SUMMARY
OF
PROCEEDINGS

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

Jonathan West
Editor

Mount Angel Abbey
George Fox Seminary
Multnomah Biblical Seminary
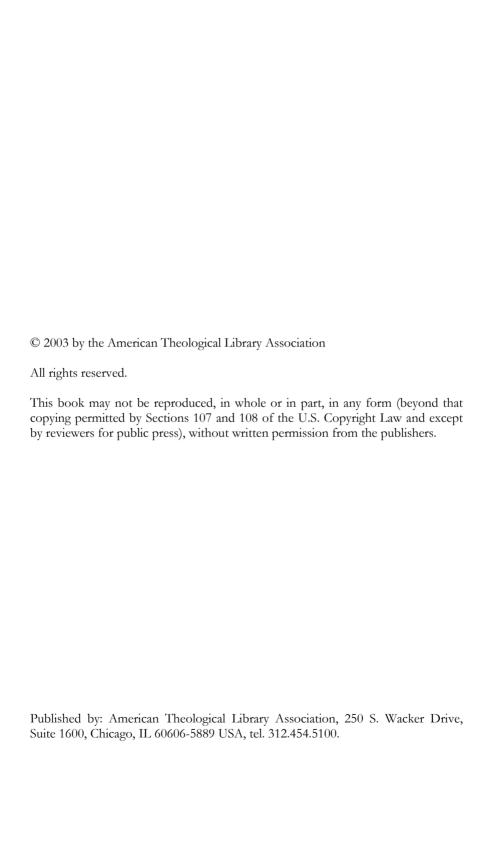Western Seminary

Portland, Oregon
June 25–28, 2003

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PREFACE

The Annual Conference (which included 331 participants, exhibitors, guests, and staff this year) is the peak of the American Theological Library Association's membership year. Theological librarians renew friendships, network, wrestle with issues at the heart of their profession, renew their sense of purpose as librarians, and acquire knowledge and skills to equip them for their daily tasks. The *Summary of Proceedings* can only record for the future a fraction of what makes the conference so valuable.

The *Proceedings* contains the full text or summaries of papers, workshops, roundtables, and meetings, plus other items for general reference and record in the appendices. I am grateful to all the presenters, facilitators, etc., who submitted their material. I would also like to thank ATLA staff who worked very hard on this publication: Tim Smith and Carol Jones for their work on the appendices, Karen Whittlesey for her help with proofing, and Shannon Siggeman and Stacey Schilling for their work on the formatting and layout.

We have tried to create cohesion and yet retain the individuality of each author. We left the presentations untouched except for formatting, grammatical errors (except in cases of informality), and punctuation. ATLA's style choices are ruled primarily by *The Chicago Manual of Style*.

The *Proceedings* web page (www.atla.com/member/publications/summary_of_proceedings.html) links to PowerPoint presentations and other web resources related to the content of the *Proceedings*.

See you June 16–19, 2004, in Kansas City!

Jonathan West
Editor

PROGRAM

**American Theological Library Association
57th Annual Conference
June 25–28, 2003
Portland, Oregon**

TUESDAY, JUNE 24

2–5 PM	Education Committee Meeting

7–9 PM   **Preconference Technical Services Session**
"All We like Sheep: Library of Congress Practice and
the Theological Cataloger"
Nancy Adams (Eastern Baptist Theological Seminary)

7–9 PM   Board Subgroup on Archives

WEDNESDAY, JUNE 25

8 AM–5 PM   Board of Directors Meeting

8:30 AM–12 PM   **Preconference Workshops**
"Not Your One-Shot Deal: Instructional Design
for Credit Information Literacy Courses"
William B. Badke (Assoc. Canadian Theological Schools)

"Tackling the Foreign Language Backlog"
Richard A. Lammert (Concordia Theological Seminary)

"What You Need, When You Need It: The Discovery
and Delivery of Overlooked Religion and Theology
Resources"
Martha Lund Smalley (Yale University Divinity School)

12:30–1:30 PM   Lunch

1:30–5 PM   **Preconference Workshops**
"The Art of Supervision"
*Per Almquist (Covenant Theological Seminary) & M. Patrick
Graham (Emory University)*

"Managing Citations Using Bibliographic Management Software"
Andrew Keck (Duke University Divinity School Library)

"OCLC Connexion"
Rick Newell (OCLC Western Service Center)

"Searching the Web: ATLA to Zed"
Kirk Moll (Dickinson College)

5:30–7 PM	Choir Rehearsal
6–7 PM	President's Invitational Welcome
7–9 PM	Opening Reception

THURSDAY, JUNE 26

8:30–9 AM	Morning Worship—Quaker Tradition
9:15–10:15 AM	**Plenary Address** "Formation for Christian Leadership: Wesleyan & Benedictine Reflections" *Randy Maddox (Seattle Pacific University) & Paschal Cheline (Mount Angel Abbey)*
10:15–11:15 AM	Exhibit Reception
11:15 AM–12:15 PM	Business Meeting I
12:15–2 PM	Lunch (on your own); Scheduled Lunch Meetings
2–3:30 PM	**Interest Groups** *College and University* "Rearranging Their Prejudices: A Case Study of Bias in Reference Works" *Christopher Brennan (State University of New York College at Brockport)* *Judaica* "New Research on Jewish Women: From Late Antiquity to the Early Modern Period" *Judith Baskin (The Harold Schnitzer Family Program in Judaic Studies, University of Oregon)*

Lesbian and Gay with Collection Evaluation and Development
"Lesbian, Gay, Bisexual, and Transgender Religious Archives Network"
Doris Malkmus (LGBTRAN Archivist)

OCLC Theological Users Group
"What's New and Coming Up at OCLC"
Rick Newell & Karin Ford (OCLC Western Service Center)

3:30–4 PM	Break with Exhibitors

4–5:30 PM	**Denominational Meetings**
	Anglican Librarians
	Baptist Librarians
	Campbell-Stone Librarians
	Lutheran Librarians
	Methodist Librarians
	Non-denominational Librarians
	Orthodox Librarians
	Presbyterian and Reformed Librarians
	Roman Catholic Librarians
	United Church of Christ Librarians

6 PM–	Activities & Free Time

FRIDAY, JUNE 27

8:30–9 AM	Morning Worship—Presbyterian Tradition

9:15–10:15 AM	**Roundtable Discussions**

"Bibliographic Instruction and the 'Next' Generation"
Michael Boddy (Union Theological Seminary)

"Contemporary Religious Literature"
Marti Alt (The Ohio State University Libraries)

"Curricula and Congregational Resources in the Theological Library"
Allen W. Mueller (Eden Theological Seminary)

"Getting Our Fair Share"
Newland Smith (Garrett-Evangelical and Seabury-Western Seminaries)

"Intentional Cross-Training: Multi-Tasking in the Library"
Kristine Veldheer (Graduate Theological Union)

"Managing E-Journals"
Laura Wood (Emory University)

"New ATLA Member Conversation"
Anne Womack (Vanderbilt University)

"Weeding Library Collections"
Christine Wenderoth (Colgate Rochester Crozer Divinity School)

10:15–10:45 AM	Break and Exhibits
10:45 AM–12:15 PM	**Interest Groups**

Public Services
"Theological Librarians as Copyright Leaders"
Philip Doty (Univ. of Texas), Duane Harbin (Southern Methodist Univ.), & Sandra E. Riggs (Montgomery Library)

Special Collections
"The Archives of the Devil"
James Lutzweiler (Southeastern Baptist Theological Seminary)

Technical Services
"Reports on News and Information"
Joanna Hause (Southeastern College)

World Christianity

12:30–2 PM	Business Meeting II/Town Meeting
2–2:45 PM	Dessert with Exhibitors
2:45–4:15 PM	**Papers and Panel**

"Cooperating Internationally"
Dennis A. Norlin (ATLA), John B. Trotti (Union-PSCE), Maria Weber (Episcopal Theol. Sem. of the Southwest), L. Charles Willard (ATS), & Esther Yeung (Fuller Theol. Sem.)

"Distance Learning and Theological Education"
Charles Bellinger (Texas Christian University)

"A Model for Teaching Research Methods in Theological Education"
Barry W. Hamilton (Northeastern Seminary)

"Rise of Rome: The Emergence of a New Mode for Exploring the Context of the Fourth Gospel"
Beth M. Sheppard (Southwestern College)

4:30–6 PM	TSIG/NASIG Get Together
4:30 PM–	Events & Free Time

SATURDAY, JUNE 28

9–10 AM	**Plenary Address** "Searching for Paradise: Teaching and Media Culture in the Theological Context" *Mary Hess (Luther Seminary)*
10:15–11:45 AM	**Papers and Panel** "Bibliographic Resources for the Study of John Calvin" *Paul Fields (Calvin Theological Seminary)*

"Bringing Technology into the Classroom"
Richard A. Wright (Emory University)

"Librarian's Role in Theological Course Development"
Carrie Hackney (Howard University), Ann Hotta (Graduate Theological Union), Kirk Moll (Dickinson College), Paul Myhre (Wabash Center), Dennis A. Norlin (ATLA)

"Parchment, Paper, PDF: The Literature of Theological Librarianship"
David Stewart (Princeton Theological Seminary)

11:45 AM–1 PM	Lunch; Scheduled Lunch Meetings
11:45 AM–1 PM	Vice President's Invitational Lunch
1–2 PM	**Roundtable Discussions** "ATLA Tech Services Cooperation with LC" *Eric Friede (Yale University Divinity School Library)*

"Book Reviewing"
Christopher Brennan (State University of New York College at Brockport)

"Connecting Laptops to the Library Network"
Douglas Fox (Emmanuel College)

"Discovery at the Reference Desk: Heuristic Questions
for the Reference Interview"
Carisse Mickey Berryhill (Harding University)

"Hiring the Best"
Ann Hotta (Graduate Theological Union)

"I Got the Job Interview—Now What Do I Do?: Tips
for Successful Job Interviewing"
*Roberta Schaafsma (Duke University) & Amy Limpitlaw
(Vanderbilt University)*

"Library Use and the DMin Student"
Timothy Lincoln (Austin Presbyterian Theological Seminary)

"Religion Publisher/Librarian Relationship"
Henry Carrigan (Trinity Press International)

"Shopping for a New ILS"
Drew Kadel (Duke University Divinity School)

2:30 PM	Bus transportation to Mount Angel Abbey
3:30–4 PM	Library Tours
4–4:30 PM	Organ Concert
4:30–5 PM	Memorials
5:15–5:45 PM	Vespers
6–9 PM	Banquet and Reception
9 PM	Bus transportation to Portland

SUNDAY, JUNE 29

7:30–10:30 AM	Board of Directors Meeting
7:30–10:30 AM	Annual Conference Committee Meeting
7:30–10:30 AM	Education Committee Meeting

PRECONFERENCE WORKSHOPS

The Art of Supervision
by
C. S. Per Almquist, Covenant Theological Seminary
M. Patrick Graham, Emory University

This session focused on the art of supervision rather than on the techniques of practice. The discussion explored ways to motivate library staff and create a workplace environment that is positive, supportive, and encourages initiative and creativity. The first part of the session was devoted to exploring the personal, individual context of supervision. The discussion next turned to (1) the context of supervision within a theological library and the differences between that setting and other sorts of libraries, (2) the formation of an appropriate institutional ethos that empowers staff, and (3) the stages of staff development.

Not Your One-Shot Deal: Instructional Design for Credit Information Literacy Courses
by
William Badke, Associated Canadian Theological Schools

Introduction

The world of "information literacy"—the ability to gather and use information properly—is changing rapidly. Most of us have followed an annual routine of one-shot orientation to the library sessions, classroom introductions to "the literature of theology," perhaps even more substantial introductory seminars in research method.

Our academic environment, however, is increasingly demanding new approaches to teaching students how to handle information. Added to the phenomenon of "I've been out of school ten years and everything I ever knew about libraries is long forgotten" is the growing complexity of our electronic tools. Libraries have become substantially more difficult to use, to the point that our traditional one-shots scarcely scratch the surface of what students need to know.

Accrediting bodies, under the strong influence of initiatives like those of the Association of College and Research Libraries, have begun calling for more information literacy education in higher education, citing the need to meet the demands of the information age and lifelong learning with something stronger than the lip service we have so far been giving to the problem. ACRL, in fact, has provided substantial guidelines on the meaning of information literacy and best practices demanded of informationally literate students.[i]

It is time to begin considering information literacy as a key element in the subject matter of seminary education, both because we live in an information age requiring information skills and because the complexity of systems and tools of information demand knowledge beyond that of simple library use. If we teach exegesis and homiletics, why should we not teach information literacy?

Options

Before leaping into the credit course option, we need to consider less drastic alternatives. The one-shot has always been a lame candidate for information literacy even when it has been tied to a hand-son library assignment. Students consistently find it irrelevant to their real needs. A one-shot session taught within a specific course tends to build more relevance but fails on several other counts. First, it means invading faculty turf, something that few faculty welcome. Second, it offers limited contact time for teaching. Third, subject-specific information literacy tends not to translate well into development of generic skills. While there may be a mystique to theological research, requiring a firm understanding of the theological task,[ii] the fact is that our students need to know how to handle a wide variety of information, not just theological but historical, psychological, sociological, and so on. Finally, subject-specific information literacy, while helpful, tends to focus on

bibliography—the literature of the subject matter—rather than the skills and savvy needed to acquire information and use it effectively.

There are further options. Some institutions offer noncredit seminars in research method. The disadvantage is that noncredit almost always means to the student "nonessential and unimportant," or at least "remedial," rather than an integral part of seminary education. Even if we make it compulsory, can we ensure student learning if no credit is offered?

There have been many attempts, as well, to provide information literacy through the curriculum and over the duration of each student's program. Such efforts target certain courses for certain types of input, sometimes along with precisely sequenced seminar sessions. The idea—a good one—is to stage information literacy training so that the student's knowledge develops over time and is thus given opportunity to mature. The difficulties here make this option almost unmanageable, however. Simply organizing such a program demands considerable effort. Students rarely follow a prescribed program outline, so, monitoring becomes a problem. This approach does not give information literacy the prominence it needs as a viable discipline of its own. Instead, information literacy is buried within other educational venues. And we still have the problem of faculty resistance to invasion of their classroom turf (not to mention the librarian staff time required to do these multiple invasions).

We are thus left with the need to provide fairly complex instruction on information gathering and use, involving complicated tools and search principles related to a variety of subject disciplines. The best vehicle to deliver this kind of instruction is, to my mind, a credit-bearing course.

What Does an Information-Literate Seminarian Look Like?

Describing the information-literate student is not as difficult as it once was, thanks to numerous statements of standards, most notably, the ACRL "Information Literacy Competency Standards for Higher Education."[iii] The ACRL standards, in basic form, are:

1) The information-literate student determines the nature and extent of the information needed.
2) The information-literate student accesses needed information effectively and efficiently.
3) The information-literate student evaluates information and its sources critically and incorporates selected information into his or her knowledge base and value system.
4) The information-literate student, individually or as a member of a group, uses information effectively to accomplish a specific purpose.
5) The information-literate student understands many of the economic, legal, and social issues surrounding the use of information and accesses and uses information ethically and legally.

The information-literate seminarian needs to have strong ability in enlisting information to achieve a purpose while at the same time understanding how that information relates to his/her value system and broader societal issues. With the understanding that today's seminarian needs to be both a competent student of Bible, theology, church history, and so on, and a skilled critic of culture and purveyor of ministry to a broken world, it is clear that navigation of information is, for the seminarian, a lot more than bibliographical understanding of the literature of historical theology or form criticism. The information-literate seminarian knows how to find and enlist information to meet the needs of his/her vocation, whatever they may be.

The ATS accreditation standards, while not as clearly laid out as those of ACRL, strike a similar note involving "teaching theological bibliography and research methods" and "helping to serve the information needs of graduates, clergy, and the church." There is a focus on developing "independent research skills," leading to "lifelong learning."[iv]

Determining Options and Overcoming Obstacles

Before a credit information literacy course is introduced into a seminary curriculum, several questions need to be asked:

1) Is there space in the curriculum? If so, how many credits are available, and should those credits to be elective or core?
2) Do you have the personnel you need? While you may hope that faculty will lend support to your program, it will likely be library staff who develop the course and teach it.
3) Are you thinking of a live course or online or both? Here you need to determine how many students you expect to reach per year and the best venue(s) to reach them effectively, given the resources you have.
4) How strong is faculty/administrative support or resistance?

It is the rare institution that will not raise at least some objection to a plan to introduce a new course into the curriculum. Curricula are full. To add something may mean dropping something else or at least adding to the list of electives and thus diminishing yet again average class size throughout the institution.

What is more, there is still a strong faculty assumption that students develop information literacy on their own, so that by the time they reach graduate level they have all the skills they need to do their research. If they don't, then some morning-long remedial seminar will likely do the job. This, of course, errs on three points: students do not learn information literacy on their own (as many studies have demonstrated), many of our students have been out of school for years and have lost what skills they once had, and the advance of technology has left most of our students behind.

How does a librarian convince faculty and administration of the need for a credit course in information literacy? First, continue to articulate the need. This can be done in a variety of ways, from surveying students about their research skills to

offering faculty updating sessions on the library system and Internet to creating a position paper on the info lit issue for faculty to discuss. Second, find a way, logistically, to work within the present personnel configuration to do the task. Asking the institution to provide staff hours as well as a spot in the curriculum is a non-starter. Third, determine a vehicle that will work. Live courses offer better opportunity for hands-on demonstrations, but online versions do succeed if they are structured well.

Compromise may be a bad word in many quarters, but with information literacy, a foot in the door is worth two walking away in defeat. You may not be able to get access to three credit hours, or even two, but perhaps you can get one. You may not be able to make the course part of the curriculum, but maybe it could be a prerequisite.

In our own situation, we have, from inception of our seminary consortium in 1987, run a compulsory one-credit prerequisite research course, in live or (more recently) online versions, to great success. The advantages are that the course is not part of the hour count in seminary programs, and students take it either before they begin their program or during their first year. Our rationale in promoting such a course was that, like the basic Bible and Theology prerequisite courses we provide for students without formal theological background, information literacy is a skill that will be demanded of all seminarians during and after their programs. We make it a credit course because we believe it is academically credible subject matter for seminary instruction.

We did not compromise on one issue, however—the course is compulsory unless the student can demonstrate that he/she has recently taken a similar course elsewhere. Our experience over the years has been that a large number of students would avoid the research course if they could. They start taking it, grudgingly, then discover that it is actually going to help them and come out of it enthusiastic about its value.

Here is an example from an e-mail recently sent to me:

Hello, Bill,

I wanted to let you know that I found your class very helpful. When it was first mentioned that I would have to take it, I was reluctant, thinking it would be unnecessary. I was definitely wrong—it has been very practical and already useful in helping me with a paper I am doing. I can expect that I will be frequently going back to it with future classes.

Good luck with your next class—I am sure you will have 'converts' in it as well.

Yours sincerely,
Gayle

Another example:

> I took a class on how to do research 20 years ago in my first
> year in College and I forgot most of it. This is a learning time for me.
> But I am glad I am taking this class because I know it will help me a lot
> when I start with my thesis. At first I resented the fact that [you]
> required us to take a class in the internet. But I can see the wisdom
> now. Live and learn.
>
> Rudy

Determining Outcomes and Approach

With the standards now available to us, determination of outcomes is not a serious challenge. The one element we must insist upon, despite the view of those that the teaching of theological information literacy is of a separate order, is that the information-literate seminarian is able to navigate information in virtually any discipline. This is not to disparage the important role of the professor in teaching the bibliography and methodology of discipline-specific research. Librarians may well also be involved in that task. But at the end of the day, a student not schooled in a variety of approaches to researching the subjects taught in a seminary may not have the skills to handle information that may be encountered in ministry.

You may well want to poll your faculty to discover the skills that subject specialists believe their students should have, but beware of the "subject dragon," the beast that drags the student away from the knowledge and skills of information handling and substitutes merely the knowledge of the subject itself and its literature. A student who can "do theology" or "do biblical criticism" has gained something, to be sure, but not the ability to pick up any topic, quickly develop a working knowledge of it, determine what its main issues and controversies are, formulate a research question related to one of these issues, locate resources on the topic in a variety of formats, and handle that information in an effective and responsible way. Such skills, while they may be informed and even shaped by the subjects the student is covering, are not subject specific.

Out of your determination of outcomes will come your approach, based on your philosophy of information literacy. There are several options:

1) Theological bibliography, focusing on resources and a strong understanding of the literature of each discipline covered in seminary education.
2) An architectural model involving learning to use each part of the library and its resources. In this case, the physical library serves as a blueprint of the student's research process (e.g., reference sources to books to periodicals, etc.)
3) A research strategies approach that walks the student through the research process but sees the library as a nexus rather than a location, focuses on strategy development, and is cross-disciplinary, viewing research as a life skill.
4) A combination of methods, e.g., starting with architecture, moving to strategies, and encouraging bibliography in individual classes.

While each of the above has its merits, my experience in close to twenty years of teaching information literacy is that a strategies approach is foundational to everything else. The architectural model tends to teach students how to use tools without understanding the overall strategizing of research operations, and bibliography without foundational strategies leads to knowledge of the literature and the goals of research in it without teaching strategies (the savvy of doing research). We will thus, from this point, focus on design of courses taking primarily a strategies approach.

Live Course Design: Strategies Approach

You must first harness your goals. You may have many hopes for such a course, but the limitations of time will demand that you rein in your expectations to the foundational elements that you can reasonably cover. The ACRL guidelines and ATS standards present the elements of what is required. Recognize, however, that you will likely be teaching an introductory course, providing the basic tools on the assumption that students will build on these as they move on through their programs.

Recognize that, no matter how your course is structured or delivered, student practice is essential. If your classroom has computers available to each student, you can do much of that practice during class time as you walk students through various aspects of the research process. But you must also include out-of-class assignments that are short, many, and frequent, rather than long, few, and infrequent. It is essential that your students reinforce the strategies you are teaching by performing them in real situations.

Guarantee relevance by arranging with other faculty in your institution to allow students to do their assignments with real topics they are working on in other courses. Normally, I have had a student in the live class choose a topic from a paper due for another course, then do a set of assignments that result in the research being done on that topic. Since the student has to write the paper anyway, this procedure both makes the assignments relevant to the student and avoids duplication of effort.

It is time to recognize that in today's information environment, the library is a nexus, rather than a location, for research. Thus you need to be sure you can provide access to a variety of avenues for research in your course, including online databases and the Internet. Your library home page provides a good model for understanding the nexus model. Available from off site, your home page gives the student access to the catalog, to proprietary databases not housed in your building, to the guides and pathfinders produced both in-house and outside, and so on. The fact that your library has a physical location is only significant for those who want to locate hard-copy materials or consult with a reference librarian (and the latter can increasingly be reached by e-mail). This new conception of "library" has strong implications both for the role of the library and for the increasing need among students for discernment as they access materials not directly controlled by the library collection development process.

In information literacy education, think beyond research papers. Students need to be intelligent consumers of information in general. While your assignments may shape themselves around a research paper or subject area, class sessions should teach skills that foster information gathering and use for a variety of purposes.

Frame the course around the research process (a narrative framework), from topic selection to gathering of materials to final product.

Live Course Design: The Nuts and Bolts of a Strategies Approach

1) Course Description

The course description should indicate the approach to be taken and the sweep of subject matter to be covered. For example: "A study of the basic strategies required for the effective researching of a wide variety of topics. Areas covered include . . ."

2) Course Objectives

Make the objectives student centered and emphasize both skills and attitudes, e.g.:

The student will:

- Demonstrate the ability to formulate a strategy for research
- Demonstrate the ability to make a topic viable and organize its sub points
- Demonstrate an appreciation for planned research from topic to completed paper.

3) Textbook

You may want to write your own or create a course pack. There are several good textbooks now available.[v]

4) Course Outlining

Establish, on the basis of standards, what learning goals must be accomplished. Begin with topic and move to product. Research is the whole process, not just identification of a bibliography. Chronology is primary. Begin where the student begins and end where the student ends. Avoid mere architecture and the subject dragon. While students may be doing assignments within a specific topic, you must ensure in your course that they are learning cross-disciplinary skills. Structure the course into distinct modules, evaluating each for its fit within the research process and achievement of standards or goals. Here is a sample 10-module outline:

a) The nature of research
b) The research question and preliminary outline
c) Boolean searching and the Internet
d) Optimizing the catalog
e) Information hierarchies and the use of existing bibliographies
f) Periodical literature searching
g) Other databases (e.g., ERIC) and evaluation of Internet resources
h) Reading for research
i) Note-taking and note organization
j) Tips on research writing[vi]

You would, of course, include instruction on the effective and ethical use of information, the publishing process, peer review, primary and secondary literature, and so on, as these issues came up within the various modules.

5) Assignments

Minimize busywork by avoiding assignments focused on trivia. Base your assignments around a real research project that the student will actually have to do for another course. Each module should have an assignment focused on the strategies discussed so that the student will likely have an assignment due for the beginning of each class. The final assignment can be submission of a copy of the project that the student completed for the other class.[vii]

Online Course Design[viii]

In some ways, online courses are not radically different from modularly designed live courses. In other ways, additional care must be taken to provide the educational experience required by a student who does not have direct access to a class and professor. Here are some suggestions:

1) Keep the course modular in structure. The format that I have found works best involves assigning reading, providing a background to an assignment set (to lay stress on the most important factors to be considered when doing the assignment), then putting out an assignment with clear steps to its completion.
2) Your course layout must be simple, with clear and easy navigation. Explanations must be comprehensive and clear because students do not have the luxury of asking you to go over again what you just explained. Any course feature or instruction that creates repeated queries from students likely needs to be revised.
3) Students must have off-site access to all relevant databases.
4) Your availability is paramount. Any professor who cannot guarantee 24-hour response to an e-mail, with the average response time being closer to one to four hours, should not be teaching an online course. You will need to answer questions of many types as well as respond to assignments with detailed notations.

5) Student-to-student interaction is generally a norm in the classroom, and many online teaching gurus advocate replicating this interaction with chat sessions, bulletin boards, or listservs. You may well try such venues, but in my experience, student interaction in an information literacy course is overrated. Most students in information literacy courses are content to have a relationship with their professor and do not really have the time nor interest to seek out fellow students.

It would be better for students who have limited computer experience/equipment, who know they lack personal discipline, or who have been out of school and/or are unfamiliar with current library systems to take a live course.

It is possible to mount an online course directly on the Internet, but platforms like Web CT or Blackboard make a course easier to package and operate. If you have the technical know-how, it is generally better to write and mount the course yourself. If you do not, find an expert to do it for you, but keep a close eye on the product. You must ensure that the site will be almost always accessible and easy to use. Avoid slow-loading graphics and animations, remembering that not every student has broadband access. Provide many navigation tools on the site. Since the course is online, take advantage of the online feature to provide links to the resources that students will be using.[ix]

I have begun experimenting with adding an assignment template—a web page that lays out a structure for the response to each assignment so that a student can paste the template into a word processor and have a ready-made structure for answers. This, I believe, will help avoid the common problem that students overlook parts of assignments and have to resubmit. Here is an example:

RES 500 Assignment #3 **Name:**
 E-Mail:
I have completed the assigned reading. _____

1) My research questions are:
   a)
   b)

2) First Periodical Index search, First Topic
   a) Index used:
   b) Search terminology used:
   c) Ten relevant articles:

What if a Credit Course Won't Fly?

Many institutions are still resistant to seeing the need for credit research courses. Don't lose hope, however. Accrediting boards are increasingly demanding more information literacy instruction. Our day will come.

In the meantime, you may want to consider replacing your tired old one-shot library orientation sessions with an online tutorial. I have been experimenting with a format that has instructions and a quiz on one browser, while students on another browser do assignments using resources linked to the library home page. The result of each assignment is the answer to the quiz question.[x]

What about International Students?

International students face many struggles beyond their limited command of English. Most have come from a discipleship model of education that stresses memorization of traditions and allows critical thinking only to advanced scholars. They generally have experienced only smaller and less high-tech library systems.

Information literacy for international students will involve a library skills seminar, a term paper seminar, and then an information literacy course (preferably in a classroom setting).[xi]

Endnotes

[i] Information Literacy Competency Standards for Higher Education (www.ala.org/Content/NavigationMenu/ACRL/Standards_and_Guidelines/ Information_Literacy_Competency_Standards_for_Higher_Education.htm); Guidelines for Instruction Programs in Academic Libraries (www.ala.org/Content/NavigationMenu/ACRL/Standards_and_Guidelines/ Guidelines_for_Instruction_Programs_in_Academic_Libraries.htm).

[ii] Such as, for example, Barry Hamilton, "Introduction to Theological Research," (http://acc.roberts.edu/NEmployees/Hamilton_Barry/ INTRODUCTION%20TO%20THEOLOGICAL%20RESEARCH.htm).

[iii] See note i.

[iv] Standard 5.2: www.ats.edu/accredit/ac5.htm.

[v] William B. Badke, *Research Strategies: Finding your Way through the Information Fog.* Lincoln, NE: Writers Club Press/iUniverse.com, 2000; Cyril J. Barber and Robert M. Krauss, *An Introduction to Theological Research.* Lanham, MD: University Press of America, 2000; Nancy J. Vyhmeister, *Quality Research Papers.* Grand Rapids: Zondervan, 2001. See also ACRL's reviews of textbooks: www.ala.org/Content/ContentGroups/ACRL1/IS/Publications23/ Textbooks_for_Students.htm.

[vi] For a sample syllabus as well as an example of a 3-credit syllabus, see: www.acts.twu.ca/lbr/sampsyllabus.htm.

[vii] See assignment samples at www.acts.twu.ca/lbr/sampsyllabus.htm.

[viii] For a further paper on development of online courses, see William Badke, "Guidelines for Information Literacy" (2003), available as a Word document at http://library.athabascau.ca/copdlforum/projects.htm.

[ix] For one-credit and two-credit courses using these methods, see: www.acts.twu.ca/lbr/research.htm.

x   For more information on this approach, see the last three pages of my "Guidelines for Information Literacy" (2003): http://library.athabascau.ca/copdlforum/projects.htm.

xi   See William B. Badke, "International Students: Information Literacy or Academic Literacy?" *Academic Exchange Quarterly* 6, no. 2 (Winter 2002): 60–65; William B. Badke, *Beyond the Answer Sheet: Academic Success for International Students.* Lincoln, NE: Writers Club Press/iUniverse.com, 2003.

Important Links

Information Literacy Portal Sites
ACRL Information Literacy: www.ala.org/Content/NavigationMenu/ACRL/Issues_and_Advocacy1/Information_Literacy1/ACRL_Information_Literacy_Web_Site/ACRL_Information_Literacy_Web_Site.htm.

Directory of Online Resources for Information Literacy: http://nosferatu.cas.usf.edu/lis/il/.

Information Literacy Instruction—a Selection of Tools for Instructors: http://mapageweb.umontreal.ca/bernh/AAFD.97/AAFD_index_en.html.

The Information Literacy Place: http://dis.shef.ac.uk/literacy/.

Library Instruction Links: www.libraryinstruction.com/links.html.

Examples of Credit Courses
Library Courses for Credit—SUNY and Beyond: http://library.lib.binghamton.edu/ sunyla/credit.html [includes link to my syllabi under "Canada"].

Standards
ATS Standards (see section 5.2): www.ats.edu/accredit/ac5.htm.

ACRL Information Literacy Competency Standards for Higher Education: www.ala.org/Content/NavigationMenu/ACRL/Standards_and_Guidelines/Information_Literacy_Competency_Standards_for_Higher_Education.htm.

ACRL Guidelines for Instruction Programs in Academic Libraries: www.ala.org/Content/NavigationMenu/ACRL/Standards_and_Guidelines/Guidelines_for_Instruction_Programs_in_Academic_Libraries.htm.

Bill Badke's Sites
Online textbook: *Research Strategies: Finding your Way through the Information Fog:* www.acts.twu.ca/lbr/textbook.htm (see "Syllabi" link for live course syllabi).

Two online courses: www.acts.twu.ca/lbr/research.htm.

William B. Badke, *Beyond the Answer Sheet: Academic Success for International Students.* Lincoln, NE: Writers Club Press/iUniverse.com, 2003. [print only].

OCLC Connexion™
by
Rick Newell, OCLC Western Service Center

This 3-hour hands-on workshop covered the following topics:

Connexion Migration

Why is Passport going away? Passport is old technology. It is a 16-bit application, and as Windows changes, it becomes more difficult to update Passport to work with new versions of Windows. Passport can not support many of the enhancements that libraries have been asking for, such as support for additional non-Roman character sets.

OCLC made the following announcement on June 10, 2003:

> The Windows-based Connexion client interface is currently in field test, and we have discovered some performance issues related to response time which do not meet the criteria that OCLC cataloging members have come to expect.
>
> Improving the response time for both the client and browser interfaces is a top priority for OCLC staff. Because we want you to have a positive experience when you migrate to the client, OCLC has decided to delay the release of the client interface. At this time, we expect the first release of the client (online cataloging functionality without NACO) to be in the September/October 2003 timeframe.
>
> Since our top priority with both the Connexion client and browser is providing adequate performance levels, we will not be able to move all Passport functionality to Connexion in the schedule previously outlined. As a result, OCLC will extend the life of Passport for cataloging past the previously announced end of life date of December 31, 2003. The new end of life date for Passport for cataloging will depend on the release dates for the first and second phases of the client. OCLC will provide at least a six month notice of the new end of life date.
>
> At this time, we are focusing on Passport functionality, and we have not finalized the plans for migrating CatME functionality. No end of life date has been set for CatME. The third phase of the client will include offline local files, batch functionality, and other CatME-like features. More information about phase 3 and the end of life for CatME will be announced at a later time.

Alternatives to Passport

CatME (the Cataloging MicroEnhancer) and the browser interface to OCLC Connexion are both available now. The client interface to OCLC Connexion will

be available soon. A comparison of the features of the three interfaces and migration considerations are available at www.oclc.org/connexion/migrate.

CatME

CatME will continue until all CatME functionality is available in Connexion. The Connexion Windows client will eventually replace CatME. CatME has offline batch processing (which may save libraries money on connect time) as well as NACO functionality, integrated label printing, and easy export to a file. If you are using CatME now, you may want to consider staying on CatME until all features that you need are available in the Connexion client.

Connexion Browser

The Connexion browser has no macro support and no telnet support. It features easy TCP/IP export; export to a file is not quite as easy. The browser supports NACO work. Users can perform most tasks with the keyboard, but use of the mouse is required for some functions. Label printing functionality in the Connexion browser works with the separate OCLC Cataloging Label Program.

Connexion Client

In the first release, the Connexion client will feature macro support, easy Gateway export and easy export to a file, and integrated label printing. Use of the mouse will not be required. Support for telnet, NACO work, and offline batch processing will be added in later versions. The client will require Windows Millennium, 2000, or XP; Internet Explorer; the Microsoft .NET framework (installed automatically by the client). The Arial Unicode font is recommended.

The Connexion browser and client both have the "control headings" feature and keyword searching of the Authority File.

Connexion Pricing

Charges and credits are exactly the same as for using Passport or CatME. If your library is on a Cataloging Fixed Fee, Connexion use is included. If your library is on a transaction basis, normal transaction charges and credits apply. Normal Access and Support fees apply (flat-rate or hourly). For details, contact your OCLC Regional Service Provider.

Documentation

Documentation is available on the help screens within Connexion. Further information is available by visiting www.oclc.org/connexion, then clicking on Training and Support. Resources available on this page include a free Web-based tutorial, documentation in PDF format, and a link to subscribe to the OCLC-Cat discussion list.

The rest of the workshop focused on the Connexion browser and included live demonstrations and hands-on exercises.

Logon and Navigation

Log on to Connexion by going to http://connexion.oclc.org. Use your current OCLC cataloging authorization and password. By clicking on Local Browser Settings at the bottom of the logon screen, users may store up to 5 authorizations and passwords for automatic logon.

Navigation

At the top of every Connexion screen is a header bar that has links for Home, Help, Diacritics, Contact, and Logoff. Each Connexion screen has tabs, buttons, and menus. Use tabs to select a service (for example, Cataloging, Authorities, or General). Each tab has buttons and menus. Each button performs the same function as the first item in the corresponding menu. For example, on the Cataloging tab, the first item in the Search menu is WorldCat. Clicking the Search button also takes the user to a Search WorldCat screen.

Customization

To customize the Connexion browser interface, click on General, then under Admin Options, click on Preferences. Among the things which may be customized are showing or hiding service tabs, keystroke shortcuts, and default record views. Connexion stores customizations by authorization number, not browser cookies. Every computer that signs on with that authorization will have the same customizations. (Libraries may want to request different authorization for each staff member. There is no charge for this).

Search and Browse WorldCat

To search WorldCat, either click on the blue Search button or select WorldCat from the Search Options menu. If you are a Passport power user, the command line is the quickest way to enter a search. Omit the fin command for numeric, derived, and keyword searches. You may include qualifiers. For keyword searches, include index labels, operators, and qualifiers. To enter a title phrase search, include the command and index label (sca ti). After typing your search, click on Search or press <Enter> on the keyboard.

To print a record, choose Print Record from the Action menu or press <F12> on the keyboard.

When a search results in more than one record, the view list arrow displays the next part of the list. The underlined number hotlink next to a record opens a single record in local edit mode. The lock button opens a record in master edit mode. The display button opens a single record in display mode.

Once a record is selected from a search results list, click on the arrows to display the next or previous record in the list. To return to the list, click on the blue Search Results button.

If you are not familiar with the command-line method used in Passport and CatME, Connexion will guide you in entering keyword searches. In the keyword

search portion of the screen, it is important to type only one word in each text box. You can select qualifiers from a list; for example, you do not have to know the code rec for sound recordings.

Copy Cataloging

Typical copy cataloging actions are the same as in Passport or CatME, such as Update, Produce, Export, and Delete Holdings. To take any of these actions, use the Action drop-down menu at the top of the record.

Save File

The Save File is a working storage area for use when completing new bibliographic records or modifying existing records. Save File records are available to your library only. The Connexion Save File is separate from the Passport/CatME Save File.

How to Save Records to the Save File

From the Action menu, choose Save Record, or on the keyboard, press <Ctrl><Shift><S>. If desired, set a Workflow Status and/or My Status. Select Yes or press <Enter>.

Search the Save File

From the Search menu, choose Save File, or on the keyboard, press <Ctrl><Shift><T>. Search by any combination of Save File number, OCLC number, title, URL, used date, My Status, Workflow Status, Action Status, and Source Status.

Save File Expiration

Save File records expire in 14 days (for existing records with an OCLC number) or 28 days (for new records without an OCLC number). To save longer, retrieve and flag the desired records, then from the Action/Sort menu, click Save Flagged Records.

Export

Export options include exporting to a TCP/IP host (similar to Gateway export), exporting a single record to a file, and exporting multiple records to a file. To set options, click on the General tab, then on the Admin button; then choose Export Options. (A detailed handout was provided at the workshop.)

Edit Bibliographic Records

Delimiter

Use $ for the delimiter character. Use $$ for a dollar sign.

Choose Edit View

Some available views are MARC Template View, MARC Text Area View, and Dublin Core View. You may choose a view on individual records or set a default view.

Edit Records in MARC Template View

To add a single field in the MARC Template view, choose Add Single Field from the Functions menu. Connexion inserts a field below the current field and repeats the tag. To add multiple fields in MARC Template view, choose Add Multiple Fields from the Functions menu. In the pop-up window, type the number of fields to add (1–10). Connexion inserts fields below the current field and repeats the tag.

Edit Records in MARC Text Area View

To choose the MARC Text Area view, select it from the View menu in the upper right corner. Add, delete, or move fields using standard Windows techniques.

Validate

To validate a record, from the Edit menu, select Validate Record, or on the keyboard, press <Ctrl><Shift><V>. Validation may be performed in either Template view or Text Area View. The advantage of doing it in Template view is that the error message appears directly above the field that has the error.

Diacritics

Only in Connexion, enter diacritics **following** the letter to be modified. Two entry methods are available: a character chart window and bar syntax. Internet Explorer (Windows) users may press <F7> to open an ALA character chart window.

Create New Bibliographic Records

Record creation options include creating a new record from a workform, deriving a new record from an existing record, and extracting data from a Web resource. Advanced editing features include a link to *Bibliographic Formats and Standards,* the Show menu, adding an 006 field, Constant Data, and Control Headings. Connexion Constant Data is separate from Passport Constant Data. A macro is available to convert Passport Constant Data to Connexion at www.oclc.org/connexion/support/tips/constant_data.shtm. Users may create Constant Data from a workform, from a bibliographic record, or from default constant data. The default Constant Data may be applied when beginning a bibliographic workform, and any constant data record may be applied "on the fly" (by selecting it from a list).

Authority Control

The Connexion authority control feature allows users to search headings in bibliographic records by clicking on the Control Headings menu item and link headings to the associated Authority File records so the master bibliographic record will be automatically updated if the authority record ever changes. Connexion users worldwide can easily see that the linked headings in master bibliographic records match those in the authority records. In order to control headings, you must be in edit mode and in template view.

Search the Authority File

Keyword searching of the Authority File is available only in Connexion.

Print Labels

In order to print labels, you must have OCLC Label Program v1.22 installed. Printing labels involves several steps: choose the label format under the General tab, flag records in the Save File, create labels for the flagged records, and then print the labels from the Label Program. (A detailed handout was provided at the workshop.)

Conclusion

Connexion, OCLC's flagship cataloging service with built-in access to WorldCat, the world's largest bibliographic database, gives library staff the power to get more done in less time. Connexion represents the future of OCLC shared cataloging services for your diverse and ever-expanding needs.

Tackling the Foreign Language Backlog
by
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Summary

This preconference workshop focussed on the descriptive cataloging of non-English-language books, including the following: resources for the job (in print or on the Web), hints on how to work with "squiggly character languages" (including resources for romanization), and some of the pitfalls of non-English-language work (articles, cases). Areas of concern in foreign language cataloging were presented as a series of "gotchas." The *Proceedings* does not include all the supporting documentation and tables distributed to workshop participants. These have been posted on the Technical Services Section home page (www.atla.com/tsig/tsshome.htm). Exercises used at the workshop have not been included either here or on the Web.

Overview (Purpose and Objectives)

- Intended for those who work with foreign-language material but are not experts in those languages
- Not intended to give a crash course in reading and understanding any one language
- Presents some general aspects of roman-script languages, including areas of grammar, to keep in mind when cataloging in those languages
- Presents some basic methods for working with non-roman-script languages
- Presents principles of various writing systems to make working with those languages easier
- Can be especially relevant to anyone working on documenting world Christianity

Gotcha #1: What Language?

The first step in cataloging a non-English book is determining the language. Some of the clues to use include the script of the book, the place of publication, and explicit English-language statements in the book. One clue is the ISBN of the book; this gives the country or area of publication and can help one narrow down the language choices.

Language guessers are available on the Web (see the resource section). If the country of publication is known, another help is a national or royal library in the country of origin. Using an online catalog, one might find out not only the language but the cataloging of the item. Most national cataloging codes are based on the Paris Principles of 1961 (as is *AACR2*), so that the cataloging found in online catalogs can often be the basis for the cataloging of an item by an American library.

Gotcha #2: Initial Definite and Indefinite Articles

Initial definite and indefinite articles need to ignored (by using a non-filing indicator or by deleting them). Only a small list of languages have articles—one does not need to check every publication in every language for articles. Workshop participants received a list of those languages and the articles in those languages.

Gotcha #3: Cases

All the common European languages have cases. This means that the form of nouns (including personal names) changes depending on the grammatical use of the noun. This can especially affect the filing form of a name and/or the transcription of the title page.

One must consult a grammar or a book listing the various forms of nouns (such as Allen's *A Manual of European Languages for Librarians*) to determine when nouns change form depending on the case. One language that easily trips up catalogers here is Latin: the author's name is often in the genitive preceding the title and must therefore be transcribed as part of the title proper according to *AACR2* 1.1B2.

Gotcha #4: Edition Statements (OCLC-specific)

According to the guidelines for inputting a new record in OCLC, "edition" statements are to be ignored when they are actually printing statements. Only general rules of thumb can be given here: Romance languages ordinarily mean "printing" with their edition statements; English-language publications from India appear to do the same, as well as publications in Indonesian. "Edition" in German-language publications will ordinarily mean an "edition." However, one must finally do what the OCLC guidelines say: use judgment.

Gotcha #5: Language Notes

Library of Congress Rule Interpretation 1.7B2 provides some very specific guidelines for the inclusion of a language note, even in the cataloging record for an item in only one language. Although one cannot summarize the rule both accurately and completely, a good rule of thumb would be "if the language in question is not a Western language or a major non-Western language, a note might be required."

Gotcha #6: Alphabetic Order

This gotcha (and the next one) do not affect cataloging itself but affect the ease with which one can consult print dictionaries (and perhaps online dictionaries). Every language can define what its alphabetic order is—and it is not always the

same as in English. For example, the Swedish word *årgång* is found near the *end* of the dictionary, not the *beginning,* since the last three letters of the Swedish alphabet are å, ä, and ö.

Gotcha #7: Orthographic Reform

In many languages, spelling has changed over time. (For example, the German word *Teil* was earlier spelled *Theil*). A current dictionary will not include older spellings of words. Unfortunately for the cataloger, the presenter knows no easy way around this problem. This is something to keep in mind if one is having trouble locating a particular word in a dictionary.

Gotcha #8: Fraktur Script

Fraktur script is a form of the roman script and thus does not come under the umbrella of romanization. Working with Fraktur script is, however, often necessary for catalogers, and workshop participants had a chance to practice transcribing some title pages written in Fraktur.

Gotcha #9: Romanization

Perhaps the biggest hurdle for American catalogers, romanization is required for any work written in a non-roman script. The *ALA-LC Romanization Tables* are a necessary starting point for romanization but do not (unfortunately) provide all the information necessary for the task.

Considering non-roman scripts in groups helps to show features of various writing systems. The workshop considered four groups of scripts: the scripts of Europe, the scripts of India and southeast Asia, the scripts of east Asia, and the scripts of the Middle East. Each set of scripts has general characteristics that affect the task of romanization and allow one to consider some difficulties as a group. This grouping also moves from scripts that are the simplest to romanize to those that are the most difficult.

Scripts of Europe

The *ALA-LC Romanization Tables* includes romanizations for four scripts of Europe: Armenian, Cyrillic, Georgian, and Greek. Since the scripts are alphabetic, romanization is usually quite straight forward. One can rather easily move from the list of the letters to the corresponding romanized form. Workshop participants had an opportunity to work with romanization of books in the Cyrillic script. One must be careful in romanizing the Cyrillic script, since some letters have different romanizations, depending on the language.

Scripts of India and Southeast Asia

The scripts of India and southeast Asia are very similar in structure (even if not in form), and all have roots in the ancient Brahmi script of India. They are all characterized by rich character sets and complex rules for combining characters. The tables for these languages included in *ALA-LC Romanization Tables* are only a starting point. One must supplement these tables with additional charts showing the forms of characters combined with different vowels, forms of consonants combined with other consonants, and forms of consonants combined with "r" (which almost always produces odd forms in these scripts). Workshop participants had an opportunity to work with romanization of several items in Devanāgarī script (Hindi and Sanskrit) and had a taste of Sinhala and Tamil.

Scripts of East Asia

Many people consider the scripts of China, Japan, and Korea (often called the CJK scripts) to be pretty much the same. Actually, each of these is a separate script, having its own characteristics (and problems in cataloging). The hurdle in dealing with the CJK scripts is certainly the thousands of characters that make up the Chinese language.

Here, again, the *ALA-LC Romanization Tables* are only the start, since the tables do not provide the reading (romanization) for Chinese characters but only state the basis for that romanization (the pinyin system). Workshop participants learned to use the SKIP code to consult an online dictionary to determine the reading of some Chinese characters and then to use that romanization to look up bibliographical information in an online catalog.

The Japanese language has a syllabary (characters representing syllables, not just letters), and romanization of these syllables is easy. Workshop participants received a copy of this romanization table since it is not included in the *ALA-LC Romanization Tables*. But romanization of Chinese characters in Japanese is more difficult than in Chinese, since such characters in Japanese can have many more readings (romanizations) than in Chinese. Workshop participants learned to use clues from books in Japanese to look up the items in an online catalog (where the romanization has already been done).

Workshop participants looked at romanization of Korean, which is based on the pronunciation of the word. Since the presenter is not aware of any online dictionary that shows pronunciation, romanization of Korean is more problematical. Participants received a copy of the basic romanization table for Korean, since the Han'gŭl romanization table is not included in the *ALA-LC Romanization Tables*.

Scripts of the Middle East

The scripts of the Middle East (Arabic and Hebrew) are the most problematic from the perspective of romanization, since the cataloger must add something to the romanization that is not included in the text: vowels (most modern Arabic and

Hebrew are printed without vowels). For Arabic, there is at least one online help. The Xerox Arabic Morphological Analyzer and Generator (see the resources) can add vowels to an Arabic text string input to the analyzer. The workshop presenter has found no general online help for Hebrew (short of using the prescribed printed Hebrew dictionary). There is some help for specific words, however, on Princeton's web site (see the resources).

Resources

Books

Allen, C. G. *A Manual of European Languages for Librarians.* 2nd ed. London; New Providence, NJ: Bowker-Saur, 1999.

Daniels, Peter T., and William Bright, eds. *The World's Writing Systems.* New York: Oxford University Press, 1996.

Gillam, Richard. *Unicode Demystified: A Practical Programmer's Guide to the Encoding Standard.* Boston, MA: Addison-Wesley, 2003.

Joachim, Martin D., ed. *Languages of the World: Cataloging Issues and Problems.* New York: Haworth Press, 1993.

Library of Congress. *ALA-LC Romanization Tables: Transliteration Schemes for Non-Roman Scripts.* Approved by the Library of Congress and the American Library Association. 1997 ed. Washington: Cataloging Distribution Service, Library of Congress, 1997.

Library of Congress. Descriptive Cataloging Division. *Hebraica Cataloging: A Guide to ALA/LC Romanization and Descriptive Cataloging.* Prepared by Paul Maher (Descriptive Cataloging Division). Washington, DC: Cataloging Distribution Service, Library of Congress, 1987.

Orne, Jerrold. *The Language of the Foreign Book Trade: Abbreviations, Terms, Phrases.* 3rd ed. Chicago: American Library Association, 1976.

Von Osterman, George F. *Manual of Foreign Languages for the Use of Librarians, Bibliographers, Research Workers, Editors, Translators, and Printers.* 4th ed., rev. and enl. New York: Central Book Co., 1952.

Electronic Resources—General

Ager, Simon. *Omniglot: A Guide to Writing Systems* (www.omniglot.com/)

AltaVista's Babel Fish Translation Service (http://babelfish.altavista.com/translate.dyn)

Language Identifiers (www.yourdictionary.com/morph.html#guessers)

Libweb: Library Servers via WWW (http://sunsite.berkeley.edu/Libweb/)

Worldwide Writing Web (www.writingsystems.net/)

yourDictionary.com (www.yourdictionary.com/)

Electronic Resources—Technical Services Homes Pages and Cataloging Resources

Bertelsen, Cynthia D. *Cataloging Foreign Language Materials* (http://filebox.vt.edu/admin/international/resdev/catalog.html)

Language Resources and Reference Materials (www.libraries.psu.edu/iasweb/catsweb/tools/langlist.htm)

Stewart, Barbara, ed. *Cataloging Foreign Languages* (www.library.umass.edu/catalog/forlang.html)

Princeton University Cataloging Documentation (http://infoshare1.princeton.edu/katmandu/catman.html)

Electronic Resources—Language-Specific Resources

European Languages

KVK: Karlsruhe Virtual Catalog (www.ubka.unikarlsruhe.de/hylib/en/kvk.html)

Chinese

University Library System, The Chinese University of Hong Kong (http://library.cuhk.edu.hk/)
National Bibliographic Information Network (NBINet) (http://nbinet.ncl.edu.tw/screens/mainmenu.html)

Japanese

NACSIS Webcat (http://webcat.nii.ac.jp/webcat_eng.html)

Arabic

Xerox Arabic Morphological Analyzer and Generation (www.xrce.xerox.com/competencies/contentanalysis/arabic/input/keyboard_input.html)

What You Need, When You Need It: The Discovery and Delivery of Overlooked Religion and Theology Resources
by
Martha Lund Smalley
Yale University Divinity School Library

The purpose of this workshop was to increase awareness of valuable online resources and to suggest methods for bringing these resources to the attention of those who need them. The presentation consisted of a series of PowerPoint slides interspersed with three hands-on exercises. The slides are summarized in the bullets below.

- "Information Overload," "Data Asphyxiation," "Infobog," "Data Smog:" these terms have been used to refer to the overwhelming amount of information that is available online. How can librarians help users find what they need when they need it?
- Different types of information are needed by different types of users:
    - k) General/preparatory information
    - l) Course-related information
    - m) Comparative/secondary information
    - n) "Hardcore"/primary source information
- Who needs the information?
    - a) Students
    - b) Faculty
    - c) Reference librarians
    - d) Student or paraprofessional staff
    - e) Community affiliates
    - f) Alumni/ae
- When do they need it? Right now! Users increasingly expect to find what they need online and will often use outdated or inaccurate online resources rather than pursuing nonelectronic resources. We need to direct users to the best resources that are available online even while trying to raise their consciousness regarding the availability of nonelectronic resources.
- How can users be directed to appropriate resources? The following are different pieces of the puzzle that must fit together to help users find what they need:
    - a) Search capability
    - b) Navigational guides
    - c) Consciousness-raising/Instruction
    - d) Visual design
- An awareness of the varying characteristics of resources will help users target appropriate materials. Resources may be:
    - a) Licensed–free–cost by item
    - b) Print–electronic–microform
    - c) Facts–citations–reference tools–bibliographies

- d) Lists–annotated lists–navigators
- e) Full text–excerpts–overviews–serials
- f) Charts–maps–images
- g) Etc.
- Resources are generated by different types of sources:
  - a) Educational institutions
  - b) Government programs/institutions
  - c) Non-profits/foundations
  - d) Vendors
  - e) Amateurs/freelance individuals
- Our first exercise involved filling in a chart to match types of resources with types of generators. The following Web sites were examined and placed in the type/generator matrix:
  - a) http://serials.abcclio.com/active/start?_appname=serials&initialdb= AHL
  - b) www.library.yale.edu/div/bibleref.htm
  - c) www.thearda.com/
  - d) www.religion-online.org/
  - e) www.bartleby.com/67/
  - f) www.campus.northpark.edu/history/WebChron/Christianity/ Christianity.html
  - g) www.nhc.rtp.nc.us:8080/tserve/divam.htm
  - h) www.loc.gov/rr/international/portals.html
  - i) http://ota.ahds.ac.uk/
  - j) www.georgetown.edu/research/nrcbl/nrc/
  - k) www.worship.ca/sec5.html
  - l) www.gpoaccess.gov/databases.html
  - m) www.iconn.org/
  - n) www.usnews.com/usnews/edu/college/rankings/rankindex_brief.php
  - o) http://143.207.5.3:82/screens/libinfo.01.html
- The first category that we examined was online citation and/or full-text databases generated by vendors. The following are examples that deal specifically with the field of religion:
  - a) ATLA Religion Database with ATLA Serials
  - b) Religious and Theological Abstracts
  - c) Religion and Philosophy Collection (EBSCO)
  - d) ProQuest Religion Database
  - e) Christian Periodical Index
  - f) Catholic Periodical and Literature Index
- Vendor databases focusing on other fields also contain relevant material for the study of religion: art, archaeology, anthropology, bioethics, biography, classics, history, etc.
- Uses of the following databases were discussed:
  - a) Academic Search
  - b) America: History and Life

- c) Année Philologique
- d) Anthropological Literature
- e) FRANCIS
- f) Historical Abstracts
- g) Lexis-Nexis
- h) MLA Bibliography
- i) PAIS (Public Affairs Information Service)
- j) Periodical Contents Index
- k) Philosopher's Index
- l) POEISIS
- m) Poole's Plus
- n) PsycInfo
- o) RAMBI (Jewish studies)
- p) RILM (Music)

- Description of these and other databases can be found at: www.library.yale.edu/div/overview.html.
- What if such vendor products are too expensive for your institution or you want to point non-affiliates to similar resources?
  - a) Be sure to check out your state's library resource offerings; for example, see: www.iconn.org/colleges_onsite.html
  - b) Investigate consortial possibilities for sharing costs of products
  - c) ATLA offers subsets of its Religion Database that offer valuable resources at a low price, e.g., the Biblical Studies Subset.
  - d) Investigate "for fee" services
- Examples of "for fee" services
  - a) Find Articles.com [includes access to Christian Century, Commonweal, National Catholic Reporter, Ecumenical Review]: www.findarticles.com
  - b) PubList—database of over 150,000 magazines, journals, newsletters, and other periodicals: www.publist.com
  - c) Ingenta [delivers articles free or for fee]: www.ingenta.com
- The second category of resources that we examined was annotated guides created by educational institutions. The following four were recommended:
  - a) Wabash Center Guide to Internet Resources for Teaching and Learning in Theology and Religion: www.atla.com/wabash/front.htm
  - b) Religious Studies Web Guide: www.acs.ucalgary.ca/~lipton/
  - c) Virtual Religion Index: http://religion.rutgers.edu/vri/
  - d) Research Guide for Christianity: www.library.yale.edu/div/xtiangde.htm
  - e) We examined the ways in which these four guides are organized.
- The third category of resources that we examined was facts and information provided by non-profit agencies or foundations. The following examples were discussed:

a)   Adherents.com (Religious statistics): www.adherents.com/
b)   Yearbook of American and Canadian Churches: www.electronicchurch.org/
c)   American Religion Data Archive: www.thearda.com
d)   Hartford Institute for Religion Research: http://hirr.hartsem.edu/
e)   The Pluralism Project: www.pluralism.org/resources/statistics/tradition.php
f)   Glenmary Research Center: Religious Congregations and Membership: 2000: www.glenmary.org/grc/RCMS_2000/release.htm
g)   Barna Research Online: research archive: www.barna.org/cgi-bin/MainArchives.asp

- The fourth category of resources that we examined was full text provided by government agencies. The following examples were discussed:
  1) From the Library of Congress:
     a) American Memory: http://memory.loc.gov/ammem/amhome.html
     b) Country Studies: http://lcweb2.loc.gov/frd/cs/
     c) Thomas: Legislative Information: http://thomas.loc.gov/
  2) From the British Library:
     a) Lindisfarne Gospels: www.bl.uk/whatson/exhibitions/linisfarne/home.html
     b) Gutenberg Bible: http://prodigi.bl.uk/gutenbg/default.asp

- The point was stressed that a great deal of work has already been done to select, organize, and describe valuable online resources. The following lists of recommended resources from ATLA member libraries were noted:
  a) Andover-Harvard: www.hds.harvard.edu/library/internet/index.html
  b) Duke: www.lib.duke.edu/divinity/divdata.html
  c) GTU: www.gtu.edu/library/databases.html
  d) Vanderbilt: http://divinity.library.vanderbilt.edu/lib/theolres.html
  e) Yale: www.library.yale.edu/div/xtiangde.htm
  f) Biola: www.biola.edu/admin/library/DataBase.cfm
  g) Trinity Western: www.twu.ca/library/wwwsites.html; or www.twu.ca/library/whichind.htm.

- We next did a case study, looking for resources related to George Whitefield. We were attempting to find biographical information, background information, writings by Whitefield, and relevant secondary sources.

- It doesn't hurt to check for results in a couple of Internet search engines. Recommended are:
a) Google.com [can restrict to .edu sites by using "site:edu" as part of search string]
b) Vivisimo.com [can restrict to .edu sites by using "domain:edu" as part of search string] Our Vivisimo.com search brought to light a very useful pathfinder related to Whitefield: http://libnt2.lib.tcu.edu/staff/bellinger/projects2/KFretz.htm

- More standard sources for biographical information would include the following databases:
  a) American National Biography: www.anb.org.

- b) Biography Resource Center: www.galegroup.com/BiographyRC/about.htm.
  - c) Biography and Genealogy Master Index: www.galenet.gale.com/a/acp/db/bgmi/intro/.
  - d) For free from A&E: http://biography.com
- There is an excellent summary of biographical information sources on the Vanderbilt Web site: http://divinity.library.vanderbilt.edu/lib/bioresources.html.
- In addition to various vendor databases mentioned earlier, the following free resources may also be valuable for gathering background and contextual information regarding our topic:
  - a) New Schaff-Herzog Encyclopedia of Religious Knowledge: www.ccel.org/s/schaff/encyc
  - b) Divining America: Religion and the National Culture: www.nhc.rtp.nc.us:8080/tserve/divam.htm
  - c) The Encyclopedia of World History: www.bartleby.com/67/
- Another very valuable site is Making of America (www.hti.umich.edu/m/moagrp/)—"Making of America (MoA) is a digital library of primary sources in American social history from the antebellum period through reconstruction. The collection is particularly strong in the subject areas of education, psychology, American history, sociology, religion, and science and technology. The collection currently contains approximately 8,500 books and 50,000 journal articles with 19th century imprints."
- Our Internet searches revealed various sources for online writings and sermons by Whitefield. The Christian Classics Ethereal Library: www.ccel.org, is an excellent source for many classic writings. Other Web sites that provide "representative" writings in the field of religion include:
  - a) Religion-online.org: www.religion-online.org/
  - b) Documenting the American South: http://docsouth.unc.edu
  - c) The Anglican Library: www.anglicanlibrary.org/index.htm
  - d) Bartleby.com: www.bartleby.com/
- Many others mentioned in the Wabash Guide: www.wabashcenter.wabash.edu/internet/e-texts.htm
- We now have a sense of the wealth of online reference resources available. How can we direct patrons to relevant resources at their point of need?
- The parts of this puzzle mentioned earlier are:
  - a) Search capability
  - b) Navigational guides
  - c) Consciousness-raising/Instruction
  - d) Visual design
- Patrons should learn how to construct searches in local online catalogs that retrieve online reference resources. Libraries should catalog online resources in order to take advantage of such online catalog searches.

- Search capability within online guides to resources is advantageous. Google offers an internal search engine for educational institutions. Other examples of search engines are www.htdig.org/ and www.freefind.com/.
- Online navigational guides to reference resources can be
    a) Static HTML
    b) Database driven
    c) Interactive
- As local systems offices become more adept at generating Web-searchable databases, it will be advantageous to have online guides to reference resources be in the model of www.galaxy.com/b/d?n=1758853 or http://directory.google.com/Top/Society/Religion_and_Spirituality/Christianity/Theology/.
- The Yale library system is in the process of creating a database-driven replacement for its Online Reference Resources page (www.library.yale.edu/rsc/readyref/), which will also facilitate the construction of subject-based reference resources pages. [Prototype is available only via password.]
- Another model for a more interactive navigational guide is a "decision-driven" guide such as that used by the science libraries at Yale: www.library.yale.edu/science/help/.
- Consciousness-raising about available reference resources is crucial. How can we encourage patrons to use the best available resources?
- Web design and development of navigation tools
    a) Publicity
    b) Encouragement of interpersonal communication, e.g., through a Virtual Reference or email interface
    c) Integration of library resources into course Web sites.
    d) Web design should:
        1) be uncluttered
        2) remain consistent
        3) provide opportunity for feedback
        4) provide constant sense of context
        5) offer alternatives
        6) be economic in action and time
        7) provide clear visual messages
        8) use clear, understandable labels
        9) be appropriate to site's purpose
        10) support user's goals and behavior
- Links to navigational assistance, such as www.library.yale.edu/div/topicguide.html, should be close to the surface and distributed around a library's Web site.
- Other tools for raising consciousness include:
    a) Distributable bookmarks
    b) Posters
    c) Leaflets (such as www.library.yale.edu/div/forfree.pdf)
    d) Kiosks

- "Ask a Librarian" links scattered around a library's Web site—linked either to a "chat" reference service or email reference—are useful for encouraging communication. It is especially helpful if such a link is found on the "Your search resulted in no hits" page generated by an online catalog.
- Students are most likely to pay attention to relevant resources if these resources are "sanctioned" by faculty members. Through the Lilly Technology Grant at Yale Divinity School, the Divinity Library has been closely involved in helping faculty create course Web sites. This has provided an opportunity to provide links to research and reference resources right in the course Web site, thus bringing the links to the attention of students when they consult their course Web site for the syllabus, online readings, and other materials.

BUSINESS REPORTS

Minutes of the Business Meetings
June 26 & 27, 2003

President Saner welcomed those in attendance and introduced members of the Board of Directors. She thanked members of the Board whose terms were completed: Mary Martin, Susan Sponberg, and Joe Coalter.

Bill Faupel, chair of the 2002 Nominating Committee, presented an overview of the work of the Committee.

Paul Stuehrenberg presented the Secretary's report. He acknowledged the members of the Teller's Committee: Christina Browne, Newland Smith, and Blake Walter. There were 306 valid ballots and 4 invalid ballots. The membership elected the following to three-year terms on the Board of Directors: Paul Stuehrenberg, William Badke, Timothy Lincoln, and Paula Hamilton. The Secretary's report was accepted.

President Saner introduced the members of the 2003 Nominating Committee: Carisse Berryhill (chair), John Dickason, and Sharon Taylor.

Charles Willard presented the report of the Special Committee of the Association for International Collaboration. The Committee presented a lifetime achievement award to John Trotti.

President Saner explained that, since the proposed by-laws revisions had been published in the ATLA newsletter, we could proceed directly to a discussion and vote on the proposals. Susan Sponberg moved to divide the question into three sections:

- The deletion of former paragraph 1.5 Honorary members, and the replacement in the bylaws with a new paragraph (enumeration to be resolved later) of Lifetime Members—and the deletion of the last six lines of paragraph 1.9.
- The insertion of a new paragraph defining the category of International Institutional Members, and the revision of the paragraph defining Affiliate Membership, and the insertion of "international institutional" as indicated in the first sentenced of paragraph 1.9.
- Revision of paragraph 1.1 to list the correct number and types of membership, and to correctly order the sequence of paragraphs in Article 1 based on the previous decisions in a and b.

The three sections were discussed and voted on in sequence. David Wartluff (with a friendly amendment by Richard Lammert) proposed an amendment to section b, eliminating the words "international institutions," so that the revised section 1.3 would read:

International Institutional Members. Theological libraries and organizations outside of the United States and Canada that wish to support the mission and purposes of the Association may apply for international institutional membership if they meet one of the following criteria:

- are engaged in professional theological education;
- have graduate religious studies programs that also have a profession librarian or subject bibliographer in the area of religion/theology;
- are non-degree granting organizations maintaining collections primarily of theological, religious, or ecclesiastical research materials.

The proposed by-laws revisions were approved as amended.

Paul Schrodt spoke about the importance of interest groups to the life of ATLA. Current and newly elected interest group chairs were introduced.

Martha Smalley spoke about the Cooperative Digital Resources Initiative and invited members to apply for Phase III funding.

Paul F. Stuehrenberg, Secretary
ATLA Board of Directors

INTEREST GROUPS MEETING SUMMARIES

Collection Evaluation and Development

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The Collection Evaluation and Development Interest Group met with the Lesbian and Gay Interest Group at the Annual Conference on Thursday, June 26. Our presentation was given by Dr. Doris Malkmus with Dr. Joanne Carlson Brown. Dr. Malkmus is the current Archivist for the Lesbian, Gay, Bisexual, Transgender Religious Archive Network, a project of the Chicago Theological Seminary. She described the work of this virtual archive and the history behind its creation. Dr. Brown, the first openly gay or lesbian person to be ordained by the United Methodist Church, gave her own personal history, highlighting both the importance of this movement and the work of collecting its history. Dr. Malkmus's presentation will be available in the *Proceedings* [pp.103–106].

The business meeting followed our presentation. We elected a new member to our committee. Currently our members are Cheryl Adams, Chair, Leslie Engelson, Vice-Chair, Terry Robertson, Secretary, and Drew Kadel. We had four candidates for this year's opening. We look forward to seeing their names on future ballots.

We discussed the possibility of creating a website for collection evaluation and development. We will ask members via ATLANTIS about the use they may make of this and then proceed. We also discussed ideas for future meetings. We hope to focus on Eastern Christianity for 2004.

Submitted by Cheryl Adams

College and University

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The College and University program on bias in reference works began with a presentation by Christopher Brennan, Associate Director, State University of New

York College, based on his article on the *World Christian Encyclopedia*. Respondents to the presentation were Gary Gillum, Brigham Young University, and Anne LeVeque, U.S. Conference of Catholic Bishops. A lively discussion followed, with many in the audience participating. The purpose of the business meeting, held after the presentation, was to fill the vacancy on the steering committee (Noel McFerran's term, 1999–2003). Christopher Brennan volunteered and was accepted to begin the 2003–2007 term. The steering committee—Craig Churchill, Abilene Christian University, Gary Gillum, BYU, and Donna Schleifer, Flagler College (all 2002–2006 terms), Melody McMahon, 2000–2004, John Carroll University, Judy Clarence, 2001–2005, California State University—Hayward, and Laura Olejnik, 2001–2005, University of St. Thomas Houston—met briefly to reelect Melody as chair and Laura as secretary. Topics for next year's program were suggested.

Submitted by Laura Olejnik

Judaica

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The 2003 meeting of the Judaica Interest Group was held on Thursday, June 26, from 2:00 to 3:30 p.m. Seventeen persons were in attendance. Kirk Moll, 2002/2003 chair, introduced the speaker for the meeting, Judith R. Baskin, Knight Professor of Humanities and Director, The Harold Schnitzer Family Program in Judaic Studies, University of Oregon. Dr. Baskin spoke about new research on Jewish women from late antiquity to the early modern period, with an emphasis on late antiquity and the rabbinic period. She discussed the contemporary movement toward egalitarianism in areas of religious observance, scholarship, liturgical language, and ordination. A bibliography of resources published in the last twenty years was distributed. The use of the thought of feminist writers—both male and female—within Jewish studies has led to a blossoming of new research on Jewish women. Related developments which have contributed to this blooming include the growth of women's and gender studies in the general academic world and the increasing number of women with PhDs in Jewish studies. Women scholars have tended at first to specialize in modern studies, but an increasing number of women are now able to focus on text-centered research such as talmudic studies, texts which are sometimes hostile to contemporary understandings of women and their roles, a situation which creates special challenges for women scholars. Women's voices from the past are being rediscovered, reinterpreted, and made available in

English so that we can learn not only what some women's lives in different historic periods were like but also how these women felt about their lives.

As of the end of the meeting, Linda Corman assumed the position of chair of the Interest Group, and Alan Krieger became vice-chair.

Submitted by Seth Kasten, Secretary

Lesbian and Gay

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Following a presentation on the Lesbian, Gay, Bisexual, Transgender Religious Archives Network (LGBTRAN), given by Rev. Dr. Joanne Carlson Brown and Doris Malkmus and shared with the Collection Evaluation and Development Interest Group, Kris led the LGIG in a short business meeting. New officers were elected; Clay-Edward Dixon will act as Chair for the next year with Kris Veldheer as Vice-chair. Christina Browne will remain as Secretary.

Kris reminded the group of the possiblity of a group website and solicited ideas for content. The group was also reminded that the Publications Committee would be interested in a monograph on LGBT issues. After some further visiting, the meeting was adjourned.

Submitted by Christina Browne, Secretary

OCLC-TUG

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The OCLC-TUG Users Group met with forty-six in attendance. Karin Ford and Rick Newell from OCLC Western gave a presentation on "What's New with OCLC" and then answered questions.

Submitted by Linda Umoh

Public Services

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Douglas Gragg, chair of the steering committee, called the session to order and welcomed the 80-plus attendees. Two items of business were completed. The first was the election of Amy Limpitlaw to the steering committee in order to fill the vacancy left by Suzanne Selinger's completion of her four-year term. The second was a vote by the Interest Group formally to adopt as its own the aspiration of a group of ATLA members (who have been discussing it now for some time) to experiment with a cooperative effort among ATLA libraries to offer some form of virtual reference service. In light of the favorable vote, the steering committee announced its intention to appoint a virtual reference task force to develop a written proposal for a pilot project.

The bulk of the session was given over to a presentation by Philip Doty, Associate Professor of Library and Information Science at the University of Texas, on "Theological Librarians as Copyright Leaders." Prof. Doty's presentation was followed by commentary by panelists Duane Harbin, Assistant Dean for Information Technology and Institutional Research at Perkins School of Theology of SMU, and Sandra Riggs, Electronic Resources Librarian at the Montgomery Library of Campbellsville University. The presenter and panelists then responded to questions from the audience, and general discussion ensued. The text of the presentation and summaries of the panelists' contributions are included in this volume of *Proceedings* [pp.63–81].

Steering committee officers for the year 2003–2004 and their terms are Douglas Gragg (2005), chair; Mikail McIntosh-Doty (2006), vice-chair; and Cliff Wunderlich (2004), secretary and electronic information coordinator. Other steering committee members are Amy Limpitlaw (2007), Sandra Riggs (2004), and Kris Veldheer (2004).

Submitted by Douglas Gragg, Chair

Technical Services

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The pre-conference event on Tuesday evening, June 24, 2003, focused on issues related to serials, periodicals, and cataloging. Terese Jerose was the facilitator for the session.

On Friday, June 27, 2003, the regular Technical Services Interest Group meeting was held with approximately 60 people in attendance. Richard Lammert summarized his Wednesday workshop on foreign-language cataloging, and it was very well received. He also provided numerous resources which can be helpful to both catalogers and others when dealing with foreign language materials. Eric Friede gave an update from Judy Knop on her work with the CC:DA. Work continues on both the web site (Eileen Crawford) and on the Theology Cataloging Bulletin (Lynn Berg).

Michael Bramah (St. Michael's College, Toronto) completed his term on the steering committee. Newly elected to the steering committee is Richard Lammert (Concordia Theological Seminary, Ft. Wayne). The steering committee members are Joanna Hause (chair, Southeastern College), Gerald Turnbull (secretary, Vancouver School of Theology), Carisse Berryhill (Harding University), Beth Bidlack (Bangor Theological Seminary), Eileen Crawford (web page liaison, Vanderbilt), Eric Friede (Yale), Richard Lammert (Concordia Theological Seminary), Joan McGorman (Southeastern Baptist Theological Seminary), and Laura Wood (Emory).

Later on Friday afternoon, the Technical Services group met with the North American Serials Interest Group (NASIG), which was also meeting in Portland this year. The meeting was very well attended by both groups. The discussions revealed that both ATLA and NASIG face many of the same or very similar issues in serials, even though ATLA libraries are specifically theological and NASIG is more general in scope. Both groups felt that joint avenues of collaboration for addressing these issues would be beneficial and agreed to begin exploring the collaboration process.

Submitted by Joanna Hause

PRESENTATIONS TO INTEREST GROUPS

New Research on Jewish Women: From Late Antiquity
to the Early Modern Period
(Judaica Interest Group)
by
Judith R. Baskin, University of Oregon

The following essay consists of three parts: a contextual discussion of feminist scholarship in Jewish studies; some bibliographical remarks on new research on Jewish women in the period of late antiquity; and a bibliography of some recent books on Jewish women from the biblical period to early modern times.

Contextual Remarks

There has been a striking growth in the publication of scholarly books about Jewish women during the past fifteen years. In my discussion below I will focus particularly on new research about the activities of Jewish women and their literary representations in late antiquity. However, I will begin with some reflections on possible reasons for this increased research activity.

The last few decades have seen a growing debate over the status of women in contemporary Judaism. As the conditions of secular Western life have allowed women greater choices in their educational and vocational opportunities, and as an active and articulate feminist movement has prodded our society in general to endorse and facilitate female equality with men in intellectual, spiritual, and political endeavors, dissatisfaction with traditional Jewish limitations on women's participation in communal leadership, religious, and scholarly activities has increased. In response to this pressure for change, various liberal North American Jewish denominations, including Reform, Reconstructionist, and some branches of Conservative Judaism, now stress egalitarianism within their movements and ordain properly prepared women as rabbis and cantors. New liturgical language sensitive to women and their concerns has also been developed, as have innovative rituals for such events as the birth of a daughter, *Bat Mitzvah* (female religious coming of age, analogous to *Bar Mitzvah*), and the observance of *Rosh Hodesh* (the New Moon, a day traditionally set apart for Jewish women). Within the Orthodox branches of Judaism, as well, women's religious and spiritual roles are evolving as instruction in traditional Jewish texts has been increasingly extended to female students. In recent years a burgeoning number of books and articles from many points of view have addressed and challenged women's roles, obligations, and disabilities in Judaism and Jewish life.

Adding to this ongoing discussion is interest in perspectives from the past. It is important to note, however, that the striking number of recent scholarly books on Jewish women is not simply a response to contemporary circumstances in the Jewish world. Most of these volumes would not have been written without two

additional related developments. The first is the growth of Women's Studies as a field of scholarly endeavor, and the second is the increasing number of women who are undertaking academic careers in Jewish Studies. Both factors have played significant roles in the greatly increased academic study of women in Judaism and the lives and contributions of individual Jewish women.

The insights of Women's Studies have persuaded most feminist scholars of the Jewish experience to begin their research with the fundamental premise that the lives and experiences of Jewish women of the past have most often differed from the lives and experiences of men. It is the endeavor of Jewish feminist scholars to discover what women's lives were like. Until recently, Jewish history was almost always written from the point of view of the male Jew and documented his intellectual concerns and achievements; scholarly references to Jewish women have been few and tended to assume that activities connected with the realm of the home were subordinate to men's activities. Since very few Jewish women before modern times possessed the skills or authority to preserve their own voices for posterity, their lives and contributions were seen as secondary at best.

The academic endeavor of Women's Studies has also taught Jewish feminist scholars about the importance of social class, which can be as decisive a variable as gender in determining the course of a person's life. Most of the Jews we know about from the past were unusual people, whether exceptional in their intellectual abilities or in their circumstances. This is certainly the case with the Jewish women mentioned by name in primary sources, most of whom came from privileged families, elite in their wealth and/or learning. As difficult as it is to learn about these women, the worlds of the dowryless girl, workingman's wife, or impoverished widow are even less well-documented and far more difficult to discover.

The influx of women into the field of Judaic Studies is also a phenomenon of the past quarter century and one with particular psychological ramifications for feminist scholars of the Jewish past. Jewish women generally were not educated in the foundation texts that were central to the Jewish spiritual and cultural endeavors of the past two millennia. Their lives and experiences were not part of the Jewish intellectual endeavors that have been deemed most valuable by Jewish tradition. For women to enter the world of Jewish scholarship, either as scholars or as subjects of scholarship, therefore, is a significant break with a traditional Jewish past that strictly limited women's access to learning and literary accomplishment. Jewish women scholars who study and teach Jewish texts live with a sense of painful connection to a culture that has, until quite recently, rejected their intellectual ambitions.

This disconnect between the feminist scholar and her objects of study is a necessary subtext in many of the books in the bibliography below. In a chapter entitled "The Feminist Scholar and the Tkhines" in her book *Voices of the Matriarchs,* Chava Weissler wrote that she hoped her study of the early modern *tkhines* literature, devotional supplicatory prayers in the vernacular written for and sometimes by women, would reveal a women's culture among Ashkenazic Jewry (the Jews of Central and Eastern Europe); she admits, however, that it did not. Instead, she found "that the gender representations that controlled women's lives were enmeshed in the very fiber of Ashkenazic Judaism" and that to study Judaism

is to admit that "women are often relatively powerless, that they often acquiesce to this condition, and otherwise valuable institutions, cultures, and religions are implicated in women's powerlessness and acquiescence" (p. 175). As Weissler concluded her very personal meditation on the intellectual and emotional difficulty of delving in a scholarly way—in a Jewish Studies way—into the broad area of women and Judaism, she asked: "What does loyalty to Judaism demand? What does loyalty to women demand? What does loyalty to scholarship demand? Some days I reach a point at which the conflicting loyalties block any response but silence" (p. 186). I have often experienced a similar sense of cognitive dissonance. I received my doctorate from Yale University in 1976. Like many of my female contemporaries, I fell into writing about Jewish women almost by necessity once I realized how little scholarship on topics related to women existed. I don't think I am alone in feeling some degree of loss and cultural dislocation as I endeavor to read and teach texts to which I feel deeply connected but that are often quite at odds with my own mostly deeply held feminist values and aspirations and those of many of our readers.

Bibliographical Remarks

The bibliography below is divided into several sections. These include anthologies of articles about Jewish women and discrete books on particular themes that cut across historical periods; books concerned with the biblical period; books focused on late antiquity (from the first to the sixth century of the Common Era); and books with an emphasis on the Middle Ages and Early Modern Period. In these remarks, I will briefly discuss books in the section on late antiquity, the largest category in the bibliography. I will refer to the books I mention by the author's name with date of publication in parentheses.

During the late antique period, there continued to be Jewish communities throughout the land of Israel; most Jews, however, lived in diaspora communities either elsewhere in the Roman Empire or in Sassanian Persia. Following the destruction of the Second Temple in 70 CE, during the First Jewish War against Rome, and particularly following the Roman persecutions imposed on Jews after their defeat in the Second Jewish War (132–136 CE), Jewish life in the land of Israel began a long decline. The rabbinic scholarship that had emerged as dominant in Jewish life after the destruction of the Temple shifted its center eastward to the large and vibrant Jewish communities of Sassanian Persia, the site of the Babylonian exile of biblical times. It was here that the Babylonian Talmud, the foundational text of Jewish life and practice until at least the eighteenth century, was formulated and redacted. In addition, many Greek-speaking Jewish communities flourished during this period in various regions of the Roman Empire; in many cases, these communities appear to have been outside the rabbinic orbit.

Recent books that address the Jewish women of the Greek-language diaspora include the work of Brooten (1982), Kraemer (1988; 1992), Levine (1991), and Wykes (1998). Levine's anthology concentrates on portrayals of women in various Jewish Greek-language texts. Both Brooten and Kraemer utilize Greek inscriptions

mentioning Jewish women and demonstrate the ways in which certain Jewish women appear to have held significant autonomy and communal leadership roles, often in ways that seem very much at odds with the rabbinic tradition. Kraemer's book, sourcebook, and coedited anthology with D'Angelo (1999) and Wykes's anthology contain content about Jewish women within larger studies of women and gender in the Mediterranean world.

The work of Tal Ilan (1995; 1997; 1999) focuses on the historical data that can be extracted from Greek, Hebrew, and Aramaic texts dealing with Jewish women in Greco-Roman Palestine; these include documents from apocryphal literature, the Hellenistic Jewish writer Flavius Josephus, the Dead Sea Scrolls, and the corpus of rabbinic literature. Recent work by two other Israeli scholars, Bar-Ilan (1998) and Valler (1999), investigate interesting aspects of women's roles and activities, including women as mourners and as businesswomen, on the basis of rabbinic texts. Historical studies focused on Roman Empire Palestine that make use of the material remains of archaeology as well as written documents include Peskowitz (1997), with a particular emphasis on spinning and weaving, and Baker (2003).

A growing body of scholarship in recent years has investigated the legal status of women in the *halakhah* (legal traditions) of rabbinic literature. Rachel Biale (1984) was among the pioneers in this endeavor; her book takes a thematic approach in tracing legal rulings concerned with such topics as marriage, divorce, and inheritance from the Hebrew Bible through rabbinic and medieval sources. Wegner (1988) provides an exhaustive investigation of the legal status of women in the Mishnah, the third-century-CE law code, edited in the land of Israel, that became the basis of the Babylonian Talmud, finding that women's legal status and autonomy varies with the context. Hauptman's more recent work (1998) continues Biale's thematic approach, with an emphasis on talmudic literature. She is particularly concerned to discover minority voices that appear to maintain a more liberal view of women's rights and obligations than that privileged in the mainstream rabbinic tradition. Fonrobert (2000) is similarly interested in finding those marginalized approaches that represent challenges to normative rabbinic opinions concerning the *niddah,* the menstruating woman. Her book also contains an analysis of some early Christian responses to Judaism's insistence on marital separation during menstruation.

In addition to exhaustive discussions of legal formulations, rabbinic literature contains a significant body of *aggadah,* non-legal or homiletical writings (aggadic *midrash*), that include extended exegeses of biblical texts as well as intensive discussions of biblical and rabbinic characters and events. Among scholarly books that deal with the representations of women in this non-legal literature are Callaway (1986) and Baskin (2002). Callaway deals specifically with one theme, the poetic representation of biblical Israel as a barren women in Jewish and Christian traditions. Baskin is concerned with larger questions about the ways in which aggadic literature constructs women as both other and lesser than men from the very moment of their creation. She finds that women who fulfil their mandated domestic roles as wives and mothers are praised and honored; however, those women who challenge male authority by entering the public realm or by associating with other women are represented as threatening to the community.

Several important studies of sexuality (Boyarin, 1993, 1997; and Satlow, 1995), marriage (Satlow, 2001), and androgyny (Neusner, 1993) in late antique and rabbinic Jewish literatures are also among scholarly works that offer valuable analyses of women and their roles in formative Judaism.

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Rearranging Their Prejudices: *The World Christian Encyclopedia* as a Case Study of Bias in Reference Books
(College and University Interest Group)
by
Christopher Brennan, State University of
New York College at Brockport

"A great many people think they are thinking when they are merely rearranging their prejudices"[1]

The scholarly enterprise has often been described as "objective;" that is, a pursuit of knowledge based solely on the available evidence, wherein the researcher sets aside his or her own biases. The hermeneutic of suspicion, however, informs us that, at best, objectivity is an elusive goal. Each of us is the product of our own social and economic class, our ethnicity and gender, our upbringing and education, and our own biases and interests. These factors and others can color the topics we choose to research, the approaches we bring to that research, and often the conclusions to which we come.

For anyone who has spent any amount of time writing book reviews, the sentiments above should come as no surprise. Those who read my review of Peter Day's work *A Dictionary of Religious Orders* (Burns and Oates, c2001) will remember that I stated that this Orthodox scholar was more familiar with Roman Catholic orders than those of Anglican and other Christian bodies, and his choice of subjects was limited by the sources he chose to use.[2] By the same token, one would not expect a feminist scholar, such as Elisabeth Schüssler Fiorenza, to approach her scholarship in a manner similar to someone like Henry Chadwick, even when researching the same era.[3] Their genders, places and times of birth, their religious and educational formation, as well as their personal interests and backgrounds, help shape what they research and how they approach that research.

But it is in the evaluation of people (rather than organizations or topics) that the hermeneutic of suspicion should be most pronounced. It has often been said that we know almost nothing of early Christian heretics (e.g., Nestorius, Pelagius, Sabellius, etc.) except that reflected in the writings of the Church Fathers. How many of us would want our lives and thoughts known only by what is reflected in the writings of our opponents? So, how much more must we be careful in evaluating another group, whose mores and assumptions differ substantially from our own?

This, then, is my thesis: that David Barrett and his colleagues have taken their own basic assumptions and measured the world's people (Christian and non-Christian alike) against those standards, regardless of whether or not such measures are accepted or normative.

For example, in my November 2002 article in the *ATLA Newsletter,* I noted the controversy surrounding the measure of "Great Commission Christians," one of many neologisms created by the authors. The term is defined as:

> Believers in Jesus Christ who are aware of the implications of Christ's Great Commission, who have accepted its personal challenge in their lives and ministries, are attempting to obey his commands and mandates, and who are seeking to influence the body of Christ to implement it. [4]

Still, it was not immediately evident to many readers upon what basis the standard is measured. It was only after considerable digging that I was able to find the formula: GCC = eAC = pAC (i.e., Great Commission Christians are synonymous with evangelical Christians, and both are synonymous with Practicing Church Members).[5] At first reading, this formula can have one of two distinct meanings: either evangelical Christians are the only real practicing members of the Church OR evangelical and practicing non-evangelical Christians both meet the definition of Great Commission Christians.

This confusion is not ameliorated by the authors' subdivision of Great Commission Christians into Overt Evangelizers and Covert Evangelizers,[6] and their definition of "evangelical" is confused by the use of two only minimally distinct terms [Big E] Evangelicals and [Small E] evangelicals. [Big E] Evangelicals they define as

> A subdivision mainly of Protestants consisting of all affiliated church members calling themselves Evangelicals, or all persons belonging to Evangelical congregations, churches or denominations; characterized by commitment to personal religion. [7]
>
> [Small E] evangelicals, on the other hand, are defined as:
>
> Church members of evangelical distinction, involved in Christ's mission on Earth; synonymous with Great Commission Christians. [8]

Given the use of [Small E] evangelicals in the definition of Great Commission Christians above, it would appear [Big E] Evangelicals are members of a church that clearly would identify itself as such (such as the Evangelical Covenant Church), while [Small E] evangelicals would be active members of mainline churches, and both would qualify as Great Commission Christians. If this is so, why do the authors report 10 million professed Christians in Greece (most of whom are members of the Greek Orthodox Church), and yet, the editors report only 262 thousand Great Commission Christians, a drop of 98% of the population?[9] Even given the common disconnect in state churches between those who are nominally members of the Church and those who actively practice the faith, this decline is too sharp to be limited solely to active practitioners. Even Albania and India, two non-Christian nations, have more Great Commission Christians than do Greece—Albania with 19.7% and India with 5%![10] If, as Bill Badke's faculty colleague at Trinity Western University commented, the concept is a measure of those "who are engaged in some aspect of the Great Commission because as a total population they are sending Christian missionaries,"[11] this attempts to measure many Christians (e.g., many mainline Christians and the Greek Orthodox) against a standard they neither recognize nor accept. If Bill's colleague is mistaken in his

assumption, then the authors are using an altogether different measure, one that they never clearly explain.

Please pardon me if I spend more time on definitions than perhaps would you, for it is part of my own bias to believe a thing cannot be measured if there is no clear understanding of its parameters. Moreover, I believe further that it is in the editors' definitions that their presuppositions are most manifest. See, for example, their definition of "Agnostics" and "Atheists." They define "Agnostics" as "Persons who have no religion or do not believe in God, but not militantly so."[12] Whereas their definition of "Atheists" states: "Militantly anti-religious or anti-Christian agnostics, secularists, or Marxists."[13]

In reviewing this latter definition, it is obvious whom the authors have in mind. While Madeline Murray O'Hare, the secular humanists of the ACLU, or the former editors of the *Great Soviet Encyclopedia* may fulfill this definition, in fact, both words have nothing to do with militancy. The word "agnostic" is itself a neologism, being coined by 19th-century British scientist Thomas Huxley to denote himself and others like him who believed that while God may exist, definitive proof was lacking.[14] An atheist is one who clearly disbelieves in the existence of God.[15] I have known my share of both agnostics and atheists in my life, none of whom would fit the authors' militant label. In perusing these definitions, one is put in mind of Humpty Dumpty's famous declaration in Lewis Carroll's *Through the Looking Glass*: "When I use a word . . . it means just what I choose it to mean—neither more nor less."[16]

Another example. In discussing the world's racial stock, the authors state:

> From the biological or purely physical or genetic or serological (blood group) point of view, race (or physical type) is a biological concept referring to the taxonomic (classificatory) unit immediately below the species. Thus the human race today consists of a single surviving species, Homo Sapiens, and 5 surviving subspecies or races or racial stocks (many others having long since become extinct): Australoid; Capoid; Caucasoid; Mongoloid; and Negroid . . . Race covers such physical features as skin color, stature, blood group, head shape, and hair type.[17]

But in fact, no agreement exists among scholars as to how many races exist, what the names of those races might be, or what features characterize them. Scholars examining the issue of race from both a biological and a social science perspective have argued for decades that there is no biological basis for the separation of humans into races and that there is as much biological and genetic diversity within any so-called racial group as there is outside of it. The scholarly consensus is that "race" is only a social and political construct, nothing more.[18]

My final example is the analytical claims made on page 6 of the first volume that analyzes the 9-trillion, 240-billion-dollar cost per year for the Structure of Sin during the last decade of the 20th century. A component of that Structure of Sin is the $80-billion cost associated with Military Research and Development. This is not a reflection of a belief that war is an unfortunate by-product of sin, but instead, its placement with Drug Trafficking and Crime indicates the authors' belief that

Military Research and Development is itself inherently sinful. While many liberal mainline Christians would agree with that assumption, there are many conservative Christians (both in this nation and abroad) who do not. Barrett and his colleagues provide no source for this chart, so, one is forced to conclude that the chart and its components were compiled by the authors based on their own presuppositions regarding the ingredients of social sin.

The authors argue that they are simply summarizing "survey data produced every year by a vast decentralized investigation quietly undertaken by churches and religious workers across the world"[19] and later claim they are providing "information not interpretation,"[20] but that explanation is insufficient. Much of the statistical data in the work are interpretative in nature, such as the chart described above or the statistical projections that measure the continuing vitality of Christianity until 2025. The latter figures are obviously not provided by ecclesial communities around the world and clearly need to be examined with some suspicion. For one thing, the original galley printing of these figures supplied projections to 2200 AD, a clearly impossible prediction.[21] For another, no explanation of the basis of the projections is provided. In the first edition of the work, Barrett (as sole editor) did provide a formula, one clearly at odds with that used by professional demographers.[22] Nowhere in the present work is the methodology explained, so, one has no way of knowing whether the rationale underlying the original formula was changed or not for the present edition. Nor is any attempt made to explain how tenuous statistical projections can be. We just have to assume the projections are accurate, an assumption at variance with the scholarly norm of revealing your sources and methodology so that colleagues can assess the value of the work.

Given everything that has been said above—the idiosyncratic definitions, the measure of people's religious practice against standards they do not accept, the lack of explanation of their sources or methodologies, and the questionable interpretation given their data—I am forced to conclude the *World Christian Encyclopedia* is not so much a scholarly by-product as it is the embodiment of the editors' own view of the state of the world in general and Christianity in particular. Hence we are not looking at disinterested scholarship, but (to quote William James) a rearranging of biases.

Endnotes

1. Quote attributed to William James by Clifton Fadiman in *The American Treasury, 1455–1955* (New York: Harper and Brothers, c1955), p. 719.
2. Christopher Brennan, review of *A Dictionary of Religious Orders*, by Peter D. Day, *ATLA Newsletter* 49, no. 3 (May 2002), p. 15–16.
3. Compare the differing approaches and subject matter of Schussler Fiorenza's book *In Memory of Her: a Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, c1985) versus that taken by Chadwick in *Early Church* (Harmondsworth, Eng: Penguin, c1967).

4. David B. Barrett, George T. Kurian, and Todd M. Johnson, *World Christian Encyclopedia,* 2nd ed. (New York: Oxford University Press, c2001), 1:28. Hereafter the work will be referred to as *WCE.*

5. Ibid., 1:38.

6. Ibid.

7. Ibid., 1:28.

8. Ibid.

9. Figures are taken from the chart "Religious Adherents in Greece, A.D. 1900–2025" in the column labeled "Mid-2000," in *WCE,* 1:314.

10. Albania's figure comes from *WCE,* 1:51, while India's figure comes from *WCE,* 1:360. Both figures measure adherents in mid-2000. Thanks to Noel McFerran for alerting me to these excellent examples.

11. William Badke, "Great Commission Christians," on ATLANTIS listserv, June 5, 2001.

12. *WCE,* 1:27.

13. Ibid.

14. *American Heritage Dictionary of the English Language,* 3rd ed. (Boston: Houghton Mifflin Co., c1992), 35.

15. Ibid., 116.

16. Lewis Carroll, *Through the Looking Glass and What Alice Found There* (New York: Clarkson N. Potter, Inc., c1973), 80.

17. *WCE,* 2:15.

18. See, for example, Joseph L. Graves, Jr., *The Emperor's New Clothes: Biological Theories of Race at the Millennium* (New Brunswick, N.J.: Rutgers University Press, c2001); Jon Marks, "Race," in *Encyclopedia of Human Evolution and Prehistory,* 2nd. Ed. (New York: Garland Publishing, c2000); C. Loring Bruce, "Race Concept," in *History of Physical Anthropology: an Encyclopedia*, ed. by Frank Spencer (New York: Garland Publishing, c1997), 2:861–866; Stephen Molnar, *Races, Types and Ethnic Groups: the Problem of Human Variation* (Englewood Cliffs, N.J.: Prentice-Hall, c1975); Ashley Montagu, *Man's Most Dangerous Myth: the Fallacy of Race,* 4th ed. (Cleveland: World Publishing, c1964).

19. *WCE*, 1:vi.

20. Ibid., 1:vii.

21. Glenn Masuchika, review of *World Christian Encyclopedia,* by David B. Barrett, George T. Kurian, and Todd M. Johnson, *Library Journal,* 125, no. 8 (May 1, 2000): 104.

22. The original formula was discussed at length in David B. Barrett (ed.), *World Christian Encyclopedia* (Nairobi, Kenya: Oxford University Press, c1982), p. 53–54. For criticism of the methodology, see Ralph D. Winter, "The Quantitative Scope of the WCE," *Missiology: An International Review* 12, no. 1 (January 1984): 42–43.

Rearranging *Our* Prejudices: Selecting Reference Works without Bias
A Response to Christopher Brennan
by
Gary Gillum

I feel very privileged to be here today. Last year's conference in St. Paul endeared me to this organization in ways I never thought possible: the collegiality, humor, spirituality, and ecumenical atmosphere were very enlightening. I've also come to appreciate the professionalism and scholarship as I've read ATLANTIS and kept in touch with ATLA members through e-mail.

I don't want to take much of your time this afternoon. In direct response to Chris Brennan's paper, I would like to say how impressed I was by his careful and astute analysis of the *World Christian Encyclopedia*. Chris shows that he bends over backwards to be fair in his reviewing. I agree that there is no real objectivity in anything we research or write, but that doesn't mean writers, editors, and reviewers can't make the attempt. I agree wholeheartedly that definitions, methodologies, and other strictures of true scholarship should be clearly evident, especially in a publication from Oxford University Press, a publisher most librarians trust as preeminently scholarly and 'objective.' Yet, objective terms and definitions are clearly problematic and idiosyncratic in these volumes. For example, Chris mentioned the question of 'real' Christians in his original review. As a Mormon I've read many debates on this issue, as many mainstream Christians don't consider The Church of Jesus Christ of Latter-day Saints 'Christian.' Do they mean we're not Christian because we don't subscribe to the Apostle's and Nicene creeds? Or that we don't follow the Savior's teachings of love, compassion, mercy, and humility? I vigorously affirm that the latter is not true. While I agree that we LDS don't subscribe to the creeds, I can speak from both sides of the aisle (as former Protestant and current Mormon) and say that Latter-day Saints worship Jesus Christ and look to him for their salvation. I would have been of all men most miserable if I had chosen a tradition that believed otherwise.

Chris points out that the editors of the *World Christian Encyclopedia* use the term 'Great Commission' followers almost as a means of marginalizing many Christian traditions who clearly follow the Savior's injunction. However, we Latter-day Saints would applaud the editors for coming one tolerant step closer to only marginalizing our church, not calling us non-Christians as most books in the past have. Further, the editors list us as The Church of Jesus Christ of Latter-day Saints rather than Mormon Church. And they do make clear the definition of 'Marginal:' Those churches who 'hold to mainstream Christian teachings *except* for the nature of Christ, the existence of the trinity, and other sources of revelation besides the Bible.' However, I would quibble with the editors over the first two, since we do affirm the divinity of Christ and believe in the existence of a trinity, which is defined slightly differently than in the Nicene Creed.

Chris's review, plus the very recent reviews and discussions of the *New Interpreter's Bible* and the *New Catholic Encyclopedia,* are three excellent examples of the

high level of scholarship and critical eye which I've come to appreciate in this organization.

Since Chris's paper speaks for itself, I would like to respond more fully by turning his paper on its head and calling my concluding comments: "Rearranging *Our* Prejudices: Selecting Reference Works without Bias." Chris lists eight factors which determine our biases and presuppositions as librarians: social and economic class, ethnicity and gender, upbringing and education, interests and religious formation. I would like to add two to his list which are very relevant to our profession as librarians: perspective and diversity. Since I don't know your makeup, I will discuss mine as an example, since it's the one I know best. I beg your indulgence if you think these observations are too personal. Think of yourself in these same areas.

Perspective

Our perspective, worldview, or *Weltanschauung,* includes our innate spiritual personality, that which drives our drive, the development of our character, and even our faith or unbelief in a higher power. Even after serving as a librarian for 32 years, my sense of wonder and curiosity has not waned, and I still feel like I know so very little about anything. That's why I get upset at anyone who claims they possess all truth, no matter who they are: even my fellow Mormons. Related to this is my aversion to marginalizing anyone: race, color, culture, or religious preference. On the other hand, my naivete, shyness and slight gullibility make me *not* adverse to *change.* These traits enable me to be more vulnerable and teachable to that grace from above which constantly stretches me beyond my comfort zone as a librarian: serving as department chair for 12 years and teaching graduate-level bibliography classes in Ancient Near Eastern Studies. My perspective has further been enhanced from something I learned in library school during the 70s from the 'philosopher of librarianship,' Dr. Jesse Hauk Shera of Case Western Reserve. His comment that librarians should be missionaries of the mind has heightened, broadened, and deepened my perspective for many years. Unfortunately, neither 'missionary of the mind' or 'librarian' describe my profession. Even 'knowledge navigator,' which I often consider myself, is not inclusive enough of the variety of tasks I enjoy. Moreover, the boxes of our minds and specific jobs have different sizes and openings. Finally, there has been a very definite change in *Zeitgeist* over the years, as Jan Malcheski characterizes the current world 'spirit' in his review of the *New Catholic Encyclopedia*—especially since 9/11. We are generally more compassionate, tolerant, and understanding. I have witnessed a remarkable change in our predispositions and biases.

Diversity

If I am a true master of anything, it would be the love of learning. But my classroom for learning is the diversity of my life and in my library culture and environment. Indeed, as I look back over 32 years, my life has changed from a daily black-and-white existence to a daily kaleidoscope of ever-changing colors and

patterns. It's been relatively easy, in fact, since BYU has an enrollment of over 30,000 students from 130 countries and all 50 states, representing 60 languages. Seventy-two percent of these students have at least a second language. A recent computer support guru is a Muslim from Palestine, with 'Christian' morals, who often discussed Islamic philosophy with me. Our Asian Studies Librarian, one of my closest friends and colleagues, is Catholic. My research assistant who is helping with metallic epigraphy bibliography is from Morocco. My current students at the reference desk are learning Arabic, Chinese, Italian, German, and Spanish, with a former student studying Assyriology at Cambridge. My daily bus ride has seen me sitting with Mongolian, Chinese, Brazilian, Black, the mentally retarded, or an Omaha indian, as well as university colleagues. My wife and I have hosted international folk dancers from ten different countries during the past 16 years, and for two years we sponsored a Shona girl from Zimbabwe who was attending Utah Valley State College.

As late as this past Monday, I have been inventorying our collection of 9,100 volumes in Doctrinal Theology, only a small portion of BYU's more than 115,000 titles in religion. My eyes have scanned alternative histories, feminist process theology, orthodox hermeneutics, and post-9/11 theologies. Reference work includes my favorite examples of diversity, exercising my brain to its fullest by helping a patron with the Talmud one minute, with the Greek word *agape* the next, and with postmodern theology immediately afterwards. Closely aligned in diversity are the last 21 books I have reviewed for *Library Journal.* They have included authors like Margaret Starbird, Lynn Picknett, Huston Smith, David Klinghoffer, Paul Kriwaczek. True professional that she is, my editor at *LJ* has never sent me a book to review whose subject is Mormonism. Presuppositions and bias would have easily crept into my reviews. In summary, my personal philosophy, as well as that of Brigham Young University, echoes these words of George M. Marsden of Notre Dame in his book *The Outrageous Idea of Christian Scholarship.* He feels that "a religiously diverse culture will be an intellectually richer culture." Diversity can even be enjoyed in spirit, if not in reality.

Conclusion

In conclusion, I would like to ask an important question: how do we deal with bias when helping patrons? I believe that we have already determined that every book has its bias. But the bias differs from one title to the next. Obviously, we would look more favorably on a book called *Why I am a Catholic* than we would *I Was a Catholic,* because the latter would likely be more polemical and biased. On the other hand, Chawkat Moucarry's *The Prophet and the Messiah: An Arab Christian's Perspective on Islam & Christianity* (InterVarsity Press, 2001) is evenhanded and conciliatory and would be edifying to either Christian or Muslim. There are many good books which succeed in being quite objective. Another excellent example, despite its innocuous and common title, is *The Complete Idiot's Guide to the World's Religions* by Brandon Toropov and Father Luke Buckles. It is fair and dispassionate towards all religions, and, unlike many books of this type, is fascinating and insightful reading.

A more difficult problem arises when recommending Bible commentaries. I have had to devise a one-page handout so that Old and New Testament students could navigate through the various Protestant perspectives of biblical interpretation. I have listed some as Liberal and others as conservative Evangelical. On the same sheet I have listed the most scholarly publishers of commentaries and warned patrons away from other publishers who are not as reliable. When compiling these lists, however, I have to be aware of my own biases and will often warn the patron of them. Like indexing and reviewing, determining what is best for our patrons can be very idiosyncratic and even solipsistic, in some cases. This is particularly true of Internet usage, which could be another subject for discussion. But in the end it is helpful to remember one principle, which holds true in both our orthodoxy as well as our orthopraxis: zeal without knowledge is much more dangerous than knowledge without zeal.

George Szell, once the conductor of the Cleveland Orchestra, is the author of one of my favorite quotes: "In music one must think with the heart and feel with the brain." The same should hold true with book reviewing, librarianship, and even our religious lives. We're in a more enlightened age which should not countenance spiritual terrorism, name-calling and mini-inquisitions. As Christian librarians we need to foster a Gamaliel-like tolerance for the beliefs of others and, like the Apostle Paul, to try to be "All things to all men." The Savior's Golden Rule implies that it is more 'Christian' to be open-minded and steadfast rather than close-minded and polemical. As librarians and Christians with many backgrounds and biases it is increasingly important to practice a stewardship of inclusiveness, for, as we look at the myriad of religions in the world, some of them are family, others shirttail relatives, friends, neighbors, and mere acquaintances. But we are all children of God, deserving not only of His love but each other's.

Theological Librarians as Copyright Leaders[1]
(Public Services Interest Group)
by
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Introduction: Realizing the Rights of Users and Librarians under Law

All creators are users of others' work. Theory and empirical work demonstrate that creation takes place in a social and cultural context, whether directly, e.g., creating derivative works or commentaries, or indirectly, e.g., using genres and conceptual, linguistic, and artistic frameworks that are culturally shared. While it is widely recognized that users in digital environments are creators and distributors, the same holds true for all formats of communication. The reader as creator and the creator as user are firmly established in the cultural understanding of our time. What does this dynamic mean for librarians and copyright?

Librarians have special responsibilities to act as leaders in their institutions with regard to copyright:

1) Librarians must be strong advocates for the concept of (public) fair use, especially in educational institutions; fair use is the key to achieving the public policy purposes of copyright protection, including the support of future creativity, and is particularly key to achieving educational purposes.
2) Librarians bear a concomitant responsibility to protect the (private) property interests of copyright holders and to protect themselves and their institutions from accusations of infringement.

These responsibilities are in inherent tension and reflect the wider tension in American policy: "Copyright law's perennial dilemma is to determine where exclusive rights should end and unrestrained public access should begin" (Netanel, 1996, p. 285). There are many sources that the librarian, the educational administrator, and other interested parties can use to understand some of the context and complexity of the legal environment of copyright creates especially for academic librarianship (e.g., Colwin, 2002; Crews, 1993, 2000, and 2001; Ferullo, 2002; Gasaway & Wiant, 1994; Harper, 2003; Hawke, 2002; Henderson, 1998; Hoffman, 2002a, 2002b, 2002c, and 2003; Lipinski, 2002a and 2002b; Minow & Lipinski, 2003 (especially Chapter 1); U.S. Congress, Copyright Office; U.S. Congress, OTA, 1986; Warwick, 2002; and Weber, 2002).

Unfortunately, there are many authors who frame discussions of librarians and copyright in the context of disabusing librarians, their clients, and their institutions of supposed illusions. These illusions are commonly characterized as implicit, unexamined, and ethically and legally dangerous. Among these supposed illusions are that all not-profit uses (especially in educational contexts) are fair, that all material on the Internet (especially the Web) is not under copyright, that the doctrine of first sale allows unlimited copying and distribution of a work, and that

unlimited copying and archiving of copies of copyrighted works for interlibrary loan purposes are legal. As further discussed below, none of these assertions is true, but that is not my point. This implicit conservatism in claiming the protections due to clients and librarians will be further examined below, especially in seeking to frame a more proactive, leadership role for librarians on their campus and beyond.

This paper is explicitly advocative, calling librarians to remember what they *can and must do with copyrighted works* in order to fulfill their professional responsibilities. The (sometimes patronizing) tone of many considerations of copyright is that librarians are ignorant of the law and must be warned, often in agitated tones, about what they and their patrons are forbidden to do. Such a negative approach is understandable—copyright holders are increasingly energetic in protecting their interests from real and imagined infringing uses, with the controversial rhetoric of property and natural rights as important elements of this protection; copyright litigation is expensive, protracted, and debilitating; digital technologies have undermined longstanding legal, social, and institutional arrangements; and the public policy context, nationally and internationally, seems obsessed with owners' interests and the valorization of private financial interests in copyright at the expense of the public interest in the creation and sharing of ideas.

Instead, the emphasis in this paper is on librarians' and users' interests, especially under fair use and the doctrine of first sale, and how librarians can help provide leadership in their institutions about the use of other people's creative works. Without a renewed and vigorous emphasis on what librarians are allowed to do under law, and what they are called to do to fulfill their special responsibilities to society and to education, librarians will ignore important professional opportunities, and they will assume the limited view that ignores the public interest in copyright. This latter point is essential. My argument is based on two centuries of American jurisprudence and public policy discussion that emphasize that the primary goal of copyright (like all intellectual "property") protection is to encourage what we would call the production and dissemination of information. This public interest plainly is more important than the private interest of copyright holders or the market for creative works. Justice O'Connor put it eloquently in *Feist v. Rural Telephone,* a case that involved the claim that a simple alphabetic listing of names was copyrightable. She said, also citing *Twentieth Century Music Corp. v. Aiken* and echoing *U.S. v. Paramount Pictures* and *Fox Film Corp. v. Doyal:* "The primary objective of copyright is not to reward the labor of authors, but 'to promote the Progress of Science and useful Arts'. . . . Copyright assures authors the right to their original expression, but encourages others to build freely upon the ideas and information conveyed by a work" (pp. 349–350). Despite the relatively recent growth in the ideology and rhetoric of property related to copyright and other forms of creativity, the goals of copyright are plainly to encourage creativity and sharing. It is *not* to simply reward past creation and/or distribution (Vaidyanathan, 2001).

While the American *mythos* of information and freedom tends to assume that information is "social wealth owned by all" (Litman, 2001, p. 11), in fact, we all know quite well that information is owned, regulated, and controlled in America as well as elsewhere. Control of information has become increasingly common as

information becomes more valuable and serves as product and service itself. Then, creators, distributors, "middle men," and end users try to maximize its financial value even more vigorously (on information capitalism generally and its relation to copyright, see, e.g., Boyle, 1996; Castells, 1996 and 1998; Lessig, 1999 and 2001; Litman, 2000; and Schement and Curtis, 1997).

So, what is a librarian to do? Can one be an active advocate for users, especially those who are also creators? How can librarians assert fair use, first sale, and other protected uses in the face of corporate and governmental forces that seem bent on extinguishing everything but the right to pay? This paper will offer some recommendations for theological librarians and the institutions in which they work, after briefly reviewing some fundamentals of copyright and discussing some informal "case studies" from pragmatic questions about copyright of interest to theological librarians. The major theme is the absolute need to be an advocate for the public interest in copyright against the commercial and legal juggernaut of increased protectionism. Otherwise, the damage this juggernaut does to the public policy goals of copyright and to the educational missions that librarians must fulfill will take decades to recover from. Librarians and their users simply cannot afford to lose the hard-won protections granted them under law.

Some Copyright Fundamentals

This section will briefly review the basis of copyright and other, selected important elements of copyright. The discussion will *not* emphasize works for hire (done under conditions of employment or contract). What bears constant repetition, however, are two interrelated themes:

1) Copyright is *not* a natural right; it is a privilege granted only by statute. Copyright exists only because the Congress grants it to creators, initially, and then allows its transfer to other parties. Copyright exists primarily to achieve larger policy goals, not for the financial enrichment of the rightsholder or for the establishment of the most efficient marketplace in creative works. As is commonly recognized, this approach distinguishes the law of the United States from most other, especially civil law, nations.
2) Those larger public policy interests include the creation, distribution, and subsequent creation of what we would call information, knowledge, or creative works. It is this goal of enhancing democratic culture, supporting civil society, that is the foundation of copyright (Netanel, 1996, pp. 341–364).

We will return to these themes often, especially how U.S. policy makers have increasingly tended to mistake means (the private interests of rightsholders and an efficient market for creative works) for ends (the achievement of public policy goals). James Madison, author of the copyright clause in the Constitution, famously asserted the coincidence of the private, financial interest of the creator (and any subsequent rightsholder) and the public, intellectual interest of society, including subsequent creators (Madison, 1961, pp. 271–272). This supposed coincidence can be interrogated but will not be here.

Mechanisms of Copyright

As is well known, all intellectual "property" protection in the United States, including copyright, is based on the deceptively simple language of the U.S. Constitution, Article I, Section 8, clause 8, wherein Congress is granted the power: "To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries." This apparently straightforward passage has been the basis of an immense scholarly and legal literature, as well as a never-ending wellspring of litigation. As Litman and others remind us, however, authors are "given enough control to enable them to exploit their creations, while not so much that consumers and later authors are unable to benefit from the protected works" (2000, p. 13). U.S. copyright law is codified, i.e., integrated, amended, and updated, in Title 17 of the *United States Code* (17 *USC*).

Throughout its history as a policy instrument, copyright has adjusted to evolving technologies, e.g., lithography, radio, sculpture, cinema, television (both broadcast and cable), and reprography (U.S. Congress, OTA, 1986). A useful point to remember is that the last omnibus rewriting of the copyright statutes in 1976 (PL 94–553) was partially catalyzed by the spread of cheap, high-fidelity reprography. As we know, digital technologies increase the concerns of rightsholders by several orders of magnitude compared to other modes of copying because of the ease of copying, enhanced ability to distribute copies, users' ability to distribute copies widely in space, and, perhaps most importantly, fidelity of copies. A commonplace is that it is nearly impossible for most users to identify a digital copy as opposed to an original, whether born-digital or otherwise.

Loring notes that affordable copiers, digital scanners, and other digital technologies demonstrate that "The pattern is clear: the technology is introduced, experimentation and adoption of the technology occurs, uncertainty with regard to copyright is initially rampant, and copyright practice is normalized" (2000, p. 296, following others). It is good practice to recognize that, while new technologies pose new problems, our reactions to them tend to be extreme and, too often, ahistorical. Understanding past policy practice helps quiet the wildly swinging pendulum of fear, commercial hyperbole, threats of litigation, and cries for the extinction of copyright since "everything is different now."

Copyright protects originality and expression of ideas, not ideas themselves. While we cannot explore them here, the conceptual bases of this concept of copyright go deep into Enlightenment assumptions about learning, progress, governmental action, and the economic and political status of the autonomous individual, as well as notions from the Enlightenment and Romantic Age about the author as a social category, the unitary work, and creativity.

Rightsholders' Interests

The 1976 Copyright Act, which took effect two years later, established that a creator need not register a work with the Library of Congress nor post a copyright

notice on the work in order for the work to be protected under copyright (in essence, this statute also eliminated the concept of common law copyright). Instead, a work had only to be "fixed in tangible medium of expression," whether a piece of paper, audiotape, hard drive, or similar medium. Copyright protects creative expressions, i.e., literary, artistic, musical, dramatic, choreographic, motion picture, sound recording, architectural, and computer-generated works (17 *USC* §102—section 102 of Title 17 of the *United States Code*). Perhaps most famously, the 1976 law also specified five exclusive rights that copyright holders have (17 *USC* 106):

1) To reproduce the work and to exclude others from reproducing it
2) To derive new works from the work and to exclude others from making derivative works
3) To distribute copies and to exclude others from distributing copies
4) To perform the work, e.g., a play, publicly and to exclude others from so doing
5) To display the work, e.g., a poster, publicly and to exclude others from displaying it.

The duration of copyright, as of spring 2003, is life of the creator + 70 years; again, this is true for works not done for hire. The Supreme Court, in *Eldred v. Ashcroft,* ruled on January 15, 2003, that the 20-year extension to the term of copyright under the Sonny Bono Copyright Term Extension Act (PL 105-298) was, in fact, constitutional.

Limitations on Rightsholders' Interests

There are, and long have been, important and specified limitations on the exclusive rights of rightsholders mentioned above. Among the most important are ones that librarians know well: the doctrine of fair use, reproduction by libraries and archives, transfer of a particular copy (doctrine of first sale), and others. We will briefly consider fair use and first sale to prepare for the review of some informal "case studies" that follow.

As is well known, 17 *USC* 107 discusses fair use, a concept that became black letter law only with the 1976 Act, even though it had existed in practice in common law for centuries. Congress deliberately left the idea somewhat nebulous and ill defined, a strategy especially common when dealing with intractable policy problems with vigorously opposed stakeholders. Section 107 includes "criticism, comment, news reporting, teaching (including multiple copies for classroom use), scholarship, or research." More generally, fair use is a "privilege in others than the owner of a copyright to use the copyrighted material in a reasonable manner without the owner's consent [or knowledge], notwithstanding the monopoly granted to the owner" (*Black's Law Dictionary,* 1990, p. 598). Fair use is opposed to misappropriation or infringement, which is "unauthorized use of copyrighted material without permission [or, often, knowledge] of copyright holder" (p. 781). Fair use is now an affirmative defense, i.e., the presumption is that a use is infringing unless the defendant can demonstrate otherwise. Georgia Harper, who

heads the intellectual "property" practice at the University of Texas system, is nationally recognized and an especially strong proponent of fair use in educational institutions, and Harper (2003) is particularly good on fair use.

Identifying if a taking is fair use or not requires balancing the four variables well known to librarians, the four of which are given equal weight by the court:

1) Character and purpose of the use, including its commercial character
2) Nature of the copyrighted work, e.g., a compilation of so-called "facts" is generally given less protection than a more creative work
3) The proportion that was taken
4) The economic impact of the taking.

Each case is decided on the facts in evidence. As educators of all kinds are reminded: not all educational use is fair, not all commercial use without permission is infringing, and courts are notoriously unpredictable in interpreting the statute in particular circumstances.

The transfer of a particular copy under the doctrine of first sale is defined in 17 *USC* 109. This doctrine maintains that it resides in someone other than the copyright holder to sell, lease, loan, destroy, display, or give away a legally obtained copy without the knowledge and/or permission of the copyright holder. This doctrine is the basis of American lending libraries' ability to loan works under copyright without paying royalties, particularly for material other than software and music lent by for-profit organizations.

Three Copyright Examples

This section of the paper highlights three sets of circumstances that illustrate important concepts in copyright for theological librarians. Each example is real, if disguised to protect the persons involved, and the discussion features a brief description of each case's salient points. In the interests of brevity, this section takes the common Q&A approach.

A Master's Thesis
The first instance involves a master's thesis at a university that offers theological degrees. The student wrote and presented a paper thesis to the university library. During the research and writing, several members of the artistic community to which the student belonged expressed interest in making a film related to the student's thesis. The student and these colleagues then did so, making a number of versions, the last and most polished of which garnered significant interest well beyond the university. The creators of the film, including the student, are undecided about what to do about the film, especially whether to distribute it nationally.

The student gave a copy of the final version of the film to the university library. These questions emerged in conversations among the librarians at the university.

Question 1: Is the student's gift a legally obtained copy?

> Yes, any of the rightsholders can exercise any and all of the rights of rightsholders as long as their original intention was to make the work jointly. The student, just like any other of the makers of the film, can make copies, give them away, display them, and so on.

Question 2: Can the library make an unlimited number of copies to circulate?

> Not without the permission of the copyright holder(s) and/or paying royalties for that right. The library can make a copy to circulate, keeping the "original" as an archival copy. See Minow and Lipinski (2003, p. 53) on copying videotapes for interlibrary loan.

Question 3: Can the library exhibit/play the copy that it holds for large groups?

> No, that would constitute an infringing public performance/display. The law is unclear if a public showing for an ad hoc group of two or three would constitute infringement; so, there is a strong rationale to play the copy for such a small group in an educational institution (Minow & Lipinski, 2003, pp. 58—59; Warwick, 2002, p. 247). Naturally, an individual borrower can play the tape, but, again, that playing must be for private use only, e.g., in a private home, even if others are present.

Password-Protected E-Reserves

The second set of circumstances involves password-protected e-reserves for a class at a major research university in the northern United States. This series of questions emerged in faculty meetings and from conversations among the various affected parties. Interested readers may want to see Boisseau (1993) on the first sort of e-reserves at San Diego State University in 1993.

Question 1: Can the faculty member running the class or anyone else give the password to other faculty members or students to read and/or print out the reserve materials?

> Not without the permission of the copyright holders, which may involve paying additional royalties. E-reserves licenses are usually negotiated with rightsholders, either directly or indirectly, with the understanding that only those students enrolled, the faculty member, and the class teaching assistant(s) will have access to the materials. Such an arrangement, of course, does not preclude other users from using other legally obtained copies within the limits of the law. It is always a good idea to post a notice on-screen that the e-reserve material is under copyright when it is so, while also emphasizing that the user has fair use as well as other negotiated rights in using the material. That notice is an important means of educating users, especially students and systems operators, that one

should generally *assume that material is under copyright but still exercise fully one's rights in copyrighted material.*

Question 2: What about giving the password so that other persons can get access to material generated by the instructor herself on the course password-protected site?

> If she has not assigned the copyright to others, such as in publishing a paper in a journal that demanded such transfer, the faculty member holds copyright in work she generates, as a long-recognized academic exception to the work-for-hire rule. Even when assigning copyrights to others, faculty members often reserve rights and/or are granted permission to use the work in ways that others cannot, e.g., generating derivative works. That said, it is a dubious proposition to give permission to see material she has created in which she does *not* hold copyright. She and her colleagues would be better served by providing other paper and/or digital copies of the material she has written.

Question 3: Can the instructor hand out paper copies of copyrighted work in class if this is the first time she has made such copies?

> Generally, handing out such one-time copies in class falls under fair use if certain conditions are met. First and foremost, such copies must be for instructional purposes only, must not have been made in earlier semesters, and must be of a relatively small amount of the work. All of these conditions plainly echo the four criteria for a finding of fair use. Similar copies *cannot* be made in subsequent semesters without the permission of the rightsholder, which often involves the use of a (royaltied) course reader.

Institutional Policy Questions

The third and final instance to consider here involves questions that emerged from a course in a major university in the upper Midwestern United States and IT committee deliberations in another major university in the U.S. The instructor of the course describes the behavior and expectations of her students in a general framework that emphasizes how new technologies may allow and lead to unexamined infringing copying and distribution. Whatever those behaviors might be, it is imperative that educational institutions *always press fair use and other public interests in creative works.*

Question 1: The instructor says that her students do not regard making copies of a few pages from a book as infringing. Are they right?

> Absolutely; as long as those few copies are for personal use, they fall quite comfortably under fair use.

Question 2: Aren't peer-to-peer file-sharing programs, like those used to index large, "communal" databases of MP3 (music) files, illegal?

> No, they are not illegal, especially because they support essential educational activities such as the posting and sharing of examinations and quizzes, class notes, and coauthored papers. These "dual use" technologies are lightning rods for criticism by large commercial rightsholders, and some courts view the technologies with suspicion, while others do not. Despite all that, it is clearly established that the widespread sharing of MP3 (music) files using peer-to-peer technologies generally violates U.S. copyright. The effects of the moving of the corporate headquarters of producers and distributors of such software outside the United States is beyond the scope of this paper.

Question 3: Why shouldn't educational institutions take the hard line against digital copying and sharing of files favored by commercial actors like the Recording Industry Association of America?

> For several reasons; primary among them is that such hard liners ignore fair use, the doctrine of first sale, and other protections explicitly woven into public policy to protect the public interest in creation and sharing of ideas. They fail to recognize that, in the United States, the granting of intellectual "property" rights like copyright are at the discretion of government, not because of some inherent achievement of the creator. Such a commercial valorization of property and property rhetoric seriously misconstrues the Founders' rationale for granting protection to creative and utilitarian works.

Question 4: Do institutions of higher education bear special responsibility about copyright?

> Many think so. That responsibility has many facets, among which is the imperative to educate faculty members, staff, students (especially those in dormitories and on the campus network), and administrators about what their rights are under current law of all kinds, as well as to protect the interests of copyright holders. There is a responsibility to teach about fair use and educational constituents' rights as creators themselves. Simply emphasizing the responsibility to protect the "property" of others fails to support the public interest in information and undermines librarians' educational missions.

Conclusion

This section of the paper concludes the discussion with some particular recommendations for theological librarians with regard to copyright. The overall aim of the recommendations is to help such librarians be leaders in their

institutions and beyond, as well as in their libraries, especially by the development of appropriate institutional policies and by claiming the rights that users and the librarians have negotiated and paid for.

Be a Copyright Leader in Your Institution

Write institution-wide policies: In order to write good policies that especially avoid the pitfalls of bad professional guidelines outlined below, several things must happen. For example, policies must be easy to understand by ordinary users of information resources, relying on "simplicity rather than legalese and should be revisited frequently to reflect changes in the law" (Hawke, 2001, pp. 146–147). Writers of such policies must remember their multiple audiences and speak to them and their concerns directly (Hoffman, 2003, p. 14). Among the chief ways to ensure that the language and emphases of copyright policies are appropriate is to include users in their development. Committees formally charged with developing institutional copyright policies for seminaries, universities, and colleges should include users who are faculty members, students, and staff members. It is particularly important that these users represent the most digitally active as well as the more print-oriented actors on campus.

Appropriate institution-wide policies related to copyright must include support of and direction from librarians with responsibilities for teaching writing and acting as writing tutors. These librarians must face not only the usual questions related to proper attribution of others' work but also help writers learn more specifically about their rights and responsibilities as creators, particularly in digital environments. These writers, of course, are faculty and staff members as well as students; the concepts of digital institutional repositories and the information commons dovetail with this responsibility as well as depend upon it.

Copyright policies must have two presumptions clearly and explicitly explained: that all material is generally under copyright and that the rights of fair use, first sale, and negotiated, licensed use are intended to be vigorously exercised and protected. Good institutional policies explicitly identify particular actors in the institution with the power to help users, staff, and others identify rightsholders and obtain copyright permissions. Good institutional copyright policies also identify agents who can respond (1) to rightsholders concerned with the institution and/or library serving material thought to be infringing and (2) to the "posters" of such materials who maintain that their use is not infringing (Minow & Lipinski, 2003, pp. 65–69). These final two elements are especially important since the passage of the Digital Millennium Copyright Act (DMCA) in 1998 (PL 105-304) and the TEACH Act in fall 2002 (PL 107-273). See Crews (1993, pp. 177–191) for a dated but useful collection of university copyright policies and Weber (2002), a valuable source on writing and implementing new policies, although this latter source's advice can be questioned on many scores.

Interact with legal counsel: It is obvious to most librarians that it is important to involve in-house legal counsel in the development of institution-wide policies related to intellectual "property" of all kinds. Such counsel, even if not expert in the arcana of copyright law, has insight into "the unique culture of the

institution and [has] a sense of what would maximize use of the system while at the same time minimizing the legal risk to the institution" (Hawke, 2001, xix).

Structured and regular contact with legal counsel helps educate librarians about the evolving copyright policy context, especially the complexities of case law. At the same time, however, such contact also helps to educate counsel about the values, practices, and concerns of libraries, their multiple users, and librarians. It is important for counsel to see these concerns first-hand; otherwise, how will lawyers representing these interests know them?

Do not rely on guidelines from professional associations: It is common to assume that guidelines developed by professional associations are a time-proven way to negotiate the litigious and contested ground that copyright occupies. But the historical record shows us clearly that guidelines have several weaknesses that seriously undermine the rights of users in general and the professional responsibilities of librarians in particular (Crews, 1993 and 2001; Loring, 2000).

A "good example of a bad example," an exemplar of seriously limited and misguided guidelines, is that contained in the 1975 *Agreement on Guidelines for Classroom Copying in Not-For-Profit Educational Institutions* produced for Congress as it considered what became the 1976 Copyright Act (U.S. Congress, 1976; also in Crews, 1993, pp. 195–197). These and other guidelines too narrowly constrain the rights of users and tend to reinforce the suit-shy, too conservative practices of librarians, e.g.:

1) Guidelines have tended and continue to recommend that permission be asked from rightsholders for the making of any copy; this practice was especially strong in the wake of the 1976 Act. Such practice appeals to librarians, legal counsel, and institutions afraid of any questions about potentially infringing use. This kind of practice has no legal or ethical foundation.
2) Despite having very large audiences for some reserve material, guidelines have tended to recommend against making multiple copies of copyrighted materials, although that limitation has no rationale.
3) Guidelines of all kinds put emphasis on brevity and spontaneity, for no apparent reason; here we can see the particular and continuing negative influence of the 1975 *Agreement* noted above.
4) Again, without reason, librarians have limited to one academic term how long print copies can stay on reserve without asking permission from rightsholders.

Following Crews (1993 and 2001) and Loring (2000), librarians must rely on the law itself, not the overly restrictive and conservative guidelines developed by professional associations and others, especially large media monopolies.

It is imperative to recall that guidelines offer no more protection than the law. Just as dangerously, however, they tempt librarians into overly restrictive practice and false confidence. This combination can be fatal to education (Crews, 2001).

Educate users/creators: Librarians in educational institutions have particular responsibilities for helping their users understand the public interests in copyright

and how to protect those interests. Further, librarians must help creators in educational institutions understand and protect their interests. These responsibilities, of course, largely overlap, since users and creators, especially of digital materials, are the same people.

As noted above, the DMCA and TEACH Act have specific requirements for educating organizational users about copyright. These requirements are of special interest to public service librarians, especially those at the Reference Desk, who must support patrons' information seeking while recognizing the claims of rightsholders.

The National Research Council (2000, Appendix A, pp. 304–310) is a good source on the rationale for, important elements of, and the need for copyright education in a more general context. This same report also has a useful, if sobering, summary of many of the concerns about the surveillance of (formerly more) private use of creative works. Librarians have a concomitant responsibility for helping users/creators understand this copyright surveillance and its wider implications, especially in a post-September 11, USA PATRIOT Act environment.

Be a Copyright Leader in the National and International Policy Conversation

Document users'/creators' behaviors: Among the chief leadership roles about copyright that theological and other academic librarians can play is to document their patrons' information behaviors confidentially. It is especially important to identify what users'/creators' presumptions are about copyright and how these presumptions affect creation. There is a growing body of evidence that too narrow presumptions about copyright stifle creativity (e.g., Boyle, 1996; Crews, 1993; Lessig, 1999 and 2001; Litman, 2001; Netanel, 1996; and Vaidhyanathan, 2001). Without documentation of library users' behavior, however, it is impossible to establish case law that defines and protects fair use, first sale, and other public interests in copyright.

Document professional practice: Librarians must document their professional practice about copyright. Most professional practice is hidden to those outside librarianship for a number of reasons: its arcane nature, the limited interest that much of it inspires, presumptions about how easy it is, and the like. Librarians must be eager and ready to document what they do, especially in the process of supporting users/creators. Without such documentation, the challenges faced, lessons learned, and hard-won successes may well be lost.

Participating in workshops, presenting at conferences, and writing for the popular and scholarly markets, as well as for the practicing professional world, are all important strategies in documenting professional practice with regard to copyright. It is especially important to reach beyond the usual allies and form new alliances with policy makers, businesses, non-profit organizations, and international organizations and actors of all kinds. These new alliances may bring surprising but powerful bedfellows, for example, the alliance of librarians with large secondary users of software such as insurance and other financial companies brought about

by opposition to UCITA, the Uniform Computer Information Transactions Act, a major rewriting of the U.S. *Uniform Commercial Code.*

Be a constant advocate for users' interests: Speaking about library reserves, Loring reminds us that "Librarians have traditionally espoused . . . fair use. 'Use it or lose it' has long been the rallying cry. [Professional] practice in reserves, however, has been more along the lines of 'Narrowly use it, and eventually lose it.'" Unfortunately, the lesson has been that "Nothing is gained by practicing conservative fair use" (2000, p. 296).

To serve their patrons and to help their institutions achieve their many missions, librarians have no choice but to be proactive advocates of the public interest in information, a counterweight to the commercial and governmental forces that valorize the private, financial stakes in copyright. Librarians cannot abandon the field to Patricia Schroeder and the publishers, especially the multi-national, vertically integrated media conglomerates that dominate publishing. The burgeoning alliances with other groups and institutions dedicated to the public interest in information mentioned above are a vital part of this policy action.

An important point to recall as librarians everywhere commit the four-factor test for fair use to memory is that the four factors "are not exhaustive, but illustrative . . . . Thus, fair use is not confined to these factors or purposes but must at a minimum consider the four factors" (Minow and Lipinski, 2003, p. 35). The law specifies only that the criteria for determining fair use will include the four factors but not necessarily be limited to them. In a more general way, fair use *includes* scholarship, commentary, and the like, but it *may* include other uses as well. It is up to librarians and users to define this frontier of the law through documentation of their uses of creative works and their pursuit of their rights in case law; otherwise, media monopolies will define fair use for us and effectively eliminate it.

A Final Word

Key to understanding and protecting copyright in educational institutions is remembering that every creator is a user and every user is a creator, especially in digital environments. Further, academic librarians, especially those in theological libraries, are not called simply to preserve the cultural record. Rather, it is imperative to help patrons question, re-create, contextualize, and undermine it. This imperative to create knowledge using what those who have come before have created is what drives the educational enterprise.

The misguided attempts to ground ever-widening copyright protection in the rhetoric of intellectual "property," the protection of global markets, the creation of the most efficient market for creative works, and "natural" rights have already stifled creativity. International media monopolies flourish while the public interest is suffocated. The public interest depends upon librarians' understanding of what the goals of copyright policy are and what is allowed under the law. Without the aggressive and informed assertion of fair use, first sale, and other protections of the public interest in copyright, education simply cannot take place.

Endnote

1. The 26-slide PowerPoint presentation based on this paper delivered at the Public Service Interest Group meeting in Portland on Friday, June 27, 2003, is available at www.ischool.utexas.edu/~lkeich/copyright.htm—thanks to Lori Eichelberger for her help.

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Theological Librarians as Copyright Leaders[1]
by
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I will expand on Prof. Doty's remarks by making three recommendations:

Learn Copyright Law

Do not rely on guidelines such as CONTU. Guidelines are similar to rabbinical *Halakah* on the Torah in that they "build a fence" around the law. Thus, they delimit practices wherein there is no chance of infringing copyright. In order to establish an assuredly safe zone, they also constrict the legal rights of individuals and institutions set out in the copyright law itself.

The text of the law is readily available from the United States Copyright Office at the Library of Congress (www.copyright.gov/title17/). The language is accessible. Readers should not take sections of the law in isolation but should consider the statute as a whole in order to understand the interrelationships between the sections. However, there is no reason why an average librarian cannot develop a strong understanding of the law's provisions with a little study.

Work with Institutional Legal Counsel

Do not be intimidated by lawyers. They are there to serve the best interests of your institution and its constituents, including the library and its users. Legal counsels for academic institutions tend to be conservative. They rightly want to help the institutions they serve avoid costly and negative litigation. However, they also have an obligation to preserve the legal rights of the institution and its members under the law. Most lawyers will respond positively to specific questions and concerns, especially when the law in question is cited. While few of them are experts in copyright and intellectual property law, lawyers are just as accustomed to researching questions as librarians.

Encourage Faculty Members to Be Proactive in Managing Their Rights

Faculty (and others) at academic institutions are heavy producers of intellectual property. Encourage them to be aware of their rights when negotiating publication contracts. Rather than signing away all rights, they may be able to negotiate terms that are more favorable to their own research and teaching. For example, some publishers will allow republication rights to revert to the author once an edition or printing has been exhausted for a specified period. It may take some education and advocacy to get faculty members to take on their publishers, but ultimately, they will benefit for understanding and managing their rights better.

In the United States, copyright exists to serve the common good as well as to protect the rights of creators. We are in danger of losing those rights that we do not

use, value, and defend. So, do not be shy about advocating for copyright both on the part of producers and users.

Theological Librarians as Copyright Leaders[1]
by
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Campbellsville University

As a member of the panel I described my experiences handling copyright issues related to electronic reserves at Vanderbilt Divinity School and at Iliff School of Theology. At Iliff a Lilly technology grant gave me the opportunity to develop an E-reserves program from the ground up, including the drafting of appropriate policies regarding compliance with copyright law.

During the discussion I commented on the natural tensions between libraries and publishers and on the tendency of librarians (such as myself) to be overly strict in our policies and procedures. Eager to avoid potential violations of copyright law, we often, in effect, "build a fence around the law" as copyright "Pharisees," as Duane Harbin put it. This is usually a well-meaning error, as we wish to keep our institutions safe from costly litigation. Excessive strictness, however, can cause more problems for libraries in the end, as we fail to exercise our full Fair Use rights.

I mentioned the Copyright Clearance Center (CCC) as an option for obtaining permissions but pointed out three drawbacks: (1) CCC enters into contracts with *publishers*—who provide guidelines for CCC on terms for permission and fees; (2) CCC charges a fee regardless of whether permission is given; and (3) publishers often do not give CCC any guidelines regarding permission for the use of electronic texts.

Based on the issues that were raised during the session, I offer here a few guidelines to help theological libraries avoid copyright problems:

- Become as well-informed as you can about copyright law and participate in the drafting of your library's policies.
- Stay abreast of evolving copyright issues through reading and through contact with experienced colleagues.
- Get input on your policies from the "stakeholders" in your institution (faculty, administrators, and students).
- Educate your faculty on copyright issues and on your specific policies and procedures for obtaining permissions—verbally and in writing.
- Help faculty members decide which formats for reserve materials are best for their individual courses—traditional print reserves, E-reserves, class packs, or E-class packs. Copyright issues vary among formats.

The Archives of the Devil
(Special Collections Interest Group)
by
James Lutzweiler, Southeastern Baptist Theological Seminary

At the outset I wish to make at least one thing abundantly clear. As the Archivist for Southeastern Baptist Theological Seminary, one of the hats I wear is that of the curator of the papers of Paige Patterson. Paige Patterson is surely one of the most vilified religious leaders in all of church history. Accordingly, I wish to stress that the title of this paper is not a reference to his archives.

Having said that, let me hasten to add that this paper will, nevertheless, touch upon some of his literary effects, a careful reading of which will reveal that the vilification he has experienced is in my view quite ill-founded. Few better illustrations of what it means to "love your enemies" or to "suffer fools gladly" will be found in any personal manuscript collection that I know of.

One example of the latter that comes to mind concerns an exchange Dr. Patterson carried on a few years ago with one of his critics from Chicago. His critic, another clergyman, took strong exception with the plan of Southern Baptists to invade Chicago *en masse* for the redemption and revival of that city. Said clergyman opined that he and his colleagues were doing quite well at that task, and they resented the prospect of a Southern Baptist cyclone blowing into the already windy city.

Being the keeper of the president's papers, I quite naturally became privy to this exchange and, uninvited, decided to "help" the dialogue along a bit. Accordingly, I found a Gary Larson "Far Side" greeting card that seemed to capture what I wanted to say. It was Christmas time, and the card portrayed not three but four wise men on its cover. The caption read, "What many people do not know is that there were four wise men but the fourth was rejected because he only brought a fruit cake." Inside the card I wrote the following message:

> My Dear Dr. Patterson,
> It is because you are so obsessed with evangelism that you do not have the time to absorb and digest the kinds of esoteric facts that we here at the Chicago Council have time to digest. Think of it! Fruitcakes! What a message! Now why don't you keep all your fruitcakes there in North Carolina instead of disturbing our equilibrium up here?
> Warmly,

And at the end of this bit of scathing sarcasm, I appended—which is to say, I forged—the name of his Chicago critic.

I did not simply send this card (which is now a part of Patterson's personal papers) to the president by interoffice mail. Instead, I put it in a manila envelope and mailed it up to my niece in a Chicago suburb with the request that she have her husband put it in a mailbox in downtown Chicago, where it would then be pronouncedly postmarked "CHICAGO." To be safe and to make absolutely sure that nothing would go wrong—such as the card accidentally reaching the critic—I

placed on the envelope containing the card the return address of yet another niece in another Chicago suburb. Both nieces, as well as the critic, were clueless as to the contents in the Christmas card. And with that bit of forgery, I sat back in my chair guffawing to myself at what a clever curator I was.

Two months went by. I heard nothing from anyone, and my daily laughter eventually died out, as I assumed, quite erroneously, that my forgery had. Then, one day I received a note from the niece whose return address I had placed on the card. I knew immediately that something had gone wrong, though not as wrong as things eventually turned out. She explained how a letter had come to her address, sent by a man whose name she did not know and addressed to another man she did not know. The letter, of course, was from the president to the critic. The letter stated in effect that if the fruitcake message had been sent in good fun, it was much appreciated and very clever; however, if it were sent with any genuine malice, the critic was, in a polite sort of way, nuttier than the fruitcake referenced in the card.

Understandably, my first impulse was to get to the president before he received the letter back from my niece and proceeded to send it to the correct address of the critic, who would also have no idea what was going on. Too late. It being the holiday season, my niece had waited about a month before telling me of the letter she had received. She had already sent it back to the president weeks earlier with a note that no one by the name of that critic lived there. In the meantime the perplexed president had found the critic's correct address and re-sent the letter, along with a copy of the fruitcake card. The critic quickly replied that he had no idea where the card had come from, and the question soon escalated to the point where a Chicago TV station displayed the mystery card on the evening news.

Being quite clueless myself that all of this had already happened, yet knowing that something had gone awry, I quickly scheduled an appointment with the president to inform him of my mischief. I entered his office with sweaty palms. With no beating around the bush, I got right to the point. Said I, "You know that Christmas card about the fruitcakes?" Indeed, he well knew, though I did not know by his immediate muted acknowledgment just how well he recalled that card. In all events, I took my forefinger, jabbed it into my chest and nonverbally screamed, "Me! It was I who sent that card! Don't reply to it!" I saw a smile beginning to break on his face, as he informed me that I was a bit too late to issue that warning. Then he told me about his reply and how the mysterious card had already been featured on TV in Chicago.

I thought he had to be joking, and I must have repeated that doubt to him five or six times. He assured me he was perfectly serious. When I became convinced that he wasn't just jerking my jugular, I asked if he needed my resignation. He replied, still smiling, but ominously, "No, your job is the most secure job in this place. I am just going to make you twist in the wind." He then told me how the card had served a useful purpose in defusing some tensions and creating some healthy discussion between himself and his critic. God had meant my foolishness for good.

Relieved that it had worked out positively but still not 100% sure that he wasn't pulling my leg to get back at me, we walked together to an outer office where his secretary sat. She had not been privy to a word we had just exchanged

about this matter. Then, he turned to her and said, "You know that fruitcake card?" Nodding affirmatively, she suddenly appeared to me more expectant than a mother in hard labor. Then he pointed to me, a bit more casually than I had moments earlier pointed animatedly to myself. Instantly, she let out a gasp that took my own breath away. It was then that I became convinced that he was not just reciprocating my prank, as he had had no time between my confession and her catatonic coughing to orchestrate any planned spontaneity. The original Christmas card and several exchanges with the critic make up just a few of the bytes in the megagigabytes of the fascinating papers of Paige Patterson, most of which are more serious.

While this incident reflects the only time I have ever yet forged a document in my curatorial service to the seminary, I have on another occasion at least threatened to forge a signature. I refer to the signature of our 39th president, Jimmy Carter.

As all of you know, Jimmy Carter is a Southern Baptist, regardless of what the definition of "is" is. I say that because he has over the past decade left the Southern Baptist Convention several times, without ever having come back to it once. Just how one leaves a Convention or even a Portland pub without coming back to it in order to leave it again is among the great theological mysteries that I have never yet unraveled. Be that as it may, he is still a member of a Southern Baptist Church in Plains, Georgia, and faithfully teaches his Sunday school class there every week that he is in town. Notwithstanding some serious theological differences with Jimmy Carter, pointedly about Paul Tillich, I personally have great affection for him and admiration of him. Among other things, I admire his courageous confession of lust to a writer many years ago—though compared to me, whose lust makes Ezekiel's Valley of Dry Bones look like a *Playboy* centerfold, the former president is a lightweight.

The last time Mr. Carter announced that he was leaving the Southern Baptist Convention, I took the occasion to write a short essay about his departure. I entitled it "A Fond Farewell and Call to Jimmy Carter." Though critical at points, it was also kind and complimentary. It was published in an obscure periodical that I doubt is yet to be found on OCLC but that we have a complete run of at Southeastern. Notwithstanding the obscurity of the journal and the even greater obscurity of your speaker, the article came to Mr. Carter's attention. The reason for that is that I sent him a copy, along with a brief cover letter stating my sincerity in writing it. The president made a copy of the title page of my essay, jotted on it a note of appreciation and perspective, and sent it back to me.

At the time of this exchange, I was reviewing some materials in another personal manuscript collection we have at Southeastern. I refer to the papers of Texas Judge Paul Pressler, the primary collaborator with Paige Patterson in the historic Conservative Resurgence in the Southern Baptist Convention. Judge Pressler had then only recently written an autobiography entitled *A Hill on Which to Stand.* Among his papers was a copy of a letter he had written to Jimmy Carter, calling his attention to the autobiography.

Knowing the theological tensions that existed then and that still exist between these men, it occurred to me to drop a note to President Carter and suggest as a

gesture of good will that he send along to Dr. Patterson and Judge Pressler autographed copies of *Always a Reckoning,* his book of poetry, and send me the bill. As an afterthought, I mentioned that he might also send me such a copy. I indicated that I knew he could not do this for everyone and that I was aware of the tensions that existed; however, said I, "If you find that you are unable to do so, then I am going to purchase copies and forge your signature with warm felicitations to both of these recipients."

Not two weeks later three books arrived, autographed as I had requested them, compliments of the Plains poet laureate. And not long thereafter it dawned on me that I had just threatened to forge the signature of a Democratic United States president on behalf of a Republican Texas judge. I am sure stranger things have happened, but not many more satisfying. A few other personal letters from Mr. Carter are now a part of Southeastern's Archives, which some critics of Carter might think would then constitute us as the Archives of the Devil. But neither Paige Patterson's nor Paul Pressler's nor Jimmy Carter's papers qualify Southeastern as that dubious repository.

Nor does the presence of copies of *Playboy* in our archives constitute us the Archives of the Devil. The *Playboys* were discovered by one of our PhD students. The sensuous serial was stashed above a heating vent in his dormitory closet, whether or not to supplement the heat I cannot say. A report card of the previous tenant, thereafter a pastor somewhere in New York, became in this case more sensational than the centerfold. The young man was notified that he had left behind some personal items when he moved out and that the school, in a gesture of academic freedom, would be happy to return them. He did not reply. Accordingly, a letter was sent to his church indicating our willingness to part with them. Once again there was no reply. Thus, they remain in our archives for researchers, pending the ultimate return to their claimant.

Not only are these copies in our archives, but I am seeking to add more such salacious material to our collections. A few reliable scholars I have known have indicated to me that one of the offspring of a prominent but deceased evangelical leader once became a photographer for a somewhat less than evangelical publication that nevertheless featured Edenic costumes. When I inquired of the aforesaid offspring concerning the matter, the allegation was denied with all the vehemence of injured innocence. Nevertheless, my porn filter at the seminary blocked out at least two web sites of the subject photographer, one of which my home computer pulled up to display not only a frontally nude male but a teenage one at that. On crutches. With a broken knee. Perhaps it was for a medical journal. In all events, it is for this reason that I have sought an issue that will provide credit or discredit to whomever credit or discredit is due.

I actually have a bit of experience in chasing down such salacious materials, though I have not until today cited that fact on my vita. Back in 1984 I made the acquaintance of a fascinating fellow who subsequently became Oliver Stone's inspiration for the archive-opening movie *JFK.* He was played by Donald Sutherland in the movie. My friend's name is L. Fletcher Prouty. Fletcher had written an article about the then recent episode of a Korean airliner reputedly shot down by those godless Russian communists. I wanted to read his essay, and in a

telephone exchange he referred me to a magazine called *Gallery,* in which it had been published. I asked if my local library would carry it. There was a long pause and then, politely sensing my naiveté, Fletcher said rather apologetically, "Uh, that is a magazine that a lot of sailors read." I gathered that the Wilson Library at the University of Minnesota, near which I then lived, would not be my first stop.

Instead, I made my way down to Lake Street in south Minneapolis where there was a store that appeared to me to cater to such consumers. I walked in and explained my mission to the clerk at the cash register, and he pointed to a section where I might find archived back issues of *Gallery.* The issue I wanted was not there. Accordingly, I made my way back to the clerk and very politely asked him if there were any other filthy bookstores in the neighborhood. His face registered great displeasure with my question and he angrily pointed me down the street, where I already knew that there was another one.

A copy of Fletcher's essay, not the entire issue, now comprises a part of my own personal manuscript collection today, making it unnecessary for anyone to duplicate my efforts. In brief, Fletcher raises the kinds of questions in this essay that raise serious doubts about the credibility of the U.S. explanation of this incident in which a virulent anti-communist U.S. Congressman, Larry McDonald, was killed. All Fletcher called for was to see some physical evidence of the Korean airliner that, according to U.S. sources, had landed in international waters only 500 feet deep. I have $100 today, perhaps as much as $500, for any librarian in this room who can point me to one such piece of that airliner in a military archive and a convincing provenance of it. I don't think it can be done, in spite of the fact that thousands of pieces of several other 747s shot down since have been scooped up from far deeper waters. It is disquieting to think that an essay in *Gallery* could be more reliable than a U.S. explanation. Perhaps it is Washington, not Rome, that is the Great Whore of the *Apocalypse* after all.

It is not that I have not tried to locate such tangible evidence of KAL flight #007 on my own. I have. I wrote to Bill Frenzel, my Minnesota congressman at the time, and also to General John W. Vessey, at the time President Reagan's chairman of the Joint Chiefs of Staff. Vessey had given a public Christian testimony in Billy Graham's *Decision* magazine; and I figured that as a Christian and a fellow Minnesotan, he would surely reply to my questions truthfully. Wrong. In reply to his stonewalling, I suggested that perhaps he had become a eunuch for the Kingdom of Reagan; and, deliberately emasculating his last name, I opined that a new term to characterize such as he who had had their intellectual curiosity clipped off would be the term "vessectomy," *vis-à-vis* a "vasectomy." Understandably, this suggestion did not endear me to the general—who, until then, I erroneously had thought worked for me, since my taxes paid his salary—and I have never seen a shred of physical evidence to this day from this plane reputedly shot down by the Russians.

My audience will have noticed by now my penchant for stories about sex and a rich larding of sexual imagery. This is not by accident. Being a Bible major in Sunday school, college, seminary, and in life, I am simply stressing a legitimate continuous theme from that incomparable book. And I am also attempting to hold your attention in what would otherwise most assuredly be a dry discourse. Even we

Southern Baptists find it difficult to make sex boring, though I suspect it could be done.

Another reason I have curiosity about such stories is because of the rich research rewards I have experienced several times already by chasing such. One of the earliest sexual stories that has drawn me deeply into the archives of demons, if not the Devil himself, is one I encountered in Minnesota in 1965. There in a used bookstore, the kind that is so rare anymore, I stumbled across a two-volume set entitled *The Iconoclast* by William Cowper Brann. Knowing nothing about it or its author, I bought it primarily because I saw the name of Rev. Sam P. Jones in it. I had often heard my father speak about how colorful a revivalist Jones was. Brann thought he was a bit colorful also, irreverently referring to Sam as a "peripatetic blatherskite whose preaching was 11/7ths slang." Secondly, I shelled out 50 cents for the two volumes, because I chanced upon an essay in them entitled "The Curse of Kissing." It was and remains a classic.

As I dug more deeply into these volumes, however, I discovered that the author of these great essays had been assassinated, shot in the back right where the suspenders crossed, on April Fool's Day 1898. His offence? He had dared to expose Baylor University to great embarrassment in the matter of a young co-ed becoming pregnant while living in the home of the school's president. My chase for the truth eventually led even to the papers of a Texas governor, Pat M. Neff, a Baylor student during these tumultuous days.

The story of the co-ed's pregnancy was a poignant one, as well as electrifying. In brief, Baptist missionaries had left their Baylor classrooms in the early 1880s to evangelize Brazil. An ex-priest by the name of Antonio Teixeira was the first to help them gain a toehold in the tropics. Teixeira's two main contributions to Brazilian history were a tract entitled "Three Reasons Why I Left the Church of Rome" and a teenage daughter named Antonia, who left Brazil for Baylor, where she would train as a missionary to her own people. While in Waco she not only became educated but *enceinte*. Embarrassed Baptists attempted to sweep the story under the carpet. Brann would not drop the matter, and in one sizzling essay referred to Antonia's premature Baptist bastard as her "two-pound Baylor diploma." Had hell instead of all Waco broken loose, less destruction might have ensued. Brann was physically assaulted by Baylor students, faculty, and trustees; and on April 1, 1898, he was assassinated by the irate parent of two Baylor students.

Poor Antonia had long since left Waco, and until 2002, over 100 years later, had virtually disappeared from history. Her last known residence was Memphis, Tennessee, circa 1896, and even that was not certain. The fabled Texana Collection at Baylor had little to say about her, and none of the six SBC seminaries catalogued any of Brann's works, which are now collected in twelve volumes and all out of print. Many Baylor students and staff still have no idea who she was, though that is not the fault of Brann. He had offered to build a $10,000 monument to the babe on the campus of Baylor, if only he would be allowed to write the epitaph. Benefactor Rockefeller himself had given that amount to the school, but the trustees declined Brann's generosity.

In all events, the first new information about Antonia in 100 years surfaced in my office in the fall of 2002. It had been sitting on a shelf fewer than fifty feet from

my door for several months prior to my discovery of it, and it is now a part of our archives. The discovery came about in this way. I had recently visited the archives of the Texas Baptist Historical Society in Dallas, Texas. There I combed through the papers of William Bagby, the first missionary from Baylor to Brazil. There were two or three handwritten drafts and typescripts of Bagby's biography in this collection, and reference was made in them to Antonia's father and the pamphlet he had written. There was no mention at all of Antonia herself.

When I returned to North Carolina, I asked a Brazilian student who worked at our circulation desk if he had ever heard of this pamphlet. Not only had he heard of it, but he had a copy of it—way back in Brazil. Meantime, he referred me to one of our PhD students, who was doing a biography of an unrelated missionary to Brazil. I asked that student to come to my office and told him the story of Antonia. He had never heard the story; however, he had just been to Brazil a few months earlier and had Xeroxed in a Brazilian library a complete copy of a biography of Antonia's father that had been written several decades ago. Then, he said something that sent my mind reeling: he thought the biography contained a family photograph! I virtually pushed him out of my office to go retrieve the book from his carrel. He returned shortly thereafter, still cautiously attempting to divine the severity of my madness. Indeed, the book contained the photograph. And while he had laid eyes on the lass before I had, he knew nothing about what he was looking at. I did, and I shook just a bit with the joy of discovery.

In March 2003 I presented this finding and several others in a paper presented to the annual meeting of the Texas State Historical Association in El Paso. The next day Antonia's picture was broadcast to a million readers in the pages of the *Dallas Morning News,* where columnist Kent Biffle, a lover and spreader of Texana, hyperbolically whooped the whole story as the "scoop of the century," while some of my Baptist brethren, who would have preferred the scandalous story to have remained in obscurity, called it everything but a file from the Archives of the Devil. While it may or may not have been either, one result of the wider circulation of the picture and the story has been the response of readers who have contributed additional facets to the overall story in a follow-up column by Biffle, thus compounding archival interest and expanding my own horizons.

While Antonia has been my most recent Texas temptress, she was not the first. An even more obscure lass by the name of Emily D. West seduced me in 1994; and by 1997, I had earned the dubious distinction of being the world's leading authority on her and her alter ego, "The Yellow Rose of Texas." The story began on an outdoor patio over the barbecue of my brother-in-law in Garland, Texas, and it ended with what felt like a dose of *delirium tremens* in the archives of the Newberry Library in Chicago two years later.

That one May day in 1994 my brother-in-law, a lover of Texas history trapped in the body of a busy heart specialist, began regaling me with Texas history, while dinner burned. The climax of his stories involved the Battle of San Jacinto, one of the most famous battles in American history but one of which I had never heard. I had heard of the Alamo, of course. That was the battle in March 1836 that Davy Crockett and the Texans lost to Santa Anna and the Mexicans. San Jacinto was fought one month later on April 21, 1836, at 4:30 in the afternoon. This was the

battle in which Sam Houston, later a Southern Baptist, and his Texans trounced Santa Anna and transferred almost a million square miles from Mexican sovereignty to a Texas Republic and eventually to the United States, though Walt Disney never featured this far more phenomenal fight in any of his films.

Just how Sam and his soldiers managed to defeat a superior force on that afternoon has been a subject of debate ever since the battle ended, eighteen minutes after it began. In 1842, six years after the battle, a British tourist by the name of William Bollaert came to Texas and was introduced to one of the officers who had fought in the battle. That officer provided the following explanation to him:

> The Battle of San Jacinto was probably lost to the Mexicans owing to the influence of a mulatto girl (Emily) who was closeted in the tent with General Santa Anna, so that when the battle cry rang out, "The enemy! They come! They come!" detained him so that he was not able readily to restore order.

After hearing this statement, William Bollaert wrote it down verbatim in his diary. He also wrote down the name of the officer who provided this statement to him. He took it all back to England with him in 1844.

Then, back in England, he began to write some essays about his travels in Texas. He wrote an essay that included the quote above, though for some reason he never published it. Having no computer, he literally did cut and paste to write this essay. In the process the quotation became separated from the officer to whom it was attributed. The entire unpublished essay and assorted Bollaert papers were eventually auctioned off after his death and were acquired by the Newberry Library in 1911.

There they sat silently for forty-five years until 1956, when Eugene Hollon, a professor at the University of Oklahoma, published them—well, most of them. In the preface to his book entitled *William Bollaert's Texas,* he tells the reader that he is publishing therein the entirety of the Bollaert papers. What I later discovered was that he had not. What I also discovered was that Hollon had consigned the sensational quote about a girl tipping the scales at San Jacinto to a footnote, whereas Bollaert had placed the revelation in the main text of his essay.

One of the buyers of Bollaert's book was a Texas journalist by the name of Frank X. Tolbert. Just when Tolbert bought his copy, I do not know. But I do know that Mitch Miller's song, "The Yellow Rose of Texas," was quite popular at the time Hollon's book appeared. Tolbert happened across the footnote of the *femme fatale;* and happily for him, by mere fiat—veritably, *ex nihilo*!—Tolbert identified the mulatto girl in Santa Anna's tent as "The Yellow Rose of Texas." A legend, a fairy tale, was born right before the eyes of Tolbert's readers, though they had no idea that such was the case. The tale continued to grow, longer than Pinocchio's nose and more distorted than the alleged protrusion of Bill Clinton according to Paula Jones. Even Dan Rather's English teacher, Martha Anne Turner from Sam Houston State University, got in on the reporting, alleging altogether without documentation that "The Yellow Rose of Texas" was entertaining Santa

Anna on a stolen piano in his tent. Others suggested it was an organ she was tampering with.

Interestingly, all of this extraneous commotion prompted serious historians to throw out the black babe with the bathwater. The most vociferous in his damnation of the damsel was Steve Hardin in his prize-winning book about the Battle of San Jacinto entitled *Texian Iliad* after Homer's Trojan epic. Homer, however, at least heralded a heroine named Helen. In a footnote, Hardin, altogether overlooking Bollaert's quote, erupted volcanically, "There is not a scintilla of primary evidence to support the oft-repeated myth that Santa Anna was engaged in a tryst with a mulatto slave girl Emily Morgan."

In point of fact there was evidence for the story of a girl in Santa Anna's tent—though not a shred of evidence for her identity as Emily Morgan or as "The Yellow Rose of Texas." And it was indeed scintillating. The evidence was still stashed deep within in the vaults of the Newberry Library, where Bollaert's papers were housed, and which Hollon, as it turned out, had not published in full, as he had claimed. I made a few trips to Chicago in search of the identity of the officer from whom Bollaert received his information. After plodding through a hundred pages or so of handwritten notes, I discovered the original page from which Bollaert had clipped his quote for use in his essay. At the end of the page was the name of the officer. It was none other than Sam Houston himself.

Once again, I shook with excitement and the joy of discovery, simultaneously laughing at how ridiculous it was to be shaking over such a non-eternal matter. That evening I called my MA thesis advisor, who happens to be the world's leading authority on the last five minutes of Davy Crockett's life and who had already published a book review in which he, too, had damned my heroine Emily to eternal perdition. I said to him, "I know the identity of the officer who gave Bollaert the story." He asked, "Who is it?" I said, "Sam Houston." My professor, not an altogether religious academic, blurted out, "Jesus Christ!" I said, "No, it is Sam Houston." From that moment onward his views began to change, until the fourth week of April of this year, right after the 167th anniversary of the Battle of San Jacinto, he gave an interview to the producers of a new television documentary slated for the History channel, shamelessly stealing my thunder on Emily D. West, the reputed "Yellow Rose of Texas."

The tale does not end here. After writing my dissertation, I presented my findings on Emily and Santa Anna at the 100th annual meeting of the Texas State Historical Association in Austin, Texas. Present was Steve Hardin, who, hilariously extrapolating and imputing his own impotence to Santa Anna, held his ground—but not very firmly. Also present was Margaret Swett Henson, president of the TSHA, who had just irreversibly incorporated upwards of twenty undocumented statements about Emily D. West in her entry for the *New Handbook of Texas*. Finally, William Goetzmann was present. Goetzmann had won a Pulitzer Prize for his doctoral dissertation at Yale and had left the scene of an accident to be on time for the paper. I asked him why he, a notorious raconteur but rigorous researcher, had never related the story of Emily before in any of his prolific writings. He replied that he had not done so because he had never heard the story before, a story that the author of the entry in the *New Handbook of Texas* said had been spun around

Texas campfires since 1836. Thanks to Kent Biffle of the *Dallas Morning News* and Bob Tutt of the *Houston Chronicle,* the correct story is no longer just a footnote.

Goetzmann then proceeded to tell me a story that I had never heard, nor was I or anyone ever likely to hear it unless directly from him. He told me about a fascinating quote, a full-page, single-spaced footnote, that he had included in his doctoral dissertation but that Yale University Press, in a rare display of academic license, had censored out of the published edition of his Pulitzer Prize-winning book. He began to regale me with the quote in a monologue that in retrospect I probably should have paid him $25 for the privilege of listening to. Noting that he already had enough academic glory and that I had none, I asked him if I might publish that footnote myself and have some fun with it. He readily consented; and after receiving his dissertation from Yale on ILL, I did. I once read the quote for a gathering of historians at Lamar University in Texas and had the pleasure of watching three or four ladies stomp out.

I am not going to read the footnote now. You may find it in one of two ways: (1) securing Goetzmann's dissertation on ILL and wading through about 600 pages until you find it; or (2) checking out a 200-page parody that I wrote on my own MA thesis—that is, if the parody is properly catalogued by now. The correct title of the parody is "Emily D. West, 'The Yellow *Hose* [sic] of Texas,' and the Central Theme in American History." I raise the question of proper cataloging in view of the following footnote to history. When the University of North Carolina acquired a copy of this parody, it was properly catalogued. I know, because as an aspiring author, I made routine trips to the Davis Library to see when it would pop up on the computer. When it did, I was excited and made a printout of it for my files.

Not content to do this just once, whenever I was in that library, I would check up on it to see if it was still there. Though it was, I noted on one occasion that the catalogue entry had been changed. Part of the title no longer read "The Yellow *Hose* of Texas," a deliberate misspelling and fascinating pun on my part to commemorate Santa Anna's fabled foreskin. Instead, that part of the title had been changed to read "The Yellow *Rose* of Texas," as some officious cataloguer thought that it surely must be during a routine check of records. I promptly put in a call to the acquisitions librarian who had paid me $25 for my work and told him of the change. Immediately, he replied, "I know who did that," noting that several such changes and emendations had been made along the way by this tenured but senseless civil servant. Fortunately, I had made a copy of the *Hose* entry, and I never lack for a good story around a campfire. It is also a collector's item of sorts, if one does not set his collecting standards too high.

Notwithstanding all this talk of sex and the sins of omission and commission by other scholars, none of it is what I have in mind when I refer to the Archives of the Devil—though the respective transgressors might opine that there is little difference between those archives and those of one of his ostensible demons, i.e., yours truly. Nor does the expression originate as a tangent off of C. S. Lewis's otherworldly *Screwtape Letters.* After all, that book reveals a fictional, though realistic, exchange between just one person and the Devil. That volume hardly makes for an archive. The Archives of the Devil, the real Devil, if transcribed, would certainly constitute a massive amount of material stretching for billions of

lineal feet with a manuscript guide perhaps the size of the Library of Congress itself. Why, the late Carl McIntire's papers at Princeton take up 400 cubic feet all on their own. It is rather the Archive of the real Devil which a former North Carolina governor, U.S. Senator, and Duke president, Terry Sanford, once said that he would be interested in having, though it is doubtful if even the fabled fortune of James Buchanan Duke would be sufficient to underwrite the warehouse to contain it.

It may be that this expression of Sanford, upon which I shall elaborate shortly, appears somewhere in his own collection of papers at Duke University. I don't know. I first heard it from him orally over one of three lunches that the senator bought me—simply because I invited him to do so—at the magnificent Washington Duke Inn in Durham, North Carolina. While it is true that I am generally not the least bit reticent to invite someone I want to meet to buy my lunch, it is also true that occasionally I at least make an attempt to make it worth the donor's while to pick up the tab. This was the case with Sanford. I had something that he wanted, and I wasn't about to part with it without an opportunity to break bread with one of the most fascinating dinner companions I have ever had the pleasure to be with.

What I had that Sanford wanted was a document from the archives of the American Baptist Historical Society in Rochester, New York. What I wish to illustrate with it is the imaginative use of archival material both to enrich one's own personal experiences and to generate even further archival material. The document I had contained a story about an apology for "the greatest regret of his life" once offered by Josephus Daniels. Daniels owned the *Raleigh News and Observer*. Later, he served as Secretary of the Navy under Woodrow Wilson, where he became the boss of Franklin Delano Roosevelt. And many years later Roosevelt appointed Daniels to be the U.S. Ambassador to Mexico.

The Daniels document in question had first been discovered by C. Allyn Russell, deep in the bowels of the American Baptist Historical Society in the library of Colgate-Rochester Divinity School in Rochester, New York. I had been reading Russell's classic book *Voices of American Fundamentalism*, wherein I came across a story he told that interested me keenly. As I soon learned, a closely related story was of great interest to Sanford. While president of Duke University, he had written a paper on the subject, which he entitled "On Doing the Right Thing." His paper had all the conviction of a Sam Jones revival sermon, *sans* slang.

Russell's story that had interested me was about a turn-of-the-century fundamentalist by the name of Jasper Cortenus Massee. Massee was the pastor of the Tabernacle Baptist Church in Raleigh, North Carolina, a church within easy walking and prophetic distance of the state capitol. In fact, Massee would one day claim Governor Robert Glenn as his convert. In September 1903, while conducting a midweek prayer service, Massee "came upon a passage in which Job declared he had never oppressed a wage earner. Applying this portion of Scripture to contemporary life, Massee stated boldly:

> I think the people of this country have a whole lot to answer for the way they treat the Negro . . . The black man should be treated as a human

being. I don't wonder that they steal when they are paid such small salaries, not enough to support a family; it is grinding that man down, and in the sight of God one stands condemned who does it.

If all hell, as well as all the folks at Tabernacle Baptist Church, did not break loose, Josephus Daniels did.

Daniels, invoking the power of the press against the power of the pulpit, inveighed insolently against Massee on the front page of his newspaper. He accused minister Massee of making incendiary remarks. His headlines read, "Preacher Says He Does Not Blame the Negro for Stealing." An editorial read, "Massee's language is an outrage upon his congregation and the community. If the Tabernacle Church does not want another pastor very promptly, we shall be disappointed." The newspaper attack continued over several weeks, and on occasion Rev. Massee's name was irreverently misspelled to read "M. Asse" in the *News and Observer*.

In an obscure footnote, Russell cited a document that Massee had written about this incident many years later. In that document Massee wrote that, surprisingly, the imbroglio with Daniels had a happy ending. He said that a mutual friend of his and Daniels told Massee that Daniels had said that it was the greatest regret of his life how he had treated Massee back in 1903. Always interested in apologies and regrets, I sent off a request for a copy of this archival document and soon received it.

Russell had mentioned one other name in connection with the Massee incident. That name was John Spencer Bassett. Bassett was a professor of history at a small Methodist school in North Carolina named Trinity College. After a $40 million endowment by James B. Duke in memory of his father, Washington Duke, the name of Bassett's school was changed to Duke University—or, as one of Duke's biographers noted trinitarily, "Father, Son and J.B. Duke University." As if anticipating this quip, Washington Duke had once said, "There's three things in life I do not understand: electricity, the Holy Ghost, and my son J.B. Duke." In all events, Duke's premier historian, Bassett, as Josephus Daniels would helpfully point out to his readers, shared three of the same letters in his last name with Massee. The three letters spell "ass." It was this Bassett, not a hound or a piece of furniture, in whom Terry Sanford as a Duke president took a keen interest.

Bassett's sin, according to Daniels, was even worse than Massee's. One month after Massee's remark, Bassett published an essay entitled "Stirring Up the Fires of Racial Antipathy" in the October 1903 issue of Trinity's scholarly publication, the *South Atlantic Quarterly*. In his essay, Bassett stated that outside of Robert E. Lee, the greatest man born in the South in the last one hundred years was Booker T. Washington. This time all hell and all Tar Heeliana did break loose. Whereas Daniels had only called for Massee's job, he now called for Bassett's head and his other similarly shaped orbs. Methodist ministers from all over the state joined in the chorus calling for Bassett's ouster. But when the trustees, including the rabid racist U.S. senator Furnifold Simmons, met with president Kilgo to consider the matter, the vote was 18-7 in favor of Bassett and academic freedom. The support of Bassett by brothers and bankrollers Ben and James B. Duke, who both also happened to detest Daniels, did not hurt Bassett's tenure.

Notwithstanding the presence of the Duke University Blue Devils in many glorious sixty-minute NCAA ordeals all across America, Duke University historian Robert Durden refers to the Bassett Affair and the triumph of academic freedom in Durham as Duke University's "finest hour." And it was this fine hour that had attracted the attention of Terry Sanford in 1983 on the 80th anniversary of the incident. His speech "On Doing the Right Thing" was over ten years old when I first stumbled across it in the archives of Duke University.

At the time of my discovery of this speech, I did not know Terry Sanford from Adam's ox goad. I had only plunged into the Bassett Affair because of my *a priori* interest in Massee. I was genuinely moved by the paper and sent a hastily scribbled note off to Sanford to thank him for it. My note, transposing a curse to a blessing, simply read, "That was a damned fine speech on the Bassett Affair. Did you write that yourself, or did some aide assist you?" My presumption was that it had been an aide's work, and my real interest was in getting to know further the heart and mind of the author of such a fine piece of work, whoever that author might be. The senator replied to my note, stating that it was his own work and that I had made it sound so good that he was going to go back and reread it for himself. Later, he would let me publish it and keep all the profits, none of which I have yet realized.

Having discovered the author I was looking for, I wished to meet him and discuss this subject further. Not being much of a political animal nor among the academic elite, I had no open doors before me by which to gain an introduction to Sanford. But I did have the document from the archives in Rochester that I knew he would be interested in seeing. He had made no mention whatsoever of the Massee incident in his otherwise delightful paper, and I felt a mandate from the Almighty to impress upon him the fact that Massee's prophetic Baptist cry had preceded that of Bassett's Methodist meditation by one month.

Acting upon that hunch, I sent Sanford another letter. In this one I simply stated that I had a document in my possession related to the Bassett Affair and that, if he would buy my lunch, I would be happy to show it to him. Six months went by, and I never heard another word from him. I concluded, not necessarily erroneously, that he had written me off as a crank and that I was not going to hear anymore from him. So, one day I simply stuck a copy of Massee's story about Daniels' biggest regret in an envelope and sent it on to Sanford without reference to any obligatory lunch. Within a week I had a reply in which he apologized for not getting back to me sooner and that he would be very happy to buy my lunch. He did several times thereafter, and I have enjoyed very few dinner companions his equal.

It was during one of these lunches that Sanford told me the story of Richard Nixon's presidential papers. A relative newcomer to North Carolina at the time, I had not even known that Nixon was a graduate of Duke, much less that his nickname as a student back in 1934, while Billy Graham was converting under Mordecai Ham in nearby Charlotte, was "Iron Butt," because Nixon sat so long in the library at his studies. Accordingly, Nixon the Republican and Sanford the Democrat had Duke University in common, as well as a love of football. Sanford told me how Nixon had even called him once, offering to coax George Allen, the

coach of the Washington Redskins, to accept a job as the new coach of Duke's then less than frightening football Blue Devils.

But the best story Sanford told me about Nixon was of Sanford's attempt to get Nixon to establish his presidential library on the campus of Duke. He had spoken with Nixon about the subject and felt that the prospects for landing the library were very good. However, he suddenly had a battle on his hands with Duke's department of history and its chairman, Dr. Richard Watson. Watson, a Yale PhD who had attended prep school at Dwight L. Moody's Mt. Hermon School in Northfield, Massachusetts, detested Nixon, called him a son-of-a-bitch, and led his colleagues in a campaign to oppose the establishment of the library on Duke's campus. A not altogether obvious irony was that Nixon, Watson's nemesis, had testified of a conversion experience under a revivalist named Paul Rader, a successor pastor of the same Dwight L. Moody, who had also lent his memorable name to Nixon's old commander-in-chief, Dwight David Eisenhower. Moody's intellectual descendants, like some of his contemporaries, were at great odds.

Watson, the professor, eventually prevailed over Sanford, the president, and Duke dropped out of contention for Nixon's papers. Even as Sanford related the story to me, he expressed no bitterness over what he considered the wrong-headed policy of his history department. Explaining his own posture toward the invaluable collection of Nixon's material and yet, demonstrating sensitivity toward Watson's objection, Sanford exclaimed, "Why, I would even take the Archives of the Devil, if the Devil would give them to me." Sanford meant the real Devil, of whom he had learned much in a Sunday school class taught by his Methodist mother. If *The Screwtape Letters* of C.S. Lewis are any indication, what an amazing archive the Devil's would be.

In all events, Tar Heels who now wish to study Nixon in depth—and comments like Billy Graham's about the Jews—can invest thousands of extra dollars in California's admittedly needy economy to visit Yorba Linda, thanks to the Neanderthal, anti-economical department of history at Duke. Interestingly, there has been no outcry at all from Duke's department of history concerning the university's recent acceptance of 55,000 comic books into its special collections, thus adding both comical and tragic-comical characterizations to the department's already anti-economical vita.

This entire imbroglio all by itself generated at least one new archival collection at Duke. The collection is captioned "Committee Against the Nixon-Duke Library," and its acronym is "CANDL," an intellectual irony in view of the new library lights it extinguished on the Duke campus. A Duke alumnus expressed his disgust much more colorfully than I in one of the many heated letters found in this collection. Witness these words from S. Perry Keziah of High Point, North Carolina:

Dear CANDL:

I received your thoroughly offensive, meddlesome letter this week and I assure you that had I not been engaged with more important but mundane and pedestrian causes that lay bread upon my family table, I would have responded sooner. Now may I say that the sheer impertinence of your irrational proposal is mind-boggling in deed and effect.

I confess that an appeal to withhold financial support until Duke University again focuses upon the birthright passed down by Mr. Duke would surely have attracted my attention. But the suggestion that alumni support be channeled to fund and support either side of a senseless controversy which should have died aborning is thoroughly obnoxious.

A pox upon your committee and your cause. Following visitation upon you of the first eight of the nine plagues of Pharaoh, may you successively taste from sufficient of the seven bowls of wrath unto the point of quitting your foolhardiness. When the Eno runs red you will know it has begun. Exodus 7–10; Revelation 16.

With Sincerity,
S.P. Keziah

P.S. Strong letter to follow
P.P.S. With sincere apologies to Amy Lowell, may your candle neither burn brightly at both ends nor last the night!

Sanford was certainly not alone in his support of the Nixon library.

It is not as though Sanford disagreed with Watson's review of Nixon as an s.o.b., however. Sanford himself invoked that imagery from time to time. In the last book he wrote before he died, Sanford, who requested and received an "old time Methodist funeral" for himself, told the story of a revivalist who was preaching one night on the text "Love Your Enemies." The service took place in a large semicircular auditorium that was filled to capacity. The preacher began his remarks by asking if there were any in his audience that evening who had no enemies. He looked to his right and saw no indication. He looked at the center and still nothing. He turned to his left and saw the upheld hand of an old man who looked as if he were in his nineties. The preacher acknowledged the upraised hand and asked the elderly gentleman to stand up and testify to the audience how it was that he had no enemies. Slowly he rose to his feet, turned to the crowd, and softly said, "I just outlived all the sons-of-bitches."

I don't know how many enemies Sanford might have had at his untimely death several years ago. One of his eulogists said that the only time he had ever seen Sanford mad was when someone leaked to the press, and thereby to his Sunday School teacher, i.e., his mother, that wine was occasionally served at the Governor's mansion. Nevertheless, Dick Watson was not one of his enemies. Two years before he died, Sanford and Watson both came to a dinner I sponsored to celebrate the life of John Spencer Bassett. After dinner, Sanford asked me to get my camera and snap his picture with Watson, a picture that illustrates as fine of a reconciliation as I

have had the pleasure of witnessing—a picture I assume would be missing from the Archives of the Devil, who is not in the business of promoting either reconciliation or the whole truth and nothing but the truth.

But the picture can be found in my own personal archives. And that is one subject that I wish to address in the time remaining: building your own archives and encouraging others to build theirs. In short, may I strongly encourage each one of you to (1) begin and religiously keep a journal or diary, the most favored resource of historians; (2) to orally interview anyone, especially older people, who will let you, with a camera, cassette recorder, or pen in hand; (3) to write lots of letters and memos and save copies. Savagely shed your modesty and feelings of relative unimportance in the great scheme of things and make and save records of what you see. You may be the only one to see something. The *Apocalypse,* perhaps the most influential of the sixty-six biblical books ever written, was the result of a simple divine mandate: "Write what you see." And (4) become a passionate collector of something that interests you and that will end up in an archive.

To put my money, though not a great deal of it, where my mouth is, let me be very practical with respect to this last point. I slavishly collect a lot of things: old post cards, sheet music, hymn books, autographs and pictures of little white frame Baptist churches, to name a few. Last month I was in Salado, Texas, and found a stash of post cards, which I acquired. Among them were a few of Portland, which some sensitive soul apparently thought was a city beautiful enough to tell tall Texans about. As a simple gesture and mnemonic device to get someone started in collecting something, I will freely, though reluctantly, part with them to the first person here who wishes to take them.

One of the rich rewards of my own post card practice has been the discovery of an old post card of our little church in Dixon, Illinois, right after it was built at the turn of the century. It evokes by itself emotions in me equal to or greater than van Gogh's *Irises* or his *Sunflowers;* for, it was in that little church that in 1951 I turned from darkness to the same light van Gogh was trying to bring to the Belgian miners with his bright paintings. And I love those paintings as well.

If I can coax no one to begin collecting old post cards for the archives of your descendents and ultimately some library, might I suggest a topic for archival research right here in Portland—or wherever, for that matter? I refer to rescue missions, the greatly under-documented institutions in American history. I myself am the product of one, my grandfather having been rescued in the bowery of Philadelphia by a Salvation Army band playing nearby. Billy Sunday was another. He arose from the Pacific Garden Mission in Chicago to national prominence, and eventually to a beautiful summer home just down the road a bit from us here near Mt. Hood, Oregon.

I have specifically suggested a rescue mission right here in Portland because of a discovery I made in the archives of Biola University last month while microfilming the papers of Union 76 oilman Lyman Stewart. For years I have been a devotee of Robert Service, the Yukon poet. No Hindu dervish in Poona, including Bhagwan "Rolls Royce" Rajneesh, formerly of Oregon, has worshipped an imaginary god or gods more than I have worshiped the real Robert Service. Of Service, more momentarily. In his biography, *Ploughman of the Moon,* Service makes

reference to his own visitations to a rescue mission in Los Angeles that he refers to with some poetic license as the "Pacific Gospel Saloon." There was, of course, no such thing as a "Pacific Gospel Saloon" in Los Angeles, just as there was no Plumtree in Tennessee, as Service rhymed it in his most famous poem. There was, however, a real Plumtree in North Carolina, and there was in Los Angeles a real rescue mission called the Pacific Gospel Union.

It was in that Pacific Gospel Saloon or Mission, bankrolled by the fundamentalist financier Stewart, that Service spent Christmas day of 1897, feigning conversion in order to get an extra scrap of bread. Thus it was the Christians who ultimately kept Service alive and well-fed long enough for him to write "The Cremation of Sam McGee" and "The Shooting of Dan McGrew," both of which made him a millionaire. One of the superintendents of that very mission was a fellow named Will Trotter, brother to the better known Mel Trotter who, before he converted to Christ, had reputedly sold the shoes off of his dead baby in order to buy more booze.

Will Trotter, after a tragic experience of his own in Los Angeles, embraced Pentecostalism and was banished here to Portland, where he then superintended the Apostolic Faith Rescue Mission at Front and Burnside Streets. His mission here was to save souls, just like Service's soul further south. In a letter back to Stewart dated January 4, 1909, Trotter reports having done just that, after having heard a man testify on New Year's Day of that year. Trotter wrote of this now unknown soul:

> Last Sunday night he was passing the mission, on his way, despondent and desperate, to Burnside Bridge, to leap off into the waters of the Willamette River; and hearing the singing, [he] stopped to see what was going on. [He] was invited in and later led by the hand to the altar and saved and had all thoughts of suicide effaced from his mind through the precious blood of Jesus . . .

Let us remember, from this archival example, that the end mission of our libraries, archives, seminaries, and our very lives is no loftier than that of Will Trotter and the humble Apostolic Faith Rescue Mission: to pull men and women not just from the Willamette River but from the River Styx, to seek and to save that which is lost.

That is precisely how a theological library and archive must ultimately differ from a conventional library and archive. In the nearby University of Washington is a very rare booklet entitled *Kangarooed and Shanghaied to the Hell of Hells, by the City, County and State Licensed Buccaneers, Land Sharks, Human Vultures, Cold-blooded Thieves and Murderers in the God Forsaken Uncivilized West,* by which from the internal evidence the author probably meant Portland. It was written anonymously circa 1906, near Portland, three years before Trotter wrote to Stewart, and it may have been the kinds of folks referred to in it who drove our lost soul above mistakenly to consider the Willamette River his savior. Yet, if we have all the rare books such as this and all the manuscript collections in the world, including Nixon's and LBJ's

for good measure, but have not love, love especially toward the lost, we may as well be the Archives of the Devil.

This evangelistic objective is the ultimate reason I urge a bit of archiving upon you, though without necessarily abandoning your day jobs. In 1931 in Minneapolis historian Carl Lotus Becker delivered what has become a famous presidential address to the American Historical Association entitled "Everyman His Own Historian." I would like to encourage every man and woman, especially those of us in the library business, to become archivists. "Everyman His Own Archivist" is a title that would just as well capture the contents of this address as "The Archives of the Devil" or its subtitle "The Adventures of an Archivist."

No special training is required other than a diligent pursuit of what I have outlined above. I personally have trained academically as an historian and a theologian, not as an archivist, and have done nothing but put these few principles into practice in conjunction with my specialized training. I urge this activity upon you for my sake as well as yours. It may very well be that you will discover something of interest and use to me in the enormous task we have of bringing light not just to the Wild West but to the world. But whatever you do, plan to live again in the memory of others in an archive, not just in a cemetery plot.

To illustrate my point I would like to share with you now just a few other items that are in my own archives and how they came to be there. Some scholars, whose works I am compelled to critique, might even refer to my archives as the "Archives of the Devil." They are not, of course. But occasionally they might legitimately be described as the archives of a Devil's advocate; but never, strictly speaking, of the Devil.

One such scholar is a now long-forgotten and probably retired archivist from Temple University, one of whose transgressions I now begin to confess. When I was a young boy, my father took me one Sunday to the Baptist Temple in Philadelphia. It was a huge auditorium that seated about 3,300 people. It had been established by Russell Conwell, the founder of Temple University and the creator of the speech "Acres of Diamonds."

The Sunday that my father took me to the Temple, there were perhaps 300 people present. My father commented that he had been present when it was filled to capacity. He was referring to a time back in 1930 when Billy Sunday had come to the Temple to conduct one of his revivals. My father, a converted vaudevillian, had provided the special music one evening on his xylophone. Though this revelation meant little to me at the time, it meant much later on when I began a serious quest into my intellectual and spiritual roots.

Several years after this incident, I paid a visit to the Temple University archives. I was in search of some documentation for this revival of Sunday—a bulletin, a pamphlet, a broadside, anything. I made my request to the archivist, who replied, "You are probably mistaken about this event. Rev. Conwell was a Baptist and Mr. Sunday was a Presbyterian. It is unlikely that Mr. Sunday would have preached here." Technically, Conwell was closer to a Universalist; and, sadly, his own published conversion story that reputedly took place in North Carolina has been demonstrably discredited. All this aside, she had nothing to offer, and she proffered no hope for anything.

Knowing that my father's memory was not that skewed, I continued my search for something. Years later, while in the microfilm department of the Wilson Library at the University of Minnesota, I spotted a newspaper called the *Philadelphia Ledger*. To cut to the quick, therein I found the newspaper account of Sunday's revival. Though I did not find my father's name in the accounts, I put all of the accounts of that revival together in a book of newspaper clippings and named the collection in memory of my father. Since then, I have done similar Sunday revivals in other cities, until I recently completed my eighth. I have one here today for your examination of something the Temple archivist told me probably never existed. I intend to give it to someone in this room under terms shortly to be explained.

Leroy Ashby, from just down the road at Washington State University in Pullman, and Neil V. Salzman, associate professor of political science at Fairleigh Dickinson University in New Jersey, are two other such scholars I have in mind who might label similar discoveries in my archives as lies from the Archives of the Devil. Both have written stories about a fascinating fellow named Raymond Robins, Ashby in the *North Carolina Historical Review* and Salzman in a book published by Kent State University Press, entitled *Reform and Revolution: The Life and Times of Raymond Robins.*

Robins was America's first spy on the fledgling Soviet Union in 1917. He had also been a revivalist, appearing once on the platform of Dwight L. Moody's Northfield conferences. Before all of this, he had allegedly been a gold prospector in Alaska, about which Robert Service had written,

> There are strange things done in the midnight sun
> By the men who moil for gold.
> The arctic trails have their secret tales
> That would make your blood run cold.
> The northern lights have seen queer sights,
> But the queerest they ever did see,
> Was the night on the marge of Lake LeBarge
> I cremated Sam McGee.

One of the queerest things ever seen in North Carolina was the strange disappearance of Robins in 1932 from New York City and the national political campaign of Herber Hoover, and his reappearance six weeks later near the Nantahala forest, where Eric Rudolph was recently discovered.

Ashby and Salzman, following the forty-year-old autosuggestion of a then very young J. Edgar Hoover, attributed the strange disappearance of Robins and his assumption of a clever pseudonym to "amnesia." Neither Ashby nor Salzman nor former librarian Hoover nor any of Hoover's agents, one of whom lived right across the street from the house where Robins was discovered, bothered to interview the family with whom Robins lived during his six weeks in North Carolina.

In 1990 I did interview various surviving members of that family. I walked away from the exchange with a speech that Robins had handwritten and delivered locally and also a Bible that he had autographed for one of the children of the

schoolteacher in whose boarding house Robins lodged during his disappearance. I also walked away with an affidavit indicating that the family knew who Robins really was and that he had disclosed his identity to them. The speech, Bible, and affidavit are now part of my own archives, while the State Historical Society of Wisconsin in Madison, where Robins left his papers, only contains his cover story.

Lending credibility to the host family's story of Robins is the fact that six months after his ostensible disappearance from amnesia, Robins was back in Russia on behalf of FDR conducting high-level negotiations with Josef Stalin concerning American recognition of the Soviet Union. The court of Josef Stalin is not the typical place one sends diplomats who are subject to real bouts with amnesia. At least hopefully not.

My interest in Josef Stalin, a former seminary student once disciplined severely for reading Victor Hugo's Christian novels, resulted in yet another item in my archives. Intrigued about the death of Stalin as recorded in the memoirs of Svetlana Alliluyeva, Stalin's daughter, I wrote her a letter, requesting information concerning a picture of a small child bottle-feeding a lamb that Stalin, an apparent stroke victim, pointed to as he stood—or rather lay—on the precipice of eternity. Svetlana replied in a long letter that she did not know what had become of that picture. She said that after her father died, the KGB came in and took everything, and now "only God knows (perhaps)." "Perhaps" was written in parentheses, indicating Svetlana's contingency that perhaps even the KGB had managed to pull the wool over the eyes of the Almighty.

Time fails me to tell you archival details of stories about the reputed stripper from FBC-New Orleans, who paid her tithes by withdrawing them from her décolletage; of a respected socially liberal historian who privately told a mutual acquaintance that the Blacks on the campus of UNC preferred the larger of two parcels of real estate for their cultural center because the smaller one would not hold a watermelon patch; of the joke Abe Lincoln, the reputed lover of Blacks, used to tell about a barber who sharpened his straight razor on the erection of a Black man; of the discreet theft of an entire manuscript collection from our archives at Southeastern; of the brouhaha over Billy Graham's comments to Richard Nixon about Jews; how half of Billy Sunday's papers were almost thrown away by an educated academic but saved by a janitor; of the college hazing of Richard Nixon, as revealed accidentally by one of his fraternity brothers; of the Gospel according to Mohammed Ali; of the Chinese at Teheran; of Roy Rogers' private estimate of Stuart Hamblem; of Dan Rather's unintended admission that he distorts the news; of Bill Moyers' love of Paige Patterson, all of which, if they are not from the Archives of the Devil, at least make for a good witch's brew. Nevertheless, the details are all recorded in my personal archives and journals for future historians, and in some cases present historians. Archives simply make for sensational reading, and people like you and me are the potential creators of them.

Accordingly, one of the things that disturbs me most in the archiving business is all of the papers that have been lost, accidentally destroyed, purposefully destroyed, or even just misplaced out there, waiting to be discovered. One of the key culprits who intentionally destroyed many of Abe Lincoln's papers was Robert Lincoln, son of the sixteenth president and a man who should have known better.

In theological circles one culprit was Charles E. Fuller. Sealing sensitive material is far better than burning it.

But the Bible, the very basis of ATLA's existence, holds forth a fascinating future with respect to such losses. In brief, the Bible characterizes God not only as Almighty but as an archivist, a record keeper. All that has ever been lost here on earth is recorded in heaven, the sole exception apparently being the sins of God's children that have been removed as far as the East is from the West. According to the biblical record, God even keeps in his archives bottles of tears, from mothers weeping over wayward children to perhaps some of his own that in the person of Christ he shed as he wept over Jerusalem.

The Archives of God first became of great interest to me as a boy when our tiny congregation would sing from page 195 of the old hymnbook that I still possess,

> Lord, I care not for riches, neither silver nor gold;
> I would make sure of heaven, I would enter the fold.
> In the book of Thy kingdom, with its pages so fair,
> Tell me, Jesus, my Savior, Is my name written there?
> Is my name written there, on the page white and fair?
> In the book of Thy kingdom, Is my name written there?

The last verse concludes with the wonderful, positive affirmation, "Yes, my name's written there." I believe my name is written there, indexed in the guide to the very Archives of God, thanks to the preaching in a little white frame Baptist church of Billy Sunday's bodyguard, Albert Peterson, whom my father met in connection with a 1930 revival on the campus of Temple University that purportedly never occurred. I expect that the Archives of God will contain most of the missing material mentioned above and most assuredly contains every fascinating document that I hope to join Terry Sanford in reading from the Archives of the Devil.

Lesbian, Gay, Bisexual, Transgender
Religious Archives Network (LGBTRAN):
A Project to Identify and Catalog Historical Documents
(Collection Evaluation and Development
and Lesbian and Gay Interest Groups)
by
Doris Malkmus, LGBTRAN Archivist

Abstract: Next year marks the fortieth anniversary of what some consider the beginning of the "homophile" religious movement in the United States. As the LGBT religious movement has matured and many of its leaders died or left the movement, it is essential to collect the organizational records, personal papers, and oral histories that document this history. The Lesbian, Gay, Bisexual, Transgender Religious Archives Project housed at the Chicago Theological Seminary is promoting this goal by encouraging groups and individual leaders to donate their historical materials and by listing all such collections on a fully-searchable, MARC-compatible, on-line catalog. The LGBTRAN project currently has a gallery of pioneer leaders, a collections catalog, a virtual exhibit of early documents, and a 15-page guide for individuals or groups considering donating their materials.

In 1964 Reverend Ted McIllvenny, minister with Glide Methodist Church outreach center, organized a group of Lutheran, Episcopal, and United Church of Christ ministers to address the indifference and outright hostility directed at homosexuals by most mainline Protestant churches. This group soon created the Council on Religion and the Homosexual (CRH) in San Francisco and later Los Angeles. Before the CRH was formed, few isolated ministers like UCC minister Robert Wood had appealed for Christian tolerance. His 1960 book *Christ and the Homosexual* had an extremely limited circulation. But McIlvenny's initiative sparked growing publicity and actions that burgeoned over the following decades to leave no denomination untouched. Gays and lesbians sought inclusion, affirmation, and ordination from their temples, churches, and sanghas. Most gays and lesbians who came out risked being cast out of their religious communities. They faced public scorn and excommunication but by doing so launched what became one of the most contentious religious movements of the twentieth century.

LGBT civil and religious rights continue to stir controversy. The New Hampshire Episcopalians recently elected an openly gay bishop; Ontario legalized same-sex unions; Michigan's governor supported inclusion of same-sex parents on adoption birth certificates. Students will necessarily face these issues as citizens and believers. Theological libraries optimally would provide authentic, contextually rich, close-to-the-source accounts of LGBT demands and denominational responses. But where will students and future historians find the records that detail the historical movement? While a great deal has been published in lesbian/gay

theology, ethics, and biblical studies, very little has yet been published about LGBT religious history.

It is time to assess, collect, and encourage the preservation of LGBT history. Many of the early movement leaders are aging. Many have been forced to leave the ministry and are no longer available to share their history. Movement leaders and early LGBT congregations have succumbed to AIDS without leaving records. A culture of anonymity and silence may have discouraged leaders and members from donating personal materials to public repositories. The Lesbian, Gay, Bisexual, Transgender Religious Archives Network (LGBTRAN) believes that without a direct initiative to save primary sources, the history of one of the most prominent religious issues of the end of the twentieth century will be lost forever.

LGBTRAN began in the spring of 2000 when long-time gay religious activist Mark Bowman began conversations with some faculty and administrators at Chicago Theological Seminary (CTS). At that time, CTS was expanding its LGBT studies program. Initially, Bowman and CTS anticipated that the project would entail the creation of a physical repository for all LGBT historical materials. However, a feasibility study supported by the E. Rhodes and Leona B. Carpenter Foundation and the United Church of Christ Wider Church Ministries in 2000–2001 found that:

1. A significant but limited number of records of the LGBT religious movements had already been donated to archives from California to New England. These collections, however, were incomplete and often inaccessible.
2. No institution was providing significant resources or initiative to collect in this area of historical study.
3. New on-line technologies made it possible to create an on-line catalog of available LGBT historical collections. Researchers could locate and search descriptive aids from disparate collections.
4. LGBT religious groups and leaders expressed enthusiastic support for and willingness to participate in such a project.

The Religious Archives Network was launched at the beginning of 2002 with financial support from the E. Rhodes and Leona B. Carpenter Foundation and the Riverside Church Sharing Fund. The initial goal for the project was to act as a resource center to assist LGBT religious groups and leaders in preparing their records for archival preservation. As such, it would increase awareness within the LGBT religious movement of the need for preserving historical documents in professional archives, and facilitate placement of records from LGBT groups and individuals into appropriate repositories. In addition to its function as resource center, it would act as an information clearinghouse to provide information on the location of LGBT religious collections for scholars, students and other interested persons. This would entail three activities: 1) surveying LGBT, religious, and university archives to discover existing repositories of LGBT religious collections and secure their cooperation in making these records available; 2) providing a central digital directory of LGBT religious archival collections in various repositories with information on their contents and accessibility; 3) encouraging

scholarly study and historical research of LGBT religious movements through conferences, symposiums, and publications.

The LGBTRAN advisory board defined the scope of the project to include LGBT groups from all religious communities, traditional or nontraditional. They determined that although current resources demanded a focus on the United States, the LGBT religious movement was international in scope, and the project would eventually embrace groups from all nationalities.

The board also identified collecting oral histories from early pioneers as a vital third goal. An oral history initiative would follow the initial survey of historical collections, with the purpose of filling in gaps in the historical record. This goal was reiterated at the 2003 annual meeting of the LGBTRAN.

In its capacity as a resource center, LGBTRAN archivists contact groups and individuals of all faiths, nationalities, and traditions. Beginning with a list of over sixty groups, outreach archivists wrote introductory letters and e-mails. Web-surfing uncovered more groups. Initial contact with groups often brought up names of early leaders in the movement. Initial contact with these groups and individuals emphasized the importance of preserving historical documents to the creation of historical accounts. To buttress initial conversations, archivists created a "Guide to Preserving Historical Documents" that is available on the web. This guide is directed specifically to LGBT religious groups and leaders and outlines the reasons for preservation, the preferred environment for storing records, and the how and what of donating records to a repository. Archivists are also available to groups to carry out individual consultation, to answer questions, and to recommend a variety of appropriate repositories from which donors can choose.

LGBTRAN mailed questionnaires to numerous repositories requesting information about their LGBT holdings, their physical environment, processing backlog, and staff knowledge about LGBT history. Follow-up phone calls clarified their responses. Repositories that reply are listed on our web site under "Recommended Repositories." We offer this list as a service rather than an endorsement of any particular repository.

In addition to working with existing groups, LGBTRAN archivists are also searching for any information about pre-1970 groups that may now be defunct. We seek information about leaders or groups, their whereabouts, and experiences.

In the capacity as an information clearinghouse, LGBTRAN maintains a web page with a collections catalog. This catalog is updated regularly to include all known collections presently in an archives, the name, size, and a brief catalog description. This catalog is organized by religious tradition. The catalog entry includes a link to the holding repository and a link to the finding aids if available.

This catalog is a precursor to a fully searchable, on-line catalog that is currently under development. The successor catalog will have or create MARC records for all collections and will submit records to national databases like OCLC or RLIN. The catalog will also include a comprehensive list of LGBT religious newsletters and periodicals and their several locations.

LGBTRAN encourages scholarly study of these historical materials through presentations at scholarly and professional organizations. We provide brief articles concerning our project for newsletters and professional journals. We mail a

monthly, on-line newsletter to update subscribers to new collections, pioneer biographies, conferences, and links. We welcome and encourage new subscribers to this confidential and succinct e-mail newsletter.

Librarians in theological seminaries are in a unique position to take advantage of or complement our project. Libraries charged with archiving institutional history may seek out the records of LGBT student groups. Collection development librarians can subscribe to the newsletters of various LGBT organizations. (These newsletters are currently the best source of information about LGBT religious history.)

Reference librarians can familiarize themselves with our web site, with its links to early pioneers, archival exhibits, and links to related projects. You can advise us of related sites that could be linked to ours. You can refer students to our collection catalog and refer potential donors of records to us for consultation. If you become aware of newly donated collections, we would appreciate knowing about them so we can list them in our catalog. We attempt to provide accurate information; any comments that could improve the site are gladly received. Last, but not least, if you hear of groups or individuals with materials to donate, we would welcome a lead or referral.

The LGBT Religious Archives Network project is on the cutting edge of technology and documenting strategy. We look forward to developing this project with a wide variety of partners and faith.

PLENARY SESSIONS

Christian Leadership: A Benedictine Perspective
by
Paschal G. Cheline, OSB, Mount Angel Abbey & Seminary

At a previous sharing of the podium with Dr. Maddox back in 1994 near Rome I stated that, had their lives been in closer proximity, St. Benedict and John Wesley might well have been good friends. Though neither knew it because of the time gap between the sixth and the eighteenth centuries, they both sought, and with some remarkable similarities, a way, a structure, to help their fellow followers of Jesus Christ live dynamically the way of the Gospel, the Christian journey through life unto life eternal.

St. Benedict

Let me begin by telling you a bit about the man Benedict. This won't take long, since we don't know a great deal about him. But he did write a rule of life, the rule that even modern-day monks like me (and many others, too, I might add, who are not monks) use as their spiritual guide, and, as Gregory the Great noted about 50 years after the death of St. Benedict, "his life could not have differed from his teaching." In addition to that passing but wise comment, Gregory the Great did leave us a brief biography of Benedict.

Benedict's dates are approximately 480 to 545 AD. He was born into a fairly wealthy family in the beautiful little town of Norcia, about 70 miles to the north and east of Rome. (Should you be traveling in that part of the world, let me suggest that you visit this little town and I promise you, you will not regret getting off the main highway and wandering through this singularly beautiful place.) In his late teens Benedict was sent to Rome to pursue higher studies. Not unlike some young people of today who leave a Christian home for the university, he found himself in the midst of a life not at all similar to the Christian upbringing of his childhood and youth. Benedict's response was to flee the "wild life of Rome," and take up residence in a cave in the natural wilds near the town of Subiaco, an hour or so to the east of Rome. There he could seek God—which was what life was all about for him—and do so away from the distraction of people and a pagan culture. As God would have it, though, disciples gathered around him, for, young as he was, he was recognized as a man wise in the things of God and the spirit. In time Benedict realized he would never be able to remain a hermit, so he established 12 monasteries where men could live a Christian life together, forming a community whose very purpose was to seek God. Eventually, he traveled south and established his best known monastery, Monte Cassino. It was in that monastery, high above the peaceful valley of the river Liri, that he wrote the rule of life that I referred to. Here it was, too, that he died a pious death somewhere around 545, having sought God for a long lifetime, and having taught, if we are to count from today back to

Benedict's own time, hundreds of thousands of men and women how to journey through this present life in a way that leads them surely to heaven and to God.

In writing his rule of life, Benedict was not primarily concerned with Christian leadership, though he was, of course, concerned about leadership within the community. His interest was in the formation of Christians, the formation of those who wanted to seek God in their ordinary, daily lives. And actually, it is out of such a group as this that one does find Christian leaders emerging, precisely because they have been formed in faith and the practical living of the Gospel of Jesus Christ. Benedict was not a spiritual theoretical. He was a man wise on the practical level of the spiritual journey. His concern was to enable the Christian to live fully the Gospel and thereby reach his intended destiny of heaven where he would dwell in the presence of God forever.

The Rule of Benedict

It is this vision that Benedict holds out to the one who seeks God. Listen to the opening words of his rule. He was writing for men, but by mentally substituting the feminine pronoun, one can see that his message is applicable to any Christian seriously seeking God.

> Listen carefully, my son, to the master's instructions, and attend to them with the ear of your heart. This is advice from a father who loves you; welcome it, and faithfully put it into practice. The labor of obedience will bring you back to him from whom you had drifted through the sloth of disobedience. This message of mine is for you, then, if you are ready to give up your own will, once and for all, and armed with the strong and noble weapons of obedience to do battle for the true King, Christ the Lord.

An overarching glance at the *Rule of Benedict* can let us isolate some of the major factors that Benedict considers essential if one is to "truly seek God," as he puts it in the chapter on novices, to embrace fully that living of the Gospel which will draw one through this present life into eternal life.

Faith

Faith is the underlying structure on which all else depends. After telling the one who accepts his rule to begin everything he does with prayer to God, Benedict tells him, in the Prologue, to "open his eyes to the light that comes from God, and his ears to the voice from heaven that calls out every day." Benedict is a man of profound faith, and that is what he expects of those who would follow his way. For Benedict, though, faith is not merely a mental acceptance of the splendid idea of God; it is a living and practical faith that, with God's help, leads a person to do good within the monastic community. "Clothed in faith," he writes in the Prologue, "and the performance of good works, let us set out on this way, with the Gospel as our guide, that we may deserve to see him who has called us to his kingdom." The

faith Benedict requires is not only, then, a living faith with regard to doing good for others; it is also an eschatological faith, a faith that involves a vision of reaching heaven and *seeing* God. The whole reason for embracing the way Benedict holds out to us is that we may arrive at, as he puts it in Chapter 73, "our heavenly home." At the very conclusion of the *Rule*, he asks, "Are you hastening toward your heavenly home?" "Then," he says, "with Christ's help, keep this little rule that we have written for beginners."

Discipline

His *Rule* is not meant to be "harsh or burdensome," he writes in the Prologue. But, "the good of all concerned . . . may prompt us to a little strictness in order to amend faults and to safe-guard love." He says it gently, but he means that discipline is an absolute for one who is going to conform his life to the pattern given by the Gospel. And in an early chapter of the *Rule*, Chapter 4, he will lay down a long list of practices that the monk is to embrace. He admonishes the monk, for instance, among many other things, to "love fasting," "help the troubled," "not to act in anger," "listen readily to holy reading," "treasure chastity," "respect the elders and love the young." And the list begins with the Commandments. It is a life-long project to inculcate all these practical and demanding ways of living out the Gospel, but "Do not be daunted" by this, he says in the Prologue, "and run away from the road that leads to salvation. It is bound to be narrow at the outset."

Would not John Wesley have agreed with Benedict? Faith is first, but faith requires personal discipline and God's help if it is to be lived out in the real order of life.

Community

Perhaps from his own experience in the cave at Subiaco where he wanted simply to be alone with God, Benedict came to realize the importance of community, of living among others who share the same vision of what life is about, its purpose, and the way one can attain to that purpose. He says in the first chapter of the *Rule* that he is "drawing up a plan for the strong kind [of monks]," those who live in community, in the midst of others. And the rest of the *Rule* is that plan—a plan for the formation of human beings into full-bodied believing and acting Christians.

Time does not allow, nor would prudence permit, a detailed commentary on the whole *Rule of Benedict*, but having seen the essential importance of faith and of personal discipline as one lives the Gospel within a specific community, let me comment briefly on five of the factors Benedict demands of one who will accept his plan for seeking God.

Humility

The most important virtue (a term that Wesley might understand as a "temper") for Benedict after faith itself is humility. In an age of aggressive self

presentation humility gets very little publicity—none, in fact. And yet for Benedict it is essential because it is that clear vision of the difference between us mere mortals and the eternal God. Humility has from the early Christian centuries been defined in one word: truth. It is the truth about oneself before God. This is precisely why St. Benedict holds it to be of primary importance in the formation of one who is seeking God, who is trying to live the Gospel to the full. St. Benedict outlines in Chapter 7 of the *Rule* what might be called the world's first 12-step program. In this chapter Benedict describes the twelve rungs on the ladder of humility.

He concludes the chapter in words that remind me, even to the terminology employed, of John Wesley.

> Now, therefore, after ascending all these steps of humility, the monk will quickly arrive at the *perfect love* of God which *casts out fear* (1 John 4:18). Through this love, all that he once performed with dread, he will now begin to observe without effort, as though naturally, from habit, no longer out of fear of hell, but out of love for Christ, good habit and delight in virtue. All this the Lord will by the Holy Spirit graciously manifest in his workman now cleansed of vices and sins.

Silence

In an age of rather incessant sound or noise, Benedict's insistence on the importance of silence as a formative factor in the one seeking God may seem to be utterly outmoded. And yet, it is simply true that only with some interior and exterior silence does the life of the Spirit develop and mature within a person. The inner life of faith and of prayer that grows quietly in silence, is actually how we seek God day by day. There is, too, the matter of avoiding many specific sins if one guards carefully one's use of speech. Benedict's monks were not men who lived in total silence, but there were specific times and places of silence, and it was incumbent on each one to work seriously for a spirit of quiet in himself and in the monastery building. He says in Chapter 42: "Monks should diligently cultivate silence at all times. . . ."

Work

The spirit of the *Rule of St. Benedict* has been summed up over the centuries in this little motto: "Pray and Work." Let us consider work first. Benedict begins his chapter on work with this pithy statement: "Idleness is the enemy of the soul." In his balanced approach to forming quite ordinary persons into healthy and holy persons, Benedict engages them in the process of serving the community, providing a living for one another in the community, and having a sense of responsibility for maintaining the buildings and the grounds. Yet, work is for Benedict more than just a practical matter. It is how one uses time profitably and avoids the moral evil of laziness. The one who follows Benedict's way is industrious and unafraid of work.

Prayer

The life of faith, the journey toward God, is kept alive by prayer. For Benedict prayer in community, the prayer of the psalms, forms the skeleton of the daily experience for the monk. The members of the community gather several times throughout every day to offer the prayer of praise to God. That this prayer, routine as it can become after years of doing it, must be sincere and true prayer, Benedict notes in Chapter 19, declaring that the monks are "to sing the psalms in such a way that [their] minds are in harmony with [their] voices." This community prayer must, in other words, be real prayer, direct communication with God.

In addition to the prayer within community, the monk will also pray quietly and alone. Listen to Benedict in Chapter 20 of the *Rule:*

> Whenever we want to ask some favor of a powerful man, we do it humbly and respectfully, for fear of presumption. How much more important, then, to lay our petitions before the Lord God of all things with the utmost humility and sincere devotion. We must know that God regards our purity of heart and tears of compunction, not our many words.

Reverence

And finally, in the process of forming one who seeks God according to Benedict's way, we come to reverence. This is a golden thread that runs throughout the *Rule.* Care for the elderly and the sick, concern for the monastery's guests, respect for the abbot, respect for one another, regard for the young, concern even for those who have been excommunicated from the community's life by their misbehavior: attention must be paid to all these, and not in a condescending fashion but with true respect and honest reverence for each person. He goes further: even the ordinary utensils of the monastery, the brooms and the bowls, are to be treated with respect. This rather amazing statement is found in chapter 31: "[The cellarer] will regard all utensils and goods of the monastery as sacred vessels of the altar, aware that nothing is to be neglected."

The Abbot

Formation in the Christian way, even in a Christian community, cannot happen without leadership. In the monastic community the leader is known as the abbot. He is chosen by the monks and from among the monks. He is, then, one who has been formed in living the Christian way over the years by the *Rule*, by the wisdom of St. Benedict. After he is chosen by his brothers to lead the ongoing formation of the community, he is believed, Benedict says in Chapter 2, "to hold the place of Christ in the monastery." He is, then, by his very role as abbot, the bond that holds the community together in God and unto God. An egalitarian age such as ours is generally suspicious of authority and its expression in the form of leadership. This contemporary attitude has brought about a crisis of leadership

throughout the western world. Benedict knew the place of leadership in the process of forming Christians. Time will not allow a longer consideration of the issue here, but I must say that near the heart of St. Benedict's concept of forming Christians to live the Gospel and to seek God is his notion of strong and yet always loving leadership by the abbot.

Benedict's wisdom is particularly striking in his characterization of the abbot in Chapters 2 and 64 of the *Rule*. Many of his points could profitably be included here, but let me just quote one passage from Chapter 2 on the abbot:

> . . . [A]nyone who receives the name of abbot is to lead his disciples by a two-fold teaching: he must point out to them all that is good and holy more by example than by words, proposing the commandments of the Lord to receptive disciples with words, but demonstrating God's instructions to the stubborn and dull by a living example.

Conclusion

The wisdom of this man of the sixth century, Benedict, whose *Rule* is still followed by monks and nuns around the world, and whose *Rule* is still a fundamental spiritual inspiration for innumerable men and women who do not live in monasteries and some of whom are not Roman Catholics—his wisdom as it is presented in the *Rule* is a sure guide for those who are seeking God and for those in the Christian community who are called to the important role of leadership in the Christian world today.

As a conclusion to this presentation, listen please to the words of St. Benedict in the second-to-last chapter of his *Rule*, chapter 72. This little chapter is remarkable in its focus on what we are really about when we consciously choose to seek God and journey through the experience of this earthly life in a way that leads us to heaven.

> Just as there is a wicked zeal of bitterness which separates from God and leads to hell, so there is a good zeal which separates from evil and leads to God and everlasting life. This, then, is the good zeal which monks must foster with fervent love. *They should each try to be the first to show respect to the other* (Rom 12:10), supporting with the greatest patience one another's weaknesses of body or behavior, and earnestly competing in obedience to one another. No one is to pursue what he judges better for himself, but instead, what he judges better for someone else. To their fellow monks they show the pure love of brothers; to God, loving fear; to their abbot, unfeigned and humble love. Let them prefer nothing whatever to Christ, and may he bring us all together to ever-lasting life.

Endnote

All citations in this presentation from Benedict's *Rule* are taken from *RB 1980: The Rule of St. Benedict in English*, ed. Timothy Fry, OSB (Collegeville, MN: The Liturgical Press, 1982).

Formation for Christian Leadership: Wesleyan Reflections
by
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What a mystery is this! That Christianity should have done so little good in the world! Can any account of this be given?[1]

The twentieth century opened with a mood of high optimism, at least in North America, about the potential impact of Christian witness and mission on our world. The best icon of this mood is surely the journal *Christian Century,* which was launched with this title at the turn of the century as an expression of the editor's conviction that we would witness the emergence of the millennial reign of God's justice and peace by the century's end. Needless to say, those who shared this hope were sorely disappointed as the century wore on.

Few would argue today that our world embodies the marks of God's promised rule. One is more likely to hear laments about the declining state of culture as a whole. Formal expressions of this lament in our North American context have often advocated religious communities as among the few remaining promising agencies for forming persons with an enduring commitment to the good of our larger society.[2] But honesty has required North American Christians to admit that few of our churches are doing any better than the culture at large in nurturing an enduring character of moral integrity and concern for others.[3] With John Wesley, we find ourselves puzzling: "Can any account of this be given?"

The purpose of this session is to consider answers of both Wesley and Saint Benedict to this question about the inefficacy of much Christian witness and mission, with an eye to the insights we might gain for forming Christian leaders today. While this grouping of Benedict and Wesley together might seem idiosyncratic, their similarities make them relevant mentors for our consideration. To begin with, both were leaders of "orders" within the church. By an "order," I mean a volunteer movement of Christians committed to disciplined spiritual formation, not just for their own benefit but as a means to renew the church and to increase the positive impact of the church on the world. This broader mission was central to monastic orders at their best, particularly the Benedictine order; and many have noted how the early Methodist movement transposed this mission to the lives of single and married Christians in their daily vocations.[4] Wesley and Benedict have also both been commended for the wisdom evident in the guidelines they developed for spiritual formation within their respective orders, guidelines that navigate the polar dangers of quietism or sloth on the one side and enthusiasm or extreme asceticism on the other. Likewise, both Benedict and Wesley recognized the vital role of leaders at various levels within their orders and within the church as a whole, and the importance that these leaders not only possess generic leadership skills but also appreciate the dynamics of spiritual formation and be engaged in ongoing formation themselves.

For this sketch of Wesley's insights about formation for Christian leadership, I will take as a guide the sermon from which I drew the opening quote, a sermon

that Wesley wrote near the end of his long ministry titled "Causes of the Inefficacy of Christianity."[5] The sermon opens with Wesley's charge that the reason Christian communities around the globe had done so little good in the world was that they were producing so few *real* Christians. He then identified three factors of typical church life that his experience in ministry had convinced him combine to account for this lamentable state: first, in too few churches did members attain any adequate understanding of Christian doctrine; second, many of those churches which provided members with doctrinal formation lacked corresponding provision of appropriate Christian discipline; and third, of churches which provided both doctrine and discipline, there remained in most a broad absence of the specific Christian practice of self-denial.

Observers of church life would likely agree that Wesley's description remains broadly applicable today. What might be less clear is the point and perceptiveness of his diagnosis of this situation, or of his corresponding prescription for effectiveness in the church's mission. What makes doctrine so significant? What does Wesley mean by discipline? And why did he highlight self-denial? Probing these questions may prove instructive for consideration of how our churches might nurture more faithful and effective leaders.

The Vital Role of Doctrine in Christian Life

The first question we must ponder is why Wesley identified doctrine as foundational to the formation of real Christian life/character. To comprehend this we need to recall that he imbibed through his Anglican tradition the early church's appreciation of theology as a practical discipline.[6] This appreciation recognizes that we humans are "meaning-seeking creatures." We are not content for life merely to happen, we struggle to make sense of why it happens; and we do not typically act out of mere impulse, our crucial choices about how to act are guided by convictions about the ultimate nature and purposes of life. The pattern of these orienting convictions is our functional "worldview." Thus, the early church understood the *primal* dimension of Christian theology to be the worldview that orients believers' lives in the world. As Paul put it, Christians perceive things rightly and act appropriately only when they have the "mind of Christ" (Phil. 2). That this involves holistic dispositions, not merely intellectual convictions, is evident from Paul's parallel emphasis on Christians nurturing the "fruit of the Spirit" (Gal. 5).

Paul's appeal for Christians to emulate the "mind of Christ" reflects the reality that this orienting worldview is not unilaterally infused by God at one's conversion. It must be cultivated, as part of the intentional process of growing in Christ-likeness. This need defines the second dimension of theology as a practical discipline—the task of *forming/reforming* a Christian worldview in believers. Since the worldview in question is holistic, this task has proven to involve a variety of activities aimed at invoking and shaping beliefs, affections, and character dispositions. The case of the early church is particularly revealing in this regard. Their theological energies were dominated by the task of forming a Christian worldview in new believers, and they pursued this task with a clear sense that the cultures within which they lived were bent on instilling quite different worldviews.

In this context they prized most highly as "theologians" those—both lay and clergy—who crafted such practical-theological materials as hymns, liturgies, catechetical orations, and spiritual discipline manuals. These materials established the rhythms and provided the deep narrative that served to instill Christlikeness in believers' hearts and minds.

Wesley's self-understanding as a theologian reflects this early church model.[7] His literary efforts focused on providing his Methodist people with the same types of practical-theological materials. For example, recognizing the role of "life-narratives" in forming and expressing one's worldview, he particularly exhorted his Methodists to live in the story of Christ, and the stories of exemplary Christians (a rich set of which he provided for their reading), so that their orienting narrative might be reshaped in keeping with the pattern of Christ. Likewise, sensing the formative impact of those favorite songs that embed themselves in our memories and being, he carefully edited a series of hymnbooks as resources for sustaining and shaping Christian faith.

In this practical-theological work it is clear that Wesley devoted careful attention to more than just questions of what type of materials had most effective impact. He readily engaged as well the *normative* dimension of theology as a practical discipline. As a case in point, his diagnosis of the inefficacy of Christianity focused particular attention on the importance of cultivating a proper understanding of Christian convictions about our human condition and God's gracious provisions for our need. His broad-ranging ministry convinced Wesley that a major reason why churches were nurturing so few *real* Christians was the prevalence of an inadequate notion of the "salvation" that Christianity proclaims. This salvation was too often restricted to the forgiveness of sins. On these terms, "making disciples" involves little more than encouraging unbelievers to exercise justifying faith.

Nothing was more central to Wesley's life-long ministry than challenging this anemic conception of Christian salvation. He judged it to focus too one-sidedly on the theme of Romans 1–3, where our most basic human problem is the guilt by which we "fall short of the glory of God" and the crucial aspect of salvation is God's unmerited gift of justification. It failed to do justice to another central biblical theme that can be represented by Romans 7–8, where the deepest impact of sin is our spiritual debilitation ("What I want to do, I cannot!") and the key gracious gift of God is the empowering and healing presence of the Spirit. Wesley consistently tried to weave these themes together in his instruction on sin, grace, and salvation, as in the following quotes:

Two-Fold Nature of Sin: Guilt and Disease

[Our sins], considered in regard to ourselves, are chains of iron and fetters of brass. They are wounds wherewith the world, the flesh, and the devil, have gashed and mangled us all over. They are diseases that drink up our blood and spirits, that bring us down to the chambers of the grave. But considered . . . with regard to God, they are debts, immense and numberless.[8]

Two-Fold Nature of Grace: Mercy and Power

> By 'the grace of God' is sometimes to be understood that free love, that unmerited mercy, by which I, a sinner, through the merits of Christ am now reconciled to God. But in this place it rather means that power of God the Holy Ghost which 'worketh in us both to will and to do of his good pleasure.' As soon as ever the grace of God (in the former sense, his pardoning love) is manifested in our soul, the grace of God (in the latter sense, the power of his Spirit) takes place therein. And now we can perform through God, what to [ourselves] was impossible . . . a renewal of soul after His likeness.[9]

Two-Fold Nature of Salvation: Pardon and Healing

> By salvation I mean, not barely (according to the vulgar notion) deliverance from hell, or going to heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God in righteousness and true holiness, in justice, mercy, and truth. This implies all holy and heavenly tempers, and by consequence all holiness of conversation.[10]

The general point of these quotes should be clear, except perhaps for the last line quoted. It is puzzling in part because modern readers think of "tempers" almost exclusively as emotional outbursts. Wesley is using the term here in a sense common in the eighteenth century, where "temper" referred to an enduring character disposition (toward good or evil actions). The remnant of this earlier meaning comes through when we speak today of tempered metal, which has been strengthened and given a characteristic shape. The line is also puzzling if we do not know that in the eighteenth century the word "conversation" referred to all one's outward actions, not just one's verbal discourse. Wesley is assuming here that our actions normally flow from our most characteristic inclinations or dispositions. As such, Christlike action in the world must be grounded in the transformation of our existing unholy tempers into holy tempers.

Thus, the first insight we might draw from Wesley is a deeper appreciation for the practical nature of theology in the life of the church. There is a broad assumption in our culture that moral character emerges naturally, not needing to be formed. Meanwhile, there has been a tendency in the academy to focus on the normative and apologetic dimensions of theology, also at the neglect of the formative dimension and its first-order forms. And the actual doctrinal teachings on salvation offered in our churches, across the theological spectrum, are often limited to the themes of Romans 1–3.[11] Together these influences seriously undermine the ability of our churches to raise up believers—and potential leaders—who appreciate the need for, and embrace responsively, the life-long journey toward full Christlikeness!

The Two-Fold Contribution of Regular Participation in the Means of Grace

Wesley would be the first to insist that careful doctrinal formation alone cannot sustain this journey! Transformation into Christ's likeness is made possible only by God's empowering and renewing grace at work in our lives. That is why Wesley moves from emphasis on doctrine in his diagnostic sermon to insist that development of real Christians also requires discipline. The type of discipline Wesley had in mind is clear; he gave it official form as the three General Rules of his movement. All those who desire to seek salvation in its full biblical sense are exhorted to 1) do no harm, 2) do as much good as they can for others, and 3) regularly participate in "all the ordinances of God."[12]

The third exhortation reflects Wesley's conviction that regular participation in the means of grace is essential for nurturing Christian life. He repeatedly denounced the folly of those who expect growth in faith and holiness without regular participation in the means through which God has chosen to convey grace. He often explained this connection with an early Christian proverb: "The soul and the body make a [human]; the Spirit and discipline make a Christian." This proverb points toward the dual benefit that Wesley believed we derive from regular participation in the means of grace.

Responsive Nature of Christian Life: The Spirit and Discipline Make a Christian

Wesley's early sermons are primarily reminders of the duty to live like Christ. In these sermons he reflects the model of spirituality he learned at his mother's knee and that was most broadly represented in the Anglicanism of his youth.[13] This model identified the greatest obstacle to holy living as the *passional* dimension of human life—i.e., those emotional reactions, instincts, and the like that are not a product of our rational initiative or under fully conscious control. The normative corollary was that proper choice and action are possible only as we subject this passional dimension of life to rational control. This is admittedly not an easy task, but it was assumed that through exhortation and regular practice—empowered by grace—we could habituate an increased aptitude for maintaining righteousness.

As he sought to live out this inherited model of Christian spirituality Wesley became increasingly convinced of its inadequacy. He learned by hard experience that rational persuasion alone cannot resist, much less overcome and heal, irregular appetites and passions. As a result his consuming question became not "*What* would God have me do?" but "*How* can I do what I know God would have me do?" In particular, "How can I truly love God and others?" In the events leading up to Aldersgate Wesley was repeatedly reminded of the biblical theme that God's gracious acceptance precedes and provides the possibility of holiness on our part. Then, when he experienced a deep assurance of God's pardoning love at Aldersgate, he found himself enabled to love God and neighbor as he had so unsuccessfully longed to do. This experience of having "the love of God shed abroad in one's heart" became central to his mature model of Christian life.

Wesley's articulation of this mature model was aided by his embrace of the empiricist swing in eighteenth-century British philosophy. For empiricism truth is experienced receptively by the human intellect, rather than preexistent within it or imposed by reason upon our experience. In terms of the dynamics of human willing this philosophical conviction led to the parallel insistence that humans are *moved* to action only as we are experientially *affected*. To use an example, they held that rational persuasion of the rightness of loving others is not sufficient of itself to actually move us to do so; we are ultimately inclined and enabled to love others only as we experience being loved ourselves. Wesley's crucial application of this truth became his insistence that it is only in response to our *experience* of God's gracious love for us, shed abroad in our hearts by the Holy Spirit, that our love for God and others is awakened and can grow.

In this insistence Wesley was giving the abstract affirmation that grace is prevenient to holy living–concrete embodiment as a model of the Christian life. Grace is identified not as some extrinsic "gift" but as the very presence of the Holy Spirit in our lives. The human will is seen not as a reservoir of inherent volitional power but as a capacity to be affected and to "reflect" what we experience. Thereby the freedom to live Christlike lives is grounded not in our own capacities but in God's empowering encounter. Yet our integrity or accountability is preserved because, while we do not have the capacity to self-generate love, we do have the capacity (what Wesley called "liberty") to stifle responsive loving.

The foundational assumption of Wesley's revised model of Christian life, then, was that this life is *responsive* in nature—not only at its beginning, but all along the journey. This comes through clearly in one of his most extended descriptions of the dynamics of the Christian life:

> The life of God in the soul of a believer . . . immediately and necessarily implies the continual inspiration of God's Holy Spirit: God's breathing into the soul, and the soul's breathing back what it first receives from God; a continual action of God upon the soul, the re-action of the soul upon God; an unceasing presence of God, the loving, pardoning God, manifested to the heart. . . . [But] God does not continue to act upon the soul unless the soul re-acts upon God. . . . He first loves us, and manifests himself unto us . . . He will not continue to breathe into our soul unless our soul breathes toward him again; unless our love, and prayer, and thanksgiving return to him.[14]

A second insight Wesley offers us, then, is the importance of encouraging, and providing means for, the experience of this enlivening presence of the Spirit in our communities, if we hope to nurture believers—and leaders—who "reflect" God's love in their engagement with the world.

Formative Nature of Christian Life: The Spirit and Discipline Make a Christian

To be sure, this reflection is not inevitable. Note in the passage just quoted how directly Wesley moves from the affirmation that grace is responsive to the insistence that it is also responsible—if we do not re-act, God will cease to act. This integral connection was crucial to Wesley's mature model of Christian life, and he defended it vigorously against the tendency of some of his evangelical colleagues to cast divine grace and human responsibility in a polar relationship. As he reminded his followers, even Saint Augustine (who provided seeds of the tendency to this polarization in Western Christianity) insisted that "The God who made us without ourselves will not save us without ourselves."

Wesley's sermon "On Working Out Our Own Salvation," based on Philippians 2:12–13, is his most extended effort to allay the fear of some strands of Western Christianity about emphasis on the "co-operant" nature of God's gracious work in our lives.[15] In this sermon he repeatedly underlines the primacy of God's gracious initiative in the whole process of salvation: It is only because God is *already* at work in us, empowering and inclining us, that we *can* work out our salvation. But Wesley then rejects any suggestion that our working is an inevitable result of God's grace: If we do not responsively put God's gracious empowerment to work, God will cease to work. The ultimate reason for this is that, for Wesley, God is more fundamentally like a loving parent than like a sovereign monarch—God will not finally *impose* our obedience.

This reference to obedience provides occasion to probe further what Wesley meant by the "discipline" he identified as crucial to forming real Christians. In our present setting the word discipline most typically refers to the *punishment* one receives for lapses in obedience. The main exception is in the realms of athletics and music, where "discipline" is often used to refer to *practices* that one engages in regularly in order to develop the capacity or "freedom" for desired behaviors to flow forth naturally. Here the issue is not immediate reward and punishment but long-term impact. Failure to practice means increased difficulty (and less reliability) in attaining one's desired goal. This sounds more like what Wesley intended when he argued that without "a thorough experience and practice" of the tenets of loving God, loving our neighbor as ourselves, and the like, all efforts toward a Christian life will be "utterly vain and ineffectual."[16]

As this suggests, Wesley had more in mind than individual acts of obedience when he encouraged his followers to co-operate with God's grace. He was particularly concerned that they engage in *formative practices* that could help provide greater "freedom" and reliability for holy actions. Here we need to underline one aspect of Wesley's mature insights into the dynamics of human willing. While he insisted that our affections are responsive, he did not consider them to be simply transitory. On the contrary, repeated engagement naturally focuses and strengthens them into enduring dispositions toward similar responses in the future (i.e., into either holy or unholy tempers). Accordingly, Wesley made clear to his followers that God does not typically infuse such holy tempers as love, patience, and meekness instantaneously; regenerating grace awakens in believers only their

"seeds." For these seeds to strengthen and take shape they need continuing gracious energizing by God, but they also need to be exercised and improved by regular engagement in the practices of the Christian life.

Thus, the third insight that we might draw from Wesley, if we desire leaders who model and encourage attaining significant maturity of Christlikeness, is the importance of helping our communities appreciate the progressive "freeing" impact of formative spiritual disciplines.

Wesley's Balanced Means of Grace: The Spirit and Discipline Make a Christian

As a practical theologian, Wesley was not content with merely instructing his people in the doctrinal convictions of the empowering affect of the Spirit and the freeing effect of formative disciplines. He recognized the importance of providing concrete opportunities to experience the Spirit and to engage in formative practices, and that selection and design of these opportunities was central to his theological task.

The impact of Wesley's mature convictions about Christian life at this level is clear. His earliest writings, operating out of his inherited "habituated rational control" model of moral choice, emphasized scripture reading, sermons, and prayer (all of which address us intellectually) as the means to insure Christian living. By contrast, lists of recommended means of grace after Aldersgate are both more extensive and more diverse—including items ranging from such universal Christian practices as fasting, prayer, eucharist, and devotional readings to more distinctively Methodist practices like class meetings, love feasts, and special rules of holy living. The balance of items on these later lists reflects Wesley's bi-focal concern that his people not only experience the empowering presence of God but are also formed in the character of God. Their pattern was crafted to provide Wesley's followers with both *Spirit* and *discipline*.

The degree of intentionality with which Wesley considered the effective balancing of the means of grace is particularly evident in his 1781 sermon "On Zeal." While praising the broad eighteenth-century evangelical awakening for renewing religious zeal in Britain, this sermon offers Wesley's perception that their zeal was not as beneficial as it ought to be because it was too often focused on peripheral matters, rather than on those most central to Christian life. As a corrective, Wesley offered the following sketch of the relative value of the various aspects of Christian life:

> In a Christian believer love sets upon the throne, namely love of God and [other humans], which fills the whole heart, and reigns without a rival. In a circle near the throne are all holy tempers: long-suffering, etc. . . . In an exterior circle are all the works of mercy, whether to the souls or bodies of [others]. By these we exercise all holy tempers; by these we continually improve them, so that these are real means of grace, although this is not commonly adverted to. Next to these are those that are usually termed works of piety: reading and hearing the word; public, family, private

prayer; receiving the Lord's Supper; fasting and abstinence. Lastly, that his followers may the more effectually provoke one another to love, holy tempers, and good works, our blessed Lord has united them together in one—the church.[17]

Wesley then exhorted his readers to devote more zeal to engagement in the various works of piety than to advocating their particular branch of the church, more zeal yet to works of mercy, even more zeal to the holy tempers, and their greatest zeal of all to love of God and neighbor.

Wesley's emphasis on the works of mercy in this passage deserves special attention. Note first his insistence that they are a *means of grace*. He recognized that they are more commonly viewed as duties, which we undertake because it is what God commands or because it helps others. Without denying these dimensions, Wesley called us to consider that we need to engage in works of mercy for our sake as well. They are another of the life-giving practices that God has graciously designed to empower us, give us the mind of Christ, and help shape our holy tempers!

Wesley not only places works of mercy among the means of grace, he assigns them a more immediate relation to forming holy tempers than works of piety! This relative assignment does not mean that he would easily acquiesce to forced choices between engaging in works of mercy over works of piety. The empowering and formative impact of both are essential to nurturing holiness. However, it appears that he believed works of mercy make a unique contribution to well-rounded Christian formation, and was particularly worried that his followers were neglecting its benefit.

At least part of this unique contribution is that certain key virtues constitutive of the holy life are best awakened and strengthened into enduring patterns by works of mercy. Consider the example of compassion. We must usually experience hardship ourselves to be able to identify with the hardship of others. But we must also experience true suffering on the part of an other.[18] It is not enough, for example, to send money dutifully in response to reported need. Authentic compassion can only take form through open encounter with those in need. This is why Wesley emphasized *visiting* the sick and needy even more than he did offering them aid. He recognized that failure to visit was a major cause of the lack of compassion that lay behind withholding aid.

In this light, Wesley would surely counsel us fourthly that Christian communities which encourage and model participation in a well-rounded and balanced set of the means of grace, specifically including works of mercy, will be much more effective in nurturing disciples—and future leaders—who emulate the compassion of Christ.

The Pivotal Place of Self-Denial in Discipleship to Christ

The glow of such high hopes provides an appropriate backdrop for returning to Wesley's diagnostic sermon, where it is clear that he had learned by sad experience that the provision of a carefully balanced set of the means of grace did

not guarantee the transformation of those in his societies. He charged that it was ultimately a lack of the specific practice of "self-denial" that hindered so many of his followers from becoming *fully* disciples of Christ.

To appreciate the pivotal role that Wesley assigns to practices of self-denial we need once again to consider his insight into human willing. We noted earlier that he came to evaluate the conception of the will as an inherent capacity to initiate action to be naive and misleading. His mature alternative equated the will with the "affections," or our human capacity to be affected and to respond in kind. The obvious worry to raise about this alternative is determinism. Wesley's way of acknowledging the impact that life experiences, formative influences, and our environment have upon us, without rendering us totally determined by these, was to insist that along with our responsive affections (i.e., our will) God has graciously endowed humans with "liberty." By this he meant to refer to our modest but crucial capacity to inhibit specific responses of our will.

The inhibiting capacity of liberty is what makes humans morally and spiritually responsible for specific actions. It also makes us accountable for the dispositions or tempers that may underlie our actions (both by facilitating acting in certain ways and by constraining alternatives), since these tempers were formed by prior repeated instances of inhibiting or allowing responses.

It is crucial to note how Wesley distinguishes liberty from the "freedom" we need to live the Christian life. Liberty is simply our graciously gifted ability *not* to act on our impulses. It provides at most *freedom from* the total determinism of unholy tempers; it has no inherent power to initiate alternative holy acts. The *freedom for* these alternative responses comes through our affections as we experience God's further gracious gift of loving encounter. And yet liberty has a role to play here as well—we can inhibit our response to these encounters and stifle their character-transforming effect, or we can welcome them and allow them to form progressively the holy tempers that provide us with more consistent and enduring *freedom for* holy acts.

Wesley's conviction of the importance of self-denial relates to this role of liberty in relation to our dispositions. His sermon on "Self-Denial" stakes out perceptively our situation. When we begin to engage the spiritual life we find that we are not starting on pristine terms. We are already prone to clannishness, greed, sloth, and other unholy tempers; and we recognize that these gain increasing ascendency over us as we allow them to be expressed. For Wesley, self-denial is basically exercising our gracious capacity of liberty to resist these unholy tempers.

Wesley is quite careful to make the point that neither self-denial nor the stronger language of "taking up the cross" should be taken to imply practices like tearing our flesh, or wearing iron girdles, or anything else that would impair our bodily health. They do not involve deprecating our true human nature but resisting the distorted inclinations that have come to characterize our lives through various influences. As Wesley focused it, we "deny our own will *where it does not fall in with the will of God*."[19] We resist expressing our unholy tempers, in order to prevent their further strengthening and, more importantly, to make room for reflecting instead the life-transforming love of God and neighbor that we encounter in the means of grace. Given Wesley's conviction that our own sense of well-being flows

from this love of God and neighbor—true happiness is inseparably united to true holiness—self-denial can be seen as most truly a form of self-care!

Having defined self-denial, Wesley moves on to stress how integral it is to effectual participation in the means of grace. Those who will not resist at all their unholy tempers, in response to God's awakening overtures, neglect the means of grace and squander their potential revitalizing power. Newborn Christians who do not continue to resist unholy tempers that remain in their lives often fade in their engagement of the means of grace, dramatically curtailing and some times forfeiting their renewing affect. And the many Christians who resist only selective unholy tempers tend to engage the means of grace in a haphazard manner, preventing their full transformation into Christlikeness. A specific example Wesley highlights is how little we are likely to engage in works of mercy until we begin to curb intentionally the cravings we have nurtured for "luxuries" in clothing, food, and the like. It is this connection between self-denial and participation in the full range of the means of grace that leads Wesley to charge that if anyone is less than fully Christ's disciple, it is always owing to the lack of self-denial.

If self-denial is this crucial, how can we help it become a more consistent characteristic of our own lives and those of our fellow disciples? Part of Wesley's response is to stress again the empowering effect of *practicing* self-denial. His pastoral advice was that young Christians ought not to despair when they recognize that they lack universal self-denial. Rather they should begin practicing some type of self-denial. As they live in this practice they will find God's grace increasing their facility, and they will be able to broaden it to other areas.

While recognition of the progressive nature of the journey is helpful, Wesley would be the first to protest limiting one's advice to this admonition. It could encourage a very individualistic and isolated spirituality! By contrast, one of Wesley's most central pastoral convictions was that authentic spiritual formation cannot take place "without society, without living and conversing with [others]."[20] This is what led Wesley to create corporate structures to provide his Methodist people with mutual support for their spiritual journey. The most basic structure was the class meeting, and one of its central values was the balance of encouragement and accountability it provided; it served as a concrete embodiment of God's gracious probing work that sensitizes us to remaining unholy tempers and God's corresponding gracious assuring work that enables our responsive self-denial and the resulting increase of holiness in heart and life.

One final insight that we might take from Wesley, then, is that Christian communities which provide intentional corporate support for the progressive journey of becoming sensitive to and resisting our distorted dispositions will be more likely to nurture disciples who come to experience true freedom and joy, and who contribute to the good and the joy of those around them. If anything, the need for this support is even greater in our consumerist society than it was in Wesley's day. The potential benefit of raising up leaders who appreciate and foster such supportive communities is greater as well!

Endnotes

1. Sermon 122, "Causes of the Inefficacy of Christianity," §3, *The Bicentennial Edition of the Works of John Wesley,* edited by Frank Baker et alia (Nashville: Abingdon, 1984ff), 4:87. This set will be referred to hereafter as *Works*.

2. See, among others, Robert Bellah, et al., Habits of the Heart: Individualism and Commitment in American Life (New York: Harper, 1985); Reginald W. Bibby, Mosaic Madness: The Poverty and Potential of Life in Canada (Toronto: Stoddart, 1990); and Robert Bellah, et al., The Good Society (New York: Alfred A. Knopf, 1991).

3. On mainline churches see Steve Tipton's chapter (focused on United Methodism), "The Public Church," in Bellah, et al., *Good Society*, 179–219; and Reginald W. Bibby, *Fragmented Gods. The Poverty and Potential of Religion in Canada* (Toronto: Irwin Publishing, 1987). For similar evaluation of evangelical churches see Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco: HarperSanFrancisco, 1998).

4. See in this regard the proceedings of a joint Benedictine-Methodist conference on the theme of sanctification: *La Santificazione nelle tradizioni Benedettina e Metodista,* edited by Bruno Corsani & Reginald Gregoire (San Pietro in Cariano: Gabrielli Editori, 1998). The majority of essays from this conference are available in English translation in *The Asbury Theological Journal* 50.2–51.1 (1995–96).

5. Sermon 122, "Causes of the Inefficacy of Christianity," *Works* 4:86–96.

6. For more details on the following summary see Randy L. Maddox, "Recovering Theology as a Practical Discipline: A Contemporary Agenda," *Theological Studies* 51 (1990): 650–72.

7. Cf. Randy L. Maddox, "John Wesley - Practical Theologian," *Wesleyan Theological Journal* 23 (1988): 122–47.

8. Sermon 26, "Sermon on the Mount VI," §III.13, *Works* 1:586.

9. Sermon 12, "The Witness of Our Spirit," §§15–16, *Works* 1:309–10.

10. *A Farther Appeal to Men of Reason and Religion, Pt. I*, §3, *Works* 11:106.

11. This is a key emphasis of Willard, *Divine Conspiracy*.

12. See *Nature, Design, and General Rules of the United Societies*, *Works* 9:69–73.

13. For more exposition of this model (illustrated from his mother's teachings) and of Wesley's eventual alternative to it, see Randy L. Maddox, "A Change of Affections: The Development, Dynamics, and Dethronement of John Wesley's 'Heart Religion,'" in *"Heart Religion" in the Methodist Tradition and Related Movements,* edited by Richard Steele (Metuchen, NJ: Scarecrow Press, 2001), 3–31.

14. Sermon 19, "The Great Privilege of Those that are Born of God," §III.2–3, *Works* 1:442.

15. Sermon 85, "On Working Out Our Own Salvation," *Works* 3:199–209.

16. *A Farther Appeal to Men of Reason and Religion, Part 1,* §III.7, *Works* 11:128–9.

17. Sermon 92, "On Zeal," §II.5, *Works* 3:313.

18. For a particularly insightful analysis of this dynamic (in a more specific context), see Richard B. Steele, "Unremitting Compassion: The Moral

Psychology of Parenting Children with Genetic Disorders," *Theology Today* 57 (2000): 161–74.

19. Sermon 48, "Self-Denial," §I.6, *Works* 2:243 (emphasis added).
20. Sermon 24, "Sermon on the Mount IV," §I.1, *Works* 1:533–34.

**Searching for Paradise: Libraries and Media
Culture in Theological Education
by
Mary Hess, Luther Seminary**

Introduction

A year ago, when I first accepted this gracious invitation, we were in the midst of the run-up to the Iraq war, and the Bruce Springsteen album "The Rising" had just been released. I was struck by the album (all right, I'll admit it, I'm a big fan of Springsteen in general, and of this album in particular), but even more so by the public response to it. [image of the cover story "the gospel according to Bruce Springsteen"[1]]. There was a clear sense that this album was the first major piece of music to generate such a clear resonance nationally in light of the then upcoming September 11 anniversary. Perhaps the resonance itself—the biblical imagery, the resurrection language, etc.—would have been striking enough, but in the light of the build-up to the war and the increasingly problematic religious language coming out of Washington, DC, I was deeply touched by the fact that not one song on the album was nationalistic, and most of it had profound spiritual elements. One song on the album, entitled "Paradise," is what led to my title for this presentation.

In the time I have with you today I want to think out loud about this confluence of religious imagery and meaning-making within mass-mediated popular culture.

I need to point out, up front, that I am a Roman Catholic layperson who teaches in an ELCA Lutheran seminary. This is important because I want to be clear about the location from which I come. What I offer today grows out of my work in this context, and out of my own faith journey. While I do intend to make some strong suggestions which I hope ATLA members will consider, I am very clear that these can not be prescriptive.

Outline for Today

Let me give you a quick outline of the 5 points I'd like to make.

First, religious meaning-making, religious experience, is taking place in mass-mediated culture, and that meaning-making shapes even those contexts where digital cultures are least apparent (in traditional worship, for instance).

Second, religious meaning-making is not only being produced and circulated in media cultures, but contested there, and in ways that are critically important to the world at large.

Third, this being the case, scholars of religion (both those in religious studies and those in seminaries) need to have access to the conceptual and analytical tools necessary to study popular culture, as well as to basic primary source materials.

Fourth, these tools, even the source materials, are increasingly being held in private hands, and even basic fair use access is being restricted. Librarians may well be the group most able to engage this challenge more generally, but theological

librarians in particular have a vital stake in it and important resources to bring to meeting the challenge.

Fifth, and finally, I'd like to lay in front of you a set of concrete challenges I hope you'll consider taking up.

Religious Meaning-Making Takes Place in Mass-Mediated Popular Culture

Let me begin with the assertion that religious meaning-making, religious experience, is taking place in mass-mediated popular culture. In order to sustain that assertion, I need to specify what I mean by "religious meaning-making and experience," and also say a little bit about mass-mediated popular culture.

As a Catholic teaching in a Christian seminary, I will make this argument from within that context but hope that it might prove evocative beyond it.

First of all, Christian religious knowing is at heart both affective as well as intellectual. It is a kind of knowing that structures religious experience relationally. This is a form of knowing that connects one's deepest sense of self to a set of beliefs and language that have explicit roots in a religious community.[2] Here I would point to the work of Catherine La Cugna, (1991), Elizabeth Johnson (1992), Roberto Goizueta (1995), and all the other contemporary Christian theologians who are arguing that our relationality is fundamentally constitutive of our identity.

Parker Palmer's shorthand for this is that "we know as we are known" (1993). Because I find Palmer's insights so helpful, let me also share one of his diagrams with you (1998). [point to diagram] In these two images Palmer is contrasting two very different epistemological strategies, and their pedagogical implementation. In the first, knowledge is something that experts "attain" from an object, and which they then "pass on" to amateurs. Note that the arrows point in only one direction, and Palmer uses baffles to denote, visually, the inability of information to flow in the other direction. This is a very linear process, one in which it is easy to see that the "expert" is essentially an instrument by which meaning is conveyed.

His second image is highly interdependent and interwoven. In this model for knowing, everyone is directly in relationship with the "subject" at the heart of the exploration, and also—at the same time—in relationship with everyone/thing else. No one location can "corner the market," if you will, on the knowledge being constructed, and isolating knowers can have a deadly effect on the overall tensegrity of knowing.[3]

Palmer uses this image to talk about contrasting forms of knowing, and the learning and teaching strategies that accompany them, but the fascinating thing about this image is that it also speaks clearly to a paradigm shift in the way in which scholars understand how media—particularly mass media—"work," not to mention the ways in which religious institutions (particularly Christian churches) have understood the relationship between church and culture.

In the past, particularly in the American research context, a lot of ink has been spilled describing mass media as instrumental conduits, as pipelines, if you will, piping messages that have been produced directly into the passive minds and hearts of the "amateurs," or in this case, audiences, at the other end of the pipelines.

Another metaphor that has been used is one of "trucks carrying cargo," where the cargo consists of messages produced by media institutions (Hess, 1999).

That metaphor was seductive in many ways, because it allowed many religious institutions to conceive of the mass media as a broad new ground for supporting evangelization. Such a model suggests that using the mass media would be particularly efficient. Even churches for whom evangelization is a much more contested idea invested in this model, because it made it possible to clearly identify a "problem"—negative messages being piped directly into unsuspecting brains—and propose appropriate solutions. In this latter case, the solution generally proposed was to inoculate people against negative content, either by turning off the spigots (boycotting TV and film, for instance) or teaching them to read appropriately (to deconstruct) the messages.

Can you see, though, how in both cases—the evangelism example and the media inoculation example—churches demonstrate this very instrumental understanding of mass media?

New research suggests that that model does not adequately describe the practices people engage in with mass media. Instead, scholars are taking a "culturalist" turn, and talking about the ways in which people engage mass media through ritualized practices (think Super Bowl), and as a cultural database, if you will, upon which people draw. In this more recent model [show Palmer image again]—there is clearly some central knowledge, truth, reality at the heart of our knowing, but there are now many knowers accessing the database, and sharing with each other as well as with the database, in their knowing.

Religious institutions need to pick up on this paradigm shift because it helps us to understand the contexts we now inhabit. Adán Medrano, noted videographer and producer, writes that part of our problem within the Christian churches is that we have tended to assume that "'media' and 'the church' are distinct, bounded, separate realities." That they somehow "exist as two separate worlds," and that while media might be "necessary to the church so that we can deliver a message" the ultimate "meaning of the messages is determined by the producer" (Medrano, 1998).

The new model helps us to see that, instead, whether we like it or not, religious practice and media practice have "conflated into each other and now share the same spaces." As Medrano writes, "we encounter religious experience in everyday culture, and it is in everyday media culture that our religious myths and symbols come alive. It is in media culture that we create our identities of who we are, who God is, and how we should live" (1998). There are numerous scholars writing about these practices, but I thought it might be kind of fun to give you some examples. Some are very obvious, carrying explicit Christian references. An episode of *West Wing,* for instance: [excerpt from an episode entitled "Shibboleth," taped by the author off of broadcast television on November 22, 2000] or the VeggieTales phenomenon [excerpt from "King George and His Ducky," BigIdea Productions, www.bigidea.com].

Others work off of themes that can float across multiple genres. Here I think of the Bruce Springsteen album I noted earlier, or U2's song "Grace." Each of

these can be "read" through a Christian lens, but they can also be "read" as referring to other things. [play U2 song]

Any of you who have ever had the experience of preaching know that the moment when meaning is created exists somewhere between when the words leave your mouth and the person hearing you takes them in. Sure, they *heard* your words, but what is made of them can vary dramatically.

This dynamic, fluid element of meaning-making can be difficult for religious institutions to grasp, particularly those elements of institutions (religious educators, for instance) whose primary aim is to pass on specific interpretations of religion.

Religious Meaning-Making Is a Process of Contestation

As I mentioned earlier, there is an enormous amount of contestation taking place in mass-mediated popular culture right now. There probably always is! But with fear at a new high, and political language taking on all sorts of direct apocalyptic and other religious overtones, religious institutions—theologians and educators in particular!—need to be in the middle of this process, acting as interpreters, if you will, picking up on religious resonances that exist in popular culture, connecting them with the narrative streams of our communities, helping people to identify the allusions being made and highlighting particular references. I have written about this elsewhere (Hess, forthcoming), so I won't belabor the point, but let me give you two further examples.

The first is a commercial that on the face of it has nothing to do with religion, but attend to the language embedded in it . . .

> [Apple commercial entitled "Nava"]
> You and I must make a pact, we must bring salvation back, where there is love, I'll be there . . .

This is an old Michael Jackson song, but I think it's interesting that this is the small snippet Apple uses. And that the illustration they use with it is a young woman enjoying music, and enjoying her performance of it. For me, at least—and I grant you, media interpretation, for all of the reasons I've noted earlier, varies greatly!—this piece evokes a deep relationality, and love.

Of course, it also explicitly intends to stimulate a purchase, it seeks to have the audience participate in this meaning-making by buying a song. I doubt that any of us would argue that Christian theology ought ever to promote consumer commodification.

And yet . . . and yet . . . there is so much dynamism, so much interpolation of meaning . . . if there is no directly separated "sacred" and no directly separated "secular" (let alone profane), perhaps it is not so far off to consider that this commercial might invite constructive religious meaning-making through engagement with it.

On a different note, but yet connected, Christian communities rightly fear their messages becoming commodified. But we are ourselves often the source of that commodification. One of the most trenchant critiques of the process of consumer

commodification in religious institutions that I've encountered comes from… where? *The Simpsons.* Take a look at this clip: [excerpt from an episode of *The Simpsons* taped from television broadcast on December 25, 2001, entitled "She of Little Faith"]

This episode aired on Christmas Day in 2001 (and no doubt at other times as well, given the rerun system). But consider this: an episode that directly engages consumer commodification of religious meaning-making aired on Christmas Day.

This is perhaps a more trivial illustration, but let me juxtapose two other illustrations of religious meaning-making that come from within recent mass-mediated culture.

The first is a small excerpt of an event that took place on September 14, 2001. [show excerpt from "A Day of Prayer and Remembrance," taped from broadcast television, ABC on September 14, 2001.]

This second clip is taken from an event that took place on September 21, 2001. [Show excerpt from "A Tribute to Our Heroes," taken from the VHS commercial recording.]

Again, mediated pieces are always open to multiple interpretations. Here is just a brief glimpse of my own interpretation in relation to these two pieces. I think the first one conflates Protestant Christianity with nationalist patriotism. I think the second one suggests American identity is not a melting pot, but a rich stew of varied religious practices opposed to vengeance.

Even if you don't agree with me—and many of you won't!—I hope you can at least see that there is a "contest" of sorts taking place over what it means to be religious, and over what that identity calls one to, in the middle of mass-mediated popular culture.

Librarians Need to Give Scholars Access to These Materials . . .

Given what I've said thus far—both about religious knowing more generally, and the characteristics of mass media more specifically—I hope you will be convinced that religious scholars—both those who study religious communities as distanced outsiders, and those who study to serve within those communities—need to have access to the conceptual and analytical tools necessary to study mass-mediated popular culture, as well as to basic primary source materials.

We need to be able to participate in this active debate, in this fluid construction of religious knowing. We need to be a player in the dialogue that draws on—and contributes to!—these cultural databases. It's very difficult to do that if we, as scholars, are unaware of them, trivialize them, or simply ignore them. I believe libraries have traditionally been both the repository of materials for scholarly study, but also, more crucially, the informed guides that lead us to reference materials, archives and so on. Can you hear my call to your skills here?

I suspect that as librarians you are aware of the ever increasing range of resources available in this area. Resources like the Media, Religion and Culture books (Hoover&Lundby, 1997), (Hoover&Clark, 2002), (Mitchell&Marriage, 2003), the web sites (www.jmcommunications.com/english/commissionindex.html, www. colorado.edu/Journalism/MEDIALYF/, www.colorado.edu/Journalism/mcm/

mct.htm), the cd-roms (Horsfield, 2002), (Medrano, 2000), the conferences (cf. www.louisville.edu/org/mrac/), and so on. In fact, my hunch is that among you are people I'd love to talk with, who could lead me to resources I haven't discovered yet. This is an important challenge, but there is yet a more difficult, more pressing challenge that I believe librarians such as yourselves are uniquely qualified to help us meet.

This Study and Engagement Needs Ongoing Access, and That Access Is Being Shut Down . . .

Right now there is another war being waged in the U.S.—and also globally. I'm not sure this war has a catchy name associated with it, and it's not always easy to identify the "sides" in the conflict. But the war I am referring to is intimately bound up in the challenge of studying mass-mediated popular culture. That is, the war over who has access to and control over digital materials.

More and more of mass-mediated popular culture exists in digital form. Television, radio, film, mass-market magazines are just a few examples of digitally produced media. And that doesn't even touch on the Internet, the web, and the rest of the born-digital information ecosystem.

There have been a number of battles fought in this war quite recently, and those of us who care about relational knowing, those of us who care about having multiple and diverse voices present at the table, those of us who believe that we are fundamentally relational creatures, we are losing these battles.

Consider recent federal legislation. The Digital Millenium Copyright Act is perhaps one of the most disastrous of these laws, but the Patriot Act followed it up by making it more likely the federal government would enter private library records without the patrons even knowing they had been accessed.

Three weeks ago the Federal Communications Commission ruled that media consolidation could continue unabated. And last January the Supreme Court ruled against Eric Eldred's attempt to reopen the border of the public domain (cf. http://eldred.cc/).

All of these laws and decisions can be contested, but the reality is that we're losing ground in the process. Even the changes enacted to expand Fair Use to digital materials don't really impact the deeper problems that attend a medium that can be licensed, rather than simply protected by copyright.

We've lost these skirmishes, and the next battleground moves deeper into our territory, as people like Senator Hatch propose hardware "solutions" that would enable media industry owners to reach down through electronic lines and "bomb" computers that appear to have illegal materials on them.[4] As Lawrence Lessig pointed out so eloquently in his book *Code, and Other Laws of Cyberspace,* while many people believe the Internet's architecture prevents hijacking by private, commercial concerns and thus is "safe" in some way, others are very effectively moving in to change its architecture on the deep level of infrastructure, coding out decentralization, and coding in the prerogatives of big industries.

Decisions such as whether to regulate broadband Internet access with a "cable" set of rules (in which case pipeline owners typically control content moving

over such access) or with a "phone system" set of rules (in which case pipelines owners are explicitly prohibited from controlling content), are being reached largely outside of public conversation and debate.

I would suspect that in most theological schools, at least if they're like mine, people don't even know that these debates are occurring, let alone that they could have enormously destructive consequences for religious meaning-making.

We—as sinful human beings—can never fully know where and how God may be revealed to us. But for just a moment, imagine that God might be revealing Godself in the middle of mass-mediated popular culture. And imagine that the next generation of theologians will be those who interpret these cultural productions, who "read the signs of the times," so to speak. How will they do so if they can not even bring such materials into churches, into seminary classrooms, if they cannot playfully improvise with the various data to be found in these vast cultural databases?

There has been tremendous industry outcry over the huge amount of music downloading that has taken place over the Net. People decry the immorality of youth, and bemoan the perceived lack of ethics that has young people sharing a whole range of cultural materials in digital format with each other, blithely ignoring the commercial prerogatives of such wholesale sharing. But how often have we wondered whether in fact such sharing might be an essential element of human narrative creation? And how often have theologians pondered the ethics at the heart of such sharing? Perhaps theologians, after such study, would still find much to condemn. I certainly believe that artists are entitled to recognition for their work, and for appropriate payment.

But right now most of the payment for such cultural production doesn't go to the artists, but instead to the industries of distribution. As Lawrence Lessig noted recently, "The RIAA is the Recording Industry Association of America. It is not the Recording Industry and Artists Association of America. It says its concern is artists. That's true, in just the sense that a cattle rancher is concerned about its cattle" (*The Filter,* 5.9). There are fewer and fewer corporations owning more and more of that distribution capacity. This is not healthy. It is not healthy for a democracy, and it is certainly not healthy for a community of faith.

Rather than supporting a system, an infrastructure, that seeks to build unity through imposed sameness, we need to support a system that invites unity through diversity. And doing so means getting involved in the very real decisions that are being made right now about how we will engage meaning-making, how we will know, in the cultures we are creating together.

I don't think that it is a coincidence that a film like *The Matrix,* here I'm thinking of the original one in particular, should be so caught up at heart with an exploration of what is real, and should come to climax as its main character is "resurrected" by the kiss of a woman named Trinity.

Nor do I think it's a coincidence that a generation of people confronted with the evident hypocrisy and structural deceptions of various churches, should turn to a "secular" film to finally find evidence that the Christ story has narrative resonance for them.

As Margaret Miles notes, "the representation and examination of values and moral commitments does not presently occur most pointedly in churches, synagogues, or mosques, but before the eyes of 'congregations' in movie theaters. North Americans—even those with religious affiliations—now gather about cinema and television screens rather than in churches to ponder the moral quandaries of American life" (1996, p. 25).

Are we going to leave such pondering to float only within the frames created by mass media content producers? Are we going to continue to rely only upon the data their search engine makes accessible to us? Or are we going to learn how to improvise? Both *with* the data available there, and beyond it with *data* that we produce ourselves?

Recently Jed Horovitz produced an evocative commentary on one of the more lucrative battles that big media companies are currently waging against cultural improvisers. Titled *Willful Infringement,* this DVD provides multiple examples of ways in which culture is *always* about making new things out of old ones. Disney would not be in the position it currently holds, for instance, able to successfully lobby to extend copyright protection so far into the future, had such protection existed when it began its efforts in animation.

Consider just this clip from *Willful Infringement:* [excerpt from the DVD]

I have probably broken some kind of regulation or law by showing you this clip, but could I have made my argument as well without it?

Religious meaning-making is no different. As Mary Boys writes, religious education is "the making accessible of the traditions of the religious community and the making manifest of the intrinsic connection between traditions and transformation (1989, 193)."

And as Terrence Tilley points out,

> . . . *tradita* alone do not carry the tradition. . . . the greater the difference between the context in which the *traditor* learned the tradition and the context in which the tradition is transmitted, the greater the possibility that a shift in *tradita* may be necessary to communicate the tradition. Paradoxically, fidelity to a tradition may sometimes involve extensive reworking of the *tradita.* (Tilley, 2000, p. 29)

If we are serious, both about giving people access to our traditions as well as the deep understanding of how they are always in a process of transformation, then we will need to learn to improvise, we will need to learn to "shift the 'tradita'" sufficiently. And that process will require that we work with the cultural databases around us. Doing so will mean that we need to play with digital media, and most pertinently for this argument, with things from within mass-mediated popular culture contexts; to "rip, mix, burn," as Apple puts it.

This kind of improvisation is so crucial that I want to lift up a few additional reasons in support of it from within a Christian theological framework. I'm sure there are also many reasons that would be compelling within other frames, but as those are not the primary context in which I work I'll leave those arguments to others.

I have three from within Christian theology that I would lift up in particular.

First, as I noted earlier, we believe in a God who is within Godself most essentially relational. We believe in a God who is Creator, Redeemer and Sanctifier, a God who knows us through relationship, and thus whom we know through relationship. If our knowing is so thoroughly relational, and if that relationality is produced, circulated, negotiated and contested within cultural contexts pervaded by popular culture, than it is constitutive of ourselves in relation to engage that culture (Brown, et. al., 2001, 5).

Following from that, then, one of the central heartbeats of Christianity—for both better and worse—has been our sending out into the world. "Go therefore and make disciples of all nations" writes the author of the Gospel of Matthew, in chapter 28. This is an imperative for mission. Yet one of the deep consequences of a relational epistemology is both a clear recognition of the ways in which we have lived out that mission quite destructively in some contexts, as well as a renewed challenge to try again. In other words, we are drawn into mission not because we seek to impose our beliefs on others, but because we know, deep in our souls, that we can only really *know* what we believe with as wide and deep a matrix of knowers as possible. Indeed, our sacred narrative invites us to move outward in the deep humility of a pilgrim on a journey of transformation. We are invited to "try out" our beliefs with other people in other contexts not to *prove* our interpretation, but in fact to *risk* it. Mass-mediated popular cultures are just some among the many in which we seek to learn.

Third, there are powerful issues of distributive and social justice being contested in the middle of the mass media right now. I have mentioned some of the more obvious in terms of access to forms of knowing, but there are many others—issues concerning the ever-widening digital divide, issues involving the sustained promotion of policies of consumption that make the U.S. "20 percent of the world's population who uses 67 percent of the world's resources and generates 75 percent of its pollution" (Kingsolver, 2002, 113), and so on. Many of these issues are "masked" in some ways because the cultural databases we draw on are often narrow and limited. It is not simply that religious communities need to improvise with popular culture to engage positive forms of revelation occurring there, but also that we need to be trenchant critics of the narrowness of the databases, we need to have sufficient imagination to see what is beyond the confines of the dominant frame. What lies outside Google?

What Can ATLA Do about This?

So what can ATLA member libraries do about this? Like any difficult challenge, there are numerous possible responses, and no one institution will be able to handle all of them. But here is a list I'd like each of you, personally and as institutional representatives, to consider. Maybe there's only one thing on this list that you can manage to implement. Small steps are important! I hope that this list might also spark you to ideas that haven't occurred to me. That is, after all, part of the benefit of relational approaches to knowing.

To begin with, one easy step would be to bring these issues into community prayer. There is probably no more central way into a community's heart than through its prayers.

Similarly, I would invite those of you who preach in worship at your institutions to consider studying the texts you might be engaging to see what insight they could challenge us with in relation to these issues.

I think seminaries in particular, but religious and theological studies programs more generally, ought to take a strong open source stance. "Open source" may have begun as a label applied to software developed in the open by volunteers, but it is rapidly moving beyond that context into many other kinds of development. Take a look at the "Creative commons" for some ideas (http://creativecommons.org/).

Sign on to the "take back the public domain" petition, available at www.petitiononline.com/eldred/petition.html. It doesn't take much to sign a petition, but it's a place to start. And once started, there are so many other possibilities!

While you're at it, sign on to the Budapest Open Access Initiative (www.soros.org/openaccess/). The Association of College and Research Libraries has. Several universities have. Why haven't any seminaries? This is a question I need to pose at my own.

We can make clear policy choices within our institutions to support open source solutions. Some of these may already be evolving, given the economic challenges we face with the ever-increasing price for licensing proprietary software. But I think that beyond the immediate "bottom line" calculations, we need to be ready to support open source work even if it's difficult, even if it costs more in the short term, even if we find ourselves becoming less efficient in some ways. It may be less efficient in some ways, but if the process of development involves a wider range of people, and creates tools and other resources that are easily circulated, then it will be worth it. We can use Linux-based servers, for instance, instead of Microsoft servers. We can deliberately develop computer resources that begin and remain open source.

Open source ideas also push far beyond the IT arena. We can advocate for and implement policies that keep course resources developed at our institutions free and in the open, in publicly accessible places. The Creative Commons (http://creativecommons.org/) has developed a variety of legal language for making this easier to do, and their web site is rich in examples of other organizations and individuals who are moving in this direction. MIT's Open Courseware is perhaps the most famous example of this kind of initiative.

Obviously there ought to be some exceptions to making course content public—the conversations that occur within a class between teacher and students, for instance—but aside from such exceptions, our theological reasons *to do so* ought to override even economic ones not to. The Disseminary (www.disseminary.org), born through the wise innovation of A.K.M. Adams at Seabury Western, is one example of an institution trying to do this within the theological context. Why aren't more theological institutions leading the way? Or at least following?

Further, we can move beyond just course content and support scholarly and research resources kept publicly and in the open. Here again the Disseminary provides a nice example. But why aren't more of our core peer-reviewed journals moving to this model? The Rowe.com fiasco has made this past year particularly painful for the business of academic serials publishing. Maybe it's time to take a leap beyond that model completely. It is highly problematic to me that the bulk of religious resources available on the web have little or no provenance from established religious institutions. We are dragging our feet entirely too slowly in this arena, and ought to be out front, rather than stumbling along behind. Let's build the theological "Dspace" (www.dspace.org)!

Chris Locke, Doc Searls, and David Weinberger listed very persuasively in *The Cluetrain Manifesto* (www.cluetrain.com) a set of 95 theses in relation to the burgeoning Net community. Their first thesis is that "markets are conversations," and their second is that "markets consist of human beings." There is a huge conversation going on out there, that we in religious institutions ought to be a part of. Now is the time to take some risks and believe enough in what we're doing to move beyond the old distribution models and into the new—particularly when those models support human relationality.

Most of the ATLA institutions represented here are much more directly connected to actual living, breathing communities of practice than much of academe is. We ought to be able to lead the way here, our convictions ought to be drawing us outward rather than creating yet more barriers behind which we keep our ever more irrelevant knowledge. Note: I don't believe religious knowing is irrelevant at all, but I believe that institutionalized religious knowing, kept rigidly in linear, instrumental frameworks of "experts" and "amateurs," does become so.

What might it look like if even just one faculty, student or staff member of each of our institutions maintained a weblog linked to the Disseminary, for instance? Don't have any idea what a weblog is? Then that's your homework for the day—go out and read a few. You can find some basic links at: www.luthersem.edu/mhess/weblogs.html.

What might it look like if basic media education and technological literacy were a part of all of our faculty, staff and student development efforts? The number of theological schools—particularly in the mainline Christian denominations—who support varieties of media engagement has actually gone down over the last two decades, rather than increased. We may be adding digital capabilities to our institutions, but we are having a hard time using those capabilities to explore media cultures.

Finally—in the context of our own institutions—we ought to be ensuring that our web sites are fully accessible. Here I am ashamed to admit that my own is not. It regularly fails the Bobby test. It is one of my goals for this summer to redesign the code on my site so that it can be easily accessed by the multitude of people living with various challenges. The web in its initial design made such accessibility elegantly possible. We have since begun to close it down. We need to turn that around.

These are just a few ideas. I hope and pray that you will have more. There is no institution better situated to engage these issues in the religious context than an

association of theological libraries! You are the people who understand these issues, you are the people with the education and awareness to help the rest of us figure them out.

I pray that you will, because I fear that if we do not . . . we will risk more than simply institutional irrelevance. We will risk turning away from active engagement with our living, breathing, incarnate and ever-revealing God.

Thank you.

Endnotes

1. *Rolling Stone*, #903, August 22, 2002.
2. I have made this point at length in other contexts, most particularly my dissertation, "Media literacy and religious education: Engaging popular culture to enhance religious experience." The doctoral program in religion and education, Boston College, March 1998. Available via UMI Dissertation Services.
3. "Tensegrity" is a word coined by architect H. Buckminster Fuller to describe the incredibly stable structures that can be built if one holds competing forces together with respect to their integrity ("tension" + "integrity" = "tensegrity").
4. As the Berkman Center for Internet & Society at Harvard Law School reported recently in their newsletter (*The Filter, No. 5.9),* Senator Hatch was quoted as saying: "'There's no excuse for anybody violating copyright laws.[. . .] If we can find some ways to [stop piracy] short of destroying their machines, I'd like to know what it is. But if that's the only way, then I'm all for destroying their machines.'—Senator Orrin Hatch (R-Utah), arguing a recent hearing in Washington that a legitimate legislative remedy for copyright infringement on the Internet would be to destroy infringers' computers."

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PAPERS AND PRESENTATIONS

Bibliographic Resources for the Study of John Calvin
by
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and
Lugene Schemper, Calvin College and Calvin Theological Seminary

Theological librarians with responsibilities in reference work and collection development benefit from periodic reviews of the state of research and publication in specific areas of religious and theological disciplines. The goal of this presentation is to provide a review of the standard bibliographic resources useful for the study of John Calvin for those who might give guidance to both the expert researcher as well as the beginning student. These include standard editions and translations of the text of Calvin's work as well as ancillary texts which illumine his sixteenth-century context as a reformer and theologian in Geneva. We also include print and digital resources we have found helpful in gaining access to the text of Calvin's work and to the voluminous secondary literature written about Calvin.

John Calvin (1509–1564) wrote as a theologian, pastor, polemicist, biblical exegete, and biblical expositor. The fifty-nine-volume edition of Calvin's works published in the latter half of the nineteenth century attests to his prodigious literary output. Over the course of thirty years, Calvin wrote theological tracts, biblical commentaries on nearly every biblical book, hundreds of sermons, and carried on a lively correspondence with others throughout Europe. His major theological work, *Institutes of the Christian Religion,* went through five major revisions from 1536 to 1559. The twenty-first century promises to see the completion of new editions of Calvin's works as well as easier accessibility to them through a number of digital editions which are currently being published.

Calvin's Works—in Latin or French

Calvin, John. *Ioannis Calvini Opera quae superunt omnia.* 59 vols. Edited by Johann Baum, et al. Braunschweig: C. A. Schwetschke, 1863–1900.

Often referred to in scholarly works as the *CO* (*Calvini Opera*), or as part of the *CR* (*Corpus Reformatorum*), or simply as the *Opera,* these 59 volumes remain the standard edition of most of Calvin's works. Letters, tracts, treatises, commentaries, and the various editions of the *Institutes* make up this work. No longer in print, used editions are hard to find or very expensive.

_____. *Opera Selecta.* 5 vols. Edited by Peter Barth. Munich: C. Kaiser, 1952–1967.

Often referred to in scholarly works as *OS,* the *Opera Selecta* contains selections of Calvin's early tracts and treatises in the first two volumes, while the last three

volumes contain the 1559 *Institutes.* These volumes are out of print but may be purchased as photocopies from *Good Books* (http://members.aol.com/ goodbooks7/).

_____. *Ioannis Calvini Opera denuo recognita Omnia.* 10 vols. to date. Edited by Helmut Feld. Geneva: Droz, 1999–.

These volumes are part of an ongoing publishing project to update the *Calvini Opera.* Scholars with expertise in specific areas work with original texts to provide textual notes and commentary on each work.

_____. *Supplementa Calviniana; sermons inedits.* 7 vols. to date. Edited by Erwin Mülhaupt. Neukirchen Vluyn: Neukirchener Verlag, 1961–.

Individual scholars edit and provide critical notes on unpublished manuscripts of Calvin's sermons deposited in the library of the University of Geneva. Fifteen volumes are scheduled. At the present time, Calvin's sermons on II Samuel, Isaiah 13–41, Micah, Jeremiah, and Lamentations, Psalms, Acts, and Genesis are available.

_____. *The Works of John Calvin on microfiche.* Edited by Francis Higman. Leiden: IDC Publishers, 1996.

Seventy-six works by Calvin reproduced in facsimile form are available on microfiche. This collection includes the major editions of all the French and Latin *Institutes,* the major sixteenth-century editions of Calvin's biblical commentaries, lectures, and sermons, in addition to important treatises and polemical works.

_____. *The Complete 'Recueil des opuscules' of John Calvin available on CD-ROM.* 1 vol. to date. Edited by Max Engammare. Geneva: Droz, 2002–.

A projected set of 3 CD-ROMs, the first CD-ROM contains the collective French edition of all Calvin's polemical and pastoral treatises, as published in Geneva in 1566 within the *Recueil des opuscules.* The second CD-ROM is to contain the four different French versions of Calvin's *Institution de la Religion chretienne* from 1541, 1545, 1551, and 1560. The third CD-ROM will contain the electronic version of Calvin's sermons published in the *Supplementa Calviniana,* and the biblical commentaries published by Droz in the critical edition *Calvini Opera denuo recognita.*

_____. *Calvin's 'Institutes' Latin-English Search and Browser Programs (CD-ROM).* Edited by Richard Wevers. Grand Rapids: Calvin College and Theological Seminary, 1999.

This single CD-ROM provides the 1845 English Beveridge edition and the 1559 Latin edition of the *Institutes* in parallel columns and also allows keyword searching for any English or Latin term. This work is sold through the Meeter Center.

Calvin's Works—Primarily in English with Occasional Items in Latin or French

Comprehensive Collections
Christian Classics Ethereal Library (CCEL). www.ccel.org: General address. To specifically search the phrase John Calvin use www.ccel.org/c/calvin/.

Through this website, forty-nine volumes of English-language materials available in the public domain are easily searchable and free. A CD-ROM containing the CCEL is also available for free.

_____. *The Comprehensive John Calvin Collection (CD-ROM).* Rio: Wisconsin: Ages Digital Library, 1998.

This searchable CD-ROM contains more than thirty works by Calvin which have been translated into English. Both the Beveridge and Battles English translations of the 1559 Latin *Institutes* are provided.

Calvin's Biblical Commentaries
_____. *Calvin's Commentaries.* 22 vols. 1847–1855. Reprint, Grand Rapids: Baker, 1979.

Calvin's commentaries are available as reprints of the 22-volume set printed originally by the Calvin Translation Society in Edinburgh, Scotland during the mid-nineteenth century.

_____. *Calvin's Commentaries* (New Testament). 12 vols. Grand Rapids: Eerdmans, 1972.

Edited by David and Thomas Torrance, this translation is based upon the Berlin (Tholuck) editon of 1834.

Institutes
Calvin's most famous work, the *Institutes* were first published in 1536, then reworked and republished in 1539, 1545, and 1550. The final and definitive Latin edition was published in 1559. Before and after that date, the various editions were reprinted numerous times in many languages. The first English edition based upon the 1559 edition was published in 1561. Early twentieth-century English reprint editions commonly used are the Allen or Beveridge editions. Both were early nineteenth-century English translations, and both were superseded by the McNeil/Battles edition of 1960.

_____. *Institutes of the Christian Religion.* 2 vols. 1813. Translated by John Allen. Reprint, Grand Rapids: Eerdmans, 1949.

_____. *Institutes of the Christian Religion.* 2 vols. 1845. Translated by Henry Beveridge. Reprint, Grand Rapids: Eerdmans, 1957.

_____. *Institutes of the Christian Religion.* 2 vols. Edited by John McNeill. Translated by Ford Lewis Battles. Philadelphia: Westminster Press, 1960.

Letters

_____. *Letters of John Calvin.* 4 vols. 1858. Edited by Jules Bonnet. Translated by David Constable and Marcus Gilchrist. Reprint, New York: Burt Franklin Reprints, 1973.

Translated into English between 1855 and 1858, the work is useful but does contain errors.

_____. *Les Lettres à Jean Calvin de la collection Sarrau. Publiées avec une notice sur Claude et Isaac Sarrau par Rodolphe Peter et Jean Rott.* Edited by Rodolphe Peter. Paris: Presses universitaires de France, 1972.

A collection of fifteen professionally annotated letters to Calvin from 1541 to 1563 which do not appear in the *CO.*

Tracts and Treatises

_____. *Selected Works of John Calvin—Tracts and Letters.* 1844–1858. Edited by Henry Beveridge and Jules Bonnet. Reprint, Grand Rapids: Baker, 1983.

This collection deals primarily with Calvin's views on the Church. Historical notes and an introduction are by Thomas F. Torrance.

Calvin's Works—Paper Indexes

Wevers, Richard F. A Concordance to the Latin Bible of John Calvin—Along with the Biblical Text itself Constructed from the Text of his Commentaries. 6 vols. Grand Rapids: The Meeter Center for Calvin Studies, 1985.

Calvin did not publish a Bible, but Richard Wevers pulled together all of Calvin's Latin translations of Bible texts from his commentaries to provide "Calvin's Bible."

_____, ed. Institutes of the Christian Religion of John Calvin 1539 Text and Concordance. 4 vols. Grand Rapids: The Meeter Center for Calvin Studies, 1988.

_____, ed. A Concordance to Calvin's 'Institutio' 1559—Based on the Critical Text of Petrus Barth and Guilelmus Niesel. 6 vols. Grand Rapids: Digamma Publishers, 1992.

Now out of print but available on CD-ROM (see above).

Calvin in Context—Social and Intellectual History

Primary Sources

Beza, Theodore. *Correspondance de Théodore de Bèze.* 24 vols. to date. Edited by Hippolyte Aubert. Geneva: Droz, 1960–.

This collection brings together the voluminous correspondence of Beza, Calvin's successor in Geneva, from 1539 to 1583 and is still in process.

Doumergue, Emile, ed. *Jean Calvin, les hommes et les choses de son temps.* 7 vols. Lausanne: Bridel, 1899–1927.
A glowing though not hagiographic account which places Calvin within his historical context. Each volume covers a section of his life by highlighting important people as well as social, cultural, and theological events.

_____. *Iconographie calvinienne.* Lausanne: Bridel, 1909.
This single volume is useful for identifying items commemorating Calvin's life, such as paintings, etchings, and medals.

Gautier, Jean-Antoine. *Histoire de Genève.* 9 vols. Geneva: Société Générale d'Imprimerie, 1914.
A classic source of information concerning Geneva's history from its origins through 1691.

Herminjard, Aimé Louis. *Correspondance des réformateurs dans les pays de langue française, recueillie et publiée avec d'autres lettres relatives à la réforme et des notes historiques et biographiques* . 9 vols. Geneva: H. Georg, 1866.
Though this set covers the Reformers only to the year 1544, it is useful because of explanatory notes accompanying the letters.

Société d'histoire & d'archéologie de Genève. *Registres du Conseil de Genève.* 15 vols. to date. Geneva: au Siège de la Société, 1940–.
This set documents the work of the "Small Council" in its governance of Geneva before and after Geneva's adoption of the Reformation. Presently the years from 1509 to 1536 are covered, but a new volume is expected this year, which covers the year 1537.

Compagnie des pasteurs et professeurs de Genève. *Registres de la Compagnie des Pasteurs de Genève du temps de Calvin.* 13 vols. to date. Edited by Olivier Fatio. Geneva: Droz, 1962–.
Beginning in 1546 and continuing into the seventeenth century, this set documents the work and transactions of the pastors of the Genevan church.

Eglise nationale protestante de Genève. Consistoire de Genève. *Registres du Consistoire de Genève au temps de Calvin.* 2 vols. to date. Edited by Robert M. Kingdon. Geneva: Droz, 1996–.
Beginning in 1542, this set documents the disciplinary actions of the Genevan Church.

Kingdon, Robert M. *Registers of the Consistory of Geneva in the Time of Calvin. Vol. 1, 1542–1544.* 1 vol. to date. Grand Rapids: Eerdmans, 2000–.
This work is the English translation of the first volume of the above set.

Büsser, F. General Editor. *Reformed Protestantism: Switzerland/Geneva; Strasbourg/France; The Netherlands and Germany; England; East Friesland and North-Western Germany (microfiche collections).* Leiden: IDC Publishers, 1996–.

Consisting of more than 2,600 original sources dating from 1500 to 1700 concerning the development of Reformed Protestantism throughout Europe, this is only part of the many microfiche collections available from IDC Publishers.

Ad Fontes

Billed as the digital library of classic Protestant texts, Ad Fontes plans to produce web-based access to four volumes of primary texts, facsimiles, and selected English translations. The four volumes are: The Reformed Tradition; Laying the Foundation: the *Opera Omnia* of Luther, Calvin, Zwingli, Cranmer, and Menno Simons; The Lutheran Tradition; and The English and Radical Reformations. This digital library is available on the Web through annual subscription or as a one-time purchase for perpetual access. It is searchable by keyword, theological topic, and scripture text. Calvin's works are scheduled to be added to the library in the first half of 2004. For this project Ad Fontes is using the Schipper edition of the works of Calvin, published in Amsterdam in 1667.

Early English Books Online (EEBO)

As the Short Title Catalog online, *EEBO* provides complete facsimile copies of more than 125,000 titles listed in Pollard and Redgrave's Short-Title Catalogue (1475–1640), Wing's Short-Title Catalogue (1641–1700), and the Thomason Tracts (1640–1661). This collection is available on the Web through annual subscription or as a one-time purchase of perpetual access. Many of Calvin's translated works appear in this set.

Secondary Resources

1) Articles

Gamble, Richard C., ed. Articles on Calvin and Calvinism—a Fourteen-Volume Anthology of Scholarly Articles. New York: Garland, 1992.

This set, though increasingly dated, provides facsimile copies of hundreds of articles dealing with Calvin and social, historical, and theological issues.

Calvinism Resources Database (CARD)

The H. Henry Meeter Center for Calvin Studies is a research center specializing in John Calvin and Calvinism which is located at Calvin College and Calvin Theological Seminary in Grand Rapids, Michigan. This database produced by the Meeter Center provides bibliographic records for more than 18,000 articles, book chapters, and book reviews dealing with John Calvin and his immediate peers. www.calvin.edu/meeter/.

2) Biographies
This list highlights intellectual and social biographies which analyze Calvin's impact upon the church and society of his day to the present.

Bouwsma, William. *John Calvin : A Sixteenth-Century Portrait*. New York: Oxford University Press, 1988.

Cottret, Bernard. *Calvin: a Biography*. Grand Rapids: Eerdmans, 2000.

Ganoczy, Alexandre. *The Young Calvin*. Philadelphia: Westminster Press, 1987.

McGrath, Alister E. *A life of John Calvin—a Study in the Shaping of Western Culture*. Oxford: Basil Blackwell, 1990.

Parker, T. H. L. *John Calvin: a Biography*. Philadelphia: Westminster Press, 1975.

3) Bibliographies
Bihary, M. *Bibliographia Calviniana—Calvin's Works and their Translations*. Prague: M. Bihary, 2000.
This bibliography is useful for identifying German, English, French, Latin, and Hungarian translations of Calvin's works.

Erichson, D. Alfredus. *Bibliographia Calviniana*. Nieuwkoop: B De Graaf, 1960.
Now out of print, this work provides a listing of editions and reprints of Calvin's works from 1532 to 1899.

Fields. Paul. "Calvin Bibliography." *Calvin Theological Journal* 6–(1971–).
This bibliography continues the DeKlerk bibliography begun in 1971. It is published annually in the November issue of *CTJ* and covers all aspects of Calvin's life, theology, and influence.

Greef, Wulfert de. *The Writings of John Calvin—An Introductory Guide*. Translated by Lyle Bierma. Grand Rapids: Baker, 1993.
This bibliography provides basic details for each of Calvin's works within their historical context. De Greef's work is invaluable as a concise guide to Calvin's writings, with brief essential information about each of his works and secondary litererature about Calvin. It contains a very handy chronological index of Calvin's writings.

Kempff, D. *Bibliography of Calviniana 1959–1974*. Leiden: Brill, 1975.
A continuation of the Niesel work (see below), this title lists reprints of Calvin's works and books and articles touching on all aspects of Calvin's life and thought. Kempff also deals with Calvinism in general.

Niesel, Wilhelm. *Calvin-Bibliographie 1901–1959*. München: Chr. Kaiser, 1961.

This work lists reprints of Calvin's works plus articles dealing with all aspects of Calvin's life and work.

Peter, Rodolphe. *Bibliotheca Calviniana: les oeuvres de Jean Calvin publiées au XVIth siècle*. 3 Vols. Geneva: Droz, 1991–2000.

This set provides bibliographic details for each of Calvin's works, with facsimiles of each title page and an international location guide for each work.

4) Encyclopedias and Handbooks

Hillerbrand, Hans J., ed. *The Oxford Encyclopedia of the Reformation*. 4 vols. New York: Oxford University Press, 1996.

In this most basic resource dealing with Reformation topics, each entry is written by a Reformation scholar. A brief but useful bibliography follows each article.

McKim, Donald K., ed. *Encyclopedia of the Reformed Faith*. Louisville: Westminster/John Knox, 1992.

This work consists of very brief entries, each with its own bibliography.

Pettegree, Andrew, ed. *The Reformation World*. New York: Routledge, 2000.

Consisting of thirty scholarly essays with detailed bibliographies, this work deals with the Lutheran and Calvinist Reformations and their impact on Europe culturally, intellectually, and ecclesiastically.

5) Websites

The H. Henry Meeter Center for Calvin Studies—www.calvin.edu/meeter.

The Meeter Center's website provides web addresses for Reformation-related centers and programs.

Calvin Research—Examples

The current word within Calvin research is contextualization. More and more, scholars examine Calvin within his own time and analyze what informed Calvin's thinking and directives, instead of assuming what Calvin said based upon preconceived ideas about his thought. Calvin would be nonplused to discover that a whole body of theology, history, and literature has grown out of his teachings. The following titles provide a few examples of research done in the area of Calvin studies.

Gilmont, Jean-Francois. *Jean Calvin et le Livre Imprimé*. Geneva: Droz, 1997.

This work is a social history dealing with book history and the impact of printing and publishing on the spread of Reformed teaching.

Muller, Richard A. *The Unaccommodated Calvin—Studies in the Foundation of a Theological Tradition.* New York: Oxford University Press, 2000.

This is a prime example of scholarship which places Calvin within his context and analyses scholasticism and Calvin.

_____. "Directions in Current Calvin Research." *Religious Studies Review* 27, no.2, (2001): 131–39.

This is a useful list and analysis of current resources and directions in Calvin studies.

Wendel, Francois. *Calvin: the Origins and Development of his Religious Thought.* New York: Harper & Row, 1963.

This is an old yet helpful introduction to Calvin's theology.

Distance Learning and Theological Education
by
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Philosophical Questions regarding Distance Education

It is a basic axiom of moral philosophy that just because human beings are capable of acting in a certain way, that does not mean that they *should* act in that way. We could transfer that concept to our present discussion by saying that just because theological education *can be* conducted through distance learning, that does not mean that theological education *should* be conducted in that way. In other words, distance learning in a theological context needs to be justified through arguments, and defended against possible criticisms.

What are the possible criticisms of the use of distance learning methods for theological education? Perhaps the most obvious and strongest argument against distance education concerns its propriety with regard to the central goals of theological education, which are significantly different from the goals of other forms of education in fields such as business or engineering. The central goals of theological education focus on the formation of an individual for a position of pastoral or educational leadership within a community of faith. Acquiring knowledge of texts and traditions is one aspect of that formation, alongside other aspects such as developing skills in preaching, teaching, counseling, and spiritual direction. How does one develop skills such as these without in-person interaction with a professor and other students? How does one learn to be a leader of a community of faith if one is not a part of an actual community while one is studying? In my view, this line of criticism does have significant weight and merit.

Other criticisms of distance education could be put forward along these lines: Does it not create an unequal playing field where professors and students who have more computer knowledge are at an advantage in relation to those who have less computer knowledge? Are students who have more financial resources also at an advantage in that they can purchase better computers and software than others? Can a chat room or a threaded discussion ever achieve the same quality of communication as a live in-class discussion between professor and students? Can students get to know each other in cyberspace as well as they can in person? If students in remote locations do not have access to a theological library, does that mean that the instructor will be forced to have the students write exams instead of research papers, even if the instructor would prefer research papers as the most appropriate basis for evaluating student progress? These are all substantial questions that I do not have time to delve into more deeply. Suffice it to say that those who are not enthusiastic about combining distance learning with theological education do have a strong case to make, and this case is not simply a matter of Luddite ranting. There are important concerns here about the philosophy of theological pedagogy.

On the other side, I think it is also possible to make a strong case for the legitimacy of incorporating distance education into theological contexts, at least in a limited way. One argument concerns a "testing the waters" situation. A student

may be unsure if theological education is the appropriate step for them to take at a given time. If they have the ability to take some courses through distance education, they can begin to discern whether or not they should commit themselves to a seminary degree without having to uproot their family and quit their job. Those students who are already enrolled in an on-campus program will also appreciate the flexibility that distance learning courses offer. It is often the case that seminary students have to commute 50 or 100 miles to attend class, and being able to take some courses from home may save them one or two days of commuting per week. The time saved in this way can be better used spending time with their family or in their ministries. Ecological concerns about burning gasoline and adding to air pollution also factor in here. In terms of the pedagogical environment of distance learning, if a course is primarily textually based, rather than skill based, it is feasible to conduct the course online. In a chat room or a threaded discussion, students can present their responses to reading assignments, and they can interact with the instructor and the other students. Some students who are very hesitant to speak up in a typical classroom setting tend to blossom and become very active in an online setting. In my own personal experience with studying library science in a distance learning program, I found the quality of the student discussions conducted online to be at least as good as in-class discussions, if not better.

There are certain disadvantages or potential problems with distance learning that need to be kept in mind. One obvious area of concern is the possibility that technical glitches will seriously hamper the course. Murphy's law often prevails in cyberspace, despite the best intentions of the technical support people to anticipate and prepare for various scenarios. Another concern is that distance learning is sufficiently different from standard in-class pedagogy that instructors who employ this method really ought to have special training in the technical and pedagogical aspects of distance learning. For an instructor to become very proficient in this format would require extra time and effort spent investigating this form of pedagogy and learning the best strategies. But how many schools have the ability to provide that kind of training, and how many instructors have the extra time in their schedules to take the training?

In summary, I think that there are two models for incorporating distance learning into theological education that show promise for the future. The first model sees distance learning as appropriate for some courses within the traditional seminary curriculum. Skills courses such as preaching are not appropriate in this context, but certain textually oriented courses in biblical studies, theology, and other fields can be appropriate. Such courses can be offered to students who are "testing the waters" before entering seminary full time, and to on-campus students who desire the flexibility provided by distance learning courses, given the students' time and travel constraints. It is becoming common practice in many seminaries to allow up to 1/3 of the credit hours required for a Master of Divinity degree to be earned in this way. The other model which shows promise for the future is a significant departure from a traditional seminary education. In this new model, which is often called an "in ministry" degree, the student does not leave their home congregation to take up residence at a seminary. Rather, the student remains in

place, taking courses through distance learning and being mentored by the pastoral staff of the congregation they are a part of. This situation avoids the pitfalls associated with the image of the distance learner being isolated from community. It lacks, however, the benefits associated with being able to study in person with a faculty composed of highly trained experts, access to a substantial theological library, and the horizon-broadening effect of a more ecumenical environment than is offered in the typical congregation.

My Personal Experiences with Distance Education

I will now give a brief report on my own experience with teaching a course through distance learning. During the Summer of 2002 I taught CHET 60003, Types of Theological Ethics, over five weeks. There was an in-class section with 20 students and an Internet section with 9 students. Most of the students in the Internet section wanted to take it because otherwise they would have to drive a significant distance to attend class, and/or it would interfere with their work schedule. The in-class section was a typical mixture of lectures and discussion. The discussions arose out of assigned reading from books and photocopied handouts. The Internet section did basically the same assigned readings, but did not receive the handouts. If I had had more time I could have made those handouts available to the Internet students by scanning them, but I did not do that. In general, I was very busy, struggling to keep up with the preparation requirements for the course and with the large number of students. The Internet section communicated via an asynchronous bulletin board, a synchronous chat session once a week, and through private email with the instructor. I had originally planned to give lectures as downloadable audio files, but I ran out of time and energy to do that. Instead, I had the students read my lecture notes/outlines or reference articles which provided similar overviews of topics.

On the most general level, I think that both sections were successful and accomplished the course's educational goals. Most likely the in-class students received a slightly better experience, because discussions are more easily accomplished face to face. This was also the first time I had taught a distance learning course. With more practice I'm sure that I could develop strategies that would make the two formats more equal. I did not receive any special training in distance learning pedagogy before teaching the course.

Toward the end of the course, I asked the students in the Internet section if they would like to take more distance learning courses in the future, and they all gave an enthusiastic Yes.

One Internet student said he would have liked to get together for one face-to-face meeting of the class during the middle of the course. I also think that would be a good idea. When I took distance learning courses through the University of Illinois, we were required to come to the campus once in the middle of the semester, and that was time well spent.

Some technical problems with communication arose during the Internet course. In one case, we were ¾ of the way through a two-hour chat session, when my screen no longer displayed anything that I or the students were typing. I logged

off of the chat session, and then, when I tried to log back on, I could not do so successfully. I had given the students my phone number, and one of them called me. I explained that I was having technical problems and asked the student to convey to the class that we were done for the day. A similar problem arose in another chat session, but this time I did nothing instead of logging off, and after about three minutes my screen started working normally again. Problems such as this are very frustrating, and they lend ammunition to the critics of distance learning.

A more generic problem with a chat room, rather than a technical problem, is that the flow of the conversation can be strange. Two questions may be asked by two different people in rapid succession, and then it isn't clear which should be answered or which has been answered by comments made by others. Clarifying comments like "I was responding to Pat" have to be made.

In another case, a student was listed as being logged on to the chat session, but she was not contributing any comments as far as I could tell. When I asked her about it later she said she was contributing comments. I was able to diagnose that the problem arose because she was clicking on a button that was putting her into a private chat room that neither I nor anyone else in the class could see. Her comments were not being logged by the system, so I never could read what she had written. In another situation, I asked the students at the beginning of the course what their email address was. I collected all of these and used them to communicate with the students. Part of the way through the course, I gave the students feedback on how they were doing, through emails sent to the addresses they had given. One student had not being doing some of the assignments, and I told her that her grade was suffering as a result. She did not respond, which I found odd. After the course was over, she wrote to tell me that she had not received my feedback emails due to a problem with the email account she had given me. She had finally read them after the course was over. These two problems, with the chat room and the email, could have been avoided with more detailed instructions in how to use chat, and instructions on my part that would have required the students to acknowledge receiving my feedback emails. As time goes by, problems like these could be reduced, but I'm sure there would always be something or other that would go wrong.

Bibliography

I am maintaining a bibliography on "Theological Education and Distance Learning" here: http://libnt2.lib.tcu.edu/staff/bellinger/theo_distance_bib.htm.

A Model for Teaching Research Methods in Theological Education
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Most North American seminaries that offer the degree Master of Arts in Theological Studies require a "Research Methods" course to support the completion of a "summative element"—usually a research paper or thesis.[1] This course normally requires a paper as evidence for academic research competence, or prepares seminarians for the thesis project if the seminary offers and students choose this option. Course content commonly surveys types of theological literature such as journal articles, reference resources, book reviews, and essays.[2] The course also trains students in proper use of the library—classification systems, subject headings, online searching, and shelf browsing—along with indoctrination into library rules and regulations. Since most theological papers tend to be qualitative rather than quantitative, the course places heavy emphasis on theological bibliography.[3] In other words, the course trains seminarians in finding sources and collecting information.[4] Some instructors will devote a session to critical thinking/writing skills. However, many seminarians still experience anxiety in the research methods course and struggle with projects from topic selection to final draft. Bright students are often bored by the banal discussion of theological dictionaries and analytical lexicons. In most instances, the course defines theological research in terms of subject area and library research skills, leading faculty and administrators in some cases to view seminary research methods pedagogy as an extension of undergraduate bibliographic instruction. In some cases, seminary leadership has regarded the research methods course as a dispensable component of the curriculum, unrelated to the essential elements of theological education.[5] Consequently, perhaps the most pertinent question that nags theological research methods pedagogy today is, "What's 'theological' about theological research?" To answer this question, theological librarians must design a model of research methods instruction that integrates intellectual and spiritual formation and addresses the demands of seminary education in the 21st century.

Library science as a profession has experienced massive change over the past three decades and faces an identity crisis.[6] Librarianship is typically defined as practice, and the profusion of new library and information science roles has engendered confusion over the meaning of the term "librarian." This confusion extends into the work arena of librarians as theorists raise questions about the definitions of "library" and "research." The confusion trails the demise of the objectivist-positivist epistemology of the natural sciences esteemed by another generation. Positivist research has failed to articulate a theory of library science that covers the full spectrum of professional practice in the library and information science fields. Defining librarianship in terms of practice was much easier when the profession's boundaries were clearly defined; however, shifting boundaries drove the traditional definitions into obsolescence. Indeed, shifting boundaries are the bane of post-positivistic research, hampering consensus concerning professional practice and identity. Post-positivist epistemology also raises questions about what defines "library" and "research." In fact, librarians struggle to speak of a

"collection" in an age of diverse information media and ownership. Certainly, these issues do not signal the demise of these entities; rather, shifting boundaries and inadequate epistemology have forced librarianship to reflect on the philosophy of the profession. As Ian Cornelius has keenly observed, the field has focused on practice without developing an adequate theory that gives meaning to that practice.[7] The teaching of research methods in theological education has followed this positivist model that objectifies knowledge and emphasizes resources while minimizing interpretation. As communication theorist Brenda Dervin characterizes this model, information is treated as bricks to be collected in a basket.[8] Curriculum has focused on teaching traditional library skills—using the catalog, locating materials in the classification system, taking notes, and citing sources. As an object, knowledge is something "other" than the researcher—something to be found in books and journals. According to this model, the chief end of research is to finish assignments rather than experience transformation.

After the collapse of the positivist conception of research, librarianship has struggled to find a philosophical foundation for practice.[9] The most fruitful contemporary proposition applies hermeneutical phenomenology to librarianship, because its emphasis on interpretation seems to be most closely related to actual practice in the profession.[10] This model constructs theoretical concepts from experiences of interpreting phenomena in actual practice, and permits greater diversity of perspective within the profession.[11] Rather than conceptualizing research according to rigid presuppositions, hermeneutical phenomenology allows practitioners to redefine the research enterprise according to contemporary experience within distinctive fields. Perhaps the most fruitful contribution this model makes to theological research methods pedagogy is its insistence on the inviolability of the subject/object relation.[12] According to this application, researcher cannot be dismembered from resources.[13] Knowledge is not an object to find, but rather describes what happens in the encounter between researcher and resources.[14] This perspective promises new insight into the construction of research papers, and indeed raises the question concerning the role of the research paper in the educational process. Since researcher and resources are both integral to this model, the research process must take the distinctive contribution of perspective into account. For this reason, most theorists who apply hermeneutical phenomenology to library science advocate a constructivist approach to learning theory as applied to a research model. According to the constructivist understanding of learning, individuals construct meaning within a personal framework developed from experience. People approach the world through this framework of meaning, and thereby assimilate their experiences.[15] When the existing framework cannot accommodate experience, the person must construct a new framework of meaning in which learning can be assimilated. Knowledge is thus not an objective "thing" apart from the learner, but includes an inseparable personal dimension.[16]

This model has significant implications for teaching theological research methods, and addresses the question, "What's 'theological' about theological research?" A positivist model answers this question in terms of subject area, and regards religion/theology as an object that can be mined and manipulated apart

from the researcher. According to the interpretive model, the researcher as the learning subject can never fully stand apart from the learning object. Scholarly communication is dialogical—an I/Thou relation, not merely I/other, and the exchange of meaning is mutual. Resources shape the researcher, but in turn the researcher shapes the resources. The positivist model assumes resources to be fixed, immovable objects apart from the researcher. But resources are not passive receptacles that hold given quantities of information, but rather are conversation partners with whom the researcher engages in creative dialogue.[17] Through speech or through reading, communication transforms researchers and resources. For example, books can easily be mistaken as passive objects—paper, cloth, cardboard, and ink—but it's the act of reading that engages books and a hermeneutic of love that enables a dialogic relation with readers.[18] And resources like books are not merely discrete objects that bear little relation to other texts. Rather, reading and reflection bring resources together in a creative act that arises from their intertextuality.[19] Through the agency of the researcher, resources engage in dialogue with not only the researcher but with each other.[20] The connectivity of resources—their potential for shared meaning through dialogical communication—takes place through the reading of multiple texts by a researcher. Through reflective deliberation, the mind of the researcher brings fragments of meaning taken from these texts and forges a coherent narrative that explains or clarifies a research problem. The new text offers an advance in meaning through actualizing links between resources, as well as opportunities for continuing scholarly reflection. This text is also highly personal—a creative work that emerges from the entire context as brought together by the researcher. When one asks concerning the nature of this task, s/he must consider the researcher as the integrative element that defines the research process.

Scholarly communication engendered through research is thus centered on the person of the researcher. Post-positivist research recognizes the pervasive influence of human perspective, an inseparable dimension of all research. In the post-positivist world there are communities of shared meaning for which a given field of research is persuasive.[21] This is not to fall down the slippery slope of subjectivism and into solipsism, but rather to acknowledge the ubiquity of the human element.[22] Research questions—the heart of the research process—cannot be isolated from theory.[23] For this reason, theological research cannot be modeled after the positivist methods that once characterized the physical sciences. Theological research by definition speaks of the divine/human encounter, and takes place in a community of people. To speak of community and communication is to speak of the historical, of particularity—of people, times, and places. Researchers cannot interpret resources apart from the shared meaning that develops in community.[24] Theological research calls the seminarian to reflect on his/her tradition, experience, and faith journey—in other words, to examine his/her soul. Research is an extension of selfhood—a thrust of intentionality toward meaning within one's "lifeworld" (to use Habermas' term). Theological research thus begins with the seminarian's identity and vocation as a person of faith. These elements—faith-based identity and vocation—form a context of meaning through which the seminarian learns to live theologically. Learning through one's "lifeworld" as a

person of faith on a journey with God is what makes research distinctly "theological." On the other hand, a topic unrelated to the seminarian's vocation risks alienating him/her from the foundations of theological research. An exercise of this nature drives the wedge deeper between intellectual formation and spiritual formation. For this reason, a seminarian's research interests should emerge from a faith-based identity and journey with God. Selection of a research topic—especially for a major project—calls for a moment of spiritual journaling. Theological writing is a mirror of the soul by which the researcher discerns the work of God within.[25] The journaling process brings the person whom the researcher has become into convergence with the person whom s/he should become through faith-based living. Without this element of reflection, theological research becomes disjointed from its foundation and can no longer be properly termed "theological."

In the terminology of library science, theological reflection should serve as the foundation for the focus formulation stage. Carol Kuhlthau identifies the resource-oriented research model as a primary source of library anxiety, and posits the interpretive model as more closely aligned with the way people carry out research. She identifies six stages of research behavior in her Information Search Process model, including a focus formulation stage. Drawing from several theorists that include John Dewey, George Kelly, and Jerome Bruner, Kuhlthau identifies research as a "constructive process" for which "the interpretive task is central."[26] In contrast with the positivist model of research, Kuhlthau recognizes the essential role of feelings in the research process.[27] Her research with high school students revealed a rise in anxiety at the outset of a project, and the transformation of that anxiety into confidence once students had properly focused on a topic.[28] She proposes a library service model of intervention early in the information-seeking process to alleviate anxiety by enhancing focus. When students collected resources and took notes too early in the process, they experienced inordinate confusion and stress.[29] When they spent time on developing a focus early in the process, their confidence and consequent success in timely completion increased proportionately. Kuhlthau's ISP model could be readily applied to theological research as a means for engaging the whole person and insuring the integration of spiritual formation and knowledge formation components of the seminary curriculum, as well as enhancing timely completion of projects. And instead of completing assignments that constitute an alien "other," seminarians could pursue cognitively relevant research that would reflect their path to knowledge as a journey with God.

Cognitively relevant research in the contemporary seminary environment should reject positivist, "scientific" methods and affirm a model that recognizes the pervasive influence of the researcher's entire person—thoughts, emotions, and experience.[30] Research papers are self-revelatory, mirroring the quality of the inner life. People speak from the abundance of their hearts, and the life of the mind determines the intentionality by which they approach the world.[31] Theological research thus doesn't begin with the teaching of a "method," but rather begins with listening to God. To be truly theological, research should reject "secular" approaches and embrace the paradox of "learned ignorance"—a God-centered learning that renounces "worldly knowledge" in order to transcend it—in the spirit of Benedict of Nursia.[32] The life of the mind before God is the contemplative

dimension of the theological research process.[33] The researcher's self-examination—the discernment of the soul's journey—begins with the silence that precedes hearing God.[34] The researcher must not "use" contemplation as a technique, but as a means for opening the soul to grace. Contemplation empties the soul to hear God through meditation on Holy Scripture. The soul that embodies Scripture is thus prepared to anchor learning in a journey of faith.[35] Spiritual exercise in the classical Christian tradition forms the moral sense that can discern God's movement in the soul as a basis for action.[36] Interpreted phenomenologically, theological research connects the life of the mind in community with the soul's movement toward God. Thus a research project as a theological enterprise does not stand as an isolated object, but rather integrates the researcher's vocation into his/her spiritual and intellectual formation. The researcher must ask, "What is God calling me to do in this project? How does my work as a researcher relate to my life's journey with God? How has God led me thus far? How will this project influence the course of this journey? How will this project shape my character? Will the outcome be congruent with the vocation to which God has called me?" These questions can operate diagnostically to help the researcher determine whether a project resonates with vocational discernment, and thus should be recognized as cognitively relevant in the focus formulation stage.[37]

These questions are particularly crucial with respect to major research projects. The larger the project, the greater the impact on the researcher. A dissertation will cast a shadow all the way to the grave. Time is life's currency, and the researcher must consider its stewardship. The researcher should be aware of extraneous factors that will impact the focus formulation stage—for example, the pressure to please a program advisor or thesis committee. At the end of this path is burnout, where the researcher no longer invests a personal interest in the project. Research—especially theological research—is more art than science, and art requires heart and soul for the quality to shine through. When the researcher settles for a topic with insufficient thought, the result is a "false focus."[38] True focus is aligned with what Stephen P. Harter calls "psychological relevance" or what others describe as "cognitive relevance."[39] In the context of theological research, this relevance will bear relation to the researcher's vocational call.[40] During the focus formulation stage, the researcher should take stock of his/her journey with God and listen for God's voice. While God probably won't reveal the topic in a dream, the research process should not be separated from the researcher's identity as one of God's "called-out" people. Theological research should be an extension of the researcher's life-mission, as fitting into the mission of the Church. This perspective makes research distinctively theological and transforms "cognitive relevance" into "vocational relevance." Research related to call is driven by *energeia* that comes from the Spirit and keeps the project going even in the face of adversity [cf. II Cor. 4:7–12]. Without this connection of Spirit-empowered *energeia* and mission-driven focus, a research project can quickly become burdensome drudgery.

To qualify as distinctly theological research, a project should be integrated into the spiritual disciplines of the researcher's journey with God. Prayer connects what the researcher does to who the researcher is, linking academic pursuit to the mission of the Church. Prayer supplies *energeia* and perspective and overcomes the

subject/object split between researcher and project. Prayer relates both researcher and project to the person and work of God and makes the research process a distinctly theological endeavor.[41] This integration of spiritual discipline into the research process is compatible with a constructivist theory of learning that holds together cognition, emotion, and action.[42] By opening the soul to the work of God, prayer establishes the theological foundation that bridges intellectual formation and spiritual formation. Prayer transforms the way the researcher deals with his/her context and aligns the researcher with the *energeia* that emerges from a project's vocational relevance. Thus the practice of spiritual discipline within a seminary bridges the chasm between faith and intellect that has bedeviled theological education. Through communal spiritual practice, the seminary shapes researchers into people who read texts—whether books, people, or community—from the perspective of lifeworlds formed through listening to God. This type of theological reading is rooted in the monastic discipline of *lectio divina,* listening to God through the text.[43] Through listening to God, the theological reader learns to interpret texts through the *episteme* of a hermeneutics of love.[44]

Closely related to theological reading is the art of writing as spiritual practice, to use Stephanie Paulsell's phrase. Writing extends the interior life—the life of the soul—into the world of consciousness, the opening of the heart to community. The soul in search of God unites learning and meditation in contemplation, and draws humanity into its aesthetic vision. Writing as spiritual practice exteriorizes the beauty of God in the human heart and creates a theological text as a public witness to the integration of faith and intellect. As Paulsell states, "Writing is too difficult, and too potentially transformative, for us to write out of motives other than love and generosity."[45] Reading and writing are acts of intentionality—the mind grasping meaning through an interpretive framework. From the perspective of phenomenology, language in its reception and production embody meaning through mind-in-community. While academic research papers must be based on rigorous investigative questioning rather than unsubstantiated opinion, theological research from an interpretive model recognizes the decisive role of the researcher's soul on reading and writing. If Paulsell is correct—that writing as spiritual practice emerges from the heart—then the spiritual life of a seminary will shape the intentions of its members as theological researchers by teaching them to read and write lovingly. Theological writing thus becomes, to borrow yet another of Paulsell's apt phrases, "praying on paper."[46]

Adapting an interpretive model of teaching research methods includes the integration of spiritual discipline into a balanced life. Theological study is part of a cycle of disciplined Christian living that has emerged throughout Christian history. Prayer—reading—writing—worship—work—eating—sleeping are components of a wholistic spirituality that reflects the restored image of God. Theological research is a means for loving God with mind, body, and spirit.[47] Theological research should express the researcher's best quality work as an act of worship. Seminarians shouldn't skip church to work on a research project, nor should they neglect their health to write a dazzling thesis. Unfortunately, seminarians often face divorce when their unbalanced lives alienate a spouse. And at times, seminary faculty produce impressive scholarly books whose acknowledgements scarcely hint at the

hidden pain in the hearts of neglected children. On the other hand, some movements in Christian history have emphasized spiritual life while disdaining study. Seminarians may express this devaluation of intellectual life through substandard academic work. This imbalance signals the split between theology as an academic discipline and theology as a spiritual discipline.[48] Rejecting a positivist model, theological research embraces the unity of dispassionate reflection and reflective passion. Applied to theological research, phenomenology takes stock of the researcher's journey with God as an interpretive element, while hermeneutics probes for shared meaning in the researcher's community.[49] Theological research calls for spiritual discernment to determine the heart's purity and the accountability of the soul.

Training seminarians in theological research methods thus calls for a critical integration of academic formation and spiritual formation.[50] North American seminaries have struggled with integrating spiritual formation into their academic programs, and several institutions have revised their curricula to overcome the fragmentation.[51] Academic standards require seminarians to develop critical judgment for assessing scholarly/professional resources, and to evidence spiritual maturation as defined by a theological community. Certainly, theological research in the source-oriented model required academic competence in evaluating resources and writing papers. However, theological research in the interpretive model calls for spiritual direction as a viable component in teaching research methods. Spiritual direction becomes an especially critical element in determining the vocational relevance of a research project. Indeed, some seminarians discern the capstone research paper as an opportunity to clarify their call. The struggle to formulate a focus for a major research paper could signal a lack of vocational discernment. Faculty can provide spiritual direction for seminarians through the research process by testing the learning context against the measure of holistic spirituality. When seminarians experience disparity between the life of the mind and the journey of the soul, their projects lack vocational relevance and in this sense cease to be theological. Spiritual direction as vocational clarification in theological research methods pedagogy thus requires pastoral supervision to integrate the elements that make research distinctively theological. In terms of educational outcomes, the interpretive model shifts the focus from the production of research papers to the *oikodomeo* ["building-up"—cf. Eph. 4:12] of a community that learns to live theologically.[52]

By definition, theological research is a critical juncture that places the researcher in relation to God and humanity, uniting the life of the mind with the life of the soul in the context of community. In terms of study as a spiritual work, nothing promises the researcher a higher concentration of this interrelatedness than a library formed by a theological community.[53] Research involves interaction with multiple texts that results in new knowledge or understanding, and requires dialogical communication with people—both directly and through texts. A researcher participates in a socialization process by which s/he learns the language of his/her respective field as well as the language of information organization. In a seminary this socialization process includes spiritual formation within a theological community. This community shapes the interpretive lens through which

seminarians do theology—from the way faculty carry out instruction to the criteria librarians follow in collection development. The community life of a seminary includes every social dimension of the institution—including worship, meals, residential arrangements, and informal interaction. Research never takes place in solitude, but builds on the efforts of community.[54] A library—an embodiment of community by definition—concentrates texts through its collections and thus enhances the conjunctivity of ideas.[55] In the context of a library, the researcher interacts with multiple texts to discover unrealized conjunctivity in the intertextuality of these resources. Of course, the researcher cannot simply bring together texts and expect related ideas to emerge from those resources. The key task is the exploration of related texts and ideas through the library's system of organization. Library research presumes a measure of focus, even though the researcher may only discern a visceral need for information.[56] No researcher could expect new knowledge to emerge from a random approach to resources. To conduct research efficiently, the researcher must develop a clear focus on a research problem—and conform to the language and organization of the library. Research by definition is a social act and demands the interpersonal skills necessary for living in community. Theological research according to the interpretive model thus requires—not monological objectivity (as with "scientific" research)—but the dialogical subjectivity that emerges from a hermeneutic of love.

Seminary research methods courses are traditionally lecture-based, with the instructor covering types of theological literature, library research methods, and form/style issues.[57] This approach reinforces the stereotyped notion of research as an isolated act by solitary individuals, and promotes the attitude: "Qualified researchers don't need professional assistance (from instructors or librarians)." Traditional seminary research methods courses teach research as a rigid series of stages—choose a topic, find some sources, take notes, and write up the results. Maria Piantanida and Noreen B. Garman offer a more realistic picture of qualitative research, pointing out the cyclical nature of the research process. They reject the traditional view of research as an "orderly sequence with a clear beginning and ending between each step." Their notion, "cycles of deliberation," "is meant to convey the messiness inherent in learning by doing." Through their concepts of "iterative cycles, deliberation, and discursive knowing," they "set forth the view that becoming a skillful qualitative researcher is less a matter of mastering techniques and more developing a deliberative posture."[58] Piantanida and Garman provide concrete examples of doctoral students who practiced deliberation and experienced consequent success in an academic program, as well as examples of doctoral students whose rigidity prevented deeper insight into their work. They base their work on hermeneutical phenomenology, as evidenced by their development of theory from their experience with doctoral students and by their explicit endorsement of this approach.[59]

According to the interpretive perspective, research involves far more than finding sources and answering questions. In fact, research involves disruptive questions that create discomfort with existing knowledge.[60] Research is a process of construction—the creation of a text that embodies meaning as the distinctive product of the researcher's intentionality. A research paper embodies a uniquely

personal perspective that has emerged from a process of engagement and deliberation. A thesis or dissertation represents far more than the sum of its resources. The research project mirrors a process of disciplined thinking that discovers conjunctivity and creates new order in the universe of knowledge. This process involves several components at once—purpose, conceptual context, research questions, methods, and validity (according to Maxwell's "interactive model")—in which ideas converge and diverge, attract and repel, convince and dissuade.[61] The qualitative research process brings meaningful order from purposeful chaos, and must proceed through stages to completion as the researcher turns conjunctive ideas in iterative cycles.[62] In fact, many of these stages achieve clarity when the researcher begins to draft an initial document.[63] Following an interpretive model of qualitative research, the research methods course must coach seminarians through creative process while encouraging them toward timely completion of their projects.[64] In the seminar context, instructor and students should bring the concepts of "iterative cycles, deliberation and discursive knowing" (as proposed by Piantanida and Garman) to bear on the stages of qualitative research conceived as an interactive model (as proposed by Maxwell).[65]

The interpretive model thus posits research as central to the task of learning to live theologically, and defines epistemology as inclusive of will, emotion, and action—the entire person. This model enables theological education to focus on seminarians who pursue God-centered lifelong learning, rather than students who simply produce outstanding papers. On these terms, knowledge no longer describes shelved products but rather the enlargement of minds that takes place when people interact in community—whether in person or through texts. The interpretive model also affirms the seminary as a community of collaborative wisdom that creates new knowledge through people who find their identity in faith and interpret life as a journey with God. By stressing process rather than product, the interpretive model prepares seminarians to take leadership in a world defined by change. Moreover, this model fosters a holistic spirituality that heals the split between faith and intellect and mentors people who desire God and love learning in a fragmented world. From this perspective, seminaries cannot dismiss the research methods course as an irrelevant, arbitrary requirement; rather, theological research methods pedagogy shares an essential role in "building up" seminarians for 21st-century ministry.

Endnotes

1. See "Degree Program Standards," Association of Theological Schools (1996), E.3.1.2. Available from www.ats.edu/download/acc/degrees.pdf; accessed 30 October 2002.
2. Courses typically include John B. Trotti's "Introduction to the Study and Use of Theological Literature," regarded by theological librarians as one of the best articles of this nature. See John B. Trotti, "Introduction to the Study and Use of Theological Literature," in G. E. Gorman and Lyn Gorman, *General Resources and Biblical Studies,* vol. 1 of *Theological and Religious Reference Materials,*

Bibliographies and Indexes in Religious Studies 1 (Westport, CT: Greenwood Press, 1984), 3–26.

3. See Anderson School of Theology, "Guide to Graduate Theological Research and Writing," edited and compiled by Douglas E. Welch and Merle D. Strege, 1991; revised and enlarged by Douglas E. Welch, 1993; revised and updated (2002) by John H. Aukerman. Available from www.anderson.edu/academics/sot/guide/index.html; accessed 26 October 2002. "Chapter 1. Philosophy of Research" "argues for the appropriateness of qualitative research in most theological study."

4. Source-oriented theological research methods courses often used the following textbook: James R. Kennedy, Jr. *Library Research Guide to Religion and Theology*. 2nd ed. rev. Ann Arbor, MI: Pierian Press, 1984.

5. In the words of Lucretia Yaghjian, the course could be considered as "an intervention rather than an integral component of the curriculum." In this statement's context, Yaghjian is discussing a writing program which many of her colleagues viewed as "remedial." See Lucretia Bailey Yaghjian, "Writing Practice and Pedagogy Across the Theological Curriculum: Teaching Writing in a Theological Context," *Theological Education* 33:2 (1997), 41.

6. "Library and information services are in a critical period of redefinition and change. The traditional bibliographic paradigm, centering on the location of sources, is no longer adequate for accommodating the full range of users' problems in the information age. The traditional approach is limited to the task of locating sources and information but does not take into account the tasks of interpreting, formulating, and learning in the process of information seeking. Increased access to vast amounts of information requires services that center on seeking meaning rather than merely on locating sources." Carol Collier Kuhlthau, *Seeking Meaning: A Process Approach to Library and Information Services*. Information Management, Policy, and Services (Norwood, NJ: Ablex, 1993), 168.

7. See Ian Cornelius, *Meaning and Method in Information Studies*. Information Management, Policy, and Services series (Norwood, NJ: Ablex, 1996), 5–9.

8. "The research that has produced the dismal portrait of nonuse of information being characteristic of even educated, professional citizens might best be described as being guided by two central assumptions: one is that information can be treated like a brick; the other is that people can be treated like empty buckets into which bricks can be thrown. Despite many attempts to alter these assumptions, they still guide most communications and information processing research today." Brenda Dervin, "Information as a User Construct: The Relevance of Perceived Information Needs to Synthesis and Interpretation," in S. A. Ward and L. J. Reed (eds.), *Knowledge Structure and Use: Implications for Synthesis and Interpretation* (Philadelphia, PA: Temple University Press, 1983), 160. Cited in Danielle Cunniff Plumer, "The Nature of Information: Form Versus Function." Available from www.gslis.utexas.edu/~dcplumer/coursesopn/Information.pdf; accessed 25 October 2002. Dervin's statement is also cited in John M. Budd, "Information Seeking in Theory and Practice: Rethinking Public Services in Libraries." *Reference & User Services*

Quarterly 40:3 (Spring 2001), 256–263. Available from WilsonSelectPlus [database]

9. "Writers in our field have been unable to develop a sufficiently comprehensive theory that can offer adequate support for all in practice within it." Cornelius, *Meaning and Method*, 9. John M. Budd recognizes this deficiency when he states: "Librarianship is still searching for fruitful conceptual foundations that can help inform both inquiry and practice." See Budd, "Information Seeking in Theory and Practice," 256.

10. "I argue that the interpretive account and approach has a powerful validity because it is the way we intuitively view the field anyway: It is only that prevailing orthodoxies have not allowed this to surface, and that we would all benefit from formally recognizing what our natural practice is and making the most of its possibilities." Cornelius, *Meaning and Method,* 1–2.

11. "The process that enables us to understand each of the elements of phenomenology is necessarily interpretive. This does not mean that there are no constraints, but it does mean that there is some indeterminacy at work. By that I mean that our experiences, our use of language, our access to cultural products . . . are all shaped by the time in which we live." John M. Budd, *Knowledge and Knowing in Library and Information Science: A Philosophical Framework* (Lanham, MD: Scarecrow, 2001), 269.

12. For example, discussing the concept of relevance, Budd states: "A document (or any potentially informing text) can only be evaluated at a point in time and in the context of being at that time. Traditional thinking maintains a clear subject-object separation. The phenomenological framework, as we've seen, negates a clear separation. This means that relevance does not inhere in the document, nor does it reside in the information seeker (solely). The fluidity of relevance includes not only the seeker's knowledge, but also the seeker's perception, which is intentional." Budd, *Knowledge and Knowing in Library and Information Science,* 296.

13. This epistemology supports Dervin's Sense-Making theory of communication: "Perhaps most fundamental of Sense-Making's metatheoretical assumptions is the idea of the human, a body-mind-heart-spirit living in a time-space, moving from a past, in a present, to a future, anchored in material conditions; yet at the same time with an assumed capacity to sense-make abstractions, dreams, memories, plans, ambitions, fantasies, stories, pretenses that can both transcend time-space and last beyond specific moments in time-space. This portrait of the human subject is central to Sense-Making. It mandates simultaneous attention to both the inner and outer worlds of human beings and the ultimate impossibility of separating them. It also mandates positing as possible fodder for sense-making not only thoughts and ideas, observations and understandings, but emotions and feelings, dreams and visions, pretenses and illusions, connections and disconnections." Brenda Dervin, "On Studying Information Seeking Methodologically: The Implications of Connecting Metatheory to Method." *Information Processing and Management* 35 (1999), 730.

14. Much of what passes as "qualitative research" is methodologically dependent on participant observation, an approach bedeviled by interpretation-in-context.

Nevertheless, as Rosengren states, "Qualitative methods by no means have to be less rigorous than quantitative methods." For a defense of qualitative research methodology as epistemologically justified, see Karl Erik Rosengren, "Paradigms Lost and Regained," in *Paradigm Issues,* vol. 1 of *Rethinking Communication,* ed. Brenda Dervin, Lawrence Grossberg, Barbara J. O'Keefe, and Ellen Wartella (Newbury Park, CA: Sage, 1989), 29.

15. Budd affirms hermeneutical phenomenology as a "metamethod" for library and information science as interpretive: "The process that enables us to understand each of the elements of phenomenology is necessarily interpretive. This does not mean that there are no constraints, but it does mean that there is some indeterminacy at work. By that I mean that our experiences, our use of language, our access to cultural products (books, films, Web sites, letters, etc.), are all shaped by the time in which we live. To an extent, our consciousness is also influenced by history. As we attempt to understand anything that is temporally and/or spatially removed, we face limitations." Budd's point is that people cannot directly experience the consciousness of another, but must rely on an interpretive mediation. Budd, *Knowledge and Knowing in Library and Information Science,* 269–270. Budd also brings to bear on this issue the concept of "lifeworld" advocated by phenomenologists like Jurgen Habermas and J. N. Mohanty. "Meaning, rather than simply inhering in an object, is a product of experience. Experiencing a thing can vary from person to person, and for the same individual over time. It is the confluence of the thing and the experience of the thing that enables the discerning of meaning. Information seeking is an excellent example of the need for attention paid to experience, to lifeworld, especially insofar as information seeking is a quest for meaning." Budd, "Information Seeking in Theory and Practice," 256–263.

16. Knowledge includes a social dimension that accounts for shared meaning in community. However, some philosophers would contest a purely social constructivist conception of knowledge. For example, John R. Searle "treats ontology as prior to conceptualization, and runs together the problem of whether the existence of something depends on people believing in its existence with the question of whether anyone has a concept of the thing." See Stephen P. Turner, "Searle's Social Reality." *History and Theory* 38:2 (May 1999), 211–31. Turner is examining Searles' *The Construction of Social Reality.* New York: Free Press, 1995.

17. Discussing Martin Heidegger's concept of being, Budd points out this dialogical relation between knowing subject and known objects: "What he is urging *against* is the thinking that objects have meaning inhering in them. What has meaning is the experience of things and events—understanding the meaning necessitates inquiring into the thing oneself, and the temporal process of the event of experiencing the thing. . . As an example of what Heidegger is talking about we can look at, say, an undergraduate student who comes to the library to find background material for a paper. The student does not simply absorb information from the books, periodicals, or databases provided by the library. That student's experience is shaped by the teacher's assignments, the content of the course (including readings), other courses the student is

taking/has taken, *and* the contents of the materials consulted." Budd, *Knowledge and Knowing in Library and Information Science,* 254–255.

18. See Alan Jacobs' discussion of Mikhail Bakhtin's characterization of hermeneutics as dialogical, particularly his emphasis on love as the critical element in enabling this dialogical relationality. Jacobs considers Bakhtin as "a philosophy of discourse that is not *necessarily* Christian but fully compatibile with Christian theology" and adds that "Bakhtin's charitable hermeneutics is justified by an appeal to the key convictions of the Christian faith, whereas, conversely, those convictions may best be put into hermeneutical practice by Bakhtin's prescriptions." See Alan Jacobs, *A Theology of Reading: The Hermeneutics of Love* (Boulder, CO: Westview, 2001), 51–52.

19. This understanding of communication as potentially dialogic, analyzed from the perspective of phenomenology, can be found in the work of Mikhail Bakhtin. As Budd points out, "Dialogic discourse exists when the subject-object dichotomy is obliterated and mutual consciousnesses are recognized." For an excellent discussion of Bakhtin's thought as applied to library and information studies, see Budd, "Information Seeking in Theory and Practice," *Reference & User Services Quarterly* 40:3 (Spring 2001), 256–263.

20. These notions of intertextuality and conjunctivity are related to Gary Radford's discussion of "discourse formations" in library research. See Gary P. Radford, "Tunnel Vision and Blind Spots," available from http://alpha.fdu.edu/~gradford/wiegand.html; accessed 30 October 2002.

21. "The kinds of questions asked by researchers who subscribe to constructivist methodology are essentially hermeneutic in nature, that is, questions dealing with personal or subjective understanding or meaning." A. L. Dick, "Three Paths to Inquiry in Library and Information Science: Positivist, Constructivist, and Critical Theory Approaches." *South African Journal of Library and Information Science* 61 (June 1993), 57.

22. "As an essential element of the positivist's programme, objectivism is no longer accepted. This development, however, does not imply that all we are left with is relativism in the pejorative sense that no single view can ultimately be objective." A. L. Dick, "Three Paths to Inquiry," 54.

23. For example, Evelyn Jacob looks at six "traditions" that interpret qualitative research—human ethology, ecological psychology, holistic ethnography, cognitive anthropology, ethnography of communication, and symbolic interactionism, and states: "Although researchers in all of the traditions examined emphasize the importance of description and eschew preconceived ideas, they all hold some assumptions which guide the development of their descriptive questions. In each tradition these assumptions are related to what scholars in the tradition think should be the focus of the study." Evelyn Jacob, "Clarifying Qualitative Research: A Focus on Traditions." *Educational Researcher* 17:1 (Jan–Feb 1988), 22.

24. "If individuals are left to a simple atomized personal experience of interpretation, of re-experiencing some event, there is still a difficulty in resolving how social life with its shared sets of meaning can possibly develop. The response of Habermas to this 'psychological' danger was to suggest,

following Gadamer, that we learn to interpret through dialogue in all forms of social life, by participation in communication that has been learned in interaction, and that only by melting our individual horizons in with those of others can we get beyond the subjectivity of the individual viewpoint." Cornelius, *Meaning and Method in Information Studies,* 23. Cornelius is citing W. Outhwaite, *Understanding Social Life: The Method Called Verstehen.* London: Allen & Unwin, 1971.

25. Spiritual journaling for theological research may be related to the "researcher experience memo" used in qualitative research to relate the researcher's experience to conceptual context. See Joseph A. Maxwell, *Qualitative Research Design: An Interactive Approach.* Applied Social Research Methods Series, vol. 41 (Thousand Oaks, CA: Sage, 1996), 29; see also Kuhlthau, *Seeking Meaning,* 82–83.

26. "Interpreting involves creating. The interpretive task of 'going beyond the information given' is a central concept in Bruner's work. Information is interpreted to create what Bruner calls products of mind. This mysterious capacity to interpret and create is at the core of what it means to be human. . . The interpretive task is highly personal and is based on constructs built from past experience. This enables us to go beyond the information given to create something uniquely our own." Kuhlthau, *Seeking Meaning,* 25.

27. "Bruner's work confirms Dewey's stages of reflective thinking and Kelly's phases of construction which incorporate feelings with thoughts and action. When we add the dynamic affective component to the constructive process, the full range of experience becomes apparent. Interpreting, choosing, and creating the inconsistent, often incompatible information encountered is likely to cause profound feelings of uncertainty, anxiety, and even threat. The critical impact of feelings in information seeking is illustrated by the conflict in any constructive process caused by encounters with unique or redundant information." Kuhlthau, *Seeking Meaning,* 26.

28. "I have come to understand that this point, when people encounter an information system early in their research, whether it be a library or other type of database, is the most difficult stage of the search process. Rather than experiencing a steady increase in confidence from the beginning of a search to the conclusion, as might be expected, a dip in confidence is commonly experienced once an individual has initiated a search and begins to encounter conflicting and inconsistent information. A person 'in the dip' is increasingly uncertain until a focus is formed to provide a path for seeking meaning and criteria for judging relevance." Carol Collier Kuhlthau, "Accommodating the User's Information Search Process: Challenges for Information Retrieval System Designers." *Bulletin of the American Society for Information Science* 25:3 (February/March 1999), available from www.asis.org/Bulletin/Feb-99/kuhlthau.html; accessed 21 October 2002.

29. "Exploration is key for formulating a focus during the search process. However, users often move directly from selecting a general topic or area to the task of collecting information, skipping the important stage of exploration altogether. Exploratory acts uncover information for formulating new

constructs, whereas collecting acts gather information for documenting established constructs. Formulation, which takes place through acting and reflecting, is more compatible with the task of exploring than that of collecting." Kuhlthau, *Seeking Meaning,* 115.

30. Joseph Maxwell names experiential knowledge as one of the "main sources" for constructing a "conceptual context" for research. He places experiential knowledge at the head of his discussion "both because it is one of the most important conceptual resources, and because it is the one that is most seriously neglected in works on research design." He states, "Traditionally, what you bring to the research from your background and identity has been treated as *bias*, something whose influence needs to be eliminated from the design, rather than as a valuable component of it." Maxwell follows with an assertion closely aligned with the perspective of this paper: "Separating your research from other aspects of your life cuts you off from a major source of insights, hypotheses, and validity checks." Maxwell, *Qualitative Research Design,* 27–28. On page 49 Maxwell observes that research questions—the heart of the research process—are strongly influenced by the researcher's background. "As discussed in the previous chapter, every researcher begins with a substantial base of experience and theoretical knowledge, and these inevitably generate certain questions about the phenomena studied. These initial questions frame the study in important ways, influence decisions about methods, and are one basis for further focusing and development of more specific questions."

31. According to Dick, "Constructivists eliminate the ontology/epistemology distinction." See A. L. Dick, "Three Paths to Inquiry in Library and Information Science," 56.

32. See Jean Leclercq, *The Love of Learning and the Desire for God: A Study of Monastic Culture.* 3rd ed. (New York: Fordham University Press, 1982), 12. According to Leclercq, Benedict left school on account of the moral dangers that student life posed. "All the rest of St. Benedict's life was to be subordinated to the search for God, and lived out under the best conditions for reaching that goal—that is to say, in separation from this dangerous world."

33. See Richard T. Hughes, *How Christian Faith Can Sustain the Life of the Mind* (Grand Rapids, MI: Eerdmans, 2001), especially pages 39–42. Stephanie Paulsell contributes an important insight on this point: "What we all need, teachers and students alike, are compelling, even irresistible models of intellectual work as spiritually formative that might contribute to a portrait of our vocation so rich and varied that we could all find a place within it. It would be a picture of the vocation of the theological teacher as an ancient vocation, one that unites us to all who have sought to draw near to God and others through opening the pages of books, or struggling to place the right word beside another word, or submitting themselves to grammars and ideas not their own. It would be a picture of a contemplative vocation, one full of the tensive silence of attention, the kind of attention that deepens our relationship to God and to one another. It would be a picture of a communal vocation, one that draws us into conversation with others, one that does not allow us to isolate ourselves, one that insists on the crossing of boundaries. It would be a

picture of a transformative vocation, one that draws us into practices that might change our lives and bring us to places we never expected to be. And it would be a picture of a generous vocation, one through which we pass on to our students an attentive stance toward all of life that will undergird every day of their ministry." Stephanie Paulsell, "Spiritual Formation and Intellectual Work in Theological Education," *Theology Today* 55:2 (July 1998), 229–234. Available from WilsonSelectPlus [database].

34. In the spirit of "learned ignorance," silence in the contemplative mode would signify rejection of "knowledge" gleaned through a God-absent lifeworld, and resolution to come to knowledge through a God-centered lifeworld. This is in essence the mission of a genuinely "Christian" education.

35. See Leclercq, *The Love of Learning and the Desire for God,* 213.

36. As John Wesley states, "Let every action have reference to your whole life, and not to a part only. Let all your subordinate ends be suitable to the great end of your living. 'Exercise yourself unto godliness.' Be as diligent in religion, as thou wouldest have thy children that go to school be in learning. Let thy whole life be a preparation for heaven, like the preparation of wrestlers for the combat." See John Wesley, "On Conscience," Sermon 105 (text from the 1872 edition), ed. John Andrew with corrections by George Lyons for the Wesley Center for Applied Theology (Nampa, ID), document from the *Christian Classics Ethereal Library* server. Available from gbgm-umc.org/umhistory/wesley/sermons/ serm-105.stm; accessed 5 November 2002.

37. The capstone project can present seminarians with an opportunity to clarify their vocations. Of course, theological education should help students with this discernment process at several points throughout a degree program. This requires faculty to exercise spiritual direction as students practice "holy listening." Never an individual matter, theological vocation is defined in religious community. As people of God committed to faithful living, theological educators must disown unethical practices commonly found in graduate schools that exploit students and engender bitterness. Furthermore, this perspective lays weight on theological educators to work in partnership with the Church to ensure satisfactory placement of graduates.

38. See Lynn Kennedy, Charles Cole and Susan Carter, "The False Focus in Online Searching: The Particular Case of Undergraduates Seeking Information for Course Assignments in the Humanities and Social Sciences." *Reference & User Services Quarterly* 38:3 (Spring 1999), 267–273.

39. See Stephen P. Harter, "Psychological Relevance and Information Science." *Journal of the American Society for Information Science* 43:9 (1992), 602–615. For an overview of recent research on relevance, see Tefko Saracevic, "Relevance Reconsidered," in *Information Science: Integration in Perspectives. Proceedings of the Second Conference on Conceptions of Library and Information Science (CoLIS 2)* (Copenhagen, Denmark: 14–17 October 1996), 201–218. Available from www.scils.rutgers.edu/~tefko/CoLIS2_1996.doc; accessed 30 October 2002.

40. For an outstanding account of theological research related to vocation, see Stephanie Paulsell, "Writing as a Spiritual Practice." *Criterion* 38 (Spring 1999), 16–21.

41. This pursuit of the intellectual life in the context of contemplative prayer is related to the medieval concept of *theoria,* which includes "participation, an anticipation of celestial contemplation" and "gives rise to the terms *theoricus* and *theoreticus* in expressions like *theorica mysteria, theorica studia,* which must not be translated as "theoretical studies" but as "love of prayer." Leclercq, *The Love of Learning and the Desire for God,* 100.

42. See Kuhlthau, *Seeking Meaning,* 29–31. On page 29, summing up the work of Dewey, Keller, and Bruner, she states: "These constructivists view learning as an active, engaging process in which all aspects of experience are called into play. We each construct our own personal worlds which may or may not agree with those around us. The process of construction is dynamic and driven by feelings interacting with thoughts and actions. People commonly experience the process of construction in a series of phases or stages with distinct changes in feelings, thoughts, and actions."

43. According to Leclercq, the medieval reader of Scripture "usually pronounced the words with his lips, at least in a low tone, and consequently he hears the sentence seen by the eyes—just as today, in order to learn a language or a text, we pronounce the words. This results in more than a visual memory of the written words. What results is a muscular memory of the words pronounced and an aural memory of the words heard. The *meditatio* consists in applying oneself with attention to this exercise in total memorization; it is, therefore, inseparable from the *lectio.* It is what inscribes, so to speak, the sacred text in the body and in the soul." Leclercq, *The Love of Learning and the Desire for God,* 72–73.

44. See Jacobs, *A Theology of Reading,* especially chapter 2, "Love and Knowledge," 43–67. On page 64, in the context of an extensive discussion of Mikhail Bakhtin's thought, Jacobs states: "It is this commitment to faithfulness that we must bring to our lives as readers if we would govern our reading by the law of love. This is a debt we owe to all the books we read, because those books become, for the duration of our reading and perhaps long afterward, our neighbors—as do, in subtly differing ways, the books' characters and authors."

45. "There are so many disciplines of writing that we submit ourselves to in The Divinity School: proposals, senior ministry projects, dissertations, exams. But if we write from any other motive than to find what belongs to what, or to heal and reunite, or to reach across boundaries, or to seek communion with others, or to respond to what is written on our hearts, or to peel back the cotton wool of nonbeing, or to seek the real behind appearances, or to illuminate invisible connections, or to open a path between solitude and community, or to find God, then writing will not change us. . . The very best writing emerges from generosity, the desire to meet and welcome another." Paulsell, "Writing as Spiritual Practice," 21.

46. See Stephanie Paulsell, "Praying on Paper." *Christian Century* 118:32 (November 21–28 2001), 9–10.

47. "St. Bernard, like all monks, stresses the essentially *religious* character that knowledge of God should retain: it should be a knowledge which unites and joins one to God. It utilizes the intelligence, dialectics, and learning, but

infinitely surpasses them. It transcends them as God's mystery transcends nature." Leclercq, *The Love of Learning and the Desire for God,* 216.

48. For an excellent discussion of efforts to teach spirituality as an academic discipline while enjoining the practice of spiritual discipline, see Mary Frohlich, "Spiritual Discipline, Discipline of Spirituality: Revisiting Questions of Definition and Method," available from http://muse.jhu.edu/demo/scs/1.1frohlich.pdf; accessed 8 October 2002.

49. "The interpretive approach claims that it is possible to construct clearer meanings than those currently available. The appeal to a clearer meaning is through the language of expression. This requirement to see through the language itself requires that the language is a shared set of meanings. This language can only be availed of if it is available to us. . . There must be an appeal to some common understanding, and it is within this hermeneutic circle that we must exist and seek all our meanings." Cornelius, *Meaning and Method in Information Studies,* 26.

50. An example of the effort to identify integrative factors at the undergraduate level can be found in James R. Wick, Sr., "Experiences of Spiritual and Knowledge Formation for Six Bible College Students." PhD diss., Gonzaga University, 1998.

51. Stephanie Paulsell offers several insights into healing this dichotomization and states prescriptively, "A spirituality of intellectual work would help us claim the contemplative dimension of our vocation as something that relates us to our community rather than something that separates us from it. Research is too often regarded as the selfish part of what we do, the thing we do for our own pleasure, as opposed to teaching and community service, understood as the more generous aspects of our work. . . . If we are willing to cross the divide between form and content, then no object of study is irrelevant to our spiritual formation and that of our students. Indeed, no intellectual work, no matter how specialized, divides us from others if we strive to increase our capacity for attention every time we work to understand an argument that is not our own, every time we struggle to say what we mean in words." Stephanie Paulsell, "Spiritual Formation and Intellectual Work in Theological Education," 229–234.

52. For further discussion of this Greek verb see Josef Pfammatter, *Exegetical Dictionary of the New Testament,* vol. 2 (Grand Rapids, MI: Eerdmans, 1981), s.v. "oikodomeo."

53. However, a concentration of literature alone cannot produce spiritual experience. "*There is no spiritual literature without spiritual experience*: it is the experience which gives rise to literature, not the reverse. Had he depended on the resources of literature alone, St. Bernard could not have spoken as he did of the spiritual life; he would not have been able to describe its realities had he not lived them. Spiritual experience alone enabled him to transcend literature, to use it, certainly, but never to become its slave." Leclercq, *The Love of Learning and the Desire for God,* 264.

54. The pursuit of research articulates a longing for community in the life of the mind. Research in its essence is profoundly social, even as the love of learning is a spiritual attending to other minds.

55. For the role of public libraries as socially defined institutions that provide accessibility to "information-bearing entities," see Francis L. Miksa, "The Cultural Legacy of the 'Modern Library' for the Future." Available from www.gslis.utexas.edu/~miksa; accessed 14 October 2002.

56. For a study of "certainty and uncertainty" as a "gestalt of the user's perception of an information need," see Kyunghe Yoon and Michael S. Nilan, "Toward a Reconceptualization of Information Seeking Research: Focus on the Exchange of Meaning." *Information Processing and Management* 35 (1999), 871–890.

57. Writing on the subject of library research, Thomas Mann states: "Some librarians who have written on the subject have not placed the weight and emphasis on certain matters that scholars and other investigators require; indeed, library guides frequently offer little more than lists of individual printed and electronic sources with no overall perspective on methods or techniques of *using* them." Thomas Mann, *The Oxford Guide to Library Research* (New York: Oxford University Press, 1998), xvii.

58. Maria Piantanida and Noreen B. Garman, *The Qualitative Dissertation: A Guide for Students and Faculty* (Thousand Oaks, CA: Corwin, 1999), 1–2.

59. "As indicated in the preface, we identify most strongly with the interpretive tradition of qualitative research. A key assumption of this tradition is that knowledge is socially constructed through discourse in interpretive communities. Given this epistemological orientation, we see a willingness to enter into discourse with others as an integral aspect of deliberation and inquiry. This gives rise to two key issues: (a) student willingness to engage in discourse and (b) the availability of forums within which such discourse can occur." Piantanida and Garman, *The Qualitative Dissertation,* 4.

60. The source-oriented pedagogy is related to what Harpaz and Lefstein call the "answering pedagogy," where "answers largely eclipse the questions." They characterize the answering pedagogy as "comfortable or, at least, nonthreatening." "Constructivist theory explains this state of mind as the direct result of the answering pedagogy: It does not threaten our basic schemes. People tend not to ask big questions about the world because such questioning undermines our schemes and upsets the cognitive equilibrium to which we aspire—a state in which experience may be assimilated by mental schemes without difficulty. Most people tend to avoid the loss of equilibrium because it creates distress." Harpaz and Lefstein add perceptively about the questioning process: "Questioning fashions the answer. . . . The gap between a question and an answer is not as great as might be assumed. The answer to a question is embedded inchoately in the question itself. Questioning involves an ability to transcend given information, an understanding of knowledge, and a mental willingness to undermine and rebuild existing knowledge structures and to set up the conceptual frameworks in which to answer the question. Learning and teaching must focus on questioning rather than on producing

correct answers." See Yoram Harpaz and Adam Lefstein, "Communities of Thinking." *Educational Leadership* 58:3 (November 2000), 54.

61. "Like the garbage can model, the model of qualitative research design that I present in this book emphasizes that research design does not begin from a fixed starting point or proceed through a determinate sequence of steps, and it recognizes the importance of interconnection and interaction among the different design components. However, the conception of the design components 'swirling around' in an undefined space does not do justice to some particularly important connections between components. It also provides little explicit guidance to the researcher in figuring out how to proceed in developing a design or how to effectively communicate this design in a proposal." Maxwell, *Qualitative Research Design,* 3. Maxwell emphasizes the "interconnected and flexible structure" of his "interactive" research design.

62. "Shaping a qualitative dissertation in education occurs as students immerse themselves in deliberations, grappling with interconnections among all facets of the inquiry—that is, one's self as researcher, the intent of the inquiry, the inquiry process, and relevant discourses. In our experience, it does not seem to matter which facet of the inquiry one begins to consider first. What does matter is attending continually to all facets of the study. Sometimes, this feels like skipping around without focus, or like blindly shuffling pieces of the study. But puzzling over the connections among the various facets of the inquiry is what finally allows one to fit pieces together. Each time this happens, students enter another, deeper cycle of deliberation." Piantanida and Garman, *The Qualitative Dissertation,* 7. This tension between iterative and processive elements in research may reflect Dervin's ontological position: "Humans live in a reality that sometimes manifests itself in orderly ways and which sometimes manifests itself in chaotic ways. Reality is, thus, axiomatically assumed as both ordered and chaotic." See Brenda Dervin, "Chaos, Order, and Sense-Making: A Proposed Theory for Information Design." Available from http://alexia.lis.uiuc.edu/gslis/allerton/95/dervin.draft.html; accessed 17 July 2002.

63. Wayne Booth points out this distinctive aspect of qualitative research: "A few researchers have settled ideas about every element before they draft a word, especially when their research involves quantitative analysis that produces a result requiring little interpretation. . . But when your paper requires you to synthesize sources, engage in conceptual analysis, interpretation, judgment, and evaluation, you may not have a clear sense of your results before you start drafting. You may not even have a clear idea of your problem. In that case, the act of drafting is what will help you analyze, interpret, judge, and evaluate." Wayne C. Booth, Gregory G. Colomb and Joseph M. Williams, *The Craft of Research* (Chicago, IL: University of Chicago Press, 1995), 156.

64. For an interventionist model of research methods pedagogy that includes a series of instructor/student consultations, see Paula M. Poindexter, "A Model for Effective Teaching and Learning in Research Methods." *Journalism & Mass Communication Educator* 52:4 (Winter 1998), 24–36. On page 34 she states, "The consultations are an opportunity to ensure that students have a successful

research project by reviewing and discussing the project at the critical consultation stages. Through the consultations, potential problems can be identified and corrected before they become permanent flaws in the research design and execution." For the theological research methods instructor, consultations would provide opportunity for vocational discernment/spiritual direction.

65. The best example of the interpretive model in the seminary context is described by Lucretia Yaghjian, director of the WRITE program at the Episcopal Divinity School and Westin Jesuit School of Theology (Cambridge, Massachussetts). She argues that the writing process in theological education is itself theological practice, in which the exercise becomes transformative in the educational experience. She cites Bernard Lonergan's observation that "the foundation of a renewed theology is 'reflection on the ongoing process of conversion,'" and adds, "Similarly, as linguistic psychologist Lev Vygotsky has described, every piece of writing encodes a process of conversion from 'inner speech' to written articulation; and, I suggest, every theological paper that a student writes not only invites reflection upon conversion, but also becomes an active instrument in its realization." See Yaghjian, "Writing Practice and Pedagogy Across the Theological Curriculum," 45.

The Rise of Rome: The Emergence of a New Mode for Exploring the Fourth Gospel
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Each discipline establishes defining parameters for its practitioners, and at the current time, the field of New Testament studies is poised at the point of genesis for an exciting new breakthrough in exegetical endeavors—the consideration of Roman influences and backgrounds for New Testament texts. Might such an innovation in the field constitute a new paradigm for New Testament studies? As defined by Martha Hale, who was focusing on the profession of library science, "a paradigm is the lens through which members of a discipline observe the phenomena in their areas of responsibility."[1] Such a lens has an impact on the scholars of a discipline to the extent that paradigms assist them in determining what questions are suitable for academic investigation.[2] Generally, such alterations in the fabric of a discipline's expectations and definitions, which have alternately been described as "paradigmatic shifts" or "revolutions," are recognized only in hindsight. Thomas Kuhn, who studied the paradigmatic shifts that have marked the history of physics, maintains that academic revolutions are visible in the publications of a discipline and the formation of specialist societies. Further, when the shift has been fully actualized, elements associated with the new paradigm are incorporated into the curriculum of the discipline.[3] For libraries, changes in an academic field may have an impact on collection development and even reference services, a point that will be further explicated at a later juncture in this paper.

New Testament interpretation has already undergone a number of major paradigm shifts. Some of these revolutions have taken centuries to achieve, while others have gained currency in a relatively short period of time. There is little doubt that one of the most dramatic shifts occurred with the rise of historical criticism, which dominated biblical studies from the eighteenth century.[4] A second shift occurred in the middle of the twentieth century with the rise of literary criticism.[5] Other paradigmatic revolutions may not appear to be so vivid, altering just a few presuppositions and expectations rather providing a complete overhaul for the discipline.[6] At the current time New Testament studies is poised on the brink of a new paradigm, one that takes into consideration not only Jewish or Greek influences on the text, but also Roman. The first to formally recognize the new model that is just appearing on the horizon is Gregory Riley. He observes that the prevailing tendency for New Testament studies is to focus on the Jewish origins and influences of early Christianity. Riley astutely comments,

> We seldom read of "the Greco Roman background" in the same sense as "the Jewish background," meaning the derivation of Christianity from Greece and Rome . . . Yet each of these cultures, and others besides, contributed to the store of ideas and doctrines that eventuated in the church.[7]

The remark has already been made that paradigms provide the boundaries for scholarly inquiry. The Israel-alone model, the prevailing paradigm that focuses only on the Jewish background of the text, does just this. As long as the "Israel-alone" model exists, the questions that scholars ask of the text and the answers obtained will be Israel-alone questions and answers.[8] Riley suggests expanding the field of study to include both Greek and Roman realms. His acknowledgement of the contribution of Rome is the most radical aspect of his vision. Indeed, the role of Greek culture has already gained a foothold in the discipline and is becoming a more frequent topic of study. This is only natural, since the language in which the New Testament is written is Greek and works that focus on Hellenism have long been a staple of the larger field of biblical studies.[9] The search for Roman elements within the New Testament milieu, however, has been virtually untapped. A perusal of Riley's book itself reveals an index in which Greece is mentioned four times more frequently than Rome.

Exploring Roman concepts in relation to the New Testament is still limited, in large part, to areas where Roman elements are explicit in the text itself. Thus, scholarly attention has concentrated on topics like Paul's Roman Citizenship from Acts,[10] the institution of Roman slavery in relation to Paul's letter to Philemon, and emperor worship in Revelation.[11] A few brave souls have attempted to wade further from these topics by inquiring as to the relationship of Rome to the Bible and the early church, but even so, with only the rare exception,[12] this is done without venturing very far from Pauline texts or Acts.[13] This limitation of a new concept, such as the relationship between Roman culture and New Testament texts, to a handful of well-defined areas of application is characteristic of emerging paradigms.[14] This tendency is only natural and may be explicated by expanding upon a metaphor offered by George Riley. Riley describes the New Testament as a river into which empty numerous tributaries, represented variously by Jewish, Greek, Roman, and other Near Eastern and Mediterranean components. To enlarge upon this image, one may point out that on rare occasions when tributaries join a larger body of water, elements of the contributing streams are still distinguishable in terms of varying currents, temperature differentiations, and even color gradations. This last is certainly the case at Passau, Germany, where the Danube, Inn, and Ilz converge. Each has a distinctive coloration from the silt accumulated on its respective journey, and the three particular hues, blue, green, and black, are still readily apparent for the first mile or so that the three are joined together. The further down river one travels, though, the more the three tributaries mix together, until the three shades of color merge and can no longer be distinguished. New Testament scholars who concentrate on texts in which Rome or Roman cultural distinctives are readily apparent are limiting themselves to spheres of investigation where they can justify their observations by pointing to clearly defined links between their chosen texts and Rome. They are, as it were, not far from the point where the Roman tributary enters the river. What is needed, however, are forays further downstream, where Roman, Greek, and Jewish traditions have been blended. At that juncture, scholars may likely take two methodological approaches in describing the relationship between Roman elements and New Testament literature. Each of these will now be briefly explicated.

The Roman Empire and the New Testament: Two Methodological Approaches

Linking Rome and the New Testament, particularly the Gospels, in the same breath may prove to be a tricky business. Proponents of the "Israel-alone" paradigm will point to writings that indicate that Jewish culture was given special dispensation and privileges by the Romans,[15] privileges which they may presume permitted the Jewish culture to exist untainted from the spread of Roman influence throughout the Empire. Still another group will be reluctant to admit Roman influences on New Testament texts, because its proponents fear that such admissions may diminish the luster of Christianity's unique contributions to First-Century society. New Testament exegetes are no strangers to this particular outlook, which constantly resurfaces in scholarship. After all, the gospel genre,[16] early Christian rhetoric,[17] and more recently even metaphors relating to early Christian families[18] have been described as blossoming *sui generis.* Eva Marie Lassen demonstrates this position vividly in her analysis of the relationship between metaphors concerning family relationships in early Christian writings and Roman concepts of family. She concludes that the family metaphors contained in the Gospels describe inter-human relationships rather than the hierarchical power relations that characterize the Roman family and thus are a unique contribution of Christianity to the wider culture.[19] One may wryly wonder how the Gospel message would have garnered converts throughout the Roman Empire if its metaphors had been deemed radical or foreign by potential Roman converts[20] or even by Roman Christians, some of whom were in mixed relationships with pagans, while others had been married in accordance with Roman conventions.

One methodological approach employed by those who wish to examine Roman strands within the Gospels will attempt to skirt both of these objections by the application of reader-response techniques. In such a method, scholars will posit hypothetical ancient Roman readers and will inquire to what extent Roman elements might be recognizable to such audiences. Those employing this method seek to determine whether or not a Roman reader, whether correctly or incorrectly, might have drawn parallels between the New Testament text and his or her own situation and context in the first century. Thus, one dodges the issue of whether or not the elements of the New Testament themselves are unique, special, or radical. Instead, the focus falls upon how Romans might have made sense of the texts.

This reader-response mode of argumentation on the part of those investigating Roman contexts also attempts to circumvent criticism from the Israel-alone camp. Indeed, even those who are adamant that only Jewish backgrounds exist for New Testament texts at the level of the original authors or audiences may concede that at some point in the history of the text's transmission, the New Testament was no doubt read by Roman citizens. As a consequence, scholars may talk of "the understandings of Roman readers" who may view the text from the perspective of their own Roman milieu. This methodological sleight of hand on the part of the interpreter allows consideration to be given to Roman contexts and influences without first attempting to convince proponents of the Israel-alone position that

the text itself, or even the author, was aware of Roman conventions.[21] At the present time, this may be the only methodological option open to those scholars who, to refer back to the river metaphor, assume the existence of a Roman tributary to the river of Christianity but have waded into the waters at a point at which the pericope under examination may not exhibit any obvious Roman elements to justify queries concerning Roman backgrounds.

The thicker-skinned scholars may simply forego the reader-response veneer, taking their cue, instead, from the work of several secular historians of the classical world. Indeed, classicists today are not necessarily discussing whether items and texts are or are not Roman or to what degree. Instead, they are inquiring to what extent texts might reveal Romanization. Ramsey Macmullen describes "Romanization" as ". . . progress toward one single way of life, a thing to be fairly called 'Roman civilization of the Empire,'" which he notes received its greatest impetus during the lifetime of Augustus.[22] Romanization, as defined by Clifford Ando, is the "absorption and local application of the forms and structures of Roman political and legal thought."[23] Ando is a political historian, and one may add to his definition that not only is Romanization apparent in the political and legal realm but also in art, local speech, architecture, clothing, leisure, and even family structures—any and all cultural and social elements of Roman civilization that were adopted by the provincials in the ancient world. The New Testament canon, as a collection of texts produced in the Eastern Empire, provides an excellent window through which the process of Romanization may be viewed. The procedure in this mode of investigation is simple. The scholar need only compare various biblical passages with Roman documents or the findings of classical historians to determine whether or not evidence of Romanization may be detected. To illustrate this particular methodological approach, attention will focus on John 17 and the relationship of Jesus to the Father.

John 17: The Father-Son Motif as a Clue to Romanization

When one speaks of Romanization in relation to the Gospels, for better or worse the primary images that may come to mind are those from a movie entitled *Monty Python's Life of Brian.* Though the movie is designed as a "spoof" of early first-century life and believers, the script writers have done an excellent job of portraying Romanization in the Eastern Empire. For instance, the main character, Brian, though a Jew, was fathered by a Roman soldier. Also, there is a delightful scene in which Brian attempts to write graffiti on the walls of several public buildings in Jerusalem. Selecting Latin as the language most suited to convey his message he writes "Romans go home." The humor in the situation is made manifest when a Roman soldier reads the mural and corrects Brian's grammar, as the miscreant has not conjugated the verb properly. Ultimately, evidence of Romanization is present in the fact that Brian ends his life on a cross, the Roman means of putting criminals to death.

The writers of this comedy, in depicting life in ancient Israel, were simply embroidering upon information present in the Gospels. In the text known as the Fourth Gospel, for instance, a number of Roman elements are apparent. Jesus is

interrogated by a Roman governor, Pontius Pilate (18:28–19:16), Roman soldiers play a game of dice to win Jesus' garments (19:23–24), and the inscription on the cross upon which Jesus was executed in Roman fashion was written not only in Greek and Hebrew but also Latin (19:20), the language of Rome. While these verses obviously reveal some degree of Romanization, one wonders whether other passages might do the same. The 17th chapter of John's Gospel has been selected for this investigation.

John 17, the last chapter of a collection of Jesus' sayings known as the "Johannine Farewell Discourses," takes the form of a prayer. The opening verse is addressed by Jesus to his "Father" and sets out the dominant motif, that of a father-son relationship. This theme is found elsewhere in John's Gospel. For instance, John 20:31 is a verse in which the author of the Gospel asserts that the entire book had been written in order that readers might accept Jesus' identity as the Christ, the Son of God. The Gospel even begins in a similar vein with John the Baptist bearing witness that Jesus is the Son of God. The motif is again employed by Jesus himself when he overturns the tables of the money changers in the temple, a structure that Jesus describes as his "Father's house" (2:16).

Biblical scholars have long looked at the relationship between Jesus and his father in terms of the concept of "agency," a practice in Judaism in which a son may represent the interests of his parent.[24] Though not denying Jewish influences upon the text, there is also the possibility that this particular concept reflects Romanization as well. For instance, Sjef Van Tilborg, who studied the Gospel in relation to the city of Ephesus, a locale with which the Fourth Gospel has been linked in the writings of the Church Fathers, comments that the practice of agency also has correlates in Roman culture. For instance, emperors frequently sent their imperial heirs to reestablish and confirm the power of Rome in Asia. Indeed, Agrippa, Gaius Caesar, Tiberius, and Germanicus all served in this capacity for their natural or adopted fathers.[25]

Yet, the concept of agency alone, be it understood from either a Jewish or Roman perspective, does not explicate Jesus' obscure assertions in chapter 17 with regard to the possession and ownership of Jesus' followers. For instance, in verses 9–10 Jesus states, "I am not praying for the world but for those whom thou hast given me, for they are yours; all mine are thine and thine are mine and I am glorified in them."[26] This peculiar comment may reveal something of Roman family structures and how property ownership was handled within the Roman family unit.

In the Roman world the notion of "family," or *familia,* was a broad concept that included family members associated with the traditional nuclear family as well as servants living within the domicile. The head of the family was known as the *paterfamilias* and was usually the eldest living male and head of the household. The *paterfamilias* exercised *potestas,* or authority, over all members of the family and was the sole possessor of all property.[27] Adult children, including adult married children, even if they did not live in the same household as the *paterfamilias,* were still regarded as subject to the *potestas* of the eldest male. Oddly, not only might adult sons still be in the power of their fathers, but all income that these sons earned did not belong to them; rather, it became the property of the *paterfamilias.* J. A. Crook explains the situation when he writes,

> . . . in private life it mattered nothing that you might be forty years old or married or consul of the Roman people; if you were *in potestate* you owned nothing, whatever you acquired accrued automatically to your *paterfamilias,* you could make no gifts, and if you borrowed money to give a dowry to your daughter it was a charge on your *paterfamilias*.[28]

To compensate for the fact that adult sons might be in the position of owning no property, the Romans developed the *peculium*. Although Beryl Rawlson describes this as an allowance or "pocket money,"[29] it might be a substantial sum of money, property, or even slaves[30] over which the adult dependant was given almost complete administrative freedom. Nevertheless, this fund or group of slaves ultimately still belonged to the *paterfamilias,* might be withdrawn by the *paterfamilias* at any juncture, and were part of the estate of the *paterfamilias* when he died.[31]

Jesus' assertions in chapter 17 that those individuals entrusted to his care really were properly the possessions of his father accords well with the idea that God is Jesus' *paterfamilias* and that those placed under Jesus' influence and management were, essentially, Jesus' *peculium*. In sum, then, this particular pericope reveals a fairly sophisticated degree of Romanization, when that concept is defined as the application of Roman views of family and property to a motif designed to affirm the father-son relationship between Jesus and God.

If scholars, however, are to pursue additional links between the Roman world and the Fourth Gospel, they must have the resources at their disposal to do so. Thus, this emerging trend in New Testament scholarship will have an impact upon theological libraries.

The New Paradigm: Implications for Theological Librarians

The emergence of a new research paradigm that takes into consideration Roman as well as Greek and Jewish aspects of New Testament texts has ramifications not only for Bible curriculums but also for the librarians who support the research efforts of those engaged in the field. A major shift in scholarly focus will require reference librarians to keep abreast of developments and master new areas of expertise. The most obvious implication is the necessity to achieve familiarity not only with Greek and Hebrew, the usual languages associated with biblical studies, but also Latin, a language that heretofore has been the provenance of church historians. Many Protestant biblical scholars have little or no formal training in Latin, which means that they may need to rely upon the expertise of librarians, should they wish to access databases such as *Patrologia Latina* and *L'Année Philologique*. Reference librarians also must be prepared not only to refer researchers to the American Theological Library Association database or other more familiar indices and abstracts such as *New Testament Abstracts* but also to classical resources. Thus, reference librarians may be required to foster skills similar to those employed at institutions that boast integrative studies or multidisciplinary programs at the undergraduate level.

L. McNamara and R. Matre have written precisely on the difficulties encountered when the boundaries between fields of inquiry become blurred. In an article published in 2002 in the *Texas Library Journal*,[32] the authors begin by discussing the problem of defining "integrative studies" and proceed to cite standard descriptions of such programs. Integrative studies involves merging the methodologies of two or more disciplines to create hybrid disciplines and new fields of knowledge. By contrast, multidisciplinary programs involve the use of information from two or more disciplines. The combination of classics and biblical studies would be representative of this latter category. After setting out their definitions, McNamara and Matre then go on to note several "problems" encountered by searchers in interdisciplinary and multidisciplinary contexts. They describe students as "one-stop shoppers," who will search only one available resource and subject, thus missing much of the potential information on a topic. This tendency produces results that "give a false impression of what is available and how one goes about researching that information."[33] To solve this difficulty, the authors propose bibliographic instruction sessions that are "problem-centered" and involve the demonstration of case studies in which students are guided in researching single topics through a variety of subject areas. Another roadblock to facilitating cross-discipline research is the Library of Congress Classification system, which creates barriers for browsers. McNamara and Matre recommend the use of interdisciplinary subject encyclopedias and the reference collection before jumping in to browse the general collection. The limits of keyword searches, also a problem in executing interdisciplinary searches, may be overcome by focusing on citation trails rather than subject terms. Finally, the authors advocate steering students and researchers toward thesauri and bibliographies to help them to become familiar with the terminologies and materials from widely diverse fields. Though McNamara and Matre primarily are interested in the fact-finding habits of undergraduates, the principles that they advance are sound even for graduate students and researchers. Unfortunately, since the practice of looking at New Testament texts in relation to Roman elements is a newly emerging trend, librarians do not have the luxury of interdisciplinary encyclopedias. As a consequence, theological libraries, at least initially, may benefit from employing specialist librarians from the field of classical studies, who would be familiar with classical reference works, indices, and languages and might assist researchers in this emerging area of study.

By and large, though, the largest implications involve providing access to necessary research materials, an issue both for resource-sharing librarians and those in charge of collection development. Resource-sharing librarians at "stand-alone schools of theology" with no access to the collections of a university classics department, for example, may need to be aware that with the growing interest in classics, the journal designation JRS, depending if one is viewing that abbreviation from the classical or the biblical studies realms, may stand for either the *Journal of Roman Studies* or the *Journal of Religious Studies* when attempting to place Interlibrary Loan requests. Further, until collection development can catch up with supplying resources within the theological library to support this new trend, resource-sharing departments must be prepared for increased demand for their services.

Those in charge of collection development, though, will want to focus on including a variety of electronic and print reference works in their collections. While most libraries already have the ATLA database, that wonderful tool does not index many journals associated with classical studies. For that, one must turn to *L'Année Philiologique,*[34] which has already been mentioned above, and *Gnomen.*[35] *Gnomen,* at the present time, is a free database accessible both in English and German. For original texts, libraries might consider *Patrologia Latina*[36] if that is within budget. If not, paper versions of the classical Latin texts that are associated with the late Republic and Early Empire, preferably either in Latin or in parallel Latin and English editions, would be wonderful additions to collections. Further, three print reference resources are recommended. The first is a solid Classical Latin dictionary. Oxford, in particular, is known for producing "weighty Latin dictionaries," any of which would fit the bill. A second reference work, also from Oxford, is the *Oxford Classical Dictionary.* Presently the OCD, to which it is generally referred, is in its third edition. This exceptional resource is valuable not only for its entries but also for its listing of abbreviations associated with both the classical authors and their respective works. Frequently, these abbreviations represent the standard citation form in the field. A third item which libraries might highly consider adding to their reference collections is an encyclopedia set currently being published by Brill, *Brill's New Pauly Encyclopedia of the Ancient World.* This is an English translation of the German *Der Neue Pauly.* Only the first volume of this resource has already been printed, but the set will ultimately contain five volumes focused on the classical tradition and fifteen devoted to Greco-Roman antiquity. The editors have placed special focus on the interaction between Greco-Roman culture on the one hand and Christianity and Judaism on the other. This certainly promises to be an invaluable resource. Finally, no discussion of collection development should overlook serials. *The Journal of Roman Studies* would prove invaluable to researchers.

While many other classical resources might be mentioned, the purpose at this juncture is not to provide a comprehensive listing but merely to point the way in which individual libraries may choose to respond to a burgeoning area of research interest amongst New Testament scholars.

Conclusion

During the course of this exposition an attempt was made to sketch out what may be described as an emerging paradigm in New Testament studies, a current within the existing flow of research in which there is increasing receptivity on the part of scholars to consider early Christian literature in relation to the concept of Romanization. Briefly, the difficulties that scholars may experience in undertaking scholarship from this perspective and two possible methodological approaches were discussed. Then, to demonstrate the rich potential of this mode of enquiry, a brief exegesis of John 17 revealed that the father-son motif present in that pericope accorded well with Roman understandings of the *paterfamilias, peculium,* and the role of the son in relation to family property.

Despite talk of methodology and paradigms, such academic investigations cannot occur within a vacuum. Scholars must have access to resources if they are to pursue this line of inquiry. To this end, some recommendations were made with an eye toward theological reference librarianship and collection development. Ultimately, the strength of any scholar will reside in his or her ability to obtain the requisite resources to support specific intellectual pursuits.

Will scholars take up the challenge and look to New Testament texts in seeking evidence of Romanization? Will Latin take its place next to Greek and Hebrew in the curriculum requirements for New Testament doctoral students? Will theological libraries expand their collections to include not only resources traditionally associated with biblical studies but also the Latin classics? These questions merely hint at the considerations that will need to take place in light of what may be a growing trend in New Testament studies. Only time will enable scholars to evaluate the effectiveness and degree of acceptance for this emerging current in scholarship.

Endnotes

1. Martha Hale, "Paradigmatic Shift in Library and Information Science," in *Library and Information Science Research: Perspectives and Strategies for Improvement,* ed. C.R. McClure and P. Herndon (Norwood, NJ: Ablex Publishing Corp, 1991), 343. See also Peter Schwartz and James Ogilvy, *The Emergent Paradigm: Changing Patterns of Thought and Belief* (Analytical Report, Values and Lifestyles Program, April, 1979), 2 and 28.
2. For a fuller exposition, see Thomas Kuhn, *The Structure of Scientific Revolutions*, 3rd ed. (Chicago: University of Chicago Press, 1996), 6.
3. Ibid., 19.
4. This rise of this paradigm is detailed by Edgar Krentz, *The Historical-Critical Method.* Philadelphia: Fortress Press, 1975.
5. See the exposition of this paradigm revolution by Norman R. Petersen, *Literary Criticism for New Testament Critics* (Philadelphia: Fortress Press, 1978), 25–48.
6. For instance, it might be said that reader-response criticism provided a very real paradigm modification in biblical studies by disabusing practitioners of the assumption that complete objectivity is possible on the part of an interpreter.
7. Gregory Riley, *The River of God* (San Francisco: HarperCollins, 2001), 5.
8. Ibid.
9. See, for instance, volume one of Helmut Koester's New Testament Introduction, *History, Culture and Religion of the Hellenistic Age* (NY and Berlin: Walter De Gruyter, 1982), or more recently, the volume edited by John J. Collins and Gregory E. Sterling, *Hellenism in the Land of Israel* (Notre Dame: University of Notre Dame Press, 2001). In the epilogue of this latter work, Martin Goodman comments that a consensus has arisen over the last twenty-five years in which "no one now would want to deny that many Jews in Palestine were acculturated to some aspects of Greek language, art, commerce, philosophy and literature by the end of the third century BCE" (302).

10. For instance, A.N. Sherwin-White, *Roman Law and Roman Society in the New Testament* (Grand Rapids, MI: Baker Book House, 1963), 144–185.

11. While discussions of the realities of Emperor worship and Christian persecutions are usually associated with Revelation, Richard J. Cassidy provided a bold new reading for the Fourth Gospel that considers the machinations of the Romans. *John's Gospel in New Perspective* (Maryknoll, NY: Orbis Books, 1992).

12. Some discussion has taken place with regard to Roman imperialism and the Gospels. See, for instance, Richard A. Horsley's *Jesus and Empire: The Kingdom of God and the New World Disorder* (Minneapolis: Fortress Press, 2003).

13. Peter Oakes, ed. *Rome in the Bible and the Early Church.* Grand Rapids, MI: Baker Book House, 2002.

14. Kuhn, 23.

15. The efficacy of some of the Jewish dispensations has been questioned by Tessa Rajak, "Was There Roman Charter for the Jews?" *The Journal of Roman Studies* 74 (1984): 107–123.

16. This assumption is discussed and ultimately refuted by Charles Talbert in his book *What is a Gospel? The Genre of the Canonical Gospels* (Macon, GA: Rose Reprints, 1985), 8.

17. Amos Wilder, for instance, recognizes that the "speech modes of Jesus and his followers had deep conditioning factors in the rhetorics of their time" (p. 4) but nevertheless emphasizes, "The Christian movement was creative in various ways . . . (and) brought forth not only new vocabulary and oral patterns but also new literary forms and styles." *Early Christian Rhetoric* (Cambridge: Harvard University Press, 1971), 7.

18. Eva Marie Lassen, "The Roman Family: Ideal and Metaphor" in *Constructing Early Christian Families,* ed. Halvor Moxnes (London: Routledge, 1997), 103–120.

19. Ibid., 115.

20. Basing his observations on Ephesians 5:31, Geoffrey Nathan observes that Christianity may have placed more emphasis on the husband and wife bond in marriage than on the parent and child relationship that characterized Jewish and Roman views of marriage. *The Family in Late Antiquity: The Rise of Christianity and the Endurance of Tradition* (Routledge: London and New York, 2000), 39 and 41. Elsewhere, though, he concedes, "It is also clear that the behavior of Christians was not inconsistent with traditional Roman attitudes about the family . . . Barring the discovery of new evidence on the subject, the first three centuries are largely still a mystery" (p. 53).

21. The debates between the Israel-alone advocates and those who accept the possibility of Roman influences on the New Testament can be fierce. The literature concerning the "trial of Jesus" in the Fourth Gospel is a prime example with the scholarly community divided between those who recognize the procedure before Pilate as a "trial" and those who deny that description on the grounds that the procedure before the Jewish authorities was the "trial." For recent discussions on this issue, see Simon Légasse, *The Trial of Jesus* (London: SCM Press, 1997), 51 ff., or Alan Watson, *The Trial of Jesus* (Athens,

GA: University of Georgia Press, 1995), 48 and 140. Those who are proponents of the "reader-response methodology" may attempt to sidestep this sticky issue entirely by observing that whether or not the procedure before Pilate *was* a trial, it had elements that Roman readers would have recognized as such.

22. Ramsay Macmullen, *Romanization in the Time of Augustus* (New Haven: Yale University Press, 2000), x.

23. Clifford Ando, *Imperial Ideology and Provincial Loyalty in the Roman Empire* (Berkley: University of California Press, 2000), xi.

24. P. Borgen, "God's Agent in the Fourth Gospel," in *Religions in Antiquity,* ed. Jacob Neusner, (Leiden: Brill, 1968), 137–148; A. E. Harvey, "Christ as Agent" in *The Glory of Christ in the New Testament,* ed. L. D. Hurst and N.T. Wright (Oxford: Clarendon Press, 1987), 237–250; P. Anderson, "The Having-Sent-Me Father: Aspects of Agency, Encounter, and Irony in the Johannine Father-Son Relationship," *Semeia* 85: 33–57.

25. Sjef Van Tilborg, *Reading John in Ephesus* (Leiden: Brill, 1996), 55.

26. Translation from the RSV.

27. R. P. Saller, *Patriarch, Property and Death in the Roman Family* (Cambridge: Cambridge University Press, 1994), 74. On *potestas* see J. A. Crook, *Law and Life of Rome 90 BC – AD 212* (Ithaca, NY: Cornell University Press, 1967), 107–110.

28. Crook, 109.

29. Beryl Rawson, *The Roman Family* (Ithaca, NY: Cornell University Press, 1986), 17.

30. Eva Marie Lassen, "The Roman Family: Ideal and Metaphor," in *Constructing Early Christian Families,* ed. Halvor Moxnes (London and New York: Routledge, 1997), 106.

31. Crook, 110.

32. L. McNamara, and R. Matre, "Interdisciplinary Research: The Role of the Reference Librarian," *Texas Library Journal,* 78, no. 2 (2002): 71–74.

33. Ibid., 72.

34. Information about this database may be obtained from www. annee-philologique. com/aph.

35. The free version of Gnomon on-line is located at www.gnomon. ku-eichstaett.de/Gnomon/Gnomon.html.

36. This database includes works from 200CE to 1216 and is based on the work of Jacques-Paul Migne that was originally published between 1844 and 1865. Subscription information is available at http://pld.chadwyck.com.

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David Stewart, Princeton Theological Seminary

Introduction

The American humorist Will Rogers once visited Paris, and during his stay he went on a tour of the Louvre. As he followed the group through the galleries, his attention was captured by the famous statue known as the "Venus de Milo." After looking at it for a few minutes, he hurriedly left the tour and found the nearest gift shop, where he purchased a postcard displaying the Venus, on which he eagerly wrote a note to his 11-year-old niece back in America: "See this statue? This is what will happen to you if you don't stop chewing your fingernails."

I mention this story to illustrate the role of a *dilettante:* "a dabbler in an art or a field of knowledge." It's fair to say that of all the folks strolling around the Louvre that afternoon, most of whom knew a great deal about art, nobody saw the Venus in quite the same way Will Rogers did. But he made his point, and his is the perspective we remember.

My point is that I am not tackling this topic as a historian, but as something of a self-confessed *dilettante,* though certainly an enthusiastic one.

I can't help but be encouraged by the fact that there are so many of you who have an interest in this as well. And I have no doubt that our being here and giving this whole matter some thought will have a direct and positive result in altering the landscape of the literature of theological librarianship.

Let me give you a few reasons why I think this is an important issue for us as ATLA members:

1. *Education for theological librarianship:*

As most of you are aware, for the past couple of years, at the appointment of Dennis Norlin, two successive task forces have been busy doing the initial planning for an introductory course on theological librarianship. The idea is to begin by designing an introductory workshop, which might eventually be expanded to a full-term, credit course. The obvious target groups for this workshop are: a. people who are considering a career in theological librarianship but feel the need for an orientation; b. people who are working already in theological libraries but who came into their positions without the kind of vocational overview they needed.

If ATLA is going to take on this educational responsibility, what could we offer students for a bibliography, or for a textbook? In other words, what is unique about, or germane to, our vocation, and where can one find it described in print? What are its roots and development? Why does this work matter so much, and what is the need for it be done with excellence? (This last is all the more poignant in times of "restraint," when institutional decision makers who have no idea of what we do are looking for ways to save money.)

2. Vocational identity:

Many of the same concerns apply when we look at the issue of vocational self-identity. I don't know of any group of people which is imbued with such a sense of good fortune—at having found (or having been found by) a kind of work which is historically so well-grounded, which serves the academic, ecclesiastical, and educational communities processes so well, and has quite the same eclecticism—as this company of theological librarians.

But even the wisest among us would find it a challenge to articulate all of this to prospective colleagues. Likewise, in our collaborations with the Association of Theological Schools, the Wabash Center, and other groups with which we share some common goals and interests—we have plenty of advocacy at a personal level and can point to any number of cases where our work has demonstrated its value. But almost none of this is in print, at least not in any cogent and compelling form.

Whether for the sake of justifying our work or commending it to others, it helps to have a corpus of material to point to—"here, read this"—rather than merely testimonies and anecdotes.

3. *Personal growth and perspective:*

Whether consciously or not, in this kind of work, each of us builds on work done by those who have preceded us, and sometimes we are reaping where others have sown. Isaac Newton said, "if I have seen farther than others, it is because I have stood on the shoulders of giants." And at least on our good days, we know something of what this means. I'm not here to advocate the development of an ATLA-sponsored library of theological librarian action-figures or "bobbleheads." Yet, it's a good thing to acknowledge that there are people who have done this work with great distinction, and we need to know what they brought to our vocation that is of enduring value. We need, for our own sakes and for those who are looking to join us, to be able to draw on the wisdom and perspective of the "giants" in our vocation.

I'm sure you have your own excellent reasons for being interested in the literature of theological librarianship, but these are mine, and I think we all have something to gain by giving this some collective thought today.

Overview

In describing the general state of the literature of theological librarianship, I would offer the following comments:

a) There isn't much out there, and yet, there doesn't *need* to be a lot. But there does need to be more literature of theological librarianship than is currently available, and it needs to be of a high caliber.
b) What is available is unevenly distributed and is of uneven quality. But we could begin to change this with just a few well-conceived projects.

The literature is diverse, scattered, and stretches over more than two millennia. I'd like to look at the following dimensions of this literature and show some examples.

History

While I was still in Vancouver, I wrote for ATLANTIS a review of William Johnston's *Recent Reference Books in Religion* (Downers Grove: Inter-Varsity Press, 1996). I thought it was a very fine book and sent the author a copy of the review. He was very gracious and appreciative, and a few months later he asked me if I might be interested in writing a few entries for a new *Encyclopedia of Monasticism* he was going to be editing for Fitzroy-Dearborn. To be honest, my ignorance on the subject of monasticism was close to being comprehensive, but I was about to take a job in a very good theological library, and I can read voraciously when I find something that interests me. So, I was delighted to accept the assignment.

As I began to pull together sources, I found that what was out there was interesting but on the whole pretty fragmentary and dated. So, I gamely started pulling stuff together, and this eventually provided the impetus for what is now on the NYATLA "sources" page (www.ptsem.edu/grow/nyatla/sources.htm).

Here are examples of sources I have found in this line:

1. St. Jerome: a very thorough entry on one of the "patron saints" of librarians, from the 1911 edition of *The Catholic Encyclopedia* (online at www.newadvent. org). This wonderful resource provides the full text of articles and their bibliographies in html.

2. Lionel Casson, *Libraries in the Ancient World* (New Haven: YUP, 2001). This little book is most interested in the pre-Christian era, but it is a concise and engaging introduction to how libraries functioned in the ancient world. Here's an excerpt, describing the sack of a major library in Alexandria during the 7th Century AD:

   > . . . a Greek savant, who was a friend of the commander of the army that took over the city, asked him for the library as a gift. The commander prudently turned the matter over to his overlord, Caliph Omar, who was told: "If these writings of the Greeks agree with the book of God, they are useless and do not need to be preserved; if they disagree, they are pernicious and ought to be destroyed." And destroyed they were, by being handled over to the city's baths for fuel, and, the story specifies, they sufficed to feed the furnaces of all four thousand of them for six months. (138)

   Pretty barbarous, admittedly, but it does provide an intriguing snapshot on early approaches to what we now call "deaccessioning."

3. Cassiodorus: We're all too familiar with instances where the best source on a given subject is not available in any electronic format. But with James J. O'Donnell's PhD dissertation on Cassiodorus we have a rare exception. Again,

here is a snippet which sheds some light on the library career of this fascinating figure:

> One of the remarkable things about [the Vivarium] enterprise is the comparative richness of the library. This is the more surprising since, as we have seen, Cassiodorus' earlier collection at Rome, whatever its institutional affiliation, had clearly not been transferred to Squillace. Nevertheless, within a very few years of Cassiodorus' return (the first draft of the *Institutiones* can be confidently dated to about 562[[21]]), there was a bountiful library of scripture and scripture commentaries, histories and grammar books, miscellaneous useful guides (e.g., Columella), and the Greek works set for translation. To our picture of Cassiodorus, therefore, abiding impatiently in Constantinople, taking thought of the monastery to which he would return, attempting to salvage something of his notion of a school of Christian learning, we should add the likelihood of his becoming actively involved in the procurement of manuscripts for the library of that institution. (O'Donnell, James J. [1979] "Cassiodorus." http://ccat.sas.upenn.edu/jod/texts/cassbook/chap6.html)

4. David Stam, ed. *International Dictionary of Library Histories* (Chicago: Fitzroy-Dearborn Publishers, 2001). Earlier summary essays by Gapp and Hadidian are badly out of date. I attempted to provide an updated summary in this newer volume in an article titled "Libraries, Western Christian."

5. Felix E. Hirsch, "The Scholar as Librarian: to the Memory of Adolf von Harnack." *Library Quarterly* IX(3), July 1939. To be completely accurate, Harnack was not a theological librarian, but he was a brilliant and distinguished biblical scholar who was so unusually alive to the importance and potential of library work that he accepted an invitation to be the director of the State Library of Prussia. This story is told in a lively and respectful manner in the article from the 1930s, available in pdf at www.ptsem.edu/grow/library/nyatla/sources.htm).

6. Norman Kansfield's work: Just in the past few weeks I have gotten permission to post both the graduate thesis ("The Origins of Protestant Theological Libraries in the United States") and doctoral dissertation ("Study the Most Approved Authors: the Role of the Theological Library in Nineteenth-Century American Protestant Ministerial Education") from the University of Chicago of Dr. Kansfield. I don't know of any better sources for the development and contribution of theological libraries in North America. (Again, online at www.ptsem.edu/grow/library/nyatla/sources.htm.)

There may be other sources of this kind, and if you know of any, by all means pass along the citations to me. I would only add that, as valuable as these individual pieces are, it would be even better if there were bigger, more integrative, and more recent works in the field. That might be a project which interests some of you.

Local History

You may have noticed that I posted a question on this topic to the ATLANTIS listserv a few weeks ago. I'd estimate that no more than a dozen of our member libraries have a history of their libraries on hand, in any form. Not surprisingly, some libraries have gotten more attention than others. The Burke Library of Union Theological Seminary in New York, for example, was the subject of a full doctoral dissertation (Thomas P. Slavens, "The Library of Union Theological Seminary in the City of New York, 1836 to the Present," The University of Michigan, PhD Dissertation, 1965), but it's long on facts and short on readability.

Here are some representative examples of local histories:

1. Eastern Baptist Theological Seminary (Philadelphia). "Austen Kennedy DeBlois: A Man with A Mission." This pamphlet outlines the career of a distinguished teacher, librarian, and administrator.
2. Yale Divinity Library. Paul Stuehrenberg, Director of the YDS library, wrote an overview history of the library, "A Library Worthy of the School," in 1994, and it not only provides an engaging survey of the library and its development since its inception in 1932 but provides a model of how a concise treatment can more than do a library justice.
3. Andover-Harvard Theological Library. Here is an example of how a less-is-more approach can offer library patrons a summary of a library's history in a web medium: www.hds.harvard.edu/library/general/library_history.html.

This is one aspect of "the literature of theological librarianship" where I would be happy to see some new initiatives. Local histories do not always demand a book-length treatment. But the story of how local resources and staff have been organized in the service of their parent institutions and the church is important, and there is a lot of local character which is unique. What's certain is that if people like us don't preserve those stories, nobody else will.

Technical Services (and Library Operations)

I'm using technical services here as an example of how current practices in one core sector of theological librarianship can be written about in a useful and engaging manner. Admittedly, it's a bit of a stretch at times to term this sort of technical report format as "literature," yet, it would be an oversight not to identify it as germane to the representation of our vocational endeavors.

1. *Theology Cataloging Bulletin:* The *Theology Cataloging Bulletin (TCB)* is a quarterly newsletter of ATLA's Technical Services Section. It contains listings of new and changed subject headings and classification numbers in appropriate subject areas as well as other information of interest to religion/theology catalogers. It is accessible online at www.atla.com/member/publications/tcb.html.

2. The writing initiatives of individual ATLA members: A good example of an ATLA librarian's personal interest and initiative getting published—and there are many of them—is Chad Abel-Kops' study of the tricky issue of bibliographic control of homiletical material in the online journal *First Monday:* "What Has Straw in Common with Wheat? A Selective Review of Bibliographic Control in the Field of Homiletics." (Online at: www.firstmonday.dk/issues/issue6_7/abel/index.html.) The opportunities for more of this kind of activity are very good.

3. Reflections on "best practices" and distinguished careers: There have been some good efforts in drawing attention to the work of individual librarians whose efforts have almost single-handedly "altered the landscape." A couple of examples are:

a) Richard Spoor's overview of the life and career of Julia Pettee, (mostly at the Burke Library of Union Theological Seminary), "Julia Pettee and Her Contribution to Theological Librarianship," published in Graham, M. Patrick, *et al.,* eds. *The American Theological Library Association: Essays in Celebration of the First Fifty Years* (ATLA 1996), and online at www.ptsem.edu/grow/library/nyatla/sources.htm.

b) Helen Bordner Uhrich's article from *Special Libraries,* "Classification and Cataloging in Theological Libraries" (1952). Works of this kind provide a fascinating snapshot of what the issues were at a given time, as well as what the practices and priorities were in a given library (in this case the Yale Divinity Library). (Online: www.ptsem.edu/grow/library/nyatla/sources. htm.)

It would be naive to think that this sort of literature is of equal interest to all ATLA members, yet it provides by far the best indicator of how we understand and value our own work. Again, if we don't write this, it's certain that nobody else will.

Theological Librarianship in the "Heroic Tradition"

At this point I'm going to be completely idiosyncratic and add a final category, because I think it is important that we acknowledge those persons or historical settings in which our work has been done at the highest level. We learn from reading such literature, we may even draw strength and inspiration from it, and I think we owe it to ourselves and our colleagues to provide some examples. Again, you may have your own favorites, but here are some of mine:

1. Ronald Southern, "A Benedictine Library in a Disordered World." *The Downside Review* 94 (July 1976): 163–77. This is the text of an address delivered by this distinguished historian at the opening of one of our ATLA member libraries. As well as giving vivid examples of our work at its best, this work illustrates with great beauty *why theological librarianship really matters.* Available online at: www.ptsem.edu/grow/library/nyatla/PDFdocs/southern.pdf.

2. Michael Wood, *In Search of England* (Berkeley: University of California Press, 1999), especially the chapter entitled "Heritages and Destructions: the Troublesome Journey and Laborious Search of John Leland." Leland, a

brilliant classicist, was commissioned by Henry VIII to travel throughout the land taking inventory of the holdings of the great monastic libraries. This account of his career captures the bittersweet character of that pivotal moment in the history of British prior to the Dissolution of the Monasteries, 1536–40.

3. Thomas Cahill, *How the Irish Saved Civilization. The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe* (New York: Doubleday, 1996). I reread this book on my flight here earlier in the week. I'm not sure it would always pass muster from a historian's point of view—it has the quality of a "tale" or "yarn" at times—yet, I could not recommend it highly enough as an illustration of how important the work of collecting and preserving books and manuscripts can be. An excerpt:

> In a land where literacy previously had been unknown, in a world where the old literate civilizations were sinking fast beneath successive waves of barbarism, the white Gospel page, shining in all the little oratories of Ireland, acted as a pledge: the lonely darkness had been turned into light, and the lonely virtue of courage, sustained through all the centuries, had been transformed into hope. (163–4)

4. James Charles Roy, *Islands of Storm* (Chester Springs, PA: Dufour Editions, 1991). It covers very similar terrain to Cahill's *How the Irish,* but in greater detail. It is most interested in the land, the culture, and the spirituality of Celtic monasticism.

5. Morris, Raymond P. "Theological Librarianship as a Ministry." *Annual Conference Proceedings, American Theological Library Association* 7(1953): 31–39. This is the best thing I have ever read about our vocation. It captures the intrigue, the romance, the difficulty, the variety, and embodies the perspective of a distinguished theological librarian, hard at work and profoundly thankful to be doing exactly what he is doing. (Online at: www.ptsem.edu/grow/library/nyatla/PDFdocs/morris.pdf.)

Current Projects

In the months leading up to this year's conference, I have been surprised to learn that there are more ideas and even works-in-progress in the literature of theological librarianship than I had been aware of. At least two ATLA members are working on articles for publication, and I have asked both Jack Ammerman (Editor of ATLA Scarecrow Bibliography Series) and Ron Crown (Editor-designate for the *Journal of Religious and Theological Information*) to outline some of the opportunities that are open for publication through those venues.

Here are some other current ventures I am aware of:

1. Bibliography: My friend and former colleague, Ivan Gaetz (Dean of Libraries, Regis University) and I received an ATLA grant to undertake a complete revision of Coralie Jenkin's *Theological Libraries and Librarianship: a Bibliography* (Adelaide: C.E.J. Jenkin, 1984). This project should be close to completion during the summer.

2. A new book: Gregory A. Smith (Liberty University) has edited a new book of essays, *Christian Librarianship: Essays on the Integration of Faith and Practice* (Jefferson, NC: McFarland and Co., 2002). I have looked carefully at the book, and I know of a couple of reviews which will be appearing soon. Two comments: a. this volume is much more oriented to the context of the Association of Christian Librarians, which serves a different constituency than ATLA, and b. especially for the strength of its bibliographies, it is well worth taking a look at.

3. An ATLA "retro-anthololgy:" though we haven't talked about it today, it's a fact that the greatest single source for literature on theological librarianship is the ATLA *Annual Conference Proceedings*. Not many of our member libraries are fortunate enough to have an entire set from 1947 onward, and it requires a lot of diligence to sift through the materials that are not of sustained interest. Yet, some of the addresses, the presentations, etc., are absolutely terrific. So, I have come up with the idea of resuscitating some of this material by putting a selection together in an anthology. I have an outline, and a proposal, and am currently looking for a publisher. It might be that some of you would be interested in writing an introduction for one of the topical sections, once this moves forward.

Conclusion

The survey of the literature of theological librarianship I have offered here has been impressionistic and cursory. But it provides a fair representation both of what is out there and of what needs to be filled in. There is every reason to believe that the possibilities we have identified here, and your own interests and initiatives proceeding from your work, can go a long way toward enriching the literature further in the months to come. I will do what I can to make sure that we have ways of keeping in touch on our own projects and look forward to seeing your contributions come to fruition in the months ahead.

ATLA Panel:
International Collaboration in Theological Librarianship
by
John B. Trotti, Union-PSCE

As with many ATLA schools, Union-PSCE in Richmond, Virginia, has been involved for years in many efforts of international collaboration. We have exchange programs for students and occasionally for faculty in Ghana, France, Korea, and Switzerland. We have had visiting faculty from Europe, Asia, Central America, Africa, and South America. We have growing numbers of international students in our student body and those of the other two schools in our cluster which our library serves.

Today I will focus only on our International Theological Library Book Project. We began in 1978 sending books to one seminary in Lesotho, South Africa. We kept records of what we had sent so as not to duplicate, records of items sent, and the cost for shipping them. Volunteers do the record keeping, counting, packing, and shipping. We send books in M bags, surface rate through the U.S. Postal Service. Funding has come from churches, individuals, occasional book sales, and, at the start, from the national church, the Presbyterian Church (USA).

As international students and visiting scholars learned of the project, we were asked to expand and send books to their schools. Upon such requests, we write (now often email) to the school describing the project and ask if indeed such mailing would be helpful. We ask for a description of the school and the level of work done. (Do you work in all areas in English? Do you teach Greek and Hebrew?) We also ask if there are specific areas that need support. Often we receive specific book lists to which we refer as we search and re-search as new books become available.

The source of our books is donations from ministers, ministers' widows or widowers, churches, our journal *Interpretation's* sharing review copies, and occasionally from publishers sharing remainders. We try to eliminate items too closely tied to the American scene. We include classics and basics as well as new publications. We don't send anything we would not welcome on our own shelves. We eliminate books with too much wear and damage and ones heavily underlined.

The work has grown from that initial single school in South Africa in l978 until now we send to 103 seminaries in 49 countries. As of June 18, 2003, we have sent 118,839 books and periodicals to those schools. In the summer of 2003 we have added another school in Brazil and new ones in Colombia, Israel, and Slovakia.

Each shipment contains a form letter asking whether the materials sent were welcome and helpful, the shipping adequate, the address accurate, etc. We maintain a file folder on each school with records of shipments, wish lists, correspondence, folders describing the school, and occasional photographs, which have been helpful in promoting the volunteer effort. Though we have devoted a rather large room to the project, space and financial restrictions will soon lead us to cut off adding new schools. We decided early on that we could not respond to individual requests; we limit our efforts to serving seminaries. My form letter to the large number of

individual Christians requesting books lists the seminary nearest them which we serve and declines to send books and money as requested.

The growth and the continuing requests from unserved schools from a small beginning in 1978 to the numbers served in 2003 suggest that the effort is worthwhile and shows that it can be done. It also suggests that some spreading of the load among ATLA libraries would be appropriate.

After 20 years of doing slip files of books sent, we were able to obtain a computer and create computer records for each school. No funds or volunteers have allowed us to convert the old files, so we search in a manual file and a computer file before shipping. It would be advantageous to have such a complete computer record—and to have it lodged with ATLA in such a way that any ATLA school could search it and add to the mailings. It would be a clearinghouse. Short of that, it would be helpful if various schools "adopted" particular international schools and we all knew who was supporting whom in this way.

Both in setting up the projects (initial correspondence) and in following up on shipments (response correspondence), we have engaged in wider dialog about librarianship. In two cases we have had librarians come to Richmond and work in our library for a time of mentoring and sharing. Other such invitations have been extended; however, they have not worked out—usually for financial reasons. With the internet, such mentoring and sharing conversations should be facilitated.

On average, considering periodicals and slender monographs as well as larger encyclopedic tomes, we believe our shippings have cost one dollar per volume the way we ship them presently. The investment in sweat equity of our staff and our volunteers is priceless (but pricey).

Cooperating Internationally: A Personal Perspective
by
Maria I. Weber
Episcopal Theological Seminary of the Southwest

I would like to thank Dennis and the International Collaboration Committee for this opportunity to share my personal perspective on my experience in Cuba last year and show a few of the slides we brought back.

When I first heard of the invitation from the Latin American Theological Librarians' Association to ATLA members, I was determined to go both for professional and personal reasons. Our seminary has a growing emphasis on Hispanic ministries in both the Episcopal and Lutheran programs. Also, the Hispanic Theological Union, a program recently begun that offers ministry classes for Spanish speakers taught jointly between our campus and the Austin Presbyterian Seminary, would also benefit from an expansion of our Spanish-language collection. By learning more about Latin American theological libraries, I saw this as an opportunity to expand our network of possible sources for acquisitions and program development. And Cuba has long held a fascination and curiosity for me, making this a favorable opportunity for all. So, last July, with the good graces of the Episcopal Theological Seminary of the Southwest, I was off to Cuba to observe and participate in the biennial meeting of the Latin American Theological Librarians.

We could not have traveled to a world more different from U.S. society than the life in Cuba. It is almost as if it were frozen in time, circa 1960. There are many reminders of the 40-year economic embargo and the more recent economic crisis resulting from the collapse of Cuba's longtime trading partners in socialist Europe: the crumbling buildings, already lacking years of upkeep and repair, antiquated transportation and communication systems, and an overall scarcity of the material accumulations of capitalist life. We were painfully reminded of the severe shortages when visiting the National Library of Cuba—the director begged us to pack a book for their library, should we come visit again. The maneuverings and steep costs necessary to acquire books are prohibitive, and the U.S. embargo even impedes them from acquiring the OCLC connection necessary to automate their library. The Evangelical Seminary Library that we visited in Matanzas also displayed a starkness that would be unfamiliar in most libraries here in the U.S. But the hospitality and warmth that emanated from our hosts was genuine. We were enthusiastically invited to return and bring more visitors.

What an enriching experience the IV Conference of Latin American Theological Librarianship was! I met theological librarians from all over Central and South America—Argentina, Brazil, Costa Rica, Cuba, Ecuador, Mexico, and Nicaragua. Despite our geographical differences, I found we all share the same kinds of problems and pleasures that we have here: not enough time, money, or resources, and yet, there exists a genuine devotion to our work. Our mission is the same: to serve as best we can the needs of our users and the institutions we work for. The presentations at the conference touched on topics familiar to all of us: the educational function of the theological librarian; the marketing of library services;

reference works in the theological library; a workshop on organizing a theological library; Dennis's talk on theological libraries, associations, and the development of these in Latin America; and even a presentation from EBSCO on their products and services. These 22 librarians represent not only new friends made but connections to more than a dozen libraries and seminaries in Latin America. These new associations will bring to us in ATLA a wealth of experience and professionalism we otherwise would not have known.

I have stayed in contact with the members of this group through email. We have shared questions, ideas, and news stories of interest to us all. Recently, Alvaro Pérez, coordinator of the RLIT (Red Latinoamericana de Información Teológica), summarized the work plan that has resulted from last July's meeting. One of the members is finalizing a guide on reference works that will be entered into a database now under construction.

Also, Alvaro is working on a list of subject headings to enter into this database. He has started a web page (on his very precious non-work time), a site for theologians and theological librarians, to share common theological information. The site is organized into links to other theological library associations; resources for theological librarians, such as online catalogs, tools, documents; and publisher links. The site is under construction and will be completed as time permits. Alvaro has been instrumental in keeping this group together, in communicating to all members, and in advancing ideas for the growth of the RLIT.

Home is always more appealing when you've been away from it. And I was so happy to be back home again. We had a wonderful trip and made many new friends, but I was grateful to be back. My experience in La Habana changed me. On our return, I felt an unmerited sense of privilege and fortune. And a great sense of irony also: if my parents had not decided to move us from Argentina 45 years ago, I could easily have been one of those flying south to home. I felt that we have so much here in this country that we so easily take for granted. I also feel that maybe we are just a little unmoored from the reality the rest of the world knows. Although we recently have experienced some harder times because of the slow economy, we still live in a world of abundance and richness that most people in the world will never attain. I think what most impressed me about Cuba was the emphasis on the human side—perhaps because there is so little material affluence to create barriers, this focus on people and relationships and not things becomes so much more apparent. The friendliness and sincere generosity that was demonstrated becomes all the more poignant, knowing that it comes from those who have so little and, currently, little hope of progressing much. I don't think I can quantify what I learned, but I can value and reflect on this experience and try to make the best use of what I learned.

A Report of My Trips to the
Evangelical Theological Academy of Armenia
by
Esther Y. L. Yeung

Introduction

My involvement with ETAA (The Evangelical Theological Academy of Armenia, formerly known as ETSA (The Evangelical Theological Seminary of Armenia) dated back in the fall of 1998, when Dr. Greg Haleblian, an adjunct professor of Fuller, who is also an alum, approached me with the idea of assisting a newly established seminary library. It was not until the summer of 1999 that I made my commitment to this adventurous project.

The initial plan was that Dr. Haleblian was to accompany me as my guide and interpreter, and the trip was to take place in the summer of the year 2000. Due to numerous conflicts in scheduling, that did not happen, but by October I managed to persuade my former colleague Mr. David Holifield to join me as a team for the endeavor. Realizing the financial burden we could impose on the hosting institution, both Mr. Holifield and I offered to provide for our own transportation to and from Armenia as our missionary venture. The institution generously and graciously provided for the rest, that is, food and accommodation.

On-Site Visitation

The date was set for April 17–April 24, 2001, coinciding with the country's celebration of her 1700th anniversary of Christianity. The following Report and Performance evaluation [distributed at presentation] summarized our weeklong activities in the ETAA library with the objectives outlined by the administrator of the institution Mr. Harout Nercessian.

What We Recommended

To summarize our evaluation report, we addressed the following main issues: budget, personnel, cataloging procedures, technology, and collection development.

Budget
We discovered that there was no line item in the seminary's budget for the library program. Funds were made available on a case-by-case basis. We recommended: The seminary should provide sufficient funding for library operations. This information should be made known to the library manager at the beginning of the fiscal year.

Personnel

We discovered that there was only one library staff member, hired to work 20 hours per week, even though the seminary's administration desired the immediate upgrade of library resources. We recommended: The seminary should increase the library manager's position to full time and hire additional staff for clerical support. It would be helpful if professional development resources, such as books and journals, could be made available to the manager. She should be encouraged to visit other theological libraries and to join professional organizations.

Cataloging Procedures

We discovered that there was no formal organized method for cataloging, and their efforts were laborious and ineffective. We recommended: The Library manager should become familiar with standard cataloging resources and set up more efficient workflow procedures. (We offered to search and secure some basic cataloging tools and literature as a start for the library manager.)

Collection Development

We discovered that there was no collection development policy for the library. We recommended: The administration, the faculty, and the librarian (library manager) should form a library committee to develop selection and weeding guidelines that would support the mission of the institution.

Technology

We discovered that neither the administration nor the library staff was aware of the technological resources available for libraries. We recommended: The Library should begin investigating alternative software to support cataloging. The institution should aim to provide a direct internet connection for the library.

ROUNDTABLE DISCUSSIONS

ATLA Technical Services Cooperation with LC

Facilitator: Eric Friede (Yale Divinity Library)

ATLA Technical Services Section members met to discuss ways in which to cooperate as a group with the Library of Congress. An expected outcome of an increase in cooperation would be an increase in information flowing in both directions between ATLA members and LC. We discussed the possibility of a SACO funnel project, which would probably include training by LC at a future ATLA conference. The SACO funnel would involve coordinating the submission of subject and classification proposals to LC. Another topic for discussion was beginning a regular schedule of LC cooperative training programs, including SACO, NACO, CONSER, and SCCTP training. The consensus was that regularly available training would be valuable especially to new theological librarians.

Two other ideas that arose during the discussion include: (1) having a regular section in *TCB* submitted by an LC staff person reporting on recent LC news of interest to theological librarians; (2) requesting that LC assign a technical services staff person as liaison to ATLA and have that person attend the ATLA annual conference every year.

Finally, members discussed a variety of concerns with LC practice in a number of areas relating to classification or subject analysis. From that discussion arose the decision to draft a letter to LC recommending the discontinuation of the use of the free-floating subdivisions "Contributions in . . ." and "Views on . . ." The facilitator, in his position as the Technical Services Section liaison to LC, will draft the letter and pursue the other ideas that resulted from the roundtable discussion.

Bibliographic Instruction and the "Next" Generation

Facilitator: Chuck Church (George Fox Evangelical Seminary)

There were about 45 people in attendance at the BI discussion. Mary D'Angelo, library intern at Asbury Theological Seminary in Florida, served as our scribe. In the absence of Michael Boddy, the designated leader, the facilitator posed four questions to guide the discussion.

1) What works in your BI context?
2) How do you accommodate the wide diversity of computer abilities among learners?
3) Which new technologies hold promise for energizing BI?
4) What is the future of BI as we know it?

The discussion began with techniques that were working for BI in various contexts.

Librarian teams with faculty to teach 3 one-hour sessions, over a period of 3 weeks at the beginning of the academic term. The basics are covered with attention to ACRL

information literacy standards. These sessions include (1) Books, (2) Periodicals, and (3) Internet resources. Lab sessions follow each presentation/demonstration. (Chuck Church, George Fox Seminary)

Team up with Director of Student Services to hold focus groups on library use by the students. There is a question-and-answer session, which is reported back to the library director. Then there is discussion with faculty members. This happens 1–2 times a year. (Bonnie Falla, Moravian Theological Seminary)

New Testament class, faculty teamwork, reference work research on biblical topic using Anchor Bible Dictionary, IV Dictionary, and Hastings Dictionary. The questions require comparison and contrast (changes, theological differences), which demand the use of critical thinking; curriculum integrated instruction. This is a lower-level course, basic library research and then fans out; needs to go beyond a single session, needs to be continuous. (Ronald Crown, St. Louis University)

Brown bag lunch sessions to review search strategies for the best in books, journals, and internet resources. (Chuck Church, George Fox Seminary)

The question was raised about the frequency of required courses in library instruction or research methodology.

Library bootcamp: Required 3 hours, 15 assignments, 8–20 questions using library tools. Described on an annotated bibliography (www.hugsr.edu), online, rewritten every year, essays—readings—final exam, assignment—topic related to coursework (counseling, bible, history). (Carisse Berryhill, Harding University)

ACTS requires an online, one-credit-hour library course to be taken by students as a prerequisite to graduate studies. (Bill Badke, ACTS—Association of Canadian Theological Schools)

All freshmen must take a six-week BI/ Introduction to the library course and a six-week writing course. Prosite and Note Bene are the software products used. It requires a dissertation without writing it. Must turn in a bibliography and a five- page book review demonstrating critical thinking skills and methodology. (Dennis Swanson, Masters Seminary)

Required proto-seminar, entry level, 1½ hour library introduction. Students choose from a list of 40 names/church fathers. Librarians give library presentation with database resources and library tour. Comprehensive assignment is given—take one name and exhaust all of the library resources. (Tony Amodeo, Loyola Marymount University)

ACTS offers two online classes (1–2 hours) in research and library instruction. Database access is given with passwords (www.acts.twu.ca/lbr/textbook.htm). A quiz program is offered on a web platform. Correct answers are given after the quiz is submitted. Students prefer working 2–3 hours a week off-site vs. 1 hour on campus in library. (Bill Badke, ACTS—Association of Canadian Theological Schools)

Discussion was brisk on the need for and the content of tutorials for BI instruction.

UTS has three online tutorials at (http://gargoyle.union-psce.edu/tutorial/ welcome). These are very helpful at their satellite campus. They include the use of the online catalog and ATLA databases with a step-by-step research process. They can be used as tutorial courses or applied piece by piece to answer specific questions. (Paula Skresket, Union Theological Seminary and PSCE)

Gen-Xers are used to having customized assistance and support, and we should provide for this need in the availability of specific tutorials. Need ATLA tutorials which

can be plugged into anyone's context. This would also serve the distant learner well. (Kirk Moll, Dickenson College)

Online tutorials needed for the next generation, distance learner, and commuter. (Terese Jerose, Southeastern Baptist Theological Seminary)

Tutorials need to emphasize the basics, not overwhelm students with "here's the resource, now go use it." Must describe all parts on a simple level and work towards specifics. Don't put the cart before the horse—give the context before the database. (David Coward, Luther Seminary)

All new students have an older student mentor. The mentors have weekly conversations with the new students. The mentors are trained by librarians on how to answer questions about resources. (Denise Pakala, Covenant Theological Seminary)

A helpful book is available through Amazon.com: Badke, Bill. Research Strategies: Finding Your Way Through the Information Fog. Writers Club Press: 2000. ISBN: 0595100821. (Cynthia Keever, Hood Theological Seminary)

It was noted, throughout the discussion, that BI personnel were frustrated with the lack of a universally accepted tutorial for ATLA databases. Many were making their own or modifying others' work to address this issue at their local institutions. The enormous cumulative personnel cost of this undertaking could find solution in the following recommendation.

Recommended: That in light of the broadening acceptance and use of ATLA databases through distance learning, as well as national and international applications, the board is urged to consider the allocation of funds for staff development of a tutorial for each database the organization distributes. Collaboration with BI practitioners in the field is urged. This product would have, minimally, the following characteristics:

- would be at no additional cost to subscribers;
- would be interactive so that incorrect responses could have immediate feedback;
- would be internet accessible;
- could be entered at various points so that the entire tutorial would not have to be taken in order to address a particular question;
- would accommodate varying degrees of expertise in the use of database searching techniques;
- would be linked to the database search pages for ready access from the specific database itself and/or from the point at which the searcher is experiencing difficulty.

Connecting Laptops to the Library Network

Facilitator: Douglas J. Fox (Emmanuel College)

Nine people gathered for this roundtable. It began with a presentation on Victoria University Library's (Emmanuel College) experience in providing computers and network access for patrons. The library has laptops available for signout, desktop computers in both lab and information-commons settings, and wired and wireless connectivity for laptops. These services have all met with an enthusiastic reception from

patrons. The desktop computers appear to be the most popular, but demand is also high for the library-owned laptops, and patrons with their own laptops make regular use both of the wired connections at carrels and worktables and the wireless service in the areas designated for that.

The presentation emphasized taking a broad approach to planning, including the impact on library staff and the need to provide support services for the technology. Continuous funding for equipment renewal is a point that often needs to be reinforced with financial planners. Also, any network that permits public login demands special attention to security. Such a network should be isolated from other campus networks, and available security measures such as encryption keys must be implemented. An increasing consensus among university systems administrators is that authentication should be a requirement for access to campus network resources.

Discussion followed the presentation. Topics included the details of how wireless access points (WAPs) are installed, including the use of inline power; how many laptops can be connected simultaneously and what speeds can be achieved when sharing an access point; current equipment specifications and costs; and the new standards for transmission (802.11g) and security (WPA, 802.11i).

For further information on wireless technology, two websites were cited: Bill Drew's Wireless Librarian site at http://people.morrisville.edu~drewwe/wireless/How_it_Works.htm and the official Wi-Fi alliance site at www.wi-fi.com. An introduction to the use of laptops in the library is to appear in the *ATLA Newsletter* in the autumn of 2003.

Contemporary Religious Literature

Facilitator: Marti Alt (Ohio State University Libraries)

Marti Alt highlighted several of the items in the handout (see below), pointing out that several of the articles in the "Resources" section make the case that the genre of Christian fiction seems to be maturing; this may be due in part to the expanded recognition given works in this category because of the number of best-sellers in the last few years and because of the new Christy award for Christian fiction. She also proposed that the group consider publishing a collection of articles based on the roundtable discussions of the last seven years. Several people indicated an interest in working on this project. Others in the group requested that a composite list of works discussed during the several roundtables, beginning with the conference in Boston in 1997, be made available on the ATLA website.

John Trotti gave a synopsis of Gail Godwin's latest book *Evenings at Five,* which is based in part on her life with her longtime partner and her process of dealing with his death.

Works presented for discussion by the twenty-four participants in this roundtable include:

Brown, Dan. The Da Vinci Code. Doubleday, 2003. (See Newsweek 6/9/2003, Vol. 141 Issue 23, p57, for discussion of similarity to 2000 publication of Lewis Perdue's Daughter of God) [mystery]

Hillerman, Tony. *Joe Leaphorn and Jim Chee mystery* series [mystery]

Jenkins, Jerry. Left Behind series for kids. [young adult]

Kidd, Sue Monk. *The Secret Life of Bees.* Viking, 2002. [fiction]

Lamott, Anne. *Bird by Bird with Annie.* Santa Monica: American Film Foundation, 1998. [video]

Paterson, Katherine. *The Same Stuff as Stars.* Houghton Mifflin Co., 2002. [young adult]

Phipps, William E. *William Sheppard: Congo's African American Livingstone.* Geneva Press, 2002. [biography]

Pullman, Philip. *His Dark Materials* series. [fantasy]

Rowling, J. K. *Harry Potter* series. [fantasy]

Spencer-Fleming, Julia. *In the Bleak Midwinter.* Thomas Dunne Books, 2002, and its sequel: *A Fountain Filled with Blood.* Thomas Dunne Books, 2003. [mystery]

Swan, Thomas. *The Final Faberge.* Newmarket Press, 1999. [mystery]

Thomas, R. S. (Ronald Stuart). Various books of poetry. [poetry]

Williams, Bill. *Naked Before God: the Return of a Broken Disciple.* Morehouse Pub., 1998. [autobiography]

Handout

Contemporary Religious Literature
Roundtable Discussion
American Theological Library Association
June 27, 2003

Works
Fiction
Enger, Leif. *Peace Like a River.* New York: Atlantic Monthly Press, 2001. (Amazon.com's Best of 2001)
George, Margaret. *Mary, Called Magdalene.* New York: Viking, 2002.
Godwin, Gail. *Evenings at Five.* Illustrated by Frances Halsband. New York: Ballantine Books, 2003.
Hunt, Angela Elwell. *The Shadow Woman.* New York: Warner Books, 2002.
Karon, Jan. *The Trellis and the Seed: A Book of Encouragement for all Ages.* Illustrated by Robert Gantt Steele. New York: Viking, 2003.
Lawhead, Steve. *Patrick: Son of Ireland: a Novel.* New York: William Morrow, 2003.
Plass, Adrian. *Ghosts: The Story of a Reunion.* Grand Rapids: Zondervan, 2003.
Stollman, Aryeh Lev. *The Illuminated Soul.* Riverhead: Putnam, 2002.

Wangerin, Walter. *Saint Julian: a Novel.* San Francisco: HarperSanFrancisco, 2003.

Non-Fiction

Kennedy, Pagan. *Black Livingstone: a True Tale of Adventure in the Nineteenth-Century Congo.* New York: Viking, 2002.

Winner, Lauren F. *Girl meets God: on the Path to a Spiritual Life.* Chapel Hill, N.C.: Algonquin Books of Chapel Hill, 2002.

Resources
Books and articles

Allen, Victoria S. *Listening to Life: Psychology and Spirituality in the Writings of Frederick Buechner.* Baltimore: American Literary Press, 2002.

Bauer, Susan Wise. "Christian Fiction Gets Real." *Christianity Today* 44:5 (April 24, 2000): 106–109.

Buechner, Frederick. Speak What We Feel (Not What We Ought to Say): Reflections on Literature and Faith. San Francisco: HarperSanFrancisco, 2001.

Burkman, Thomas W. "The Historical Novels of Endo Shusaku: Alien Christianity of the 'Mud-Swamp' of Japan." *Fides et Historia* 26 (Winter 1994): 99–111.

Carter, Betty S. "The Lord Puts Strange Hooks in the Mouths of Men." *Christianity Today* 44:11 (October 5, 1998): 67–70.

Clough, Brenda W. "Times Fifty." *Christianity Today* 45:12 (October 1, 2001): 48–50.

Crosby, Cindy. "For the Thrill of It All: Sales are Mounting for Christian Suspense Fiction." *Publishers Weekly* 249 (June 17, 2002): S12–15.

Crouch, Andy. "Pastel Covers, Real People: What I Learned From Reading 34 Christian Novels." *Christianity Today* 8:4 (July/August 2002): 32–33.

Cunningham, David S. *Reading is Believing: The Christian Faith Through Literature and Film.* Grand Rapids: Brazos Press, 2002.

Elie, Paul. *The Life You Save May Be Your Own: An American Pilgrimage.* New York: Farrar, Straus and Giroux, 2003.

Glaspey, Terry W. "Contemporary Fiction." *Book Lover's Guide to Great Reading: A Guided Tour of Classic & Contemporary Literature.* 147–176. Downers Grove: InterVarsity Press, 2001.

Kiesling, Angie. "Booksellers Pick the Winners: With "Quality Christian Fiction" an Oxymoron No More, Retailers are Finding Gold in a Crop of New Novels." *Publishers Weekly* 249 (June 17, 2002): S18–21.

Langston, Caroline. "Expelled from the Garden." *Books & Culture* 4:1 (January/February 1998): 44.

Lindquist, N.J. "Why We're Reading Christian Fiction." *Faith Today* 20 (September 2002): 18–23.

Listening for God, v. 3. (Videotape) Minneapolis, MN: Augsburg, 2003. Includes interviews with/about John Cheever, Mary Gordon, Wendell Berry, Oscar Hijuelos, Reynolds Price, Louise Erdrich, Tess Gallagher, and Tillie Olsen. Supplements *Reader* and *Leader Guide, v. 3* (2000).

Listening for God, v. 4. (*Reader, Videotape,* and *Leader Guide*) Minneapolis, MN: Augsburg, 2003. Includes interviews with/about James Baldwin, Sue Miller, Robert Olen Butler, Doris Betts, Michael Malone, Allegra Goodman, Alice Elliott Dark, and Kent Haruf.

"The Man Behind the Myth: J.R.R. Tolkien." *Christian History* Issue 78 (2003).

Mort, John. *Christian Fiction: A Guide to the Genre.* Greenwood Village, Colo.: Libraries Unlimited, 2002.

Murray, Victoria Christopher. "Boom in Christian Fiction." *Black Issues Book Review* 4 (Nov/Dec 2002): 60–61.

Neary, John. *Like and Unlike God: Religious Imaginations in Modern and Contemporary Fiction.* Atlanta: Scholars Press, 1999.

Page, Philip. *Reclaiming Community in Contemporary African American Fiction.* Jackson: University Press of Mississippi, 1999.

Pell, Barbara. *Faith and Fiction: A Theological Critique of the Narrative Strategies of Hugh MacLennan and Morley Callaghan.* Waterloo: Wilfrid Laurier University Press, 1998.

Powers, Peter Kerry. *Recalling Religions: Resistance, Memory, and Cultural Revision in Ethnic Women's Literature.* Knoxville: University of Tennessee Press, 2001.

Quinn, Peter. "The Catholic Novel: Fact or fiction?" *Commonweal* 129 (November 8, 2002): 16–21.

Riess, Jana. "Fiction's Growing Pains: The awkward adolescence of the Christian novel." *Publishers Weekly* 249 (June 17, 2002): S4–10.

Schaap, James and Philip Yancey. *More Than Words: Contemporary Writers on the Works that Shaped Them.* Grand Rapids: Baker Books, 2002.

Schroth, Raymond A. *Dante to Dead Man Walking: One Reader's Journey Through the Christian Classics.* Chicago: Loyola Press, 2001.

Schwedt, Rachel. "The Christy Award: Excellence in Christian Fiction, an Annotated Bibliography." *Christian Librarian* 46 (2003): 24–7.

Stewart, David R. "Christianity and Literature," in *The Literature of Theology: a Guide for Students and Pastors.* Louisville, KY: Westminster John Knox Press, 2003.

Winner, Lauren F. "The Wright Stuff." *Christianity Today* 45:6 (April 23, 2001): 84–87.

Wood, Ralph C. *Contending for the Faith: The Church's Engagement With Culture.* Waco: Baylor University Press, 2003.

Yancey, Philip. *More than Words: Contemporary Writers on the Works That Shaped Them.* Grand Rapids, Mich.: Baker Books, 2002.

Includes essays on the writers who influenced such contemporary authors as Luci Shaw, William Griffin, Philip Yancey, Walter Wangerin, Jr., Madeleine L'Engle, Stephen R. Lawhead, Eugene H. Peterson, and others.

Sources of news and reviews of the field of contemporary religious literature:

Christian Library Journal, www.christianlibraryj.org/online.html
Christian Booksellers Association, www.cbaonline.org
Christian Fiction Specialty Page, www.christianbook.com
Christianity Today, www.christianitytoday.com
PW Religion BookLine (To subscribe to this online newsletter, go the Newsletters section of the webpage, http://publishersweekly.reviewsnews.com/; select Religion BookLine.)

Upcoming Events

Central New York Conference on Language & Literature, Cortland College, SUNY, October 26–28, 2003. *Literature & Religion.* One of the sessions is on "Clerical Characters: Priests, Rabbis, Preachers, and Missionaries in Fiction." http://dogmatist.dnswh.com/conference.html.

2004 Festival of Faith and Writing, April 22–24, 2004. www.calvin.edu/academic/engl/festival.htm.

Tentatively the program includes Frederick Buechner, Joyce Carol Oates, Barbara Brown Taylor, Leif Enger, Laurie King, Patricia Hampl, Mary Hood, Tim Gatreaux, Thomas Lynch, Li-Young Lee, Mark Pinsky, Jacqueline Woodson, and Lauren Winner.

Curricula and Congregational Resources in the Theological Library

Facilitator: Allen W. Mueller (Eden Theological Seminary)

Fourteen librarians met to share their experiences with managing collections of curricula and other materials that are intended for use in congregational settings. The facilitator summarized ways in which three different libraries handle these items: one library, where the education professor shows little interest in curriculum materials, keeps only a current collection of uncataloged, noncirculating adult education materials; a second library, where the education professor shows considerable interest in curricular items and in children's religious literature, provides full cataloging of the materials and classifies them according to the Library of Congress system; a third library, which has an extensive collection of parish resources and until recently employed a full-time staff person to manage the collection, currently uses a homemade classification system and a mixture of Library of Congress and nonstandard subject headings.

The attendees then described how they manage their collections and addressed the concern of whether to keep noncurrent copies of denominational materials. The question is best answered by determining the needs of the library's primary users and whether the denomination itself or some other library already keeps back issues of the curricula. Another concern related to audiovisual items: some libraries shelve all audiovisual materials with the curriculum collections, while other libraries have separate collections of non-curricular audiovisual recordings.

It was noted that as libraries expand curriculum and parish resource collections or appoint staff to be responsible for the materials, it is important to identify who the intended users of the collection are and to write a carefully planned mission statement, a collection development policy, and a position description that clearly describes staff responsibilities. One librarian emphasized that the relationship between a parish resource collection plus its staff and other library collections and staff must be clarified, that duplication of efforts should be avoided, and that uniform cataloging and service policies should be considered for all of the collections in a library.

Participants received copies of the mission statement and collection development policy from one library, a narrative description of the curriculum collection from another library, and a brochure that describes the collections and services of a resource center at another library. Attendees were also made aware of the Association of College and Research Libraries' "Guidelines for Curriculum Materials Centers," which is

available on the American Library Association's website and which covers many of the concerns discussed in the roundtable.

Discovery at the Reference Desk:
Heuristic Questions for the Reference Interview

Facilitator: Carisse M. Berryhill (Harding University Graduate School of Religion)

About fifteen people gathered on June 28 at the Portland Marriott Downtown to participate in this roundtable discussion of how a structured questioning strategy can improve reference service to readers. After introductions, we began with the assertion that most readers we serve are working on writing projects when they come to the library. The facilitator presented her heuristic model nicknamed "IDeA," which defines questions to be asked about the purpose, processes, and principles of the reader's writing projects. *Purpose questions* include asking the reader/writers to identify their roles, their subject, and their audience for the documents they are preparing. *Process questions* ask the reader/writers to describe the methodology, sample, and anticipated conclusions of their current projects. *Principle questions* ask the reader/writers to assess their presuppositions and biases, the "fit" of their project within its discipline, and the potential reception and evaluation of the project by its intended audience. After considering the heuristic model, we explored its potential as a source of useful questions. We collected several useful reference interview openers and follow-up questions to elicit information about the reader/writer's document. The session closed with an affirmation that questioning readers as writers is very helpful in providing reference services.

Getting Our Fair Share

Facilitator: Newland Smith (United Library)

Nine people gathered to discuss strategies for making the case to administrators for funding library programs. This roundtable began with a review of relevant ATS accreditation standards. In the 1960s the Standards specified a minimal dollar amount for the total library budget and for books and periodicals, apart from binding. In the 1996 redeveloped Standards "minimal" was replaced with "adequate." "Each school shall have the resources necessary for the operation of an adequate library program" (5.5.1). Because ATS does not give quantitative criteria for determining adequacy, i.e., library percentage of the institution's general and educational budget or minimal dollar amounts for degree programs, each library director must make the case for a "fair share" in his/her local context. Given the institution's mission, how does the library's program support this mission? What financial resources are needed to sustain the library program?

The following strategies were discussed:

Comparison with institutions of similar size
Library Director serves on the institution's strategic long-range planning committee
Library Director is named "Dean of the Library" and serves on the Council of Deans

Maintain a strong faculty library committee
Be willing to accept reduced funding in a given year for the good of the institution
Position the library as an active partner in the educational mission of the institution.

Hiring the Best

Facilitator: Ann Hotta (Graduate Theological Union)

How do we find the best people to hire for openings in our libraries? How do we know that they are the best? A group of ten gathered to raise their own specific questions and to offer helpful suggestions to one another. For example:

- *What are your most helpful interview questions?* Answers included: "What do and don't you like in a boss?" "If you had the chance to be doing something other than your current job, what would you rather be doing?" "How do you think you fit our library, and how would this job work for you?" Some people tailor the questions to the applicants, but in a civil-service environment the questions have to be standardized and the format quite rigid. Even when one asks the same question of everyone, sometimes the comparison of the answers is more helpful than the answers themselves.
- *If a position has been unfilled for a long time, is it better to keep looking but risk losing the position or hire someone less qualified?* A number of recruiting strategies came out of this, including using library school intern programs to take a closer look ahead of time, or, for paraprofessional positions, looking for retirees from other careers who are interested in learning a new skill. One will always have to ask oneself how much time one is willing to spend on training a new staff member. If possible, you can avoid boxing yourself in by looking for the candidate who is "the best fit" rather than "the most qualified."
- *What do you say to candidates that you do not wish to hire when you reopen or extend a search?* Tactful responses included "the committee could not come to a decision."
- *What do you do in an interview?* Interviews for professional positions can go for one or even two days; interviews for paraprofessional positions are much shorter and usually completely internal. The personal touch really helps the candidate to be attracted to a position. Taking people to lunch or at least out for coffee places the candidate in a different environment and can be helpful in seeing the person better. How do candidates treat the servers in restaurants?
- *What is the etiquette for interviewing a person from another department?* A lot depends on the institution; in a smaller, more collegial institution managers expect each other to be more straightforward and honest about who has their eye on their own staff, but in some institutions such disclosures are strictly forbidden in order to protect the employee and his or her own opportunities, should they remain in the original department.

I Got the Job Interview—Now What Do I Do?: Tips for Successful Job Interviewing

Facilitators: Amy Limpitlaw (Vanderbilt University Divinity Library) and Roberta Schaafsma (Duke University Divinity School Library)

Five participants attended this roundtable on issues related to interviewing for library jobs. The facilitators provided six handouts:

Preparing for the Interview
Preparing for Questions You May Be Asked
Asking Questions of the Interviewer
Following up after the Interview
Illegal Interview Questions
Brief Bibliography

The highlights of the handouts were introduced by the facilitators, and they served as a springboard for further questions and lively discussion. [Editor's note: read the handouts on-line at www.atla.com/member/librarians_tools.html.]

Intentional Cross-Training: Multitasking in the Library

Facilitator: Kris Veldheer (Graduate Theological Union)

Introduction

In our libraries today, we have a myriad of scenarios as to why we don't have enough staff to go around. Vacations, budget cuts, leaves of absence, vacancies—the list goes on and on. This roundtable used the questions from the following presentation to shape the discussion.

The CRISIS
Understaffed
Vacant Positions
Busy times of the Year
Under Utilized Staff

Who is on our staff?
Professional Librarians (with MLS)
Paraprofessionals
Students
Volunteers
Others?

Time & Talents
What do we have the time to teach?
What are people's talents?
What are people's interests?

Who does the training?
What about facilities/space issues?
How many people do you want involved in this?

Falling Forward

Do we allow jobs to morph into something else?
How far do we take this?
As a result of cross-training, should we think about creating a new position?
What happens to the way we currently "structure" our libraries?

Outcomes

Better staffing?
Better job satisfaction?
More flexibility in the staff?
Discovery of hidden skills and talents?

Comments and Suggestions from Participants

Many could identify with the crisis in staffing. One person noted that the positions in their department had been cut by more than half in the past few years. Another said that with only 3 librarians, it was very difficult to let people go on vacation for more than a week at a time. Others cited problems with coverage at certain points in the year. From this the discussion turned to who was on staff at your library.

There was wide-ranging discussion with examples and suggestions. One person said that cross-training should be a policy of the library and set by the director. That way everyone is cross-trained, not just some. Likewise, another person mentioned that in their library, each summer is devoted to weekly mandatory training sessions for all librarians and staff members. He commented that this gave everyone a chance to know how and what others were doing on the staff. Several people also commented about how valuable student employees were to the library. Folks commented that their students brought many skills and interests to the library that allowed them to accomplish projects that might otherwise go unfinished. There was also some talk of how to make the library a very attractive employment option for students and how to recruit student workers in a competitive market.

Finally, another vein of discussion was the impact of using volunteers for some positions, especially in places where a trade union is used. Some commented that they were not allowed to use volunteers that would take away work from a union employee. Likewise, others noted that it took a policy change in order to do cross-training when a union was present. Most felt it was usually a delicate balance to make the best use of all types of employees and discover their many hidden talents. The roundtable ended with participants beginning to think about the questions raised and how to best implement cross-training changes into their libraries.

Library Use and the DMin Student

Facilitator: Timothy D. Lincoln (Austin Presbyterian Theological Seminary)

More than a dozen participants discussed a wide array of issues related to providing library service to students enrolled in Doctor of Ministry (DMin) programs[1] on June 28, 2003, aided by e-mail contributions from ten libraries. This report summarizes the range of responses to five focus questions, which are printed in quotation marks. While not a verbatim transcript of the roundtable, the comments below seek to capture the breadth of experiences shared during the discussion.[2]

Bibliographic Instruction

"What formal and informal bibliographic instruction (BI) does your library offer DMin students?" In some settings, librarians teach formal, required courses about information seeking, both in a traditional classroom setting and online. In some cases, formal BI is a component of a required research methods course. In other settings, librarians offer orientation to the library and its materials. In some contexts, librarians teach not only about library use, but proper style for the documentation of sources and overall writing skills. At other schools, there is no formal BI offered to DMin students at all. Regarding informal instructions, many respondents indicated that they offer one-on-one assistance with DMin students as needed, whether in person or via e-mail.

Collecting for DMin Education

"What distinctive collecting needs does your DMin program have? How well do you acquire materials that support your program?" Most respondents did not collect a distinctive set of library materials to support DMin education. Several stated that materials appropriate for Master of Divinity students also served the needs of DMin students well. Some respondents stated that they intentionally collected some materials to support the focus of their DMin program (e.g., pastoral counseling). Some respondents noted that collecting to support work on DMin final projects was especially difficult because students focus on hot topics about which little of quality has been published. They wondered if such materials were worth retaining for long periods of time in their collections. Others suggested that interlibrary loan was an appropriate way to provide resources for such narrowly focused research, rather than permanently adding such materials to collections.

Documenting Library Use

"How much do you know about the ways that DMin students use your library? How do you collect this data?" Few respondents reported systematic collection of statistics about how DMin students use libraries. Common methods used to collect data were circulation data pulled from library management systems and informal observation. One respondent said, "We know our regulars." One librarian reported reading bibliographies of final projects to determine the level of library use. At another school, students respond to written questions about library use as part of an exit

questionnaire. In one setting, DMin students are surveyed about their library use and satisfaction with library services each term.

Bragging Rights

"What does your library do for DMin students that is worth bragging about?" Some respondents boasted about the efforts made to identify and locate DMin students among their large patron pool. Some emphasized personalized service for students (conducting searches and creating annotated bibliographies) who are only present on campus for short periods of time but whose need for resources is ongoing. In some settings, a librarian audits final projects for conformity to standards of style and accuracy in documentation. Some respondents reported that they provided excellent service by tutoring students in writing skills. One respondent highlighted attention to times when DMin students are free of classes and thus able to be in the library and make use of staff expertise.

Frustrations

"What frustrations and areas of improvement exist in your context regarding library services for DMin students?" Several respondents commented on the elusive nature of DMin students. Because DMin programs are nonresidential, students are on campus only for brief periods of time. Thus, one respondent wrote, "It is hard to know what their real needs are." Another wondered how his library could continue to provide needed materials to international students returning to their home countries, which lacked robust libraries. Others expressed frustration with the tardy return of library materials.

Another respondent felt excluded from discussions about how to improve the DMin program, due to being merely a librarian and not a professor. Several respondents lamented the poor quality of final projects, some of which uncritically incorporate large amounts of materials downloaded from the Internet. One respondent lamented the fact that students drop into campus and make minimal use of library resources because they perceive that a DMin "is not an academic program." One librarian expressed frustration about the political pressures to award degrees to students regardless of their performance. Finally, one respondent expressed concern about the amount of personal and confidential information contained in some final projects.

Summary

Participants in this roundtable work in settings which exhibit a wide variety of formal engagement with their DMin patrons. At one end of the spectrum, there are libraries that have specific collection development policies tailored to meet the curricular needs of their specific program; at the other, libraries collect materials for their masters' level programs that serve double duty for the DMin program. There is wide variety, too, in the amount of formal bibliographic instruction offered. Respondents tended to report reliance on nonsystematic observation and anecdote rather than systematic data collection about how DMin students use the library. Respondents bragged about the quality of the personal service that they provided rather

than the quality of their collections. Frustrations centered on the nonresidential nature of programs and the quality of final doctoral projects.

Endnotes

1. The only comprehensive study of DMin programs is Jackson W. Carroll and Barbara G. Wheeler, *A Study of Doctor of Ministry Programs* (Hartford CT: Auburn Theological Seminary and Hartford Seminary's Center for Social and Religious Research, 1987). Carroll and Wheeler discuss library-related issues on pp. 100–103.
2. The facilitator is grateful to Bruce Eldevik of Luther Seminary for his detailed notes from the roundtable.

Managing E-Journals

Facilitator: Laura C. Wood (Emory University)

A sizable group assembled for this roundtable discussion on the challenges that new e-journal management programs present for librarians providing reference services. Services such as Serials Solutions, TDNet, and Journal WebCite provide data, web pages, and/or MARC records indicating the electronic journals available at the institution through aggregated databases and/or subscriptions. First, we looked at some institutional examples of these services:

Emory University (Serials Solution):
    http://ejournals.emory.edu/resources/ejmdb/
Princeton Theological Seminary (TDNet):
    http://64.49.254.47/frames.asp
Duke University (homegrown database):
    www.lib.duke.edu/texis/ejournals
Claremont School of Theology (Serials Solutions):
    www.cst.edu/Library/serials/jnlsIndex.html

Participants included those whose institutions have such services, as well as others who are considering or just learning about them. Considerable time was devoted to the value of these services—whether they are worth their price. Most participants using these services liked having MARC records for the titles in their online catalogs, including detailed information about the coverage available at each source, as well as a web site listing titles and coverage.

Additional questions were raised about user education. Do library patrons understand the difference between a web page of e-journal holdings and the *ATLA Religion Database* (or similar resources)? Do they know when to use each one? More work needs to be done regarding these questions, as there was great interest, but few, if any, suggestions for how to guide users or when/where to provide instruction.

The facilitator passed out the following list of resources for further information. OpenURL and SFX information were provided, as these technologies appear to be the next wave of e-journal management tools available to libraries.

General Articles and books

Charles W. Bailey, Jr., Scholarly Electronic Publishing Bibliography (Houston: University of Houston Libraries, 1996–2003). http://info.lib.uh.edu/ sepb/sepb.html. See section 3.5 "Electronic Serials" especially.

Stephen Pinfield, "Managing electronic library services: current issues in UK higher education institutions," Ariadne no. 29 (October 2001). www.ariadne.ac.uk/issue29/pinfield/.

Donnelyn Curtis, Virginia Scheschy, and Adolfo Tarango, Developing and Managing Electronic Journal Collections: A How-To-Do-It Manual for Librarians (New York: Neal-Schuman Publishers, 2000). ISBN 1-55570-383-6.

Montgomery and Sparks (Drexel University), "The Transition to an Electronic Journal Collection: Managing the Organizational Changes." www.library.drexel.edu/facts/staff/dean/Serialsreview.pdf.

Jill Emory, "A Comparative Review of Three Electronic Journal Management Systems: Journal Web Cite, SerialsSolutions, and TDNet," The Charleston Advisor 3, no.2 (October 2001). www.charlestonco.com/comp.cfm?id=25.

Richard Savory, "Managing Electronic E-Journal Access: The TDNet Solution," Serials 14 (November 2001): 275–282.

Michelle Sitko, Narda Tafuri, Gregory Szczyrbak, and Taemin Park, "E-journal Management Systems: Trends, Trials, and Trade-offs," Serials Review 28, no. 3 (Autumn 2002): 176–194.

Vendors for eJournals Management:

Provides customized tracking of your electronic journals—including individual subscriptions and content in aggregated databases.

Serials Solutions: http://serialssolutions.com/home.asp.

TDNet: www.tdnet.com.

       1)   Information from Boise State University (including a chart comparing the services of 3 ejournal management vendors): http://lester.boisestate.edu/tdnet/.

Journal WebCite: http://journalwebcite.com.

OpenURL:

A context-sensitive linking mechanism between web-based scholarly resources: a syntax for transporting bibliographic metadata and/or identifiers of objects between information services. The OpenURL Framework is the framework or architecture that describes how that linking takes place across systems, using a (3rd party) link server.

In English: a way for users to go from one source to another source without having to re-execute searches in databases. Context sensitive: the link server knows what resources are available to a user (user's affiliation) and locates the needed item(s) in those resources; this should reduce dead-links and access restricted dead-ends.

Under consideration for NISO standardization (trial implementation through November 1, 2003): www.niso.org/committees/committee_ax.html.

OpenURL web site: http://library.caltech.edu/openurl/.

SFX:

A (3rd party) link server for OpenURL, created by ExLibris. Other vendors have created other products that work with OpenURL. See www.ukoln.ac.uk/distributed-systems/openurl/ for demonstrations of various systems.

FAQ: www.sfxit.com/overview/faq.html.

Jenny Walker, "Linking is as Easy as SFX," *The Library Record* 103, no. 12 (December 2000). www.la-hq.org.uk/directory/record/r200112/index.html.

EBSCO Powerpoint presentation from 2001 Charleston Conference (helpful graphics): www.katina.info/conference/charlestonlinking-EBSCO.ppt.

Joel Cummings, Ryan Johnson, "The Use and Usability of SFX: Context-Sensitive Reference Linking," *Library Hi Tech* 21, no. 1 (March 19, 2003): 70–84.

New ATLA Member Conversation

Facilitators: Ann Womack (Vanderbilt University Divinity Library) and Karen Whittlesey and Carol Jones (ATLA)

Five new members joined ATLA Board member Ann Womack, Director of Member Services Karen Whittlesey, and Assistant Director of Member Services Carol Jones to talk about their experiences as new members attending their first ATLA conference. What follows is a summary of their comments.

Appreciated components:

Welcome meeting with assigned ATLA member welcomer and Board members.
Denominational meetings.
Roundtable for new members.
Email from headquarters with welcome information.

Suggested improvements:

More information about the mission of ATLA—the definition of ATLA as an association focused on graduate theological education, as opposed to all theological education, was a surprise to some.

A clearer definition of the relationship between the Board of Directors, the staff in Chicago, and interest groups. A specific suggestion was the development by headquarters staff of a flowchart that illustrates this relationship graphically.

What new members hope to gain from ATLA membership:

Professional advice—conventional wisdom pointers can save new theological librarians much effort, especially librarians who are in small libraries.
Training—the pre-conference workshops were very helpful.
Writing book reviews—training and opportunities to publish.

Religion Publisher/Librarian Relationship

Facilitator: Marti Alt (Ohio State University Libraries)

Nine people attended the roundtable on publisher/librarian relations. Issues discussed included:

- Pricing issues, e.g., final price being higher than the price listed in reviews
- Vendors not being willing to give service to small libraries with small budgets
- The importance of communicating problematic publications to other librarians as well as the publisher, such as those discussed recently on ATLANTIS
- Problems for Canadian libraries, e.g., different titles for British and American editions
- Concerns about publications of previously published articles collected in a work and how to tell what they are in advance of purchasing a book for which you already have the articles it contains
- Differences in editions: paperback, hardback, electronic: how can we determine in advance the differences?
- Need to encourage publishers to include essential information from the dust jacket in the book itself, e.g., information about the author
- Best way of communicating with publishers: e.g., can ATLA members communicate with the ALCTS Association of American Publishers-ALCTS Joint Committee? (See www.ala.org/Content/NavigationMenu/ ALCTS/Division_groups/AAP_ALCTS_Joint/AAP_ALCTS_Joint.htm)
- Librarians can influence publications, especially reference works; e.g., the new edition of the *Encyclopedia of Religion* will continue to include the "Synoptic Outline of Contents" (in volume 16 of the 1st edition) because librarians have somehow let Macmillan know that this is an important part of the work
- Is there a way to institutionalize complaints, e.g., ATLANTIS, reviews, refer issue to the Collection Evaluation and Development Interest Group?
- Concerns about the physical quality of a book: margins (concern for rebinding), gluing of important works instead of sewing

The group recommended that this roundtable be repeated, but at a time the exhibitors could come; exhibitors should be informed that this roundtable is available for them to attend. An additional issue to be discussed at future roundtables is online publications.

Weeding Library Collections

Facilitator: Christine Wenderoth (Colgate Rochester Crozer Divinity School)

Approximately forty people came together to discuss the various issues associated with the inevitable task of weeding library collections. Based on the outline provided by the facilitator in handouts, the following topics were raised:

1) All weeding should be guided by institutional (library and supporting institutional) mission. Mission could, should be articulated in written mission statements, collection development policies, and other such documents. Among the questions such mission statements should, if only by implication, address are
does the library provide research-level or only curricular support?
if research support, is such support for faculty, doctoral, or what other level of support?
what degree programs are supported by the library?
which constituencies (faculty, students, staff, wider community) does the library serve and in what priority?
2) Having said that, however, some mission statements are less helpful than they might be because
they are so general in their articulation of principles they provide no guidance
they are sometimes internally inconsistent
they don't mention financial resources or realities
they don't mention the locus of decision-making power (library staff, faculty, Board?)

We looked at two examples from the facilitator's library to illustrate the various points.

3) We discussed at some length the politics of weeding, particularly the role of faculty and school administrations in the process.
4) The remainder of the time, we discussed the many practical steps involved in weeding, including, but not limited to
consulting various tools such as WorldCat, the pre-1956 NUC, area library catalogs
using benchmarking schools/libraries as a guide
relying on consortial agreements as a guide
how to dispose of weeded materials through in-house book sales, how to organize such sales to the maximum cost benefit to the library
how to mark withdrawn materials so there is no doubt as to their status, to those both within and outside the library staff.

Finally, it was reiterated that the facilitator had posted a webpage on which were listed a number of resources to help with the myriad issues associated with weeding

library collections. That webpage can be found at: www.crcds.edu/training/weedingATLA/.

A Wise Skepticism: An Introduction to Book Reviewing

Facilitator: Christopher Brennan (State University of New York College at Brockport)

> *"A wise skepticism is the first attribute of a good critic."*
> *James Russell Lowell, Among My Books (Cambridge, MA: Riverside Press, c1904), 1:307.*

Why Become a Book Reviewer?

In the institutions with which most of us are affiliated, those with academic status are expected to "publish or perish." And yet, many faculty members have a hard time balancing a teaching load, advising their portion of students, fulfilling committee assignments and community service requirements while also producing their share of scholarly articles and monographs. For such faculty, while writing reviews won't result in promotion or tenure, a steady stream of reviews can demonstrate that one is remaining intellectually active.

That may go double for librarians at ATLA institutions. Many of our colleagues are employed at institutions where librarians do not have faculty status, or (as at mine) where the librarians have a different kind of faculty status, one that is slightly less rigorous than that of the teaching faculty. For such librarians, publishing anything, even if the product is not peer-reviewed, can be a criterion toward promotion and tenure.

Even in ATLA institutions where librarians don't have faculty status and publishing avails little toward promotion, book reviewing may still be a good idea. Reviewing allows one to remain intellectually sharp, permitting the reviewer to keep up with currents in the field, without massive infusions of time or energy.

Finally, it also permits one to make a contribution to readers and librarians throughout the nation (and sometimes around the world). Through a given review you can alert academics, informed laity, and your fellow librarians as to what is worth reading, what is not, and how to spend money wisely. All this while building your own personal or institutional library at no cost to you. While some agencies still send galley proofs, many try to provide the published work whenever possible. Hence personal or institutional collections can be built for free (a great price)!

Getting Your Foot in the Door

As did I, many librarians begin by publishing in publications oriented to the library community. There are any number of such publications that employ librarian reviewers, even those with little or no prior experience. For example, I was depressed when I first approached *Library Journal* because the application asked that I "include copies of published reviews" (presumably for other publications). I had to confess that I had none. That was fine, my editor said. They had many reviewers for whom this was their first publishing experience. They took me on anyway,

For rookie reviewers, perhaps the hardest part is selecting the appropriate vehicle for your contributions. As theological librarians, we are fortunate that we have our own newsletter that actively solicits reviews from members. A brief list of other venues is provided below.

American Reference Books Annual (ARBA)

Contact: Ms. Shannon Hysell
Associate Editor
Libraries Unlimited
2528 South Biscay Ct.
Aurora, Colorado 80013
Phone: (303) 369-0037
Email: arba@lu.com

American Theological Library Association (ATLA) Newsletter

Contact: Ms. Anne Womack
Associate Director and Collections Librarian
Vanderbilt Divinity Library
419 21st Avenue South
Nashville, Tennessee 37240-0007
Phone: (615) 322-2865
Email: anne.womack@vanderbilt.edu

Association of Jewish Libraries (AJL) Newsletter

Contact: Suzanne Smailes
Thomas Library
Wittenberg Univeristy
P.O. Box 7207
Springfield, Ohio 45501
Phone: (937) 327-7020
Email: ssmailes@wittenberg.edu

Booklist

C/O AMERICAN LIBRARY ASSOCIATION
50 East Huron
Chicago, IL 60611
Phone: (800) 545-2433
Email: bott@ala.org

Choice: Current Reviews for Academic Libraries

100 Riverview Center
Middletown, Connecticut 06457
Phone: (860) 347-6933
Email: CWilcox@ala-choice.org
Web: www.ala.org/acrl/choice/reviewers.html

The Christian Librarian

Contact: Phyllis Fox
Media Services
Point Loma Nazarene University
3900 Lomaland Drive
San Diego, California 92106
Phone: (619) 849-2200
Email: pfox@ptloma.edu

Journal of Religious and Theological Information

Contact: Rev. William B. Hair III
Theology and Philosophy Librarian
Baylor University Library
P.O. Box 97148
Waco, Texas 76798
Email: bill_hair@baylor.edu

Library Journal

Contact: Carolyn Kuebler
Associate Book Review Editor
Library Journal
360 Park Avenue South
New York, New York 10010-1710
Phone: (646) 746-6805
Email: ckuebler@reedbusiness.com

Journal of Academic Librarianship

Contact: Christy Zlatos
Washington State University
Holland Library
Pullman, Washington 99164-5610
Phone: (509) 335-4536
Email: zlatos@mail.wsu.edu

Reference & User Services Quarterly

Contact: Carolyn Radcliff
Head of Reference Services
Kent State University Library Room 161
Kent, Ohio 44242
Telephone: (330) 672-1663
Email: Radcliff@kent.edu

Who Chooses the Books to Be Reviewed?

That varies by publisher. Some, such as the *ATLA Newsletter*, will let you pick your own titles (although Anne wants to know ahead of time what you will do, so she doesn't have two people reviewing the same work). Others, such as *Library Journal* (hereafter *LJ*) and *American Reference Books Annual* (hereafter *ARBA*), will assign titles to be reviewed based on the reviewer's qualifications and interests.

Who Determines the Length of the Review?

Again, that depends on the publisher. ATLA has never set any limit of which I am aware, but generally the monthly reviews are 600–800 words. *ARBA* specifies reviews should average 250 words and those of major works (such as multivolume encyclopedias) should not exceed 400 words without permission. In my experience, the most restrictive is *Library Journal,* which specifies a review should not exceed 150 to 175 words.

What Procedures Should Be Followed?

Again, that varies from publisher to publisher and even from reviewer to reviewer. I have found the following useful:

1. *Examine the book for first impressions:* Is the title expressive of the book's topic? How well is the book put together? Is a table of contents present? If so, does it provide an adequate guide to the book's contents? If no table of contents is present, is the organization of the work self-evident? How extensive are the bibliography and index (if present)? How would you rate the quality of the illustrations? Is the text readable, or is squinting required to read it?
2. *Read the book.* This may seem like a no-brainer, but it isn't really. Given the time restraints some publishers impose (e.g., *LJ* only gives reviewers two weeks to submit copy), some reviewers may feel they don't have time to truly read a book, and some titles (e.g., multivolume encyclopedias) are impossible to read cover to cover. Even so, some effort should be made to work one's way through the work so as to get as familiar with it as possible.

    Check the introduction, prologues, acknowledgements, and other preliminary matter to determine the reasons the book was written, the plan and layout of the book, central arguments and approaches, etc. What are the objectives of the work? For whom was it intended? If the audience is not clearly stated, what can be inferred as to the target audience given the language, layout, methodology, and so

forth? Does the work present all sides of an issue or does it have a particular perspective?

3. *Place the book:* Is the author an expert in the field or a freelance generalist? What are the historical or contemporary issues the author confronts? For some audiences, it may be necessary to place these issues in context, to explain why the book and its topics are important. While doing so, it may be necessary to compare this book with others on the same subject. Does the work compare favorably with such works, or are there better tomes toward which the reader should be directed?

4. *Judge the book:* This is often the hardest part for new reviewers, to decide whether a given work is good or bad. Few books are totally bad, so, the best reviews should be balanced, stressing what are the work's strengths and weaknesses. Engage with the book—argue with it in part, agree with it in part—and convey the flavor of the work.

   Did the work accomplish its objectives? Did it make any claims that can be proved or disproved by the text? Are there misstatements of fact to be noted? Is the layout clear or confusing? Can the reader easily make his/her way around the text? Are there cross-references and bibliographies where one would expect to find them? How extensive is the index or bibliography? How appropriate are they for the intended audience? If the bibliography includes web sites, are the URLs still active, or are the links broken? If there are violations of intellectual ethics (plagiarism, deficient methodology, etc.), these especially need to be noted.

5. *Write the review:* Generally, I begin with a summary of what the work intends to do and how it is laid out. But a review is not a book report; therefore, I then weigh the strengths and weaknesses of the work. I try to be fair and maintain a balance if I can, but a reviewer's first loyalty is to those who will read the review and potentially buy the resource. If the work is a waste of money, or inappropriate to the audience for whom it is written, then say so!

   Before the review is submitted, double-check your facts, determine that samples from the work are accurately quoted, be certain the review is free from grammatical and typographical errors, and that the review conforms to the publication's restrictions on length. The latter is not generally an issue with ATLA reviews but can be an important consideration for other publishing venues (e.g., *ARBA, LJ,* etc.). Avoid pat phrases and clichéd writing. Words and phrases like "compelling," "quite simply," or "I loved. . ." have no place in a critical review. Judge the review by the same standards you would apply to other samples of professional writing.

Ethical Norms of Reviewing

An ethical reviewer should:

Be an authority in the book's field or subfield
Avoid conflicts of interest
Be fair
Be positive when possible but critical when necessary
Submit the review on time
Address ethical issues of the work under review

As will be noticed on the *ARBA* and *LJ* applications, to be an authority in the field does not require a doctorate nor even a formal degree, but it does require that you have some familiarity with the issues and methodology of the work in question. For example, I have a BA in Political Science, a minor in History, and an MA in Theology (with an emphasis in Church History). Therefore, I would feel comfortable reviewing works in those fields, as well as works in Genealogy, Irish Culture, and Irish music (my hobbies). I should not review books on Technology, Science, or Business—fields in which I have no interest or training.

Conflicts of interest are those that occur whenever a reviewer allows selfish interests to influence his or her judgment, whether the conflict arises from personal relationships, academic competition, or intellectual passion.

Among other things, that means one should not review works by good friends, current or former colleagues, current or former mentors, past or present protégés, spouses or partners or those of your friends. It is also a conflict of interest if one has an adversarial or controversial relationship with the author, is a contributor to the work under review, has provided substantial assistance in the writing of the work, or has a direct or indirect financial interest in the sale of the book under review.

In such instances, it behooves the potential reviewer to recuse him/herself from reviewing the work. In certain small communities (e.g., theological librarianship) where everyone knows everyone else, it may be impossible to avoid such conflicts. If that should be the case, ethical practice dictates that you acknowledge the relationship when accepting and writing the review.

The ethical admonition to be fair compels any reviewer to represent the thrust of the work accurately and fairly. One should not misrepresent the work by taking arguments or opinions out of context. One should review the work that was written— rather than the one you wish was written.

Fairness also mandates that you treat all works and their authors equitably. Commentators have noted that reviewers tend to be kinder to authors from distinguished institutions (and, need it be said, by authors published by distinguished publishers) than those who are not. Hold all works to the same standards, regardless of whether they are published by prestigious firms or written by first-time authors.

The admonition to be positive when possible but critical when necessary was covered above in writing the review. No work is perfect, and even the worst titles are not without their strengths. Bring out the positives as well as the negatives of a work, but feel free to say a work is not recommended if it is a waste of time or money.

Submitting the review on time is another admonition that sounds self-evident but isn't. All publications are subject to time pressures, and such pressures may militate against giving a work the time necessary for a thorough evaluation. As noted earlier, *LJ* gives its reviewers only two weeks to evaluate a given title, but that is unavoidable given their monthly publishing schedule. If a deadline is missed, the review may not be included in the next issue. Reviewers who are notoriously late are irresponsible and will be dropped by their publication. As with project deadlines at work, if circumstances make it impossible to complete the review in time, ethics (and good manners) dictate that the reviewer should inform the editor so that alternate arrangements can be made.

The obligation to address the ethical issues of the work under review requires that any egregious ethical violations on the part of the author be noted: flaws in the design of the research methodology; how the data was collected; suggestions of plagiarism. If the work is written for a Catholic audience and you note the work violates the norms of

the Magisterium, say so. If the author's "radicalism" justifies terrorist bombings, kneecappings, or political assassinations, say so. Librarians' dedication to free speech and aversion to censorship does not mean obvious racism, sexism, or other ethical violations cannot be pointed out when they occur.

A Select Bibliography on Book Reviewing

Boardman, Edna. "The Art & Science of Book Reviewing," *Book Report* 12, no. 4 (January/February 1994), p. 17–18.

Budd, John. "Book Reviewing Practices of Journals in the Humanities," *Scholarly Publishing* 13, no. 4 (July 1982), p. 363–371.

Cannadine, David. "On Reviewing and Being Reviewed," *History Today* 49, no. 3, p. 30.

Cortada, James W. "Five Ways to be a Terrible Book Reviewer," *Journal of Scholarly Publishing* 30, no. 1 (October 1998), p. 34–37.

Galvan, Jose L. *Writing Literature Reviews: A Guide for Students of the Social and Behavioral Sciences* (Los Angeles: Pyrczak, c1999).

Hoge, James. *Literary Reviewing* (Charlottesville: University Press of Virginia, c1987).

King, Florence. "The Misanthrope's Corner: Nine Tips on Book Reviewing," *National Review* 51, no. 2 (February 8, 1999), p. 64.

Klemp, P.J., "Reviewing Academic Books: Some Ideas for Beginners," *Scholarly Publishing* 12, no. 2 (January 1981), p. 135–139.

Mullins, Carolyn J. *A Guide to Writing and Publishing in the Social and Behavioral Sciences* (Melbourne, Florida: Krieger, c1983).

Neuchterlein, James. "Passing in Review: Book Review Ethics," *First Things,* no. 81 (March 1998), p. 8.

Parini, Jay. "The Disappearing Art of Reviewing Books," *Chronicle of Higher Education* 45, no. 46 (July 23, 1999), p. B4–5.

"Special Issue: Ethical Aspects of Book Reviewing," *Journal of Information Ethics* 11, no. 1 (Spring 2002). See especially the articles:

> Bloom, Lynn Z. "How to Talk About Heartbreaking Works of Staggering Genius—and Those That Are Not: A Guide to Ethics in Book Reviewing," p. 7–18.

> Stevens, Norman D. "Ethics of Reviewing in a Close-Knit Community," p. 26–29.
> Ashley, Leonard R.N. "The Ethics of Academic Book Reviewing," p. 37–51.

Steiner, Dale R. and Casey Philips. *Historical Journals: A Handbook for Writers and Reviewers* (Jefferson, North Carolina: McFarland and Company, c1993).

Walford, A.J. *Reviews and Reviewing: A Guide* (Phoenix: Oryx Press, c1986). See especially the essay by Michael J. Walsh, "Religion and Philosophy," pp. 37–52.

Wolper, R.S. "On Academic Reviewing: Ten Common Errors," *Scholarly Publishing* 16, no. 3 (April 1985), p. 269–275.

DENOMINATIONAL MEETINGS

Anglican Librarians

Contact Person: Drew Kadel
Address: General Theological Seminary
                    175 Ninth Avenue
                    New York, NY 10011-4977
Phone: 212.243.5050
E-mail: kadel@gts.edu

Five librarians from Anglican schools and four other Anglican librarians from other schools met on Thursday afternoon, June 26, at the Portland Marriott Downtown. Extensive reports were made by the librarians from the Anglican schools. Three of these libraries have undergone or will be undergoing extensive renovations and/or additions to their physical facilities. There was also discussion about the status of the Archives of the Episcopal Church in Austin, Texas. Because Newland Smith indicated that he wished to step down as convener, Drew Kadel agreed to serve in this capacity.

Submitted by Newland Smith

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

On Thursday, July 26, 2003 (5 days after the release of the fifth Harry Potter saga and 174 days before the release of the final Lord of the Rings movie), fifteen librarians gathered for the Baptist denominational meeting. We shared news of significant fiscal challenges as well as good news of openings about to be filled and projects underway. We discussed some joint projects, one of which is to try to assemble some African-American Baptist sources for the next meeting in Kansas City (2004). Special note should be given to Mariel Voth and Melody Mazuk, whose contributions were literally immeasurable.

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 26 in a meeting room at the Portland Marriot Downtown in Portland, Oregon. Those present were John B. Weaver, student member (Emory, Univ. of South Carolina); Roberta Hamburger from Phillips Theological Seminary; Don Haymes of Christian Theological Seminary; Craig Churchill from Abilene Christian University; Terry Johnston of Andrews University; Sheila Owen; and Carisse Berryhill (convener) of Harding University Graduate School of Religion.

After introductions and reviews of the year's news for each institution represented, the group reviewed the Restoration Archives Project Description developed by Carisse Berryhill and the draft of Proposed Data Entry Form Elements for the archives project developed by Sara Harwell of the Disciples of Christ Historical Society. The proposed project will bring together archivists and/or librarians of participating libraries, the ATLA, the Campbell-Stone denominational group of ATLA, the Christian College Librarians, and the Stone-Campbell group of the Association of Christian Librarians in a cooperative effort to develop a web-accessible finding tool describing archival materials related to the Restoration Movement held by participating libraries. The plan and the data format were enthusiastically received. The group asked Dr. Berryhill to discuss the project plans with ATLA Executive Director Dennis Norlin to solicit technical and/or financial assistance in carrying out the project.

Submitted by Carisse Berryhill

Lutheran Librarians

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The Lutheran Librarians meeting was held Thursday, June 26, in the Portland Room of the Portland Marriott Downtown Hotel. Fifteen librarians representing eleven institutions attended. David Berger presided. The meeting began with the usual round-robin reporting of news and activity at individual libraries. Following institutional reports, discussion continued concerning several additional topics:

1. Ray Olson stated that the Lutheran Theological Center in Atlanta is in the process of building its web site. The Center has requested that ELCA seminaries link to its site to emphasize its partnership in theological education. An increased visibility for the Center may also result in the sharing of more library resources between ELCA libraries and the Center through its arrangement with the Interdenominational Theological Center.
2. The question of the retention of and access to Christian educational curricula should be continued on the ATLA Lutherans discussion list as new information comes to light. A database of institutional and storage repository holdings potentially could be developed as a finding aid.
3. The possibility remains that there could be a second phase of the retrospective indexing project currently underway at ATLA which would include Lutheran and other denominational journals not originally included in the *Index to Religious Periodical Literature*. It is likely that additional funding would need to be found, however.

Submitted by Bruce Eldevik

Methodist Librarians

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The Methodist Librarians Fellowship met at 4:00 p.m. on June 26, 2003, at the Portland Marriott Downtown in Portland, Oregon. The meeting was called to order by Roberta Schaafsma. Twenty-eight people were in attendance. Roberta has assumed the presidential duties due to the upcoming retirement of Stephen Pentek.

New members were introduced—Beth Sheppard (Southwestern College), Laura Harris (Iliff School of Theology), and Jack Ammerman (Boston University). Linda Umoh read the minutes of the last meeting, which were approved. She also reported that the Fellowship has $1558.58 in the checking account, and $2131.09 in the CD.

Andy Keck reported on the Methodist Web page, which is part of the ATLA website. The Founders picture and information has been placed there. The Methodist listserv has 71 members.

New officers were elected. Linda Umoh was reelected secretary. Because of the retirement of Stephen, Roberta will be filling out his term as President. Pat Graham was elected to fill Roberta's remaining term for Vice-President/President elect. Andy Keck will continue as Listserv Administrator/Web Master.

A term limit was discussed for the Listserv position, plus other bylaws considerations. Roger Loyd and Al Caldwell were appointed to find a copy of the bylaws and report of such a finding to the group by December 1, 2003. At that point, they are to look over the found bylaws and make suggestions for revisions. If no bylaws are found, they are to start drafting a new set.

Bridwell Library distributed copies of the catalog of the exhibit "Wesley in America" to the members present.

Library announcements and news were shared. Al Caldwell announced the retirement of David Himrod and read a Resolution of Thanks (see below)

The meeting was adjourned at 4:35 p.m.

Submitted by Linda Umoh, Secretary

Resolution of Thanks to David Himrod.

The Methodist Librarians' Fellowship meeting in session in Portland, Oregon, June 26, 2003, extends our thanks and best wishes to Dr. David Himrod on the occasion of his retirement from The United Library on February 1, 2003. We recognize David for his leadership in the Publication Committee of ATLA and particularly for his participation in and his bibliographic contributions to the Methodist Librarians Fellowship. Moved by Alva R. Caldwell, and voted unanimously with an accolade of applause.

Presbyterian and Reformed Librarians

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                    Richmond, VA 23227
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Present at meeting: Per Almquist, Covenant Theological Seminary; Robert Benedetto, Princeton Theological Seminary; Bill Brock, Presbyterian Historical Society; Christina Browne, Jesuit-Krauss-McCormick; Tim Browning, Columbia Theological Seminary; Joe Coalter, Louisville Presbyterian Seminary; Ruth Dalman,

Trinity Theological Seminary; Steven Edscorn, Memphis Theological Seminary; Paul Fields, Calvin Theological Seminary; Joanna Hause, Southeastern College; Timothy D. Lincoln, Austin Presbyterian Seminary; Daniel Mayo, Union-PSCE; Angela Morris, Lousiville Presbyterian Theological Seminary; Denise and Jim Pakala, Covenant Theological Seminary; Lugene Schemper, Calvin Theological Seminary; Donna Schleifer, Flagler College; Christine Schwartz, Princeton Theological Seminary; Jeff Siemon, Christian Seminary; Paula Skreslet, Union-PSCE; Sharon Taylor, Andover Newton Theological Seminary; Dottie Thomason, Union-PSCE; John Trotti, Union-PSCE; Steve Vanderhill, Westminster Theological Seminary-Dallas; B. Witecui, Westminster Theological Seminary-Dallas.

The meeting of the Presbyterian and Reformed Librarians took place in the Portland Marriott Downtown in Portland, Oregon, on Thursday, June 26, 2003. Paul Fields, standing in for President Tom Reid, called the meeting to order at 4:00 p.m. The minutes of the 2002 meeting were approved. Paula Skreslet was elected president for the 2003–2004 year.

Members reported the news of their respective institutions. Several institutions are in the process of searching for new presidents. Also, several libraries are installing new online systems.

Although not present, Andy Wartman from Greenville Presbyterian Seminary sent notice that he is interested in working with others to create a bibliography of 19th-century denominational periodicals. Anyone interested in pursuing this project should contact Andy at (864) 322-2717.

Joanna Hause is in charge of this group's listserv. If anyone would like to subscribe or send material, please contact Joanna at jhause@secollege.edu.

There being no further business, the meeting adjourned at 4:45.

Submitted by Paul Fields

Roman Catholic Librarians

Contact Person:	Melody Layton McMahon
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The ATLA RC denominational group (chaired by Melody McMahon, John Carroll University) met during the annual conference at St. Michael's Roman Catholic Church with 21 librarians in attendance. This year the RC group completed two important goals. The Parish Bibliography compiled by Cait Kokolus (with recommendations from the group) was posted to the ATLA RC web page. Cait will send a press release announcing this to *Catholic Library World*.

Secondly, a letter from Mary Martin and Melody McMahon was sent to select Catholic university libraries encouraging individual membership or institutional membership if qualified. Schools were selected on the basis that they have an accredited master's degree in theology or religious studies. Tim Smith and Karen Whittlesey of the ATLA office have been of great help in carrying out this project. Tim (who attended our meeting) has agreed to let us know of response to this letter.

Cecil White gave a brief description of the status of the joint ATLA/CPLI venture. EBSCO has agreed to distribute the product, which should be available soon. Other vendors should be coming on board soon.

The group decided to continue to send titles that we would like to see indexed in CPLI to Phil O'Neill, who will collect them and send them on for consideration. Cecil indicated that one problem is that journals often will not provide a gift copy to CPLI to use for indexing. A number of librarians indicated that they would be willing to loan the issues to CPLI for indexing.

Alan Krieger of Notre Dame gave an update on the project of digitization of Catholic journals, which is originating at Notre Dame. A foundation has been selected, and they are awaiting responses of support for the project from some bishops.

It was announced that Eileen Crawford of the Technical Services Section has asked us again to look over the Denominational Materials section of the Technical Services Section Web page and decide if we would produce a similar product for RC materials. www.atla.com/tsig/denomination_mat/denom_index.html.

A long discussion about the new edition of the *New Catholic Encyclopedia* and the recent review by our member Jan Malcheski followed. Members of ATLA RC are very disturbed by the poor quality and lack of promised updates of much of the work. The group agreed that we will send a letter of protest to Catholic University and Gale, as well as send a press release that we are sending this letter. We will also solicit letters of protest from the Catholic Library Association, the association of Jesuit librarians, and the ATLA Public Services Interest Group.

The members would like to thank Anne LeVeque and Paul Henderson of the USCCB for once again hosting a wonderful reception during our meeting.

Submitted by Melody Layton McMahon

United Church of Christ Librarians

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Librarians from 4 of the UCC seminaries, Andover Newton, Chicago, Eden, and United, met and discussed the situations at their libraries and schools. The common theme was the current financial downturn, which has affected many aspects of academic life.

Submitted by Jeffrey L. Brigham

WORSHIP

Worship in the Quaker Tradition
Portland Marriott Hotel, Mount Hood Room
Thursday, June 26, 2003, 8:30 a.m.

Program

> Introduction/Welcome
> Music for Preparation
> Prayer
> "Hidden Lights" (Matthew 5:14–16)
> "This Little Light of Mine," Solo
> Silence/Open Worship
> Music for Closing
> Closing

Acknowledgements

Speaker: Dr. MaryKate Morse, Asssociate Professor of Spiritual Formation and Pastoral Studies, George Fox Evangelical Seminary

Music leader: Daryl Dixon, Director of Multicultural Services, George Fox University

Background Notes

At the age of 19 George Fox began a 4-year search to understand his spiritual depression. The depression stemmed from the disparity he observed between the professors of faith and their daily lives and from the sufferings of humanity. He wandered seeking the counsel of others. One priest told him to get married. Another challenged him to a drinking bout. Many offered theological explanations which failed to lift his spiritual malaise. Then in 1647, after he had abandoned all these "miserable comforters," he wrote, ". . . for I saw there was none among them that could speak to my condition. When all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do, then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition'; and when I heard it, my heart did leap for joy."

In 1652 the Quaker movement began when George Fox had a vision of a great people to be gathered. Quaker was a term given by a judge because the adherents bid others to "tremble at the power of God." They originally called themselves the "Children of Light" from John 12:36, but in the end the name "Friends" was preferred (from John 15:15, "I have called you friends.")

Though Friends are usually known for their pacifism, simplicity of lifestyle, nonmaterial sacramental practice, and strong social activism, the original Quaker message was quite clear. Quakers then and now believe in the real presence

of Christ. Christ is present in a living way to teach everyone who opens his or her heart to him. From this truth came an emphasis on silence in worship so that people could listen and wait on Christ's teaching. Out of silence Christ leads his people on an adventure of faith, and the community of believers responds in holy obedience. For this reason Quakers were the first to recognize the spiritual leadership of women. They also actively opposed slavery and were involved in prison, mental hospital, and education reform.

Sermon

Introduction:

Quakers began in 17th Century England with a desire to simplify life and purify the church. To Quakers worship was the sacramental experience of the Lord's Supper. Men sitting on one side and women on the other would "wait on the Lord" in silence with no music or prepared message or pastoral leadership. Worship was based on the belief that Christ would be present with his people and that Christ himself would lead and nourish the faithful. In the same spirit we worship together here this morning. I will bring some prepared thoughts, but then we will sit silently together waiting for the bread of life from Christ.

Message "Hidden Lights:"

Mary Fisher was 34 years old in 1657 when she felt God telling her to visit Sultan Mohammed IV of Turkey. She traveled for a year to get there. She traveled by herself from England to Adrianople contending with British ship captains refusing her passage and with the normal traveler dangers. We do not know much about her long and difficult journey. We do know that when she arrived, she requested an audience with the Sultan saying she had a message from "the great God" for him. The Sultan offered her clothes to dress appropriately for the audience, but she refused preferring her simple dress. When she met with him she simply shared the story of Christ.

The Sultan listened with courtesy and asked her what she thought of the prophet Mohammed. She said she did not know this prophet and the Sultan would have to judge him false or true according to his words. The Sultan was impressed with her bravery and compassion for bringing him a message from God. She refused his offer to provide an escort for her return journey. She returned as she had come, alone.

What is remarkable about the story is not only what she did, but what she did not do. She traveled for a year for a single audience with the Sultan, and then went home. I cannot imagine any "missionary" journey like that today. Today we would establish residence and then use as many avenues of communication as possible to make sure that the message would be clearly understood and accepted. Why did she go to so much effort for one audience with the Sultan? She did this because Mary Fisher believed something about the nature of Christ and about her service for Christ. What she believed might be helpful for us to remember today.

Quakers believe that Christ is the True Light and that when we come to faith we become the Children of Light. Our purpose then as Children of Light is simply to be his light to others. The Scripture text Matthew 5:14–16 speaks to this truth.

> You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under a bushel basket but on the lamp stand and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

Christ is within us and is knowable. Therefore, we have naturally within us the capacity for others to perceive and recognize the light. If we live our lives as Christ's light, others will experience the True Light. Light by its nature shines. There is not effort on our part to make it shine. Striving does not improve the quality of the shining.

The only thing that interferes with the shining of Christ's light is if it is covered up. This is unnatural as the text implies. Usually no one intends to cover up light once it has been lit. However, we often do that unnatural thing and cover up the light of Christ in our lives. The result is that we do not impact those around us, even if we would set up residence and speak thousands of words.

I do not believe that any of us who follow Christ intentionally cover our light, but rather we do it inadvertently. Sometimes we are afraid and believe the light might embarrass us or cause some trouble or require something too difficult. Or we are too busy to nurture the light, because there is always so much to do. And the light flickers a very small flame deep within us. Or, we have been hurt and we do not trust the light. We doubt the capacity of the Light to really be light to us, so we do not trust its power to shine for others.

There are many reasons why we cover the Light of Christ. Mary Fisher did not cover his light. She was confident that Christ would be light through her to the Sultan. She was not afraid or too busy nor did she doubt the power of the Light's effect on the Sultan. She believed that the Sultan would recognize the light. It would be his responsibility then to respond to it. She did not have to convince him of what he could obviously see and hear through her.

We are going to listen to Daryl Dixon sing "This Little Light of Mine." After he sings, we will sit in silence. Listen to the Light in you. Give Christ permission to shine in your life. And if you feel a resistance to that, ask Christ to reveal to you why you cover the Light. Christ will be light in you and will teach you and you will recognize the nourishment of his truth. I invite you to simply be still and listen for what God has for you. Let your light shine.

Worship in the Presbyterian Tradition
Portland Marriott Hotel, Columbia Room
Friday, June 27, 2003, 8:30 a.m.

Prelude

Call to Worship

Hymn of Praise

    Praise to the Lord, the Almighty (LOBE DEN HERREN 14.14.4.7.8)

Confession of Sin (unison)

        Almighty God: You love us, but we have not loved you; you call, but we have not listened. We walk away from neighbors in need, wrapped up in our own concerns. We have gone along with evil: with prejudice, warfare, and greed. God our Father, help us to face up to ourselves, so that, as you move toward us in mercy, we may repent, turn to you, and receive forgiveness; through Jesus Christ our Lord. Amen.

Declaration of Pardon

Gloria Patri (GREATOREX)

Prayer for Illumination

Old Testament Lesson

Choral Response (ATLA Singers)

New Testament Lesson

Choral Response (ATLA Singers)

    Thou Wilt Keep Him in Perfect Peace (S.S. Wesley, text from Isaiah 26.3)

Sermon

Creed (unison)

        This is the good news which we have received, in which we stand, and by which we are saved: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day; and that he appeared to Peter, then to the Twelve and to many faithful witnesses. We believe he is the Christ, the Son of the Living God. He is

the first and the last, the beginning and the end; he is our Lord and our God.   Amen.

Prayers of the People

The Lord's Prayer (unison)
Our Father in heaven, holy be your name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Save us in the time of trial, and deliver us from evil. For the kingdom, and the power, and the glory are yours, now and forever. Amen

Closing Hymn

The God of Abraham Praise (LEONI 6.6.8.4D)

Postlude

Acknowledgements

Speaker: Dr. Thomas F. Johnson, Professor of Biblical Theology, George Fox Evangelical Seminary
Music leader: Seth Kasten, Union Theological Seminary
Accompanist: Ellen Frost, Southern Methodist University

Sermon

A 30-minute Presbyterian or Reformed worship service is an oxymoron, like "independent Presbyterian" or maybe, "charismatic Presbyterian." We'll do our best to give the basic "flavor" of it and include its basic elements.

While the old book of services known as the *Book of Common Worship* has gone from the pew racks in Presbyterian churches, Presbyterian worship is governed by principles set forth in the Directory for Worship, part of the "constitution" or governing documents of the church.

One principle, in fact the most distinctive aspect of Reformed worship and theology, is that *it is God-centered*.

We began our worship today with the verse, "Our help is in the name of the Lord, who made heaven and earth."

Christian worship joyfully ascribes all praise, honor, glory, power to the triune God.

In worship the people of God acknowledge God present in the world and in their lives. As we respond in faith to God's claim on us and God's redemptive action for us in Jesus Christ, we are transformed and renewed. In worship we offer ourselves to God and are equipped for God's service in the world.

This God-centeredness is also seen in that we worship because of God's prior initiative. We believe that the Spirit of God quickens us to an awareness of God's

grace and of God's claim upon our lives. The Spirit moves us to respond in faith, enabling us to call upon God, to proclaim God's Word, and to commit our lives to serving God's kingdom in the world.

God comes to us. The earliest records of God's people speak of God's encounter with humanity. God takes the initiative in creation and in covenant, in calling us to repentance and in providing for our forgiveness. Indeed, God enters fully into the human condition in Jesus Christ, God's supreme act of "self-revelation, redemption, and forgiveness." We are called to love, because God first loved us.

The central elements of the worship service are:

a) The Word of God is read and preached. The Word comes to us not primarily to inform but to save. The Word of God redeems God's people.

b) We respond to the Word by prayers, songs, and offerings and especially in the celebration, at God's gracious invitation, of the Lord's Supper or Holy Communion. (Calvin strongly preferred celebration of the Eucharist every week, though his preference did not prevail in the Reformed tradition.)

c) Finally, we respond to God's Word by the giving of ourselves to God in offerings and in service to one another and in the world.

d) Such elements of worship are not unique to the Reformed tradition, but they remind us of the grace and love of God that comes to us in daily life. So, may we respond faithfully this day and every day.

In the name of the Father, the Son, and the Holy Spirit. Amen.

MEMORIAL TRIBUTES

Maria Grossmann (?–2003)
by
Russell O. Pollard

Dr. Maria Schweinburg Grossmann gave the most memorable presidential address in the history of the American Theological Library Association. When the subject of the annual address came up at the mid-term meeting of the Board of Directors in 1969, President Grossmann made a matter-of-fact pronouncement: "There will *not* be a presidential address this year." And indeed there was none. What lay behind this I can only speculate at my distance. Maria was a realist about everything, including her own strengths and weaknesses, and she knew she was not a very good public speaker. She may have been self-conscious about her "Germanisms," or she may have thought, as she often did about such matters, that the address was just self-promoting foolishness. Public speaking to the contrary, however, she was a formidable, and sometimes intimidating, presence. When Charles Willard was the new librarian at Harvard Divinity School and suggested something that would not meet with Maria's approval, we would say we could hear her car wheels peeling out in her driveway.

Dr. Grossmann was the quintessential scholar librarian. She was educated at the Gymnasium and Law School in Vienna, Austria, did her undergraduate work at Smith College and a master's at Radcliffe. Her Harvard doctoral dissertation, "Humanism in Wittenberg, 1485–1517," was published in 1975. She earned an MLS at Simmons College in Boston. In addition to fluent English and German, she read French, Latin, Greek, Spanish, Dutch, and several Scandinavian languages.

She began working in acquisitions at the Andover-Harvard Theological Library in 1956 and served as Librarian from 1965 to 1973 and again from 1979 until her retirement in 1986. In between she was Librarian for Collection Development in the Harvard University Library, a position she never liked because it was too administrative and political—and, as she said: "I never saw the books!"

She oversaw tremendous growth in both the size and research depth of the Andover-Harvard collections. Almost 80,000 volumes, and I have no doubt that she saw every book, and several important manuscript collections were added during her tenure, including the archives of the American Unitarian Association and the Universalist Association of America; and the papers of Paul Tillich. She was a founder librarian of the Boston Theological Institute consortium and was instrumental in introducing computer-assisted cataloging via the then very new OCLC. She was an ardent supporter of ATLA's preservation program and submitted more material than any other librarian at that time.

She and her husband Walter, Director of the Library of the University of Massachusetts in Boston, retired to their farm in Conway, Mass., where she gardened, visited with her children, and reread Plato and French and Russian classics. More recently, and some years after her husband's death, she moved back

to Cambridge, once again serving the Andover-Harvard Library as a consultant for collection development.

A member of the Cambridge Meeting of the Society of Friends, she eschewed formal ceremony of any kind. As one of her old friends remembers, there were three things she called "doing something sensible: weeding the berries, canning dilly-beans, and planting potatoes." She loved to garden. Her friend goes on to write: "Despite her upbringing in a professional-class Viennese household, a young career of her own with international acclaim, and the refinements of Harvard degree and employment, she treasured so much the earthiness of life."

Maria died of liver cancer at her Cadbury Common apartment in Cambridge on April 1.

Decherd H. Turner, Jr. (1923–2002)
by
Duane Harbin
Perkins School of Theology, Southern Methodist University

Decherd H. Turner, Jr., founding director of Bridwell Library at Southern Methodist University's Perkins School of Theology, died of a stroke July 7, 2002, in Austin, Texas, at the age of 79.

Born in Pike County, Missouri, Decherd earned a bachelor's degree from the University of Missouri in 1943, graduating Phi Beta Kappa. He studied theology at Vanderbilt University School of Religion, earning a second bachelor's degree, and was ordained a Presbyterian minister.

While attending seminary, he took a job in a library to support his family. The experience changed his vocation and his life, as he channeled his love of books into a long and remarkable career as a librarian and collector. Decherd attended library school at George Peabody College for Teachers in Nashville, Tennessee. He served as director of the Bridwell Library for 30 years, from 1950 to 1980, and later served as director of the Harry Ransom Humanities Research Center at The University of Texas until his retirement in 1988. Decherd was a founding member of ATLA and served on the association's first Preservation Board. He was also a founding member of the Methodist Librarian's Fellowship.

The current director of Bridwell Library, Valerie R. Hotchkiss, described Decherd as " . . . the greatest librarian of the 20th century; a man of great learning and incredible accomplishments." Decherd brought both bibliographic fame and notoriety to Texas and is credited as chief architect of the extraordinary collections at Bridwell Library, where he assembled what is now the fifth largest collection of 15th-century books in the U.S. and the largest such collection in the Southwest. Renowned for acquiring the elusive Triple Crown of fine press printing, consisting of the Kelmscott Chaucer, the Doves Press Bible, and the Ashendene Dante, all on vellum, Decherd was legendary for his ability to find and finance remarkable acquisitions ranging from a significant fragment of the Gutenberg Bible to the complete archives of the Ashendene Press.

Decherd was not only an outstanding librarian and bookman, he was also a warm, generous, charming, and courageous man. Over the years, he gave encouragement and aid to any number of students, artists and writers. Decherd was also an early and outspoken advocate of the civil rights movement. Once, when racial tensions were running high in Dallas, he spirited John Howard Griffith, author of *Black Like Me,* away from public view because Griffith had cause to fear for his life. If Decherd believed in something, he gave it his all, whether it was building an outstanding theological collection, collecting rare, beautiful, and significant books for the benefit of scholars and students, or defending human rights.

So ends the "official" memorial, but it is impossible to remember Decherd without remembering Decherd's famous stories, mostly culled from his adventures in book collecting. Decherd delighted people with his stories and delighted in

telling them. It would not be fair to him to leave you without recounting a few. Sadly, it will be a pale shadow of hearing Dechered tell them.

Possibly the original Decherd Turner story goes that when she discovered she was pregnant with Decherd, his mother went to see a fortune-teller. She asked the woman about her child's future. The fortune-teller did whatever she was inclined to do to part the mists of time, and as matters progressed, her expression became quite confounded. Decherd's mother, somewhat disturbed, asked if there was something wrong with what the woman was seeing. The fortuneteller said, "No, no, you will have a boy and he will be healthy. Other than that, I can see only books. Rooms full of books. BUILDINGS full of BOOKS!" That fortuneteller knew her business.

The quintessential Decherd Turner story involves his pursuit of the Triple Crown. He made the acquaintance of a lady who owned a copy of the Doves Press Bible on vellum. Decherd then proceeded to exercise his considerable powers of persuasion to entice her to sell him the books. The lady indicated that she was not averse to parting with the Bible but showed no enthusiasm for any of Decherd's offers. Finally, Decherd managed to learn that what the lady truly desired in exchange was a mink coat. Well, in short order, the lady had her mink, Decherd had the Doves Press Bible on vellum . . . and the financial officer at SMU had a heart attack within hours of receiving the bill of the coat. Fortunately, the poor man recovered from the heart attack, but even Decherd admitted he never recovered from the bill for that mink.

Clearly, Decherd was not a man to let convention stand in the way of what he believed needed to happen. Perhaps that is why he was able to accomplish so much and infect so many with his love for books and libraries.

BANQUET REMARKS

The Accidental Librarian
by
David Wartlfuft

You may have enjoyed reading The Accidental Tourist as I did some years ago. Today I stand before you as The Accidental Librarian. I was on a steady career path with increasing specificity. An early sense of call to the ministry crystallized into a desire to serve in the capacity of a college/university chaplain. All was on course, a Danforth Foundation placement in their academic chaplaincy intern program was followed by seminary graduation and simultaneous masters in literature from the masters in literature from the University of Pennsylvania.

My denomination required (and still requires) three years of general parish experience prior to specializations such as chaplaincies—a requirement which I fully applaud and support. But one year in a unique and challenging parish as solo pastor with 800+ parishioners, and I had the itch for further directed and concentrated study. Then a funny thing happened on the way to graduate school at the seminary.

I was asked whether I would consider theological librarianship. My only credential was that I served as a student library worker while an undergraduate, and still being poor, presented this experience to continue for an income source as a student worker throughout my seminary education.

For some reason following a retirement from the library staff the seminary came up dry in a search for an experienced librarian with a theological background and several languages pertinent to theological studies. Although I was already a father of two young children, the offer was too good to resist, even though I wrestled with this offer for several weeks. We will pay, offered the seminary officials, a full-time salary (although modest, still more than the congregation was paying for an untried "youngster"), and in the first two years half-time work while earning a library science degree in that same time span.

When I emerged with my degree, I was plunged into a life resembling a wild carnival ride. Nearly simultaneously we were converting the collection from our own classification system adjusted for Lutheran seminaries from the Union system to the Library of Congress system, concurrently also changing to L. C. subject headings from Pettee—all manually, each card being typed individually. What a lot of pulling of sets of cards from the catalog, proofing and typing, refilling and checking the filers. And all this in a crowded collection requiring daily shifting of books as call numbers changed.

As though this were not enough, we began a building program doubling the building's capacity, renovating everything, and remaining full-service throughout. I quipped that my first task each morning was to locate the room in which the workmen had placed my desk.

And within five years of entering library service I was designated the Executive Secretary of ATLA, at that time a position resembling Member Services at present,

plus editing, publishing and distributing the proceedings. Both the Board of Microtext and the Board of Indexing were semi-autonomous entities with their own "Chairmen." My office—and thereby the association's address—was my home study while Cal Schmitt did similar duty in Chicago for Indexing and Raymond Morris at Yale for Microtext. The ATLA Board and I expected my tenure to extend approximately two or so years since we were getting underway on incorporation and uniting the three entities (Executive Secretary, Indexing and Microtext—not without alternate opinions—thereby envisioning a central, permanent office for the association).

Sometimes reality unfolds less rapidly than dreams and visions. After a decade of service on my part reality still held forth no central office, and I resigned, unable to carry the dual load of Executive Secretary along with full-time service as a library director, when I faced my first bout of colon cancer. It took two successors, Fr. Simeon Daly followed by Al Hurd, before a structural Carver study workshop and a revelation (to use a theological concept) let the Board realize that we had all we needed nearly in place to make the transition.

Meanwhile, the wild ride continued on the "home" front. I'm not quite old enough, despite the grey head and retired status, to have participated in hand-written catalog cards as found in many older catalog drawers. (With my handwriting I would never have made it as a librarian had I needed to do that.) But as stated above, we evolved in my time from individually typed catalog cards through hand-mimeographed cards, Xeroxed cards (with the inevitable fires in the machine because of the high heat needed to bond the toner to card), to cards shipped in daily from OCLC, to no cards at all.

What an exciting and challenging time to be a librarian! From knowing the Dewey Decimal classification to operating campus networks, from in-house indexing to the ATLA Religious Index available on the Internet in a range of vendor formats, from purchasing back-run periodicals at exorbitant prices (if not lucky enough to obtain them through the ATLA Periodicals Exchange program) to tapping into ATLAS, from compiling a card file of monographs-in-series for our local theological consortium to tapping a few computer keys to locate a volume worldwide, from a local card catalog to a combined database of cluster libraries with the server located a half country remote from any of the libraries and searchable worldwide.

What a brave new world has been thrust on this accidental librarian! My first publication was pointing to cooperative possibilities in theological libraries but I never dreamed of these potentials and realities. And the future holds even more exciting possibilities. I have loved every challenge and minute of the metamorphosis—and I wish the same excitement and new frontiers for each of you.

Prayer at ATLA Banquet
by
John Trotti

It isn't often that you get a "preface" to a blessing, but at our house we hold hands for the blessing. I want you to carry a couple of images with you as we pray; first, in Robert Fulghum's delightful *All I Needed to Know I Learned in Kindergarten,* he enjoins us always to hold hands when we cross the street. Second, in the wonderful movie (and book) *Dr. Zhivago,* Lara says that in the confusion in the streets during the revolution she held her father's hand rushing through those streets. Then she remembers, "He let go my hand, and I was lost." Carry those images as we go to prayer.

Lord God of Abraham, Isaac, and Jacob; of Sarah, Rachel and Rebecca; of Joe, Dennis, and Seth; of Eileen, Dottie, and Sharon our friends, we praise You for the goodness of this land and of this good association. We give thanks for the friends whose hands we hold and for the many times this group has upheld us.

Tonight we give thanks for Maria (Grossmann) and Decherd (Turner), whose hands have slipped from ours, but not from Yours. For that strong holding hand, we give You thanks.

As so often we have called upon You in our distress and in our tears, tonight we call upon You to be among us in our joy, our feasting, and our remembering. Bless us and the institutions we represent that we may continue to serve You.

We do give thanks for this food. Surely You have supplied our every need and the lines have fallen to us in pleasant places. We think now of those who have no hand to hold, nor enough to eat. Somehow give us a wise use of what we have and a sharing spirit towards all Your children, whom You still hold in the hollow of Your hand.

We yearn for and pray for Your Shalom to come on earth working through leaders of states and nations, and even through the likes of us. Amen

Retirement Remarks
by
John Trotti

When I was asked to make a few remarks upon my retirement and to say something about what I plan to do, my wife's ears cocked up—she is wondering the same thing. After consulting with our financial advisor and looking at our retirement income (looked at the value of your pension fund lately?), it is now clear what I will be doing. I will be out eight hours per day going up and down the roadsides picking up aluminum cans to be able to put bread on the table!

More seriously, I plan to keep teaching for a while, to write a history of our library, travel a bit and see more of the family. Then, of course, there is the great American novel abirthing. . . .

I came into ATLA in St. Louis in 1968. Will all those who were there in 1968 please stand? (A few did.) ATLA has changed a lot since 1968. We used to meet on someone's campus and stay in the dorms. I learned something that first year: bring a strong light bulb if you intend to read anything. In the next year I learned that if the bulb was to be effective, bring an extension cord so you can get it somewhere near the bed. In ensuing years (I'm a slow learner) I learned to bring coat hangers, soap and other niceties. Now we meet in conference centers and in grand hotels. Wow.

I hear some chit chat that there are no giants in the land anymore. In 1968 I was greeted and supported by Bob Beach, Raymond Morris, Erne White, Cal Schmidt, Lucille Hager, Maria Grossmann, and, of course, Donn Michael Farris. At each of our institutions we hear from time to time "there are no giants in the land," only this bunch of midgets. Passing time does that to us. But do not be deceived—around you here tonight and in the association at large, there are bright, creative, strong leaders. But years from now someone will say, we don't have the giants we had in 2003.

I urge you to celebrate your ministry as theological librarians. As you do your work and "interruptions" come, remember that it may be for such a time as this you were put in that place. Listen to those students, faculty, patrons. This may be a high moment not only of giving out information, but of lifting up people. With all your technological and theological knowledge, don't lose the human touch, the sense of ministry.

ATLA has a great history. We moved from an association whose office moved each year with the President and whose only real anchor was Donn Michael Farris—where the Newsletter was, there was ATLA—to the place where we have an office and a wonderful staff. Don't lose the spirit, however, that we are the association and we do its work. Just as a church can mistakenly think that the minister and staff are to do all the ministry of the church, so we should not think that Dennis and his wonderful staff must do all the ATLA work. Let them facilitate, but keep involved. There was a time when most of the business was done in sessions at the annual conference. We had some wonderful hassling and wrangling; some real characters emerged. Who can forget Roscoe Pierson interrupting a speaker by shouting "bull—!" Or Ron Diener's in-your-face challenges to traditional library methodologies, or Charles Willard's oversized sunglasses and submachine gun (toy) enlivening our conferences. If we lack anything, we don't have enough characters today. Now, I have observed some incipient characters and curmudgeons in the making. Go for it.

What has ATLA meant to me? There have been visits to other libraries and learnings large and small. There have been good speeches and workshops, my chief continuing education. But most of all, there have been valued colleagues. The learnings, the sharing, the good-hearted joy of associating with you has been the highest value.

Let me say a word to newcomers, those for whom this is the first conference or who still feel outside or new in your second or third year. It is a bit like going to a large church. You can go to the early service, slip in a side door, slip out afterward; not go to coffee hour, not go to Sunday school; not go to Wednesday

dinners; and then say "I just don't know anyone," etc. You need to step right up and introduce yourself, ask if you can join in or help, go to the side shows and not just the main events. Now if there are shy people who are afraid to join in, would you please stand up and introduce yourself to this crowd? (No takers.)

May I suggest a tactic? Sharon Taylor and I met at one of the summer Princeton Theological Library Institutes. She stepped off the Dingy (little connecting train), bumped into me, dropped her suitcase on my foot, then introduced herself and offered to let me carry the suitcase. We have been close friends ever since. Now I know the conference is almost over, but tomorrow morning (it is not too late), why not drop your suitcase on someone's foot. After they catch their breath, introduce yourself and ask them to carry the suitcase out to the bus or cab. You just might make a friend for life.

Leaving ATLA each year I eagerly looked forward to three things: first, seeing my sweet wife, Joan. Behind each of us is some spouse, friend, or colleague who has supported us and made our work possible. Please join me in recognizing that support in Joan, the wind beneath my wings. (Applause.) Second, seeing my children while they were there and now my pets—wagging children. And third, I couldn't wait to get back into the office on Monday morning to resume my ministry as a theological librarian. Each year has been like a "covenant renewal" ceremony, where I have been reminded of my calling and given new enthusiasm to be about the task. I do miss that. Next Monday you will have that privilege as you return to work. But me? Well, I will be thinking about you and your work while I look over the rail of the ship going through the Alaska Inside Passage. It is rough duty, but, heh, someone has to do it.

My thirty-five years in ATLA has been a great ride. I will close with words from my favorite poet, Ann Weems. In Kneeling In Jerusalem she has a little poem, "The Visit." I shall not quote it all, but the poet goes to visit a dying old woman in the hospital. Upon entering the room she sees the diminished old lady turned to the window and praying "Thank you God, I had a really nice time."

Well, I am not dying—or at least I hope not. I may pass from this earth before we get back to the Marriott—but I can say that same prayer as I retire from active duty in ATLA. "Thank you, God, I had a really nice time."

Appendix I: Annual Reports

ATLA/ATS Digital Standards and Projects Committee
Annual Report for 2002–2003
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, 2002 to June 30, 2003.

Committee membership: Martha Lund Smalley, chair; Cameron Campbell; Duane Harbin; Mary Martin; L. Charles Willard. Mary Martin resigned from the Committee in April 2003 because she is pursuing an alternate career path.

The committee met in Chicago on October 17–18, 2002, and April 3–4, 2003. During the October meeting the Committee reviewed the progress of the Cooperative Digital Resources Initiative (CDRI) projects. Projects funded under Phase One were as follows:

1) Pitts Theology Library, Emory University ($10,000): *Printed Images from the Sixteenth Century*
2) Conception Abbey and Seminary Library, Conception Abbey, Conception, Missouri ($5,000): *Photographs of the Benedictine Mission to the Dakotas* (Project deferred to Phase Two.)
3) Vanderbilt Divinity Library, Vanderbilt University ($5,000): *Biblical Iconography: French Medieval Cathedrals*
4) Hartford Seminary Library, Hartford Seminary ($5,000): *Slides illustrating the practice of Islam and Illuminations from Armenian Gospels*
5) Bridwell Library, Perkins School of Theology, SMU ($5,000): *Wesley Manuscripts and Memorabilia*
6) Princeton Theological Seminary Libraries, Princeton Theological Seminary ($4,000): *Photographs of Protestant mission work in Korea*
7) Claremont School of Theology ($3,000): *Coins from ancient Greek, Roman, and Byzantine periods*
8) Yale University Divinity School Library, Yale University ($3,000): *Maps and charts documenting the expansion of Christianity*
9) Ambrose Swasey Library, Colgate Rochester Crozer Divinity School ($2,500): *Oxyrhynchus papyri*

The Committee then reviewed the proposals submitted for the CDRI Phase Two, and funds were granted for the following projects:

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 also discussed aspects of the web delivery system for the Cooperative Digital Resources Initiative.

During the April meeting final reports from Phase One projects and updates on Phase Two projects were reviewed. There was continued discussion of the CDRI search interface and web site as well as publicity related to the launching of the site in May 2003 (www.atla.com/digitalresources/).

ATLA Representative to NISO
Annual Report 2002–2003
by
Myron Chace
Library of Congress

Along with approximately 70 other organizations, ATLA is a member of the National Information Standards Organization (NISO). NISO develops, maintains, and promotes technical standards in information delivery by libraries, publishers, and related information technology organizations. This report is for the period June 2002 through May 2003.

ATLA's Director of Member Services, Karen Whittlesey, is the principal contact at ATLA headquarters regarding NISO matters. During September 2002, Karen Whittlesey and the NISO representative agreed on procedures to distribute NISO standards ballots, surveys, requests for comments, etc., to appropriate ATLA interest groups or committees. Ms. Whittlesey will receive standards documents from the representative and make the appropriate distribution. She will summarize responses from the membership and forward them to the representative, who will make the formal submission (usually a standards ballot) to NISO.

NISO Standards Activities

Listed below are standards which were circulated for ballot (approval, comment, or rejection) during the past year. There were fewer ballots this year as compared with the more than a dozen ballots during 2001–2002.

Z39.83-200X   Circulation Interchange Protocol

ATLA vote: Yes.

A new standard for a protocol to support the circulation of printed and electronic materials and facilitates direct patron borrowing, remote patron authentication, on-line payment, and controlled access to electronic documents.

Z39.89-200X   The U. S. National Z39.50 Profile for Library Applications

ATLA vote: Yes.

A draft profile, which identifies a subset of specifications from the Z39.50 standard that would support bibliographic search and retrieval from library catalogs.

ISO 3297 (1998)   International Standard Serial Numbering (ISSN)

NISO designation is Z39.9-1998. Comments solicited to prepare for the five-year review of the standard. ATLA submitted no comments during the review period.

ISO 15706   International Standard Audiovisual Number (ISAN)

ATLA vote: Yes.

New standard for permanently assigning a unique number to an audiovisual work. The number will identify that work across national boundaries and languages barriers.

SC AZ   Networked Reference Services

NISO Standards Committee AZ released a document for comment, "Question/Answer Transaction Protocol" (QATP). Protocol is to support exchange between digital reference systems collaborating in the processing of a question. ATLA submitted no comments during the review and comment period.

NISO Directors

Three directors' seats are to be filled via NISO's 2003 election. The unopposed candidates for the three positions are: Daniel Greenstein, University Librarian for Systemwide Library Planning and Scholarly Information, University of California, and Executive Director of the California Digital Library; Oliver Pesch, Chief Architect and Senior Vice President of EBSCO Publishing; Ed

Ramsey, Director in Corporate Applications, Random House, Inc. Also to be elected is a vice chair/chair-elect of the NISO Board of Directors. The single candidate is Carl Grant, President and Chief Operating Officer, VTLS, Inc.

NISO Organization Notes

During June 2002, the NISO directors approved the NISO Strategic Plan. NISO's mission is to:

- Improve the processes for managing, exchanging, and preserving information from creation through use, by:
- Identifying needs for standardization and cooperation;
- Developing, maintaining, and promoting standards, agreements, and tools;
- Facilitating communication and cooperation among NISO members and allied standards organizations;
- Providing education about the process and benefits of standardization.

The board adopted three goals to support the strategic plan:

- To increase NISO's membership;
- To grow NISO's reserves and increase revenues;
- To develop standards proactively.

NISO has a Web site (www.niso.org/standard.html) to provide information about standards and the work of standards committees. Also, consult nisohq@niso.org for information about NISO activities.

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Education Committee
Annual Report 2002–2003
by
Jeffrey L. Brigham
Andover Newton Theological School

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The Education Committee is comprised of 5 members: Saundra Lipton (2003) and Jeff Brigham (2004), co-chairs, Sandy Oslund (2005), secretary, Allen Mueller (2005), and Charles Church, from the Portland conference Local Host Committee. It is responsible for two of the major educational aspects of the annual conferences, the pre-conference workshops and the roundtables, and is also the liaison to the interest groups. We met three times during the year: on the Sunday following the 2002 annual conference in St. Paul, in October with the Annual Conference and Host Committees in Portland, and on Tuesday prior to the opening of the Portland conference.

The Sunday meeting was a recap of the conference with the ATLA Board, the hosts, and the ACC. We then met separately to introduce new members, review the year's calendar of duties, and assign committee liaisons to the nine interest groups.

The October meeting is the most important of the year. Here we reviewed the various requests and suggestions for roundtables and workshops and assigned committee contacts and potential speakers or facilitators. We strove for a selection that would appeal to a wide range of professional interests. We also toured the conference venues with the two other committees and headquarters personnel and discussed potential new at-large members to submit to the Executive Director.

During the fall, the committee members contacted the interest group chairs and the potential speakers and facilitators, often contacting each other as changes were needed.

The Tuesday meeting was a review of the conference selections and finding replacements for 2 roundtable facilitators who were unable to attend. Due to the relative brevity of business, we agreed to start next year's pre-conference meeting at a later time.

Preservation Advisory Committee
Annual Report for 2002–2003
by
Martha Lund Smalley
Yale University Divinity School

This is a report of the activities of the Preservation Advisory Committee from July 1, 2002 to June 30, 2003.

Committee membership: Martha Lund Smalley, chair; Stephen P. Pentek; David Berger.

The Preservation Advisory Committee met in Chicago on October 16–17, 2002. At that time we toured the ATLA preservation microfilm center and were introduced to its operations by Sang Sul and Kevin Stephens. We were updated on the ATLA National Endowment for the Humanities (NEH) grant and grant proposal, as well as the On Demand Filming program, and sales and financial support for the ATLA preservation program.

During the course of the year, the Preservation Advisory Committee provided advice and feedback related to an NEH grant proposal that was being prepared by Dennis Norlin and the ATLA Preservation staff. In March 2003, ATLA was awarded a grant of $265,300 by the NEH to microfilm a variety of African-American religious serials from 1850 to 1950.

Appendix II: Annual Conferences (1947–2003)

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

Appendix III: Officers of ATLA (1947–2003)

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		

*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.

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		

*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: 2003 Annual Conference Hosts

The American Theological Library Association gratefully acknowledges the local hosts for their hospitality and hard work to make the 2003 Annual Conference possible.

Local Hosts

Audrey Arnst, Western Seminary
*Karen Arvin, Western Seminary
Mikell Benham, George Fox Evangelical Seminary
*Chuck Church, George Fox Evangelical Seminary
*Judy Clarence, CalState University, Hayward
*Paula Hamilton
*Philip Johnson, Multnomah Biblical Seminary
Sue Kelly, Multnomah Biblical Seminary
Sue Kopp, Warner Pacific College
Patsy Kuehne, George Fox Evangelical Seminary
Cheri Liu, Multnomah Biblical Seminary
Pam Middleton, Multnomah Biblical Seminary
Suzanne Smith, Multnomah Biblical Seminary
Susan Stine, Multnomah Biblical Seminary
Vivian Woo, Western Seminary

*Steering Committee Members

Hosting Institutions

Mount Angel Abbey
George Fox Seminary
Multnomah Biblical Seminary
Western Seminary

Appendix V: 2003 Annual Conference Institutional Representatives

Wendi Adams
Jack W. Ammerman
Patricia Basu
Charles Bellinger
Lynn A. Berg
David O. Berger
Mary Lou Bradbury
M. Tim Browning
L. Mark Bruffey
Moira Bryant
John Budrew
Claire H. Buettner
Alva R. Caldwell
Charles K. Church
S. Craig Churchill
Joe Coalter
Robert Cogswell
Kevin Compton
Linda Corman
Ronald W. Crown
Cynthia
    Derrenbacker
John Dickason
Howertine Farrell
    Duncan
James W. Dunkly
Bonnie Falla
Susan K. Ebbers
Susan Ebertz
Steven Edscorn
D. William Faupel
Cheryl A. Felmlee
Barbara Geiger
Gary Gillum

M. Patrick Graham
Roberta Hamburger
Barry Hamilton
Bonnie Hardwick
Joanna Hause
Elyse Hayes
Terry Heisey
William J. Hook
Barry Hopkins
Shieu-yu Hwang
Philip Johnson
Andrew G. Kadel
Donald Keeney
Cynthia D. Keever
Bruce L. Keisling
Cait Kokolus
Bob Krause
Alan D. Krieger
Robert Krupp
Dita Leininger
Timothy D. Lincoln
Roger L. Loyd
James R. Lund
Pamela MacKay
Mary Martin
David Mayo
Melody Mazuk
Mikail McIntosh-
    Doty
James McMillin
William C. Miller
Allen W. Mueller
Sara J. Myers
Douglas Olbert

Laura P. Olejnik
Ray A. Olson
Walter Osborn
Sandra Oslund
Paul S. Osmanski
James C. Pakala
Beth Perry
Steven Perry
Herman A. Peterson
Russell O. Pollard
Terry Robertson
Mary Roby
Eileen K. Saner
Lugene Schemper
Paul Schrodt
Suzanne Selinger
Mary Linden
    Sepulveda
Susan E. Sponberg
Paul F. Stuehrenberg
David Suiter
Norma Sutton
Dennis Swanson
Kathy Sylvest
Sharon A. Taylor
John B. Trotti
Steven Vanderhill
Blake Walter
Keith P. Wells
Christine Wenderoth
Cecil R. White
Logan S. Wright

Appendix VI: 2003 Annual Conference Non-Member Presenters, On-Site Staff, and Visitors

Non-Member Presenters

Judith Baskin
Paschal Cheline
Philip Doty
Paul Fields
Karin Ford
Mary E. Hess

Tom Johnson
Randy L. Maddox
Doris Malkmus
Mary Kate Morse
Paul Myhre
Rick Newell

On-Site Staff

Cameron J. Campbell
Melody de Catur
Sabine B. Dupervil
Carol B. Jones
Tami Luedtke
Dennis A. Norlin

Timothy M. Smith
Beverly Thompson
Jonathan West
Karen Whittlesey
Syedarif Zaidi

Visitors

Kathy Brennan
Ruth Brigham
Sara Browning
Roland Bryant
Bonnie Caldwell
Jennifer Carlson
Nina Chace
Mei Chen
Henry Clarence
Betty Cogswell
Kevin Compton
Edi Deering
Carol DeVore
Penelope Hall
Pam Jervis
William Jones

Albion Knight
Mike Krykendall
Carol Olson
Sandra Perry
Mary Pollard
Melvin Pride
Daniel Riggs
Paula Schaap
Joan Trotti
Bogdan Witecki
Verna Wright
Peter Wu

Appendix VII: 2003 Annual Conference Exhibitors

The American Theological Library Association extends its appreciation to the following exhibitors and advertisers of the 2003 conference:

Exhibitors

101 Language
Abingdon Press
Ad Fontes
Baker Book House
Brepols Publishing
Brill Academic Publishers, Inc./Walter de Gruyter, Inc./Aldine de Gruyter/ Mouton de Gruyter
Continuum International Publishing Group
*EBSCO Publishing
*Endeavor Information Systems, Inc.
Fortress Press
Harrassowitz Booksellers & Subscription Agents
Hendrickson Publishers
H.W. Wilson Company
IBERBOOK/Spanish Print & Non-Print Media
International Publishers Marketing, Inc.
International Specialized Book Services
InterVarsity Press
Iron Mountain/National Underground Storage
The Life and Peace Institute
Luther Seminary
*OCLC Online Computer Library Center Inc.
The Pilgrim Press
Puvill Libros, USA
Scarecrow Press
Scholar's Choice
Serials Solutions, Inc.
Society of Biblical Literature
Spanish Speaking Bookstore Distribution
Swedenborg Foundation Publishers/Chrysalis Books
Trinity Press International
Windows Booksellers/Wipf & Stock Publishers
The Writings of Mary Baker Eddy
YBP Library Services

*Sponsor and exhibitor

Appendix VIII: Statistical Records Report (2001–2002)

Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
POPULATION SERVED AND LIBRARY STAFF							
ABILENE CHRISTIAN U	c	136	15	11	16	16	43
ACADIA DIV COL	c	62	9.8	9.25	11	23	43.25
ALLIANCE TH SEM	a	259	20.34	1	2.3	1	4.3
ANDERSON U	c	82	10.33	6	6.5	3	15.5
ANDOVER NEWTON TH SCH	a	152	24	3	1	2.67	6.67
ANDREWS U	c	426	35.87	3	4	4.5	11.5
ASBURY TH SEM	a	1005	65	0	7	11.5	18.5
ASHLAND TH SEM	c	606	36	2	2	2	6
ASSEMBLIES OF GOD TH SEM	a	346	44	2	3	3	8
ASSOC MENNONITE BIB SEM	a	91	15.3	3	1	0	4
ATHENAEUM OHIO	a	227	15.1	1.75	1.75	1.25	4.75
ATLANTIC SCH TH		92	12.9	2.56	2	1.75	6.31
AUSTIN GRAD SCH OF THEOL	a	50	6	0	0	0	0
AUSTIN PRESBY TH SEM	a	171	20.8	4.4	2.1	1.4	7.9
BANGOR TH SEM	a	75	7	2.5	2.5	0	5
BAPTIST MISS ASSOC TH SEM	a	23	6.5	1	2	3	6
BARRY U	a	132	21.5	11	0	19	30
BETHEL TH SEM	a	749	33.12	9	2	0.5	11.5
BIB THEO FRIENDENSA	a	205	13.75	2	2.5	0.5	5
BIBLICAL TH SEM	a	235	13.33	0	1.25	2.25	3.5
BIOLA U/TALBOT SCH THE	c	376	58	6	9	11	26
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	28401	1501	116	177	57	350
BRITE DIV SCH	c	212	25.5	1	3	0	4
CALVIN TH SEM	c	219	23	7.5	12.5	11.5	31.5
CAMPBELL U	c	157	14.2	12	10.3	15	37.3
CANADIAN SO BAPT	a	36	6.5	1	1	1	3
CANADIAN TH SEM	d	62	17.25	2	1	3.26	6.26

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Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
CARDINAL BERAN LIBR/U ST THO	a	242	9.6	1	2	3.5	6.5
CATHOLIC TH UNION	a	257	31.5	3	2.5	3	8.5
CATHOLIC U AMER	b	109	20.8	2	1	1	4
CENTRAL BAPT TH SEM/KS	a	114	15.66	1.5	3.7	0.75	5.95
CENTRAL BAPT TH SEM/MN	a	56	9	2	0	0.5	2.5
CHICAGO TH SEM	a	137	14	2.5	2	0	4.5
CHRIST THE KING SEM	a	50	11.5	3	0	1	4
CHRISTIAN TH SEM	a	168	23.4	5	1.5	3	9.5
CHURCH OF GOD TH SEM	d	185	19	2.4	1	3.7	7.1
CINCIN BIB COL & SEM	b	201	10.5	2.75	2.37	2.6	7.72
CLAREMONT SCH TH	a	380	26	4	4.5	3	11.5
COLGATE ROCH/AMBR SWAS	d	168	18.15	4.7	4	3.7	12.4
COLUMBIA INTL U	a	336	20	4	7	3	14
COLUMBIA TH SEM	a	280	29	7	2.69	7.2	16.89
CONCORDIA LUTH SEM/AB	a	20	3.5	1.2	3	0	4.2
CONCORDIA SEM/MO	a	569	38.1	4	7.5	6.5	18
CONCORDIA TH SEM/IN	a	344	31.1	3.85	3.48	4.95	12.28
CONCORDIA UNIV	a	1267	79	2.5	4.5	2	9
CONGREGATIONAL LIBR	a	0	0	2	0	3	5
CORNERSTONE COL/ GR BAPT SEM		67	11	3.5	6	3.5	13
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	3	3.3	3	9.3
DOMINICAN HSE STUDIES	d	76	16.2	1.2	2.1	1.4	4.7
DREW U	a	471	37	11.06	9.1	18.57	38.73
DUKE U DIV SCH	b	514	35.5	3	2	2	7
EAST BAPT TH SEM	a	253	22.18	2	1.5	3	6.5
EASTERN MENN U	c	57	10.7	0.3	0.45	0.25	1
ECUMENICAL TH SEM	a	53	4.86	0.75	0.1	0	0.85
EDEN TH SEM	c	132	18	12.5	2.5	15.5	30.5
EMMANUEL SCH REL	a	112	11	2	6	2	10

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Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
EMORY U/PITTS TH LIB	b	642	55	7	4.5	9.5	21
EPISC DIV SCH/WESTON JES	d	267	41.14	6	2.5	3	11.5
EPISCOPAL TH SEM SW	d	85	13	4	0.4	0.75	5.15
ERSKINE COL & SEM		194	18	3	3	4	10
EVANG LUTH CH IN AMERICA	a	0	450	1	0	0	0
EVANGELICAL SCH TH	a	84	9.5	1	0.4	0.7	2.1
EVANGELICAL SEM OF PR	a	79	11	3	5	2	10
FAITH BAPT COLL & TH SEM	c	414	20	1	0.5	2.25	3.75
FULLER TH SEM	a	2079	126.5	3	2.5	12.5	18
GARRETT EV/SEABURY W	d	375	50.5	4	6	4	14
GENERAL TH SEM/NY	d	160	13	2	9	7	18
GEORGE FOX EVANGEL SEM	b	106	9	1	0.5	3	4.5
GOLD GATE BAPT TH SEM	a	504	36.95	2.5	4.5	6.75	13.75
GORDON-CONWELL TH SEM/MA	a	966	40	4	3.2	4	11.2
GRACE THEOL SEM	c	1010	53.6	3	1.5	2	6.5
GRAD TH UNION	d	1342	165.6	11	4.5	11.2	26.7
HAGGARD GRAD SCH OF THEO	c	155	17.5	0	0	0	0
HARDING U GRAD SCH REL	a	99	9.38	3	1	2	6
HARTFORD SEM	a	67	19.8	2	0.5	2	4.5
HARVARD DIV SCH	c	417	41.44	5.8	10.4	11.8	28
HEALTH CARE CHAPL RES CTR	a	13	15	1	0	1	1
HELLENIC COL/HOLY CROSS	a	132	16	4	5.8	0.6	10.4
HOOD TH SEM	a	94	11	2	3	0	5
HOUSTON GRAD SCH OF TH	a	98	14.75	1	3	6	10
HURON COL	c	43	5.15	0.64	0.3	1.28	2.22
ILIFF SCH TH	a	256	22.9	2	2.12	2.5	6.62
IMMACULATE CONCEPTION/NJ	b	150	16.66	2	2	2	6
INDIANA WESLEYAN U	a	7498	237	5.5	7.1	9	21.6
ITC/ATLANTA U CTR	d	359	34	26	15.5	36	77.5
JESUIT-KRAUSS-MCCORM	d	524	52.5	7	5	4	16
K.U. LEUVEN FAC TH	b	542	57	7	1	1	9
KENRICK-GLENNON SEM	a	77	8	2	1	1	4

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Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
KNOX COL/ON	a	84	7.7	2	1	1	4
LANCASTER BIB COL	a	668	53	3.44	3.45	1.24	8.13
LANCASTER TH SEM		116	15.5	2	1	2	5
LEXINGTON TH SEM	a	56	10	3	10	2	15
LINCOLN CHRISTIAN COL/SEM	c	141	17	3.85	4.1	2.55	10.5
LOGOS EVAN SEM	a	56	5	1	0.25	1.2	2.45
LOUISV PRESBY TH SEM	a	183	19	3	2.3	4	9.3
LSPS/SEMINEX	d	19	4	0	0	0.5	0.5
LUTHER SEM/MN	a	546	47	2.5	3	4.4	9.9
LUTHERAN TH SEM/GET	a	170	16.5	2	1	2.75	5.75
LUTHERAN TH SEM/PHIL	a	227	21	3	1	3	7
LUTHERAN TH SOUTHERN SEM	a	150	13	2	1.5	2	5.5
MARQUETTE U	c	9724	805	31	22.15	42.6	95.75
MASTER'S SEMINARY	a	288	18	3	6	7	16
MCMASTER DIV COL	c	105	4	20.69	12.51	76.87	110.07
MEADVILLE/LOMBARD	a	75	7.16	1.5	0.5	0.7	2.7
MEMPHIS TH SEM	a	156	14	2	1.1	1.6	4.7
MENNONITE BRETH BIB SEM		99	11.83	4.25	2	2	8.25
MERCER UNIV	c	153	9.66	8.5	2.7	7.6	18.8
MERCYHURST COLL	a	0	0	6	5	6.5	17.5
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	1	2	2	5
MID-AMERICA BAPTIST/NY	a	48	5	1	0.3	0.4	1.7
MIDW BAPT TH SEM	a	240	21.6	5	2	0	7
MORAVIAN TH SEM	c	58	8.5	5	7.2	5.4	17.6
MT ANGEL ABBEY	a	120	12.25	4	2	13.1	19.1
MT ST MARYS COL & SEM	c	186	15.9	1	1	1	3
MULTNOMAH BIB SEM	a	156	13.5	2	3.8	4.25	10.05
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	1160	55	3	4.5	3.16	10.66

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N. PARK TH SEM	c	128	20.75	8.5	11.7	4	24.2
N.W. BAPT SEM	a	61	6	0	1	1	2
NASHOTAH HOUSE	a	41	8.8	1	0	3	4
NAZARENE TH SEM		237	19.5	1.2	3	3	7.2
NEW BRUNSWICK TH SEM	a	117	18.3	2.5	1	1	4.5
NEW ORLNS BAPT TH SEM	a	932	53.7	5	18	5	28
NEW YORK TH SEM	a	178	12	1	0	1	2
NORTHEASTERN SEM	c	1504	104.5	4.75	3.153	4.5	11.946
NORTHERN BAPT TH SEM		128	15.9	2	1.5	2	5.5
OBLATE SCH OF TH	a	124	16.2	4	0	1	5
PERKINS SCH TH/SMU	a	346	32	9	6	12	27
PHILLIPS TH SEM	a	114	7.8	2	1.25	2	5.25
PHOENIX SEM	a	89	10	3	0	0.6	3.6
PITTSBURGH TH SEM	a	245	23.5	5.5	3	4	12.5
PONT COL JOSEPHINUM		77	12.1	2	0.6	2.4	5
POPE JOHN XXIII NAT SEM	a	74	14	2	2	0.5	4.5
PRINCETON TH SEM	a	673	58.8	11	8.33	16	35.33
PROVIDENCE COL & SEM		202	15.5	1	0.67	2.25	3.92
QUENNS UNIV OF CHARLOTTE	d	0	0	4	20	6	30
RECONST RABINICAL COL	a	74	26	2	0.25	0.25	2.5
REFORMED PRESBY TH SEM	a	55	7.64	0.6	0.2	1.5	2.3
REFORMED TH SEM/MS	a	478	35.5	2	4	2	8
REGENT COL	d	338	18.5	0.5	2.5	3.5	6.5
REGENT U/VA	c	314	11.5	2	1	4	7
REGIS COLLEGE	a	129	21	2	0.62	3.6	6.22
S. EASTERN BAPT TH SEM	a	866	64.9	4	10	6	20
S. FLORIDA CTR TH STD	a	50	7.25	1	0	1.2	2.2
S. WESTERN BAPT TH SEM	a	459	111.3	0	0	0	0
SAC HEART SCH OF TH/WI	a	76	14.6	2	0.12	0.95	3.08
SAC HEART MAJOR SEM/MI	a	88	14.57	1	1	4	6
SAMFORD U/BEESON DIV SCH	c	158	19	1.5	0.8	1.8	4.1
SCARRITT-BENNETT CTR	a	0	0	1	0	0	1

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Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
SEATTLE U	c	117	25.2	10	2	16	28
SOUTHERN BAPT TH SEM	a	1145	67.13	7	7	12	26
SS CYRIL & METHODIUS SEM	d	37	10.3	3	1	2	6
ST ANDREWS COLL	a	176	12	0.16	0.56	1	1.72
ST AUGUSTINES SEM	a	69	15	1	0.5	1	2.5
ST CHARLES BORROM SEM		168	24	2	1	5	8
ST FRANCIS SEM	a	51	14.3	2.5	1	1	4.5
ST JOHNS SEM/CA	a	67	26	1.5	1.2	1	3.7
ST JOHNS SEM/MA	a	82	17	1	1	1.25	3.25
ST JOHNS U/MN	c	104	11.4	10.8	15.4	15.3	41.5
ST JOSEPHS SEM	a	104	19	2	0	6	8
ST MARY SEM		58	19.8	1	0	1	2
ST MARYS SEM & U	a	164	19	3	15	3	21
ST MEINRAD SCH OF TH	d	115	19	1	1.25	4.5	6.75
ST PATRICKS SEM	a	102	15.25	2.5	2.5	0.75	5.75
ST PAUL SCH TH/MO	a	192	18.47	3	1	1	5
ST PAUL SEM/U OF ST THOMAS	b	79	18	3	0	2	5
ST PETERS SEM	a	41	16	2	0	2	4
ST TIKHONS ORTH TH SEM	a	37	7	1.3	1	1.5	3.8
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	10	4	1	0	0.2	1.2
TRINITY COL FAC DIV	c	71	6.3	0	0	0	0
TRINITY EPIS SC MIN	a	119	20.7	0	2	4	6
TRINITY INTL U	a	814	49	6.47	5.82	9.79	22.08
TRINITY LUTH SEM	a	179	23	2.9	2	3.1	8
TYNDALE COL & SEM/ON	d	375	25	3	2.5	3.5	9
TYNDALE TH SEM	a	0	0	1	4	0	5
U NOTRE DAME	c	175	56.4	6	3	17	26
U ST MARY THE LAKE	a	233	30	2	1	2	5
U ST MICHAELS COL	c	97	14.6	2.4	2.4	2.2	7
U THE SOUTH SCH TH	c	165	13.75	2	0.2	0	2.2

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Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
UNIFICATION TH SEM	a	130	9	2	2	0	4
UNION TH SEM IN VA	d	1225	64.5	6.8	5.1	10.3	22.2
UNION TH SEM/NY	a	218	28	8	5	8.7	21.7
UNITED TH SEM/TW CITIES		123	12.8	2	1.2	0.7	3.9
VANCOUVER SCH TH	a	109	8.6	58777	0.3	4	58781.3
VANDERBILT U DIV SCH	b	155	24.17	3.5	5.7	3	12.2
VICTORIA U/EMMANUEL COL	b	120	13.6	1.25	2	1	4.25
VIRGINIA TH SEM	a	218	25.8	6	2	4	12
WAKE FOREST UNIV	c	4453	398	22	40	31	93
WARTBURG TH SEM	a	170	18.47	1.33	1.4	3.05	5.78
WASHINGTON TH UNION	a	112	23.2	1	0	5	6
WESLEY BIB SEM	a	61	10	1	5	2	8
WESLEY TH SEM/DC	a	402	27	5.2	2.29	1	8.49
WESTERN SEMINARY	a	303	26.6	2.5	1	1	4.5
WESTERN TH SEM/MI	a	131	12.4	2	1.5	2	5.5
WESTMINSTER TH SEM/ CA	a	106	11	1	4	3	8
WESTMINSTER TH SEM/PA	a	456	36	2	2	2	6
WHITEFRIARS	a	15	5	1	0	0	0.38
WILF LAURIER U/WATERLOO	c	39	10	0.42	0.18	1.08	1.68
WINEBRENNER SEM		56	9.92	1	0	1.95	2.95
YALE U DIV SCH	b	358	0	7	9	10	26
TOTAL		100060	7966	59627	877.863	982.87	61484.3

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Statistical Records Report (2001–2002)

FINANCIAL DATA			
Institution	Salary/ Wages	Library Materials	Binding
ABILENE CHRISTIAN U	235975	100136.2	15195.92
ACADIA DIV COL	0	37739	3526
ALLIANCE TH SEM	120687	34520	0
ANDERSON U	404829	251176	4615
ANDOVER NEWTON TH SCH	290700	111972	11792
ANDREWS U	380041	144601	3320
ASBURY TH SEM	631440	329487	5959
ASHLAND TH SEM	166363	108037	1679
ASSEMBLIES OF GOD TH SEM	151058	77537	1279
ASSOC MENNONITE BIB SEM	127146	59816	2020
ATHENAEUM OHIO	112433	70611	3693
ATLANTIC SCH TH	167982	47579	1371
AUSTIN GRAD SCH OF THEOL	42323	14390	1588
AUSTIN PRESBY TH SEM	252566	156594	4441
BANGOR TH SEM	95072	62344	2713
BAPTIST MISS ASSOC TH SEM	75021	17720	1579
BARRY U	825646	720004	18655
BETHEL TH SEM	396704	127000	13139
BIB THEO FRIENDENSA	123311	86081	5840
BIBLICAL TH SEM	86125	31639	6342
BIOLA U/TALBOT SCH THE	849230	478653	2205
BOSTON U SCH TH	378766	163588	11695
BRETHREN HIST LIB & ARCH	66773	2803	0
BRIGHAM YOUNG UNIV	9548479	8123594	204930
BRITE DIV SCH	52000	182805	900
CALVIN TH SEM	735926	1069157	54770
CAMPBELL U	875645	1188750	2000
CANADIAN SO BAPT	67747	26742	0
CANADIAN TH SEM	184789	78606	4266

Institution	Salary/ Wages	Library Materials	Binding
CARDINAL BERAN LIBR/U ST THO	64876	75141	2740
CATHOLIC TH UNION	254772	95033	0
CATHOLIC U AMER	89508	126739	46000
CENTRAL BAPT TH SEM/KS	148629	74678	6021
CENTRAL BAPT TH SEM/MN	72175.59	20162.15	982.1
CHICAGO TH SEM	132168	44782	1192
CHRIST THE KING SEM	103868	93874	5694
CHRISTIAN TH SEM	375078	128556	10216
CHURCH OF GOD TH SEM	179322	103979	796
CINCIN BIB COL & SEM	40185	11370	0
CLAREMONT SCH TH	325603	108781	7532
COLGATE ROCH/AMBR SWAS	416769	111192	6713
COLUMBIA INTL U	262862	81264	9968
COLUMBIA TH SEM	524506	251508	3477
CONCORDIA LUTH SEM/AB	54864	28668.44	32.73
CONCORDIA SEM/MO	424501	208942	0
CONCORDIA TH SEM/IN	325436	111996	6801
CONCORDIA UNIV	214017	57905	0
CONGREGATIONAL LIBR	187221	66891	5000
CORNERSTONE COL/ GR BAPT SEM	264544	253108	5490
COVENANT TH SEM	229516	50909	2000
DALLAS TH SEM	525596	206021	12898
DENVER SEM	222000	90363	6214
DOMINICAN HSE STUDIES	156714	35050	3569
DREW U	1426680	1002047	33284
DUKE U DIV SCH	297931	316555	0
EAST BAPT TH SEM	188952	65491	1618
EASTERN MENN U	22746	22534	187
ECUMENICAL TH SEM	23352	9356	0
EDEN TH SEM	169726	61009	6327
EMMANUEL SCH REL	215835	69652	11788
EMORY U/PITTS TH LIB	697923	403665	5435

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Institution	Salary/ Wages	Library Materials	Binding
EPISC DIV SCH/WESTON JES	557042	194200	7700
EPISCOPAL TH SEM SW	260028	39799	700
ERSKINE COL & SEM	237560	139203	4065
EVANG LUTH CH IN AMERICA	50100	14870	0
EVANGELICAL SCH TH	65694	26409	1094
EVANGELICAL SEM OF PR	76554	40520	654
FAITH BAPT COLL & TH SEM	96317	35171	0
FULLER TH SEM	588573	272631	13346
GARRETT EV/SEABURY W	372655	136065	7000
GENERAL TH SEM/NY	394129	122830	7000
GEORGE FOX EVANGEL SEM	168863	62978	2830
GOLD GATE BAPT TH SEM	410886	119052	8592
GORDON-CONWELL TH SEM/MA	287529	132752	1618
GRACE THEOL SEM	189328	98286	2450
GRAD TH UNION	1054693	433670	2499
HAGGARD GRAD SCH OF THEO	0	697964	0
HARDING U GRAD SCH REL	205324	76657	8128
HARTFORD SEM	148706	44448	83
HARVARD DIV SCH	1045695	490383	60225
HEALTH CARE CHAPL RES CTR	48000	13050	0
HELLENIC COL/HOLY CROSS	146770	32000	11817
HOOD TH SEM	77872	18257.53	0
HOUSTON GRAD SCH OF TH	71558	13588	550
HURON COL	0	28991	1259
ILIFF SCH TH	223667	162103	4946
IMMACULATE CONCEPTION/NJ	71983	55611	0
INDIANA WESLEYAN U	536777	422394	32262
ITC/ATLANTA U CTR	2535291	1556997	7133
JESUIT-KRAUSS-MCCORM	607263	158683	9093
K.U. LEUVEN FAC TH	329000	179000	14000
KENRICK-GLENNON SEM	155601	47995	2544
KNOX COL/ON	181138	62704	6568

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Institution	Salary/ Wages	Library Materials	Binding
LANCASTER BIB COL	177254	107844	5539
LANCASTER TH SEM	185310	74844	818
LEXINGTON TH SEM	205158	137092	7054
LINCOLN CHRISTIAN COL/SEM	277228	75114	2694
LOGOS EVAN SEM	62076	14806	634
LOUISV PRESBY TH SEM	341098	147139	6365
LSPS/SEMINEX	10000	6544	15
LUTHER SEM/MN	312157	206065	15967
LUTHERAN TH SEM/GET	194027	74860	5411
LUTHERAN TH SEM/PHIL	266088	41960	9319
LUTHERAN TH SOUTHERN SEM	187899	78188	1020
MARQUETTE U	2973658	4163807	0
MASTER'S SEMINARY	377200	132500	7000
MCMASTER DIV COL	4405244	2995258	148798
MEADVILLE/LOMBARD	85062	14421	0
MEMPHIS TH SEM	132943	64144.73	3423.9
MENNONITE BRETH BIB SEM	254441	259420	12168
MERCER UNIV	545006	129967	0
MERCYHURST COLL	429100	284153	10286
METHODIST TH SCH/OH	231859	65633	3158
MICHIGAN TH SEM	52000	35750	0
MID-AMERICA BAPT/TN	0	0	0
MID-AMERICA BAPTIST/NY	52400	7200	0
MIDW BAPT TH SEM	167471	71597	3384
MORAVIAN TH SEM	365371	451870	14715
MT ANGEL ABBEY	464119	108117	3000
MT ST MARYS COL & SEM	53518	34500	1436
MULTNOMAH BIB SEM	264431.6	105412	4611
N. AMERICAN BAPT COL/AB	120131.4	36132.76	0
N. AMERICAN BAPT SEM/SD	83748	44002	1409
N. CENTRAL BIB U	190669.4	70187.67	1501.05
N. PARK TH SEM	525899	534446	1700

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Institution	Salary/ Wages	Library Materials	Binding
N.W. BAPT SEM	35739	11472	0
NASHOTAH HOUSE	148994	37532	872
NAZARENE TH SEM	199857	117324	5006
NEW BRUNSWICK TH SEM	124899	70276	1758
NEW ORLNS BAPT TH SEM	330943	199821	12000
NEW YORK TH SEM	92180	4833	0
NORTHEASTERN SEM	315767.4	298063.5	2845.35
NORTHERN BAPT TH SEM	216310	47349	3840
OBLATE SCH OF TH	104296	70313	3361
PERKINS SCH TH/SMU	920496	1276620	49950
PHILLIPS TH SEM	119055	43852	2076
PHOENIX SEM	120420	21201	1401
PITTSBURGH TH SEM	429853	198506	13482
PONT COL JOSEPHINUM	184872	96929	4891
POPE JOHN XXIII NAT SEM	63277	37295	2488
PRINCETON TH SEM	1832680	903597	59393
PROVIDENCE COL & SEM	113388	90381	1201
QUENNS UNIV OF CHARLOTTE	205773	194900	2183
RECONST RABINICAL COL	96450	20376	0
REFORMED PRESBY TH SEM	44800.96	28998	3459
REFORMED TH SEM/MS	195042	107021	5403
REGENT COL	192151	98423	1506
REGENT U/VA	158543	145894	3584
REGIS COLLEGE	198586	53296	4302
S. EASTERN BAPT TH SEM	525227.6	154916.7	3115.09
S. FLORIDA CTR TH STD	54000	37294	40
S. WESTERN BAPT TH SEM	785553	244497	7777
SAC HEART SCH OF TH/WI	125417	48123	1508
SAC HEART MAJOR SEM/MI	193008	82628	2688
SAMFORD U/BEESON DIV SCH	117592	83080	1538
SCARRITT-BENNETT CTR	44589	8142	563
SEATTLE U	1054411	55964	3021

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Institution	Salary/ Wages	Library Materials	Binding
SOUTHERN BAPT TH SEM	694290	323953	15359
SS CYRIL & METHODIUS SEM	168143	72812	241
ST ANDREWS COLL	47897	27114	379
ST AUGUSTINES SEM	89174	37271	3200
ST CHARLES BORROM SEM	272125	147661	9315
ST FRANCIS SEM	177871	88981	12040
ST JOHNS SEM/CA	121676	72030	1700
ST JOHNS SEM/MA	148015	90623	20647
ST JOHNS U/MN	1191931	1090561	13599
ST JOSEPHS SEM	0	65960	3143
ST MARY SEM	73237	53804	6956
ST MARYS SEM & U	185099	122304	5503
ST MEINRAD SCH OF TH	186108	96986	865
ST PATRICKS SEM	162859	75247	2173
ST PAUL SCH TH/MO	192614	84120	4293
ST PAUL SEM/U OF ST THOMAS	277298	89774	1933
ST PETERS SEM	140096	77023	7222
ST TIKHONS ORTH TH SEM	42000	11473	100
ST VINCENT DE PAUL	80208	88741	0
ST VLADIMIRS ORTH THE SEM	111115	63433	4183
TH COLL CANADIAN REF CHS	38900	32000	1722.25
TRINITY COL FAC DIV	196478	56096	3979
TRINITY EPIS SC MIN	212895	63081	5107
TRINITY INTL U	683330	282527	13914
TRINITY LUTH SEM	303187	93070	1535
TYNDALE COL & SEM/ON	262173	180363	3339
TYNDALE TH SEM	0	1000	200
U NOTRE DAME	810792	838419	15172
U ST MARY THE LAKE	170341	79581	4272
U ST MICHAELS COL	316101	98702	16579
U THE SOUTH SCH TH	125309	134420	13521
UNIFICATION TH SEM	46098	17434	640

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UNION TH SEM IN VA	808325	235065	5008
UNION TH SEM/NY	807385	167461	18296
UNITED TH SEM/TW CITIES	134748	45974	1492
VANCOUVER SCH TH	194766	88870	2466
VANDERBILT U DIV SCH	385084	226737	3501
VICTORIA U/EMMANUEL COL	135600	63000	1500
VIRGINIA TH SEM	482164	200766	8920
WAKE FOREST UNIV	2572866	3174269	56981
WARTBURG TH SEM	162271	50208	1138
WASHINGTON TH UNION	167177	88374	4719
WESLEY BIB SEM	72571	19980	0
WESLEY TH SEM/DC	295034	130485.8	5817
WESTERN SEMINARY	126588	34669	0
WESTERN TH SEM/MI	236356	77313	3688
WESTMINSTER TH SEM/ CA	130000	80000	0
WESTMINSTER TH SEM/PA	188933	104217	4811
WHITEFRIARS	7000	7230	2000
WILF LAURIER U/WATERLOO	82405	27324	1075
WINEBRENNER SEM	71224	34789	430
YALE U DIV SCH	881520	371877	37232
TOTAL	76083361.95	49567228.48	1638226.39

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Statistical Records Report (2001–2002)

LIBRARY HOLDINGS						
Institution	Bound Vol	Micro-forms	A/V Media	Period Subs	Other Hold	Total
ABILENE CHRISTIAN U	94247	173762	5458	335	108	273910
ACADIA DIV COL	91056	0	0	158	0	91214
ALLIANCE TH SEM	37228	6303	1514	317	90	45452
ANDERSON U	202305	181630	391	842	61	385229
ANDOVER NEWTON TH SCH	236338	13009	167	0	1008	250522
ANDREWS U	152384	52762	2142	1350	802	209440
ASBURY TH SEM	264455	8549	12918	1278	36351	323551
ASHLAND TH SEM	88320	616	1259	341	1111	91647
ASSEMBLIES OF GOD TH SEM	86675	70823	4871	475	46	162890
ASSOC MENNONITE BIB SEM	110651	1185	1653	529	274	114292
ATHENAEUM OHIO	100171	1316	2557	409	31	104484
ATLANTIC SCH TH	78600	160	2022	171	2	80955
AUSTIN GRAD SCH OF THEOL	22371	634	580	98	3	23686
AUSTIN PRESBY TH SEM	161413	11236	6501	582	3828	183560
BANGOR TH SEM	140175	0	876	431	79	141561
BAPTIST MISS ASSOC TH SEM	63603	947	5886	453	8450	79339
BARRY U	342114	581751	5972	2145	150	932132
BETHEL TH SEM	350205	4302	9518	910	79	365014
BIB THEO FRIENDENSA	72087	657	559	335	15480	89118
BIBLICAL TH SEM	52537	4719	1317	387	8	58968
BIOLA U/TALBOT SCH THE	279947	539087	10297	1123	4696	835150
BOSTON U SCH TH	145993	33022	956	1030	1487	182488
BRETHREN HIST LIB & ARCH	9561	847	1021	35	53139	64603
BRIGHAM YOUNG UNIV	3304688	3342028	161586	20991	724879	7554172
BRITE DIV SCH	186934	573749	20632	434	4219	785968
CALVIN TH SEM	575214	776607	1222	2635	149730	1505408
CAMPBELL U	323892	1218995	1183	3437	960	1548467
CANADIAN SO BAPT	30687	2152	2035	7245	11518	53637
CANADIAN TH SEM	79372	27728	2731	319	682	110832
CARDINAL BERAN LIBR/U ST THO	65434	3198	2069	380	11	71092

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Institution	Bound Vol	Micro-forms	A/V Media	Period Subs	Other Hold	Total
CATHOLIC TH UNION	142033	0	3062	540	6	145641
CATHOLIC U AMER	316058	20029	11	1959	0	338057
CENTRAL BAPT TH SEM/KS	92162	10716	2717	403	791	106789
CENTRAL BAPT TH SEM/MN	34321	345	390	194	3	35253
CHICAGO TH SEM	116361	134	731	141	4	117371
CHRIST THE KING SEM	154690	3508	1818	436	19468	179920
CHRISTIAN TH SEM	239293	3038	5600	1364	255	249550
CHURCH OF GOD TH SEM	83199	1648	8660	71	9	93587
CINCIN BIB COL & SEM	101770	43506	15102	2027	85513	247918
CLAREMONT SCH TH	185246	5699	528	635	121	192229
COLGATE ROCH/AMBR SWAS	325821	28923	3711	692	75	359222
COLUMBIA INTL U	113463	31199	4034	1058	2881	152635
COLUMBIA TH SEM	160270	9290	4175	819	493	175047
CONCORDIA LUTH SEM/AB	25701	181	676	4230	258	31046
CONCORDIA SEM/MO	234459	49762	9679	1068	13090	308058
CONCORDIA TH SEM/IN	162964	11831	7907	812	4601	188115
CONCORDIA UNIV	94899	45291	3113	377	18	143698
CONGREGATIONAL LIBR	225900	1590	28	110	7	227635
CORNERSTONE COL/ GR BAPT SEM	121996	287358	3827	1073	1251	415505
COVENANT TH SEM	69962	1898	2898	353	77	75188
DALLAS TH SEM	188590	53226	9456	1003	10026	262301
DENVER SEM	155576	0	4141	629	32	160378
DOMINICAN HSE STUDIES	74910	1203	800	347	6	77266
DREW U	511719	370197	328	2589	522676	1407509
DUKE U DIV SCH	347544	39673	0	692	73	387982
EAST BAPT TH SEM	139386	59	1693	393	7	141538
EASTERN MENN U	76282	34543	693	504	565	112587
ECUMENICAL TH SEM	26003	0	170	110	39	26322
EDEN TH SEM	83887	0	740	464	7	85098
EMMANUEL SCH REL	109919	17735	1411	735	93	129893
EMORY U/PITTS TH LIB	511099	112474	3348	1595	833	629349
EPISC DIV SCH/WESTON JES	235578	1289	684	1191	16	238758
EPISCOPAL TH SEM SW	103230	1372	1833	320	42	106797

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ERSKINE COL & SEM	175357	59414	491	683	16492	252437
EVANG LUTH CH IN AMERICA	14135	0	527	104	5	14771
EVANGELICAL SCH TH	74910	215	646	571	26	76368
EVANGELICAL SEM OF PR	69448	1418	829	389	1285	73369
FAITH BAPT COLL & TH SEM	63123	1939	6273	419	9026	80780
FULLER TH SEM	247414	2583	0	600	74	250671
GARRETT EV/SEABURY W	480970	9390	980	1949	1896	495185
GENERAL TH SEM/NY	252486	1246	172	580	88	254572
GEORGE FOX EVANGEL SEM	64005	5033	2014	344	365	71761
GOLD GATE BAPT TH SEM	178906	4442	7473	793	47266	238880
GORDON-CONWELL TH SEM/MA	227064	46950	6445	980	400	281839
GRACE THEOL SEM	142866	22995	0	446	670	166977
GRAD TH UNION	425610	280057	5277	1333	13816	726093
HAGGARD GRAD SCH OF THEO	195247	613038	7944	1800	2929	820958
HARDING U GRAD SCH REL	116059	18264	2639	656	2926	140544
HARTFORD SEM	77260	6610	350	310	50	84580
HARVARD DIV SCH	506835	86924	611	2143	35730	632243
HEALTH CARE CHAPL RES CTR	3200	0	290	104	25	3619
HELLENIC COL/HOLY CROSS	118696	863	2795	747	580	123681
HOOD TH SEM	26334	43	189	150	1	26717
HOUSTON GRAD SCH OF TH	32641	0	631	217	4882	38371
HURON COL	44036	0	0	0	0	44036
ILIFF SCH TH	220132	60665	2588	719	1045	285149
IMMACULATE CONCEPTION/NJ	63421	1732	3204	487	32	68876
INDIANA WESLEYAN U	111647	274086	6581	650	2669	395633
ITC/ATLANTA U CTR	434315	851268	10656	1427	53059	1350725
JESUIT-KRAUSS-MCCORM	352588	119159	1454	988	10188	484377
K.U. LEUVEN FAC TH	1090285	15250	814	1305	100573	1208227
KENRICK-GLENNON SEM	70221	602	2280	291	1733	75127
KNOX COL/ON	78886	1984	0	257	148	81275
LANCASTER BIB COL	122875	27846	3238	528	4550	159037
LANCASTER TH SEM	120663	6542	1540	412	14	129171
LEXINGTON TH SEM	146354	10285	0	1004	810	158453

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LINCOLN CHRISTIAN COL/SEM	92443	5197	25450	403	7297	130790
LOGOS EVAN SEM	42851	0	452	161	6	43470
LOUISV PRESBY TH SEM	146798	9132	4362	577	2142	163011
LSPS/SEMINEX	31009	13653	14	188	2	44866
LUTHER SEM/MN	241864	38659	1545	794	71	282933
LUTHERAN TH SEM/GET	164811	6189	1807	592	1287	174686
LUTHERAN TH SEM/PHIL	189668	26110	5312	472	3691	225253
LUTHERAN TH SOUTHERN SEM	123730	7605	1089	418	1	132843
MARQUETTE U	1155610	634499	8116	5657	13675	1817557
MASTER'S SEMINARY	120060	63500	847	810	15101	200318
MCMASTER DIV COL	1272057	1486116	28840	6963	341714	3135690
MEADVILLE/LOMBARD	105975	0	0	194	0	106169
MEMPHIS TH SEM	80301	1152	508	397	239	82597
MENNONITE BRETH BIB SEM	157859	285648	7536	1059	5	452107
MERCER UNIV	36833	1589	865	226	58	39571
MERCYHURST COLL	169828	52634	2923	758	4369	230512
METHODIST TH SCH/OH	134991	1774	4120	397	12	141294
MICHIGAN TH SEM	39213	0	0	129	0	39342
MID-AMERICA BAPT/TN	126100	0	0	962	0	127062
MID-AMERICA BAPTIST/NY	50033	112	129	359	56	50689
MIDW BAPT TH SEM	118446	2242	4125	607	2388	127808
MORAVIAN TH SEM	256352	11414	2055	1318	12030	283169
MT ANGEL ABBEY	257264	0	1198	618	1028	260108
MT ST MARYS COL & SEM	41695	4785	0	156	0	46636
MULTNOMAH BIB SEM	76749	7780	4752	369	4791	94441
N. AMERICAN BAPT COL/AB	58345	2517	1221	144	3927	66154
N. AMERICAN BAPT SEM/SD	69621	747	1848	304	7344	79864
N. CENTRAL BIB U	72416	8823	2902	324	733	85198
N. PARK TH SEM	196357	276547	4861	1143	3319	482227
N.W. BAPT SEM	21404	420	1626	107	7	23564
NASHOTAH HOUSE	102886	3	405	286	346	103926
NAZARENE TH SEM	102322	25396	1960	530	6252	136460
NEW BRUNSWICK TH SEM	167792	0	74	325	0	168191

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NEW ORLNS BAPT TH SEM	281878	4908	18527	1109	57295	363717
NEW YORK TH SEM	17590	0	700	17	25	18332
NORTHEASTERN SEM	118464	170978	1763	971	79	292255
NORTHERN BAPT TH SEM	47863	2708	1542	289	1826	54228
OBLATE SCH OF TH	99644	0	395	373	0	100412
PERKINS SCH TH/SMU	313707	134182	1956	1113	1934	452892
PHILLIPS TH SEM	105997	6657	2724	434	8887	124699
PHOENIX SEM	40534	3396	944	142	1132	46148
PITTSBURGH TH SEM	267871	85750	11160	1138	4340	370259
PONT COL JOSEPHINUM	135965	1873	3072	458	2279	143647
POPE JOHN XXIII NAT SEM	62747	0	7970	0	0	70717
PRINCETON TH SEM	493000	51548	2053	4309	74342	625252
PROVIDENCE COL & SEM	58042	7660	2769	261	726	69458
QUENNS UNIV OF CHARLOTTE	158573	86218	239	656	75	245761
RECONST RABINICAL COL	45113	0	0	0	8	45121
REFORMED PRESBY TH SEM	54067	270	577	232	49	55195
REFORMED TH SEM/MS	189455	52660	10479	1038	150	253782
REGENT COL	117276	36501	8177	460	1857	164271
REGENT U/VA	108466	129580	1057	525	867	240495
REGIS COLLEGE	100141	0	108	367	2	100618
S. EASTERN BAPT TH SEM	187719	96382	24529	780	25348	334758
S. FLORIDA CTR TH STD	19115	0	42	192	13	19362
S. WESTERN BAPT TH SEM	483205	26626	44710	3359	410748	968648
SAC HEART SCH OF TH/WI	102359	1381	5555	447	11944	121686
SAC HEART MAJOR SEM/MI	129782	6357	3095	513	13	139760
SAMFORD U/BEESON DIV SCH	0	0	0	0	0	0
SCARRITT-BENNETT CTR	49960	0	765	79	53	50857
SEATTLE U	68366	2424	156	283	24	71253
SOUTHERN BAPT TH SEM	379547	68778	38626	1424	415455	903830
SS CYRIL & METHODIUS SEM	83532	25171	1529	332	359	110923
ST ANDREWS COLL	40520	30	185	128	2452	43315
ST AUGUSTINES SEM	34475	0	1194	195	9	35873
ST CHARLES BORROM SEM	86065	1783	14652	575	44	103119

Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Institution	Bound Vol	Micro-forms	A/V Media	Period Subs	Other Hold	Total
ST FRANCIS SEM	94853	371	858	469	145	96696
ST JOHNS SEM/CA	39396	0	886	229	1687	42198
ST JOHNS SEM/MA	162099	1783	0	0	1	163883
ST JOHNS U/MN	402340	72483	11292	12902	65	499082
ST JOSEPHS SEM	104335	8913	0	282	4	113534
ST MARY SEM	70126	1164	1057	332	10	72689
ST MARYS SEM & U	116970	1753	653	387	889	120652
ST MEINRAD SCH OF TH	167593	10393	4604	459	35	183084
ST PATRICKS SEM	112705	0	1953	345	6179	121182
ST PAUL SCH TH/MO	96656	3	750	570	3252	101231
ST PAUL SEM/U OF ST THOMAS	103777	1066	20	437	0	105300
ST PETERS SEM	60309	7871	1955	4856	0	74991
ST TIKHONS ORTH TH SEM	41748	3522	424	232	939	46865
ST VINCENT DE PAUL	72955	786	1138	400	5774	80153
ST VLADIMIRS ORTH THE SEM	121673	1986	0	352	1	124012
TH COLL CANADIAN REF CHS	26148	24	54	125	3	26354
TRINITY COL FAC DIV	66790	3586	530	200	26	71132
TRINITY EPIS SC MIN	85562	1627	4910	428	181	92708
TRINITY INTL U	242566	109400	4602	1427	1656	359651
TRINITY LUTH SEM	133880	3288	5660	627	353	143808
TYNDALE COL & SEM/ON	81003	1531	2250	668	8548	94000
TYNDALE TH SEM	8100	20	130	50	6	8306
U NOTRE DAME	312276	248932	321	630	27	562186
U ST MARY THE LAKE	178392	1916	837	431	12	181588
U ST MICHAELS COL	136363	5754	122	420	22067	164726
U THE SOUTH SCH TH	137578	11089	778	1445	28	150918
UNIFICATION TH SEM	53302	29	610	68	2	54011
UNION TH SEM IN VA	321078	32316	35497	1349	30776	421016
UNION TH SEM/NY	602189	162324	1806	1719	5508	773546
UNITED TH SEM/TW CITIES	85170	8401	489	275	3	94338
VANCOUVER SCH TH	93401	1587	2336	409	5192	102925
VANDERBILT U DIV SCH	212242	27858	1547	972	77	242696
VICTORIA U/EMMANUEL COL	73640	4758	832	190	21	79441

Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Institution	Bound Vol	Micro-forms	A/V Media	Period Subs	Other Hold	Total
VIRGINIA TH SEM	168118	6790	3192	966	1064	180130
WAKE FOREST UNIV	1366338	1106840	14178	7378	7492	2502226
WARTBURG TH SEM	86187	0	453	255	65	86960
WASHINGTON TH UNION	96557	559	173	407	22	97718
WESLEY BIB SEM	51436	17	1881	253	1496	55083
WESLEY TH SEM/DC	166254	10888	2353	581	5956	186032
WESTERN SEMINARY	55895	33758	3587	673	6694	100607
WESTERN TH SEM/MI	115319	4620	846	443	6227	127455
WESTMINSTER TH SEM/ CA	50712	52239	1480	283	2790	107504
WESTMINSTER TH SEM/PA	122151	15066	3287	0	200	140704
WHITEFRIARS	38060	0	0	57	0	38117
WILF LAURIER U/WATERLOO	34121	19846	175	126	7878	62146
WINEBRENNER SEM	43784	0	690	147	31	44652
YALE U DIV SCH	447996	238604	2160	1801	2983	693544
TOTAL	37625801	17554159	908336	198496	3586562	59873354

Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Statistical Records Report (2001–2002)

CIRCULATION DATA: INTERLIBRARY LOAN			
Institution	Circ Trans	ILL Sent	ILL Received
ABILENE CHRISTIAN U	19919	1170	788
ACADIA DIV COL	3325	33.4	158.8
ALLIANCE TH SEM	7434	76	67
ANDERSON U	38517	1861	957
ANDOVER NEWTON TH SCH	15000	880	183
ANDREWS U	22249	1624	1332
ASBURY TH SEM	103666	3974	507
ASHLAND TH SEM	25260	1717	698
ASSEMBLIES OF GOD TH SEM	14108	123	35
ASSOC MENNONITE BIB SEM	9267	1315	215
ATHENAEUM OHIO	13276	553	54
ATLANTIC SCH TH	19832	279	70
AUSTIN GRAD SCH OF THEOL	1524	0	0
AUSTIN PRESBY TH SEM	18825	429	48
BANGOR TH SEM	3490	99	201
BAPTIST MISS ASSOC TH SEM	7216	0	11
BARRY U	52471	3900	3600
BETHEL TH SEM	38754	1324	1297
BIB THEO FRIENDENSA	26731	172	297
BIBLICAL TH SEM	4583	10	48
BIOLA U/TALBOT SCH THE	109051	1779	1910
BOSTON U SCH TH	31786	244	144
BRETHREN HIST LIB & ARCH	0	0	0
BRIGHAM YOUNG UNIV	759322	31431	30079
BRITE DIV SCH	7831	353	128
CALVIN TH SEM	125987	5569	4632
CAMPBELL U	59850	1274	3115
CANADIAN SO BAPT	4518	17	13
CANADIAN TH SEM	23466	359	400
CARDINAL BERAN LIBR/U ST THO	6056	2	6

Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Institution	Circ Trans	ILL Sent	ILL Received
CATHOLIC TH UNION	20000	3640	69
CATHOLIC U AMER	6391	0	0
CENTRAL BAPT TH SEM/KS	9220	123	86
CENTRAL BAPT TH SEM/MN	5623	2	12
CHICAGO TH SEM	3268	791	133
CHRIST THE KING SEM	8219	103	7
CHRISTIAN TH SEM	46266	1381	592
CHURCH OF GOD TH SEM	7891	1200	139
CINCIN BIB COL & SEM	64469	2572	1890
CLAREMONT SCH TH	81529	695	330
COLGATE ROCH/AMBR SWAS	9021	1237	122
COLUMBIA INTL U	34064	774	811
COLUMBIA TH SEM	19127	649	532
CONCORDIA LUTH SEM/AB	1466	1	5
CONCORDIA SEM/MO	32213	503	184
CONCORDIA TH SEM/IN	17066	2470	428
CONCORDIA UNIV	14845	10	59
CONGREGATIONAL LIBR	5700	0	0
CORNERSTONE COL/ GR BAPT SEM	33557	1938	906
COVENANT TH SEM	48336	1184	889
DALLAS TH SEM	94119	885	332
DENVER SEM	55236	1223	295
DOMINICAN HSE STUDIES	3837	103	112
DREW U	80806	6463	3094
DUKE U DIV SCH	49873	0	0
EAST BAPT TH SEM	9972	261	375
EASTERN MENN U	2314	2430	79
ECUMENICAL TH SEM	1494	0	0
EDEN TH SEM	17708	902	122
EMMANUEL SCH REL	18261	329	94
EMORY U/PITTS TH LIB	23688	1349	460
EPISC DIV SCH/WESTON JES	19293	721	81
EPISCOPAL TH SEM SW	6235	99	43

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Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Institution	Circ Trans	ILL Sent	ILL Received
ERSKINE COL & SEM	16759	1	1540
EVANG LUTH CH IN AMERICA	2135	194	162
EVANGELICAL SCH TH	6909	29	15
EVANGELICAL SEM OF PR	9508	0	17
FAITH BAPT COLL & TH SEM	13689	342	282
FULLER TH SEM	74442	941	2346
GARRETT EV/SEABURY W	22509	960	250
GENERAL TH SEM/NY	5100	750	600
GEORGE FOX EVANGEL SEM	8493	3260	2917
GOLD GATE BAPT TH SEM	28115	309	168
GORDON-CONWELL TH SEM/MA	40177	1032	1456
GRACE THEOL SEM	25632	1115	610
GRAD TH UNION	66113	1120	411
HAGGARD GRAD SCH OF THEO	44448	1853	1853
HARDING U GRAD SCH REL	13279	808	94
HARTFORD SEM	4342	1206	372
HARVARD DIV SCH	55019	0	0
HEALTH CARE CHAPL RES CTR	500	0	0
HELLENIC COL/HOLY CROSS	3302	257	655
HOOD TH SEM	1570	3	48
HOUSTON GRAD SCH OF TH	1446	0	2
HURON COL	3783	3	4
ILIFF SCH TH	15100	966	210
IMMACULATE CONCEPTION/NJ	2075	40	80
INDIANA WESLEYAN U	57058	2917	2032
ITC/ATLANTA U CTR	66444	3072	1077
JESUIT-KRAUSS-MCCORM	35174	1477	330
K.U. LEUVEN FAC TH	0	300	10
KENRICK-GLENNON SEM	2792	245	90
KNOX COL/ON	20269	0	0
LANCASTER BIB COL	22681	535	98
LANCASTER TH SEM	11928	275	70
LEXINGTON TH SEM	9609	534	137

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Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Institution	Circ Trans	ILL Sent	ILL Received
LINCOLN CHRISTIAN COL/SEM	139723	1227	2266
LOGOS EVAN SEM	8800	0	3
LOUISV PRESBY TH SEM	17096	881	167
LSPS/SEMINEX	6235	60	2
LUTHER SEM/MN	36131	1088	989
LUTHERAN TH SEM/GET	7637	524	149
LUTHERAN TH SEM/PHIL	16979	549	229
LUTHERAN TH SOUTHERN SEM	8741	269	87
MARQUETTE U	147423	12341	10625
MASTER'S SEMINARY	16325	435	625
MCMASTER DIV COL	398020	8355	6771
MEADVILLE/LOMBARD	1560	145	55
MEMPHIS TH SEM	7938	79	171
MENNONITE BRETH BIB SEM	33960	534	608
MERCER UNIV	6815	708	119
MERCYHURST COLL	42068	705	1106
METHODIST TH SCH/OH	13332	614	123
MICHIGAN TH SEM	3908	0	0
MID-AMERICA BAPT/TN	24486	297	16
MID-AMERICA BAPTIST/NY	1681	41	96
MIDW BAPT TH SEM	8367	917	229
MORAVIAN TH SEM	44565	3342	2926
MT ANGEL ABBEY	19711	2578	257
MT ST MARYS COL & SEM	3252	171	304
MULTNOMAH BIB SEM	39089	1121	729
N. AMERICAN BAPT COL/AB	4321	1290	609
N. AMERICAN BAPT SEM/SD	8603	1640	554
N. CENTRAL BIB U	49681	634	1258
N. PARK TH SEM	39250	1531	1360
N.W. BAPT SEM	3402	0	46
NASHOTAH HOUSE	6706	828	86
NAZARENE TH SEM	15634	1838	508
NEW BRUNSWICK TH SEM	5833	14	54

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Institution	Circ Trans	ILL Sent	ILL Received
NEW ORLNS BAPT TH SEM	75848	416	940
NEW YORK TH SEM	2098	0	0
NORTHEASTERN SEM	23555	1733	1613
NORTHERN BAPT TH SEM	7736	908	601
OBLATE SCH OF TH	9646	268	78
PERKINS SCH TH/SMU	25215	320	144
PHILLIPS TH SEM	1803	3	2
PHOENIX SEM	8602	2	192
PITTSBURGH TH SEM	0	659	388
PONT COL JOSEPHINUM	10699	841	522
POPE JOHN XXIII NAT SEM	1859	1	20
PRINCETON TH SEM	48198	706	327
PROVIDENCE COL & SEM	10266	68	77
QUENNS UNIV OF CHARLOTTE	22945	453	443
RECONST RABINICAL COL	3226	72	124
REFORMED PRESBY TH SEM	4176	345	17
REFORMED TH SEM/MS	33444	685	390
REGENT COL	299936	0	0
REGENT U/VA	12767	993	467
REGIS COLLEGE	11457	23	0
S. EASTERN BAPT TH SEM	49088	1951	1075
S. FLORIDA CTR TH STD	549	5	23
S. WESTERN BAPT TH SEM	213482	4961	5397
SAC HEART SCH OF TH/WI	4059	130	39
SAC HEART MAJOR SEM/MI	30374	361	225
SAMFORD U/BEESON DIV SCH	6320	757	618
SCARRITT-BENNETT CTR	1956	0	0
SEATTLE U	46501	1786	3790
SOUTHERN BAPT TH SEM	95960	2401	2555
SS CYRIL & METHODIUS SEM	8501	162	82
ST ANDREWS COLL	2882	30	29
ST AUGUSTINES SEM	6837	40	0
ST CHARLES BORROM SEM	7643	259	96

Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Institution	Circ Trans	ILL Sent	ILL Received
ST FRANCIS SEM	4595	411	230
ST JOHNS SEM/CA	4302	209	512
ST JOHNS SEM/MA	0	9	1
ST JOHNS U/MN	99865	7305	10433
ST JOSEPHS SEM	3819	5	41
ST MARY SEM	2847	1	102
ST MARYS SEM & U	15284	7	57
ST MEINRAD SCH OF TH	11359	459	245
ST PATRICKS SEM	3976	235	45
ST PAUL SCH TH/MO	13885	1696	765
ST PAUL SEM/U OF ST THOMAS	16257	3233	0
ST PETERS SEM	444	26	17
ST TIKHONS ORTH TH SEM	4595	1	41
ST VINCENT DE PAUL	4576	16	25
ST VLADIMIRS ORTH THE SEM	4554	141	349
TH COLL CANADIAN REF CHS	1624	6	8
TRINITY COL FAC DIV	17989	39	2
TRINITY EPIS SC MIN	10133	177	110
TRINITY INTL U	61875	3565	4521
TRINITY LUTH SEM	14292	194	63
TYNDALE COL & SEM/ON	91525	158	32
TYNDALE TH SEM	0	0	0
U NOTRE DAME	0	3354	1544
U ST MARY THE LAKE	20421	652	591
U ST MICHAELS COL	53874	305	0
U THE SOUTH SCH TH	6782	1765	66
UNIFICATION TH SEM	1445	50	0
UNION TH SEM IN VA	40377	1241	213
UNION TH SEM/NY	29041	438	74
UNITED TH SEM/TW CITIES	6256	325	356
VANCOUVER SCH TH	21127	18	0
VANDERBILT U DIV SCH	36752	1657	616
VICTORIA U/EMMANUEL COL	24955	61	0

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Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Institution	Circ Trans	ILL Sent	ILL Received
VIRGINIA TH SEM	22394	449	51
WAKE FOREST UNIV	100201	4443	4826
WARTBURG TH SEM	10035	851	229
WASHINGTON TH UNION	4572	1	1
WESLEY BIB SEM	3878	0	15
WESLEY TH SEM/DC	17782	283	111
WESTERN SEMINARY	7811	820	390
WESTERN TH SEM/MI	12291	177	96
WESTMINSTER TH SEM/ CA	13500	35	434
WESTMINSTER TH SEM/PA	26422	87	661
WHITEFRIARS	0	0	0
WILF LAURIER U/WATERLOO	35928	1252	1016
WINEBRENNER SEM	6164	136	5
YALE U DIV SCH	42472	779	25
TOTAL	6321997	222316	163530.8

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Appendix IX: ATLA Organizational Directory (2002–2003)

Officers

President: Eileen K. Saner (2004), Director of Educational Resources, Associated Mennonite Biblical Seminary, Library, 3003 Benham Avenue, Elkhart, IN 46517-1999. Work: (219) 296-6233; Fax: (219) 295-0092; E-mail: esaner@ambs.edu

Vice President: Paul Schrodt (2004), Librarian, Methodist Theological School in Ohio, John W. Dickhaut Library, 3081 Columbus Pike, P.O. Box 8004, Delaware, OH 43015-8004. Work: (740) 362-3435; Fax: (740) 362-3456; E-mail: pschrodt@mtso.edu

Secretary: Paul F. Stuehrenberg (2004), Divinity Librarian, Yale University Divinity School Library, 409 Prospect Street, New Haven, CT 06511. Work: (203) 432-5292; Fax: (203) 432-3906; E-mail: paul.stuehrenberg@yale.edu

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Milton J (Joe) Coalter (2003), Librarian, Louisville Presbyterian Theological Seminary, Ernest Miller White Library, 1044 Alta Vista Road, Louisville, KY 40205. Work: (502) 894-3411 x471, Toll-free: (800) 264-1839; Fax: (502) 895-1096; E-mail: jcoalter@lpts.edu

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Sara J. Myers (2005), Director of Library, Union Theological Seminary, Burke Library, 3041 Broadway, New York, NY 10027. Work: (212) 280-1501; Fax: (212) 280-1456; E-mail: smyers@uts.columbia.edu

Herman A. Peterson (2005), University of St. Mary of the Lake/Mundelein Seminary, 1000 East Maple Avenue, Mundelein, IL 60060.

Susan Sponberg (2003), Cataloger/Theology Collection Development Librarian, Marquette University, Memorial Library, P.O. Box 3141, Milwaukee, WI 53201-3141. Work: (414) 288-5482; Fax: (414) 288-5324; E-mail: susan.sponberg@marquette.edu

(This directory reflects the 2002–2003 membership year)

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(This directory reflects the 2002–2003 membership year)

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Board Committees

ATS/ATLA Joint Committee:

William J. Hook	Vanderbilt University, Divinity Library
Milton J Coalter	Louisville Presbyterian Theological Seminary, Ernest Miller White Library
Sharon A. Taylor	Andover Newton Theological School, Trask Library

ATS/ATLA Digital Standards and Projects Committee: Martha Lund Smalley, Chair, Yale University Divinity School, Library, 409 Prospect Street, New Haven, CT 06511. Work: (203) 432-6374; Fax: (203) 432-3906; E-mail: martha.smalley@yale.edu

Duane Harbin	Southern Methodist University, Bridwell Library
Mary E. Martin	St. Paul Seminary, University of St. Thomas, Archbishop Ireland Memorial Library
Charles Willard	Association of Theological Schools
Cameron Campbell	American Theological Library Association

Nominating Committee: D. William Faupel, Chair, Asbury Theological Seminary, B.L. Fisher Library, 204 Lexington Avenue, Wilmore, KY 40390-1199. Work: (859) 858-2226; Fax: (859) 858-2350; E-mail: bill_faupel@asburyseminary.edu

Carisse Berryhill	Harding University Graduate School of Religion L.M. Graves Memorial Library
John Dickason	Claremont School of Theology, Library

Tellers' Committee: Christina Browne, Chair, Jesuit-Krauss-McCormick Library, 1100 East 55th Street, Chicago, IL 60615. E-mail: cbrowne@lstc.edu

Newland F. Smith, III	The United Library, Garrett Evangelical & Seabury-Western Seminaries

(This directory reflects the 2002–2003 membership year)

| Blake Walter | Northern Baptist Theological Seminary |
| | Brimson Grow Library |

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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: Roger Loyd, Chair, Duke University Divinity School, Library, Box 90972, Durham, NC 27708-0972. Work: (919) 660-3452; Fax: (919) 681-7594; E-mail: roger.loyd@duke.edu

Debra L. Bradshaw	Nazarene Theological Seminary, William Broadhurst Library
Eileen Crawford, Vice-Chair	Vanderbilt University, Divinity Library
Paula Hamilton	Mount Angel Abbey
Timothy D. Lincoln	Austin Theological Presbyterian Seminary, Stitt Libray
Director of Member Services, ex-officio	

Archives Committee: Joan Clemens, Chair, Emory University, Pitts Theology Library, Atlanta, GA 30322-2180. Work: (404) 727-1222; Fax: (404) 727-1219; E-mail: jscleme@emory.edu

Russell Kracke	American Theological Library Association
Boyd Reese	Eastern Mennonite University, Hartzler Library
Martha Lund Smalley	Yale University Divinity School Library

ATLAS Advisory Board: Raymond Williams, Wabash Center for Teaching and Learning in Theology and Religion, P.O. Box 352, Crawfordsville, IN 47933-0352. Work: (765) 361-6047; Fax: (765) 361-6051; E-mail: williamr@wabash.edu

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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
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Future Annual Conference Hosts

2004, June 16–19: Kansas City Area Theological Library Association. Site: Kansas City, MO

2005, June 15–18: Southwest Area Theological Library Association. Site: Austin, TX

2006, June 21–24: ATLA Headquarters. Site: Chicago, IL

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Appendix X: ATLA Membership Directory

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Blessed Edmund Rice School for Pastoral Ministry, Anne Nevins Diocesan Library, 10299 SW Peace River Street, Acadia, FL 34269. (941) 766-7334; Fax: (941) 629-8555; Ms. Margaret B. Lueptow; E-mail: rice@afcon.net; www.riceschool.org

Canisius College Library, 2001 Main Street, Buffalo, NY 14208. (716) 888-2937; Fax: (716) 888-2887; Dr. Barbara Boehnke; E-mail: boehnkeb@canisius.edu; www.canisius.edu

Cathedral of Saint John the Divine, The Cathedral Library, 1047 Amsterdam Avenue, New York, NY 10025. (212) 316-7495; Ms. Charlotte Jones; E-mail: Charlotte.jones@usa.net

Catholic Institute of Sydney, Veech Library, 99 Albert Road, Strathfield, N.S.W. 2135, Australia. 61 2 9752 9532; Fax: 61 2 9746 6022; Ms. Anne Hocking; E-mail: ahocking@cis.catholic.edu.au

The Christian and Missionary Alliance National Archives, 8595 Explorer Drive, PO Box 35,000, Colorado Springs, CO 80920; (719) 599-5999; Fax: (719) 268-2259; Mr. Brian Wiggins; E-mail: wigginsb@cmalliance.org; www.cmalliance.org

Heritage Christian University, Overton Memorial Library, P.O. Box HCU, Florence, AL 35630. Ms. Jamie Cox; www.hcu.edu/

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Hong Kong Baptist University Library, 34 Renfrew Road, Kowloon Tong, Hong Kong. 852-2339-7965; Fax: 852-2339-5236; Ms. Wing Yan Woo; E-mail: wing_woo@hkbu.edu.hk; www.hkbu.edu.hk/lib/

John P. Webster Library, 12 South Main Street, West Hartford, CT 06107. (860) 561-2187. Ms. Barbara A. Lewis; E-mail: jpwebster@snet.net

The King's Library, 14800 Sherman Way, Van Nuys, CA 91405. (818) 779-8431; Fax: (818) 779-8428; Ms. Tracey R. Lane; E-mail: btarr@kingsseminary.edu; www.kingsseminary.edu/tkcs_library/index.html

Korean Bible Society, Information Resource Center for Biblical Studies, 1365-16, Seocho 2-Dong, Seocho-Ku, Seoul, 137-072, South Korea. Ms. Young Aie Kim

Midwest Theological Seminary, P.O. Box 365, Wentzville, MO 63385. (636) 327-4645; Fax: (636) 327-4715; Dr. Earl W. Haskins; E-mail: pro@midwest.edu

Northwestern College, Berntsen Library, 3003 Snelling Avenue North, St. Paul, MN 55113. (651) 631-5343; Mr. Dale W. Solberg; E-mail: dsl@nwc.edu; www.nwc.edu

Ohio Dominican College, Spangler Library, 1216 Sunbury Road, Columbus, OH 43219. (614) 251-4737; Mrs. Michelle Sarff; E-mail: sarffm@ohiodominican.edu; www.ohiodominican.edu/library/index. shtm;

Oshkosh Public Library, 106 Washington Avenue, Oshkosh, WI 54901. (920) 236-5232; Fax: (920) 236-5228; Ms. Mara Munroe; E-mail: munroe@oshkoshpubliclibrary.org; www.oshkoshpubliclibrary.org

Reformed Bible College Library, 3333 East Beltline N.E., Grand Rapids, MI 49525. Ms. Dianne Zandbergen

Salvation Army, College of Further Education Library, PO Box 226, Bexley North, NSW 2207, Australia. (02) 9502-0419; Fax: (02)9554-9204; Mr Nigel Barbour; E-mail: nigel_barbour@aue.salvationarmy.org

Salvation Army, Crestmont College Library, 30840 Hawthorne Blvd., Rancho Palos Verdes, CA 90275. (310) 544-6475; Fax: (310) 265-6514; Ms. Misty Jesse; E-mail: mukbill@msu.com

Smeltzer-Bell Research Center, Pelletier Library, Allegheny College, Meadville, PA 16335. (814) 337-5007; Mr. William L. Waybright; E-mail: uma@alleg.edu

St. Michael's College, Library & Information Services, One Winooski Park, Colchester, VT 05439. Ms. Laura Crain; www.smcvt.edu/library/

Taylor University, Zondervan Library, 236 W. Reade Avenue, Upland, IN 46989. Mr. Daniel Bowell; E-mail: dnbowell@tayloru.edu; www.tayloru.edu

Theosophical Society of America, Henry S. Olcott Memorial Library, P.O. Box 270, 1926 North Main Street, Wheaton, IL 60189-0270. (630) 668-1571 ext. 305; Fax: (630) 668-4976; Mrs. Elisabeth Trumpler; E-mail: library@theosmail.net; www.theosophical.org

Trinity Bible College, Graham Library, 50 South 6th Avenue, Ellendale, ND 58436. (701) 349-5407; Fax: (701) 349-5443; Mrs. Phyllis Kuno; E-mail: phylliskuno@hotmail.com; trinitybiblecollege.edu

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United Theological College of the West Indies, U.T.C.W.I. Library, Golding Avenue, P.O. Box 136, Kingston 7, Jamaica. (876) 927-2868; Fax: (876) 977-0812; Miss Adenike Soyibo; E-mail: unitheol@cwjamaica.com; utcwi.edu.jm

University of Minnesota, 170 Wilson Library/Serials, 309 19th Ave South, Minneapolis, MN, 55455. Ms. Celia Hales Mabry; www.umn.edu/

Urshan Graduate School of Theology Library, 700 Howdershell Road, Florissant, MO 63031. (314) 921-9190 ext. 5201; Fax: (314) 921-9203 Mr. Gerald L. Truman; E-mail: gtruman@ugst.org; www.ugst.org

William and Catherine Booth College, 447 Webb Place, Winnipeg, MB, R3B 2P2, Canada. (204) 924-4857; Fax: (204) 942-3856; Ms. Meagan Morash; www.wcbc-sa.edu/academics/library.asp.

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Affiliate Members—Organizations and Businesses

101 Language, 408 S. Padadena Avenue, #1, Pasadena, CA 91105. (626) 799-9000, Fax: (626) 585-8180; Mr. Bob Ellsworth; E-mail: netlang101@aol.com; www.101language.com

Abingdon Press, 201 Eighth Avenue, South, P.O. Box 801, Nashville, TN 37202. (615) 749-6451; Fax: (615) 749-6372; Ms. Carol C. Williams; E-mail: cwilliams@abingdonpress.com; www.abingdonpress.com

American Bible Society, 1865 Broadway, New York, NY 10023. (212) 408-1258; Dr. Mary F. Cordato; E-mail: mcordato@americanbible.org; www.americanbible.org

Baker Book House, P.O. Box 6287, Grand Rapids, MI 49516. Ms. Bobbi Jo Heyboer; www.bakerbooks.com/

Books for Libraries, Inc., 28064 Avenue Stanford, Unit L, Santa Clarita, CA 91355. Mr. James F. Stitzinger; E-mail: jstitz@pacbell.net; booksforlibraries.com

Brill Academic Publishers, Inc., 112 Water Street, Suite 400, Boston, MA 02109. (617) 263-2323; Fax: (617) 263-2324; Mrs. Lynne Moser; E-mail: lmoser@brillusa.com; www.brill.nl

Brodart Co., 100 North Road, Clinton County Industrial Park, McElhattan, PA 17748. (570) 769-3265; Fax: (570) 769-5100; Mr. Chenet Franck; E-mail: franckchenet@brodart.com; www.brodart.com

Casalini Libri, Via Benedetto Da Maiano, 3, Fiesole, Firenze 50014, Italy. Ms. Michele Casalini

Chosen People Ministries, 241 East 51st Street, New York, NY 10022. (212) 223-2252; Fax: (212) 223-2576; Dr. Mitchell L. Glaser; E-mail: mitchglase@aol.com; www.chosenpeople.com

Coutts Library Services, 1823 Maryland Avenue, Niagara Falls, NY 14302. (716) 282-8627; Fax: (716) 282-3831; Mr. Peter J. Strachan; E-mail: pstrachan@couttsinfo.com; www.couttsinfo.com

Dove Booksellers, 13904 Michigan Avenue, Dearborn, MI 48126. (313) 624-9784; Fax: (313) 624-9786; Mr. Jeffrey Ball; E-mail: custserv@dovebook.com; www.dovebook.com/?site=003

EBSCO Information Services, P.O. Box 1943, Birmingham, AL, 35201. (205) 991-1181; Fax: (205) 995-1636; Mr. Joe K. Weed; E-mail: joeweed@ebsco.com; www.ebsco.com

Endeavor Information Systems, Inc., 2200 East Devon Avenue, Suite 382, Des Plaines, IL, 60018-4505. (847) 286-2200; Ms. Cathy Kolinski; www.endinfosys.com/

Loome Theological Booksellers, 320 North Fourth Street, Stillwater, MN 55082; (612) 430-1092; Mr. Thomas Michael Loome; E-mail: loomebooks@aol.com

Pacific Data Conversion Corporation, 58 Chestnut Ave., Clarendon Hills, IL 60514 (630) 794-9950; Mr. Rob Chana; www.spitech.com/pdcc

The Pilgrim Press, 700 Prospect, Cleveland, OH 44115. Ms. Angie Partida; www.pilgrimpress.com/

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S.P. Wurth Books, P.O. Box 577, Owego, NY 13827. (607) 687-6675; Fax: (607) 687-9028; Mr. Stephen P. Wurth; E-mail: wurthbooks@netscape.net; www.spwurthbooks.com

The Scholar's Choice, 1260 Sibley Tower, Rochester, NY 14604. Mr. Tom Prins; www.scholarschoice.com/

Spanish Speaking Bookstore Distributions, 4441 N. Broadway Chicago, IL, 60640-5659. (773) 878-2117; Fax: (773) 878-0647; Mr. Tomas G. Bissonnette; E-mail: tomas@spanishbookstore.com; www.spanishbookstore.com

Swedenborg Foundation, 320 North Church St., West Chester, PA 19380; (610) 430-3222, ext. 12; Fax: (610) 430-7982; Ms. Deborah Forman; E-mail: director@swedenborg.com

Walter de Gruyter, Inc., 200 Saw Mill River Road, Hawthorne, NY 10532. (914) 747-0110 ext. 11; Fax: (914) 747-1326; Mr. Eckart A. Scheffler; E-mail: escheffler@degruyterny.com; www.degruyter.com

Wesleyan Christian Advocate, P.O. Box 427, Stone Mountain, GA 30086. (770) 465-1685; Fax: (770) 465-0685; Mrs. Brenda Ealy Kennell; E:mail: brenda@wcadvocate.org; wcadvocate.org

Wm. B. Eerdmans Publishing Co., 255 Jefferson Avenue SE, Grand Rapids, MI, 49503. Mrs. Amy Kent; www.eerdmans.com/

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Appendix XI: Reaching ATLA Staff

A professional and knowledgeable staff is available to help you in person during regular business hours, 8:00 a.m. to 5:00 p.m., Central Time. The ATLA toll-free number is 888.665.ATLA (2852). Our fax is 312.454.5505. Or you may reach us at our e-mail addresses.

General ATLA office e-mail is atla@atla.com
ATLA web site is www.atla.com

Dennis A. Norlin, Executive Director, dnorlin@atla.com
Information about the Association's Strategic Plan. Proposals for collaborative projects and programs. Explanations of the Association's initiatives and projects.
Karen L. Whittlesey, Director of Member Services, kwhittle@atla.com
Hosting an annual conference. Member projects. Subscription to ATLANTIS.
Carol B. Jones, Assistant Director of Member Services, cjones@atla.com
Professional development, including all aspects of the Annual Conference and seminars. ATLA FirstSearch Consortium. ATLA Serials Exchange (ASE). Membership information, criteria for joining, benefits and benefit programs, dues and dues payment.
Jonathan West, Editor of Member Publications, jwest@atla.com
Job openings on the web and in the *Newsletter.* Web sites and listservs hosted by ATLA (except ATLANTIS). Web corrections. Submissions, corrections, and comments for the *Summary of Proceedings, Newsletter, Theology Cataloging Bulletin.* Advertising in member publications. (For billing and claims issues, please contact Melody de Catur, below.)
Rick Adamek, Sales Manager, radamek@atla.com
Pricing, content, availability, formats, and subscription terms for all ATLA products, but especially for the *ATLA Religion Database (ATLA RDB)* and its subsets (*TEN* and *Biblical Studies*).
Melody de Catur, Exhibit Coordinator/Customer Rep., mdecatur@atla.com
Product invoices. General product questions. Exhibit information.
Tami Luedtke, Director of Electronic Products and Services, tluedtke@emory.edu
Electronic Products and Services departmental responsibilities.
Tim Smith, Membership Associate, tsmith@atla.com
Membership information, criteria for joining, benefits, dues and dues payment. Updates to member records. Welcome service.
Kristi Terbrack, Product Support Analyst, kterbrack@atla.com
Technical support for ATLA electronic products including CD-ROMs, online databases, and MARC.
Cameron J. Campbell, Director of Indexes, ccampbel@atla.com
Questions about indexing policies and practices; questions about the *Retrospective Indexing Project (RIP),* and questions about the contents of the indexes.

Appendix XII: Association Bylaws

Article 1. Membership

1.1 *Classes of Membership.* The Association shall have six (6) classes of membership: institutional, international institutional, affiliate, individual, student, and lifetime.

1.2 *Institutional Members.* Libraries of institutions which wish to support the mission and purposes of the Association shall be eligible to apply for institutional membership if they meet one of the following criteria:

a) Institutions holding accredited membership in the Association of Theological Schools in the United States and Canada;
b) Institutions accredited regionally*, that are engaged in graduate theological education or religious studies primarily beyond the undergraduate level;
c) Regionally accredited universities* with religious studies programs that also have a librarian or subject bibliographer in the area of religion;
d) Non-degree granting organizations maintaining collections primarily of theological, religious, or ecclesiastical research material.

Applications for institutional membership from institutions which do not fit into one of these four categories may be referred to the Board of Directors, which may approve membership status in cases where these criteria are judged by the Board to be inappropriate.

Institutional members are entitled to attend meetings of the Association, to vote in Association voting matters, to participate in Association programs, and to receive those publications of the Association that are distributed to the membership. An institutional member may send one (1) official delegate to meetings of the Association to represent its interests in the affairs of the association and to cast its vote in Association voting matters, and may send other representatives as desired. An institutional member shall designate its official delegate in writing to the Association as needed.

1.3 *International Institutional Members.* Theological libraries and organizations outside of the United States and Canada that wish to support the mission and purposes of the Association may apply for international institutional membership if they meet one of the following criteria:

a) are engaged in professional theological education;
b) have graduate religious studies programs that also have a professional librarian or subject bibliographer in the area of religion/theology;
c) are non-degree granting organizations maintaining collections primarily of theological, religious or ecclesiastical research materials.

International institutional members are eligible for the same benefits as institutional members with the exception that international institutional members are not eligible to appoint institutional representatives to the meetings of the Association and are not entitled to vote. International theological libraries and organizations that are eligible as international institutional members are not eligible for any other membership class. Membership as an ATLA international

institutional member establishes only that the institution supports the mission and purposes of the Association.

1.4 *Affiliate Members.* Organizations that do not qualify for regular institutional or international institutional Association membership, but are supportive of theological librarianship and the purposes and work of the Association shall be eligible to apply for affiliate membership in the Association. Affiliate members are not eligible to appoint institutional representatives to the annual meetings of the Association and are not entitled to vote. Dues for affiliate membership are equal to the lowest established amount for full institutional members.

1.5 *Individual Members.* Any person who is engaged in professional library or bibliographic work in theological or religious fields, or who has an interest in the literature of religion, theological librarianship, and the purposes and work of the Association shall be eligible to apply for individual membership in the Association. Individual members are entitled to attend meetings of the Association, to vote in Association voting matters, to serve as directors or as members or chairpersons of the Association's committees or interest groups, and to receive those publications of the Association that are distributed to the membership.

1.6 *Student Members.* Any student enrolled in a graduate library school program or a graduate theological or religious studies program who is carrying a half-time class load or greater shall be eligible to apply for student membership in the Association. A person engaged in full-time employment in a library or elsewhere shall not be eligible to apply for student membership in the Association. Student members are entitled to attend meetings of the Association, to be members of interest groups, and to receive those publications of the Association that are distributed to the membership, but are not entitled to vote.

1.7 *Lifetime Members.* Lifetime members are individual members who have all the rights and privileges of individual membership and who are exempt from paying dues. There are two ways to become a lifetime member:

a) Any person who has paid dues for at least ten (10) consecutive years of individual membership in the Association immediately preceding his/her retirement may become a lifetime member of the Association.

b) Any person who has made an outstanding contribution to the advancement of the work of the Association may be nominated by the Board of Directors and be elected a lifetime member of the Association by a two-thirds (2/3) vote of the membership at any annual meeting of the Association.

1.8 *Approval.* The Board of Directors shall establish how applications for membership are approved and how institutions and individuals are received into membership in the Association.

1.9 *Dues.* The Board of Directors shall establish the annual dues for individual, student, institutional, international institutional, and affiliate members of the Association, subject to the ratification of the members at the next following annual or special meeting of the Association.

1.10 *Suspension.* Members failing to pay their annual dues within ninety (90) calendar days of the beginning of the Association's fiscal year shall be automatically suspended and shall lose all rights, including voting rights. A member thus suspended may be reinstated by payment of that member's unpaid dues before the

end of the fiscal year in which the suspension occurred, which reinstatement shall be effective when payment is received by the Association. Members may be suspended for other causes by a two-thirds (2/3) vote of the Board of Directors and may be reinstated by a two-thirds (2/3) vote of the Board.

    *Regional Accreditation agencies referred to in clause 1.2b:

- Middle States Association of Colleges and Schools (MSA)
- New England Association of Schools and Colleges Commission on Institutions of Higher Education (HEASC-CIHE)
- North Central Association of Colleges and Schools Commission on Institutions of Higher Education (NCA)
- Northwest Association of Schools and Colleges Commission on Colleges
- Southern Association of Colleges and Schools Commission on Colleges (SACS)
- Western Association of Schools and Colleges Accrediting Commission for Senior Colleges and Universities (WASC-Sr.)
- or the equivalent in Canadian jurisdictions.

Article 2. Membership Meetings

    2.1 *Annual Meetings* The association shall hold an annual meeting of the membership in April, May, June, July, or August of each year for the purpose of transacting business coming before the association. The board of directors shall set the place, time, and date, which shall, normally, be in June, of each annual meeting. If the date of the annual meeting is set prior to or after the month of June, the timetable for the nomination and election of directors, as set forth in these bylaws, shall be adjusted accordingly.

    2.2 *Special Meetings.* Special meetings of the association may be called at the discretion of the board of directors. All members of the association shall receive notification of a special meeting at least fifteen (15) calendar days before the date of each meeting.

    2.3 *Quorum.* Twenty-five (25) official delegates of institutional members of the association and seventy-five (75) individual members of the association shall constitute a quorum at annual and special meetings of the association.

    2.4 *Admission to Meetings.* Membership meetings shall be open to all members of the association and to those interested in the work of the association.

Article 3. Officers

    3.1 *President, Vice President, and Secretary.* The board of directors shall, prior to the close of the annual meeting of the association, elect from its own number a president, a vice president, and a secretary of the association. Each person so elected shall serve for one (l) year or until his or her successor is elected and qualifies, and may serve successive terms not to exceed his or her elective term as

director. The president. vice president, and secretary of the association shall serve, respectively, as the president, vice president, and secretary of the board of directors.

3.2 *Duties.* The officers of the association shall perform the duties prescribed in these bylaws and by the parliamentary authority specified in these bylaws. The president of the association shall preside at all meetings of the association and of the board of directors, and shall lead the board of directors in discharging its duties and responsibilities. The vice president of the association shall, in the absence or disability of the president, perform the duties and exercise the powers of the president. The secretary of the association shall be the custodian of the association's records, except those specifically assigned or delegated to others, shall have the duty to cause the proceedings of the meetings of the members and of the directors to be recorded, and shall carry out such other duties as are specified in these bylaws or required by the board of directors.

3.3 *Vacancies.* In the event of a vacancy in the office of vice president or secretary of the association, the board of directors shall appoint from its own number a replacement to fill the vacancy.

3.4 *Executive Director.* There shall be an executive director of the association appointed by the board of directors to serve at the pleasure of the board of directors; if terminated as such, such termination shall be without prejudice to the contract rights of such person. The executive director shall be chief executive officer of the association. The executive director shall meet regularly with the board of directors, with voice but without vote. The executive director shall, ex officio, be an assistant secretary of the association, empowered to certify to corporate actions in the absence of the secretary. The executive director, in addition to appointing and overseeing staff, shall be responsible to the board of directors for the administration of programs, services, and other activities of the association; shall see that all orders and resolutions of the board are carried into effect; shall appoint members of special and joint committees other than board committees, representatives to other organizations, and other officials and agents of the association, and oversee their work.

Article 4. Board of Directors

4.1 *General.* The affairs of the association shall be managed under the direction of the board of directors.

4.2 *Number and Qualification.* The board of directors shall consist of twelve (12) directors, organized in three (3) classes of four (4) directors each. Four (4) directors shall be elected by the membership of the association each year. A director shall be an individual member of the association at the time of election and shall cease to be a director when and if he or she ceases to be a member. No director shall serve as an employee of the association or, with the exception of committees of the board and the nominating committee, as a chairperson of any of the association's committees or interest groups.

4.3 *Nomination and Balloting.* The nominating committee shall report to the secretary of the association by October 1 of each year a slate of at least six (6)

nominations for the four (4) places to be filled on the board of directors. These nominations shall be reported in writing by the secretary of the association to the membership, postmarked no later than the next following October l5. Nominations other than those submitted by the nominating committee may be made by petition signed by no fewer than ten (10) individual members of the association, and shall be filed with the secretary of the association, postmarked no later than the next following January 1. These nominations shall be included on the ballot with the nominees presented by the nominating committee. No nomination shall be presented to the membership of the association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be mailed by the secretary of the association to all institutional and individual members of the association, postmarked no later than the next following February 15. Ballots shall be returned to the secretary of the association, postmarked no later than the next following April 1.

4.4 *Teller's Committee and Election.* A teller's committee, appointed by the secretary of the association, shall meet during April to count the ballots and report the result to the secretary of the association by the next following May 1. The secretary of the association shall immediately inform the president of the association of the result of the balloting. Each institutional member of the association shall be entitled to one (1) vote, and each individual member of the association shall be entitled to one (1) vote. The method of preferential voting and ballot counting specified in the latest edition of *Robert's Rules of Order* shall be employed in this election. The acceptance by the membership of the secretary of the association's report to the next annual meeting of the association of the result of the balloting shall constitute the election of the new directors.

4.5 *Term of Office.* Each director shall serve for a term of three (3) years or until his or her successor is elected and qualifies. The term of each director shall commence with the adjournment of the annual meeting of the association at which the director was elected. No director shall serve more than two (2) consecutive terms, except that a director appointed to fill an unexpired term of eighteen (18) months or less may then be elected to two (2) consecutive three (3)-year terms.

4.6 *Vacancies.* The board of directors shall appoint a qualified individual member of the association to fill the unexpired term of a director who vacates his or her position on the board.

4.7 *Meetings.* Regular meetings of the board of directors shall be held at least once each year. Special meetings of the board of directors may be called by the president or at the request of three (3) or more other directors. Notices of all meetings shall be mailed to each director at least ten (10) calendar days in advance or electronically or personally delivered at least three (3) calendar days in advance. Meetings of the board of directors may be held by conference telephone or other communications equipment by means of which all persons participating in the meeting can communicate with each other. Participation in such meeting shall constitute attendance and presence in person at the meeting of the person or persons so participating.

4.8 *Committees of the Board.* The president of the board of directors may appoint committees of the board as needed. These committees may consist of both

directors and non-directors, but a majority of the membership of each shall be directors, and a director shall serve as chairperson.

4.9 *Compensation.* A director shall receive no fee or other emolument for serving as director except for actual expenses incurred in connection with the affairs of the association.

4.10 *Removal.* Any director or the entire board of directors may be removed with or without cause by the affirmative vote of two thirds (2/3) of the votes present and voted by official delegates of institutional members and individual members at annual or special meetings of the association, provided that written notice of such meeting has been delivered to all members entitled to vote and that the notice states that a purpose of the meeting is to vote upon the removal of one or more directors named in the notice. Only the named director or directors may be removed at such meeting.

4.11 *Admission to Meetings and Availability of Minutes.* All meetings of the board of directors shall be open to all members of the association, except that the directors may meet in executive session when personnel matters are considered. Actions taken during executive session shall become part of the minutes of the board. All minutes of the board shall be available to all members of the association, except for deliberations about personnel matters when the board is in executive session.

Article 5. Employed Personnel

The executive director shall appoint and oversee staff. No employee of the association shall serve as a director or as a chairperson of any of the association's committees.

Article 6. Fiscal Audit

The accounts of the association shall be audited annually in accordance with generally accepted accounting standards and principles by an independent certified public accountant. Copies of the reports of such audits shall be furnished to any institutional or individual member of the association upon written request; and the books of the association shall be open for review by any such member upon written request.

Article 7. Committees

7.1 *General.* The association may have three kinds of committees: standing, special, and joint.

7.2 *Standing Committees.* There shall be a nominating committee consisting of three (3) individual members of the association appointed by the board of directors, one (1) of whom shall be a member of the board of directors. Each nominating committee member shall serve for a non-renewable term of three (3) years or until his or her successor is appointed and qualifies. One (1) member of this committee shall be appointed each year. The senior member of the committee shall serve as the chairperson. The duty of this committee shall be to nominate

candidates for election to the board of directors. The board of directors may establish other standing committees as needed.

7.3 *Special Committees.* The board of directors may authorize the establishment of special committees to advance the work of the association as needed. The board shall be responsible for developing mandates or guidelines for such committees, and the executive director shall be responsible for appointing persons to serve on the committees and overseeing their work. Special committees may consist of both individual members of the association and non-members, but a majority of each such committee shall be individual members, and an individual member shall serve as chairperson.

7.4 *Joint Committees.* The board of directors may authorize the establishment of joint committees of the association with other associations as needed. The board shall be responsible for developing mandates or guidelines for the association's participation in such committees, and the executive director shall be responsible for appointing persons to serve on such committees and overseeing their work. Persons appointed to serve on joint committees shall be individual members of the association.

Article 8. Interest Groups

8.1 *General.* Groups that further the professional interests of members of the association may be formed by members of the association at any time. Membership in interest groups shall be open to all individual and student members of the association.

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

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

8.4 *Support.* The board of directors shall establish the means by which interest groups are encouraged and sustained. Recognized interest groups may request financial and administrative support for their work, may request inclusion in conference programs, and may sponsor special activities.

Article 9. Publications

The association's publications of record shall be the *Newsletter* and the *Proceedings*. Other publications may bear the association's name only with the express permission of the board of directors.

Article 10. Quorum and Voting

Unless otherwise permitted or required by the articles of incorporation or by these bylaws:

   a) a majority of members entitled to vote shall constitute a quorum for the transaction of business by the association, its board of directors. and its committees;
   b) an affirmative vote of a majority of the votes present and voted by members entitled to vote shall be the act of the members;
   c) voting by proxy shall not be permitted. In matters to be voted upon by the membership, each institutional member shall be entitled to one (1) vote to be cast by its official delegate, and each individual member shall be entitled to one (1) vote. Individual members who are also official delegates of institutional members are entitled to two (2) votes; this being the case, the presiding officer, when putting matters to a vote at annual or special meetings of the association, shall require that official delegates of institutional members and individual members vote or ballot separately, to ensure that those who are entitled to do so have the opportunity to cast both votes.

Article 11. Parliamentary Authority

The rules contained in the latest edition of *Robert's Rules of Order* shall govern the association in all cases to which they are applicable and in which they are not inconsistent with the articles of incorporation or these bylaws.

Article 12. Amendments

12.1 *General.* These bylaws may be altered, amended, or repealed and new bylaws may be adopted by members entitled to vote at any annual or special meeting of the association, provided the required notice has been given.

12.2 *Notice.* Amendments must be presented in writing to the voting members present at annual or special meetings of the association no later than the day before the business session at which the vote is to be taken

[Adopted as revised on June 27, 2003, at the ATLA Annual Conference.]