORDIA LUTH SEM/AB	a	20	3.5	1.2	3	0	4.2
CONCORDIA SEM/MO	a	569	38.1	4	5.5	6.5	16
CONCORDIA TH SEM/IN	a	344	31.1	5	3	3.5	11.5
CONCORDIA UNIV	a	1479	0	3	4	1	7
CONGREGATIONAL LIBR	a	0	0	2	0	3.5	5.5
CORNERSTONE COL/ GR BAPT SEM	a	67	11	3.5	6	3	12.5
COVENANT TH SEM	a	442	21.5	3	1.6	2.8	7.4
DALLAS TH SEM	a	984	67.1	4	7	7	18
DENVER SEM	a	368	24.9	2	5	4	11
DOMINICAN HSE STUDIES		76	16.2	2	6	2	10
DREW U	c	471	37	10.89	10.2	18.36	39.45
DUKE U DIV SCH	b	514	35.5	3	2	2	7
EAST BAPT TH SEM	a	253	22.18	2	1.5	3.5	7
EASTERN MENN U	c	57	10.7	0.2	3	0.3	3.5
ECUMENICAL TH SEM	a	53	4.86	0	0	0	0
EDEN TH SEM	c	132	18	12.5	2.5	15.5	30.5

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.

ATLA 2004 Proceedings

Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
EMMANUEL SCH REL	a	112	11	2	5	2	9
EMORY U/PITTS TH LIB	b	642	55	7	4.5	9.5	21
EPISC DIV SCH/WESTON JES	d	267	41.4	6	2.5	3	11.5
EPISCOPAL TH SEM SW	d	85	13	4	2.5	0.5	7
ERSKINE COL & SEM	c	194	18	3	3	4	10
EVANGELICAL SCH TH	a	84	9.5	1	0.5	0.6	2.1
EVANGELICAL SEM OF PR	a	79	11	2	3	2	7
FAITH BAPT COLL & TH SEM	a	445	24	1	0.6	3	4.6
FULLER TH SEM	a	2079	126.5	0	0	0	0
GARRETT EV/SEABURY W	d	375	50.5	5	6	3	14
GENERAL TH SEM/NY	a	160	13	3	2	5	10
GEORGE FOX EVANGEL SEM	b	106	9	1	1	2.83	4.83
GOLD GATE BAPT TH SEM	a	504	36.95	3	2	7	12
GORDON-CONWELL TH SEM/MA	a	966	40	4	9	4.4	17.4
GRAD TH UNION	d	1322	165.6	9	6.2	15.4	30.6
HAGGARD GRAD SCH OF THEO		155	17.5	12	18.25	11.5	41.75
HARDING U GRAD SCH REL	a	99	9.375	3	1	2	6
HARTFORD SEM	a	67	19.8	1.67	1.33	2.5	5.5
HARVARD DIV SCH	c	417	41.44	6.8	10.4	11.8	29
HELLENIC COL/HOLY CROSS	a	132	16	4	6	1	11
HOOD TH SEM	a	94	11	1	3	1	5
HOUSTON GRAD SCH OF TH	a	98	14.75	1	3	2	6
HURON COL	b	43	5.15	0	0	0	0
ILIFF SCH TH	a	256	22.9	6	2.27	0	8.27
IMMACULATE CONCEPTION/NJ	b	150	16.66	2	2	1	5
INDIANA WESLEYAN U	a	8328	250	8.5	7.1	9	24.6
ITC/ATLANTA U CTR	d	359	34	24.5	12	37.5	74
JESUIT-KRAUSS-MCCORM	d	524	52.4	7	5	4	16
K.U. LEUVEN FAC TH	b	602	72	7.5	1	0.5	9
KENRICK-GLENNON SEM		77	8	0	0	0	0
KNOX COL/ON		84	7.7	2	0.9	1	3.9
LANCASTER BIB COL	a	707	55	3.85	3.67	0.58	8.1

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Population Served and Library Staff

Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
LANCASTER TH SEM	a	116	15.5	2	1	2	5
LEXINGTON TH SEM	a	56	10	3	10	2	15
LINCOLN CHRISTIAN COL/SEM	c	141	17	4	4.5	3.1	11.6
LOGOS EVAN SEM	a	56	5	1	0	1	2
LOUISV PRESBY TH SEM		183	19	3	2.3	4	9.3
LSPS/SEMINEX	d	23	4	0.25	0	0	0.25
LUTHER SEM/MN	a	546	47	5	3	3	11
LUTHERAN TH SEM/GET	a	170	16.5	2	1	2.75	5.75
LUTHERAN TH SEM/PHIL		227	21	2.75	1	2	5.75
LUTHERAN TH SOUTHERN SEM	a	150	13	2	1.5	2	5.5
MARIST COL LIB	a	4	2	0.125	0	0	0.125
MARQUETTE U	c	9861	807	31	22.15	42.6	95.75
MCGILL U FAC REL	b	84	17.2	0	0	0	0
MCMASTER DIV COL	c	105	4	18.82	9.87	74.37	103.06
MEADVILLE/LOMBARD	a	75	7.16	2	1	1	4
MEMPHIS TH SEM	a	156	14	2.25	1.5	1.5	5.25
MENNONITE BRETH BIB SEM		99	11.83	4.42	2	2	8.42
MERCER UNIV	c	153	9.66	8.5	5	7.5	21
MERCYHURST COLL	a	3325	0	6	3.1	6.5	15.6
METHODIST TH SCH/OH	a	156	19.2	2	11	2	15
MICHIGAN TH SEM	a	135	5	1	1	0	2
MID-AMERICA BAPT/TN	a	0	0	0	0	0	0
MID-AMERICA BAPTIST/NY	a	58	5	1	0	0.1	1.1
MIDW BAPT TH SEM	a	240	21.6	5	2	0	7
MISSIONARY CH ARCHIVES	a	0	0	0	0	0	0
MORAVIAN TH SEM	c	58	8.5	5	7.2	5.6	17.8
MT ANGEL ABBEY	a	120	12.25	3.6	8	4	15.6
MT ST MARYS COL & SEM	c	186	15.9	1	0	1	2
MULTNOMAH BIB SEM	a	156	13.5	2.5	0.25	4	6.75
N. AMERICAN BAPT COL/AB	c	57	4.7	1	0.7	2.3	4
N. AMERICAN BAPT SEM/SD	a	84	13.41	2	1	1.5	4.5
N. CENTRAL BIB U	a	1178	55	2	3.46	3.16	8.62

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Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
N. PARK TH SEM	a	128	20.75	9	18.7	4.5	32.2
N.W. BAPT SEM	a	60	6.5	0	1	1	2
NASHOTAH HOUSE	a	41	8.8	1	0.2	2	3.2
NAZARENE TH SEM		237	19.5	1.2	5	2.5	8.7
NEW BRUNSWICK TH SEM	a	117	18.3	2.5	1	1	4.5
NEW ORLNS BAPT TH SEM	a	932	53.7	4	18	5	27
NEW YORK TH SEM	d	178	12	1	0	1	2
NORTHEASTERN SEM	a	1550	106	4.75	3	4.5	12.25
NORTHERN BAPT TH SEM	a	128	15.9	2	1.5	2	5.5
OBLATE SCH OF TH	a	124	16.2	1	0	2	3
ORAL ROBERTS U	c	271	27	4.5	2.1	2.3	8.9
PERKINS SCH TH/SMU	a	346	32	9	6.5	13	28.5
PHILLIPS TH SEM	a	114	7.8	2	1.5	2	5.5
PHOENIX SEM	d	89	10	3	0	1	4
PITTSBURGH TH SEM	a	245	23.5	5.5	2.35	4	11.85
PONT COL JOSEPHINUM		77	12.1	2	0.6	2	4.6
POPE JOHN XXIII NAT SEM		74	14	2	2	0	4
PRINCETON TH SEM	a	673	58.8	11	8	15	34
PROVIDENCE COL & SEM	a	202	15.5	1	0.67	2.5	4.17
QUEEN'S TH COL LIB		73	17	1	0	1	2
QUEENS UNIV OF CHARLOTTE	d	0	0	3	6	7	16
RECONST RABINICAL COL	a	75	12.4	2	0.25	0.25	2.5
REFORMED EPISCOPAL SEM		7	8.5	1	0	1	2
REFORMED PRESBY TH SEM	a	55	7.64	0.6	0.15	1	1.75
REFORMED TH SEM/MS	a	478	35.5	4	7.5	4	15.5
REGENT COL	d	338	18.5	1.5	1.94	3	6.44
REGENT U/VA	c	314	11.5	9	10	16	35
REGIS COLLEGE	a	129	21	2	0.6	2.6	5.2
S. EASTERN BAPT TH SEM	a	866	64.9	6	10	6	22
S. FLORIDA CTR TH STD	a	50	7.25	1	0	1.8	2.8
S. WESTERN BAPT TH SEM	a	459	111.3	10	40	10	60
SAC HEART SCH OF TH/WI	a	76	14.6	2	0.125	0.95	3.075

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Population Served and Library Staff

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SAC HEART MAJOR SEM/MI	a	88	14.57	1	0	5	6
SAMFORD U/BEESON DIV SCH	c	158	19	12.5	5.5	14.5	32.5
SCARRITT-BENNETT CTR	a	0	0	1	0	0	1
SEATTLE U	c	117	25.2	10	3	15	28
SOUTHERN BAPT TH SEM	a	1145	67.13	7	7	12	26
SS CYRIL & METHODIUS SEM	d	37	10.3	3	2	2	7
ST ANDREWS COLL	a	176	12	0.33	0.37	1	1.7
ST AUGUSTINES SEM	a	69	15	2	0.5	0	2.5
ST CHARLES BORROM SEM	b	168	24	2	1	5	8
ST FRANCIS SEM	a	51	14.3	3	1	1	5
ST JOHNS SEM/CA	a	67	26	1.5	1.2	1	3.7
ST JOHNS SEM/MA	a	82	17	1	1	0.875	2.875
ST JOHNS U/MN	c	104	11.4	10	16	16	42
ST JOSEPHS SEM	a	104	19	2	0	6	8
ST MARY SEM	a	58	19.8	1	0	1	2
ST MARYS SEM & U	a	164	19	1	15	3	19
ST MEINRAD SCH OF TH	d	115	19	1	1	4	6
ST PATRICKS SEM	a	102	15.25	2.25	2.25	0.75	5.25
ST PAUL SCH TH/MO	a	192	18.47	3	1	1	5
ST PAUL SEM/U OF ST THOMAS	b	79	18	3	2.5	2	7.5
ST PETERS SEM	c	41	16	2	0	1.5	3.5
ST TIKHONS ORTH TH SEM	a	37	7	1	1	2	4
ST VINCENT DE PAUL	a	59	13	3	1	0	4
ST VLADIMIRS ORTH THE SEM	a	61	15	2.25	0.3	1	3.55
TH COLL CANADIAN REF CHS	a	14	4	1	0	0.2	1.2
TRINITY COL FAC DIV	c	71	6.3	1.4	1	1.13	3.53
TRINITY EPIS SC MIN	a	118	20.7	0	3	3	6
TRINITY INTL U	a	814	49	5.47	5.43	10.36	21.26
TRINITY LUTH SEM	a	179	23	2.9	2.5	3.1	8.5
TYNDALE COL & SEM/ON	d	375	25	2.5	2.9	3.6	9
U ST MARY THE LAKE	a	233	30	2	0	2	4
U ST MICHAELS COL	c	97	14.6	3.1	2.3	2.3	7.7

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Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
U THE SOUTH SCH TH	c	165	13.75	2	0.2	0	2.2
UNION TH SEM IN VA	d	1222	64.5	5	6	10	21
UNION TH SEM/NY	a	218	28	9	5	10.5	24.5
UNITED TH SEM	a	174	15	1	4	5	10
UNITED TH SEM/TW CITIES		123	12.8	2	1.2	0.7	3.9
UNIV OF CHICAGO	c	323	0	62	59	192	313
VANCOUVER SCH TH	a	109	8.6	1	0.9	4	5.9
VANDERBILT U DIV SCH	b	155	24.17	4.5	5.2	3	12.7
VICTORIA U/EMMANUEL COL	b	120	13.6	1.25	2	1	4.25
VIRGINIA TH SEM	a	218	25.8	6	1	3.4	10.4
WARTBURG TH SEM	a	170	18.47	1.33	1.32	3.05	5.7
WASHINGTON TH UNION		112	23.2	1	0	6	7
WESLEY BIB SEM	a	61	10	1	3	1	5
WESLEY TH SEM/DC	a	402	27	5.2	2.29	1	8.49
WESTERN SEMINARY		303	26.6	2.5	0.5	0.75	3.75
WESTERN TH SEM/MI	a	131	12.4	2	1.5	3	6.5
WESTMINSTER TH SEM/ CA	a	106	11	1	0.75	1	2.75
WESTMINSTER TH SEM/PA	a	456	36	3	2	2	7
WILF LAURIER U/WATERLOO	c	39	10	0.5	0.2	1	1.7
WINEBRENNER SEM	a	56	9.92	1	0	1.95	2.95
YALE U DIV SCH	c	358	0	7	8	8	23
TOTAL		113040	7855.65	951.255	1059.845	1274.525	3284.625

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FINANCIAL DATA					
Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
ABILENE CHRISTIAN U	236889	107744	6850	448241	3469304
ACADIA DIV COL	0	38058	5000	43058	1700383
ALLIANCE TH SEM	104904	54430	1602	165155	3782493
ANDERSON U	424165	247117	2928	756137	1447700
ANDOVER NEWTON TH SCH	302078	71802	6841	426511	6264837
ANDREWS U	380041	132124.8	3304	645241.8	7426975
ASBURY TH SEM	703901.2	263778.3	12474	1080050	18250200
ASHLAND TH SEM	154844	106711	2459	267707	5357355
ASSEMBLIES OF GOD TH SEM	152979	73911	990	286356	4395580
ASSOC MENNONITE BIB SEM	128727	55411	2713	203143	3420459
ATHENAEUM OHIO	98342	71919	4314	241450	3804787
ATLANTIC SCH TH	182822	69084	2842	274944	1847134
AUSTIN GRAD SCH OF THEOL	58947	20336	783	89505	789094
AUSTIN PRESBY TH SEM	335727	133579	3288	710666	7871900
BANGOR TH SEM	109127	48493	9207	179093	2523755
BAPTIST MISS ASSOC TH SEM	85712	15427	2199	113986	757017
BARRY U	864931	720000	17512	1853258	1417702
BAYLOR U LIB	5295011	5618991	128873	12430060	284098700
BETHEL TH SEM	392350	146838	6756	603246	11626660
BIB THEO FRIENDENSA	174386	62092	3073	443121	5310580
BIBLICAL TH SEM	91612	36840	4429	145272	2936446
BIBLIOTECA CENTRAL	55763	14207	0	92218	296873
BIOLA U/TALBOT SCH THE	940566	588929	6454	1678801	12505380
BOSTON U SCH TH	310431	193185	7877	570612	7369237
BRETHREN HIST LIB & ARCH	66733	2230	0	78108	0
BRIGHAM YOUNG UNIV	9846105	7638942	210643	21476740	0
BRITE DIV SCH	50440	123275	0	173715	6068095
CALVIN TH SEM	762000	1138929	49175	2133045	6414215
CAMPBELL U	950306	1194768	2000	2625317	1495881

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CANADIAN SO BAPT	66091	32551	0	128713	1531500
CANADIAN TH SEM	176033	87219	2608	278612	1877098
CARDINAL BERAN LIBR/U ST THO	120973	74831	2902	283912	808182
CATHOLIC TH UNION	270397	86392	5297	409899	6389041
CATHOLIC U AMER	107464	161849	0	284313	5197306
CENTRAL BAPT TH SEM/KS	144526	50557	0	236360	2671430
CENTRAL BAPT TH SEM/MN	74535.12	22664.22	952.25	132906.3	1576060
CHICAGO TH SEM	143298	32000	0	189083	4773098
CHRIST THE KING SEM	106369	52056	2202	172870	2340452
CHRISTIAN TH SEM	380053	121695	0	501748	8228120
CHURCH OF GOD TH SEM	148990	41808	437	191235	3040804
CINCIN BIB COL & SEM	43020	13397	0	73137	2342822
CLAREMONT SCH TH	413823	105010	8983	586725	8517292
COLGATE ROCH/AMBR SWAS	269743	87590	5623	427809	6537684
COLUMBIA INTL U	236992	86510	12099	631965	3271794
COLUMBIA TH SEM	569062	240559	3117	894493	10873550
CONCORDIA LUTH SEM/AB	45468	24356.47	81	75725.47	907833
CONCORDIA SEM/MO	510606	202358	7385	737798	19182340
CONCORDIA TH SEM/IN	343325	115836	6751	513554	10379920
CONCORDIA UNIV	163072	76638	0	256813	0
CONGREGATIONAL LIBR	213529	8844	1438	252866	252866
CORNERSTONE COL/ GR BAPT SEM	280656	261437	5517	704749	1287572
COVENANT TH SEM	242972	64872	2723	361123	8785340
DALLAS TH SEM	517461	222263	11694	852369	20949010
DENVER SEM	275710.6	92832.28	4974.85	398763.6	6629968
DOMINICAN HSE STUDIES	254541	43810	4315	385285	1053410
DREW U	1404432	1114742	30651	2745935	8482000
DUKE U DIV SCH	287403	331523	0	1023256	20405390
EAST BAPT TH SEM	197434	69363	14585	312941	4127338
EASTERN MENN U	21394	21001	178	45798	2423499
ECUMENICAL TH SEM	42508.74	15273.67	0	59477.49	1137841
EDEN TH SEM	174371	68864	4165	296029	6583112

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EMMANUEL SCH REL	205976	64322	0	270298	3045337
EMORY U/PITTS TH LIB	771404	468619	8000	1416606	19628020
EPISC DIV SCH/WESTON JES	617322	192365	4000	886467	11176030
EPISCOPAL TH SEM SW	197531	45385	681	512440	3877478
ERSKINE COL & SEM	235708	172564	1723	458298	2155056
EVANGELICAL SCH TH	69975	36733	834	119588	1555290
EVANGELICAL SEM OF PR	93546.52	40557.28	0	143055	1247942
FAITH BAPT COLL & TH SEM	113783	59812	8365	200982	3595951
FULLER TH SEM	524789	246754	28038	1006090	35639000
GARRETT EV/SEABURY W	402178	155848	8725	639641	13623470
GENERAL TH SEM/NY	357810	111435	2530	510008	6485521
GEORGE FOX EVANGEL SEM	174807	63253	2639	259855	794212
GOLD GATE BAPT TH SEM	327156	125434	9381	513918	8314330
GORDON-CONWELL TH SEM/MA	315648	127443	4722	624419	17383870
GRAD TH UNION	1143064	401178	22561	2149510	41843280
HAGGARD GRAD SCH OF THEO	1386695	752135	0	2138830	2538947
HARDING U GRAD SCH REL	202624	82363	6870	317603	2184408
HARTFORD SEM	168426	43660	0	212086	4121627
HARVARD DIV SCH	1268594	366266	58384	2040008	24529020
HELLENIC COL/HOLY CROSS	226650	51966	8434	901221	10434190
HOOD TH SEM	45311.24	42836.29	0	119087.7	1339518
HOUSTON GRAD SCH OF TH	46178	7872	0	54050	896881
HURON COL	73500	36887	1483	122870	863114
ILIFF SCH TH	308316	133299	1726	484852	7501105
IMMACULATE CONCEPTION/NJ	98126	39556	4359	190038	3410816
INDIANA WESLEYAN U	629333	484386	0	1189671	66465000
ITC/ATLANTA U CTR	2530680	977599	24844	5186920	11561390
JESUIT-KRAUSS-MCCORM	587491	170934	7330	1221109	16575240
K.U. LEUVEN FAC TH	351500	238100	28000	688600	3100000
KENRICK-GLENNON SEM	178377	58021	4331	281083	2859102
KNOX COL/ON	180788	71217	5466	263066	2859060
LANCASTER BIB COL	170608	142292	2971	342312	9310917

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LANCASTER TH SEM	186832	92850	885	308365	3539332
LEXINGTON TH SEM	205974	145151	7717	417811	4672389
LINCOLN CHRISTIAN COL/SEM	285159	80501	2206	398746	1764692
LOGOS EVAN SEM	66566.5	16319	474	91125.5	1540766
LOUISV PRESBY TH SEM	375586	200687	5158	665141	9473022
LSPS/SEMINEX	0	5098	0	21303.3	178000
LUTHER SEM/MN	367369	188663	16811	667012	17736130
LUTHERAN TH SEM/GET	191811	76914	6090	303573	4967433
LUTHERAN TH SEM/PHIL	254058	51362	8926	327222	6687983
LUTHERAN TH SOUTHERN SEM	193175.1	55725	743	274057.1	4441268
MARIST COL LIB	5565	3428	1378	10453	0
MARQUETTE U	2692910	4331056	60000	7635383	0
MCGILL U FAC REL	3000	1	0	3001	1781091
MCMASTER DIV COL	4143032	2733980	152969	7749272	2172749
MEADVILLE/LOMBARD	121046	33058	472	164817	2225283
MEMPHIS TH SEM	137028	67030.52	5439.7	243962.7	2729911
MENNONITE BRETH BIB SEM	304644	310968	14972	662799	3095493
MERCER UNIV	588611	123181	3269	728094	3097051
MERCYHURST COLL	382867	274897	10083	950655	0
METHODIST TH SCH/OH	241846	62071	1455	342515	5508609
MICHIGAN TH SEM	60000	40700	0	102325	1167996
MID-AMERICA BAPT/TN	0	0	0	0	0
MID-AMERICA BAPTIST/NY	54400	7665	0	64539	580000
MIDW BAPT TH SEM	167110	67087	3013	292444	5191317
MISSIONARY CH ARCHIVES	0	0	0	0	0
MORAVIAN TH SEM	349165	470670	14715	949835	1855155
MT ANGEL ABBEY	145779	110136	2400	397885	4036094
MT ST MARYS COL & SEM	52282	55173	1646	124037	2061300
MULTNOMAH BIB SEM	266793	124248	4380	434022	2914869
N. AMERICAN BAPT COL/AB	128148.3	50236.37	0	192269.3	1026080
N. AMERICAN BAPT SEM/SD	113107	47415	1622	177467	2547249
N. CENTRAL BIB U	164079.2	57554.82	1345	297070.3	14869790

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N. PARK TH SEM	634645	447344	16150	1287531	4135816
N.W. BAPT SEM	38654	11358	0	51152	1130021
NASHOTAH HOUSE	126217	38159	373	267997	3115718
NAZARENE TH SEM	186712	114954	4655	440978	3656518
NEW BRUNSWICK TH SEM	139055	68250	1800	308826	2803373
NEW ORLNS BAPT TH SEM	390000	255850	17100	790850	15263290
NEW YORK TH SEM	102550	0	0	240009	2673526
NORTHEASTERN SEM	320998.9	277443.8	2332.5	660584.5	25000000
NORTHERN BAPT TH SEM	163597	53390	3727	258023	4189268
OBLATE SCH OF TH	173679	61700	7000	276053	3127750
ORAL ROBERTS U	284945	55537	1472	374061	4990022
PERKINS SCH TH/SMU	1007073	621555	49299	2152340	12081210
PHILLIPS TH SEM	123557	41898	1657	181790	4399697
PHOENIX SEM	122830	21696	1356	153513	1932988
PITTSBURGH TH SEM	480570	224381	9875	861350	9126866
PONT COL JOSEPHINUM	175466	83975	5674	301269	6113775
POPE JOHN XXIII NAT SEM	86465	40441	2222	140441	2222617
PRINCETON TH SEM	1928724	1047796	56562	4080523	46645620
PROVIDENCE COL & SEM	104584	68828	2377	200847	1539986
QUEEN'S TH COL LIB	111413	36729	456	151964	1672104
QUEENS UNIV OF CHARLOTTE	203134	266481	3425	477040	0
RECONST RABINICAL COL	129925	33292.8	0	182118.8	3363569
REFORMED EPISCOPAL SEM	24000	1491	0	25491	704441
REFORMED PRESBY TH SEM	50343	29781	3559	98169	711313
REFORMED TH SEM/MS	430009	143590	15208	655835	12230560
REGENT COL	215892	103232	2170	401710	7078426
REGENT U/VA	177733	166929	17087	529940	5264000
REGIS COLLEGE	188917	58287.24	3433	268383.3	2008262
S. EASTERN BAPT TH SEM	652198	241305	4384	962657	17019220
S. FLORIDA CTR TH STD	64000	30040	0	95508	615361
S. WESTERN BAPT TH SEM	792403	228245	7869	1616423	30160900
SAC HEART SCH OF TH/WI	124279	39299	636	193091	5101394

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SAC HEART MAJOR SEM/MI	175327	57564	3860	278696	2689447
SAMFORD U/BEESON DIV SCH	1035252	497770	12673	1679849	5367671
SCARRITT-BENNETT CTR	35197	6915	334	44196	0
SEATTLE U	1140539	74647	1670	1415142	3502535
SOUTHERN BAPT TH SEM	762023	303466	15928	1343074	21019760
SS CYRIL & METHODIUS SEM	176010	47046	66	250636	1306364
ST ANDREWS COLL	60343	29717	600	93755	2052208
ST AUGUSTINES SEM	90994	41659	2243	141662	2553844
ST CHARLES BORROM SEM	228379	155665	15644	444197	3462486
ST FRANCIS SEM	185476	84964	141482	445714	4272327
ST JOHNS SEM/CA	143982	61710	2372	241249	4577835
ST JOHNS SEM/MA	122781.5	87460.11	18970.3	243915.2	7681661
ST JOHNS U/MN	1229247	1188978	3616	2636966	3338975
ST JOSEPHS SEM	125620	69656	0	225331	4217404
ST MARY SEM	73237	58460	5603	153255	1655198
ST MARYS SEM & U	135737	127105	4670	289444	7156354
ST MEINRAD SCH OF TH	197935	74031	1077	349182	4637143
ST PATRICKS SEM	197628	67793	1537	290370	4207894
ST PAUL SCH TH/MO	189574.3	76465	7684.1	329838.6	5465338
ST PAUL SEM/U OF ST THOMAS	287650	72635	5662	396250	863780
ST PETERS SEM	147064	50630.94	6408.29	232348.5	1428816
ST TIKHONS ORTH TH SEM	32000	19125	0	52453	722919
ST VINCENT DE PAUL	93816	90869	5252	235005	2832781
ST VLADIMIRS ORTH THE SEM	101113	64710	11818	227299	2853095
TH COLL CANADIAN REF CHS	43000	36676.74	1606.98	82817.59	638487
TRINITY COL FAC DIV	213429	66321	2983	293069	1950000
TRINITY EPIS SC MIN	158500	57031	4809	245992	3647577
TRINITY INTL U	633390	373549	15685	1288977	11999500
TRINITY LUTH SEM	305918	81205	2161	413555	7407418
TYNDALE COL & SEM/ON	244334	191221	4337	591359	7612125
U ST MARY THE LAKE	169453	112848.8	0	305749	6454866
U ST MICHAELS COL	336480	132242	12659	498075	2434000

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U THE SOUTH SCH TH	139827	127305	8025	275227	7550270
UNION TH SEM IN VA	733189	265815	3783	1091457	19332720
UNION TH SEM/NY	1064153	217487	31257	1569458	14330230
UNITED TH SEM	238118	62946	2048	325237	4926862
UNITED TH SEM/TW CITIES	141673	50347	1788	210853	3584332
UNIV OF CHICAGO	10354390	12754330	376056	26318250	13224000
VANCOUVER SCH TH	233388	89174	2547	362831	3673484
VANDERBILT U DIV SCH	447116	234985	9785	971564	9020905
VICTORIA U/EMMANUEL COL	140923	67795	1500	271618	3642747
VIRGINIA TH SEM	512560	208337	7927	817083	11569810
WARTBURG TH SEM	173706	53449	896	280157	6446932
WASHINGTON TH UNION	163016	83605	4068	287243	4254215
WESLEY BIB SEM	60796	17595	88	88548	2335742
WESLEY TH SEM/DC	233972	141613	3465	398693	9003067
WESTERN SEMINARY	101148	30519	0	151054	4188646
WESTERN TH SEM/MI	238612	68209	3466	430725	6769282
WESTMINSTER TH SEM/ CA	112400	47000	0	166900	2481988
WESTMINSTER TH SEM/PA	209224	146794	6030	450347	7735869
WILF LAURIER U/WATERLOO	109648	24724	1075	136810	1626857
WINEBRENNER SEM	69777	30156	0	130672	1652735
YALE U DIV SCH	947950	470524	35148	1603074	13419820
TOTAL	93009512.22	63480872.45	2282050.97	185926492.1	1578846520

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LIBRARY HOLDINGS						
Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold	Total
ABILENE CHRISTIAN U	101244	179444	5766	340	110	286904
ACADIA DIV COL	91276	0	0	162	0	91438
ALLIANCE TH SEM	38582	6439	1639	309	90	47059
ANDERSON U	203681	186785	399	827	69	391761
ANDOVER NEWTON TH SCH	237958	13026	169	482	1010	252645
ANDREWS U	154979	52762	2149	1490	819	212199
ASBURY TH SEM	296563	10957	19382	1055	50137	378094
ASHLAND TH SEM	88750	615	1256	329	1080	92030
ASSEMBLIES OF GOD TH SEM	88434	71856	4952	451	55	165748
ASSOC MENNONITE BIB SEM	111780	1207	1707	514	279	115487
ATHENAEUM OHIO	102111	1327	2573	396	31	106438
ATLANTIC SCH TH	79803	160	2030	173	287	82453
AUSTIN GRAD SCH OF THEOL	23173	461	734	98	3	24469
AUSTIN PRESBY TH SEM	157734	11237	6594	585	5570	181720
BANGOR TH SEM	140417	783	876	431	79	142586
BAPTIST MISS ASSOC TH SEM	65042	947	6038	453	8548	81028
BARRY U	344860	595660	6303	2213	60	949096
BAYLOR U LIB	2064152	2059235	63529	18940	600	4206456
BETHEL TH SEM	53682	4358	9575	887	76	68578
BIB THEO FRIENDENSA	75907	665	670	336	15621	93199
BIBLICAL TH SEM	52812	4719	1317	395	11	59254
BIBLIOTECA CENTRAL	26398	188	2	314	98	27000
BIOLA U/TALBOT SCH THE	286221	554610	18454	1067	4839	865191
BOSTON U SCH TH	148500	33670	997	513	1554	185234
BRETHREN HIST LIB & ARCH	9717	855	1038	35	54210	65855
BRIGHAM YOUNG UNIV	3373793	3391764	168701	26722	1841986	8802966
BRITE DIV SCH	191176	586512	22449	431	4219	804787
CALVIN TH SEM	588808	790885	1829	2621	154082	1538225
CAMPBELL U	327103	1234167	1411	3185	783	1566649
CANADIAN SO BAPT	31955	2352	2257	8755	11603	56922

Library Holdings

Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold	Total
CANADIAN TH SEM	79560	27122	1980	319	1029	110010
CARDINAL BERAN LIBR/U ST THO	66939	3200	2273	381	696	73489
CATHOLIC TH UNION	144373	197	3063	88	99	147820
CATHOLIC U AMER	318508	20029	2	1959	80	340578
CENTRAL BAPT TH SEM/KS	93690	10716	2716	404	791	108317
CENTRAL BAPT TH SEM/MN	34511	508	425	200	0	35644
CHICAGO TH SEM	117217	1367	657	141	4	119386
CHRIST THE KING SEM	156561	3508	1823	433	19608	181933
CHRISTIAN TH SEM	251890	3038	3190	1369	264	259751
CHURCH OF GOD TH SEM	61434	96	8660	78	9	70277
CINCIN BIB COL & SEM	105739	44691	15642	4669	86046	256787
CLAREMONT SCH TH	188788	5689	553	638	120	195788
COLGATE ROCH/AMBR SWAS	326929	28927	3737	669	360404	720666
COLUMBIA INTL U	115835	56399	5267	687	4595	182783
COLUMBIA TH SEM	166111	9447	4624	874	607	181663
CONCORDIA LUTH SEM/AB	26361	181	690	4395	265	31892
CONCORDIA SEM/MO	238859	50291	10019	1070	12994	313233
CONCORDIA TH SEM/IN	165703	14762	7931	741	4596	193733
CONCORDIA UNIV	90467	42718	3237	379	13	136814
CONGREGATIONAL LIBR	225000	1150	10	105	4	226269
CORNERSTONE COL/ GR BAPT SEM	124162	288342	4109	1155	2829	420597
COVENANT TH SEM	71392	0	3100	358	84	74934
DALLAS TH SEM	194185	54644	10342	882	10034	270087
DENVER SEM	162334	2924	5362	569	33	171222
DOMINICAN HSE STUDIES	76980	1294	802	375	6	79457
DREW U	513897	373236	547	2609	525116	1415405
DUKE U DIV SCH	355338	39673	0	703	82	395796
EAST BAPT TH SEM	140834	59	1783	394	9	143079
EASTERN MENN U	66195	34729	791	544	374	102633
ECUMENICAL TH SEM	33688	0	171	91	349	34299
EDEN TH SEM	82054	368	754	456	495	84127
EMMANUEL SCH REL	112299	17735	1415	712	23	132184

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold	Total
EMORY U/PITTS TH LIB	517830	113588	3350	1584	903	637255
EPISC DIV SCH/WESTON JES	238593	1299	693	1171	16	241772
EPISCOPAL TH SEM SW	104723	1376	2037	314	61	108511
ERSKINE COL & SEM	178362	60162	1223	725	16541	257013
EVANGELICAL SCH TH	76303	215	669	581	837	78605
EVANGELICAL SEM OF PR	70228	1418	858	389	989	73882
FAITH BAPT COLL & TH SEM	65146	3275	6168	443	9570	84602
FULLER TH SEM	241948	965	0	780	1044	244737
GARRETT EV/SEABURY W	483975	9400	1031	1910	1922	498238
GENERAL TH SEM/NY	253846	1246	172	580	88	255932
GEORGE FOX EVANGEL SEM	65196	5033	2193	348	366	73136
GOLD GATE BAPT TH SEM	184132	4442	7558	828	47471	244431
GORDON-CONWELL TH SEM/MA	228088	47174	6808	923	420	283413
GRAD TH UNION	434294	280391	5648	1538	4418	726289
HAGGARD GRAD SCH OF THEO	202406	671074	9532	19495	2994	905501
HARDING U GRAD SCH REL	118882	18665	2639	629	2927	143742
HARTFORD SEM	79630	6610	426	311	50	87027
HARVARD DIV SCH	435944	87985	611	2070	37205	563815
HELLENIC COL/HOLY CROSS	118297	863	2866	723	580	123329
HOOD TH SEM	28541	43	206	172	2	28964
HOUSTON GRAD SCH OF TH	35707	0	631	265	4885	41488
HURON COL	36996	0	0	0	0	36996
ILIFF SCH TH	222803	60676	2595	681	1046	287801
IMMACULATE CONCEPTION/NJ	56629	1752	3299	487	33	62200
INDIANA WESLEYAN U	116845	274142	6862	659	4513	403021
ITC/ATLANTA U CTR	429006	859290	10737	1428	53240	1353701
JESUIT-KRAUSS-MCCORM	354738	119396	1529	994	10117	486774
K.U. LEUVEN FAC TH	1112270	15255	829	1324	104165	1233843
KENRICK-GLENNON SEM	71824	602	2453	291	1733	76903
KNOX COL/ON	79812	1984	0	254	144	82194
LANCASTER BIB COL	126140	29549	3256	489	7619	167053
LANCASTER TH SEM	121837	6542	1547	427	14	130367

Library Holdings

Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold	Total
LEXINGTON TH SEM	150486	10298	0	997	810	162591
LINCOLN CHRISTIAN COL/SEM	94046	5197	25212	413	7492	132360
LOGOS EVAN SEM	43829	0	639	167	10	44645
LOUISV PRESBY TH SEM	150286	9251	4437	587	2170	166731
LSPS/SEMINEX	29152	14070	36	151	1886	45295
LUTHER SEM/MN	246924	39269	1772	807	61	288833
LUTHERAN TH SEM/GET	166321	6189	1855	556	1297	176218
LUTHERAN TH SEM/PHIL	190255	26112	5313	472	3712	225864
LUTHERAN TH SOUTHERN SEM	99424	7605	1199	419	0	108647
MARIST COL LIB	7594	47	0	46	0	7687
MARQUETTE U	1191808	636140	9312	5204	15230	1857694
MCGILL U FAC REL	27922	0	0	0	0	27922
MCMASTER DIV COL	1423875	1498338	29051	6100	347487	3304851
MEADVILLE/LOMBARD	106726	0	0	160	0	106886
MEMPHIS TH SEM	81359	1149	710	398	239	83855
MENNONITE BRETH BIB SEM	162228	300000	10433	9727	815	483203
MERCER UNIV	44122	1671	927	271	68	47059
MERCYHURST COLL	173525	52960	3471	751	0	230707
METHODIST TH SCH/OH	136140	1860	4441	395	12	142848
MICHIGAN TH SEM	41925	0	0	201	3	42129
MID-AMERICA BAPT/TN	126779	33	11	901	0	127724
MID-AMERICA BAPTIST/NY	53888	112	129	375	57	54561
MIDW BAPT TH SEM	106371	2409	3990	493	1145	114408
MISSIONARY CH ARCHIVES	123779	0	0	901	0	124680
MORAVIAN TH SEM	257263	11682	4722	1185	12952	287804
MT ANGEL ABBEY	263636	65830	2885	392	5848	338591
MT ST MARYS COL & SEM	41950	4846	0	156	0	46952
MULTNOMAH BIB SEM	79542	7800	4944	373	4898	97557
N. AMERICAN BAPT COL/AB	58544	2517	1025	142	3926	66154
N. AMERICAN BAPT SEM/SD	71033	747	1897	304	7345	81326
N. CENTRAL BIB U	71714	8823	2950	330	736	84553
N. PARK TH SEM	234432	279606	7289	1131	16767	539225

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold	Total
N.W. BAPT SEM	20038	420	1890	110	7	22465
NASHOTAH HOUSE	103872	3	419	282	10	104586
NAZARENE TH SEM	103647	26356	1960	542	6358	138863
NEW BRUNSWICK TH SEM	168587	0	161	332	12	169092
NEW ORLNS BAPT TH SEM	280978	13000	17728	1106	58156	370968
NEW YORK TH SEM	604361	162812	1806	1719	1829	772527
NORTHEASTERN SEM	121032	171113	1878	1022	67	295112
NORTHERN BAPT TH SEM	49012	2720	1570	296	1826	55424
OBLATE SCH OF TH	100678	0	215	384	15	101292
ORAL ROBERTS U	82506	10960	6047	196	343	100052
PERKINS SCH TH/SMU	323397	134464	1966	1168	1937	462932
PHILLIPS TH SEM	108977	16332	2752	434	8869	137364
PHOENIX SEM	42478	3396	975	142	1136	48127
PITTSBURGH TH SEM	270403	85758	11516	1029	4497	373203
PONT COL JOSEPHINUM	137883	1875	3189	465	2279	145691
POPE JOHN XXIII NAT SEM	63237	0	8122	227	7	71593
PRINCETON TH SEM	511209	51959	2130	3727	74745	643770
PROVIDENCE COL & SEM	59122	7690	3025	311	756	70904
QUEEN'S TH COL LIB	53398	73929	191	0	868	128386
QUEENS UNIV OF CHARLOTTE	163687	87606	1159	674	77	253203
RECONST RABINICAL COL	45629	0	0	0	5	45634
REFORMED EPISCOPAL SEM	20224	2	0	93	5	20324
REFORMED PRESBY TH SEM	56734	396	1345	239	62	58776
REFORMED TH SEM/MS	270246	120088	5340	1408	150	397232
REGENT COL	117099	37301	8348	460	1999	165207
REGENT U/VA	112046	130015	1531	555	935	245082
REGIS COLLEGE	99971	0	108	367	2	100448
S. EASTERN BAPT TH SEM	191352	96958	24734	733	25387	339164
S. FLORIDA CTR TH STD	20969	0	67	205	13	21254
S. WESTERN BAPT TH SEM	490282	28023	43641	4548	411636	978130
SAC HEART SCH OF TH/WI	102889	1381	5625	444	11944	122283
SAC HEART MAJOR SEM/MI	31188	6409	3209	513	13	41332

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Library Holdings

Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold	Total
SAMFORD U/BEESON DIV SCH	251584	417701	14184	1226	161100	845795
SCARRITT-BENNETT CTR	50438	0	774	77	60	51349
SEATTLE U	70890	2612	172	284	41	73999
SOUTHERN BAPT TH SEM	384514	70194	40526	1419	419942	916595
SS CYRIL & METHODIUS SEM	85662	25721	1589	332	334	113638
ST ANDREWS COLL	40936	30	191	134	2452	43743
ST AUGUSTINES SEM	35154	0	1230	194	9	36587
ST CHARLES BORROM SEM	95867	1888	15356	575	75	113761
ST FRANCIS SEM	95973	1035	899	469	149	98525
ST JOHNS SEM/CA	41472	0	1023	225	1700	44420
ST JOHNS SEM/MA	164418	1782	0	821	0	167021
ST JOHNS U/MN	424064	119665	33471	2762	60	580022
ST JOSEPHS SEM	104975	9352	0	275	4	114606
ST MARY SEM	70937	1387	1111	337	10	73782
ST MARYS SEM & U	119632	1753	689	391	719	123184
ST MEINRAD SCH OF TH	169415	10428	4693	320	10	184866
ST PATRICKS SEM	114641	2174	2011	354	6179	125359
ST PAUL SCH TH/MO	98605	3	847	570	3252	103277
ST PAUL SEM/U OF ST THOMAS	104188	1046	46	442	0	105722
ST PETERS SEM	61061	7871	1941	5319	0	76192
ST TIKHONS ORTH TH SEM	355800	3522	430	232	941	360925
ST VINCENT DE PAUL	75342	790	1335	393	6257	84117
ST VLADIMIRS ORTH THE SEM	125703	2076	308	357	1	128445
TH COLL CANADIAN REF CHS	26873	24	54	125	3	27079
TRINITY COL FAC DIV	68280	3586	546	201	29	72642
TRINITY EPIS SC MIN	87161	1713	5004	440	193	94511
TRINITY INTL U	240657	110350	6782	1371	1257	360417
TRINITY LUTH SEM	136211	3288	6009	480	358	146346
TYNDALE COL & SEM/ON	82949	1532	2550	660	8333	96024
U ST MARY THE LAKE	182262	717	122	428	12	183541
U ST MICHAELS COL	139073	5888	162	443	22244	167810
U THE SOUTH SCH TH	141349	11095	817	1430	31	154722

Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold	Total
UNION TH SEM IN VA	325567	32670	35727	1314	31864	427142
UNION TH SEM/NY	604361	162812	1806	1719	6219	776917
UNITED TH SEM	141888	9250	8087	509	5315	165049
UNITED TH SEM/TW CITIES	86874	8401	504	272	3	96054
UNIV OF CHICAGO	6977186	2927291	39696	41067	35843	10021083
VANCOUVER SCH TH	93984	1595	2365	409	5241	103594
VANDERBILT U DIV SCH	216655	29666	2136	843	4259	253559
VICTORIA U/EMMANUEL COL	74643	5002	860	198	28	80731
VIRGINIA TH SEM	175204	6765	3197	1144	1092	187402
WARTBURG TH SEM	88406	0	499	255	41	89201
WASHINGTON TH UNION	99247	559	186	407	23	100422
WESLEY BIB SEM	55311	18	1919	253	2014	59515
WESLEY TH SEM/DC	168852	10906	2375	579	5957	188669
WESTERN SEMINARY	56470	33203	3624	668	6045	100010
WESTERN TH SEM/MI	16294	4620	960	0	6280	28154
WESTMINSTER TH SEM/ CA	67301	52239	1480	247	2785	124052
WESTMINSTER TH SEM/PA	128431	15096	3288	687	201	147703
WILF LAURIER U/WATERLOO	64359	20242	176	128	8375	93280
WINEBRENNER SEM	41755	0	640	150	42	42587
YALE U DIV SCH	457225	249206	2662	1687	3474	714254
TOTAL	46525523	22273389	1097253	279627	5317247	75493039

Circulation Data: Interlibrary Loan

CIRCULATION DATA: INTERLIBRARY LOAN			
Institution	Circ Trans	ILL Sent	ILL Received
ABILENE CHRISTIAN U	34591	0	0
ACADIA DIV COL	2859	41	182
ALLIANCE TH SEM	7063	161	43
ANDERSON U	32138	2040	1215
ANDOVER NEWTON TH SCH	16831	1037	204
ANDREWS U	26044	1770	1485
ASBURY TH SEM	147240	1571	549
ASHLAND TH SEM	27404	4507	552
ASSEMBLIES OF GOD TH SEM	14887	195	75
ASSOC MENNONITE BIB SEM	8244	1339	245
ATHENAEUM OHIO	12086	635	35
ATLANTIC SCH TH	20524	921	141
AUSTIN GRAD SCH OF THEOL	1669	0	0
AUSTIN PRESBY TH SEM	18800	331	80
BANGOR TH SEM	3629	172	213
BAPTIST MISS ASSOC TH SEM	6496	0	10
BARRY U	48412	3390	2793
BAYLOR U LIB	285090	30568	16624
BETHEL TH SEM	43189	1557	1165
BIB THEO FRIENDENSA	29940	178	298
BIBLICAL TH SEM	3985	10	47
BIBLIOTECA CENTRAL	797	0	0
BIOLA U/TALBOT SCH THE	84669	1854	2492
BOSTON U SCH TH	29494	337	160
BRETHREN HIST LIB & ARCH	0	0	0
BRIGHAM YOUNG UNIV	805468	34144	33223
BRITE DIV SCH	10989	286	149
CALVIN TH SEM	120729	6227	4590
CAMPBELL U	81271	1302	2879
CANADIAN SO BAPT	6299	21	18
CANADIAN TH SEM	20531	74	14

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Institution	Circ Trans	ILL Sent	ILL Received
CARDINAL BERAN LIBR/U ST THO	5156	12	10
CATHOLIC TH UNION	12423	909	10648
CATHOLIC U AMER	3608	0	0
CENTRAL BAPT TH SEM/KS	0	775	59
CENTRAL BAPT TH SEM/MN	4812	9	8
CHICAGO TH SEM	3914	430	175
CHRIST THE KING SEM	7454	63	14
CHRISTIAN TH SEM	48307	1459	654
CHURCH OF GOD TH SEM	8616	1100	1358
CINCIN BIB COL & SEM	57991	3219	2761
CLAREMONT SCH TH	77586	858	287
COLGATE ROCH/AMBR SWAS	10077	1343	89
COLUMBIA INTL U	59027	1728	1087
COLUMBIA TH SEM	18939	853	398
CONCORDIA LUTH SEM/AB	1153	3	7
CONCORDIA SEM/MO	30145	623	193
CONCORDIA TH SEM/IN	14451	2363	406
CONCORDIA UNIV	9659	1	15
CONGREGATIONAL LIBR	12000	0	0
CORNERSTONE COL/ GR BAPT SEM	35318	2003	995
COVENANT TH SEM	55019	1971	1943
DALLAS TH SEM	93457	796	287
DENVER SEM	77093	1241	330
DOMINICAN HSE STUDIES	4387	122	115
DREW U	76748	6027	3244
DUKE U DIV SCH	43500	0	0
EAST BAPT TH SEM	12778	257	302
EASTERN MENN U	3361	2593	56
ECUMENICAL TH SEM	1940	0	3
EDEN TH SEM	16168	722	58
EMMANUEL SCH REL	18058	355	135
EMORY U/PITTS TH LIB	24160	1098	381

Circulation Data: Interlibrary Loan

Institution	Circ Trans	ILL Sent	ILL Received
EPISC DIV SCH/WESTON JES	20410	672	70
EPISCOPAL TH SEM SW	6265	65	52
ERSKINE COL & SEM	17566	6	1580
EVANGELICAL SCH TH	7492	38	12
EVANGELICAL SEM OF PR	10097	5	30
FAITH BAPT COLL & TH SEM	10895	358	126
FULLER TH SEM	98223	1241	2932
GARRETT EV/SEABURY W	23480	984	167
GENERAL TH SEM/NY	7226	475	300
GEORGE FOX EVANGEL SEM	9069	3494	3005
GOLD GATE BAPT TH SEM	35192	312	172
GORDON-CONWELL TH SEM/MA	40308	1067	1446
GRAD TH UNION	60949	967	401
HAGGARD GRAD SCH OF THEO	52814	2071	1912
HARDING U GRAD SCH REL	14373	1197	83
HARTFORD SEM	3740	775	174
HARVARD DIV SCH	57353	738	209
HELLENIC COL/HOLY CROSS	8378	536	495
HOOD TH SEM	2066	42	38
HOUSTON GRAD SCH OF TH	1215	0	0
HURON COL	3729	0	0
ILIFF SCH TH	14178	1015	188
IMMACULATE CONCEPTION/NJ	705	15	40
INDIANA WESLEYAN U	52258	2615	1254
ITC/ATLANTA U CTR	50979	2891	1254
JESUIT-KRAUSS-MCCORM	62277	1334	187
K.U. LEUVEN FAC TH	0	987	22
KENRICK-GLENNON SEM	3762	562	109
KNOX COL/ON	19941	0	0
LANCASTER BIB COL	21741	663	347
LANCASTER TH SEM	14073	605	60
LEXINGTON TH SEM	16242	532	183

Institution	Circ Trans	ILL Sent	ILL Received
LINCOLN CHRISTIAN COL/SEM	157489	1373	1470
LOGOS EVAN SEM	10787	1	1
LOUISV PRESBY TH SEM	17039	930	69
LSPS/SEMINEX	6265	65	52
LUTHER SEM/MN	40016	1118	1689
LUTHERAN TH SEM/GET	6494	223	104
LUTHERAN TH SEM/PHIL	12586	431	84
LUTHERAN TH SOUTHERN SEM	10170	336	96
MARIST COL LIB	690	0	0
MARQUETTE U	152735	11481	9432
MCGILL U FAC REL	7086	0	0
MCMASTER DIV COL	413847	8675	6943
MEADVILLE/LOMBARD	1475	150	46
MEMPHIS TH SEM	6837	113	89
MENNONITE BRETH BIB SEM	35037	501	566
MERCER UNIV	6591	597	89
MERCYHURST COLL	40183	806	1167
METHODIST TH SCH/OH	12291	279	259
MICHIGAN TH SEM	4050	1	20
MID-AMERICA BAPT/TN	40041	371	8
MID-AMERICA BAPTIST/NY	2165	87	97
MIDW BAPT TH SEM	12515	799	231
MISSIONARY CH ARCHIVES	40041	371	8
MORAVIAN TH SEM	46837	3573	2482
MT ANGEL ABBEY	20580	2605	241
MT ST MARYS COL & SEM	3885	142	286
MULTNOMAH BIB SEM	39725	1199	777
N. AMERICAN BAPT COL/AB	4510	1734	1077
N. AMERICAN BAPT SEM/SD	8817	1455	669
N. CENTRAL BIB U	40822	562	1321
N. PARK TH SEM	48917	1978	1970
N.W. BAPT SEM	3390	0	46

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Institution	Circ Trans	ILL Sent	ILL Received
NASHOTAH HOUSE	8158	610	47
NAZARENE TH SEM	14156	1918	311
NEW BRUNSWICK TH SEM	6448	27	63
NEW ORLNS BAPT TH SEM	90654	784	471
NEW YORK TH SEM	1609	0	0
NORTHEASTERN SEM	23768	1823	1386
NORTHERN BAPT TH SEM	7030	1022	408
OBLATE SCH OF TH	8660	493	212
ORAL ROBERTS U	16522	540	228
PERKINS SCH TH/SMU	30426	696	176
PHILLIPS TH SEM	1609	0	27
PHOENIX SEM	11282	46	174
PITTSBURGH TH SEM	20682	1557	451
PONT COL JOSEPHINUM	12218	870	711
POPE JOHN XXIII NAT SEM	1907	4	29
PRINCETON TH SEM	46828	749	337
PROVIDENCE COL & SEM	9979	117	84
QUEEN'S TH COL LIB	1843	53	43
QUEENS UNIV OF CHARLOTTE	5762	492	475
RECONST RABINICAL COL	4200	124	248
REFORMED EPISCOPAL SEM	0	0	0
REFORMED PRESBY TH SEM	3084	277	38
REFORMED TH SEM/MS	45483	1654	768
REGENT COL	311661	0	142
REGENT U/VA	14288	1111	836
REGIS COLLEGE	9981	29	0
S. EASTERN BAPT TH SEM	51744	1599	1100
S. FLORIDA CTR TH STD	515	7	76
S. WESTERN BAPT TH SEM	114126	7737	5414
SAC HEART SCH OF TH/WI	4459	264	32
SAC HEART MAJOR SEM/MI	28975	374	298
SAMFORD U/BEESON DIV SCH	46562	6241	5025

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Institution	Circ Trans	ILL Sent	ILL Received
SCARRITT-BENNETT CTR	1432	0	0
SEATTLE U	46442	1742	5584
SOUTHERN BAPT TH SEM	96642	3288	2196
SS CYRIL & METHODIUS SEM	6901	165	136
ST ANDREWS COLL	3081	60	34
ST AUGUSTINES SEM	5996	40	0
ST CHARLES BORROM SEM	10305	1263	240
ST FRANCIS SEM	5730	501	306
ST JOHNS SEM/CA	3390	239	753
ST JOHNS SEM/MA	0	8	0
ST JOHNS U/MN	85446	9172	8933
ST JOSEPHS SEM	4393	3	74
ST MARY SEM	2195	1	59
ST MARYS SEM & U	11746	27	114
ST MEINRAD SCH OF TH	11764	418	250
ST PATRICKS SEM	4270	208	25
ST PAUL SCH TH/MO	12691	1721	621
ST PAUL SEM/U OF ST THOMAS	16441	3354	2157
ST PETERS SEM	9798	36	21
ST TIKHONS ORTH TH SEM	4820	2	28
ST VINCENT DE PAUL	4241	5	21
ST VLADIMIRS ORTH THE SEM	4576	237	416
TH COLL CANADIAN REF CHS	1560	5	5
TRINITY COL FAC DIV	19027	41	5
TRINITY EPIS SC MIN	10584	137	64
TRINITY INTL U	60424	3893	5169
TRINITY LUTH SEM	14229	255	93
TYNDALE COL & SEM/ON	91590	214	24
U ST MARY THE LAKE	20845	811	417
U ST MICHAELS COL	60126	321	0
U THE SOUTH SCH TH	7261	2121	67
UNION TH SEM IN VA	35380	2337	418

Circulation Data: Interlibrary Loan

Institution	Circ Trans	ILL Sent	ILL Received
UNION TH SEM/NY	30328	431	166
UNITED TH SEM	11962	716	543
UNITED TH SEM/TW CITIES	7725	362	339
UNIV OF CHICAGO	869404	36861	20.832
VANCOUVER SCH TH	20075	10	0
VANDERBILT U DIV SCH	44667	1728	828
VICTORIA U/EMMANUEL COL	178021	67	0
VIRGINIA TH SEM	18769	450	70
WARTBURG TH SEM	9103	734	325
WASHINGTON TH UNION	5498	2	10
WESLEY BIB SEM	3552	1	18
WESLEY TH SEM/DC	13889	355	91
WESTERN SEMINARY	6473	841	596
WESTERN TH SEM/MI	13164	162	121
WESTMINSTER TH SEM/ CA	11998	362	32
WESTMINSTER TH SEM/PA	33717	98	566
WILF LAURIER U/WATERLOO	5742	922	921
WINEBRENNER SEM	7621	215	16
YALE U DIV SCH	30756	779	47
TOTAL	7749991	304758	196285.832

Appendix IX: ATLA Organizational Directory (2003–2004)

Officers*

President: Paul Schrodt (2001–2004), Methodist Theological School in Ohio, John W. Dickhaut Library

Vice President: Paul F. Stuehrenberg (2003–2006), Yale University Divinity School Library

Secretary: Anne Richardson Womack (2002–2005), Vanderbilt University, Divinity Library

Other Directors*

William B. Badke (2003–2006), Associated Canadian Theological Schools

D. William Faupel (2001–2004), Asbury Theological Seminary, B.L. Fisher Library

Paula Hamilton (2003–2006), Portland, Oregon

Timothy D. Lincoln (2003–2006), Austin Presbyterian Theological Seminary, Stitt Library

Sara J. Myers (2002–2005), Union Theological Seminary, Burke Library

Herman A. Peterson (2002–2005), Milwaukee, Wisconsin

Eileen K. Saner (2001–2004), Associated Mennonite Biblical Seminary, Library

Sharon A. Taylor (2002–2005), Andover Newton Theological School, Trask Library

Christine Wenderoth (2001–2004), Colgate Rochester Crozer Divinity School, Ambrose Swasey Library

Association Staff Directors

Executive Director: Dennis A. Norlin

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

* Terms of membership on the Board are indicated after the member's name. Offices are held for one year.

Appointed Officials and Representatives

Statistician/Records Manager: Director of Member Services, 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

Nominating Committee:

Carisse Berryhill, Chair	Harding University Graduate School of Religion, L.M. Graves Memorial Library
John Dickason	Claremont School of Theology, Library
Sharon Taylor	Andover Newton Theological School

Tellers' Committee:

Christina Browne, Chair	Jesuit-Krauss-McCormick Library
Newland F. Smith, III	The United Library, Garrett Evangelical & Seabury-Western Seminaries
Blake Walter	Northern Baptist Theological Seminary Brimson Grow Library

Special Committee of the Association

Special Committee of the Association for International Collaboration:

Charles Willard, Chair	Association of Theological Schools
Eileen Crawford	Vanderbilt University Divinity Library
Timothy Paul Erdel	Missionary Church Archives and Historical Collections at Bethel College
Sara J. Myers	Union Theological Seminary, Burke Library
Barbara Terry	Louisville Presbyterian Theological Seminary

Committees Appointed by the Executive Director

Annual Conference Committee:

Eileen Crawford, Chair	Vanderbilt University, Divinity Library
Kristine Veldheer, Vice-Chair	Graduate Theological Union
Debra L. Bradshaw	Nazarene Theological Seminary, William Broadhurst Library
Timothy D. Lincoln	Austin Theological Presbyterian Seminary, Stitt Library
Beverly J. Thompson	ATLA

Archives Committee:

Joan Clemens, Chair	Emory University, Pitts Theology Library
Russell Kracke	American Theological Library Association
Boyd Reese	Eastern Mennonite University, Hartzler Library
Martha Lund Smalley	Yale University Divinity School Library

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Gary Anderson	Harvard University
Michael Battle	Duke University
Stephen Bevans	Catholic Theological Union
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Francis X. Clooney	Boston College
Barbara DeConcini	American Academy of Religion
James O. Duke	Texas Christian University
Gary L. Ebersole	University of Missouri Kansas City
Edward Foley	Catholic Theological Union
Carl R. Holladay	Emory University
Bruce E. Nielsen	Jewish Theological Seminary
William C. Placher	Wabash College
Nancy J. Ramsay	Louisville Presbyterian Theological Seminary
Kent H. Richards	Society of Biblical Literature
Todd D. Whitmore	Notre Dame University

Education Committee:

Jeffrey L. Brigham, Chair	Andover Newton Theological School, Trask Library
Howertine L. Farrell Duncan	Wesley Theological Seminary
Allen Mueller	Eden Theological Seminary, Luhr Library

Sandra Oslund	Bethel Theological Seminary, The Carl H. Lundquist Library
Logan Wright	Local Host Representative, St. Paul School of Theology

Membership Advisory Committee:

Alice I. Runis, Chair	Iiff School of Theology, Ira J. Taylor Library
Alva R. Caldwell	The United Library, Garrett Evangelical & Seabury-Western Seminaries
Joanna Hause	Southeastern College
Jim Pakala	Covenant Theological Seminary

Preservation Advisory Committee:

Stephen P. Pentek, Chair	Boston University School of Theology
David O. Berger	Concordia Seminary
Claire McCurdy	Union 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
Craig Churchill	Abilene Christian University
Lynn Berg	New Brunswick Theological Seminary
Jack W. Ammerman, Ex-officio	Boston University School of Theology
Don Haymes, Ex-officio	Christian Theological Seminary

Technology Advisory Committee:

Duane Harbin, Chair	Southern Methodist University, Bridwell Library
William Hook	Vanderbilt University
Cheryl Adams	Library of Congress

Future Annual Conference Hosts

2005, June 15–18: Southwest Area Theological Library Association. Site: Austin, TX

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
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- 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
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- Burdick, Rev. Oscar. 7641 Terrace Drive, El Cerrito, CA 94530. Work: (510) 524-0835
- Camp, Mr. Thomas Edward (Ed). 209 Carruthers Road, P.O. Box 820, Sewanee, TN 37375-0820. Work: (615) 598-5657 / E-mail: ecamp@seraph1.sewanee.edu
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In the Financial Data table from the statistics printed in last year's *Proceedings*, the final two columns were omitted. Following is the table reprinted in its entirety with the missing columns.

Statistical Records Report (2001–2002)

FINANCIAL DATA					
Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
ABILENE CHRISTIAN U	235975	100136.2	15195.92	471653.8	2914491
ACADIA DIV COL	0	37739	3526	41265	1828236
ALLIANCE TH SEM	120687	34520	0	185910	3902760
ANDERSON U	404829	251176	4615	714792	1410300
ANDOVER NEWTON TH SCH	290700	111972	11792	474950	6579758
ANDREWS U	380041	144601	3320	646527	7908467
ASBURY TH SEM	631440	329487	5959	1033983	16365950
ASHLAND TH SEM	166363	108037	1679	279592	5311968
ASSEMBLIES OF GOD TH SEM	151058	77537	1279	286976	4134328
ASSOC MENNONITE BIB SEM	127146	59816	2020	205945	3048878
ATHENAEUM OHIO	112433	70611	3693	220566	3572927
ATLANTIC SCH TH	167982	47579	1371	244191	1906497
AUSTIN GRAD SCH OF THEOL	42323	14390	1588	60580	758836
AUSTIN PRESBY TH SEM	252566	156594	4441	519612	7687154
BANGOR TH SEM	95072	62344	2713	172266	2381493
BAPTIST MISS ASSOC TH SEM	75021	17720	1579	112775	816362
BARRY U	825646	720004	18655	1923172	1342397
BETHEL TH SEM	396704	127000	13139	622984	10786310
BIB THEO FRIENDENSA	123311	86081	5840	373525	4148386
BIBLICAL TH SEM	86125	31639	6342	140114	2856070
BIOLA U/TALBOT SCH THE	849230	478653	2205	1453532	9328020
BOSTON U SCH TH	378766	163588	11695	628033	7460259
BRETHREN HIST LIB & ARCH	66773	2803	0	76882	0
BRIGHAM YOUNG UNIV	9548479	8123594	204930	21214910	0
BRITE DIV SCH	52000	182805	900	243999	5310894
CALVIN TH SEM	735926	1069157	54770	2010086	6137530
CAMPBELL U	875645	1188750	2000	2437073	1905965
CANADIAN SO BAPT	67747	26742	0	120952	1317706

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CENTRAL BAPT TH SEM/KS	148629	74678	6021	283582	2954488
CENTRAL BAPT TH SEM/MN	72175.59	20162.15	982.1	109877.4	1336403
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CHRIST THE KING SEM	103868	93874	5694	218754	2393395
CHRISTIAN TH SEM	375078	128556	10216	513850	7817496
CHURCH OF GOD TH SEM	179322	103979	796	291285	2930950
CINCIN BIB COL & SEM	40185	11370	0	74535	2342822
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COLUMBIA INTL U	262862	81264	9968	486097	4877168
COLUMBIA TH SEM	524506	251508	3477	841854	10673500
CONCORDIA LUTH SEM/AB	54864	28668.44	32.73	87379.05	925289
CONCORDIA SEM/MO	424501	208942	0	728828	17170140
CONCORDIA TH SEM/IN	325436	111996	6801	493784	10810050
CONCORDIA UNIV	214017	57905	0	293280	0
CONGREGATIONAL LIBR	187221	66891	5000	259112	2591128
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COVENANT TH SEM	229516	50909	2000	347162	8467999
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DOMINICAN HSE STUDIES	156714	35050	3569	235805	621038
DREW U	1426680	1002047	33284	2670464	8955000
DUKE U DIV SCH	297931	316555	0	962338	16798940
EAST BAPT TH SEM	188952	65491	1618	282852	4324117
EASTERN MENN U	22746	22534	187	49136	2519395
ECUMENICAL TH SEM	23352	9356	0	32708	577910

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EDEN TH SEM	169726	61009	6327	278611	5880538
EMMANUEL SCH REL	215835	69652	11788	342826	3124132
EMORY U/PITTS TH LIB	697923	403665	5435	1285506	18439000
EPISC DIV SCH/WESTON JES	557042	194200	7700	849312	9883108
EPISCOPAL TH SEM SW	260028	39799	700	342836	3861397
ERSKINE COL & SEM	237560	139203	4065	434851	2059073
EVANG LUTH CH IN AMERICA	50100	14870	0	76733	0
EVANGELICAL SCH TH	65694	26409	1094	102500	1589238
EVANGELICAL SEM OF PR	76554	40520	654	124761	1239698
FAITH BAPT COLL & TH SEM	96317	35171	0	169499	3272181
FULLER TH SEM	588573	272631	13346	993292	35639000
GARRETT EV/SEABURY W	372655	136065	7000	594128	9557804
GENERAL TH SEM/NY	394129	122830	7000	568459	6315235
GEORGE FOX EVANGEL SEM	168863	62978	2830	254588	798469
GOLD GATE BAPT TH SEM	410886	119052	8592	624979	8183349
GORDON-CONWELL TH SEM/MA	287529	132752	1618	550462	15788890
GRACE THEOL SEM	189328	98286	2450	339908	0
GRAD TH UNION	1054693	433670	2499	2071819	42708060
HAGGARD GRAD SCH OF THEO	0	697964	0	697964	0
HARDING U GRAD SCH REL	205324	76657	8128	312282	2116242
HARTFORD SEM	148706	44448	83	193237	4512694
HARVARD DIV SCH	1045695	490383	60225	1893005	22974310
HEALTH CARE CHAPL RES CTR	48000	13050	0	73050	0
HELLENIC COL/HOLY CROSS	146770	32000	11817	597902	8399287
HOOD TH SEM	77872	18257.53	0	113398.1	1098261
HOUSTON GRAD SCH OF TH	71558	13588	550	91908	1005362
HURON COL	0	28991	1259	115113	806284
ILIFF SCH TH	223667	162103	4946	441867	7176817
IMMACULATE CONCEPTION/NJ	71983	55611	0	188300	3410816
INDIANA WESLEYAN U	536777	422394	32262	1040481	57546000
ITC/ATLANTA U CTR	2535291	1556997	7133	5909097	9862124

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JESUIT-KRAUSS-MCCORM	607263	158683	9093	1202472	15487440
K.U. LEUVEN FAC TH	329000	179000	14000	558000	2600000
KENRICK-GLENNON SEM	155601	47995	2544	250382	3596000
KNOX COL/ON	181138	62704	6568	257798	2814801
LANCASTER BIB COL	177254	107844	5539	312600	9045274
LANCASTER TH SEM	185310	74844	818	298747	3116376
LEXINGTON TH SEM	205158	137092	7054	392865	4195963
LINCOLN CHRISTIAN COL/SEM	277228	75114	2694	382425	1772869
LOGOS EVAN SEM	62076	14806	634	81941	1429295
LOUISV PRESBY TH SEM	341098	147139	6365	608365	8663160
LSPS/SEMINEX	10000	6544	15	18439	171619
LUTHER SEM/MN	312157	206065	15967	625517	16603960
LUTHERAN TH SEM/GET	194027	74860	5411	398613	4726802
LUTHERAN TH SEM/PHIL	266088	41960	9319	337502	6073588
LUTHERAN TH SOUTHERN SEM	187899	78188	1020	341003	4506582
MARQUETTE U	2973658	4163807	0	7698723	254273000
MASTER'S SEMINARY	377200	132500	7000	572200	3250674
MCMASTER DIV COL	4405244	2995258	148798	8158032	2056728
MEADVILLE/LOMBARD	85062	14421	0	131364	2225283
MEMPHIS TH SEM	132943	64144.73	3423.9	249781.7	2709336
MENNONITE BRETH BIB SEM	254441	259420	12168	647211	2632796
MERCER UNIV	545006	129967	0	691159	3009801
MERCYHURST COLL	429100	284153	10286	890663	0
METHODIST TH SCH/OH	231859	65633	3158	351021	5433037
MICHIGAN TH SEM	52000	35750	0	88850	1085006
MID-AMERICA BAPT/TN	0	0	0	0	0
MID-AMERICA BAPTIST/NY	52400	7200	0	62200	500000
MIDW BAPT TH SEM	167471	71597	3384	297166	4956027
MORAVIAN TH SEM	365371	451870	14715	1370894	1846318
MT ANGEL ABBEY	464119	108117	3000	596822	3313960

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MT ST MARYS COL & SEM	53518	34500	1436	102874	1885500
MULTNOMAH BIB SEM	264431.6	105412	4611	410245.6	2994324
N. AMERICAN BAPT COL/AB	120131.4	36132.76	0	168265.8	971084
N. AMERICAN BAPT SEM/SD	83748	44002	1409	144418	2073096
N. CENTRAL BIB U	190669.4	70187.67	1501.05	291436.9	14027420
N. PARK TH SEM	525899	534446	1700	1309194	3837458
N.W. BAPT SEM	35739	11472	0	58194	289535
NASHOTAH HOUSE	148994	37532	872	256151	2809313
NAZARENE TH SEM	199857	117324	5006	416751	3280323
NEW BRUNSWICK TH SEM	124899	70276	1758	281749	2626172
NEW ORLNS BAPT TH SEM	330943	199821	12000	681764	15273100
NEW YORK TH SEM	92180	4833	0	197013	0
NORTHEASTERN SEM	315767.4	298063.5	2845.35	686151.5	24481170
NORTHERN BAPT TH SEM	216310	47349	3840	302729	4569902
OBLATE SCH OF TH	104296	70313	3361	257511	2779079
PERKINS SCH TH/SMU	920496	1276620	49950	2682559	12696780
PHILLIPS TH SEM	119055	43852	2076	178641	3098281
PHOENIX SEM	120420	21201	1401	154419	1737382
PITTSBURGH TH SEM	429853	198506	13482	810375	8442015
PONT COL JOSEPHINUM	184872	96929	4891	315166	4491717
POPE JOHN XXIII NAT SEM	63277	37295	2488	111473	2155318
PRINCETON TH SEM	1832680	903597	59393	3926374	45229080
PROVIDENCE COL & SEM	113388	90381	1201	226515	1675338
QUEENS UNIV OF CHARLOTTE	205773	194900	2183	252856	0
RECONST RABINICAL COL	96450	20376	0	215910	3929416
REFORMED PRESBY TH SEM	44800.96	28998	3459	93433.96	653436
REFORMED TH SEM/MS	195042	107021	5403	332875	12725990
REGENT COL	192151	98423	1506	350104	6257820
REGENT U/VA	158543	145894	3584	451290	4445000
REGIS COLLEGE	198586	53296	4302	273057	2133096
S. EASTERN BAPT TH SEM	525227.6	154916.7	3115.09	718987.1	16998940

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S. FLORIDA CTR TH STD	54000	37294	40	109841	631315
S. WESTERN BAPT TH SEM	785553	244497	7777	1616203	28600900
SAC HEART SCH OF TH/WI	125417	48123	1508	208816	4976761
SAC HEART MAJOR SEM/MI	193008	82628	2688	325918	1910781
SAMFORD U/BEESON DIV SCH	117592	83080	1538	222721	6210511
SCARRITT-BENNETT CTR	44589	8142	563	55605	0
SEATTLE U	1054411	55964	3021	1288038	4401816
SOUTHERN BAPT TH SEM	694290	323953	15359	1230113	21019760
SS CYRIL & METHODIUS SEM	168143	72812	241	267617	1469057
ST ANDREWS COLL	47897	27114	379	76814	1914347
ST AUGUSTINES SEM	89174	37271	3200	133753	2505952
ST CHARLES BORROM SEM	272125	147661	9315	540601	3232993
ST FRANCIS SEM	177871	88981	12040	306007	4090544
ST JOHNS SEM/CA	121676	72030	1700	226692	4460971
ST JOHNS SEM/MA	148015	90623	20647	272691	9426017
ST JOHNS U/MN	1191931	1090561	13599	2738104	2917828
ST JOSEPHS SEM	0	65960	3143	108482	4508077
ST MARY SEM	73237	53804	6956	143802	1613637
ST MARYS SEM & U	185099	122304	5503	331863	7714852
ST MEINRAD SCH OF TH	186108	96986	865	317257	4779023
ST PATRICKS SEM	162859	75247	2173	267314	4073575
ST PAUL SCH TH/MO	192614	84120	4293	327444	5013778
ST PAUL SEM/U OF ST THOMAS	277298	89774	1933	399279	919499
ST PETERS SEM	140096	77023	7222	235670	1448627
ST TIKHONS ORTH TH SEM	42000	11473	100	66699	758743
ST VINCENT DE PAUL	80208	88741	0	204698	2753884
ST VLADIMIRS ORTH THE SEM	111115	63433	4183	229394	2504886
TH COLL CANADIAN REF CHS	38900	32000	1722.25	72622.25	643171
TRINITY COL FAC DIV	196478	56096	3979	265625	1839000
TRINITY EPIS SC MIN	212895	63081	5107	306603	3233489

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TRINITY INTL U	683330	282527	13914	1069190	12281960
TRINITY LUTH SEM	303187	93070	1535	411401	7578396
TYNDALE COL & SEM/ON	262173	180363	3339	464285	7254250
TYNDALE TH SEM	0	1000	200	1200	250000
U NOTRE DAME	810792	838419	15172	1792527	0
U ST MARY THE LAKE	170341	79581	4272	281456	6520466
U ST MICHAELS COL	316101	98702	16579	479053	2482000
U THE SOUTH SCH TH	125309	134420	13521	273320	7548998
UNIFICATION TH SEM	46098	17434	640	70571	1900000
UNION TH SEM IN VA	808325	235065	5008	1144220	19634420
UNION TH SEM/NY	807385	167461	18296	1338392	14245410
UNITED TH SEM/TW CITIES	134748	45974	1492	202940	3596425
VANCOUVER SCH TH	194766	88870	2466	349473	3559771
VANDERBILT U DIV SCH	385084	226737	3501	847997	8198752
VICTORIA U/EMMANUEL COL	135600	63000	1500	261500	4105919
VIRGINIA TH SEM	482164	200766	8920	777056	10766850
WAKE FOREST UNIV	2572866	3174269	56981	6182866	0
WARTBURG TH SEM	162271	50208	1138	230531	5919372
WASHINGTON TH UNION	167177	88374	4719	296814	4648280
WESLEY BIB SEM	72571	19980	0	130965	2337687
WESLEY TH SEM/DC	295034	130485.8	5817	463761.8	8817886
WESTERN SEMINARY	126588	34669	0	176720	4767630
WESTERN TH SEM/MI	236356	77313	3688	330276	5509347
WESTMINSTER TH SEM/ CA	130000	80000	0	227000	2388814
WESTMINSTER TH SEM/PA	188933	104217	4811	316447	7663986
WHITEFRIARS	7000	7230	2000	16430	16430
WILF LAURIER U/WATERLOO	82405	27324	1075	254824	1549411
WINEBRENNER SEM	71224	34789	430	133338	1689009
YALE U DIV SCH	881520	371877	37232	1399555	13419820
TOTAL	76083361.95	49567228.48	1638226.39	149489566	1463775241

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