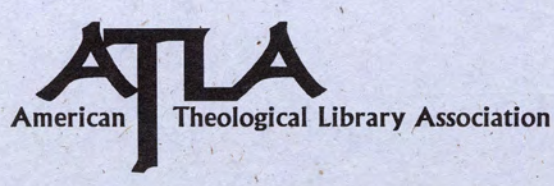
# SUMMARY OF PROCEEDINGS

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




Xerox Conference Center
Leesburg, Virginia
June 18–20, 1998

# SUMMARY OF PROCEEDINGS

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

Jonathan West
Editor

Minnesota Theological Library Association
Saint Paul, Minnesota
June 19–22, 2002

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# PREFACE

The Annual Conference (which included 366 participants, exhibitors, guests, and staff this year) is perhaps the most important event of the American Theological Library Association. The *Summary of Proceedings* cannot adequately capture the way attendees network, maintain lasting friendships, and reflect on the role of their profession, theological librarianship, in our world. The *Proceedings* can more adequately record for future reference the learning and professional growth that occur each year.

The *Proceedings* contains the text or a summary of preconference workshops; plenary sessions; papers; roundtables; sermons; meetings of interest groups, denominational groups, committees, and the Board; and business and town meetings. Included in the appendices are annual reports, directories of the membership at the time of the conference, and statistical reports that Institutional Members send to the Association of Theological Schools for accreditation purposes.

The *Proceedings,* like the conference itself, is the fruit of much labor by many, and I am grateful to all the presenters, facilitators, etc., who submitted their material. I would also like to thank various ATLA staff: Carol Jones, who worked hard on the material in the appendices, Karen Whittlesey and Dennis Norlin, who helped considerably with the proofing, and Shannon Siggeman, who patiently and efficiently wrestled with the formatting and many other aspects of this book's production.

The text of individual submissions is just as it was received, apart from minor corrections and changes in format, capitalization, and punctuation in conformity with ATLA's publication style, which is based primarily on *The Chicago Manual of Style,* 14th edition.

The *Proceedings* page on the ATLA web site links to PowerPoint presentations and other web resources related to the content of the conference. See http://www.atla.com/member/publications/summary_of_proceedings.html.

See you June 25–28, 2003, in Portland, Oregon!

*Jonathan West*
*Editor*

# PROGRAM

## American Theological Library Association
## 56th Annual Conference
## June 19–22, 2002
## Saint Paul, Minnesota

**TUESDAY, JUNE 18**

| | |
|---|---|
| 2–5 PM | Education Committee Meeting |
| 5–7 PM | Professional Development Committee Meeting |
| 7–9 PM | **Preconference Technical Services Session**<br>"All We like Sheep: Library of Congress Practice and the Theological Cataloger"<br>*Nancy Adams (Eastern Baptist Theological Seminary)* |

**WEDNESDAY, JUNE 19**

| | |
|---|---|
| 8 AM–12 PM | Board of Directors Meeting |
| 8:30 AM–5 PM | **Preconference Workshop**<br>"The Hill Monastic Manuscript Library"<br>*Michael Zitzewitz Heintzelman (Hill Monastic Manuscript Library), Father Eric Hollas, OSB (Hill Monastic Manuscript Library), Father Columba Stewart, OSB (Saint John's University), & Mary Schaffer, The Arca Artium Collection* |
| 8:30 AM–12 PM | **Preconference Workshops**<br>"The Forgiving Library Building"<br>*Donald Kelsey (University of Minnesota Libraries)*<br><br>"Introduction to FrontPage 2000"<br>*Paul Jensen (American Theological Library Association)*<br><br>"LC Class KB for Religious Legal Systems"<br>*Jolande Elisabeth Goldberg (Library of Congress)* |
| 12–1:30 PM | Lunch |
| 1:30–5 PM | **Professional Development Workshops**<br>"Collection Development in Islamic Studies"<br>*Mark N. Swanson (Luther Seminary)* |

| | |
|---|---|
| | "Constructing Web Sites for ATLA Divisions & Committees"<br>*Eileen Crawford (Vanderbilt Divinity School) & Jonathan West (American Theological Library Association)* |
| | "New Developments in Seriality"<br>*Judy Knop (American Theological Library Association)* |
| | "Sacred Music and Hymnody of the Christian Church"<br>*Judy Clarence (California State University, Hayward), Seth Kasten (Union Theological Seminary), & Melody Layton McMahon (John Carroll University)* |
| 5:30–7 PM | Choir Rehearsal |
| 6–7 PM | Presidential Invitational Welcome |
| 7–10 PM | Opening Reception |

**THURSDAY, JUNE 20**

| | |
|---|---|
| 8:30–9 AM | Morning Worship—Reformed Tradition |
| 9:15–10:15 AM | **Papers and Presentations**<br>"E-Books for Theological Libraries"<br>*Eileen K. Saner (Associated Mennonite Biblical Seminary), Jack Ammerman (Hartford Seminary), & Duane Harbin (Southern Methodist University)* |
| | "Jazz in the Stacks & Art in the Aisles"<br>*Mikail M. McIntosh-Doty (Episcopal Theological Seminary of the Southwest) & Philip Doty (University of Texas)* |
| | "Preparing Staff for Disaster Recovery"<br>*Laura C. Wood (Emory University)* |
| 10:15–11:15 AM | Exhibit Reception |
| 11:15 AM–12:15 PM | Business Meeting I |
| 12:15–2 PM | Lunch (on your own) |
| 12:15–2 PM | Vice-Presidential Invitational Luncheon |

2–3 PM

**Roundtable Discussions**

"ATLA Digitizing Projects"
*Martha Lund Smalley (Yale University Divinity School Library)*

"ATLA Regional Group Leadership"
*Timothy D. Lincoln (Austin Presbyterian Theological Seminary)*

"ATS/ATLA Statistics"
*Sara J. Myers (Union Theological Seminary)*

"Instructional Technology in the Theological Library"
*Benjamin F. Moss (Yale Divinity School) & David Reay Stewart (Princeton Theological Seminary)*

"Negotiating and Managing Licenses for Library Resources"
*Duane Harbin (Southern Methodist University)*

"Opportunities for Theological Librarianship"
*Bill Hook (Vanderbilt Divinity Library)*

"Plagiarism Issues"
*Herman A. Peterson (University of St. Mary of the Lake/Mundelein Seminary)*

"Religion Publisher/Librarian Relationship"
*Henry L. Carrigan, Jr. (Trinity Press International)*

"The Visual Arts and the Theological Library"
*Paul A. Daniels (Luther Seminary) & CindiBeth Johnson (United Seminary)*

3–3:30 PM

Break with Exhibitors

3:30–5 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– | Accompanied Jaunts and Free Time |
| **FRIDAY, JUNE 21** | **ALL MEETINGS AT TOUCHSTONE ENERGY® PLACE** |
| 8:30–9 AM | Morning Worship—Evangelical Tradition |
| 9:15–10:15 AM | **Plenary Address**<br>"The Arts and the Seminary Relationship"<br>*Wilson Yates (United Theological Seminary of the Twin Cities)* |
| 10:15–10:45 AM | Break and Exhibits |
| 10:45 AM–12:15 PM | **Interest Groups**<br>***College and University***<br>"One God—Four Houses"<br>*M. A. Nordtorp-Madson (University of St. Thomas)*<br><br>***Judaica***<br>"*Dabru Emet*—A Jewish Statement on Christianity"<br>*John C. Merkle (College of Saint Benedict and Saint John's University)*<br><br>***Lesbian and Gay***<br>"From Collection to Special Collection"<br>*Jean-Nickolaus Tretter (University of Minnesota Libraries)*<br><br>***OCLC***<br>"What's Up and Coming with OCLC"<br>*Virginia Dudley (MINITEX Library Information Network)*<br><br>***World Christianity***<br>"Voices from the Inside"<br>*Thomas Correll (Bethel Seminary)* |
| 12:15–1:45 PM | Business/Town Meeting |
| 1:45–2:30 PM | Dessert with Exhibitors |
| 2:30–3:30PM | **Papers and Presentations**<br>"Creation of a Digital Image Archive"<br>*M. Patrick Graham & Richard A. Wright (Emory University)* |

"Nigerian Religious Art"
*Margaret Tarpley (Vanderbilt University), Shirley Gunn (Nigerian Baptist Convention), & D'Anna Shotts (Kaduna Baptist Theological Seminary)*

"One Library under Three Roofs"
*David J. Wartluft (Lutheran Theological Seminary at Philadelphia)*

"Using Course Management Software in the Library"
*Vicki Biggerstaff (North American Baptist Seminary)*

4 PM– Hosted Trips and Free Time

**SATURDAY, JUNE 22** **ALL MEETINGS AT LUTHER SEMINARY**

9–10 AM **Papers and Presentations**
"Film Documentation of Contemporary Christian Liturgical Practices"
*Terese E. Cain (Yale Institute of Sacred Music) & Martha Lund Smalley (Yale University Divinity School Library)*

"Library Construction and Renovation"
*James C. Pakala & Per Almquist (Covenant Theological Seminary)*

"The Syriac Digital Library"
*George A. Kiraz (Beth Mardutho: The Syriac Institute)*

"To Enlighten the Mind and Delight the Eye"
*Bonnie Hardwick (Graduate Theological Union)*

10–10:30 AM Break

10:30 AM–12 PM **Interest Groups**
***Collection Evaluation and Development***
"Collecting Materials for the Study of Judaism and Islam"
*Rochelle Berger Elstein (Northwestern University)*

"Collection Development in Islamic Studies for a Christian Seminary Library"
*Paula Youngman Skreslet (Union Theological Seminary and Presbyterian School of Christian Education)*

***Public Services***
"Art Information/Reference Services"
*Janice Lea Lurie (Minneapolis Institute of Arts)*

***Special Collections***
"A Collector's World of Books, Dealers, and Libraries"
*Charles Caldwell Ryrie (Dallas Theological Seminary)*

***Technical Services***
*Various Presenters*

12–1:30 PM — Lunch; Group Meetings

1:30–2 PM — Worship—Lutheran Tradition

2–2:15 PM — Memorials

2:30–3:30 PM — **Roundtable Discussions**

"Contemporary Religious Literature"
*Marti Alt (Ohio State University)*

"Cutting Edge Privacy"
*Andrew Keck (Duke University Divinity School)*

"Does Anyone Know What the Library Director Does?"
*Cheryl Felmlee (Alliance Theological Seminary)*

"Genealogy Sources"
*Howertine L. Farrell Duncan (Wesley Theological Seminary Library)*

"International Collaboration"
*Sara J. Myers (Union Theological Seminary)*

"Issues in Electronic Cataloging"
*Richard A. Lammert (Concordia Theological Seminary)*

"New ATLA Member Conversation"
*Karen L. Whittlesey (American Theological Library Association)*

"Non-Academic Theological Librarians"
*Anne LeVeque (United States Conference of Catholic Bishops)*

| | |
|---|---|
| | "Personal Management Tools"<br>*Anne Womack (Vanderbilt University Divinity Library)* |
| | "Space Planning for Collection Development"<br>*Michael Strickland (Memphis Theological Seminary)* |
| | "Training for Theological Librarianship"<br>*David Reay Stewart (Princeton Theological Seminary)* |
| | "Understanding Our Readers as Writers"<br>*Carisse M. Berryhill (Harding University)* |
| 6–7 PM | Reception |
| 7–10 PM | Closing Banquet |

**SUNDAY, JUNE 23**

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

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# PRECONFERENCE TECHNICAL SERVICES SESSION

## All We like Sheep: Library of Congress Practice and the Theological Cataloger

by
Nancy Adams
Eastern Baptist Theological Seminary

When should we follow Library of Congress, and when should we "go our own way?" Is each book cataloged by LC "predestined" for a particular call number, or should we as catalogers exercise our free will to locate it elsewhere on our shelves? The recent brouhaha over the Biblical schedules and .52, .53, etc., is a good example of this.

For the evening's discussion, I divided the topic into four parts:

1. What we like about LC. This could be either general or as specific as criticism of the way one particular book was classified. We didn't restrict our comments to classification, although it is obviously the most sticky issue since a book can have multiple subject headings, but can only sit in one place on the shelf.
2. What we don't like about LC. Again, either general or specific.
3. How we deal with problematic LC decisions that affect our individual libraries.
4. What steps ATLA might take to improve relations.

For the first hour of the session we divided into small groups of four to five people. Then we shared our thoughts and ideas with the group as a whole. The ensuing discussion is summarized below:

### I. What We Like about LC

Most of us agreed that the sheer quantity of records available for copy is a big plus. With the basic bibliographical work done, it gives us time to enhance the record with additional subject headings and other work. The standardization provided by LC rules is another major advantage. Standardization makes work easier for our successors and also for us when we step into new positions. Standardization makes union catalogs and other kinds of consortial cooperation possible. It can also make life easier for reference librarians if they are familiar with subject headings (or can holler back to ask the cataloger!). We also appreciate the authority work done by LC as well as their willingness to correct mistakes in authority records and their prompt response when these are reported. Their fast turnaround time for CIP records is helpful for acquisitions. We appreciate their foreign language expertise. They are also open to input from members in the form of suggestions for subject headings and the work done by NACO libraries. And sometimes it's nice to have someone else decide which of two possible call

numbers a book should have. Finally (though this falls into the category of "damning with faint praise"), the quality of their records is much better than that of the UK. Despite all of our complaints, they do produce many, many full-level records of top quality that need no further work from us.

## II. Our Complaints

First, of course, is the notorious BS schedule change for books of the Bible after 2000. It was noted that their grouping emphasizes chronology, whereas we are more interested in keeping together like genres. An arrangement such as as .22, .32, etc., could have kept together genres such as commentaries while also allowing for chronological segmentation. In defense of LC's call number practices, it was pointed out that they operate on a closed-stack system, whereas most of us have open stacks. Therefore, browsability is not a factor for their patrons.

A related complaint is that we were not consulted and thus had no input. It was pointed out, however, that Tom Yee at LC has encouraged ATLA's Technical Services Interest Group to become more closely involved with LC for some time and that we actually were the ones to drop the ball on this and not continue the discussion. Obviously, this is a point to be taken up in part IV of our discussion. It was noted that the music librarians consult regularly with LC and could perhaps serve as a model.

We have also noticed that in the last few years there has definitely been a drop in quality. This ranges from details such as incorrect coding and periods being left out of call numbers to incorrectly formed subject headings that don't match their own standards (the example given was "Work (Theology)" when current practice dictates "Work--Religious aspects"). This comment generated some discussion. It was pointed out that many of the religion catalogers at LC have either retired or moved to other positions and that this pool of experience is not being passed on to their successors.

General complaints in the area of subject headings were that LC is slow to adopt new topics and that the headings don't always reflect theological vocabulary ("Jesus Christ--Person and offices" instead of "Christology," for example).

Some more specific comments were that there seem to be fewer records giving an alternative call number for books that LC classes together as a set but that we probably want to class individually. We also wish they would add death dates for prominent persons.

## III. Individual Responses to or Deviations from LC Practice

Most of us are following LC's new BS schedule; those who aren't are small libraries. Deviation from LC's schedules just isn't an option for large schools. Of the libraries who are not following LC, one is continuing with .2, .3, and the rest are using some variation such as .22 or .25, etc.

There are numerous small changes that many catalogers make on a case-by-case basis, most of which have to do with specifics rather than deviation from LC policy. Most of us occasionally enhance records with additional subject headings

and/or contents notes. One library had a system wherein any record with only one subject heading was automatically routed to the head cataloger to see if others were needed. Most libraries have their own system of call numbers for theses. Some of us prefer to class lectionaries in BV rather than BS. If we cannot find an adquate LC subject heading, some of us will add summaries or contents notes. It was pointed out that OCLC will pay fifty cents for each contents note. You do not have to be an Enhance library to do this, and all of us will benefit. Some catalogers prefer to put all hymnals together, both those with music and those containing only the texts.

The vocabulary of LC subject headings can be particularly problematic for denominational materials. One option is to put references in the authority record of one's local system. And one can always create local (690) subject headings.

It was noted that there are some areas of the schedule that are rather overpopulated: BV4501.2 (Spirituality) and BR563.N4 (African American Christianity), for example. One library tends to reclass the BR563.N4 books into more specific areas, putting a book on African-American prayer, for example, with other books on prayer (for a school with a particular interest in African-American materials, however, it might be better to leave the call number in BR).

Another cataloger systematically changes the "A–Z" by city to subdivide under the state so that all cities within a state will be together.

It was also noted that there's not a good manual for new theological catalogers. Perhaps the web page could provide some "cheat sheets" for common problems in theological cataloging. Or we could request a grant from the Publications Committee for such a manual.

## IV. What Steps ATLA Might Take to Improve Relations with LC

This topic generated the most discussion.

Some relevant history: Tom Yee, who used to be a religion cataloger and is now the assistant head of CPSO, would welcome our involvement. In other words, LC is very receptive. We should use previously established channels for communication in a more intentional fashion. Some of these channels are:

Propose subject headings and subdivisions
NACO
Propose additions to the classification schedules

It was suggested that we would be more effective if we did these things as a group, perhaps setting a goal of proposing twenty per year, for example. Perhaps we could have some kind of peer review by, say, a part-time person at ATLA, who would review each suggestion before passing it on rather than our sending suggestions as individuals. Having some kind of structure would give us more influence and would give LC a specific channel for communication. We need to return to regular dialogue with them. It was noted that LC people used to attend the ATLA convention on a more regular basis. Perhaps we should invite someone from LC for next year's convention for a session that would involve dialogue

between our organizations. As a government employee, the speaker would not be able to collect a fee, so we would be responsible only for their flight and hotel expenses. Areas of particular interest are classification and/or non-Christian religions (the schedule for Hinduism was mentioned as an example). Tom Yee could recommend someone. We need to remove the log in our own eye by taking the lead and not letting the ball drop this time.

LC is already interested in the possibility of cooperation with ATLA to improve the subject headings in the field of religion. There have been discussions about the possibility of ATLA's indexing staff contributing to LC's religion subject headings, but ATLA was not ready to pursue this possibility because the indexing records were not at the time all in one file; so, technically this was not possible. Soon, however, those records generated by ATLA (the organization, not all the member libraries) will be ready. The indexes are now using the CuadraSTAR database, and once the authority control is cleaned up, this will be a real possibility. The journal indexes will probably come up with new subjects before monographs do. In terms of generating new subject headings from ATLA's journal indexes, it was noted that for denominational subjects, LC doesn't wish to get too specific on splinter groups. Also, there should be more than one article on the topic. Otherwise, LC appears quite open to this, and it's just a matter of time. Dennis Norlin is very interested in pursuing this.

There is a Hebrew SACO funnel, which systematically looks at terms and proposes new subject headings. They would be a good model. Perhaps the ATLA Technical Services Interest Group could function as such a funnel. We could initiate discussion on the listserv. It was suggested that the steering committee appoint two people, one for subject headings and one for classification. Perhaps they could remind us once a month to send in our subject headings.

This seemed to meet with a general consensus, although it was also suggested that in the meantime individual catalogers should continue to send LC suggestions for subject headings and call numbers. Anyone can propose a new classification, especially a Cutter. You do not need to be a member of BIBCO or NACO or an Enhance library to do this. The listserv has been very helpful as a "heads-up" notice to call our attention to works that are misclassed, etc.

One way to generate subject headings and improvements other than those we notice in our regular cataloging would be to talk to reference librarians and find out what's not being found. Are there new terms being used in the literature (especially journals) that LC subject headings don't pick up? Of course, one of the problems with this is whether our institutions will support this use of our time.

As individual libraries, we should each consider becoming a member of BIBCO. But you need to be a NACO member to do this. Member libraries can enhance LC records. At a PCC meeting it was suggested that ATLA do a BIBCO funnel.

Practical theology is one area where LC subject headings are particularly weak, both in terms of new topics and more specific headings. There is no subject heading for "expository preaching," for example; preaching is just all lumped together.

It was also pointed out that LC has its own problems. Like most programs in the humanities, it has had funding cuts and has been restructured. Perhaps we could lobby as a group for more funding for LC. Apparently, ALA has a lobby. We could find out from LC officials who their friends are in Congress and lobby ourselves as a group.

Let Jeff Brigham know if you have program ideas or wish for a roundtable on this topic for next year's conference.

All in all, it was a very good discussion. Thanks to everyone who participated.

# PROFESSIONAL DEVELOPMENT WORKSHOPS

## Constructing Web Sites for ATLA Divisions and Committees

by
Eileen Crawford, Vanderbilt Divinity School
Jonathan West, American Theological Library Association

ATLA will host a web site for any of its committees, interest groups, regional groups, or denominational groups. This preconference workshop taught representatives of these groups how to use FrontPage 2000 to create such web sites using the templates provided by ATLA. Participants learned how to edit existing web pages and create new ones. The session covered the common elements found in web pages, methods available to the html author for formatting, and how to import material from other documents into web pages and make the minor html corrections often needed in those situations.

Participants received a short manual containing exercises and tidbits about html, web design, web site organization and maintenance, etc. Some of the content of the workshop, an explanation of how to set up a web site with ATLA, a tutorial on the use of the templates, and other web resources may be found at http://www.atla.com/member/divisions_committees/guidelines.html.

# FrontPage 2000 Workshop Outline
# by
# Paul Jensen
# American Theological Library Association

1) Introduction
   a) Html
   b) Client Scripting (JavaScript, VBScript)
   c) Server Scripting (ASP, JSP, CGI)
   d) Components (ActiveX, Applets)
2) Editing
   a) Opening a Web Page
      i) New Page (blank, templates)
      ii) Open Local

      *Have participants create a new, blank html file.*
   b) Page Views
      i) Normal
      ii) Html (flip back and forth)
      iii) Preview

      *Take participants through the various views, pointing out the html code.*
   c) Properties
      i) Title
      ii) Background

      *Have participants set the Title and Background in document Properties. Review how this has changed the html code.*
   d) Text
      i) Explicit Settings
      ii) Text Styles

      *Give an example of setting explicitly vs. with Style. Show the advantages of using Style for changing style definitions and hence formatting automatically. Show explicit text and style entries in the html code.*
   e) Tables
      i) Create
      ii) Table Properties
      iii) Cell Properties
      iv) Insert/Remove Column/Row
      v) Nested Tables
      vi) Html Formatting

      *Explain the importance of Tables to formatting. Have participants create tables and modify the various Table and Cell properties. Create a nested table. Review the code in html.*
   f) Inserting
      i) Text
      ii) Pictures
      iii) Lines

iv) Breaks

*Have participants insert text and pictures (show how to "steal" a web picture) inside the table created. Show the html code for the image. Have participants insert lines and breaks and review the html code.*

g) Consistent Formatting
   i) Cascading Style Sheet (CSS) (pro: recognized standard; con: more complex)
      (1) Font Properties (styles, links)
      (2) Background Properties
   ii) Themes (pro: powerful, simple; con: proprietary method)
      (1) Font Properties
      (2) Background Properties
      (3) Navigation Components (buttons, text)

h) Hyperlinks
   i) Web Links (from browser, by URL)
      (1) Absolute Links
      (2) Relative Links
   ii) Bookmark Links
      (1) Bookmark
      (2) Bookmark Link
   iii) E-mail Link

3) Frames
   a) Creating (template)
   b) Properties
      i) Frame Size
      ii) Frame Margin
      iii) Resizable

## The Hill Monastic Manuscript Library
## by
## Matthew Zitzewitz Heintzelman, Hill Monastic Manuscript Library
## Father Eric Hollas, OSB, Hill Monastic Manuscript Library
## Father Columba Stewart, OSB, St. John's University
## Mary Schaffer, The Arca Artium Collection

### Preserving the Past for the Future: The Mission of the Hill Monastic Manuscript Library—Matthew Zitzewitz Heintzelman


***Summary***

The author offered a computer-based presentation, with an overview of the Library's mission to preserve records of handwritten culture and to provide access to these materials. Since 1965, when filming started in Austria, the Hill Monastic Manuscript Library has collected more than 90,000 manuscripts on microfilm, most of them from before 1600. Most of these have been filmed in special projects undertaken by the Library. By creating copies of these manuscripts, the Library seeks to protect the originals from excessive use, as well as protect their contents in the event of fire, flood, theft, or other devastating losses. At the same time the Library has pursued an active program of providing access to the manuscripts through a variety of checklists, descriptive inventories, catalogues, incipit files, and now through electronic initiatives such as *In Principio* and *Electronic Access to Medieval Manuscripts* (EAMMS).


### The Saint John's Bible—Father Eric Hollas, OSB


***Summary***

This presentation described the genesis of the St. John's Bible project, which is to produce a full, handwritten, and illustrated Bible using traditional methods. The lead calligrapher for the project is Donald Jackson, Scribe to Her Majesty Queen Elizabeth. The Hill Monastic Manuscript Library has long been a resource for calligraphers.


### Key Moments in the Development of a Modern Monastic Library—Father Columba Stewart, OSB


***Summary***

The theological collections at Saint John's Abbey and University are founded upon the sometimes haphazard, sometimes determined, and often idiosyncratic acquisitions by abbots and librarians from the time of the monastery's founding in 1856 to the present. This presentation traced the development of Saint John's theological holdings, with a special emphasis on books that, although rare or special by present-day standards, were simply part of the monastic patrimony of the Abbey.

**Learning to See Theologically: Visual Culture as Context and Content for Theological Education—Mary Schaffer**

***Summary***

Speaking in the midst of a display of rare books, manuscripts, and art works from the various special collections at St. John's University, the author reflected on her experience with the Arca Artium collection and the unique perspective it offers on the relationship between art and theology. The collection, gathered over decades by Br. Frank Kacmarcik, was given to St. John's University in 1995. The collection includes about 3,500 rare books and about 30,000 reference books, along with art and music collections. It is still being catalogued.

# LC Class K for Religious Legal Systems: Building on History, Religion, and Sociology

by
Jolande Elisabeth Goldberg
Library of Congress

Library of Congress' opening of CLASSWEB in the summer of 2002 was set as the deadline for the completion of the classification system for law as part of the Library of Congress Classification, the LCC. At the same time implementation of Class KB for Religious law was to be the completion of the LCC overall.

## A. Historic Notes: The Matrix of Class K

At the inception of the LC's classification system 100 years ago, the first outlines show that a class for Law (including Religious law) as part of the LCC was always intended but not developed until the mid-twentieth century, about twenty-five years after all other classes were completed. Instead, all legal materials were dispersed throughout the LCC either as:

- special forms of other disciplines or
- historic sources

Thus, Canon, Jewish, and Islamic law materials were classed in the Classes BM–BX for Religion, in operation since 1928.

The need for Law classification was triggered by the extraordinary inflow of legal materials from the European and Pacific Theaters of WWII and international developments such as the chartering of the United Nations. At last, in 1949/1950, the development of Class K was set in motion by agreements of the first "Joint Committee" of LC officials and delegates of the American Association of Law Libraries to provide the Law Library of Congress with a better organization of these materials.

This committee established the principles for Class K development and the original collection policies in that it identified the categories of materials to be classed in K, thus

- setting the perimeter to other classes and
- determining the content of the collections, now including those of religion

These categories are—without exception for religious law—to this date:

- sources of law, including historic sources
- secondary sources/literature dealing with application of legal principles, in all languages, and
- related works relevant to the legal and library profession

Most important was hierarchical content presentation and terminology for the individual schedules:

- Subjects were to be organized in strict hierarchical order, i.e., presentation from the most general to the most specific concept, topic, or terminus.
- For source materials, the historical periods should be identified and established according to a particular legal system.

Law is highly definitional, with largely fixed terminology varying from system to system. Therefore, with the beginning of development for the civil law systems (in particular German, French, and other European law), schedules were developed bilingually. The legal terminology thus is presented:

- in the original language
- by LC Subject Heading (in English)
- by "uncontrolled" vocabulary (translation of foreign terms, phrases, terms of the scholarly literature)

All termini, stemming from those different "vocabularies," are cast into one index to the classification schedules. Such a multilingual or multi-vocabulary summary of terms will provide the user with enhanced access to classification.

To this day, Law Classification development preserved the original principles and proceeded along the early-established guidelines.

The following sketch (Figure 1) reflects the end state of Law Classification development.

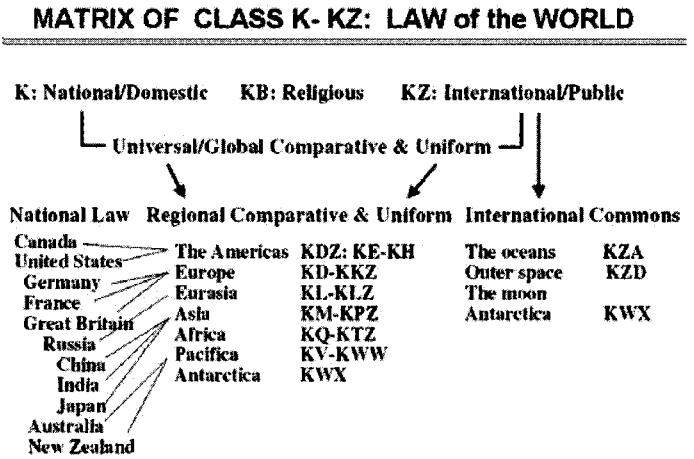


Figure 1

Today in the United States, adoption of the LC Law Classification for national, foreign, and international law by a wide range of bibliographic and legal institutions (both academic and judicial and including executive branches of government, the private sector, etc.) is nearing a hundred percent and is regularly accompanied by reclassification projects. User groups for the new KB–KBX schedules on Religious law (see detailed outline in the appendix) are projected as theological seminaries and institutions as well as a limited number of specialized libraries at academic institutions.

## B. Religious Law Development: In Search of a New Methodology

Law has special characteristics, which presents in the classification system a peculiar problem. Law is a snapshot in time; it is manifest of socio-economic conditions and of cultural-religious and historic patterns that underlie the social fabric of society; thus:

- Law is a true "double" for political and social sciences.
- Law parallels history, philosophy, and religion, recast as
- Legal History—Philosophy of Law—Religious Law.

This quality of the discipline of law has been the challenge for the design configuration of Class K all along and is no different for the new schedules on Jewish, Canon, and Islamic law. From there comes the mandate for the new developments: to bring the new classes into harmony with the older classes of the now century-old LC classification system, which already governs large collections, in particular classes BM (Judaism), BP (Islam), BR (Christianity), BX (Christian denominations), and BV (Practical theology); and last, to develop Class KBR (History of Canon law) as a parallel class to KJA (Roman law), a subdivision of the subject classification for the Law of Europe, which served as the pattern for the civil law tables now applied to all civil law jurisdictions of the world, as represented in the LC Law Classification.

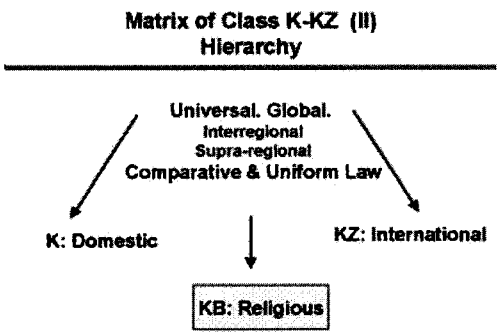


Figure 2

To achieve this goal, parallel classification, a technique tested in the most recent classification developments, was employed. The design of the new schedules had to a) relate to, or correlate, content and number structure to the older schedules as closely as possible, particularly to number ranges in such areas of schedules BM, BP, BR, BX, and KJA, to which the legal materials were referred by past practice, and from where the law should be carefully recovered without corrupting the old order of the collections; and b) to cast the discipline into a new translucent, systematic retrieval structure for the legal user; further, to provide c) a vehicle for local collection decisions in the distribution of large sets of sources and partially historic materials between the B and new KB subclasses.

Comparative studies in the area of law, religion, and philosophy were conducted to identify overarching concepts in subjects and sources different only by class (e.g., Marriage in classes B, HQ, and K) or by historic, geographic/ethnic provenance (see Figure 3).

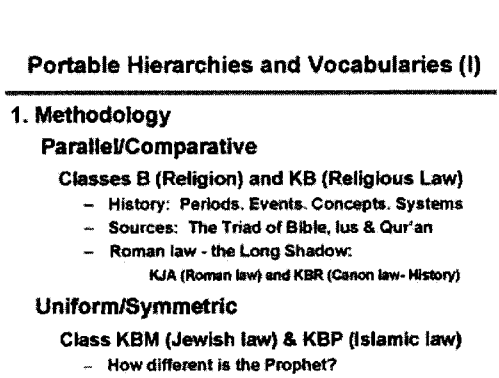


Figure 3

*1. Concept of Development*

Studies made evident that hierarchies had to be constructed (or reconstructed) in a way that data from the older class could be navigated (or interfiled) into the hierarchy of the new class in

- pre-coordinated (matched) numerical order; thus,
- approximate or completely parallel subject arrangements had to be achieved; and further,
- the terminology was to be harmonized where topics are rooted in, or related to, the same concept but represented in different language (Figure 4)

**Portable Hierarchies and Vocabularies (II)**
**Comparative/Parallel**

| K: Law | | B: Philosophy and Religion | |
|---|---|---|---|
| KB-KBZ | Religious Legal Systems | | |
| KB | Comparative Religious Law | | |
| KBM | Jewish Law | BM | Judaism |
| 497 | Talmudic Literature | 497 | Talmudic Literature |
| KBP | Islamic Law | BP | Islam |
| 100+ | Qur'an | 100+ | Qur'an |
| 184+ | Ritual Laws | 184+ | Ritual Laws |
| KBR-KBX | Law of Christian Church | BR | Christianity |
| KBR | History of Canon Law | | History |
| 200+ | Councils | 200+ | Councils |

Figure 4

During phase one of the development (Canon law classes KBR and KBU) a sample retrieval of ca. 30,000 canon law records at the LC and of the same number of records at the University of California at Berkeley (Robbins Collection) was conducted for clarification of the following questions:

- Which subject headings were used?
- What terminology is used in the secondary literature?
- Are language correlations (English/vernacular) feasible?
- Are mnemonics effective to distinguish the classes for religion and religious law (e.g., BR and KBR, BP and KBP), as shown above in Figure 4?

Linearly arranged single events, such as the ecumenical councils (Figure 5), were not difficult to correlate, but could correlation of complex intellectual developments be achieved as well?

**Comparative/Parallel Classification (I)**
**Early Councils. Concilia**

| BR: Christianity | | KBR: Canon Law/Hist. |
|---|---|---|
| 205 | General | 205 |
| 210 | Nicea 325 | 210 |
| 213 | Saragossa | 213 |
| 214 | Aquileia 381 | 214 |
| 215 | Constantinople 381 | 215 |
| 220 | Ephesus 449 | 220 |
| 225 | Chalcedon 451 | 225 |
| 230 | Constantinople 553 | 230 |
| | etc. | |

Figure 5

Already, the study of periods for sources relating to the different disciplines and periods of jurisprudence and history and political geography proved that complete parallelism would never be achieved; even the approximate alignment of the two different disciplines seemed questionable. Still, the "overarching," the "connecting factors" had to be determined between several classes, here KJA and the new Canon law (Figure 6).

**Different Disciplines in Classification**
**Periods/Comparative (I)**

| KJA Roman Law | KBR Canon Law |
|---|---|
| Sources. By period | Sources. By period |
| Pre-Justinian (to ca. 530) | Pre-Decretum (to ca. 1140) |
| | Pseudo-apostolic (to ca. 400) |
| *Corpus iuris civilis (to ca. 565)* | |
| Post-Justinian | |
| Oriental. 6th-14th cent. | Oriental (to ca. 1054; Schism) |
| | Councils & synods (to ca. 800) |
| Occidental. 6th-16th cent. | Occidental. 9th cent. - 1545 (Trident.) |
| Glossators. ca. 12th cent. | *Decretum Gratiani 1140* |
| Post-glossators. Commentators | Decretists. Decretalists. Canonists |
| 16th-19th cent. Common law in Europe | 16th-19th cent. Corpus iuris canonici |
| By country | By country |
| 19th-20th cent. Civil codification era | 19th- 20th cent. Codes of Canon law era |

Figure 6

### *2. Classification for Canon Law KBR and its Relation to Class KJA (Roman Law)*

The cornerstones for the principal law development in the Mediterranean region was set by those two monolithic works that would predetermine the course of European legal culture: the Roman Emperor Justinian's Corpus iuris civilis

(537), and, in juxtaposition, the Decretum Gratiani (ca. 1140), both edited compilations of law.

The six hundred years that lay between them saw quite a range of dramatic developments:

- The steep decline of the Roman empire; the formation of the Merovingian-Carolingian theocracy in the north. With the coronation of Charlemagne in 800 in Rome, the Holy Roman Empire begins to evolve.
- The next three centuries are marked by the increasing competition of empire and papacy, the so-called investiture struggle ending 1077 disastrous for the empire (Canossa).
- By the end of the eleventh century, the Pope has assumed monarchic stature: his primacy signalizes *universal power*. The Apostolic See is on the way to the Legal Regime.

By the beginning of the twelfth century the emperor (Frederick I, Barbarossa) has turned his back on Rome. The German empire perceives itself as the universal successor to the Roman empire; thus, Roman law becomes imperial law (future reception).

In Bologna the first bloom of scholarship on the rediscovered Roman law occurs, adapting to the working methods of the older scholastics (Figure 7) and retooling methodology in order to give the legal concept its profile as well as terminological contour to the statement.

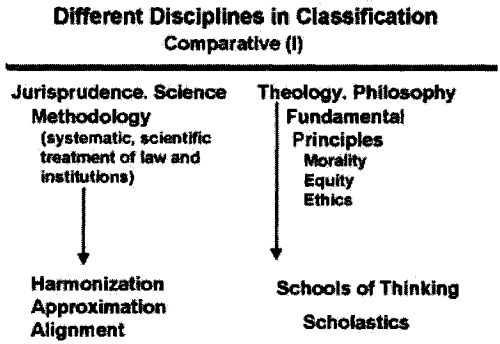


**Figure 7**

On the intersection in Bologna between Roman jurisprudence and theological/canonical studies, canonical science and canon law take flight (Figure 8).

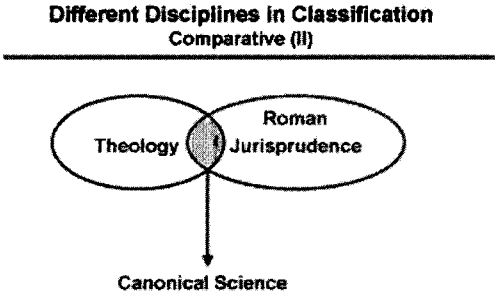


Figure 8

Many of the Bolognese jurists (glossators, post-glossators, commentators, etc.) have substantially contributed to the developing field of canonical jurisprudence, which led to the parallel design exploration of KBR and KJA, reflected in the final arrangements of authors in the KBR author/title file under the same number structure as found (mostly) in the post-Justinian periods (Ius Romanum Medii Aevi) in Class KJA (Roman law).

This not only emphasizes the parallelism of the periods of Roman law and Canonical jurisprudence, although slightly overlapping (as shown above in Figure 6), it also provides completer access points (links) for research on particular authors or categories of legal writing of that time: reflecting the abstracting, approximating process by which doctrine or institutes from one field of knowledge were introduced into another, a process that would continue to the civil law codification movement (nineteenth and twentieth centuries) (Figure 9).

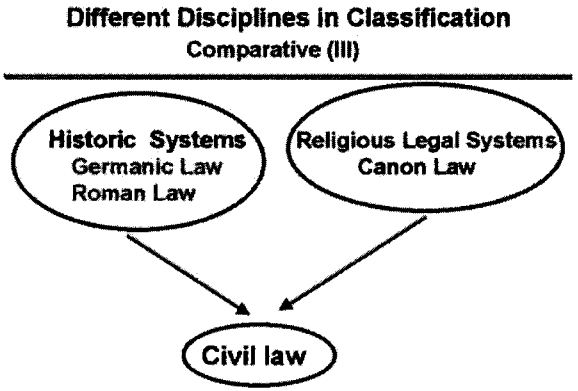


Figure 9

### *4. Classification KBR for the Law of the Roman Catholic Church and its relationship to KBR*

### *5. Uniform/symmetric Classification of Jewish Law KBM and Islamic Law KBP*

Jewish legal historic (Talmudic) periods align surprisingly with the Roman/Canon law complex. The patterns of the "civil" law side of Jewish law (the law that can be introduced in court procedures) bear many resemblances to Roman law.

Islamic law is the youngest system in comparison to the Jewish law and the Roman/Canon law family. The birth of the Prophet (ca. 570) occurs towards the end of the post-Talmudic period and one generation after the introduction of Justinian's corpus iuris civilis (Figure 10).

**Different Disciplines in Classification**
**Periods/Comparative (II)**

| KJA Roman/ KBR Canon law | KBM Jewish Law/ KBP Islamic Law |
|---|---|
| | Pre-Talmudic (586 B.C.E. - 10 C.E.) |
| Pre - Justinian (to ca. 530 C.E.) | Talmudic (1th - 6th cent.) |
| Apostolic Age (to ca. 400) | Babylonian/Jerusalem Talmuds |
| Corpus Iuris Civilis (to ca. 565) | Muhammed (b.570) |
| Post-Justinian | Post-Talmudic (6th cent. -) |
| | Qur'an (7th cent.) |
| | (Talmudic Academies) |
| | Geonim (to 11th cent.) |
| Legistic 12th-16th cent. | Rishonim (to 16th cent.) |
| Decretum Gratiani 1140 | Islamic Schools (e.g. Sunni) |
| Canonistic 12th-16th cent. | |

**Figure 10**

Both religious systems, Jewish and Islamic law, are comparable in that they lack a central human authority. The prime source of the law are the Qur'an, Hadith, and Sunna and for Jewish law the Torah (Old Testament). The law itself is elaborated (commented) by scholars affiliated mostly to schools and academies and observed according to weight of scholarly merits or tantamount authority. The central authority or ultimate truth is God (Figure 11).

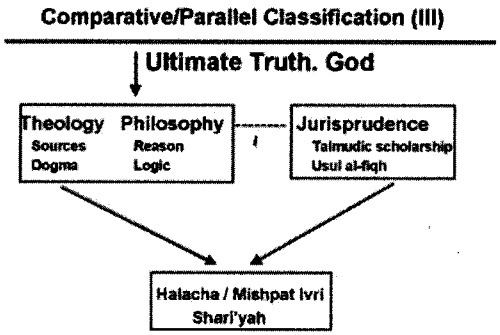


Figure 11

Major arguments have centered on the character of "law," the prescribed religious observances, ritual law, etc., inseparable from religion. For this reason, "Main Libraries" have argued against disruption of religious collections classed in BP (Islam) and BM (Judaism). For Law Libraries a different solution had to be found. Therefore, for both systems, original arrangements from BM (1–500) and BP (1–500) were introduced into the new companion schedules KBP1–500 (Islamic law) and KBM1–500 (Jewish law), thus creating parallelism between the BP classes and the new K offshoots, at least for the source collections. This decision will provide choices on the local collection level.

For the subject arrangements, the uniform subject Table 4 for civil law jurisdictions (KL–KWX4) in the Law classification for Asia, Africa, and the Pacific Area (KL–KWX) was selected, recognizant of historic realities. Figure 12 illuminates the civil law patterning of classification carried through the process of Class K development to arrive at Table KL–KWX4.

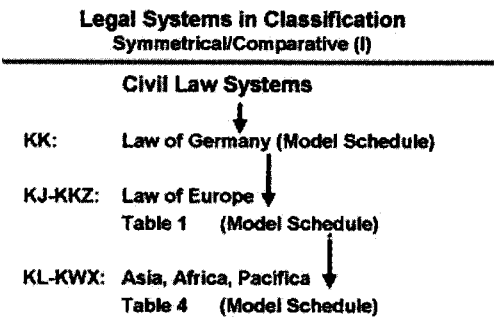


Figure 12

Most countries in the Middle East and many African jurisdictions were under Ottoman (Islamic) law at a time of the greatest expansion of this empire. After the invasion of Egypt by Napoleon and the subjection of parts of the Islamic World to western colonial powers in the nineteenth century (Conference of Berlin, 1884–85), civil law rule overlaid Islamic law. It was ironic that Turkey, once the very heart of the Ottoman Empire, was first to adopt a western civil code in the twentieth century, seconded by Egypt.

To facilitate by parallel structures of the classification the flourishing comparative research between Islamic law and Jewish law on the one hand (see Figure 13) and Islamic law with the law of Islamic jurisdictions on the other hand (see Figure 14), the subject arrangements of Table KL–KWX4 were also adapted for KBM: Jewish law (mishpat Ivri). The long shadow cast across centuries and regions by Roman law!

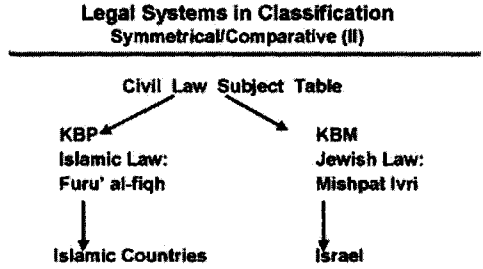


Figure 13

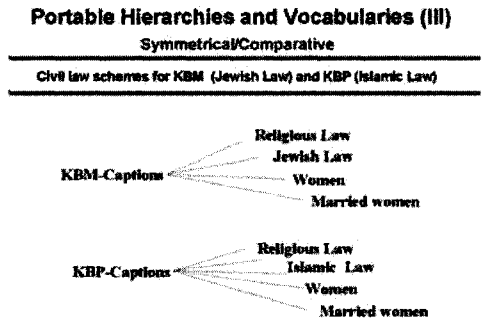


Figure 14

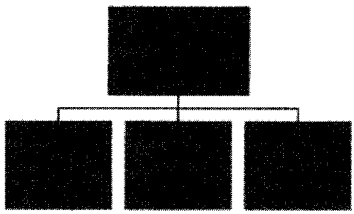


Figure 15

In the formulation of the content and language of the schedules, two important questions for access were addressed: one was legal language usage, the other the expected user (see Figure 16).

**Portable Hierarchies and Vocabularies (IV)**

**2. Vocabularies in Captions and Notes**

- **Natural Language**
- **Scholarly Terminology**
- **Nomenclature**
- **Definitions (Doctrine)**
- **LC Subject Headings**
- **Foreign language (romanized and original script)**
- **Uncontrolled vocabulary. Phrases**

Figure 16

Correlation of terminology in schedules KBP and KBM had to be achieved between terms in modern language (English) and terms that bear witness to cultures and regional geography so different from western experience. Present-day standards do not necessarily apply to terms that evolved in the Ancient Orient. Thus, they are fluid in

- nuances of historico-legal tradition and socio-ethnic provenance, and therefore often
- without equivalent in modern (English) language

Since the schedules are designed for English-speaking users with varying knowledge of both Jewish and Islamic tradition, as well as non-English-speaking users who are oblivious to western legal methodology, different vocabularies were introduced into the captions, particularly phrases (explanations) for a foreign term that has no one-to-one match in English.

For both aspects the index is of utmost importance. It is the summary, in alphabetical arrangement, of all vocabularies used in the classification schedule. In its electronic version, it is hyperlinked to the LC Classification, Classes A–Z, and to the LC Subject Heading list (LCSH).

## C. Functions of the Electronic Version of Classification: Search Strategies and Access Points

Traditionally, the LC Classification has been viewed as

- a cataloging tool (data creation: the call number) and further,
- a device for the shelving of books in the prescribed order

However, the electronic version of classification, particularly in the "closed-stacks" environment, fulfills new functions successfully (Figure 17).

**Electronic Versions for Classification (I)**

**1. Search Strategies and Access Points**

- **Index : Summary of Vocabularies**
  - **Concept retrieval**
  - **Dictionary for foreign terms**
- **Link to *LC OPAC* by Class number**

**Figure 17**

It serves librarian and patron alike as a smart reference and retrieval tool with powerful options for accessing large bibliographic databases governed by the same classification by

- links of LC Subject Headings to classification numbers or by
- links from classification number to the bibliographic record residing under this number in the data base

The pre-coordinated links between different classes, particularly in associated fields of study, allow for combined (or cross-classification) searches as well as for searches limited by class. This is a particularly useful online feature for comparative studies, e.g., area studies, comparative studies in law and social and/or political sciences, and studies in religion and religious law.

It should be pointed out, though, that the web version of the online system will be "read-only" for user groups and the public in general (as shown in Figure 18). Only for professionals charged with maintaining the classification database, particularly cataloging librarians, is it an interactive system that is daily updated.

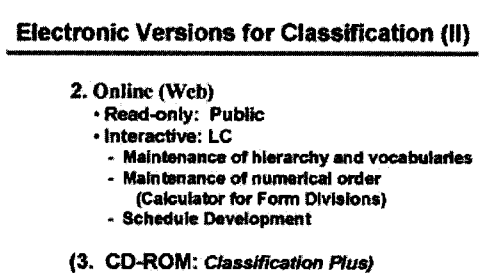


Figure 18

## Appendix

**Outline**

**KB–KBZ** **Religious legal systems (Title of the Class)**

**KB** **Religious Law in general. Comparative religious law**
**Periodicals**
**(KBL)** **Hindu Jurisprudence, see KNS**
**KBM** **Jewish Law**
**KBP** **Islamic Law**
**KBQ** **Buddhist Law**
**KBR–KBX** **Law of Christian Denominations**
**KBR** **History of Canon Law**
**KBS** **Canon Law of Eastern Churches**

Class here works on Eastern canon law, i.e., the law governing Orthodox Eastern, Oriental Orthodox, and Nestorian Churches. For canon law of Catholic Churches of the oriental rites, see KBV.

General
Sources. History of Sources

Pre-schismatic sources (to ca. 1054), see KBR

Canonical collections. Codifications
Greek
Slavic
Romanian
Canonists or jurists, A–Z

**Oriental Orthodox Churches**
General
Armenian Church
Coptic Church
Egypt
Ethiopia (Abyssinia)
Nestorian, Chaldean, or East Syrian Church
Nestorian Church of Malabar (Malabar Christians)
Syrian or Jacobite Church
Maronite Church

**Orthodox Eastern Canon Law. Nomocanon**
Class here works on the canon law of the Orthodox. Eastern (schismatic) denominations
Syrian (Melkite) Churches
Constantinople
Alexandria
Antioch
Jerusalem
Church of Cyprus
Russian Church
By region or country
Church of Greece. Orthodoxos Ekklesia tes Hellados
Orthodox Church in Austria and Hungary
Bulgarian Church
Georgian Church
Montenegrin Church
Romanian Church
Serbian Church. Yugoslav Church
Macedonian Orthodox Eastern Church
Ukrainian Orthodox Eastern Church
Orthodox Church in other regions or countries

**KB–KBZ** **Religious legal systems**

**KBR–KBZ** **Law of Christian Denominations-Continued**

**KBU–KBV** **The Catholic Church**

**KBU** **Law of the Roman Catholic Church. The Holy See**
**History of Canon law, see KBR**

**KBV** **Oriental Canon Law**
Class here works on the ecclesiastical (canon law) of those Eastern Churches (Uniat Churches) that recognize the supremacy of the Pope, i.e., Catholics of

the Oriental rites (Uniats). Individual churches are grouped by rite.

**Churches of the Byzantine rite**

Albanian
Bulgarian
Greek
Hungarian
Italo-Greek
Italo-Albanian
Yugoslav
Melchite
Romanian
Russian
Ruthenian
Ukrainian
General
United States
Canada
Brazil
Other countries, A–Z
Churches of the Alexandrian rite
Coptic
Ethiopian
Churches of the Antiochene (West-Syrian) rite
Malankarese
Maronite
Syrian
Churches of the Chaldean (East-Syrian) rite
Chaldean
Syro-Malabarese
Churches of the Armenian rite

**KBX4716–4795** **Dissenting Sects other than Protestant**

**KBX** **Anglican Communion**

5000 General

(5011) The Church of England (Ecclesiastical and Canon Law), see KD8600+
Cf. BX5011

(5210) The Episcopal Church of Scotland, see KDC958+
Cf. BX5210+

(5410) The Church of Ireland (Eire), see KDK1850+
Cf. BX5410+

(5596) Church in Wales, see KD9498+
Cf. BX5596+

Church of England outside of Gt. Britain, see KBX5600+

**KB–KBZ** **Religious legal systems**
**KBR–KBZ** **Law of Christian Denominations-Continued**
**KBX** **Protestant Churches**

Class here works on the internal law of the church, whether promulgated by a church as an autonomous corporation of public law or by a secular ruler by virtue of his royal supremacy. State law governing the relations between church and state or the state's control over church activities is classed as Secular ecclesiastical law in the various K subclasses.

**Protestantism**

(4800–4827) General works, see BX4800–4827
History. Reformation and counter-Reformation, see BR300–481
(4830–4861) By region or country
(4872–4924) Individual pre-Refomation sects
(4829–4951) Individual post-Reformation sects

Legal-historical sources
4953 General works. History of sources
4960–4980 Europe (General)
4981–4999 Imperial (HRE) legislation. Territorial and Local legislation
5001–5599 Individual churches or sects

Evangelical Church in Germany. Evangelische Kirche Deutschlands
General
Evangelische Landeskirchen. By state (Land)
Lutheran churches. By country
Germany
Scandinavia
Netherlands
Other countries
Reformed or Calvinistic churches. By country
Reformed Church of Switzerland
Reformed Church of Hungary
Reformed Church of France. Huguenots
Reformed Church of Germany
Reformed Church of the Netherlands
Other countries
Other Protestant churches, see BX

# New Developments in Seriality: A Preview of *AACR2r* Chapter 12 Revision and Related Revised Rules

by
Judy Knop
American Theological Library Association

The 2002 amendments to the *Anglo-American Cataloguing Rules 2nd edition revised (AACR2r)* represent an attempt to apply the principle of seriality to all types of resources. To this end, the amendments contain a completely revised Chapter 12, now titled Continuing Resources. In addition to revising the rules pertaining to the cataloging of print serials, the chapter will also now contain rules for cataloging integrating resources and continuing resources in all media. This workshop examined the new rules and their implications for cataloging.

## Part One: Concepts, Definitions, Sources

An overview of the new rules was provided, focussing on the definition of monograph, serial, and integrating resource.

- Monograph: a bibliographic resource that is complete in one part or intended to be completed in a finite number of parts
- Serial: a continuing resource issued in a succession of discrete parts, usually bearing numbering, that has no predetermined conclusion
- Integrating resource: a bibliographic resource that is added to or changed by means of updates that do not remain discrete and are integrated into the whole

A new Library of Congress Rule Interpretation (LCRI) to *AACR2* rule 1.0A provides criteria for treating an item as a serial, integrating resource, or monograph.

- Catalog as a serial: An online resource having material added as discrete, numbered issues or as articles that remain discrete. An online resource with only the current issue available as an issue and content of back issues available as separate articles. CD-ROMs containing issues of one or more than one serial issued on a regular or irregular basis, even though earlier-issued CD-ROMs may be discarded.
- Catalog as an integrating resource: An online resource having volumes or issues of more than one journal when cataloging of the overall resource is desired. An online resource consisting of articles from more than one journal. Any online resource that is updated as an integrating resource even if the resource was a serial in print form (e.g., abstracting and indexing services, directories, etc.).

**Part Two: Description of Integrating Resources**

"Integrated Entry" Cataloging:

- Integrating resources description will be based on the current iteration, with changes from previous iterations noted and added entries created where appropriate.
- Most changes, including main entry and title changes, will be handled by changing the description on the current record.
- Previous titles will be traced in the 247 field, with additional information on the title change placed in the 547 field.
- Bibliographic records for integrating resources will be actively updated and will require ongoing maintenance.

New MARC coding has been identified and validated, although the utilities will not be able to accommodate it before the summer of 2003.

- Bibliographic Level code "I"—for integrating resources
- new serials 008 codes for integrating resources:
  - ➔ frequency: "k" for continuously updated
  - ➔ type of continuing resource:
    - "d"—Updating database
    - "l"—Updating loose-leaf
    - "w"—Updating web site
- entry convention:
  - ➔ 2—Integrated entry

Prior to implementation of the new codes, integrating resources that are predominantly textual will still have "books" 008. This will include textual databases and web sites. Integrating resources with primarily non-textual content have other 008 coding, such as "computer files" 008 for online systems and services, or "maps" 008 for cartographic updating web sites.

**Part Three: Descriptive Changes for Serials**

There have been a number of changes to the rules aimed at reducing the number of new records required or aimed at harmonizing with other international standards such as the ISSN and the ISBD(CR).

- When both the full form of a title and an acronym or initialism appear on the chief source, always choose the full form.
- If a change in edition statement indicates a change in subject matter or physical format, make a new record.

- If a new sequence with the same system of numbering as before is not accompanied by wording such as new series, supply a bracketed wording such as [new ser.] or another appropriate term.
- Publisher can no longer be abbreviated when it duplicates the form found in the statement of responsibility.

**Part Four: Major/Minor Changes**

Major change: One that results in a new record.
Minor change: One that results in a note, a change in the description, and/or an added entry on an existing record.
Basic principle: Only those changes indicating a *new work* should result in a *new record.*

Major changes:

- main entry changes
- translated serial undergoes a change in original title
- change in corporate body used as uniform title qualifier
- major change in title proper
- change in physical format
- major change in edition statement

Major changes in title proper: Addition, deletion, change, or reordering of any of the first five words (minus initial article), *unless the change is among the minor change exceptions.*

Minor changes in title proper:

- representation of words
- articles; prepositions; conjunctions added, deleted, changed
- corporate body added or deleted anywhere representation of body name changed
- punctuation changed
- changed order of titles in more than one language
- words linking title to designation added, deleted, changed
- fluctuating titles
- words are added or deleted from a list, or order changed, with no significant subject change
- words indicating type of resource added/dropped anywhere in title

If in doubt, consider the change to be *minor*!

## Sacred Music and Hymnody of the Christian Church
## by

## Seth Kasten, Union Theological Seminary, New York
## Melody Layton McMahon, John Carroll University
## Judy Clarence, California State University, Hayward


The purpose of this workshop, one of several 2002 conference events relating to the theme of theology and the arts, was to provide participants with the essential issues, ideas, a repertoire, and sources for developing an understanding of the church music and hymnody of the western church, their significance in church history, and their importance to librarians in theological and religious studies libraries. Three presenters covered a number of specific aspects of this subject, as follows.

### Survey of the History of Sacred Music and Hymnody—Seth Kasten

A broad historical survey of choral and congregational church music from their origins to contemporary times, including recorded examples, was presented. Seminal issues that have been raised through the history of Christianity were discussed, e.g.:

> What is the purpose of including music in worship? What is its emotional power and its practical usefulness?
> Who may sing in church: Congregation? Clergy? Trained singers only? No singing at all permitted?
> Are instruments permitted? If so, which ones?
> Are complex or straightforward musical settings of sacred texts more appropriate?
> Should musical styles employed by composers be traditional or innovative?

The development of compositional methods, from Gregorian chant to polyphony to chorale-based and subsequent styles, was traced, including the impact on church composers of non-musical developments in theology, ecclesiology, and European and American cultural history. Among other topics covered were the introduction and rise in popularity of vernacular hymn-singing, the nineteenth- and twentieth-century anthem and service music repertoire, the "Spiritual Minimalists" (e.g., Arvo Pärt and John Tavener), and African-American gospel song. A copy of the bibliography for this section may be requested from skasten@uts.columbia.edu.

### Sacred Music of the Roman Catholic Church since Vatican II—Melody Layton McMahon

Several documents of the Catholic Church are of great importance for the development of music since Vatican II. *The Constitution on the Sacred Liturgy*

(*Sacrosanctum Concilium*), the first document to be promulgated by Vatican II, and later documents of the Curia and the United States bishops, *Musicam Sacram, Music in Catholic Worship,* and *Liturgical Music Today,* provide a mixture of theological reflection, legislation, and pastoral exhortation. Vatican II did not want to deny the history of the music of the Church but attempted to adapt it to the present situation, keeping in mind that the purposes of music in the church are the glorification of God and the sanctification of the faithful.

The impact of this attempt has been the bringing of the congregation into active participation, the composition of many new hymns and mass settings that enable this active participation, the renewal of psalmody sung responsorially, an increase in a plurality of styles of music, and the importation of music from other traditions. However, the abandonment of Latin for the vernacular has led to a loss of the treasury of sacred music.

**Evangelical and Pentecostal Music in America—Melody Layton McMahon**

The history of evangelical and Pentecostal music in America is rooted in the music of the Great Awakening of the mid-1700s with the hymns of Isaac Watts and the Wesleys, which were more personalistic, more evangelistic, and often had an emphasis on exhortation. In the 1800s Camp Meeting music with fast, toe-tapping or slower, emotional worship tunes, along with music of the Sunday School movement and the Revivalist movement of Dwight Moody, continued the development of this type of music. Some important composers were William Bradbury, Philip Bliss, and Fanny Crosby.

The 1900s show less influence of English hymn writers, and the Revivalist movement continued by Billy Sunday down to Billy Graham led to the "gospel song," which is more rhythmic than the hymn and generally even more evangelistic. The rise of hymnology during this period led to ministers of music who led singing and train choirs as well as the printing of hymnals by denominations.

After mid-century the use of praise and worship songs became increasingly important. Charismatic worship influenced the worship of other Christians, and the growth of Parachurch movements (such as Campus Crusade), ecumenism, nondenominational and interdenominational churches led to more uniformity in church music.

**"Contemporary Christian Music"—Melody Layton McMahon**

With the genre "Contemporary Christian Music," we reenter the world of performer-audience music rather than congregational music (although much of the music of this genre is being used as congregational worship music). This music emerged from the 1960s with the rise of secular rock music and the Jesus movement, many of whose members had not been raised on traditional hymns of any sort. There has been some controversy surrounding this music, as some Christians feel that they should distance themselves from the world and that genres of music that are secular should not be used for Christian purposes. Others feel

that the gospel should be brought to the world in whatever form will appeal to those who have not heard the gospel.

"Contemporary Christian Music" is ecumenical, with performers from many denominations. It shows a concern for social issues ranging from pro-life to racism. The musical styles it encompasses are extremely eclectic: traditional gospel, rap/hip-hop, metal/hard rock, ska, grunge, and country.

For a discography, "Sacred Music—A Representative Collection," prepared for the workshop by Melody McMahon, please go to http://www.jcu.edu/library/mcmahon/sacred_music.htm.

**Sacred Music Reference Problems and Solutions— Judy Clarence**

Sacred music seems to follow along two paths, or streams: the stream of music that is written to be performed by the experts, that is, musicians, and the stream of music that is written to be performed by the people, or the congregation. Sacred music written for "professional" musicians (or amateurs, but always people who are playing or singing while the audience or congregation listens) tends to fall within the genre of "classical music" or "concert music" and is studied by students of music primarily. These students will usually find their way into a music library. Their questions, such as "How can I locate an English translation of Bach's *Cantata 106*?" or "In what year did Gounod die?" or "Where should I begin my research on Schutz's *Psalmen David*?" aren't often asked in a seminary or theological library—and if they are, they can be handled by a quick check of *The New Grove Dictionary of Music and Musicians* (2nd edition, 2001), which every theological or seminary library should probably own, or by a referral if necessary to a music library in the neighborhood. When I was a reference librarian at the Graduate Theological Union Library, most of the music-related questions that came up had to do with that second stream of sacred music—the music written for the congregation. Questions I encountered had mostly to do with liturgy and hymns: "What's meant by 'introit'?" "I need to know what hymn this is—I'll hum a little of it for you," "Which hymn has the words 'and crown Him Lord of all' in it somewhere?" "What hymns are appropriate for the second Sunday of Lent?" "I need biographical information about a certain hymn writer." Thus, these are areas that were concentrated on in the workshop. The reference resources covered were the ones attendees are apt to have in their collections already or that they might consider acquiring if they are not already owned. To access the list of resources described in this section, please go to http://www.library.csuhayward.edu/staff/PowerPt/sacred_music.

## Presidential Address

# Power and Responsibility: Reflections on Theological Librarianship or Where have we been, Where are we going, How will we know when we get there?

by
Sharon Taylor
Andover Newton Theological Seminary

I have been told that a Presidential address should be a somber reflection on some topic of interest to the whole group, a learned exposition, a meaty, scholarly, well-documented oration—illuminating, scintillating, and thought-provoking. I have heard some great ones over the years. Someday I hope to give one myself. P.G. Wodehouse is supposed to have said that his books were better than Tolstoy's because they were shorter and had more jokes. Today I aspire to a type of speech-making that would make Wodehouse proud.

### Where have we been?

Permit me some personal reminiscences here. In September 1972 (yes, almost 30 years ago) after getting my MLS, I took up my first position in a small seminary library in Jackson, Mississippi. This was the "uttermost ends of the earth" to me at that time. I was the first professionally trained librarian in that library, and over the years I did a little bit of everything—cataloging, processing, reference, administration. I had the Pettee Classification system memorized to the second decimal. I set up the first OCLC computer and learned to use it. I took apart the Xerox machine and put it together again. I could walk to the shelf and pick out almost every title without bothering with the card catalog. I was in my ideal world—and I loved it. Even when I lost my job I knew that I had found a great vocation. This has been confirmed to me over the years as I met colleagues in the field and discover that they, too, had invested themselves in doing something that they love doing.

I believe that John Trotti, of Union Seminary in Richmond, was the first theological librarian I met outside my own library. I stumbled into him, quite literally, getting off the train for that first—now famous—Princeton Institute in 1980. A group of us had gathered to learn what it meant to be better theological librarians. I was a newbie. I had been director of the library for only a year or two and I was desperate for someone to tell me what I ought to be doing. I found a whole group of people who were willing to share their knowledge, their enthusiasm, and their trials and tribulations. I found many informal mentors (also known as friends) and a more formal one in Charles Willard when he was librarian at Princeton Seminary and I was his assistant. Talk about trials and tribulations! I

am not sure which of us was the trial and which was the tribulation. But I learned a lot from him.

As I thought about my own career and the twists and turns it has taken over the past three decades, I hearken back to what our noble forebears had to put up with in working out their calling. I love the picturesque description of the medieval Benedictine librarian that Henry Petroski gives in his *The Book on the Book Shelf:*

> On the Monday after the first Sunday in Lent, before brethren come into the Chapter House, the librarian shall have had a carpet laid down, and all the books got together upon it, except those which a year previously had been assigned for reading. [Each brother was assigned one volume.] These the brethren are to bring with them, when they come into the Chapter House, each his book in his hand . . .
>
> Then the librarian shall read a statement as to the manner in which brethren have had books during the past year. As each brother hears his name pronounced he is to give back the book which had been entrusted to him for reading; and he whose conscience accuses him of not having read the book through which he had received, is to fall on his face, confess his fault, and entreat forgiveness.
>
> The librarian shall then make a fresh distribution of books, namely, a different volume to each brother for his reading.[1]

Ah, what power and responsibility! Can you picture the first faculty meeting of the year handing out to faculty members their one book for the year? Can you imagine a student facedown of the floor in front of the circulation desk begging forgiveness for not having read the book she checked out? Neither can I. By the way, Petroski reports that the present custom of academic libraries of recalling faculty books at the end of each academic year traces back to the Benedictine practice.[2] So you can thank that ancient brother librarian the next time you try to wrest back that long-overdue book from a faculty member who is convinced that it is his or her inalienable right to keep it until retirement or death—whichever comes first.

Ah, what power and responsibility! What power it was to be the one who would know each title in the collection through and through. What a responsibility it was to be able to discern exactly which book would be most helpful, the most remedial, the most life-changing for the individual who stood before you. This brought to my mind Joe Coalter's presidential address at the ATLA conference in Berkeley two years ago on the place of devotional reading in our theological education.[3] What would a seminary education look like if we lived with just one book for a year? Or even two or three books?

Ah, what power and responsibility! To have such total control over a collection. To know where every book is every minute. But we shouldn't imagine that this hyper-protection of the book was just a Catholic obsession. The Anglicans in merry old England kept up that ultimate of security practices and chained the

books to the shelves. Of course we are enlightened people these days and we don't do that now—we save the chains to lock down our computer equipment.

I have been reading quite a bit in our seminary's institutional history for my dissertation. Andover Theological Seminary, a precursor to Andover Newton, was founded in 1807, the first graduate Protestant theological school in the United States. Establishing a library was one of the first orders of business. A professor was promptly sent on a book-buying trip to Europe, and this precipitated one of the earliest of countless squabbles within the faculty. The question was: should every book first be evaluated for its theological orthodoxy before being placed in the library since it might become a corrupting influence upon those who read it? One historian commented that this faculty contingent didn't go so far as to suggest an index expurgatorius—but no doubt some thought this might be a safer route.[4] However, an open policy prevailed and all manner of foreign and domestic biblical criticism and theology came to find a home in the library. It was a model other seminary libraries emulated.

In the early days, each student paid a library tax of three dollars per year. Access, however, was haphazard and for the first few years the library was open to students one hour a week By 1830 the library was open one hour on weekdays (from 1 to 2 p.m. in the afternoon—that prime study hour) and two hours on Saturday "so as to save wear and tear."[5] Saturday was the only day that books could be checked out. To maintain a proper decorum in the hallowed inner sanctum only 4 students were allowed into the library at a time. Faculty members were allowed to check out a maximum of 12 books and students only 3, except for those used in class. And, in one of the earliest attempts at material preservation, all library books were to have paper covers placed on them, and policy dictated that the shabbiest copy was circulated first.

While the rules were different, the Andover librarian had some of that same power and authority that the early Benedictine caretakers possessed. He (and until I became director in 1988 all the head librarians were male) was entrusted with the oversight and the protection of the collection. He even had to post bond for its security. One of the foremost professors of the seminary was criticized for permitting someone to carry books out of town without the express consent of the librarian. The matter went to the Board of Trustees, who asked for a written explanation from the professor. I can't even imagine a scenario like that today.

Ah, what power and responsibility! To be totally in charge of the library. To be the one to make the rules. To even be able to keep those troublesome faculty members in line. To be the terrestrial gatekeeper. To determine who could come in the door and who could touch the books.

Ah, what power and responsibility! To be the overseer of a collection of theological works whose breadth could take readers outside of their own denominational leanings or theological convictions or national or social affiliations. To select books whose content one finds off-putting or offensive or even heretical, but whose ideas are worthy to be read and analyzed and critiqued. What a responsibility to be able to judge what ideas are worthy and what ideas are merely trivial or inconsequential. What a responsibility to guide generations of students though a vast literature, offering both praise and cautionary warnings about the

books around them. To actually shape someone's thinking about God, about the world, about one's behavior and belief. An awesome responsibility!

**Where are we going?**

Does anybody know? The world has changed before our eyes. The profession has changed. Our jobs have changed. The good news is that most of us still have jobs. It was not that long ago that we were hearing from ATS and denominational leaders that up to one-third of the seminaries in the United States and Canada would close before the year 2000. Decreasing enrollments and escalating costs were going to drive many of our schools out of business. And yet they hung on. And in fact—thanks in part to the propensity of Baptists to pick up their marbles and go play somewhere else when they disagree—the number of accredited schools or those seeking accreditation from ATS has actually increased.

And now the not-so-good news. Will we be able to fill jobs in the future? Malcolm Hamilton, who for several years directed personnel matters for the Harvard University Libraries and for the past three years or so has been interim librarian at the Harvard Divinity School, told me recently that there were 501 librarians in the Harvard system. 35% will retire in the next ten years. There are 85 librarians who are ranked in upper management. Of these 57% will retire in the next ten years. The Harvard administration is very concerned about this employment trend. And they are already strategizing about how to develop persons to fill these positions.

How will we fare in theological libraries? Probably not much different. Granted most of us work with much smaller numbers in our institutions. And we do have a crop of younger colleagues coming up in the field. But there are many of us getting a little long in the tooth (and probably a little more gray-haired as we watched our retirement accounts shrinking this last year). How are we as a profession going to meet these needs for future theological librarians? With the vastly increased numbers of second-career folk in many of our schools we don't often have the privilege of watching some young, energetic scholar—someone who started out shelving our books as a student assistant and learned to love the environment—move into the field. Many of those who would have come into field have gone the route of information or computer science designing web pages or programming databases. Where we used to get 20 or 30 applicants for a position we now get 3 or 4. I have frequently talked to presidents and deans who tell me they just can't get a pool of qualified people, particularly for director's positions. Why the disparity?

My first response is: Why would anybody in their right mind want to be underpaid, overworked, harassed by irate patrons and faculty wanting special privileges, beleaguered by water leaking in the archives and a totally dysfunctional computer system, a broken door lock, a building that is too cold or too hot, two invoices in German and one in what I think is Urdu that don't match with anything ordered—and that was all just in the last week. But lest I discourage any of you aspiring to this high calling, I will move on to less subjective reasons.

For one thing the library field has changed dramatically in the last 20 years. And the expectations have likewise changed. The March 2002 supplement to the *Library Journal* was entitled "Movers and Shakers: the people who are shaping the future of Libraries." Just listen to the list of attributes that these folks were to have embodied (and note these people were not just directors of libraries): community builders, visionaries, mentors, activists, innovators, collection developers, scholars, team players, service providers. Makes me feel tired! Those aren't the things I learned in library school. There was no course in Vision or Innovation 101. Not once did the list mention: "loves books and reading." Yet this was far and away the number one reason that librarians chose the profession according to a survey in 1999.[6]

Even more revealing is the compendium of qualities that was compiled in an article on university library directors which appeared in College & Research Libraries this past January.[7] There was a long list headed General Areas of Knowledge—things like scholarly communication, knowledge of financial management, information technology, public relations, and facilities planning. (Note—there was nothing about being able to fix the computer when someone manages to stick a CD-ROM into the old 5 ¼-inch floppy drive).

There was a much longer list of managerial skills—things like: is willing to make tough decisions, facilitates a productive work environment, builds a shared vision for the library, is able to function in a political environment, sets priorities, communicates effectively with staff (There is something excruciatingly painful and humbling about saying these things when members of my own library staff are sitting in the audience. I can hear them now: "Wish we had a director like that!").

But the longest list of attributes that one would wish for in a director, 46 traits to be exact, are what they called Personal Characteristics. And I would offer these as characteristics that all of us as theological librarians—not just directors—should nurture and develop. These include: being trustworthy, keeping commitments, being evenhanded, treating people with dignity and respect, being self-confident, having a sense of perspective, having a sense of humor, committed to a set of values—that is, having integrity, able to handle stress, being comfortable with ambiguity, being honest, intelligent, resilient, intuitive, being change-focused and having organizational agility, being enthusiastic, and understanding that one does not have all the answers.

Walking on water wasn't listed—but it might have been. These are characteristics to which we can all aspire, and a journey that may take a lifetime.

So how do we find potential librarians to fill our vacancies? Well, we can actively recruit. I received in the mail some days ago an (other) invitation to join AARP—the American Association of Retired Persons. Notice in particular that they don't wait for you to retire before they try to sign you up. They presented me with a list of benefits and services—and a temporary membership card with my name on it. In the same mail, because I am a bona fide tuition-paying graduate student at Boston College, I also received a nice poster and an invitation from the United States Army. They explained that as a college graduate I could apply for Officer Candidate School. Check it out—up to $65,000 to pay back college loans; an enlistment bonus of up to $20,000 to spend as I like; guaranteed training and

immediate responsibility; strategic thinking and management skill training; a chance to become an officer and a leader. Surely we ought to be able to compete with that!

When I visited seminaries in China a couple of years ago I met a young woman, a recent graduate of a brand-new theological school, who had just been appointed as librarian. She was being sent off to get library training and then she would return and manage the seminary's collection. She was handpicked by the school—one of the best and the brightest—called to make a vocation of theological librarianship. The seminary didn't wait for someone to filter up through the system. They didn't wait for someone to "feel the call" or to volunteer themselves—the self-selection process that we in North America tend to favor. They called and she responded. The school committed itself to providing education and opportunity; she committed herself to a vocation, a calling, a profession in the truest sense of that word. It may be a model we will have to try out more conscientiously.

Ah, what power and responsibility! Is there a future role for ATLA in helping schools identify and select librarians—particularly directors of libraries? How about an ATLA job consultant who can meet with search committees and presidents to help write job descriptions, help formulate the list of personal qualities and professional qualifications one needs to be an effective theological librarian? One who could meet with individuals and help them shape their career goals in the field? Maybe even touring our theological schools and library schools introducing students to the field. Or at least putting it all on a video? Maybe we could even have an ATLA manual for presidents and deans outlining the nature and purpose of the library, how to evaluate library programs, how to evaluate the librarians, how to find a director when openings occur? Something not tied to an accreditation process. If we don't act for change we risk becoming even more a sideline to the educational process of our institutions.

Ah, what power and responsibility! We—yes, each one of us—can help shape a whole profession. We have had to reinvent ourselves when new technology changed how we did things. Now we can push each other along to learn a little more, to trample some of those old stereotypes. We can work on those traits that will make us more effective in our work and in our lives. We can learn the literature deeply and broadly. We after all are the models that future theological librarians will look to and pattern themselves after. Isn't that a scary thought!

**How will we know when we get there?**

Beats me. Well, this ended up being a lot longer and little more serious than I intended. So let me close with a few words from one Edmund Pearson. Pearson perpetrated a tongue-in-cheek hoax when he published *The Old Librarian's Almanac* purported to have been written in 1773 by one Philobiblios, a fictitious 18th-century librarian. Hear what he has to say:

> There is none so Felicitous as the Librarian, and none with so small a cause of Ill-content, Jealousy or Rancour. No other Profession is like his; no other so Happy. Of the Clergy, I speak not, their Calling is sacred and

> not of this World. The Physician & Lawyer administer to the ills and evils of Mankind. The Merchant's happiness is conditioned upon his pecuniary Success.
>
> But the Librarian, so far removed from any of these, ministers to the Wisdom and Delight of Mankind, increases his own Knowledge, lives surrounded by the Noble thoughts of great Minds, and can take no Concern of pecuniary Success, forasmuch as such a thing is not within the boundaries of Possibility . . .
>
> The Librarian, as he cannot hope for Wealth (nor fret his Mind about it), so he cannot expect to achieve Fame. Where is the Monument erected to a Librarian? Great Monarchs and Warriors have theirs; in ancient times it was even the custom to honour the Poet. But the Librarian lives and dies unknown to Fame; the durable results of his Labours are not visible to the Eye, and if at all he receiveth Honour it is for his private Character as a Man. His Brother Librarians may know and Esteem him as an Ornament to their Profession, and that is his sufficient Reward.
>
> He lives protected, avaricious neither of Money nor of Worldly Fame, and happy in the goodliest of all Occupations,—the pursuit of Wisdom.[8]

No doubt Pearson meant his words to be sardonic, but I found them to be oddly touching. There is more than a grain of truth to be found there. We cannot mark our ultimate success as professionals or as individuals by our salaries, though my addictions to eating regularly and having a roof over my head makes me think a lot about that. We have made a lot of progress. I figured out the other day that my salary is nine times higher than that of my first job as a theological librarian—and, yes, I am still underpaid.

Nor can we mark our ultimate success by worldly fame. Not many of us will have "She was a Really Good Cataloger" etched on our tombstones. Or have libraries named after us. I, for one, will be really happy if anyone remembers my name.

Perhaps our prize at the end will come from having known some great colleagues, from having done our best work, from having been an effective and positive influence on the students, faculty, and other colleagues around us. To be that bright shining ornament to the profession. Retiring and thinking not "Thank God that's over with!" but "Thank God I was able to be a part of something really significant, something purposeful, something life-changing, something to get excited about, something ultimately fulfilling."

May we all be so fortunate.

**Endnotes**

1. An 11th-century description of the "general monastic practice" of English Benedictines cited in Henry Petroski, *The Book on the Bookshelf.* (New York: Alfred A. Knopf, 1999), p. 41.
2. Ibid.
3. Milton J (Joe) Coalter, "Religious Reading in Peril: A Challenge to the Vocational Soul of the Theological Librarian," in *Proceedings of the 54th Annual Conference of the American Theological Library Association.* (Chicago: ATLA, 2000), p. 69–72.
4. Henry K. Rowe. *The History of Andover Theological Seminary* (Newton, Mass: Andover Theological Seminary, 1933), p. 143.
5. Ibid., p. 145.
6. Rachel Singer Gordon and Sarah Nesbeitt, "Who we are, Where are we going: a report from the front," *Library Journal,* v. 124 no. 9 (May 15, 1999) p. 38.
7. Peter Hernon, Ronald R. Powell, and Arthur P. Young, "University Library Directors in the Association of Research Libraries: The Next Generation, Part Two," *College & Research Libraries,* v.63 no.1 (January 2002) p. 73–90.
8. Edmund L Pearson, *The Old Librarian's Almanac* (Woodstock, Vermont: Elm Tree Press, 1909) n.p.

## Executive Director's Report
## by
## Dennis A. Norlin
## American Theological Library Association

Twenty-five years ago I attended an NEH summer institute on the first century at Jewish Theological Seminary in NYC. I spent eight weeks there with 20 teachers from throughout the United States, learning about the first century from the point of view of Judaism. Nothing in my seminary education or graduate study had adequately prepared me to understand events with which I was familiar from a very different point of view. That summer institute had a dramatic effect on the way I taught biblical courses for the next 11 years.

This January I read the book *What Went Wrong?* by Bernard Lewis, a remarkable book that retraces the events and moments of religious history from the seventh century to the twentieth from the viewpoint of Islam. This was another experience that forced me to reexamine the familiar events of Church history from a Muslim perspective. Were I still teaching, Lewis' book would, I am sure, have a major impact on the way I approached Church History.

Two months ago I had the opportunity to travel to Johannesburg, South Africa, to represent ATLA at the Standing Conference of Eastern, Central and Southern African Libraries (SCECSAL), meeting librarians from 15 different African nations. My trip to South Africa challenged my views of the relationship between countries like ours and countries we label "developing countries." The experience framed reality in a new way and gave me a new context for understanding our relationship with theological libraries and librarians from others parts of the world.

The role of the theological library and the theological librarian is not merely to preserve the past and to protect a particular point of view; it is in fact to help us appreciate, understand, and perhaps even embrace alternative points of view.

We shouldn't be surprised to be surprised as theological librarians. We have shelves and shelves full of commentaries on the same texts and yet we continually find new interpretations and ideas from the same passages of scripture that we've studied for years. And we are continually looking for new interpretations, new treatments, new perspectives to share with our faculty and students.

Theology is not really that different from the sciences, always searching, testing, exploring.

The past year has been one of enormous impact for us as individuals, as American citizens, as theological librarians, as members of religious communities, and as members of this Association.

I'd like to share with you some of the ways in which we have explored, experienced, evaluated, and even embraced points of view that give us better perspective or a new perspective or a different perspective on who we are and what we do.

I'd also like to discuss some of the challenges and opportunities we will face in the coming year and some of the ways in which we will respond.

**Organizational End One: Professional Development**

> ATLA will offer resources and programs that help member librarians evaluate, select, acquire, and use new technologies and skills of importance to theological libraries.

ATLA Interactive Conference Facility. We have completed the final phase of our new headquarters—the interactive conference facility. This new state-of-the-art facility will permit us to host an interactive classroom with 30 workstations, to broadcast to other sites either by ISDN or Internet, or a combination of the two, and to do streaming presentations to PCs anywhere in the world. We can record presentations and make them available at a later time.

We look forward to introducing ourselves to this new facility this fall. The Professional Development Committee has already developed a plan for implementing the new electronic classroom and the adjoining conference room. We hope that this new facility and capability will give us many more opportunities to share information and ideas and programs with one another.

Another part of the new fifteenth floor facility is additional office space. We plan to keep two of these offices available for you members who want to come to visit. If you want to come and work on a research project, get away from your campus for a mini-sabbatical, let us know. We have a place where you can come and work. We'll provide a workstation, office, connection to the Internet and our LAN, and make our headquarter resources available to you.

The Professional Development Committee has primary responsibility for planning professional development and educational events outside of our Annual Conference. Contact any of them with your ideas and suggestions for activities and/or workshops that you'd like to see them develop.

**Organizational End Two: Profession of Theological Librarianship**

> ATLA will help members define theological librarianship as a unique profession.

ATLA continues to attract new Institutional, Affiliate, and Individual Members. Since our last Annual Conference we've been joined by 14 new Institutional Members, 21 new Affiliate Members, many Individual and Student members.

Yesterday we honored the six members of our association who are retiring this year. We've not done that before, but I think we should do it every year, don't you?

Annual contributions to the ATLA Endowment Fund continue to grow and to provide travel grants for the Annual Conference, scholarship opportunities for underrepresented minorities to explore theological librarianship, and an annual event for AAR/SBL student members to familiarize them with theological librarianship.

We'll be creating a new membership survey this fall to help us better plan for the future. I hope you'll all participate in this major effort to gather the essential information we need to plan and organize wisely.

**Organizational End Three: Products and Services**

> ATLA will invest in products and services that are essential for theological libraries in the twenty-first century.

The ATLA staff has been hard at work since last year's conference, and we have some good news to share with you as a result of their efforts.

1. We are very pleased to announce the new *RIM Online* application. Available on the ATLA web site at no charge, the new *RIM* is the first online application we've developed with our new CuadraSTAR inputting system. *RIM Online* offers multiple search fields, hotlinks to all fields in the bibliographic record, a direct link to TREN for those institutions that participate in TREN.

We hope you and your faculty and students will be pleased with this new product. We solicit your advice and counsel about ways that it can be improved. Cameron Campbell and the Index staff and Paul Jensen and his Information Services staff have worked very hard to complete the new *RIM* for this conference.

Because we have to pay a license fee for every simultaneous logon, you may get a message that says all sessions are in use and a request to try later. We will monitor this closely and try to increase the number of sessions available as use of *RIM Online* grows.

2. Success of ATLAS. The first year of public access to ATLAS has been a significant success. On November 1 we closed our Atlanta offices and moved all of the ATLAS operations to Chicago. Tami Luedtke is the director of our new department of Electronic Products and Services, and she and her staff are doing an outstanding job of continuing to improve this important product. The next stage of the ATLAS project is to develop the XML searchable text version, and we are at the beginning stages of that process.
3. Completing the transition to CuadraSTAR. During the past year we have fully migrated all of the *ATLA Religion Database* records to the new CuadraSTAR system. In July of this year we will conduct a complete reload of all 1,300,000 records for our CD-ROM and for all vendor applications. The Index Department has completed a major inspection of all of the records and we've concentrated during the last three months on this long overdue database maintenance.

One consequence of this concentration on database cleanup and conversion is that the semiannual *RIO* will be diminished in size this year. We believe that by the time of the *RIO* annual we will have caught up with the indexing that we have set aside for the last three months.

4. Preservation Microfilm Center. In late fall we opened our newly designed Preservation Microfilm Center. Mr. Sang Sul, pictured here [image projected] with our new preservation microfilm apprentice Kevin Stephens, helped us design and plan this efficient new center. ATLA is now able to provide very high-quality, low-cost on-demand microfilm services for all ATLA members.

We've been granted an extension on our current NEH grant, *Christianity and the Encounter with World Religions,* that will allow us to film an additional 100 titles, and we are submitting a new proposal next week to film 172 African-American religious serials between 2003 and 2005. The new proposal includes titles from 20 ATLA Institutional Members.

**Organizational End Four:**

> ATLA will facilitate and coordinate the efforts of member libraries to share ideas, resources, and programs.

One of the hallmarks of ATLA's uniqueness is our commitment to collaborate with others who have similar goals and objectives. One of the most exciting things about the past and forthcoming year is our ability to do that collaboration with new partners and in new ways.

ATLA Serials Exchange. Designed by ATLA members and launched on December 1 last year, the ATLA Serials Exchange has been a phenomenal success. As of June 18 there had been 110,649 entries with 21,256 claimed by 99 different institutions.

**Retrospective Indexing Project**

One of the most thrilling experiences I've had as ATLA's executive director is to see the response of ATLA Institutional Members to our request for assistance for the Retrospective Indexing Project.

To date 84 ATLA Institutional Members have pledged more than $84,000 per year to support this project. We want to express our profound thanks to the institutions listed in the program. Headed by our distinguished senior indexer analyst, Dr. Steven W. Holloway, the Retrospective Indexing Project will provide indexing for each of the 132 *RIO* titles that existed prior to the 1947 beginning of ATLA's indexing program.

This new project builds on the pioneer efforts of Elmer and Betty O'Brien, who provided indexing for three key Methodist periodicals prior to 1947, and Ellis O'Neal, whose complete index of the Andover Review will be included in this August's new release of the *ATLA Religion Database.*

Visit the ATLA booth in the exhibits area to get much more information about this program, scheduled to officially launch on September 1, the first day of our new fiscal year, or visit with Cameron Campbell, our director of indexes, who has provided terrific leadership on this project as well as for *RIM Online* and the complete retrospective conversion of all of our data.

**Executive Limitations: The Budget**

Your ATLA Board of Directors provides leadership and oversight of ATLA's operations. They ensure that all of our operations adhere to an important set of limitations. These limitations cover everything from the treatment of employees to providing adequate insurance for our operations, from insisting on open and complete communications to protecting the Association's assets and financial condition.

Each year I prepare a budget that I share with the Board and with you, the members. You will find next year's budget in the program. There are several things I would like to highlight for you, and then I'll be happy to answer any questions you may have about next year's budget.

For the past three years, as you know, we've had the advantage of a wonderful grant from the Lilly Endowment, Inc. The ATLAS grant provided us with $1,300,000 per year to support digitization of journals, personnel costs, and many other things. This August that grant will come to an end. That is the primary reason why the total budget for next year is projected to be lower than this year's. To gain a clearer picture of our overall growth one should compare next year's budget with the budget for 1999, the year before the Lilly grant.

The second big thing in our budget is the completion of our new headquarters. We now have a wonderful space of nearly 18,000 square feet, secured with a 12-year lease. We have invested significantly in this new space, and the ongoing costs for operating and maintaining our new headquarters have certainly increased.

These two factors and others mean that we will approach the new fiscal year with prudence and restraint. The whole staff has been helpful in finding ways to reduce expenses so that we could present to you a balanced budget, one of the most important of the executive limitations.

We continue to attract talented and dedicated staff, and we rigorously adhere to standards set forth in our Personnel Policies and Procedures manual. We also have some fun. Here we are at the annual Ravinia outing, when staff and families enjoy an evening of fine dining and good music at Ravinia Festival.

It's been a wonderful year for the Association. As we move into the future we know that together we are strong and able to move ahead confidently at a steady pace.

Now I'll be happy to entertain any questions you might have.

# INTEREST GROUPS MEETING SUMMARIES

## Collection Evaluation and Development


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|---|---|
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The Collection Evaluation and Development Interest Group met Saturday morning, June 22, 2002, on the campus of Luther Seminary, Saint Paul. Our program consisted of a presentation by Rochelle Berger Elstein of Northwestern University, a "bibliographer for diverse disciplines" (specifically including bibliographer for the university's Department of Religion and for the Program in Jewish Studies at the Weinberg College of Arts and Sciences), on collecting materials in Jewish studies, and a response-that-turned-out-to-be-a-full-presentation (and a fine presentation) on Islam and collecting in Islamic Studies by Paula Youngman Skreslet, reference and archives librarian at the William Smith Morton Library of Union Theological Seminary in Richmond.

At the request of the interest group, the material of Rochelle Elstein's presentation may be found on her web pages at Northwestern University's web site (http://www.library.northwestern.edu/collections/jewishstudies) under the heading "Guide to Book Selection in Jewish Studies." There are four sections: Basic Reference Collection, Basic Reading List, Jewish Publishers, and Jewish Book Dealers.

Paula Skreslet has authored two publications relevant to Islamic studies and librarianship: *Northern Africa: a guide to reference and information sources* (Libraries Unlimited, 2000) and "A People of the Book: Information policy and practice in the Muslim world," *Libri: International journal of libraries and information studies* 47:1 (April 1997).

A brief business meeting of the Collection Evaluation and Development Interest Group followed the presentations. Due to changes in his position, Tom Haverly stepped down from the steering committee, leaving Cheryl Adams, Roger Loyd, and Page Thomas to continue the group's work. The group's bylaws, providentially recovered, like Josiah's scroll of the law, from that virtual Temple, the ATLA web site, were distributed and read by all, albeit without the reform and general destruction that followed in the case of Josiah. The steering committee took suggestions for the subject of next year's meeting under advisement.

*Submitted by Tom Haverly*

## College and University


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The College and University Interest Group met at the Annual Conference on June 21, 2002. Noel McFerran (chair) welcomed approximately forty-eight individuals to the College and University Interest Group session. He introduced the speaker, Dr. Shelly Nordtrop-Madson, Department of Art History, University of St. Thomas, St. Paul, MN. Her slide-illustrated presentation, One God—Four Houses, looked at the roots of religious architecture in the first millennium.

The business meeting, conducted by Chair Noel McFerran, convened following the presentation. The bylaws were offered for acceptance. Item number four was corrected to read: No individual may serve more than three *consecutive* terms. Item number two garnered discussion as to whether it was necessary for steering committee members to hold individual membership. Is institutional membership acceptable? It was pointed out that some institutional representatives rotate each year, thereby creating uncertainty as to membership status. It was agreed that advice from headquarters might be useful in establishing this requirement. Should headquarters have comments regarding individual/ institutional membership, the bylaws can be amended later. The bylaws were accepted as corrected in item number four.

Volunteering to fill the vacancies on the steering committee for the term '02–06 were: Craig Churchill, Abilene Christian U.; Gary Gillum, Brigham Young University; and Donna Schleifer, Princeton Theological Seminary. Continuing on the committee are Noel McFerran '99–03, U of St. Michael's Toronto; Melody McMahon '00–04, John Carroll University; Judy Clarence '01–05, California State U-Hayward; and Laura Olejnik '01-05, U of St. Thomas Houston.

The steering committee met afterwards to elect officers and discuss ideas for the 2003 meeting. Melody McMahon was elected chair and Laura Olejnik secretary.

*Submitted by Laura Olejnik*

## Judaica


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The session of the Judaica Interest Group began with a presentation by Prof. John Merkle, professor of theology at the College of Saint Benedict and Saint John's University, titled "Dabru Emet—A Jewish Statement on Christianity: Is This a New Stage in the Relationship between the Faiths?" Dabru Emet is the statement on Jewish-Christian relations signed by more than 200 rabbis and academics.

Following the presentation, Alan Krieger, the chair for 2001/2002, conducted a brief business meeting. The first order of business was the election of new officers. Kirk Moll as vice-chair for the past year takes over as chair. Linda Corman was elected vice-chair/chair-elect, and Seth Kasten was elected secretary.

The meeting concluded with a short discussion of possible program ideas for the 2003 conference. Ideas presented included: scribal arts, aspects of contemporary Jewish practice, women rabbis or, more broadly, women in Judaism. A suggestion was made that it would be good to have a prominent, dynamic speaker such as Rabbi Eckstein present a plenary session at the Chicago conference.

*Submitted by Saundra Lipton*

## Lesbian and Gay


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Kris Veldheer, organizing member, called the newly approved Lesbian and Gay Interest Group to order for its inaugural meeting. Fourteen people were present for the event. After a brief introduction the speaker, Jean-Nickolaus Tretter, gave his presentation, titled "From Being a Collection to Becoming a Special Collection." Mr. Tretter described the process of collecting Gay, Lesbian, Bisexual, Transgender (GLBT) items over a twenty-five year period and then the process of negotiating with the University of Minnesota for inclusion of the

collection into their special collections and rare books department. Additionally, Mr. Tretter gave out copies of his agreement with the University of Minnesota as an example for others building or receiving special collections into their libraries.

Following the presentation, a business meeting was held to review the bylaws, elect new officers, and discuss any other business at hand. New business for this group included a discussion of how to better stay in touch with each other and how to provide resources to the greater ATLA community. Duane Harbin offered to look into a listserv to facilitate communication and Kris Veldheer will develop a website for the Interest Group with links to resources. Officers elected for the 2002–2003 year are: Kris Veldheer, chair; Clay-Edward Dixon, vice-chair; and Christina Browne, secretary.

*Submitted by Kris Veldheer*

## OCLC-TUG


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The OCLC-TUG Users Group met with thirty-nine in attendance. Virginia Dudley, coordinator, Bibliographic and Technical Services, MINITEX Library Information Network, University of Minnesota, gave a presentation and then answered questions on the new OCLC Connexion.

*Submitted by Linda Umoh*

## Public Services


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Kris Veldheer, chair of the Public Services Interest Group for 2001–2002, called the meeting to order and welcomed the forty-five attendees. After a general announcement to the group, the single order of business was to elect a new member to the steering committee to fill a vacancy. The assembled group elected Mikail McIntosh-Doty to this position.

Following this, the speaker, Janice Lurie, was introduced. Ms. Lurie is the director of the library at the Minneapolis Institute of Arts. The presentation was titled "Art Information/Reference Services: What's So 'Special' about Working in a Special Museum Setting?" Ms. Lurie described for the group what kinds of resources are available in an art library, how these resources may be different from materials found in a traditional library, and finally gave each attendee a twenty-eight-page bibliography of art reference resources to take home.

After the meeting, the steering committee met to appoint officers for 2002-2003. Steering committee offices and their terms are: Douglas Gragg, chair (2005); Mikail McIntosh-Doty, vice-chair (2006); Cliff Wunderlich, secretary/web person (2004). Other steering committee members are Suzanne Selinger (2003), Sandra Riggs (2004), and Kris Veldheer (2004).

*Submitted by Kris Veldheer*

## Special Collections


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The Special Collections Interest Group began with an engaging presentation by Dr. Charles C. Ryrie, noted theologian and antiquarian book collector. The presentation, entitled "A Collector's World of Books, Dealers, and Libraries," recounted Dr. Ryrie's career as a collector and highlighted some of his most significant finds. It also contained advice for librarians concerning the need to collect and display important historical documents and artifacts for teaching history. At the end of the presentation Dr. Ryrie invited participants to view some of the artifacts he brought, such as a handwritten paragraph signed by Paul Tillich and a bill of sale for a slave.

Following the meeting, some members gathered to discuss possible topics for the 2003 conference, though we did not call a formal business meeting because of time constraints.

*Submitted by Jeff Webster*

## Technical Services


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The Technical Services group met twice during the conference: on Tuesday evening in a preconference session led by Nancy Adams on the topic "All We Like Sheep: Library of Congress Practice and the Theological Cataloger" and on Saturday morning in a more formal business meeting.

The preconference discussion, which was prompted by recent changes in the Biblical classification schedules, aimed to discover how many libraries are implementing the changes and how many are using local variations. Small breakaway groups discussed and listed both the advantages and disadvantages of following LC practice and the nature of our relationship with LC. Comments were varied and animated and included suggestions that we maintain a closer liaison with LC and use the ATLATech listserv to gather comments on classification or subject-heading issues, which could then be passed on to LC. Eric Friede has volunteered to be our liaison with LC.

Approximately fifty people attended the meeting on Saturday morning. Jeff Brigham, representing the Education Committee, facilitated the compilation of a list of possible conference topics, and members were asked to indicate their preferences.

Judy Knop reported on the forthcoming revisions to *AACR2,* chapter 12, "Continuing Resources," which will now include loose-leaf publications, web sites, and databases, as well as serials. LCRIs are due to be published in late summer.

Eileen Crawford outlined changes to the Technical Services web site. Use of ATLA templates has made it easier to update the site. Members are encouraged to contribute information to the page on publishers. A new resource page on Baptist denominational information has been added, and one on Roman Catholicism may be added soon. The Methodist Librarians group has added the names and e-mail addresses of resource persons on Methodist names and publications. The current listing of theological library web sites and TSIG members was circulated for updating.

Judy Knop updated us on the numbers of people attending and completing NACO and CONSER training. She also commented on forthcoming professional development seminars that will be held in the new learning facility at ATLA headquarters. Paul Osmanski spoke briefly about the twenty-second edition of Dewey that is scheduled to be released next summer. Laura Wood commented on

the launch of the web-based ATLA Serials Exchange. It has been very enthusiastically received, and use is increasing.

Denise Pakala (Covenant Theological Seminary) completed her term on the steering committee this year; elected by acclamation for three-year terms were: Joanna Hause (Southeastern College), Joan McGorman (Southeastern Baptist Theological Seminary), and Gerald Turnbull (Vancouver School of Theology). The steering committee members are: Joanna Hause (chair); Gerald Turnbull (secretary); Carisse Berryhill (Harding University), Beth Bidlack (Bangor Theological Seminary), Michael Bramah (St. Michael's College), Hal Cain (Ormond College), Eileen Crawford (Vanderbilt), Eric Friede (Yale), Joan McGorman, and Laura Wood (Emory).

*Submitted by Gerald Turnbull*

## World Christianity


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The World Christianity Interest Group (WCIG) met at 10:15 on Friday, June 21, 2002. Forty-six individuals were present for two presentations. The presentations were to provide perspectives on: 1) the collecting of materials representing World Christianity and 2) the instructional use of World Christianity collections by faculty members. The first was by Mr. Oleg Semikhnenko, a representative of Meabooks/Hogarth, with extensive experience in acquiring religious materials in sub-Saharan Africa. He highlighted the difficulties of obtaining material in nations without well-developed book production, bibliographic control, and/or distribution infrastructures. He outlined his techniques for overcoming these difficulties. The second presentation was by Dr. Thomas Correll, Dean of the Center for Spiritual and Personal Formation at Bethel Seminary (St. Paul, MN). Dr. Correll's background includes missionary service among the Inuit of the Canadian Arctic, and he has taught courses in missiology/ethnology. In his presentation devoted primarily to cross-cultural themes, he occasionally touched on the instructional value of World Christianity collections. Following the two presentations, there was a question-and-answer interchange between the presenters and WCIG session attendees.

*Submitted by William C. Miller*

## What's Up and Coming with OCLC: A Presentation
## by
## Virginia Dudley
## MINITEX Library Information Network

This PowerPoint presentation gave an overview of new developments at OCLC, especially with respect to cataloging and metadata services and FirstSearch. These services, as well as the ILL and Union Listing services, are continually being enhanced. For the most recent information, please visit OCLC at http://www.oclc.org.

OCLC Connexion, launched on July 1, 2002, is the new web-based cataloging interface. It will be updated quarterly, with functionality gradually added over the next year and a half. Eventually, all OCLC cataloging interfaces will merge into Connexion to provide a single interface for all cataloging needs.

For specific information about OCLC Connexion, including its features, the newest enhancements, documentation, and more, go to http://www.oclc.org/connexion.

Try out OCLC Connexion at http://connexion.oclc.org.

Information to help you plan your migration to Connexion can be found at http://www.oclc.org/connexion/migrate. This site includes a "features spreadsheet" that compares Passport and CatME functionality to OCLC Connexion.

Specific information about FirstSearch can be found at http://www.oclc.org/firstsearch.

Please contact your OCLC regional service provider for further information about Connexion, FirstSearch, or any other OCLC service.

# PLENARY SESSION

## The Arts and the Seminary Relationship

by
Wilson Yates
United Theological Seminary of the Twin Cities

This morning I want to travel with you through some of what we have experienced and are continuing to experience in the unfolding relationship of the arts in theological education. It is a fascinating journey and one where I have seen us move through uneven terrain and through more than one briar patch—yet finally move into fertile land where the future holds extraordinary promise. The benchmarks are many, but the most significant mark is the degree to which integration has occurred within theological disciplines and curricula. In this integration the arts have become a significant subject for theological consideration; an important document to be used in historical and contemporary analysis of both faith and culture; and a major source in teaching the practice of ministry.

To enter into what has happened, I want to look at the relationship of theological education and the arts at two important junctures. The first has to do with the history of this area of work over the past fifty years. My notes on this matter will necessarily be sweeping and all too brief, but, still, I hope, helpful to us in seeing this work's development. The second juncture is a more focused and experiential consideration of one primary interest in the arts that has emerged in theological schools—the relationship of art and spirituality. In this part of the discussion I want to show something of what is happening, at least in one current area of theological engagement with the arts. What I hope to offer, then, is an historical framework and one specific example of the way we can both appreciate and experience something of the role of the arts in the theological enterprise.

### The Last Fifty Years

After World War II, American society experienced an arts explosion. New York City became a world capital of the arts, and arts institutions across the country began to thrive in unprecedented ways. New interests from the public, new funds from both private and public sources, and new energy from artists, arts institutions, and the larger community all converged to create a context in which the arts could flourish. And the growth and development of museum holdings, arts publications, galleries, concert halls, repertory theatre, arts education, and the burgeoning newer art forms of film, photography, and video were all indicators of that new vitality. It was a bold and exciting period in which North America artistically entered a new age. The arts were seen, at last, as a major force of culture by a society that had too often left their nurture and enjoyment to special groups within the community.

Theologians and church leaders were significant actors in this scenario, for they engaged the arts in serious dialogue and interacted with artists and their works

in new and dynamic ways. A few illustrations will highlight the roles they played. Major theologians such as Paul Tillich, Amos Wilder, Jacques Maritain, Nicholas Berdyaev, Nathan Scott, and Roger Hazelton gave shape and focus to the dialogue. Tillich, who was, perhaps, most influential, offered in his theology of culture and essays on the arts a particularly inviting framework for understanding the relationship between the arts and religious experience. A generation of his students, including James Luther Adams, Nathan Scott, Tom Driver, Jane Daggett Dillenberger, and John Dillenberger, were to make substantive contributions to the study of religion and the arts.

There were theological schools, including Union Theological Seminary in New York, The Divinity School of the University of Chicago, and Boston University School of Theology, that became centers for the study of theology and the arts. Nearly all major seminaries offered courses that dealt with one or more arts forms with some schools, such as Drew University Theological School and Christian Theological Seminary in Indianapolis, offering special opportunities for such work.

There were religious drama groups such as The Bishop's Company that toured the country performing the works of such dramatists as Dorothy Sayers, Christopher Fry, T. S. Eliot, Lillian Hellman, and W. H. Auden. Publications came to prominence, with *motive magazine* becoming the most highly respected journal publishing work in the church and the arts. Television programs were launched, with the NBC *Look up and Live* religious drama series, sponsored by the National Council of Churches, one of the most significant. There were conferences such as the 1959 Convocation for Methodist youth and students, where 6,000 participants gathered at Purdue University to hear Dave Brubeck's religious jazz, to hear Odetta and see the Martha Graham dance troupe choreograph dances on the history of black people in America, and to hear Ted Gill lecture on theology and the arts. There were arts seminars such as the 1960 Methodist Student Movement's seminar in New York, where thirty participants spent time with Alfred Barr of the Museum of Modern Art, Jacques Lipchitz at his studio, Amos Wilder, who lectured on theology and art, and Tom Driver, Edward Albee, Uta Hagen, and Alan Schneider for discussion of Albee's *The Zoo Story*. Major churches such as Judson Memorial in New York City and Germantown Methodist in Pennsylvania provided significant ministries through the arts and to the artists, and denominational student movements played key roles in the renewal of interest in worship and the arts. The National Council of Churches Commission on Worship and the Arts, under the leadership Marvin Halverson, stimulated the ongoing dialogue between the churches and the arts. And there was the influential Society for the Arts, Religion and Contemporary Culture, which was formed in 1962 to provide opportunity for artists, theologians, and lay people to gather for discussion and promotion of the religion and arts dialogue.

Extensive work continued into the early 1960s. The religious drama work of Harold Ehrensperger was begun at Boston University and was further developed by Ruth Winfield Love. Robert Seaver at Union Seminary in New York developed a major program in religion and drama. E. Martin Browne, president of the Religious Drama Society in Britain, taught at Union Theological Seminary in New York, Eugene Jaberg created a summer religious drama program at United

Theological Seminary in Minnesota, and the School of Sacred Music at Union Seminary served as a center for the study of religious music. The new program in Christianity and the Arts at the Graduate Theological Union in Berkeley was developed under the leadership of John and Jane Dillenberger. Major writings continued to flow from such figures as Jane Dillenberger, Stanley Romaine Hopper, Tom Driver, Giles Gunn, John W. Dixon, Jr., Walter Ong, SJ, and Robert Steele. New church architecture came into its own, including such major achievements as Marcel Breuer's design of St. John's Abbey Church, Collegeville, Minnesota, and Eliel and Eero Saarinen's design for First Christian Church, Columbus, Indiana. And there was more—the story is long. By the end of the 1960s, however, a shift had begun to take place. The era of extensive and widespread activity was drawing to a close. Attention began to shift to the civil rights movement and later to the Vietnam War protests and the women's movement. The creative energy that the arts had enjoyed from the religious community no longer poured forth so freely; the study of the arts appeared to be less immediately relevant to the times. Many persons and institutions would sustain an on-going dialogue between the arts and religion and some institutions, such as the Graduate Theological Union in Berkeley, would develop new programs, but the transition was underway. What had been well-institutionalized survived best, what had not became marginal. It was for the church and the seminaries in their relationship to the arts a time between the times.

In the late 1970s, however, a renewal of interest in the arts began to take shape symbolized best, perhaps, by the creation of a new program in religion and the arts at Yale Divinity School alongside the development of the Yale Institute of Sacred Music. More broadly, course offerings in the arts began to increase in number with more faculty who included the arts as a part of their teaching. New scholarly work began to appear in the form of research papers, essays, and books; greater attention was given to the arts at professional societies; liturgical reforms and renewal began to unfold; and newer art forms, such as the media arts and popular arts, along with folk and craft arts began to receive more serious attention.

In 1987, I published a study under the auspices of Lilly Endowment entitled *The Arts in Theological Education.* The research examined the work of 89 seminaries out of 134 surveyed. Without summarizing the study in any detail, there were two conclusions that are helpful guideposts in this discussion. First, "the findings indicated that there (was) a significant inclusion of the arts in theological education and a beginning process of their integration within theological studies." That process, I am maintaining, has continued to develop. Secondly, there were a range of art forms treated across seminary education, with music and literature most common and drama and the visual arts next in importance. Other art forms such as liturgical dance, the fabric arts, photography, architecture, film, the craft arts were also present though in a limited fashion. Since that study we have seen the visual arts, architecture, and film become more dominant than they were before. We also identified a primary set of schools that had or were developing programs, including a number that had been a part of the history of this movement and others rather new to work in the field. Work was most extensive at the Graduate Theological Union and particularly Pacific School of Religion and the Dominican House at

GTU, Yale Divinity School, Christian Theological Seminary, United Theological Seminary in the Twin Cities, and Union Theological Seminary in New York.

In the 1990s the number of schools increased, with Wesley Theological School, Andover Newton Theological School, Luther Seminary, St. John's Seminary in Collegeville, and Fuller Theological Seminary doing more extensive work. And there emerged a body of new scholarship with the writings of Doug Adams, Frank Burch Brown, Edward Farley, Robin Jensen, Bill Dyrness, Diane Apostolos-Cappadona, Deborah Haynes, John Cook, Peter Hawkins, in the visual arts and equal numbers working with other arts. Further, the publication *ARTS, The Arts in Religious and Theological Studies* became a major voice for this whole undertaking.

The role of the Luce Foundation was great in this later period, for it funded a number of the programs, including work at United, Andover Newton, Wesley, GTU, and St. John's, and three years ago it gave a $300,000 grant to the Minneapolis Institute of Arts and United Seminary for a community-based program in religion and the arts that facilitated dialogues for artists and religious groups and provided grants to both for special community projects that drew on Christian, Jewish, Islamic, Hindu, Buddhist, and Native American religious traditions.

And now we are in the first decade of a new century.

This history is a complex one that has involved denominations, seminaries, museums, theatres, arts organizations, artists, and the public arena, with each group exploring, debating, indeed, engaging in conflict over religion and the arts. As we all know, even Mayor Guiliani managed to issue theological judgments about the Brooklyn Museum's Blue Madonna, by the artist Chris Ofili, and before that, we had Serrano's Piss Christ and a host of other provocative works. It should be an exciting decade.

**Spirituality and Art**

To turn from these historical comments to the present and where we are now, I want to move into the current moment, by focusing on one of the themes in religion and the arts that has emerged as a vitally important subject—the relationship of spirituality and art. By considering it, I think we can not only gain insight into the importance of the subject as one of many subjects current in the theology and the arts conversation, but something of how we can understand the way the arts impact a significant area of theological and religious life. Underlying my discussion is an assumption that extends the idea of integration; namely, that when theological education treats spirituality, it discovers that the arts—literature, music, the visual and performance arts—are not simply enriching but are *necessary* if the spiritual journey is to realize the depth it might have.

Needless to say, to speak of spirituality is to speak of a reality that carries a diverse number of definitions and meanings. I do not choose to enter the briar patch of those multiple definitions that range from the relative merits of crystals to the relative merits of prayer. But I do want to say that a person's spirituality has to do with the religious character of our lives that is born out of our encounter with

the ultimate questions of human existence—what I will refer to as the religious questions with which we must grapple by virtue of being human—and the ultimate values and commitments of faith which we hold most deeply and that give definition to the purpose and meaning of our existence.

To tend to one's spiritual life over time is what I think is meant when we speak of being on a spiritual journey and to do so with seriousness and deep commitment is what differentiates us from being spiritual pilgrims rather than spiritual tourists. On this spiritual journey, which I hope is one in which we are pilgrims and not tourists, the arts are, I believe, necessary companions in our efforts to deepen our spiritual life.

What then are the roles the arts play as such companions? Using slides of selected images from the visual arts, though we could just as easily take literature or dance or drama or music, I want to touch on four ways the arts engage and renew our spirituality that are becoming crucial in theological studies.

The first is the way the arts give form and shape to worship through which the congregation and individuals are called into the presence of God.

Secondly, the arts offer the person an encounter with historical and contemporary expressions of faith.

Thirdly, art engages our spirituality by raising religious questions that deepen our spiritual awareness of human existence and the limits and possibilities of our lives.

Fourth, the arts can become sacramental insofar as they serve as means through which we encounter grace and spirit in our lives.

In working with faculty and other colleagues in workshops and conferences, in reading the literature about the arts, and in my own teaching these four types of encounter have emerged as the most common articulation of the arts and spirituality relationship.

The first has to do with worship. Spirituality and worship are inextricably linked, for it is to worship that we bring ourselves as spiritual creatures to enter into the presence of God. Yet for worship to provide that entrance onto holy ground, the arts are essential. Let me explain.

There is no place in the life of religion where the arts are more essential than worship, for worship is dependent upon the arts. Worship is itself a form of drama, the locus of worship its theatre. But it is more than drama, for it depends upon practically every major form of art in its enactment. It requires architectural forms and liturgical space that has special and aesthetic design. It relies upon glass stained, cut, leaded, clear—to set forth the biblical story or teach of its saints or invite worshippers to open themselves to the light of the holy. Worship uses music to evoke receptivity to transcendence and reverence, to confession and celebration, and to carry, through instrumental and vocal sounds, affirmations of faith. In its scriptures and prayers, in its litanies and sermons, in its parables and poems, religious myths and their meanings for the religious life are expressed. Worship draws upon paintings, banners, sculpture, and the work of various craft artists such as silversmiths and potters to set forth the symbols of the faith. And the elements of dance, if not dance itself, are present in the movement of the body in rituals where kneeling, standing, sitting, bowing, and walking become symbolic religious

acts of praise, confession, and celebration. Worship, therefore, is wedded to the use of art forms. Even the most simple styles of worship do not escape the poetry of scripture, the ritualistic movement of the body, and the use of aesthetic expression to symbolize and speak of the religious group's faith.

To view one church—St. Michael's Cathedral in Coventry—will make the point.

[Slides were shown of this Cathedral]

If, then, our spirituality is sustained and nurtured by the rituals and worship life of individuals and congregations that draw so heavily on the arts, then we can easily see that the dependence on the arts is crucial.

Secondly art offers our spirituality an experience of the historical and contemporary forms of religious faith. Starting with this premise, we can say that sculpted pieces on early church sarcophagi, Orthodox icons, stories of the saints, stained glass windows with their biblical imagery, medieval drama, Gregorian chants, gothic cathedrals, renaissance paintings, neo-classical architecture, Puritan poetry, gospel hymns, liturgical dances, clerical vestments, carved crucifixes are not simply interesting artifacts for embellishing church history textbooks. They are themselves "texts," "sources," "documents," "images," "symbols" of the Christian faith that are essential keys to unlocking the faith of the people, the church that proclaims that faith, and the cultural forces that interact with the church and its faith.

For the Christian, art works can become objects of contemplation that bring alive one's relationship to figures and events of the faith that sustain us and press us to experience different aspects of our faith. I have several slides of crucifixion to suggest something of the different theologies and spiritualites that are related to this event.

[Slides were shown of the crucifixions of the following artists: Giotto, Gruenwald, Rembrandt, Chagall, Rouault, Hepworth]

The third impact of the arts on our spirituality is through the religious questions they raise in our lives. Religious and moral questions have to do with the ultimate meaning and significance of life, with the why of birth and death, of injustice and suffering, of love and wholeness, with who we are and to whom we finally belong. These questions are raised by us all, and they inevitably seek expression in spite of our often elaborate schemes to escape them. They are a part of our being human and they are a key to our spiritual situation. Such questions are the stuff of theological inquiry and the arts become important to theology for they are able to express in story, on canvas, through sound, and in movement the questions of ultimate significance with which people grapple.

The artist Käthe Kollwitz confronts us with questions of such religious import. Her themes of human suffering, war, injustice, and death offer apt testimony to the significance of religious questions to the spiritual journey. In her treatment of death she reveals with telling power images of death with different faces—as enemy, stranger, friend, as release from suffering, as the completion of life and, finally, as the comforting hand of God. The works pull us into new ways of looking at death. They may shake us, anger us, frighten us, or free us, but their

capacity to pull us into the deepest mystery of our existence is powerful as the reproduction here suggests.

[Käthe Kollwitz, Woman in the Lap of Death, woodblock, 1921]

Though a human profane construct, a work of art may, nevertheless, become the means through which we experience the holy—can become sacramental. Again and again, it is the burning bush that turns common ground into sacred ground and when it does our spirituality is nurtured. We do not control its power—we do not control the possibility of art becoming sacramental—for grace is a gift that we receive in a moment of participation. But when a work of music or dance or a painting is sacramental in our lives, we know that we stand on holy ground.

We can speak too of non-religious subjects serving as sacramental forms. Mark Chagall paints a world imbued with fantasy in which animals, lovers, communities, nature, and above all, relationships are woven into a fabric in which safety, love, delight, and peace reign. His love for Bela, his wife, defies gravity in a burst of joy; his bouquets of flowers celebrate creation and nurture his lovers; his flying fish often play violins with human arm and hand that transforms all into ecstasy, and his village lies quietly blanketed with a sense of well-being as the world of time and the flow of its river passes, all revealing the experience of life as it should be. In *The Poet with the Birds*, we are left to muse: would that we were poets for just a day under the trees silenced in that elusive but oh so powerful moment when we know—and seldom do we ever know for more than a moment—a sense of unambiguous happiness. Would that not be a moment of grace? Chagall's own Jewish Hasidic theology informs such a view with its accent on the presence of God in the world woven in an understanding of the mystery of creation and its endless possibilities for making us whole.

I wish to close with an artist whose work functions in my own life as sacramental in power—the sculptor, Barbara Hepworth. She was a close colleague of Henry Moore and with Henry Moore, Gabo, Roman Brancusi, and Jean Arp gave birth to modern sculpture. I encountered her work first in St. Ives, Cornwall, where she lived and where her home, after her death in 1975, was turned into a museum and later taken over by the Tate Gallery.

She spoke of three dimensions of her works: works that offer a sense of autonomy that she presents with the strong figures standing in the landscape; works with two figures in an harmonious relationship; and works that point to and reveal the inner spirit of the individual. In all three types of works, I think she points to an understanding—an experience—of wholeness. For in her work she gives us balance, harmony, proportionality that offers a sense of unity, of unitas, of love, of beauty. She speaks to the disorder in our lives with an image of creative order, to the disharmony in our lives with a symbol of harmony, to the distortions of form with the beauty of ideal form, to the imbalances that threaten us with balance and proportion and, most powerfully, a pattern of strength and gentleness that is held out for all to experience.

[Sculptures of Barbara Hepworth: Four Squares with Walkouts, 1963; Spheres with Inner Form, 1963; Figure for Landscape, 1960]

I have sought to give you some sense of how interest in the arts developed in theological education, and then how, in one aspect of the seminary's work, art can

affect our students' religious life. I hope that this has been helpful as a way of commentary on this amazing interest in the arts by those of us in seminary education and more particularly by those of us in the world of the library. There is every indication that theological education will not only continue to draw upon the arts but also deepen and elaborate its integration of the arts into theological studies.

# PAPERS AND PRESENTATIONS

## Creation of a Digital Image Archive: Rationale and Technique

by
**M. Patrick Graham and Richard A. Wright**
**Emory University**

The Pitts Theology Library's Digital Image Archive (accessible at www.pitts.emory.edu) of nearly 4,500 images was created to support seminary courses and make the library's Reformation collection more widely available and attests to the growing interest in the study of theology and art. Richard Wright presented information regarding requirements for the project, the technical specifications that arose from those requirements, and the web delivery mechanisms that were tried. Pat Graham presented and commented on forty-five images that represented the various types of materials in the archive (title-borders, printer's devices, illustrations of the Bible, portraits, religious polemic, initial letters, coats of arms, and liturgy) and noted the value that the images have for researchers (e.g., bibliographic analysis and the study of the history of biblical interpretation and the history of liturgy).

# eBeth Arké: The Syriac Digital Library: An eLibrary Model

by
George Anton Kiraz
Beth Mardutho: The Syriac Institute

## Introduction

The Syriac Digital Library project aims at creating the largest collection of out-of-copyright material (i.e., books, journal articles, photos, and maps) in the field of Syriac studies and disseminating this material through the Internet. The project is led by The Syriac Institute in partnership with leading university libraries. The current library partners are Asia Pacific Theological Seminary, Brigham Young University, Brown University, The Catholic University of America, Duke University, Dumbarton Oaks (a Harvard University Library), and Princeton Theological Seminary. The project welcomes new partners.

This paper gives a history of the project, a report on its current status, and an outline of future plans. It is hoped that this information will not only benefit those interested in this particular project but also those who may be interested in building similar electronic libraries in other disciplines.

The paper begins with a brief historical overview of Syriac literature, touching now and then on its diverse importance to various fields both religious and secular, but especially its importance to religion and theology. Syriac has been described as one of the three literary pillars upon which Christianity was based. We are very familiar with the Greek East and the Latin West, but seldom do we talk about the Syriac Orient (if Edward Said begs the expression). Indeed, Syriac embodies the largest corpus ever compiled in Aramaic—the language of Palestine at the time of Christ—and presents us with a unique Christian culture, Semitic in its origin.

## Syriac Studies

Syriac is a form of Aramaic, a language whose many dialects have been in continuous use since the 11th century BC. It is the Aramaic dialect of Edessa (present-day Urfa in southeast Turkey), a center of early Christian intellectual activity. Syriac became an important literary language around the 2nd and 3rd centuries and later became the main medium of literature amongst the Christians of Syria and Mesopotamia. The earliest dated Syriac text is in the form of inscriptions dating from AD 6. The earliest parchment, a deed of sale, is from 243, and the earliest dated manuscript was produced in November 411, probably the earliest dated manuscript in any language. The language employs a number of scripts, and its writing system lent vocalization to Hebrew and Arabic in the 7th century, before which Semitic languages were written using consonants only. At the time of Genghis Khan (12th century), the Mongolian script was derived from Syriac.

The spread of Syriac was due to at least two factors: the spread of Christianity in the Semitic-speaking world and commerce on the Silk Road, both activities sometimes combined. A testimony of this rather remarkable expansion is the

bilingual Chinese and Syriac text from China. Today a few million Christians in India of various denominations follow the Syriac tradition.

Early Syriac literature was produced in Mesopotamia, especially in and around Edessa. The literature of the first three centuries consists mostly of anonymous texts whose date and origin cannot be established. By the year 200 the books of the Old Testament were translated from Hebrew, probably by Syriac-speaking Jews and early Jewish converts. The earliest form of the New Testament, the *Diatessaron,* a harmony of the Gospels, appeared at the same time. A full translation of the Greek New Testament (first in the form of the Old Syriac version then the Peshitta) followed. To this period also belong the *Odes of Solomon,* forty-two short lyrical poems; the story of the "Aramean Sage" Ahikar, a narrative set in the time of the Assyrian king Sennacherib (740–681 BC); and the Acts of Judas Thomas, a narrative of the Apostle's mission to India.

The 4th century witnessed the first major writings that survived till this day. Of the writings of the "Persian Sage" Aphrahat, twenty-three *Demonstrations* survive, twenty-two of which are alphabetic acrostics. Amongst the topics discussed are faith, love, prayer, war, humility, the Sabbath, and food. Another work of this period is the anonymous *Book of Steps,* dealing with spiritual direction.

The most celebrated writer of this period, however, is Ephrem the Syrian. He is the theologian-poet *par excellence,* and "perhaps, the only theologian-poet to rank beside Dante." Ephrem produced a wealth of theological works in prose and artistic poetry. His fame resulted in many writings of later centuries to be attributed to him. Of his genuine works, however, we have received many commentaries, expositions, refutations, letters, and, above all, poetry.

The period between the 5th and 9th centuries constitutes the golden age of Syriac literature. Over seventy important writers are known, not counting numerous anonymous works and the writings of lesser authors. Almost all of the writers wrote across many disciplines, though some names stand out in specific fields. Amongst the many theologian-poets we received a massive corpus of text written by Narsai (d. ca. 502) and Jacob of Serugh (d. 521). Of the Biblical commentators, Ishodad of Merv and John of Dara (both 9th century) stand out. The mathematicians and astronomers include Sergius of Resh Aina (d. 536), Severus Sebokht (d. 666/7), and George of the Arabs (d. 724). Those who wrote on grammar and rhetoric include Jacob of Edessa (d. 708), Anton of Takrit (9th century), and Isho Bar Nun (d. 828). Syriac was not limited to religious literary works, although it is the religious texts that mostly have come down to us.

The 5th century witnessed the division of the Christian Church into many factions due to the Christological controversies of the time. It is worth noting, however, that the Syriac tradition is the only literary tradition that represents the rich diversity resulting from this division has and preserved it till this day. The Christological controversies produced many theological debates. Amongst the most prominent apologists were Philoxenos of Mabbug (d. 523) and Babi the Great (d. 628). Theologians of the period also include Dadisho (7th century), Isaac of Nineveh (d. 7th century), Timothy I (d. 823), Moshe Bar Kepha (d. 903), and Theodore Bar Koni (8th century). One can go on naming famous authors whose works have survived on a wide range of literary genre and disciplines.

During the Arab Abbasid Dynasty, Syriac was the medium through which the Greek sciences passed to the Arabs and later to the West through Spain. As a result, many of the Arabic scientific terminology, including the names of plants, are rooted in Syriac scientific terminology, sometimes originating from other cultures; a noted example is the name of the chemical element Zirconium (via Syriac *zargono* "color of gold," probably from Persian).

While Ephrem witnessed the beginning of the greatest period of Syriac literature, Bar Ebroyo marked its end. Along with Ephrem, Bar Ebroyo is the most famous of Syriac writers. A true polymath, his writings represent the various disciplines that owe to Syriac. He produced over twenty books in theology, history, liturgy, medicine, philosophy, logic, mathematics, grammar, poetry, and a book of jokes!

Traditional historians of Syriac literature mark the 13th century as the end of interesting Syriac literary work. While there was indeed a general decline in intellectual activity in the Middle East after the 13th century, Syriac writers continued to produce a considerable amount of work, most of which has not been studied or published.

The 17th century witnessed the beginning of writings in the Neo-Aramaic vernacular dialects of Alqosh, an activity that became more popular in the 19th century under the influence of the American Missionary press at Urmiah. Another new phenomenon appeared in the 17th and 18th centuries: the translation of western spiritual works into Syriac.

It was during the 16th century that East met West, as far as Syriac is concerned. The first edition of the Bible was produced by Widmanstadius with the help of a Syrian Orthodox priest called Moses of Mardin and was published at the expense of the Emperor of Austria. During the 17th and 18th centuries the Maronite Assemani family produced a number of extraordinary scholars, most notably Joseph Simon Assemani (1687–1768). The Assemanis played a magnificent role in introducing the Syriac heritage to the West.

This is the period that can be considered the root of Syriac studies in the West, and some of the works produced then continue to be of interest to modern scholars and are included in our digital library project, not only for preservation reasons but also for their contents. A noted example is Joseph Assemani's *Bibliotheca Orientalis,* an encyclopedia of Syriac works that no serious scholar today can ignore. This is even truer of works produced in the 19th and early 20th century, most of which have not been replaced till this day. Bible editions, manuscript catalogues, textual editions, monographs on various sub-disciplines of Syriac studies are still referenced today.

No single library can claim to have a near complete collection on this vast heritage that spans two millennia, neither in North America nor in Europe. In fact, most North American libraries cannot claim to hold more than a few dozen of books in Syriac studies. Even if books were to be found through the inter-library loan system, this does not constitute a full remedy for the problem at hand, since much of the older material requires special care in handling, due to the unusual format or its vulnerable condition. Libraries that do lend such books through this system risk damaging these irreplaceable books.

There is a history behind this most unfortunate state of affairs for Syriaca, which was described in a letter of support by Prof. Luk van Rompay of Duke University. "Syriac studies have for a long time been a small and relatively undeveloped field, practiced by individual Semitic scholars, historians, or theologians. It is only in the second half of the twentieth century that Syriac studies acquired full status as an academic discipline, with independent university programs, specialized periodicals and collective publications, and conferences. Scholarly literature of the earlier period (the nineteenth century and the first half of the twentieth century) is, therefore, much dispersed and not easily available."

Syriac is a living tradition, and as such our project is of interest to the heirs of the Syriac literary legacy. Christian communities in the Middle East and India, including Antiocheans, Assyrians, Chaldeans, Maronites, Protestants, Syriac Orthodox and Catholics, and the St. Thomas Christians of India, representing a full spectrum of theological/Christological schools, will benefit tremendously from this project. Imagine a seminary or a monastery in the mountains of Tur Abdin or the Malabar Coast of India accessing the vast collection of books with a click of a mouse. Indeed, much funding for this project comes from benefactors from these communities.

**Project History**

The planning for the Syriac Digital Library project, code-named eBethArké, started on November 20, 2000. The idea was born when one of our Institute's members had borrowed a rare liturgical book edited and published by the Syriac Catholic Patriarch Afram I Rahmani (1848–1929) in Lebanon in 1905 for the purpose of making a copy. The scanning of this book led to the idea of making an entire library of such rare and important books available in electronic form through the Internet. During the next few months a plan was put in place, and a number of academic libraries were invited to join the project. By the summer of 2001 the following libraries joined the project: Brigham Young University,[1] Brown University, The Catholic University of America, Duke University, Dumbarton Oaks, and Princeton Theological Seminary. A few months later the Asia Pacific Theological Seminary, responding to an ad in the *ATLA Newsletter,* also joined the project.

The project continues to welcome new library members. It was decided that all library partners would be entitled to receive the entire collection free of charge and be able to distribute it to its patrons through its intranet. This has proved extremely invaluable to partner libraries, as they will now have access to all the books that they do not have in their own collection. This is particularly important, as the collection will include manuscripts and rare books found only in private hands (see below).

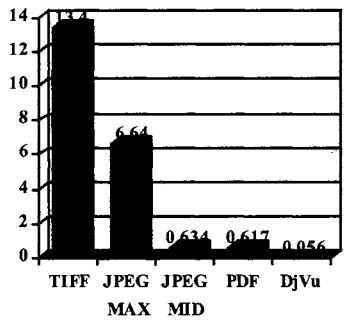
In order to coordinate efforts of digitization at various locations, a central bibliographical database was implemented and made available to library partners through a secure Internet site during the later part of 2001. Each library added to this database information about its holdings. Beth Mardutho then assigned each library a set of books to digitize. After digitization, books were sent to Beth

Mardutho for processing the images. Shortly after, digitization began at various sites.

On June 6, 2001, a press release was issued announcing the project to the public. The project was then presented at a number of community conventions, which proved important not only for fund-raising purposes but also for adding new material to the collection. Syriac-speaking Christians came forward with manuscripts in their private collections and offered to make them available for digitization. In one case, the Syriac Orthodox Archbishop of Europe made available over sixty liturgical manuscripts. On another occasion, a community member showed us a liturgical book printed in the 1800s, unknown to most if not all scholars.

## Methodology

Project management has been assigned to the Syriac Institute. Partner libraries that are also doing scanning on site are given digitization assignments by the Institute. Images are then passed to the Institute for processing. The Institute takes care of cleaning up the images (despeckling, deskewing, etc.), performing OCR on Roman-based books, and converting them into the desired compressed format for web viewing. Two formats are now being under consideration: DjVu for Internet distribution and pdf for CD distribution in the BYU project (the latter will consist of a subset of the collection). The following figure gives compression rates in these formats, in comparison with the standard tiff and jpeg formats.




The scanning is being done in the following resolutions: black-and-white text in 1-bit 300 dpi and grayscale and colored images in 8-bit 400 dpi.

We use a special convention for naming files that helps in processing the images. The filename consists of fixed-length fields: a three-letter code that designates the partner library holding the book, a four-digit sequential code that defines a book, a one-letter page type (e.g., "C" for cover pages, "I" for introductory Roman numeral pages, "P" for main pages—note that ASCII C <I <P files appear in the correct order in folders), a four-digit page number, etc. Special codes also appear in the filename indicating if a page contains a table of

contents, index, or an inserted image. These codes will help when hyperlinks are added from indices to pages and when a database of pictures, images, and maps is constructed. A typical filename may look like this: BYU0003I004608_P.TIF (BYU=Brigham Young University, 0003=third book, I=introductory page, 0046=46th page, 08=8th insert after page 46, P=page contains picture). Each book is also associated with metadata that gives its physical and bibliographical description.

### How Can ATLA Members Participate?

ATLA members are invited to join the project by becoming library partners. By becoming a partner, institutions will be given a copy of the entire collection, including upgrades. We anticipate that the collection will contain ca. 3,000 holdings, including books, articles, photos, maps, and audio recordings of liturgical material. Interested institutions may contact the author at gkiraz@bethmardutho.org.

Additionally, The Syriac Institute is building its "real" library. Institutions that have duplicate books in the field of Syriac studies can free up their shelves and provide the books to us, where they will be put to a good cause.

### Time Frame and Conclusion

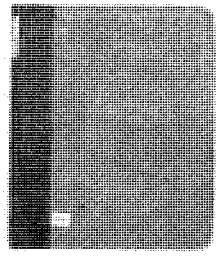
We expect to release the first version of the library by the end of 2002. The completion of the library will probably continue for the next few years. Pending sufficient funding, the project will continue by the adding of new books every year as they fall within the public domain.

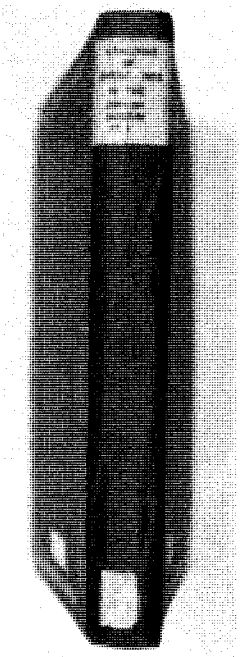
The Syriac Digital Library will be an immense resource of information for all those who are interested in the field, both academics and members of the Syriac-speaking communities. We hope that this library will open up the possibilities of new research in the field.

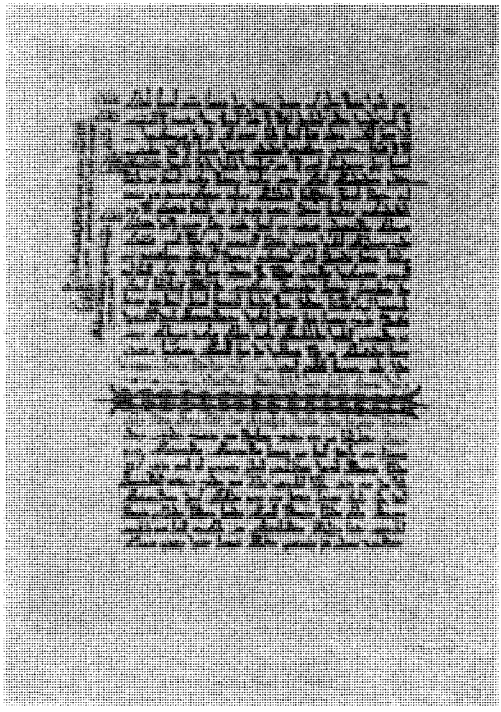
We also hope that this project may be a model for other disciplines. We will be happy to share our experience with other institutions.

### Endnotes

1. BYU has a similar project in parallel to ours, aiming at producing a series of reference works on CDs. BYU and The Syriac Institute are collaborating on both projects.







# E-Books for Theological Libraries: The Hartford Seminary Library Experience

by
Jack Ammerman
Hartford Seminary Library

## The Collection

Choosing to try netLibrary eBooks was a "no-brainer" for me. NELINET provided an opportunity to participate in a shared collection. The cost for each library was based on FTE students and weighted depending on the type of school. The cost for Hartford Seminary was $1.25 per FTE with a $250 minimum. So, for $250 we purchased 4,478 books. That's about $0.06 per book.

Because it was a shared collection, I was not in control of the selection. It contained a number of books that fall outside of our collection policy. About 1,600 books fall within the broad criteria of what I usually collect. Only about 650 books would I have ordinarily purchased. That might raise my per-book cost to somewhere around $0.30 to $0.40. While I would not invest heavily in doing so, I saw the opportunity to expand inexpensively the collection in areas that are more marginal to the collection as a secondary advantage to the shared collection. Table 1 indicates the number of eBooks in each of the fifty-four broad subject areas.

Just before netLibrary's declaration of bankruptcy, NELINET was in the process of coordinating the purchase of a second shared collection that they hoped would be approximately the same size. I agreed to participate in the second shared collection. NetLibrary has a religious studies collection of more than 2,800 books that I had begun to consider as a private purchase for our library, in addition to collections in sociology, women's studies. Because we participate in a shared collection, we get a discount on purchases selected exclusively for our library. I delayed that private purchase when the company declared bankruptcy, and NELINET delayed the purchase of the second shared collection. I'm now ready to reconsider, but I'm not ready to invest heavily until it is a little clearer what OCLC will be doing with the company.

### *Access and Promotion*

It seemed important both to promote the new acquisitions and to make access as seamless as possible. We used several strategies for promotion.

- We talked with the faculty about the use of eBooks.
- We displayed netLibrary posters.
- We distributed netLibrary bookmarks and startup guides.
- We posted information on the library web site.
- We included information about netLibrary in articles in the Seminary's quarterly newsletter.
- We included an article about netLibrary eBooks in the Library's monthly electronic newsletter.

**Table 1: Holdings by Subject**

| Subject | Num | Subject | Num |
|---|---|---|---|
| African-American/African Studies | 125 | Languages | 67 |
| Agriculture | 53 | Latin American/Caribbean Studies | 40 |
| American History | 324 | Law | 82 |
| Anatomy and Physiology | 42 | Library Science, Publishing, Bibliographies | 20 |
| Anthropology | 40 | Literature | 343 |
| Archaeology | 7 | Mathematics | 40 |
| Architecture | 15 | Medicine, Health, Wellness | 294 |
| Arts and Crafts | 8 | Military Science | 55 |
| Astronomy | 10 | Music | 36 |
| Biography | 5 | Naval Science | 3 |
| Biology, Natural History, Microbiology | 39 | Not Classified | 343 |
| Botany | 7 | Oceanography | 4 |
| Chemistry | 14 | Philology and Linguistics | 81 |
| Classics | 12 | Philosophy | 138 |
| Computer Science | 130 | Photography | 6 |
| Cooking, Nutrition, Home Economics | 30 | Physics | 27 |
| Ecology/Environmental Studies | 7 | Political Science | 95 |
| Economics and Business | 663 | Psychology | 106 |
| Education | 163 | Recreation, Leisure, Sports, Outdoors | 45 |
| Family, Marriage, Parenting | 61 | Religion | 187 |
| Film/Media Studies | 38 | Science General | 36 |
| Fine Arts | 44 | Social Science General | 9 |
| Gay/Lesbian Studies | 2 | Sociology | 219 |
| General | 2 | Statistics | 5 |
| Geography | 19 | Technology and Engineering | 177 |
| Geology | 20 | Women/Gender Studies | 35 |
| History | 164 | Zoology | 41 |

But all of the promotion in the world doesn't work if patrons can't find the books. We wanted to provide multiple ways of discovering eBooks. The primary

the American flag as a symbol of death and sacrifice—a powerful icon whose use and function of a sanction for killing is called into question. In the lecture accompanying the exhibition, "The Treatment of the American Flag from Jasper Johns to Hans Burkhart," Peter Selz addressed artists' responses to issues such as the authority of symbols, the relationship of symbol and reality, freedom of expression, and official censorship.[22]

"Consecrations: The Spiritual in Art in the Time of AIDS" in 1995 was the first West Coast art exhibit to depict AIDS in a spiritual framework. The fifteen artists represented created works that were, in effect, shrines. But they did more than memorialize the those who have died—the works reached out to try to understand the disease that was claiming many thousands of lives and offer healing to those left behind.[23]

**Exhibitions Relating to the Art and Religion Program**

All of the library exhibits relate to the art and religion program at GTU, but some have done so more directly. It was natural, for example, that GTU would mount a show of its own artists. The surprising thing is that this has only been done once, in 1990, although the original hope had been for such an exhibition each May. The show was juried by a professor from the UC Berkeley art department and included thirteen current students and staff members working in a range of media and styles and reflecting the diverse community of religious and spiritual perceptions.

The spectacular show, "Sacrifices of Abraham," grew out of the dissertation work of another GTU student, Jo Milgrom. She selected such a dazzling array of works, shown jointly at the library and at the Badé Museum across the street at the Pacific School of Religion, that it is difficult not to show slides of them all, so, I have confined myself to a few from the library. It included interpretations of the event ranging "from the vision on the way to Mt. Moriah, to human sacrifice in anti-war expression and domestic violence, to the ultimate fear and trembling trials of faith."[24]

"The Visible Word" in the spring of 1998 was the first exhibit to relate directly to a course at the GTU. Growing out of the course, "Ikon Makers, Ikon Breakers," it brought together works by some of the most well-known iconographers in the world as well as more unusual examples of religious iconography. Numbering over seventy icons, the exhibition took up both atrium display cases as well as the exhibit walls. A series of well-attended evening lectures on techniques of the iconographer and related topics accompanied the exhibit.

The recent "Crucifixion and Resurrection" exhibition accompanied a "mega-course" exploring the art and theology of the topic presented by faculty in the History of Art and Religion Program. Selections ranged from Greek icons of the Descent into Hell, to Renaissance engravings, to contemporary carvings by New Mexican santeros.

This last spring's exhibition, "The Image of Evil in Art," proved to be quite compelling. Edward Ruscha's "Evil" screen print was like a magnet drawing visitors to the wall. The exhibition was mounted in conjunction with the GTU

course, "The Devil and the Soul in Art and Theology." It presented a wide range of depictions of evil—from the fearful and loathsome creatures of medieval art to the satanic figures of the nineteenth century to contemporary comments and the capering devils of Latin America.

**Financial Support and Practical Concerns**

An exhibition program such as I have outlined above does not just happen. Besides an active group selecting and planning the exhibits, the need for some kind of funding is absolutely essential. At first, $500 from the library budget, plus the work of support staff and the volunteer efforts of Terry Dempsey to curate the exhibition, sufficed for the first offering, an exhibition of the work of a Bay Area artist loaned by a local gallery. But financial concerns soon loomed large. The bills for the ambitious Christo "running fence" exhibition far exceeded the $450–500 estimated per show and pushed the committee to seek outside funding. A request for $10,000 a year for three years was submitted to the L.J. Skaggs and Mary C. Skaggs Foundation to support the fledgling program, and an emergency grant from the Skaggs Foundation rescued the Christo show. Thereafter, a series of grants from the L.J. Skaggs and Mary C. Skaggs Foundation sustained the program for eight years.

After a brief period without outside funding, a grant from the San Francisco Foundation tided the program over for two years while a matching endowment, created by an individual donor in honor of Jane Dillenberger, could be built. Today the exhibition program goes forward energetically with funding from the Jane Dillenberger Fine Arts Endowment Fund, which provides $3–4,000 for each of three exhibitions a year.

As I went through the curator's files and read committee minutes relating to the library's exhibition program, I culled the following recommendations, or simply "words of advice," for any who might contemplate a similar endeavor:

- Start modestly. Even a single painting well presented is a worthwhile exhibition.
- Do three to four exhibits each year, not more, unless they are very small.
- Decide what can be done on a volunteer basis, what can be handled by staff, and what needs paid professional attention.
- Formulate a realistic budget.
- Seek outside funding: foundations, local corporate sponsors.
- Engage members of the local art community in the program: artists, gallery owners, museum personnel, art history professors.
- Establish relations with local art museums and collectors.
- Look for opportunities to collaborate with other institutions.
- Establish clear criteria for the selection of artists.
- Provide appropriate environmental conditions.

- Implement security provisions: tattle tapes, special fasteners, staffed entry point.
- Check on your insurance coverage.
- Walls will need to be patched and occasionally repainted between exhibits.
- Remember that large works present transportation difficulties.
- If works are available for sale, set a policy where a percentage of the sale price comes to the library (e.g., 20 percent) in support of future exhibitions.
- Signage and captions take time.
- Use the exhibitions as public relations opportunities.
- Publicize the exhibition: announcements/invitations, newsletter articles, press releases to the local newspapers, photocopied posters.
- Give viewers something to take away with them: extra invitations, a checklist, a copy of the introductory text.
- Create an area for a guest book, exhibit comments, and books relating to the exhibit.
- Accompany the exhibit with a program: perhaps a "conversation" with the artist, a demonstration, a lecture, or series of talks. If possible, provide refreshments.
- Document your exhibit: slides of how it was hung and of individual pieces, publicity, agreements, correspondence, etc.

To further assist, I have some handouts that might be of interest:

- Trustee Aesthetics Committee Mission Statement
- Exhibition Guidelines
- Sample Budget
- Responsibilities of the Art Curator
- Exhibition History
- Sample Invitations
- Copies of the exhibition checklist for "The Image of Evil in Art"

At the Graduate Theological Union we are committed to presenting art as an expression of the spirit and integral to the life of the mind. Through the program of changing exhibitions, the GTU Library serves both to enlighten the mind and delight the eye. Further, it can be truly said that as "the eye is the lamp of the body,"[25] it is through the de*light* of the eye that the mind itself is en*light*ened.

**Endnotes**

1. This talk was presented with ninety-two accompanying slides relating to the text.
2. Louis I. Kahn letter to Richard S. Dinner, September 20, 1971.
3. Minutes, November 23, 1987.

4. Review by Mary Rowe Candell in *RANT.* Typed copy in exhibition files.
5. Exhibition text.
6. Hilarie Faberman, exhibition catalog for inaugural presentation of the Windhover paintings at the Stanford University Museum of Art in 1995.
7. Marcia Tanner in the Philip Morsberger catalog, Rena Bransten Gallery, San Francisco, July 1990.
8. Kenneth Baker, "Goofy Charm in painter's S.F. Showing," *San Francisco Chronicle,* September 9, 1988.
9. Jane M. Farmer, Introduction to *Nancy Genn: Paper Paintings September 6th–29th, 1984,* New York: Andrew Crispo Gallery, 1984).
10. Notes for the exhibition.
11. Jane Dillenberger, exhibition text.
12. Exhibition text.
13. Quoted in exhibition text.
14. Exhibition text.
15. Barbara Pike Gordley, exhibition text.
16. Christo, quoted in exhibition notes.
17. Quoted in exhibition text.
18. Charles Shere, "Jay DeFeo," *Art of California,* March 1990, p. 37.
19. Patrick Negri, exhibition notes.
20. Doug Adams, Transcendence with the Human Body in Art: Christo, DeStaebler, Johns and Segal (New York: Crossroad, 1991), p. 45.
21. Exhibition invitation.
22. Barbara Pike Gordley, curator, exhibition notes.
23. Kimberly Winston, "Exhibit vents grief over AIDS deaths," *The Oakland Tribune,* October 21, 1995.
24. Jo Milgrom, exhibition text.
25. Matthew 6.22.

# Film Documentation of Contemporary Christian Liturgical Practices

by
Terese E. Cain, Yale Institute of Sacred Music
Martha Lund Smalley, Yale University Divinity School Library

## Introduction

Last year the Yale Institute of Sacred Music received a grant from the Lilly Endowment for a project called "Liturgical Practices and the Theological Disciplines: Experiments with a New Model for Scholarship, Teaching and Learning." As it is imagined, "the project will produce both scholarly books and textbooks illustrated by videos of ritual observance and sacred music in context. These will serve as a resource for a broad national and international audience of congregations, as well as teachers and students of music and religion, both scholarly and pastoral." According to Margot Fassler, Director of the Institute of Sacred Music and Robert S. Tangeman Professor of Music History, "The project aims to address the over-reliance in the theological disciplines upon textual evidence by focusing on the practices of faith in diverse communities. It will examine elements such as ceremony, sounds, sights—even smells—and the way people have lived and live the practice, both in the past and in the present."[1]

In 2002 it is not difficult for us to imagine the value of using video resources to view concrete examples when studying liturgical practices—it seems like a no-brainer. Isn't it interesting to note that just six years ago Anne Womack's conference presentation on "Technology in the Classroom: Multimedia and Theological Education" seemed fairly cutting edge—Netscape 2.0 was state-of-the-art; scanning was an esoteric activity, and digital video was virtually unheard of.

In 1996 professors were just beginning to test the waters of a "monumental sea change . . . occurring in teaching and learning." The "sea change" promised by the introduction of technology into classroom teaching certainly has its ebbs and flows—and it does seem that Murphy's Law has a particularly strong effect in this area—but the bottom line is that now it seems only logical to us that non-textual resources can be as important as texts in some areas of teaching and learning.

In her 1996 presentation Anne correctly pointed out that librarians are well equipped to be active colleagues in the model of learner-focused education that technology facilitates. To this it can be added that librarians are well equipped to oversee the collection, organization, and preservation of information resources—as much for those in digital form as for ancient texts. ATLA is beginning to make a contribution in this area through the Cooperative Digital Resources Initiative, a three-year project to develop a well-organized and well-preserved repository of digital resources for teaching and learning.

As faculty members become more interested in integrating digital resources into their courses, librarians must become active in providing a context in which these digital resources can be preserved and remain useful. Howard Besser has noted that "While the default for physical artifacts is to persist (or deteriorate in slow increments), the default for electronic objects is to become inaccessible unless someone takes an immediate pro-active role to save them."[2]

I believe the first step in librarians becoming pro-active in this area is for us to become more knowledgeable about the methods and terminology related to non-textual resources. Only when we feel comfortable in these areas will we be able to offer the kind of assistance in the areas of organization and preservation that we are uniquely equipped to provide. I am therefore going to turn the podium over to Terri Cain of Yale's Institute of Sacred Music, who has been creating visual resources for the "Liturgical Practices and Theological Disciplines" project.

**Demonstration of Video Applications by Terese Cain**

> *Scripts and storyboards and postproduction . . . NLE's, EDL's NTSC and Pal . . . log & capture, bins, B-roll, real-time effects . . . inpoints, outpoints, HDTV and DVD....Final Cut Pro 3, Avid Express, Media 100 and iMovie . . . rendering, offline, timecode, DVCam, Betacam and miniDV . . . clips, rough-cuts and the cutting room floor . . .*

Is this language familiar to you? Your colleagues, faculty, and students—especially students—may already be conversing in this language, that is, industry terminology associated with the world of film and video production. Welcome to the Digital Video Revolution! In the world of film everything has changed. The tools of storytelling through film are no longer in the hands of an elite and lucky few. Digital technology and computer nonlinear editing have brought the price of filmmaking activities into the realm of affordability and accessibility to the average consumer. The quality of digital video cameras is rising while the price is dropping. The functions of editing systems that just a few years ago would have cost literally tens of thousands of dollars can now be yours for just a thousand or two. As we look at the arts as expressions of spirituality, we must not forget to include our modern medium for storytelling—that is, film and video. The next addition to technology in your library may be a video nonlinear editing workstation!

This morning I have brought the video production studio to you. In the next twenty minutes we can begin to accomplish what Martha Smalley has just described as the first step for librarians: "to become more knowledgeable about methods and terminology related to non-textual resources." I hope this brief tour will help you to become more familiar with digital video technology.

**Video in Liturgical Studies**

Virtually every discipline uses video to enhance learning: from business to sports and from languages to mathematics to medicine. In liturgical studies we are surprisingly behind in video tech applications, even though logic would dictate that the logical tool for this study would be this visual medium. Liturgy is essentially experiential. It is visual, aural, kinesthetic, and tactile. Liturgy is images and the art and architecture of worship spaces. Liturgy is movement: the processional, the singing of choirs, the actions of congregations as they go through rituals of prayer and praise. Yet, liturgy is shared in the classroom most frequently by texts, verbal descriptions, and discussions. Using the art of video to preserve and teach the art

of worship is that proverbial "match made in heaven!" To this end video can be used in three major ways: as a means of documentation and archiving, as a tool for learning, and as an artistic medium in itself. In the following clips I will show you examples of each of these uses. As each example rolls, I will brief you on technical aspects where appropriate.

***Documentation and Archiving***

This first clip shows the Syro-Malabar Rite. While it is not appropriate here to report on the history of the liturgy, I will mention briefly that this is the liturgy of the church of St. Thomas Christians, an apostolic church founded in India and related to the East Syrian church. While reading further about the history would be crucial to our understanding of this liturgy, the actual shape, form, and movement of the liturgy are best conveyed visually. This footage was shot using two Sony VX2000 minidv cameras. I have rough-cut the two angles using Mac's iMovie program, which you see demonstrated on the screen above.

The second example is footage of the "Blessing of the Baskets" or in Polish, *sweinconka.* The church is St. Stanislaus in New Haven, CT. This is an Eastern European tradition in which symbolic foods are taken to church in baskets and blessed on Holy Saturday to be the first meal eaten on Easter Sunday. The religious folk ritual was carried by Eastern European, and notably Polish, immigrants to the United States, where in ethnic neighborhoods of my grandparents' generation, the tradition flourished. Again, I shot this with two cameras, but I am showing you "raw footage"—meaning it has not been edited—from the main camera at the event. Footage from the second camera is responsible for "b-roll," meaning angles and cutaways used to edit a more interesting finished product. I will now briefly demonstrate a series of edits using the iMovie program on our screen.

These first two clips show examples of collecting footage of liturgy for the purpose of archiving. In each case I've used two cameras to document the service but without any particular agenda for editing that footage in the future. Hopefully, this footage will serve to preserve a record of these traditions as well as be available for research and for teaching in classrooms and churches.

***Student Learning***

I'll move now from documentary to using the video process as a tool for learning. Putting the cameras in the hands of students and having available simple editing stations gives students an additional vehicle for study and hands-on learning. You are now viewing one student's senior project. His presentation was greatly enhanced by his use of digital video technology, as he was able to mix a series of key images that illustrated the issues raised in his study. This enabled him to communicate more effectively and creatively than he would have by simply reading a paper. As you are observing from the enthusiastic applause he is receiving from his audience, the video portion was a complete success!

Video technology as a tool for learning is interactive. Capturing your subject on camera demands great focus—and that is not just the camera lens! The student must become more familiar and aware of the subject to capture the essence of that on video. Using video leads to fresh perspectives as the student views the action

through the lens. The camera causes a new relationship between the student and the subject. Furthermore, the subject liturgy can subsequently be played any number of times, an advantage over visiting and viewing an event only once. The camera records everything—including details one may not have noticed at the first viewing. Making a video enables students to realize multisensory dimensions of their subject. It promotes creativity in the ability to visually manipulate the subject.

***Full Production Documentary & The Art of Video***

Next, I will show you two examples of liturgies filmed in full production. By "full production" I mean a three-camera shoot using broadcast-quality equipment and professional crews for camera operation, lighting, and sound. The purpose of the end product is to produce a marketable documentary. These pieces are meant to be illustrations that may accompany scholarly essays or that can stand alone as educational documentary. While this is clearly documentary and not "video art" per se (which I am not intending to address at this conference), the final piece you will see blends images and information interpretively, using the art of video for storytelling.

The following footage is of an evensong service at Trinity Episcopal Church in New Haven, CT. I am playing this for you through the Final Cut Pro editing system to demonstrate both the video and the technology used in its making. As you can now compare with previous examples, this editing program provides a more professional, elegant, and deeper interface with greater functionality than the consumer-targeted iMovie program I showed earlier.

In the time remaining I will show a portion of the completed video, "A Congregational Psalm Sing in the Dutch Reformed Style."

**Special Problems in the Video Documentation of Liturgy**

In conclusion, I will briefly outline some of the special problems that present themselves uniquely in the video documentation of liturgy, leaving fuller discussion of these issues to a future paper and presentation.

- The Intrusive Nature of Video:
  The very presence of cameras and crews disrupts the sacred atmosphere that is to be captured, much like the scientist whose presence disrupts experimental results.
- Best-shot Limitations:
  In the attempt to be unobtrusive, the best angles for camera work become difficult if not impossible. Additional lighting is often not allowed or made difficult, given the scale of the architecture or the needs of a particular liturgy. Audio quality is lowered by the inability to use microphones appropriately for the best sound. Viewer/consumer expectations may not be met.
- Development of Trust:
  Permission to record must be gained with great respect—and only after developing a trusting relationship with the intended subject.

Thank you. I will now turn the program back to Martha, who will continue with a discussion of the practical aspects of video preservation and access.

## Practical Aspects of Video Documentation

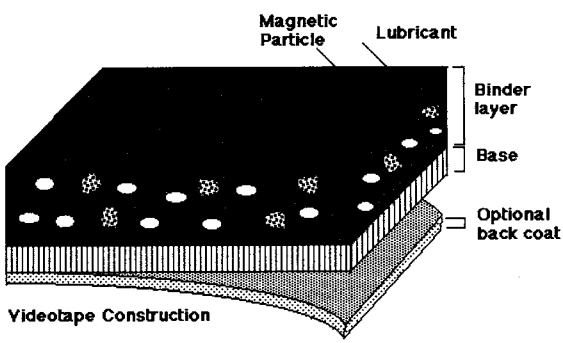
We would like to conclude our presentation with the listing of a few points related to practical aspects of video preservation and access.

Much of the video material held by our libraries at this point is of the more traditional, magnetic tape variety. In general, the appropriate environmental conditions for storing tape are:

- the cooler the better (40°–68°F)
- the dryer the better (25–50 percent relative humidity)
- the fewer fluctuations in temperature and humidity the better (not more than 10 percent plus or minus)

***Magnetic tape:***

The type of tape used in audio and videocassettes and reels is inherently quite fragile. It is composed of three components: magnetic particles, a polyurethane-based binder, and a polyester base material. All three of these components can suffer deterioration and damage. The magnetic particles in tapes vary greatly in their stability according to the quality of the tape. The binder material is subject to a type of chemical deterioration. The base material is chemically stable, but it is susceptible to physical deformations due to the way the tape has been wound.




- Never keep audio or videotapes in a hot, wet environment. High temperatures will cause tape-to-tape adhesion and degradation of the binder. High humidity may cause growth of fungus or mold.
- Never expose tapes to direct sunlight, which may cause warping.
- The environment where tapes are stored and used should be as clean as possible. Even small amounts of dust and debris can cause loss of information.

- Videotapes should be stored on end (like books on a library shelf.) They should not be stored lying flat.
- If possible, tapes should be stored in protective inert plastic containers, rather than cardboard containers.
- Remove the record tabs on the tapes to prevent accidental re-recording over original material.
- Tapes should be inserted or ejected in a playback device only at blank, unrecorded sections. Never eject a tape in the middle of a recording.
- Playback devices should be cleaned regularly and covered with a dust cover. Dirt in the tape path can permanently scratch the tape surface.
- After use, tapes should be rewound to the end; tapes should not be stored when stopped in the middle.
- If tapes are recorded out "in the field" and then transported to the archives, special care should be taken to avoid high temperatures and rough treatment during the transporting. Shock-absorbing packaging, such as bubble-wrap, will also protect the tapes from swings of temperature.
- If tapes are stored in an area with significantly lower temperature and humidity than the area where they will be played back, then there should be a period of acclimatization before the tapes are played.
- Use the best quality tape that you can afford. There is no "archival" format for tape at the present time, so eventually tapes will have to be reformatted.
- Always label your tapes.
- Deteriorated tapes may require duplication onto a new tape, which is called reformatting. Any tape more than ten years old is likely to need reformatting.

***Digital Video***

For long-term preservation, digital video presents a number of challenges. This is still fairly unknown territory, and clearly not a subject that we have time to address thoroughly this morning. Many of the questions that relate to digital video are just variations on an older theme:

- What format should be used for creating digital video? Existing digital formats include Digital Betacam, DVCPRO, Digital8, Betacam SX . . .
- What media should be used to store the resulting digital files—optical (such as digital video disc [DVD]) or magnetic?
- What is the shelf life for such media, i.e., how often should the digital records be transferred to new media?
- What are the environmental factors for long-term media storage?
- What decompression software needs to exist for subsequent extraction of video recordings?

The basic problem with digital video is the size of the files that need to be preserved. Electronic files can be migrated without any loss of quality, but for economic reasons it is difficult to store files in a completely uncompressed format. There are many very technical web sites devoted to the issues of digital video, but I

think one to keep our eyes on is the Library of Congress site about their Digital Audio-Visual Preservation Prototyping Project: (http://lcweb.loc.gov/rr/mopic/avprot/avprhome.html)

For digital video, as for all electronic files, the importance of metadata to control and interpret the data is crucial. Some terms that we will want to become familiar with include:

- MPEG: a collection of standards created by the Motion Picture Experts Group, a working group in charge of the development of international standards for compression, decompression, processing, and coded representation of moving pictures, audio, and their combination
- MPEG-1: commonly used for CD-ROM based video
- MPEG-2: format used on DVDs
- MPEG-4: a newer standard used on a wide variety of devices and media
- MPEG-7: the emerging standard

In general we can make these recommendations regarding the production of digital video:

- Use "open" nonproprietary, well-documented file formats wherever possible.
- Alternatively utilize file formats that are well developed, have been widely adopted, and are *de facto* standards in the marketplace.
- Identify formats acceptable for the purposes of transfer, storage, and distribution to users (these may be distinct).
- Minimize the number of file formats to be managed as far as is feasible/desirable.
- Do not use encryption or compression for archival files if possible.
- Refresh or transfer archive copies to new media at specified times.

Perhaps the most crucial point is for librarians to raise the consciousness of video producers regarding the need for an archival file. An archival file is a "master copy" of a piece of digital media. It is usually either uncompressed or only slightly compressed. Because of this, archival files are usually too large to distribute. Generally, media are created in an archival format so that the master copy is as high quality as possible. Then smaller, more compressed, lower quality copies can be converted from this archival master as needed.

**Endnotes**

1. Office of Public Affairs at Yale News Release, January 9, 2001. (http://www.yale.edu/opa/newsr/01-01-09-01.all.html).
2. Howard Besser, "Digital Preservation of Moving Image Material?" (http://www.gseis.ucla.edu/~howard/Papers/amia-longevity.html).

# Jazz in the Stacks and Art in the Aisles: Libraries, Art, and Educational Mission

by
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Philip Doty, University of Texas

There are many reasons for organizations of all kinds to own, display, present, and value the graphic and performing arts. There is, however, an especially rich, even symbiotic relationship between libraries and the arts, particularly between art and theological libraries. This paper identifies and discusses some of the major elements of this relationship, focusing briefly on what theological libraries aim to achieve and then discussing seven particular works in the Booher Library of the Episcopal Theological Seminary of the Southwest (ETSS) in Austin, TX, and several performances sponsored by the library.[1] The paper also explores some useful concepts in art theory, the anthropology of art, and evolving conceptions of theological libraries. The discussion considers the library as place and how conceptualizations of space can enhance library practice. The aim of the paper is to illuminate how art can help theological libraries—particularly small seminary libraries—more successfully fulfill their educational and theological missions.

## Conceptualizing the Theological Library

The theological library is an intellectual and social foundation of theological education, as well as a spiritual center of seminary life. More specifically, the seminary library plays at least three important roles:

1. It is a place where faculty, students, staff, and other patrons come to learn about theology, philosophy, cultural and ecclesiastical history, exegesis, languages, and other disciplines. Playing this role, theological librarians are educators, particularly helping students of theology to complete assignments, undertake short- and long-term research projects, deepen and broaden their understanding of major intellectual traditions in the West and elsewhere, and so on.
2. The theological library is also an important social meeting place, where faculty, staff, and students can engage each other as individuals, whether discussing coursework, profound theological mysteries, politics, or where to have lunch and who had a new baby. This social function is an invaluable contribution to the completion of the larger organization's mission, knitting the community together and playing a vital role in socializing students into the religious and learning communities that will support them throughout their academic programs and their professional lives.
3. Somewhat paradoxically, besides being a place where one comes to engage the local and global communities, the theological library, especially the seminary library, is also a place where all are welcome to remove themselves from the

way they ordinarily are in the world. It is a place that encourages reflection, self-evaluation, serious study, and contemplation, emotional as well as intellectual.

If any library, especially a theological seminary library, does not achieve these three goals (as information center, as meeting place, and as place for reflection), it is not successful. Art can make significant contributions to the achievement of these three goals.

**Art in the Booher Library and Library as Place**

The Booher Library opened in 1956 as an expansion of the then newly established Episcopal Theological Seminary of the Southwest in Austin, TX. The library currently has five professional staff members, one paraprofessional staff member, and ten to twelve student workers, who mostly cover evenings and weekends after the professional staff leaves. The seminary owns several dozen works of art, displays twenty or so pieces of art throughout the library at any one time, and sponsors music performances, art exhibitions, lectures, and gallery talks, and occasional feast day celebrations.

Seven particular works of art in the Booher Library can help us consider the three missions of the theological seminary library we identify above:

- *Jonah and the Fish,* Judy King (polymer clay sculpture, on mirror and sand, 6" h x 10" w), 2001, Booher Library collection
- *Bebe Villavaso,* Wayman Adams (oil on canvas, 45" h x 31" w), 1921, Episcopal Theological Seminary Collection
- *Tablature—Primary Speech Series,* Delda Skinner (casein and acrylic painting, 36" h x 48" w), c. 1990, Booher Library Collection
- *Join Me!,* Delda Skinner (wood, magnets, metal, foil, and acrylic multimedia, 12" h x 12" w), 2002, on loan from the artist
- *Kairos, Kronos,* Delda Skinner (acrylic and collage, 32" h x 39" w), c. 1988, Booher Library Collection
- *El Sol y la Luna,* Eve Art Mexican Cross (wood, acrylic, metal, and fabric sculpture, 14" h x 10 ½" w), 2000, collection of Rob Cogswell, Director of the Booher Library
- *Paul's Epistle to the Romans (Chapter 16),* William Stroop (wood sculpture, 32" h x 36" w), 2001, on indefinite loan from the artist

While we will emphasize one set of readings of these works, we recognize that these works, like all (artistic) artifacts, have multiple meanings and are multivalent (e.g., Berger 1977; Pearce 1992) and that such readings evolve. Naturally enough, each encounter with art is historical and partially contingent on its time (de Bolla 2001).

First, we would like to consider the place-ness of the library where the art resides, where the performances occur. Churchill once claimed that: "We shape our

buildings, and afterwards our buildings shape us." That claim is true for buildings generally, but particularly for churches and libraries. Like a church, a library is defined by the people who are identified with it, by what it does, and by the place that houses both. James White and Susan White, in their book *Church Architecture: Building and Renovating for Christian Worship*, note that the relationship between a building and its functions is complex (1988, 15):

> Church architecture reflects both the way Christians worship and the way the building shapes worship—or, not uncommonly, misshapes it. As our practices and concepts of worship change, major changes in the building are often necessary. Although we are not quite so pessimistic as to think the building will always prevail, certainly it may be a major obstacle to what the community intends in its worship. At the same time a well-designed building can be a great asset in enabling the community to worship as it desires. . . . Every church building should be judged in terms of how well it serves the worshiping community of faith.

White and White go on to argue that what is often required is a reshaping of the interior space based on "how well it serves." Theological libraries, too, have been burdened with an image and design that are outdated. While most theological librarians cannot tear down walls or build a new building, they can make subtle changes that help the space accommodate recent changes in practice and concept and enable the library to serve its community better. Thus, librarians can help shape their environments rather than allow their environments to continue to "misshape" them.

Theological librarians work in buildings or institutions that have gone through enormous redefinition in the last twenty years. Pundits and experts have used a variety of metaphors to define the library and by extension the theological library as a warehouse, a tool, a burden, a vanishing concept. Others have sought to reclaim the rich tradition of libraries as cultural and community centers, as well as places for research and scholarship. Scott Carlson, in "The Deserted Library" in the *Chronicle of Higher Education*, explores how the increased commitment by libraries and educational institutions to the use of electronic databases, the Internet, and off-site access affects the traffic in the library. As Carlson's title indicates, many see the library-as-place as a vanishing reality. Some cheer the availability of online resources that reach out to commuting students, distance learning populations, patrons "kept busy by families and [full and] part-time jobs," and others who have not or will not come to the traditional library. Others lament the loss of scholarly communities that are often formed in and enhanced by libraries and warn against "'temptations to dishonesty, laziness, and intellectual sloth'" that the unreflective use of online resources can lead to (Carlson 2001, A36).

Carlson quotes William Sullivan, a senior scholar at the Carnegie Foundation for the Advancement of Teaching, that thinking of the library as simply an "information center" or tool is the "first step toward losing" much of what is valuable about the library (A37). Furthermore, characterizing the library as a "warehouse for books" is inaccurate and always has been. Joan Frye Williams

acknowledges that heritage when she argues for a renewal, a reformation of what a library is or could be. In "Shaping the 'Experience Library,'" Williams notes that it is "vital to preserve the tradition of the library as a community center and gathering place." She quotes Wayne Pearson, director of the Cerritos Public Library in California, that it is unlikely that "'a virtual experience like the Internet will ever replace the real experience of coming to a library. Libraries are the future[,] and librarians are the very best information guides. [Unlike other experts in information] . . . we . . . look at everything we do in terms of the user's experience'" (Williams 2002, 72). As librarians focus more on the quality of users' experiences, the environment of the library becomes as important as what is in the library and what can be found through the library.

Research in atmospherics, "factors inside and outside a building that attract attention and stimulate use" (Sannwald 2001, 155), has emphasized the importance of design, art, and other environmental factors in the ability of organizations and specific places to succeed. Sannwald notes that, in particular, "Building interiors need to be varied, giving customers a variety of areas to sit, read, and think as well as refresh themselves" (156). Despite the remarkable contributions that digital technologies offer to information seekers and information intermediaries, the concept of place is absolutely essential to community building, whether that place is tangible or virtual. Demas and Scherer demonstrate that the establishment of a commons, a space that is explicitly meant to be shared equitably and a space that is public at its heart, is a major accomplishment that libraries achieve, often without being aware of it. This concern is important because, as cafes, museums, and other important places show us, "people genuinely like being *in the presence of others* as they learn and explore" (2002, 66, emphasis in the original). A vibrant, attractive library is a tangible symbol of and an important catalyst for a learning community. Members of such a community have a palpable sense of being engaged in a common, and serious, enterprise. Among the most important elements in a learning community is an appreciation that learning is, fundamentally, social, situated, and practice-oriented, as well as key to the development and expression of self (Bruner 1990; Lave and Wenger 1991; Wenger 1998). At the same time, however, libraries are asked to ensure quiet places in public; as discussed further below, art in libraries contributes significantly to that role. In particular, Scherer's experience as an architect, as well as others', has shown that library patrons consistently "respond to features that give libraries a sense of warmth, style, and locality" (Demas and Scherer 2000, 67).

Theological librarians need to think explicitly about what theological libraries communicate to their patrons and larger communities. Many theological libraries function as parts of larger institutions engaged in theological education. How is the mission of the library tied to the mission of the larger institution? Do the space and layout of the library indicate that educational connection or not? Does the library environment communicate accurately what the library and librarians do? Or, as White and White caution, is the theological library environment misshaping what theological librarians do as well as what others in the community think they do?

Primary assets in (silently) communicating the many riches of the library as an essential part of an educational institution are: the ways theological librarians shape

the space they have; the visual changes they make to their walls, floors, and furnishings; the art they choose for those spaces; and what they do to celebrate those spaces. In fact, White and White argue that effective interior space (including art and performance art in that space) has three primary qualities: it communicates hospitality, it encourages and enhances participation, and it conveys a sense of intimacy (1988, 16–17). These qualities parallel the three missions of the theological library discussed above. Instead of hospitality, however, librarians talk about the need for the library to function as a meeting place where people gather as a community to meet each other, to meet in small groups, to work within the community ethos, to socialize with each other and the larger community. Instead of participation, librarians talk of creating an environment that invites research, that encourages good scholarship—an environment in which it is possible to ask questions of oneself, one's peers and teachers, the received wisdom, and librarians or other resources, an environment that encourages the highest quality research meeting the highest ethical standards, an environment that encourages the creation and sharing of new knowledge. Lastly, instead of talking about intimacy, *per se,* librarians, especially theological librarians, want to create environments that encourage reflection and meditation. They want to create a place, or places within their place, where students, faculty members, and other users feel comfortable letting their minds relax occasionally while engaging their powers of self-reflection, putting the books aside, and thinking about the deeper things. This meditative space is an essential ingredient in theological education that, outside the walls of the chapel, is often neglected at theological institutions.

The next four sections of the paper discuss graphic and performing art pieces and space reconfigurations in the Booher Library at the Seminary of the Southwest that we believe communicate these three values.

**Hospitality/Meeting or Social Place**

In the Booher Library lobby we recently set up a welcoming area with a couch, two chairs, and a coffee table. We also serve coffee and snacks in that area (with a Cookie Fund jar prominently placed to recoup some of the cost). On the advice of an alumna and adjunct instructor, Delda Skinner, we hung one of her paintings there, *Kairos, Kronos.*[2] "Kairos" is a Greek word connoting meaningful time; "kronos" has traditionally referred to sequential or linear time.[3] In this painting, foreground items float in front of a fog-drenched landscape of primarily southwestern mauve, although several colors comprise the palette. These items—images of a footprint, a handprint, a collage of partial words and letters (Skinner has created her own alphabet that blends Greek, Arabic, and Hebrew font styles for a unique blend that is evocative of ancient languages generally)—invite viewers into the work. The painting, especially located in the lobby area of the library, clearly communicates welcome.

Skinner's painting is not just a pretty enhancement of the color scheme in the lobby. It creates a dialogue with the engaged viewer. John Berger, in the classic *Ways of Seeing,* reminds us that "We never look at just one thing; we are always looking at the relation between things and ourselves" (1977, 9). This painting

evokes a meaningful connection with the active viewer. The handprint and footprint of a small child and the letters, those readable and those not, all draw the viewer in but also hint that this place where such a piece is given prominence is one in which it is permissible, even desirable, to leave something of oneself. Later Berger discusses the need to engage the "simultaneity of the whole painting" as opposed to looking at a painting serially or focusing solely on its individual parts (26). Both in the form and format of her painting and in its title, Skinner is asking the viewer to participate in such an engagement. "Life," Skinner's art exclaims, "embraces serial and memorable moments. Notice them." We have more to say about the engaged viewer/reader later in this paper.

Skinner recently loaned a different sort of piece to the Booher Library called *Join Me!* This piece was originally part of a three-piece set, a multimedia work comprised of wood, magnets, acrylic, aluminum, and other metal objects. When the other two pieces were sold, Skinner brought this one to hang in the library's periodicals lounge on loan. Two large magnets, two small hooks, and a metal screen allow patrons to rearrange numerous metal objects—chains, hoops, screws, nails, keys, and other objects—at will. The sign near the piece invites the viewer "Please. Re-arrange these pieces to suit yourself or someone you like." Such a piece not only communicates an openness of ideas, but suggests an atmosphere in which one is encouraged to move the furniture around a bit when the need arises. It also hints at a sense of the community nature of art. Susan Pearce (1992, 262) describes that aspect of many art pieces: "Objects, then, constitute social life and bring it into being. They carry the value which their society ascribes to them, and they help to create value. They, and the values and meanings which are ascribed to them and which they stimulate, are constantly changing as society changes." Since one is invited to touch and even change this object, Pearce's theories are here made concrete. Further, engagement with the piece is explicitly communal as groups work on the piece together and as participants in the work watch it evolve over time as others change it. This participation also reflects the growing awareness in material studies, museum studies, and other fields that artifacts are expressions of and enablers of the social "glue" holding us together.

The library staff enjoy watching patrons walk past *Join Me!,* read the sign, and then hesitantly move a few items. Seminary students' children are not so reluctant. They quickly perceive this piece as "touchable" and rearrange with abandon. Skinner in this work makes obvious another, subtler, characteristic of art: irresitibility. James Elkins puts it boldly: "Some objects have an irresistible effect, as if we were tied to them by little wires . . . [but t]he threads that tie us to objects are invisibly fine, and normally we scarcely notice their little tugs and pulls. But the webs of vision are there nonetheless" (1997, 19). Unlike wallpaper or a pleasant color scheme, good art does not easily fade into the background. Even art that we cannot touch engages us, draws us in.

**Participation/Research and Scholarship**

Between the lobby and periodicals lounge, there is a sculpture of *Jonah and the Fish* by the former registrar of ETSS, Judy Gibson King. In this multi-colored

image made primarily of polymer clay, Jonah has spent his three days in the belly of the fish and is in the process of being spit up onto the beach near Nineveh.[4] This sculpture embodies the concept of call. Ginger Geyer, an artist/student/instructor at ETSS who has shared her art with the Booher Library more than once, writes in a recent article in *Image* that:

> [C]all, or *vocare*, often comes when least expected, resonates with our history and sense of our destiny and must be affirmed by community. The answering of divine call is exemplified by the "Yes" of Mary, and also by those prophets [like Jonah here] who initially gave lame excuses (2001–2002, 85).

Not only is this image of Jonah familiar to those in ministry (and has rich Christological overtones), but the moment of the story depicted here invites reflection from the viewer about one's commitment to ministry, the challenge of such calls, and the liminality of the passing through the threshold from meditation and preparation to action. As the ETSS liturgics professor, William Seth Adams, frequently reminds students, most master of divinity students reside in this liminal mode throughout seminary: they are no longer laity in the traditional sense, but they are not yet clergy either. They will spend three years in "the belly of the fish," and at graduation they, too, hope to be "spit out" to begin their ministry with a renewed sense of dedication and purpose—if like Jonah also somewhat reluctant and unsure of their task. Psychologist Erich Fromm also explores the between-ness and isolation of Jonah in a way that speaks powerfully to seminarians and others (1957, 20–23). Susan Pearce acknowledges why works such as King's are so powerful. "Herein lies the dialectical structure of viewing" she writes. "The need to decipher gives us the chance both to bring out what is in the object and what is in ourselves; it is a dynamic, complex movement which unfolds as time passes, and in the act of interpretative imagination we give form to ourselves" (1992, 220).

The fish in the sculpture is interesting in another way. James Elkins reminds us that shopping and fishing are useful metaphors to describe the effect art often has on us. He notes that viewers, lookers, are in some ways like fish and shoppers—like fish they "like to swim in waters full of hooks" and like shoppers "who struggle, and then let themselves become even more entangled, and then struggle again, . . . often hoping to lose." Elkins claims that most art viewers "want to be caught—that's part of the game . . . —and they let themselves be swathed in threads" (1997, 20). Few patrons at the library feel indifferent to Jonah. It is not unusual to find a student staring at the piece intently and appearing to have a silent conversation with herself about it.

One of the first paintings placed in the Booher Library when it was opened in 1956 was *Bebe Villavaso,* a portrait of the young man whose untimely death and family's benefice provided the land and a generous amount of the initial funding for the seminary. Daisy Barrett Tanner describes the oil painting in an article in the local newspaper (1956, 13):

> The portrait is valued esthetically because it is one of the finest of all portraits of childhood in the Southwest area. It was rapidly executed, yet it is one of the most masterly works by Adams. The little face is alive with intelligence and full of sensitivity, yet as composed as that of a judge. The whole painting glistens.

She quotes critic Rose Henderson, who said in 1934 that Wayman Adams (1883–1959) "'in this picture reveals the exquisite gravity of childhood.'" Having this historical picture in the library reminds the library's patrons, especially students, that they, too, live in history, a living out and a history that are shared with others. The seminary exists literally due to the generosity, life, and ministry of many other persons and organizations. This painting speaks to that fact.

The painting was recently restored by art conservators in Houston through the generosity of the Powell Foundation, a frequent contributor to the seminary with ties to the original Rather and Villavaso families. True to form the Booher Library had a party to welcome it back, complete with violinists. The renovated canvas is luminous again. Geyer notes that "Conservation forces a sideways look at the mystery of art, and makes us realize that our perception of a work of art is affected by its condition. In other words, mystery is mediated through physicality. It is a short leap into the incarnation" (2001–2002, 88).

If the medium of this painting has received attention recently, the message has reemerged as important, too. The young child is caught at an age of endless activity, but at a moment of reflection, meditation, or at the very least stillness. He looks directly out at the viewer and does so serenely. It is hard not to wonder what he might be thinking. Such a look also reminds the viewer of the truth of what James Elkins claims: "'just looking' is a lie. I am always looking *out*, looking *for*, even just looking *around*. . . even this weightless looking is *directed*" (1997, 21, emphasis in the original; also see Gombrich 1983 on how expectations define perception and understanding). The young child in this work seems to embody this directed looking.

Researchers studying information seeking, such as Sanda Erdelez (1997), argue that information behavior almost always includes (accidental) information encountering for some of these same reasons. Often when patrons indicate that they are "just looking," they are already in the early or even later stages of deep research. Elkins says: "Within limits, I do not *want* to see things from a single point of view. I hope to be flexible, to think in as liquid a way as I can, and even to risk incoherence. . . . Art is among the experiences I rely on to alter what I am" (1997, 41, emphasis in the original). This point recalls Pieper's assertion that reflection is not flight from the world but rather reengagement with it beyond the ordinary interpretations that cloud our vision as much as clarify it (1963). Plainly, libraries are paradoxical institutions: they collect and are entrusted with the fruits of our cultural legacy, while they are also called to represent the minority voices that confront and denounce the hegemony and power that the library represents. Theological libraries, and seminary libraries in particular, have a further layer of paradox in being called to preserve doctrine and its foundations while encouraging questions, exploration, and personal interpretation. Art, too, displays this

paradoxical nature. And in both libraries and in encounters with art, this dual nature depends upon the union of understanding what has gone before while finding new ways to express and undermine it, to create new knowledge, new understandings, new expressions.

Two years ago, in order to increase shelf space in the reference room and periodicals lounge, the staff of the library and some of our summer student helpers, particularly seminarians Tom Fiske and Austin Rios, created a series of nooks and crannies in the once grid-like rooms. We also placed comfortable chairs and smaller tables in formations to invite both solitary and small group use. We looked for ways to place art, fabric, or colors that reinforced those uses. Crosses and smaller sculptures on the walls and in open bookcases, a sandbox labyrinth, and an interactive multimedia piece all seemed good choices.

In the reference room we placed a cross made in Mexico that the director received as a gift from a student who is Hispanic, Gerardo Brambila. *El Sol y la Luna* is a piece of "primitive" art combining Aztec-like images of the sun and moon overlapping on a blue/orange/yellow background with gold fabric piping around the edges. Attached to each arm and the head and foot of the cross are silver and brass medals representing saints and miraculous images. Draped over the cross is a Roman Catholic rosary from the Vatican. For many years the seminary has had a concentration in Hispanic studies for both Episcopalians (ETSS) and Lutherans (LSPS). That initial program was significantly strengthened recently when ETSS and LSPS submitted a joint grant proposal with the Austin Presbyterian Seminary, resulting in a $750,000 grant to enhance and coordinate the seminaries' Hispanic programs.

As part of that grant, Paul Barton, the ETSS missiology professor, set up a mentor program with Hispanic scholars to work with each of the Episcopal and Lutheran professors in introducing them to Hispanic resources appropriate to each faculty member's area of interest. This cross in the reference room stands as a piece with rich overtones but also hints at the value the institution puts on the culture from which it comes. This cross embodies an interesting blend of religious, cultural, and indigenous images (the cross, the medals, the images, the colors, the materials used) and evokes many forms of resonance—the social and artistic status of so-called "folk art," the pull of the "exotic," the appropriation of indigenous art as so-called "primitive art," and a powerfully charged religious symbol (Freeland 2002, 72–76; Price 1989). But, as Berger reminds us above, it is not wise to try to "break down" this piece into its separate components and "tally up" its value. The blending of these different cultural and religious symbols is what makes this piece so engaging. Further, Ernst Gombrich warns us not to oversimplify a multimedia work like this into thinking these images are just replicas: in art "a representation is never a replica. The forms of art, ancient and modern, are not duplications of what the artist has in mind any more than they are duplications of what he [*sic*] sees in the outer world. In both cases, they are renderings within an acquired medium, a medium grown up through tradition and skill—that of the artist and the beholder" (1983, 314).

Clifford Geertz makes a similar observation but ties that observation directly to using religious symbols in art. He reminds us that religious symbols in particular

reports stories from Lagos of human sacrifice to Olokun during British Protectorate days of the nineteenth and twentieth centuries.[6]

92—The wooden rattle staff on the left (about 57") with a priest(?) standing on the top and two figures below is for Olokun rituals. 93—The staff on the right (about 29 ½") may bear the head of a king. These Benin area cult objects would be struck on the ground to communicate with spirits and as a sign of authority.[7]

91—The Olokun ritual clay pot displays eight figures on the outside including women bearing pots on their heads. Pythons on the rim are messengers of the god. Other figures may be priestesses and devotees.[8] The photograph of a woman and her snake comes from the George Green collection.

94—Cowrie shells decorate the lip edge of this clay pot, found in Ethiope River between Obiarku and Abraka. The pot was likely used in worship of Olokun, the sea goddess, sometimes referred to as a god,[9] and *orisa* of the ocean depths[10] as well as a divinity of fortune. In Yoruba tradition a number of deities have male and female aspects; therefore the gender of some deities varies in scholarly works on Yoruba religious concepts.

49—This round bottom clay pot (16" tall, 13 ¼" in diameter) resting in an iron stand (6 ½" high) might be from a shrine. An incised design and some white paint are seen over parts of the pot's reddish clay surface.

96, 97, 98, 99—The four ritual clay oil stands might have come from shrines. The two taller stands are 19 1/2 cm and the smaller are 12 cm.

61—Clay pot (6" tall, 6 ½" wide) and lid (2 ¾" tall, 4 3/8" diameter) with bird and snake on lid is perhaps from Okeho/Shaki area. Designs include a snake-like "W" on what may be an Ifa sacred water container to use in ceremonies invoking fertility and good crops.

62—Black clay pot with recessed lid (3 ½" tall, 4 ¾" diameter) is likely for household use but might be used in rituals because it is handmade.

63, 64—Two clay pots were used in traditional worship. 63—Pot on the left (6 ¼" wide, 10 ¼" tall) contains a bit of dirt? and a cowrie shell. 64—Pot on the right (10" wide, 10 ¼" tall) contains a small animal skull, potsherds, and unidentified items.

70—Grindstone (15" long, 10 ½" wide, 5" tall at highest point) was found in a deserted Yoruba village in the Ahoro Oko area of southwest Nigeria. Age is estimated from 200 to 1500 years. The lack of food stains hints at a possible usage for ritual grinding rather than household food.

71—Yoruba clay tobacco pipe bowl (two broken pieces are 8" total length—5" + 2 ¾", 2 ¾" deep) of an unknown age is from Araromi Ojende.

18*—*Awo ifa*—This pair of Yoruba clay bowls likely relate to Ifa divination. The smaller bowl filled with palm kernels nests in a hole in the base of the larger bowl that has sections holding cowrie shells and palm nuts. Lucas conferred first rank on priests of Ifa (*Babalawo)* because of their abilities through divination of knowing "what is necessary to be done to please the other gods."[11] *Babalawo* means "father concerned with secrets."

89—A wooden Ifa divination bowl (13 ½" x 10 ¾"; height with lid is 5 ½"; base, 2 ½" high) displays incised designs on the lid and sides. Three divisions in the bowl contain palm kernels, 5 cowrie shells, 2 small clam-like shells, 2 bark-like

items, 2 metal objects with pliers-like shape (about 3" x 2 ¼") with links at bottom, and a small bottle.

90a, 90b, 90c—Three identical modern Ifa divination bowls (6" high with lid, 7" diameter) contain palm kernels, cowrie shells, and an (90c) unknown object. These manufactured glazed ceramic bowls were brought from the Caribbean where Ifa churches exist. Ogbomoso has an Ifa church. Taken to the New World by slaves, Ifa contributed to practices known today as voodoo.

37, 38—These two carved calabashes appear to be household wear and lack religious significance. Left, 9" diameter, 6" deep; right, 13" diameter, 7 7/8" deep. An Ifa diviner (*babalawo)* who prefers natural handcrafted items might store ritual paraphernalia in these.

6a*, 6b*, 28*—In various sources iron staffs with birds such as these are called *osanyi oropa, orisha oko, opa osanyin or opa erinle.* 28*—First on left is 24" tall and displays a central bird surrounded by six other birds. 6a*—The middle staff is 25" tall with a total of nine birds. 6b*—The third is 21 ½" tall and holds seventeen birds. 6a and 6b have small bowls for offerings. *Osanyi* iron stands are related to Ifa and worshipped during new yam festivals. Each house may have its own priest in some areas. The staff would be stood up in the yard and have designs drawn in the dirt around it. A chicken or goat or dog might be sacrificed during the worship. The worshippers might place palm fronds around it. These birds can be sent on errands and are believed to be faster than a two-legged being. Herbalists and priests use staffs similar to these as symbols of their profession.[12]

7*—Normally displayed in a glass case, the bearded man with hair braided in a woman's style is the museum centerpiece. This woodcarving (about 15" tall) wears hunting attire with horns on his back and holds two animal hooves. On enemies he would use poison arrows that could return to the archer. This statue was likely used with incantations before going to war and is possibly Ibo or Tiv ethnic groups or from the country of Niger. Adeleru suggested this might be Esu, the Yoruba deity of evil, who frequently wears female-style braided hair.[13] The photograph of an Esu statue comes from the Dr. Green collection.

24*—Wooden figure (12") (woman?) on the left is holding a breast and an unidentified object. Possibly this is Esu, the deity of evil who sometimes is depicted in a kneeling position with female hairstyle holding a female-like breast.[14]

3*—Wooden figure (12") on the right is holding what appears to be a child and also has Esu-like characteristics.

Among the Yoruba, who have one of the highest twinning rates in the world—forty-five twin births in 1,000 births[15]—twins are respected and almost worshipped.[16] With two of five children dying before the age of five in parts of Africa, one or both twins would be at high risk. Traditionally, a wooden figure is carved to replace a twin who dies and is kept with the surviving child to protect him or her from misfortune or even death. A simple food sacrifice would be offered to the Twin-god (*orisa ibeji*) periodically during the lifetime of one or both.[17]

Sango is considered the protector of twins, who are sometimes called "children of thunder."[18]

100a, 100b—Yoruba *ibeji* (twins) are perhaps dressed for warmth.

101a (male) and 101b (female) *ibeji* (twins) were originally tied at the ankles with the string threaded through cowrie shells seen on the male. Only a bit of string remains on the female. Each twin stands on a round platform.

102a, 102b—Two wooden *ibeji* (twins) (8 ¾") show faint reddish paint on parts of bodies and some blue on the hair and around the eye. 102a—The male twin wears an agbada-like cloth, perhaps for warmth. 102b—The second twin has carved nipples missing from the clothed twin and the gender is more difficult to determine. The clothed twin (102b) has retained more paint than the unclothed one because the cloth probably protected the color from light. Both stand on round bases.

21*—The single male Yoruba *ibeji* displays *bamu* tribal marks meaning cuts across the bridge of nose. Each leg stands on a separate block. Small beaded bracelets, one blue and one red, encircle the arms, and bead decorations appear on the neck.

9a*, 9b*—These Yoruba *ibeji* are called *omo langidi*, a term for human figure toys. The apparently male twins wear multiple stranded beads (predominately purple and yellow on 9a) around their necks. The beads confer religious significance on what otherwise might be toys.

103—This painted wooden female (*ibeji*?) has black nipples, hair, and feet with white on the body. The statue is about 7 ½" tall and stands by 16" ruler. This figure wearing a bag-like covering could be a toy or an object of worship.

14*—This wooden *ibeji* male (10 ½") has suffered white ant (termite) damage. Museums and libraries in the tropics wage continual battle with insects, humidity, aridity, heat, and dust.

26*—The female wooden figure (15") (ibeji—?) wears a double-headed ax associated with Sango worship. 27*—The male wooden figure (15") (ibeji?) wears a double-headed ax associated with Sango worship.[19] Some observers describe the head features as slates rather than axes.

20*—This wooden two-sided woman (12") appears pregnant on one side and is reported to be related to the Yoruba twin cult.

5*—This two-sided, four-faced wooden figure appears to be male on one side and female on the verso. The carving is broken below the lower head.

13a*, 13b*—This pair of Topa wooden carvings, possibly from the Nupe ethnic group, depict two stooping persons connected back-to-back at the head and feet. Gender is indeterminate. One observer remarked on the resemblance to conjoint twins. The left figures (13a) are 11 ½"; the right figures (13b) are 13".

104—This wooden man (6" tall) with nailed-on arms (right arm is detached) stands attached to a wooden stingray (18 ½" by 8") representing Shidu, the fish god. Some blue paint is seen on the fish and the man's cap. White paint appears on the man's wrapper (skirt). After converting to Christianity a woman from Bouma in the riverine Akassa area of southern Ijaw relinquished this item. She revealed how this represented a live fish that could take a person anywhere in the world, sometimes to cause harm or even kill. Shidu is believed to have the power to rescue those drowned at sea.

106—The clay head (7 ¼" diameter, 7" tall) covered with bumps has a round mouth, sharp chin. The crown/handle on top displays two cowrie shells on the

front. This object could be related to Ifa and may be from the Okeho/Shaki area. Some objects such as this can travel into the "astroworld."

107—This clay stand with a bowl above two human figures (male and female?) might be used for offerings or as oil lamp. A worshipper can fill the bowl with food to appease the spirits. The stand may be related to Ifa and possibly came from the Okeho/Shaki area.

108—The head carved from a solid block of wood is of unknown origin or significance (19 ¼" tall, 9 ½" wide, and 6" deep).

12*—The metal (bronze?) bust depicts a white man wearing a hat (4" tall, 3" wide at base, 1 ¾" deep) and coat or shirt with buttons.

23*—This hollow cast (carved?) statue in iron or bronze is a king sitting on his throne wearing a crown on his head and beads around his neck (11 ¼" tall, 2 ¾" wide and 3 ¾" deep). His belt displays 3 protuberances and a diamond pattern incised on skirt and repeated on throne. The left foot may be wearing a sandal. The figure probably relates to Benin City.

109—The first item on the left is an iron stand (43") displaying ritual iron objects including a rod, length of chain, and an ax. The stand is possibly a staff placed outside the house of a priest or a war object. The priest would use it in a ritual wherein a small animal would be sacrificed. 110—The second item from the left is a spear (47"). 111—The first ceremonial ax has a metal handle and head (37"). 112—A second ceremonial ax (15" tall) has a wooden handle and metal head. Any iron objects such as these are probably related to Ogun whom hunters worship because of their use of iron.[20]

113—The hollow wooden Yoruba Egungun mask (10" tall, 7" wide) exhibits four tribal marks on each cheek and three on the forehead. Small holes drilled around bottom edge about every inch are for attaching cloth, raffia, or other material to hide the identity of wearer. The Yoruba believe the soul or spirit lives after death[21] and these ancestors take an active interest in their living relatives. The Egungun cult members are men who represent the departed spirits on special occasions with costumes of cloth or grass, sometimes wearing a wooden mask. In times past Egungun were thought to possess the power to metamorphose from men into animals or even women and back into men.[22] Egungun members also perform funeral ceremony activities.[23]

19*, 2*, 4*—These three wooden masks with raffia hanging down would be worn by Yoruba Egungun masqueraders who represent departed ancestors coming to check on the living during the annual festival (the poles are for display purposes and not part of masks). 19*—This mask displays a mouth with both rows of teeth. 2*—This mask shows three large teeth. 4*—This mask has a closed mouth.

114—The wooden helmet (origin unknown) (8 ¼" x 8 ¼" x 8 ¾" tall) has cloth attached for masquerade. The top of the carved horn-like projections shows two animals head-to-head on each side in addition to other decorations. "Osogbo Dun" is written on the verso of the red-background cloth.

84, 85, 86, 87—Whisks with animal hair brushes are symbols of authority or power for a king or priest and may be used by priests perhaps to frighten or add interest to a ceremony. The three whisks on the left have leather covered wooden

handles with a strap (84—17" with 5 ¼" handle; 85—23" with 6 5/8" handle; 86—16" with 6 ½" handle). 87—The fourth (22" with 5" handle) has a wooden handle.

11*—Associated with Sango worship, these two *Ile Ori* (house of the head) are leather with fabric and covered with the cowrie shells that symbolize prosperity and good fortune. The small inner head (*iborí*) represents a person's destiny. Insects infest the leather with resultant damage.

17*—This *Laba Sango* (24" deep, 21" across) has shoulder straps. Four front patches with cutouts of leather, fabric, and needlework and leather tassels decorate the flap. Decorative panels are seen on either side of pouch underneath. Sango priests carried this to find and hold rocks sent by lightning from Sango, the thunder god.

120—The basket (5 7/8" tall, 5 ¾" diameter) is filled with stones that may be *edun ara* related to Sango, the god of thunder, who is thought to send stones with lightning and thunder.

115—The leather war pouch (11" wide, pocket 9" deep, flap 6 ¼") is probably deer or buffalo skin with hair. A hunting pouch can make the wearer bullet- or arrow-proof.

149, 150—These are two metal snakes (5 ¼", 6 ½") with juju in the smaller one. Snakes are believed to offer protection by the Yoruba.[24] 151—The T-shaped metal object (3 ¾" x 2 ½") is perhaps related to Sango. 152, 153, 154—Three flat metal snake-like items (14 ½"). 155, 156, 157, 158—Four crescent-topped metal items (5 ¼" long, 3 ½" wide) resemble the double-headed ax and ram horn symbols associated with Sango (Lucas p. 336–37).[25] 159—Black clay bowl (9 ¾" x 2 ½"). 160a, 160b—Two black clay bowls (7" x 1 ½") contain what seems to be herbs.

10*—The iron ring bracelet (5 7/8" tall, 2" deep, 3" wide at base, 3 ½" wide at top) may be worn for rituals by men or women. Some suggest that Sango worshippers clang them together.

116—The bow and arrows were made for warfare and hunting by the Batonu people of Benin Republic and Nigeria. The iron-tipped arrows are poisonous and the bamboo of the arrow has a charm cord at top. Total length of arrows is 24 ½ to 25 ½". The bow (~47") is made from teku tree and the bowstring is from antelope skin and has 3 knots: 2 knots are 6" apart in center. The quiver (~18") is bamboo with the bottom of animal skin. The strap is ordinary thread. Incantations are required for effective use and the wearing of certain charms is advised on occasion.

15*, 116—Six Saworo ankle bracelets (five large ones are 5" x 7", small is 5 3/8" x 3 ½"). Four (15*) have 4 attached rings and 2 (116) have 3 attached rings. Inside are some small objects (rocks? metal?) to make noise; these might be used in dance.

117—The double bell is 7 ¼" long. 118, 119—The two single bells are 8 ¼" long. Bell widths are 1 7/8". The bells may be for worship of Obatala, god of purity and king of "Whiteness" who is not known to need human sacrifice.[26] Ogun also may be associated with these iron items.

46—Green Aromatic Schnapps bottle (9 ¼" tall, 2 7/8" square) contains cut up herbs for medicinal purposes (herbs are soaked in schnapps because it is

thought to be the most powerful liquid to draw out herbs' active ingredients). The safety match box attached with blue and white string is likely to give it more potency.

47, 48—Two bells (3 1/8" diameter, 5 1/8" tall) were perhaps used in rituals to summon spirits.

58, 59—Red palm oil allegedly mixed with human blood is stored in two Gilbey's Gin bottles (10 ¼" tall x 3 ¼" x 2 3/8"). Supposedly, in times past the old women sucked blood to add to the oil. People believed the blood improved the taste of the Yoruba *akara* (fried bean cakes). Red palm oil plays a role in many rituals, especially sacrifice.

45—Assorted Yoruba juju items stored in a blue travel case (45a): 45b—small calabash with lid; 45c—plastic bowl with lid; 45d—cloth drawstring bag with string-tied item; 45e—black plastic bag with unknown herbs for healing purposes; 45f ff—other contents unidentified.

60—*Ose awure*—Calabash (8" tall with lid, 7 ½" wide) of soap supposedly made with human "private parts" from a ritual killing. Bathing with this soap brings money or wish fulfillment.

67, 68—*Igba aje*—Two Yoruba witches' calabashes sit together with lids off. Witches feed on birds or chickens as they gather around these calabashes at night. Sometimes they conjure a human (a likeness, not the actual person) and take some blood for their food. The human will gradually weaken and die. 67—Calabash on left (9" by 4 1/8" by 9") contains unidentified contents. 68—Calabash on right (10 ¼" x 6 5/8" x 12 1/8") holds numerous bones that appear to be from fowl plus unidentified material.

69—Cowrie shells and red tail feathers of a parrot are embedded in a solid clay pot (3 ½" tall x 3 3/8" diameter). This Yoruba object with a total height of about 12" tall with feathers is likely for invoking some spirit or power.

72a—A large white sheet of heavy cotton-like material holds items for ceremonies and traditional worship: 72b—clothing or costumes; 72c—woven reed juju(?) bag; 72d—30 cm ruler (possible juju item); 72e—chain of nut shell links; 73f—black comb (possible juju item); 73g—yellow comb (possible juju item); 73h—card of black thread (possible juju item); 73i—dried leaf (herbs?); 72j—nails; 73k—metal Robb (medicated petroleum jelly) container; 73l—chain; 73m—chalk. Chains and dried leaves are objects often imbued with protective powers. Also chains can be used to magically restrain persons.[27] One method of incapacitating a person is to obtain their picture and tie it with strings or chains. A Benin City woman donated this material after her conversion to Christianity.

73—This Yoruba ritual clothing includes red, black, and white items. Red and black is worn for destruction. Black and white signifies peaceful intentions. Left: 73a—red, 32" x 32"; 73b—black, 39" x 33"; 73c—white, 32" x 34". Right: 73d—red, 29" x 20 ½"; 73e—black, 35" x 20"; 73f—white, 39" x 22" with 2 small birds embroidered; 73g—white, 23 ½" x 32".

74—This heavy brown canvas-like cloth (perhaps hand-woven) is sewn with cowrie shells on the edge and scattered across the entire surface (about 82" by 69"). Cowrie shells frequently decorate items sacred to Sango. A similar cloth with cowrie shells sewed around edge in seen in a photograph of a Sango shrine.[28]

82—The leather fan on the left, (14 ½" length, 6 ¾" diameter), has a wrapped handle with a leather loop (7"). 83—The leather fan on the right fan (10 ½" length, 9" diameter) has a wooden handle. Fans can have ceremonial use such as during the Egungun festival.[29]

75—The first *aba* is a wooden block with two spikes and two nail-like items wired to larger spike (8 ¾" long, 2 1/8" x 6 1/8" tall at large spike). Astrology information is needed to use these against a person. The name of person is spoken with some incantation and then the spike is nailed into wood to incapacitate him. 76—The second *aba* is a wooden rod attached to a curved wire wrapped in string with cowrie shells (3 ½" tall, 2 ½" wide). Employing an invocation with the *aba* causes a person to become mentally ill or unable to work. These items may relate to Ogun because they are made of iron.

77—This red, white, and black beaded necklace worn by (advanced) worshippers from the Republic of Benin has a total length about 53". A blood sacrifice is necessary for these. Seven cowrie shells are at lower edge and seeds are interspersed with beads at about 2 ¼" intervals.

80—The bangle bracelet (4" x 3 ½") is for power or energy. 81—The padlock wrapped in string (2 ½" long, 1 ½" across, 1 ¼" deep) is a love charm. Both are possibly Yoruba.

50—The banjo-like musical instrument is a *goje*, originating in Northern Nigeria but now used in other areas. Leather and string are tied to the neck end for decorative or for magical purposes. From left: 51—green plastic comb (no significance without additional objects connected); 52—metal ladder 5 7/8" x 1 ¼" (no significance without additional objects connected); 53—electric plug-like object with 3 key-like metal bits wired to one prong and plug? is encased in unknown material and painted white; 54—one cowrie shell; 55—bit of wood with string which gives item some unknown magical significance. Useful in many ceremonies, cowrie shells are considered powerful and valuable.

29, 30, 31—The two *ato* (poison tubes) gourds sitting in a calabash bowl were donated by a convert to Christianity of Ebenezer Baptist Church, Ara-Ede, on December 5, 1965. Ato are used to prevent witchcraft attacks or other evil. Tube on right is 7" long; the tube on left is 8" long; calabash 5 ½" diameter. *Ato* often contain poisonous material to be used for the owner's purpose. One *ato* contains chicken blood that when poured into water can cause illness or death.

32—The first *ato* (poison tubes) (3 ½" long, 1 7/8" diameter) on the right has a string with cowrie shell. 33—Second *ato* (7" long, 1 ¾" diameter). 34—The third *ato* (6 ¾" long, 2" diameter) has feathers attached. 35—The fourth *ato* (8 ¾" long, 3 ¼" diameter).

36a—The fired black clay juju bowl (8" diameter, 1 7/8" deep) contains: 36b, 36c—2 small animal skulls (36b—goat? with horns); 36d—two dried leaves (herbs?); 36e—a medicine bag with unknown contents; 36f—one *ato* calabash; 36g—two sticks with thread for enchantment; 36h—two pointed sticks taped without thread is for an enchantment to win the love of any desired woman. 36i—Black thread is to protect a pregnant woman. 36j—*Edun ara* means stone thrown from lightning and relates to Sango.36k ff—Some items remain unidentified.

205—The gin bottle and contents are used for protection and to harm one's enemy. A native of Togo who joined a Baptist church near Ogbomoso donated the two stick pairs, the black thread, the gin bottle, and the stone in 1993.

121–140—Many seemingly ordinary objects can be used as amulets or charms (*awure, alile*)[30] of protection after an incantation renders them powerful: beads, string, stones, dried leaves, feathers, tree bark, palm nuts, snail-shells, etc. Amulets, also known as body charms, may contain bits of "stone, chips, rags, sticks, spices, blood, clippings of hair, nails, etc."[31] The same charms or amulets may serve as insignias of cults, making it impossible to distinguish between their use as a badge or for protection. Sacred to Sango and Esu, cowrie shells represent wealth but also might be used as charms of protection.[32] Items with keys (*akaraba*) lock the victim's will. 121—Comb (*Ooya*) is for separation and confusion in homes, town, and world. 122—Bird's claw nail? 123—Key and ring item. 124—Monkey fur? Monkeys are thought to have protective powers. 125—Monkey fur? amulet necklace. 126—U- or oval-shaped unidentified item. 127—Item wrapped in grass or string. 128—Leather amulet? with cowrie shell. 129—Unidentified item. 130—Staple or nail wrapped with string. 131—Thin pointed stick or rod. 132—String wrapped unidentified object. 133—Two keys tied to unidentified item. 134—Unidentified cloth? items. 135—Ritual knife. 136—Key chain-looking item. 137—Ring. 138—Ring. 139—Small sticks or broom straws tied together with blue and white string. 140—Small stick wrapped with blue and white string.

141, 142—Two snail shells are filled with soap containing human parts and used to fulfill wishes, two rings. 143—*Isoye* calabash tube (9 ¾" x 1 ¾" diameter) for brain awakening power. 144—Bottle (3 ¾" x 2 1/8" wide) with gray powder contents. 145, 146—Two rings. 147—Broken necklace of red glass beads. 148—A pair of 2" long red bead earrings.

161—The basket decorated with 4 green tufts (4 3/8" diameter, 2 ¾" deep) is covered with cowrie shells and contains a black smooth bird's claw nail 2 ½" long and one cowrie shell. It is probably used for holding magical items. 162—Juju amulet (3 ft. long) is hemp twine wrapped in the center with blue and white string. 163—Broken clay bowl marked 1834 (5 7/8" diameter, 2 5/8" deep) is probably for eating. 164—Clay bowl (3 ¼" diameter, 2" deep) has one handle and contains 2 cowrie shells. 164—Clay item.

165—A silver ring on left is to detect poison. 166—A copper ring on right is to detect poison.

167—The leather token pouch is from a local secret society in Olorunda village.

169—The knife with string wrap is from Ajawa village near Ogbomoso and was donated by converted *emere* (familiar spirit). *Emere* are believed to be able to travel out of body in the night to perform deeds and rituals.

170—Ogboni ring was swallowed during initiation and vomited a long period later at conversion.

171, 172, 173, 174, 175—Five unidentified magical rings might be love rings.

Early ethnographers described the secret Ogboni society as the council or elders of the king in a culture where religion permeates every aspect of life. They served as judges in disputes or criminal matters and had powers of capital

punishment.[33] Ogboni Guilds wield tremendous power and can perform priestly functions on occasion.[34] According to interviews with donors of items, an Anglican minister, the Rev. J.A.O. Ogunbiyo, helped found a Christian Ogboni society ". . . as a result of moral laxity introduced by Western culture within which christianity was carried to our country."[35] Since the 1970s, the Nigerian Baptist Convention has forbidden membership in any secret society. Many churches required members to swear publicly on the Bible that they were not secret society members.

176—An Ogboni Fraternity calabash bowl representing the ocean (9 5/8" diameter, 4" deep) contains soil with a wooden canoe (8" long, 1 7/8" wide, 1 ¼" deep) sitting diametrically across it. The paddle (8" long, 1" at widest point) has a hole at one end. Someone possessed with power such as a witch can travel in the boat to any place in the world to do harm. It was presented to NBTS at Ministers Conference, Sept. 1983.

177—Ogboni Fraternity apron (16" x 16") is worn without pants to cover genitalia.

178—Ogboni stole is hand-woven cut looped pile cloth with R.O.F. (Reformed Ogboni Fraternity) badge (*Ojumi Ojuke Iledi Oshogbo*) attached at center (24" x 17"). The badge may be symbol of promotion. This cloth supposed to be worn over left shoulder. It was presented to NBTS at Ministers Conference, Sept. 1983.

78—Ogboni bead (*Ileke ogboni*) bracelet (8" long, 4" from knot to bead bottom) marks the rank in the secret society. 79—The homemade soap (1 5/8" diameter, 3/8" deep) is likely for wish fulfillment. Both items were received January 28, 1997, from a church member formerly in the Ogboni secret society.

180—White string or yarn charm (2" x 1") and 181—metal staple (1 11/16" x 7/8") from Ijabe-Offa in 1992 may be related to travel and pregnancy.

182—The Ogboni Fraternity raffia apron (27" across and 26 ½" down) centered with a red cloth circle with three white cloth stripes was presented to NBTS at the Ministers Conference, Sept. 1983.

40—Secret society pamphlet: *Awon asayan orin ti a lo fun Ip le odun titun ti 1963...Iledi Osogbo.... Oloki*—"Selected songs."

41—Secret society pamphlet: *Iledi Osogbo awon asayan orin . . . Omo Iya S.A. Oloke* (Iledi Oshogbo—the hall where the Ogboni meet).

*42—Eto Isin Ifuoye Awon Awo ti R.O.F. ...Ilede Oshogbo Nikan (*Program for induction of members of Reformed Ogboni Fraternity*).*

43—Secret society pamphlet displays a face-like circle with 3 dots: *Itfi Gere...* 4

44—Secret society pamphlets. Red English hardcover book: *Loyal Order of Ancient Shepherds Funeral Ceremonial for lodge in Nigeria District.* Alfred & Johnson Ltd., 1960.

183a-e—The (183a) Ovaltine can (6" x 3 5/8") with lid contains: 183b—eleven pieces of chalk; 183c—one piece of twisted string; 183d—one-piece knotted cloth; 183e—one small string-wrapped round object.

95—Chalk has mystical and practical applications. Worshippers of Olokun place kaolin chalk in their shrines along with other objects such as rattle staffs and pots.[36] The Yoruba use chalk for a number of purposes including body paint.

184—A woven grass ring is wrapped with string (3 ¾" x 3 ½"). 185—The rock or thunderstone? (4 ¾" x 4" x 1 ¼" thick) is possibly related to Sango. 186—The iron spike (6 ¼") is likely related to worship of Ogun, the god of iron.

195, 196, 197, 198, 199—These clothes may have been worn when a mother and her child participated in traditional worship after attending Christian church services: 193—red tie-dye dress; 194—slip; 195—child's red blouse; 196—over blouse; 197—panties; 198, 199—2 pieces of white cloth. Obatala worshippers wear all white so perhaps the following items are related to Obatala: 200—One large piece of white cloth; 201—short-sleeve children's(?) blouse; 202—sleeveless children's(?) blouse.

**Osun Shrine and Sacred Groves**

Sacred to followers of Yoruba traditional religion, to members of the Ogboni Secret Society, and to others, the Osun Sacred Groves are overseen administratively by the National Commission for Museums and Monuments.[37] Deity of the Osun River, Osun (or Oshun, Yoruba orthography was altered in recent times) is the protector of Osogbo (Oshogbo), the town whose name is a compound of the words Osun and *igbo* (forest), and depicted in various sizes and shapes in the shrine area. She is one of the wives of Sango, deity of thunder and lightning. The crocodile is sacred to Osun and human sacrifice might be demanded in difficult times.[38] Her powers include fertility, wish granting, and healing. According to the shrine attendants worshippers come to the annual festival from as far away as Brazil each August to participate and offer gifts and sacrifices which can also be made throughout the year.

Settling in Nigeria in 1950,[39] Austrian artist Susanne Wenger and German anthropologist Ulli Beier, her husband at the time, encouraged artists in southwestern Nigeria, particularly in Ibadan and Osogbo. In the early 1960s Beier hosted several long vacation (June through September) schools for artists and art teachers to encourage indigenous expression unhindered by influences from western-style (primarily British and mission) education. Batik, bronze casting, sculpting in a variety of media including concrete, stone, mud, and wood, and other creative uses of fabric, beads, paint, etc were taught. Wenger tried silk-screen prints and also employed the Yoruba batik practices for the cassava starch resist *adire* cloth as opposed to the wax resist process more familiar to westerners. Much of the religious art found in the Osun grove and shrine can be traced to artist Susanne Wenger and her encounter in Ede, Nigeria, with Ajagemo, high priest of Obatala. He encouraged her spiritual commitment to Yoruba divinities and commanded her to create a "new house" for the orisha (*orisa*).[40] Personally, she became a devotee of Obatala and Alajere. However, her artistic endeavors focused on the Osun Grove project begun in the 1960s,[41] causing the sacred groves to become a major year-round tourist attraction. Every day devotees of Osun visit the shrine and the annual Osun festival in August gathers worshippers from as far away as Brazil.

Repair and reproduction of the damaged and destroyed as well as creation of the new drove the Osun Grove project as Wenger commenced with old ground plans and imposed her own artistic interpretation: first on mud walls reinforced

with concrete and then on sculptures of "mud and cement over an armature of steel and wire mesh."[42] Cement sculpture experiments increased as the refurbishing of the Osun shrine moved forward. Mud, the traditional building material, was used in the core of some sculptures such as the walls.[43]

> A public road bisects the Osun Sacred Groves. Guarding the public entrance on the Osun River and Shrine side of this road is a modern steel gate decorated with Osun story elements that include Osun as a mermaid, a popular depiction in modern Osogbo art and batiks. Sculptures large and small peek from foliage beside the path to the river. The Python Gate with two large pythons lying on top of the gate and fence[44] opens to Ojubo Oshogbo shrine where male and female priests serve Osun.

Numerous statues of Osun dot the shrine grounds, which is dominated by the ten-foot tall Osun "astride a large river fish—one of her sacred messengers—her arms outstretched to welcome her daily visitors, mostly infertile women or those seeking health cures." Nearby is the Tortoise Gate—"symbolic of earth, old age, and wisdom."[45]

Across a public road from the Osun River shrine is another area with several sacred groves. Our photo safari focused on the sacred grove of Iya Moopo and its sculptures portraying the Osogbo origin myths. Iya Moopo was a potter and was the first woman to make palm oil and is second in command to Osun. Believed to be a witch, her supernatural powers include flight or visions. She is considered the "protector and patroness of all women's crafts and trade including childbirth." The tall (perhaps 20 feet), thin naked male figure is the deity Ifa, also called Ela[46] or Orunmila, the *orisa* of divination whose name can mean "reconciliation with heaven."[47] Alajere or Saponna (*Sopono),* known as deity of smallpox,[48] helped rid Osogbo of smallpox. Ifa Akalamagbo bird is essential to Ifa because it takes the messages to the gods. A number of other statues, sacred buildings, historical sites, and points of interest can be visited in this outdoor museum and place of worship. The original Osogbo market area, a secret society meeting place, a colonial-era swinging bridge, and a souvenir kiosk merit mention because of the economically important dual purpose served by the shrine and groves as sacred space and tourist attraction.

**St. Joseph's Workshop, Inisa near Osogbo**

"The Yorubas of Western Nigeria have produced more of the traditional wood carvings than the peoples in any other section of Africa."[49] Preceding St. Joseph's was a workshop started in 1947 in Oye Ekiti by Father Carroll of the Catholic Society of Missionaries to Africa (S.M.A.) "to capture and nurture the traditional carving skill." Workers were permitted to produce traditional religion objects as well as Christian items. The project lasted only a few years.[50] In 1968 another S.M.A. missionary, Father Piet Van Astin (–1984) of Holland, founded St. Joseph's Workshop in Inisa near Osogbo. Cordia wood serves as the primary raw material and is allowed to season before being worked. Ecclesiastical furniture such as pews

and pulpits, school furniture, and household items provide the bulk of the workshop income, but artistic endeavors are taught and encouraged.

After touring the lumber drying sheds, the furniture shop, and carving studios, the guest/customer of St. Joseph's enters the showroom through doors decorated with carved panels depicting the history of St. Joseph's Workshop featuring Father Van Astin. Doors carved with story panels represent a continuation of an art form found in houses of priests and traditional rulers. Inside the showroom carvings of nativity sets, the Stations of the Cross, and crucifixes hang and stand with traditional religion symbols and figures. One shelf exhibits Yoruba twin (*ibeji*) statues, nativity figures, and church pew miniatures. The chair crafted in this workshop and used by Pope John Paul II on a 1980s visit to Nigeria occupies the central place of honor. Nigerian culture influences Christian carvings as well as traditional religion pieces. Christian scenes with African motifs include the Annunciation as Mary pounds yam with a chicken by her feet.

Displayed in the office area are reproductions of Yoruba *Epa* masks or headdresses adorned with horses and riders. The Yoruba highlands are located on the edge of the tsetse fly belt wherein horses cannot survive for long periods; but some Yoruba warriors rode horses in the nineteenth and even twentieth centuries. *Epa* sculptural art often memorializes persons or historical events. When not being worn for festivals, some *Epa* masks sit on shrines. Worshippers might present offerings or pour blood or other material poured on them.[51] The Catholic directors of St. Joseph's Workshop combine respect for traditional Nigerian cultural and religious themes with a practical approach to teaching useful skills.

**Practical Art**

Practical art in Nigeria involves every aspect of life from clothing, shelter, and food preparation to jewelry and music. The throne room of the Sohun (ruler) of Ogbomoso displays tusks from a young elephant killed in Ogbomoso in late 1980s, probably the only elephant seen in the vicinity since the 1950s or 1960s.

In a developing area skilled artisans handcraft everyday domestic tools such as the large wooden mortars and pestles for yam pounding.

Cloth dying and decorating is a popular practical art form that is important economically and culturally. Traditionally, Yoruba stripweaving was done by men on double-heddle looms.[52] Today women sometimes serve as apprentices and weavers. The strips of cotton and synthetics are sewn together for the *aso* (cloth or clothing). The red and gold example is Yoruba wedding party cloth. *Adire eleko* cloth is produced by a traditional Yoruba process applying cassava paste with brush or feather as the resist for the indigo dye. The tie dying of *adire* with indigo is also traditional.[53] The hand-woven cotton Fulani blanket was made in northern Nigeria.

In the first weeks of life most infant Nigerian girls receive their first pair of pierced earrings. Jewelry remains a decorative art as well as a symbol of wealth in many cultures. Today in Ogbomoso the local goldsmith, using chemicals and a bellows-stoked fire, does more plating with gold leaf than actually crafting "solid" gold jewelry.

The Yoruba professional drummers (Ogbomoso, September 2001,) use high quality instruments. Talking drums of the *Dundun* family of drum[54] (wood, hide, cloth) are sometimes called pressure drums because squeezing the longitudinal leather strands changes the tone. Yoruba is a tonal language and skillful drummers can communicate actual words. Souvenir quality drums in various sizes are available to tourists.

Lorry (British term for truck) owners frequently decorate their vehicles with proverbs, scripture verses, and colorful religious, patriotic, or symbolic designs.

Okelerin Baptist Church in Ogbomoso is built of cinder blocks faced with cement used as plaster and native stone. The fence is wrought iron, cement, and stone.

Doors to the NBTS Library decorated with carved panels telling a New Testament story represent the continuation of an art form found in houses of traditional rulers and worship. These doors were a gift of a seminary donor.

The boat (12" long) and the nativity crèche with figures 3" and 4" high exemplify thorn carving. This craft apparently originated from a single Yoruba artist, Justus Akeredolu, in the mid-1930s, who produced them for the tourist trade and trained numerous apprentices who in turn began their own workshops. Carvers use light and dark thorns from the silk-cotton tree to depict persons and activities of everyday life by carving separate pieces (arms, bodies, implements, etc.) and gluing them together.[55] Today religious subjects sell well.

Woven rattan mats and baskets are used to display goods in the market, as coverings, and for other practical purposes. These are made in northern areas of Nigeria.

Carved and decorated calabashes and gourds are authentic Yoruba crafts popular as gifts and decorations in Nigerian homes as well as for tourist souvenirs.

The final image is a small batik featuring women—all with babies on their backs—performing tasks related to food preparation and commerce. Many women own and operate small businesses and the ability to bear children is highly valued in the Nigerian culture. Susanne Wenger influenced production of batiks such as these. The colorful scene serves as an icon of art as cultural heritage and economic tool wherein the everyday tasks of cooking, marketing, childcare, and commerce present an aesthetically pleasing and informative picture suitable for framing or study.

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# One Library under Three Roofs: A Case Study

by
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## Background

### *Lutheranism, the ELCA, Seminaries, and Clusters*

Lutheranism in North America has several major components and some smaller ones. Largest is the Lutheran Church—Missouri Synod with two seminaries in St. Louis, MO, and Ft. Wayne, IN. Following the combination of the American Lutheran Church and the Lutheran Church in America in 1987, the resultant Evangelical Lutheran Church in America had eight seminaries across the U.S. Lutheran Churches and seminaries in Canada by this time had their separate Canadian association.

As a result of a study of theological education at the time of the merger, action was taken by our denomination, the Evangelical Lutheran Church in America, to gather their seminaries into cooperative units called clusters. Clusters were determined by the national organization but allowed to form their own ways of relating, internal organization, and special endeavors. The other seminaries and their cluster connections are: Luther (St. Paul, MN) and Pacific (Berkeley, CA), Trinity (Columbus, OH) and Lutheran School of Theology (Chicago, IL), and Wartburg (Dubuque, IA) with the Lutheran Theological Program in the Southwest (Austin, TX).

### *Theological Clusters in American Lutheranism*

The three seminaries along the East Coast—located in Columbia, SC, Gettysburg, PA, and Philadelphia, PA—were constituted as a cluster. The intent was to foster closer working relationships, avoid unnecessary overlaps, and develop special endeavors distributed among the seminaries in a cluster, and, as always, with a view to reducing costs.

Following the denominational decision, a series of meetings and consultations was set up among constituencies of the cluster—administrators, faculty, specialized staff (e.g., business managers, fund raisers)—to become acquainted and think together for future development. At a meeting of the faculties, librarians were placed in a subgroup for conversation. Dr. Lynn Feider (Southern), the Rev. Bonnie Vandelinder (Gettysburg), and myself began conversations—admittedly without great enthusiasm—about the role of libraries in the cluster.

Originally an interim structure was created by a "Working Memorandum of Cluster Partnership" to begin January 1996. One paragraph of the mission statement in that Memorandum is:

> We commit ourselves to the best stewardship of our talents and resources and the rich theological heritage entrusted to us, offering our particular gifts to the church. . . .

Subsequently, the East Coast Cluster (ECC) *incorporated* in order to foster united efforts and endeavors. Administrative leadership was rotated among the three seminary presidents.

The presidents set about to make initial introductions and informal inquiries among several foundations to gauge interest in the funding potential for cluster efforts. Prior to visits, the officers of the seminaries solicited ideas from constituents of their institutions.

**The Initial Impetus**

From the beginning of my career as a theological librarian, I have been interested in developing cooperative efforts. My first published paper in librarianship was on the topic of joint remote storage. Only in the most recent decade has this approach become reality with theological schools that are part of university remote and joint storage facilities such as Duke, Harvard, and Yale.

I stand in the wake of three local theological librarians, Henry Scherer (my predecessor), Gilbert Englerth of Eastern Baptist Seminary, and Arthur Kusche of Westminster Seminary, who began to meet socially and informally. But from this sprang the Southeastern Pennsylvania Theological Library Association, which has now existed more than forty years and encompasses nearly a score of institutions (more of SEPTLA later).

In light of this interest, probably I must take responsibility for the one germ of an idea that sprang from a charge to think of potential activities that would be beneficial in a cluster context. Early in 1996 I created a think piece titled "Optimum Library Service in a Cluster Context," in which I listed nine axioms for service followed by some implications and potential scenarios (see the appendix for the document).

I shared this with my peer librarians and my dean, but I forget how much more widely it was distributed. The minutes of the February 1997 meeting of the Cluster's Academic Policies Committee state:

> *"Optimum Library Service in a Cluster Context"* (revisited). Dean Thulin agreed to ask the three librarians to share with EC/APC [Eastern Cluster/Academic Policies Committee] a report: 1) identifying emerging areas of strength in the three collections, 2) describing emerging or already determined decisions about non-duplication, 3) describing any savings that can be documented, 4) describing to what extent the cooperative arrangements are being taken into account, and 5) describing to what extent the librarians are taking special faculty research areas into account. It was noted that the librarian of the next seminary hosting EC/APC could be invited to speak about these issues.

So, the piece had elicited interest and action within the academic committee of the Cluster.

## Presidents Seeking Grants

It was the concept from this original piece (*Optimum Library Service . . .*), among other ideas, that the presidents tossed in their briefcases when they went calling on foundation officers. And it *was* the libraries and this piece that brought a flicker of interest from the folks at the Luce Foundation. As a result, the presidents instructed the Cluster to look to the possibility of crafting a grant proposal. Support in other areas was obtained from the Teagle Foundation.

The grant writer for the Gettysburg Seminary and the librarians were charged to craft a proposal. As discussion of the concept developed, we decided to investigate whether there were any similar endeavors in academia, and if so, whether we could identify a consultant to aid us in conceptualizing the endeavor for a proposal.

In a request for a planning grant we enumerated the following goals:

- expanded reciprocal borrowing capabilities and more rapid delivery of material to users (estimated current users are over 3,200)
- improved direct Internet access to all holdings (estimated total inventory is over 470,000 items)
- coordinated acquisition and collection building (total of current acquisition budgets is $220,500)
- broadened access by constituents of the Eastern Cluster educational partners (i.e., colleges and other seminaries) and social service agencies of the learning resources of all three seminaries
- improved support of the Cluster's distance and extension education programs
- expanded sharing of professional expertise and references services
- enhanced library space utilization by reducing to single copy very specialized, seldom-used items and incorporating a common storage facility, including backrun periodicals
- coordinated access to electronic information sources and potential joint licensing to effect savings
- assignment to each library the development of very specialized, necessary but infrequently used materials in specific areas, thereby strengthening the overall holdings in these areas while also cutting costs
- improved overall library administration

We applied for and were awarded the planning grant, which provided, as we had outlined in the proposal, a project manager, three design team meetings, the services of a consultant, that consultant visiting each site, and finally the preparation of a full proposal.

## The Consultancy

The first challenge was to identify a consultant. Several situations and names were flushed out. After further investigation most suggestions had little

resemblance to our situation, but there was a library consortium of three liberal arts colleges in Connecticut that appeared to have affinities. And fortunately, the librarian of one of those schools, Trinity College, was Dr. Stephen Peterson, formerly librarian of Yale Divinity School. We contacted Steve, learned a bit more about the situation in which he was involved, and ultimately contracted with him to be our consultant.

This was probably a crucial and fortuitous step in the process. Not only did Dr. Peterson give us sound advice, but he was also a person known and trusted by the Luce Foundation. In consultation with him at our design meetings we hammered out goals, which were primarily the ones spelled out in the "Optimum Library Service" document, and a procedure for unifying library services.

## The Goals Envisioned

We stated our project goal: to enable the establishment of a unitary library program that strengthens library service for the respective campus users and for the remote constituencies and programs that the Cluster plans to serve. The specific goals enumerated were those just enumerated.

In addition to these strategic and service goals, the project chose two other criteria: 1) that the library program be sustainable after the initial grant and 2) that the combined program should not require net new expenses to the Cluster. These are the most challenging of the goals and criteria.

### *The Grant Request(s)*

A request for a three-year grant to accomplish these goals was crafted. The request asked for $400,000, and after nearly a year's delay, the Luce Foundation gave us a grant of $360,000.

## Toward Implementation

### Year One

As sketched by our consultant, emanating from conversation among the three librarians, the first year emphasized establishment of the administrative and planning infrastructure and beginning to develop common policies. But the chief task as well as barrier to further progress was the evaluation of library management software and the choice of a system.

### *Inheriting Three Library Automation Systems—Plus*

At this point each library had automated using a different system—Philadelphia had been the first, having chosen Horizon (now owned by Epixtech but then just taken over by Ameritech) based on the conviction that client/server approaches would set the standard. The choice had been made as the Horizon development process was purchased by Ameritech and parts hobbled together with the minicomputer system Dynix. A few years later Gettysburg, which had been running the TGL CED-ROM-based system, had gone on the search for an updated

system, and by that time, Library.Solutions (developed by TLC) had evolved into a client/server system. Last to automate was Southern, which had chosen the Endeavor system.

It was something of a given that with three systems that appeared workable we should probably choose one of them. The assumption was that not only would this provide financial savings compared with a shift to a totally new system, but at least one staff would have certain expertise with the system to aid the others. The Gettysburg staff was using the largest number of components of an integrated system, but none of us had implemented all modules. None of us was using the serials control module, and Philadelphia was still operating with their older Bib-Base Acquisitions system. Primarily, all three relied on their systems for cataloging, circulation, and public terminals.

We have all been participants in OCLC, but we are connected through two different regional networks. We are still uncertain whether this will prove problematic.

***The Evaluation Process***

The evaluation and selection phase was somewhat prolonged. Seeking an unbiased outside view, we approached several librarians to serve as project manager for this task. And none of the librarians in the initial asking was free or willing to undertake the role. Shortly, another name was raised. The person was contacted and accepted the task only to find a changing employment situation necessitating abandonment of our project.

The initially contacted project manager was among the participants at a meeting held at Christ Lutheran Church, Baltimore, MD, on November 15, 1999. Also in attendance were the three seminary presidents, three librarians, the grant writer, and Dr. Peterson. At that meeting Dr. Peterson also reported on his experience with the three-college "single library" concept. He noted that they had moved to common circulation policies, expediting each other's intra-library lending requests and jointly purchasing or licensing electronic resources in addition to common searching of the three libraries' holdings through their integrated library systems.

***Statistics on Acquisitions from the Connecticut Experience***

Dr. Peterson replied that their experience had been that staff size had remained the same, although job descriptions had changed. He also reported that 40 percent of acquisitions funding purchased duplicate materials in the three institutions that are absolutely essential to the degree programs.

***Coordinating the Effort***

Upon the withdrawal of the initial project manager, another round of names was floated. None felt qualified or free to become the project manager; so, Trish Casto, the grant writer, was persuaded by the presidents to serve as project manager. This led to a search for a consultant to aid in evaluating the automation aspect. When contacted, Tom Gilbert of Library Technologies, Inc., accepted the challenge. The choice was fortuitous, since Tom had experience in several

theological and academic libraries prior to working with library automation. He joined the librarians as we drew up a lengthy selection criteria list of thirty-three items in March 2001.

### *The Evaluation Treks*

The team met at the various seminaries to see each system in operation and for nearby field trips to other installations, but since none were operating with all components nor in any cooperative relationship, we looked more widely. We held a meeting at Trinity Lutheran Seminary, Columbus, OH, to observe their consortial database arrangement posited on Endeavor.

Mr. Gilbert was asked to make his own assessment of each system based on the criteria we had compiled and make a recommendation of a system. There was tension in the air and probably trepidation within Tom when we met to receive his evaluations. His evaluation favored the Endeavor system slightly above the others, and we concurred and chose to pursue contractual agreements with Endeavor.

In a meeting at Columbia, SC, Dr. Feider had recommended that we use the same person whom they had utilized for their initial contract with Endeavor at Southern, then a second career student and now a pastor, to negotiate our contract. Originally it appeared that a satisfactory contract would not be forthcoming at that meeting, but after a flurry of phone calls with offers and counter offers relayed through our negotiator, we were in agreement with Endeavor before leaving the following day.

### *Readjusting the Timetable*

Several items tentatively placed in Year One were reevaluated. One was the listing of serials data in Southern's system, a step which they had not as yet taken. After reflection, it was deemed wiser to wait until we had the new, combined database up and operating before adding that information, thereby being able to parallel and piggyback on the data supplied via OCLC records from Gettysburg and Philadelphia. These two, through their participation in SEPTLA (the Southeastern Pennsylvania Theological Library Association), had serials data in OCLC, and an annual union list is run for SEPTLA libraries.

### *A Major Decision*

Meanwhile the decision was made to have *one fully integrated database* rather than three individual databases displaying simultaneously on a search. This decision is perhaps the most significant one made in the project. On the one hand, this makes it truly one library—one that can revert to its individual components only at great effort and expense. It also brought the greatest complications in creating the database. Not all information was uniformly located in the same MARC fields and subfields.

### *Integrating Data*

Since Library Technologies had originally prepared the data for each of us from OCLC record extractions for our initial systems, it was logical to look to them to unify and dedup the records from our three libraries. The task proved more

# Using Course Management Software in the Library

by
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## Introduction

Seminaries and colleges are rapidly increasing their use of course management software to offer distance education classes, as well as to enhance the face-to-face classroom experience of students on campus. Course management software (CMS) is sometimes referred to as learning management software (LMS) or simply as courseware. Course management software allows faculty to create online courses and make them available on the Internet, without the need for sophisticated computer skills. The software provides a flexible framework to post course materials and assignments, administer quizzes, carry on threaded discussions, and send e-mail to course participants.

Course management software can be compared to a honeycomb. When honeybees start a new beehive, the first thing they do is to build the honeycomb. Only after the honeycomb is in place will they start producing honey. So, a smart beekeeper will provide the honeycomb for the bees, helping the bees get to the honey production stage more quickly.

It works the same way with online courses. Course management software is like that honeycomb—it's the framework into which the teacher puts the course content (the "honey"). If the framework is already there, the teacher can simply plug in the course materials that are needed for the individual courses. The teacher—or other computer staff—doesn't have to write the computer program to create the basic structure.

The two major courseware packages currently in use are WebCT and Blackboard. Other names you may have heard over the last few years include Web-Course-In-a-Box (which has now merged into Blackboard), and CourseInfo (which is the earlier name of what is now called Blackboard). Some other names in the courseware business include Lotus LearningSpace, eCollege.com, Jenzabar, and Jones Knowledge. The market has been very dynamic, but WebCT and Blackboard appear to be the leaders in the field.

## Background

Eastern Mennonite University began using Blackboard as its course management software in the fall semester of 2000. That semester, we dipped our collective toe into the courseware waters by posting courses on the Blackboard.com web site. The online course materials were stored on a server in Washington, DC. In the spring of 2001 we purchased the Blackboard software to run on our own campus network.

At this point, let me provide the obligatory disclaimer. This presentation is not an advertisement for the Blackboard software. It just happens to be the software I

am familiar with. The ideas I am presenting should be able to be implemented with most other software packages.

To help put this presentation into context, here is some background information about Eastern Mennonite University. There are approximately 1,400 students enrolled in all EMU programs, divided as follows:

- 115 seminary
- 190 other graduate programs
- 980 undergraduate
- 75 Adult Degree Completion Program (Harrisonburg campus)
- 40 ADCP (Lancaster, PA, campus)

The library staff consists of four librarians, five paraprofessionals, and forty students.

Eastern Mennonite University began using course management software about the same time I was thinking about restructuring the information literacy program. I wanted to create an online tutorial to use with our library research unit in the freshman writing courses. Initially, I thought the Blackboard software would allow me to create this online tutorial. But I soon realized that it wasn't the right platform for what I had in mind. Rather, I would need to write the web-based tutorial using other web authoring software (such as Dreamweaver or FrontPage 2000) and then link it to the Blackboard course for implementation. The description of this online library research unit will be the first part of today's presentation.

Another aspect of my job at Eastern Mennonite University was to supervise eight work-study students who helped staff the reference desk. There were features of Blackboard that I wasn't using for the library research classes, but I thought those features could be useful to create an online information exchange center for these eight student workers. I will describe this process in the second part of the presentation.

**Library Research Unit**

All undergraduate students at EMU were required to take a three-credit introductory writing course. During the semester students learned the mechanics of writing, culminating in a research paper. Part of this course included one week of instruction in library research, which amounted to three hours of class contact time for two librarians who met with each section of the course. Over the academic year, there would be ten or eleven sections of this required writing class.

Students were expected to read an online tutorial and complete some online exercises prior to the class sessions with the librarians. It would be conceivable to do the entire library research unit on-line without any personal contact with the librarians, since the tutorial provided the basic instruction about conducting library research and the course management software allowed us to test what students had learned. However, we felt it would be valuable to include some in-class interaction between students and librarians. So, during class sessions, students practiced using

various electronic databases, searching for resources related to their own individual research projects.

After logging in to a Library Research course in Blackboard, students could link to the online tutorial. The tutorial (*Passport to Information Literacy*) consisted of eight modules, covering different aspects of library research. Students then returned to the Blackboard course to answer a set of questions for each module, testing their understanding of the material presented in the tutorial.

The exercises consisted of various kinds of questions: true/false, ordering, multiple choice, and short answer. After finishing the exercise, students submitted their answers and saw their scores immediately. They received feedback for each question, providing some explanation of why their answer was correct or incorrect. These exercises were not graded but rather were treated more like worksheets to let the students determine if they had understood the material in the tutorial.

All of this work (reading the tutorial and doing the exercises) was completed before I met with the writing class. The majority of the three hours of in-class time, then, was devoted to helping students think about finding resources on their own individual research topics. We librarians were there to guide the students and give advice as they learned how to use the various tools provided by the library. During class students identified:

- key words of their topics
- appropriate subject headings
- reference book(s) for topical overviews
- books in the library
- articles from online databases

Basic instructions for using the different databases, explaining subject headings, research strategy, etc., were all part of the online tutorial; so, I didn't provide much detailed instruction in class. Three hours of class time simply wasn't sufficient to explain the research process, demonstrate the mechanics of various databases, and allow individualized research practice. Providing the basic instruction via the web, with support from course management software, made it possible to come closer to accomplishing our goals for the library research unit.

Another aspect of the library research unit was a section on evaluating web sites. From within the online course, I provided links to several web sites for students to analyze. The point here was to show students the importance of critiquing web sites. They tried to determine who authored or sponsored the web site, how reliable or objective the information was, how current the web page was, and other factors that could be applied to web sites, and, by extension, to other information sources as well.

The final part of the in-class sessions was an online quiz. Students took a quiz during class, answering questions that were similar in structure to the questions they had in the earlier online exercises. This quiz was in the Blackboard course, and students got immediate feedback after submitting their answers. It would be possible for students to take this quiz outside of class; however, doing it in class

provided a measure of security, ensuring that the enrolled student was the one who actually took the quiz.

***Evaluation***

This approach—using courseware with an online tutorial—was a significant change from the way we did library instruction in the past. Previously, classes consisted mostly of lecture and demonstration by the instructor. Advantages of this new approach include the following:

- Students had more hands-on time to research their topics, with a librarian available to help.
- Everything the students needed was available from within the online course (exercises, quiz, web links, the tutorial). They could do their assignment whenever and wherever they wanted.
- Students could work at their own pace (particularly useful for international students).
- It provided instruction for three learning styles: visual, audio, and kinetic.
- Announcements could be posted regarding class location, deadlines, etc.
- Students who missed a class had the basic material available on-line.
- Blackboard did the grading automatically.
- Blackboard provided statistical analysis of student quizzes (helping me determine if questions were poorly worded, tutorial information was inadequate, more discussion was needed in class, etc.).
- Teachers of these writing courses could monitor student progress on-line.
- Access to student e-mail addresses from within the course simplified communication.
- All first-year students were introduced to Blackboard, good preparation for future courses.
- I didn't have to do as much talking in class; the tutorial did much of the rote instruction for me.

There were also some drawbacks to this online method.

- It took a significant time commitment, particularly to set it up the first time. Writing the online tutorial took several weeks to finish. Then, the Blackboard course had to be assembled: writing test questions, providing feedback for right and wrong answers, setting up web links, etc.
- The online course needed to be monitored closely. When a writing class was in session, I checked the course several times a day to see if any problems needed to be addressed.
- Online tutorials, quizzes, and web links needed to be updated as library resources changed.

- The number of students in class was limited to the number of computers in the room, because the class time was primarily spent doing individualized research on-line.
- We were at the mercy of the Internet. In-class activities depended entirely on having a good web connection.

In spite of these drawbacks, however, we felt that the program was successful. Students were actively engaging with the material during the library research unit, and the online tutorial was always available from the library home page if students wanted to refer to it at a future time.

***Taking It on the Road***

Initially, this new program was established to use with EMU's freshman students on campus. During the Spring 2002 semester we began using it with students in the Adult Degree Completion Program. These nontraditional adult students took classes one evening a week in order to complete their undergraduate college degree. EMU offered ADCP courses on the main campus in Harrisonburg, VA, as well as from the extension campus in Lancaster, PA.

Course management software was ideal for this kind of situation. Students could read the online tutorial at their own pace when their schedules permitted. This was crucial for these adult students with full-time jobs and family commitments. They could test their own knowledge by taking the online quizzes in Blackboard. It didn't matter how far they lived from campus; they could access the information wherever and whenever they wanted.

This approach allowed students to read about the research process before coming to a library research class session. We wanted to continue having in-person class sessions but were able to reduce the number of sessions by using the tutorial with Blackboard. We felt it was valuable to meet with these students in person because they often felt marginalized as EMU students. We hoped that personal contact with them might make it more comfortable for them to use the resources of our library. And we also found that some of these students didn't feel quite prepared to use the electronic databases after only reading the tutorial. They wanted the personalized instruction with a librarian. Most of the class time, then, was spent using the online databases with a librarian to guide them, offering suggestions and providing additional instructions as necessary.

The adult students appreciated the flexibility this online program offered them, giving them some control of how they coordinated their school assignments with their busy work and family schedules. They also felt that the in-class practice time was more productive for them, because they could do research that was relevant to their own research projects.

**Library Reference Staff**

Course management software can also be used for purposes that aren't related to classroom activities, whether that classroom is physical or virtual. After working with Blackboard in the freshman writing courses, I wondered if this courseware

could also work as an online forum for the reference desk workers. We experimented with it for several weeks and decided it was worth continuing.

We began using Blackboard as a communication tool with the students who helped staff the reference desk. There were eight students besides four staff members to cover the desk during the week.

We created an online course in Blackboard called "Library Reference Staff," into which I enrolled all the student workers and other library staff who worked at the reference desk. We began by using only the discussion board feature, then later we added the online quiz function. The discussion board provided the framework for threaded discussions.

I set up two discussion forums: 1) Request Substitutes and 2) General Information. Under *Request Substitutes,* students could post a request for someone to cover their shift if they couldn't work it. They might negotiate a swap if it worked in their schedules, or one student might simply work for the other. An advantage of this forum being on-line was that a student could post a request for a sub whenever they realized it would be needed, and students could reply at any time. They could take care of their scheduling conflicts even when they weren't working in the library.

The *General Information* discussion forum was the most heavily used of the two forums. Here was where I posted all the miscellaneous information I wanted students to know: changes in library hours, changes in library procedures, we moved the CD collection, special events in the library, etc. In this forum, I asked all reference student workers to reply to each of my messages so I knew they had read the information. They could reply with a simple "OK," or they could reply with their own comments or questions for clarification. I did not ask the students to read all the replies from their colleagues.

Occasionally, I would post a message and ask for more extensive student responses. For example, we had a situation where a student encountered a library user who was viewing pornographic web sites. I posted a message about this situation so students would know what the library policy was, and also to ask how they felt about encountering such activity and to solicit their responses to library policy. In this situation I asked the students to read all replies and carry on a dialogue on-line about how they should respond should such a situation arise again.

Another software function I used with the library reference students was the online quiz feature. At the beginning of the school year, all student workers were required to read the reference desk manual, a three-ring notebook with information about library policies and procedures, database passwords, etc. Then, a few weeks later, I wanted to reinforce their reading and to expand that basic knowledge.

I set up the quizzes using a variety of multiple choice, true/false, and fill-in-the-blank questions. There were seven quizzes, covering different aspects of information I felt they should know in order to be able to assist library patrons. Topic areas included: searching electronic databases and the online catalog, general policies for library users, library facilities and equipment, and providing reference assistance. After a student submitted their answers for a quiz, they received immediate feedback about their response.

When all students finished the quizzes, I could analyze the results and see which areas needed more discussion or training with the students. In some cases, I realized that the written reference manual was unclear or needed to be expanded. The analysis also brought to my attention areas that could receive more focused instruction when new student workers were trained. I found it to be a useful tool for additional training of student workers.

***Evaluation***

Students had a variety of responses to using courseware at the reference desk. After the initial trial period of a few weeks, I asked for feedback from the students. Their responses ranged from hesitant to enthusiastic, but they all felt it was workable and worth continuing. One student felt the online discussion format was impersonal; he preferred getting a handwritten message in a spiral notebook (the previous method). Another student especially appreciated the flexibility of posting and reading messages at any time of the day or night.

After we had used Blackboard at the reference desk for an entire school year, I again asked for student feedback. Here are some of their comments:

- It's a good system, convenient, easy to understand.
- The more we use it, the more I like it. The discussion board feature seems the most useful to me, although the quiz thing we did was really neat too.
- Blackboard is a very efficient way for instructors and students to communicate.

Some students checked their discussion forums at times other than when they were working at the desk, perhaps when they were using Blackboard for other course work. And, of course, there were a couple of students who needed to be reminded to check the discussion forums.

In the spring of 2001, when we first experimented with Blackboard at the reference desk, EMU was just beginning to use course management software. For many of these student workers, this was their first exposure to Blackboard. Since that initial experiment, many more classes at EMU began using Blackboard as a component of their class work, and the student workers became increasingly comfortable with its features. Using Blackboard in the library, then, put the student workers in a better position to help other students with questions about using the software. It increased their value as library reference workers.

***Other Possibilities***

This library reference desk course is still a work in progress. There are other ways I can see it being used, ways I didn't try before I left EMU. One such idea involves setting up a third discussion forum for case studies. I could present several scenarios in which people come to the library with various research needs, and students could reply with their thoughts on how to provide assistance. This discussion forum would be interactive, with students engaging in dialogue with each other. And I could interject some of my own thoughts or follow-up questions

into the discussion. In this way student workers would get some additional instruction about providing good service to library users.

In libraries where student workers are assigned various duties during their work shifts, the course management software could provide a mechanism for posting these tasks. Many students in seminaries work when other library staff members are off duty. Students could log in to learn what their work assignment is for that shift. Detailed instructions could be written in word processing software and then uploaded into the online course so students would always have access to them.

Using course management software at the reference desk proved to be a successful experiment. At its simplest, as a mechanism for online discussions, it takes minimal time on the part of the supervisor. But with a little more effort and creativity, there are many possibilities for using courseware to improve the quality of service the student workers provide to library patrons. I have suggested just a few: providing training through online quizzes, online discussion of case studies, posting student work assignments, and maintaining instruction sheets on-line.

## Conclusion

Today I have demonstrated two ways I have used course management software to enhance the services of the library. I found it to be useful for providing research instruction for students, whether they were distance students or students in a traditional classroom. And I found it to be an effective communication and training tool for library student workers.

Perhaps your school isn't using course management software. But if you want to experiment with courseware on your own without a large cash investment, there are some options available for you to try. Blackboard lets people create online courses on their server in Washington, DC, for a free sixty-day trial period (www.blackboard.com). Free course management software is available on the Internet (go to http://richtech.ca/seul/ and select the "Intranet" category).

For those of you whose schools are already using course management software, I encourage you to consider how you can use it in your own libraries. If you're already using it in the library, let your creative juices flow. See what new ideas you can come up with. Libraries have long been among the leaders on campus in embracing new technology; course management software is one more opportunity.

## Further Reading

Cox, Christopher. "Becoming part of the course: Using Blackboard to Extend One-shot Library Instruction." *College & Research Libraries News* 63:11 (January 2002): 11–13, 39.

Getty, Nancy K., Barbara Burd, Sarah K. Burns, and Linda Piele. "Using Courseware to Deliver Library Instruction Via the Web: Four Examples." *Reference Services Review* 28:4 (2000): 349–59.

Athena Hoeppner. "Putting WebCT to Work in Libraries." LITA National Forum, October 11, 2001, Milwaukee, WI. (http://library.ucf.edu/Presentations/LITA/default.htm).

# ROUNDTABLE DISCUSSIONS

## ATLA Digitizing Projects

Facilitator: Martha Lund Smalley (Yale University Divinity School Library)

This roundtable presented information regarding digital projects underway at nine ATLA member libraries as part of Phase One of the ATS/ATLA Cooperative Digital Resources Initiative (CDRI). An overview of expectations for CDRI Phase Two was provided, and input from participants was received regarding what types of digital resources would be most useful to ATLA members. There was an opportunity for reports on non-CDRI projects, and for discussion of possible projects for the future.

## ATLA Regional Group Leadership: Diverse Strategies to Promote Excellence

Facilitator: Timothy D. Lincoln (Austin Presbyterian Theological Seminary)

Ten participants discussed regional group leadership at this roundtable on June 20, 2002. The facilitator briefly noted the diversity that currently exists among ATLA regional groups, both in organization, activity level, and focus of mission. Some groups define themselves by Institutional Members, others by librarians who are members. Some groups focus on collegial support, while others work at inter-library cooperation on collection management.[1]

### Obstacles to Cooperation

The facilitator suggested that obstacles reported in a recent study of cooperation between theological schools may also be pertinent when thinking about the challenges faced by those seeking to increase the vibrancy of voluntary regional groups. Such obstacles include a perception of unequal benefits to participants' unrealistic expectations, differing levels of institutional commitment, and difficulty in maintaining momentum for a specific initiative.[2]

### Distance and Difference

In the discussion, participants noted a range of challenges that groups face. For instance, statewide regional groups may wish to vary the sites of meetings, but at the cost of many hours of travel for many members. Groups with members who are the sole professional librarian at a given school are challenged to schedule meetings at times when members can attend. Some participants noted the waxing and waning of enthusiasm for leadership or participation in meetings and projects.

Some attendees lauded the diversity of religious traditions and collecting patterns among member libraries, since learning about collections unlike their own was professionally enriching. Others noted that diversity in size and mission (especially larger versus smaller academic libraries) sometimes made it difficult to envision projects that would be perceived as beneficial to all members.

### Programmatic Concerns

The group discussed patterns in scheduling and program emphases. Several noted that state library associations or regional bibliographic services often were better able to provide highly technical training at a reasonable cost than ATLA regional groups. It was suggested that the professional education center at ATLA's Chicago office might be a hub for distance learning distributed to regional groups, either via real-time web-casting or distribution of video tapes.

Graciously prompted by the Professional Development Committee, the facilitator reminded those present of the expanded ATLA program for regional continuing education grants.

### Endnotes

1. The ATLA web site (www.atla.com) provides a gateway to information about most ATLA regional groups.
2. "Collaborative Ventures: With Special Focus on Theological Schools," monograph on the Collaborative Ventures Program, by James A. Coriden and Mary-Linda Merriam Armacost, to be published by the Consortium for the Advancement of Private Higher Education (CAPHE), a unit of the Council of Independent Colleges, to be presented at the biennial meeting of the Association of Theological Schools in June, 2002, as published in Melinda R. Heppe, "Bridging the Divide: Conversations Lead to Collaboration and Cooperation," *In Trust: The Magazine for Leaders in Theological Education*, Spring 2002 vol.13 no. 3, p. 9.

## Contemporary Religious Literature

Facilitator: Marti Alt (Ohio State University)

Twenty-four people attended this roundtable on contemporary religious literature. Since this was the sixth year that this topic has been the focus of a roundtable, we discussed again the options of requesting interest group status or moving to a dinner or lunch meeting format. Written votes were collected: eleven preferred remaining as a roundtable, seven were in favor of moving to a meal meeting, six suggested having both the roundtable and a meal meeting, and three wanted to become an interest group. This information will be communicated to the Education Committee and the Annual Conference Committee, and for now, we will not seek interest group status.

As in the past, the informal format allowed all attendees the opportunity to discuss their favorites reads of the previous year. Works and resources presented this year include:

**Literary Works**

***Authors:***

Chaim Grade
Madeleine L'Engle
Cynthia Ozick
Reynolds Price

J. Peder Zane, book review editor for the Raleigh News & Observer (http://www.newsobserver.com/)

Other perennial favorites include authors whose works and archives are housed at the Wade Center, Wheaton College (http://www.wheaton.edu/learnres/wade): Owen Barfield, G.K. Chesterton, C.S. Lewis, George MacDonald, Dorothy L. Sayers, J.R.R. Tolkien, and Charles Williams.

***Authors/Titles:***

Berry, Wendell. *Jayber Crow: A Novel.* Washington, D.C.: Counterpoint, 2000.
Butler, Octavia E. *Parable of the sower.* New York: Four Walls Eight Windows, 1993.
Butler, Octavia E. *Parable of the talents: a novel.* New York: Seven Stories Press, 1998.
Clement, Catherine. *Martin & Hannah: a novel.* Amherst, N.Y.: Prometheus Books, 2001.
Day, Marele. *Lambs of God.* New York: Riverhead Books, 1998.
Diamant, Anita. *The red tent.* New York: St. Martin's Press, 1997.
Diamant, Anita. *Good harbor: a novel.* New York: Shocken Books, c2000.
Endo, Shusaku. *Deep river.* New York: New Directions, 1994.
Endo, Shusaku. *Silence.* Rutland, Vt: Tuttle, 1969.
Engel, Mary Potter. *A woman of salt: a novel.* Washington, D.C.: Counterpoint, c2001.
Frayn, Michael. *Copenhagen: a play in two acts.* New York: Samuel French, 2000.
Frazer, Margaret. Sister Frevisse medieval mystery series: *The clerk's tale* (Berkley Prime Crime, 2002), *The prioress' tale* (Berkley Prime Crime, 1997), *The novice's tale* (Jove Books, 1992), etc.
Fuentes, Carlos. *The good conscience.* New York: Noonday Press, 1961.
Gaarder, Jostein. *The Christmas mystery.* New York: Farrar, Straus and Giroux, 1996.
Hijuelos, Oscar. *Mr. Ives' Christmas.* New York: HarperCollins Publishers, c1995.
Mawer, Simon. *The gospel of Judas: a novel.* Boston: Little, Brown, 2001.
Pryce, Mark. *Literary companion to the lectionary: a poetic gathering to accompany the readings for Sundays, principal feasts and selected holy days.* Minneapolis: Fortress Press, 2001.
Salzman, Mark. *Lying awake.* New York: Knopf, 2000.
Saramago, José. *The Gospel according to Jesus Christ.* New York: Harcourt Brace, 1994.
Sawyer, Robert J. *Calculating God.* New York: Tor, 2000.
Spencer-Fleming, Julia. *In the bleak midwinter.* New York: Thomas Dunne Books/St. Martin's Minotaur, c2002.
Steinberg, Milton. *As a driven leaf.* Indianapolis, The Bobbs-Merrill, 1939.

Tepper, Sheri S. *The fresco.* New York: EOS, 2000.

Wright. Sally S. Ben Reese mystery series: *Publish and perish* (Multnomah, 1997), *Pride and predator* (Multnomah, 1997), *Pursuit and persuasion* (Multnomah, 2000).

***Non-Fiction***

Benedek, Emily. *Through the unknown, remembered gate: a spiritual journey.* New York: Schocken Books, c2001.

*Catholic women writers: a bio-bibliographical sourcebook.* Edited by Mary R. Reichardt. Westport, Conn.: Greenwood Press, 2001.

Norris, Kathleen. *Virgin of Bennington.* New York: Riverhead Books, c2001.

Reynolds, Barbara. *Dorothy L. Sayers: her life and soul.* New York: St. Martin's Press, 1993.

Schmidt, Richard H. *Glorious companions: five centuries of Anglican spirituality.* Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., c2002.

*Searching for your soul: writers of many faiths share their personal stories of spiritual discovery.* Ed. by Katherine Kurs. New York: Schocken Books, c1999.

Weems, Renita J. *Listening for God: a minister's journey through silence and doubt.* New York: Simon & Schuster, c1999.

In addition, Marti Alt distributed a handout of additional works.

**Works (mostly fiction):**

Berry, Venise T. *Colored sugar water.* New York: Dutton, c2002.

Gibbons, Kaye. *A virtuous woman.* Chapel Hill, N.C.: Algonquin Books of Chapel Hill, 1989. (Oprah's Book Club selection)

Karon, Jan. *In this mountain.* New York: Viking, 2002.

LaHaye, Tim. *Desecration: Antichrist takes the throne.* Wheaton, Ill.: Tyndale House, 2001. Book 9 of the "Left Behind" series.

Newman, Sharan. *Heresy.* New York: Forge, 2002 (forthcoming).

Norris, Kathleen. *Journey: new and selected poems, 1969-1999.* Pittsburgh, Pa.: University of Pittsburgh Press, c2001.

Price, Reynolds. *Noble Norfleet.* New York: Scribner, c2002

Tremayne, Peter. *Hemlock at Vespers: fifteen Sister Fidelma mysteries.* New York: St. Martin's Minotaur, c2000.

**Resources:**

*Best Christian writing, 2001.* Ed. by John Wilson and Larry Woiwode. San Francisco, HarperSanFrancisco, 2001.

Hansen, Ron. *A stay against confusion: essays on faith and fiction.* New York: HarperCollins Publishers, c2001.

Jewish mysteries: www.jewishmysteries.com.

Rabey, Steve. "No longer left behind: an insider's look at how Christian books are agented, acquired, packaged, branded, and sold in today's marketplace." *Christianity Today,* April 22, 2002.

Ryken, Leland. *Christian imagination: the practice of faith in literature and writing.* Rev. and exp. ed. WaterBrook/Shaw, 2002.
2002 Christy Award finalists: www.christyawards.com/finalists_02.htm

News of the religious publishing industry may be found at:

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 web page http://publishersweekly.reviewsnews.com; select Religion Bookline.)

## Cutting Edge Privacy

Facilitator: Andrew Keck (Duke University Divinity School)

A dozen people attended this roundtable to discuss privacy policies, especially as related to library web sites, but also to other parts of the library operation.

Discussion began with the question of why libraries ought to care about privacy policies. Privacy policies ought to be created in order to establish trust; detail existing practices; and to provide notice, choice, access, and security to patrons regarding how the library uses their personally identifiable information.

After some definition of personally identifiable information, the group turned to consider what information libraries collected and how that information is obtained. Some information, such as that included in an e-mail reference question, is necessary to have in order to be able to respond. Other information, such as the books on loan to a particular patron, is necessary in order for the library to maintain its collection. Another aspect of the discussion was, who has access to the information and how long is it kept? A privacy policy might also include issues of security, patron access to view or change information, and choices offered to patrons regarding the collection of their personal information.

Privacy policies are becoming normative (and sometimes legislated) in corporate and government web sites. Libraries have traditionally been protective of a patron's right to privacy and need to develop appropriate policies that reflect the technologies we use today in libraries. An example of a library privacy policy can be found at http://www.lib.duke.edu/privacy.htm. More information about an emerging standard for privacy policies can be found at http://www.w3.org/P3P.

## Does Anyone Know What the Library Director Does?: A Roundtable for New Library Directors

Facilitator: Cheryl Felmlee (Alliance Theological Seminary)

About eighteen librarians met together to discuss not so much the vast diversity of specific tasks performed by library directors but the variety of roles assumed by the individual who directs a library. The roundtable began by exploring an intriguing analogy likening roles of the library director to those of an orchestra conductor. At times the conductor stands prominently on the podium, waving his/her arms and may appear to be superfluous to the work of the orchestra. Yet they stand responsible to ensure a successful performance, enabling the musicians to perform corporately according to and even to excel above their individual abilities and training. They select the agenda, plan and set the tone for the work ahead, determine the pace, and keep the movement advancing. At times they may be an active participant, that is, conducting from the piano (or the reference desk). At other times they represent the orchestra in a variety of roles.

A lively discussion ensued as the group created the following alphabetical description of some of the roles of a library director who is engaged at different times with staff, students, faculty, administration, and external parties: Advocate, Budgeter, Change agent, Disciplinarian, Empowering agent, Facilitator, Goal-setter, Head, Instructor, Juggler (of priorities), Knowledge broker, Link, Minister, Negotiator, Overseer—One step ahead, Professional, Quieter (shhh), Representative, Statistician and Servant, Troubleshooter, Ubiquitous, Visionary, Winer and diner (of donors), Examiner, Yokefellow, and Zealot for the library.

The roundtable ended with presentations of conductor's batons to the two librarians who were the newest and longest-term directors present and to a library school student just entering the profession.

## Genealogy Sources

Facilitator: Howertine L. Farrell Duncan (Wesley Theological Seminary Library)

### Participants

Richard Berg, Evangelical and Reformed History Society, Lancaster Theological Seminary
Marty Breen, Jesuit-Krauss-McCormick Library
Betty Clements, Claremont School of Theology
Howertine Farrell Duncan, Wesley Theological Seminary
Denise Marie Hanusek, Pitts Theology Library
Stephen Pentek, Boston University, School of Theology
Gail Stevens Shourds, The Center for the Evangelical United Brethren Heritage, United Theological Seminary (Dayton)

Clifford Wunderlich, Andover-Harvard Theological Library

The roundtable met to share resources and policies regarding handling requests for genealogy searching. We discovered who had resources for specific denominational groups. There was a very lively discussion of types of inquiries that are submitted, policies, and procedures. There is generally a limited amount of searching that is done and referrals to more appropriate sources.

Brochures from The Center for The Evangelical United Brethren Heritage and Pitts Theological Library were distributed. In addition to hours of service and policies, these include some sources to consult. Pitts had an announcement and a form that they give that indicates that the "staff cannot provide detailed research services." It then offers them the names of students who are "not professional genealogists" but who are familiar with library research and who would be willing to work for them for an hourly fee, and includes a disclaimer that the library does not vouch for the work of these students. The students fill out a form including their names, e-mail addresses, etc., that the library archivist keeps on file for distribution to interested patrons.

The session was so enlightening and helpful that it was suggested that we consider putting out a call on ATLANTIS to the wider ATLA community. This way others could participate by sending their policies, procedures, ideas, or questions to the facilitator to be compiled. Also, it would be helpful to know what resources others have that are not cataloged but able to be accessed by their staff.

The eight of us who convened exchanged e-mail addresses to keep the information flowing among us. This was such a valuable session that a suggestion was made that we pursue this becoming an interest group.

## Instructional Technology in the Theological Library

Facilitator: Benjamin F. Moss (Yale Divinity School) and David Reay Stewart (Princeton Theological Seminary)

In the roundtable discussion entitled Instructional Technology in the Theological Library, about fifty librarians discussed the role of instructional technology at their respective institutions. Moderated by Benjamin Moss of Yale Divinity School and David Stewart of Princeton Theological Seminary, the group had a very lively and informative discussion. The moderators began by summarizing the relationship between instructional technology and the library at their respective institutions. After these brief introductory remarks, a number of questions were posed, and the floor was open to discussion.

These questions included:

- How many institutions are involved in some aspect of instructional technology?
- How many institutions are involved in distance education?

- Should the library be involved with instructional technology?
- Did instructional technologies actually improve and enhance education?

Almost everyone present indicated that their library was involved, usually heavily involved, with instructional technology. In spite of this, very few actually thought that the library was the best place to house instructional technology. However, the reason cited was often lack of time, not desire or expertise. Most of the librarians felt overworked and, as a result, adding instructional technology to their responsibilities merely increased their workload with little resulting benefit.

Very few member libraries were actively involved in distance education. However, those that were had had a great deal of success from a technical standpoint. It remains an open issue as to the quality of the educational experience of those who used distance education. Further, the group was undecided as to whether or not instructional technology as a whole actually enhances the educational experience.

As a follow-up, David Stewart proposed that a listserv (under the auspices of ATLA) be established so that the discussion that was begun in the roundtable could be continued. He further recommended that some people take an online class in order to gain some hands-on experience in educational technology.

## International Collaboration

Facilitator: Sara J. Myers (Burke Library, Union Theological Seminary)

The roundtable, sponsored by the ATLA Special Committee on International Collaboration, was attended by twenty-five conferees.

The session began with a brief introduction from conferees who have connections with institutions outside of North America.

- Sr. Rebecca Abel, North American College, Rome, Italy
- Penelope Hall, BETH representative
- D'Anna Shotts, Kaduna Baptist Theological Seminary, Kaduna, Nigeria
- Shirley Gunn, formerly with Nigerian Baptist Theological Seminary in Ogbomosho, Nigeria
- Cindy Lu, Singapore Bible College

**Topic: Sending Materials Overseas**

John Trotti (Union-PCSE) shared the history of Union's ministry, which began in 1978 with a request about sending books to Lesotho. They now send to ninety-nine seminaries in forty-six countries. They have sent over 110,000 books and periodicals. He keeps a file on what has been sent to each institution. He has discovered that volunteers are harder to get than money for the shipping. John would be glad for other libraries to join them in this effort. He said that schools do

want English materials. We need to ask the institution what they need. He said that he usually receives an acknowledgement that the materials were received. He plans to continue on as a volunteer after he retires.

Tim Erdel stated that the theological library where he worked in the Caribbean was built on this kind of program. They also served as a hub library sharing duplicates with others in the region.

Several shared their experiences with shipping and cooperating with libraries overseas. Out of these conversations several good suggestions were generated.

1) In the area of sending practices:
   a) The best method is sending m-bags. Use small boxes, each labeled with the address and return address. John Trotti said that he has had torn m-bags returned.
   b) When they are sent in small boxes, they seem to get less damage and are also easier to get through the post office in other countries.
   c) If sending boat mail, use a waterproof inner liner in the box.
   d) Pack tightly. Loose books arrive damaged.
   e) Be realistic in declaring a cost. Declare any CD sent as $3.00 value, because that is the cost of production. The receiving institution will not have to pay an exorbitant customs tax.
   f) Have duplicates available for international visitors to be able to select to take with them.
   g) Check out the ramifications before sending gifts. One institution was planning to donate used computers to the Protestant University of the Congo until they found that the computers would be heavily taxed. A monetary gift to purchase within the country would be a better investment.
   h) If an institution really wants to be helpful, they could include the cataloging information with the items.
2) Other suggestions about sending materials:
   a) Establish a relationship with an institution and fax, e-mail, or airmail requested journal articles for current scholarship to graduate students in religious studies. With technology, some have access to the indexes but not the articles.
   b) Perhaps there is a way to adjust the cost of the indexes for institutions in developing countries. (Dennis Norlin shared about the CD-ROM program. Someone pointed out that maybe we should think about ways to share the print product also, because in some places even CD-ROMs are not a viable option. ATLA is looking into possibilities to develop special pricing in developing countries.)
   c) The group was reminded that there are agencies that provide materials for developing countries. SPCK sends and asks you to contribute postage. The U.S. office is located in Sewanee, TN, and there is an office in Britain. SCM and five publishers from Grand Rapids give 40–50 percent discounts to international institutions.

d) Sometimes, helping to get cataloging software is helpful. UNESCO has software material.

3) Ways to make it a true collaboration with international institutions:
   a) Work through institutions overseas to aid our collection development in specific areas. One institution has a partner in Africa who buys a second copy for them when they purchase within their country.
   b) The BETH web site (http://www.theo.kuleuven.ac.be/beth) can provide a contact for duplicates from Kenya, Africa, and South America.
   c) Ask a partner seminary to send a periodical from those countries.
4) Suggestions for the Committee on International Collaboration to consider:
   a) Make a list of contacts for collection development.
   b) Develop a registry of receiving institutions so that ATLA members can see who is already getting materials.

This report closes with three reminders:

- Remember even some first world countries in Europe have needs.
- The University of Estonia is in desperate need. Also trying to develop as theological education. They are on the web.
- Eastern European countries are interested in collecting western Christian materials.

*Submitted by Barbara Terry*

## Issues in Electronic Cataloging

Facilitator: Richard A. Lammert (Concordia Theological Seminary)

Twenty librarians met for a roundtable discussion on "Issues in Electronic Cataloging." Because various specific issues in electronic cataloging had been addressed in previous conferences, the Education Committee chose this topic to provide a forum to discuss any issues that might not have been addressed in the past. The discussion by the participants showed that most librarians are still struggling with many of the problems (or is it opportunities?) created by electronic resources.

Occasionally problems are solved by rule changes. A question was asked about the need to load CD-ROM software in order to catalog it. The newly revised chapter nine of *AACR2* permits cataloging from the label for CD-ROMs. Thus, no loading of the software is needed for cataloging.

However, most other problems still remain. The question of one-record cataloging versus two-record cataloging was mentioned; most libraries have opted for two records. How those two records (for the same intellectual content) should be connected remains up in the air. What happens when a patron is looking for a print edition of a book that is checked out? Will the patron find the electronic

version of the book without much effort? One librarian noted that it was far more likely that the patron would look first for the electronic edition. If that edition is not available, however, the problem of finding the print edition remains. Apparently, most libraries have not made an effort to connect the bibliographic records for the two editions. Perhaps future implementation of the *Functional Requirement for Bibliographic Records* will help solve this problem.

Some problems that have long been solved for print materials are still looking for solutions in the electronic realm. Indexing of e-journals is one such problem. ATLA requires e-journals to be peer reviewed, to have an ISSN, and to provide access to more than two issues on-line before those journals are indexed.

Another major problem is providing access to electronic resources in a consortium, where some, but not all, of the libraries have access to a fee-based resource. Several librarians mentioned that their consortia had solved the problem of limiting access through the URL included in the 856 tags to some libraries but not others. One librarian indicated that this remains a major problem in her consortium. There is no universal solution to this problem. It depends on the nature of the consortium, the nature of the union catalog, and, above all, on the nature of the ILS implementation. Any solution must be specific to the ILS being used.

Discussion of access to URLs brought forth another problem: how does one deal with changing and/or disappearing URLs? Various programs are available to verify that URLs point to a valid address. Such link checkers can tell if a URL disappears. Yet, access to a web site that still exists—but through a changed URL—cannot be determined through such a program. Even worse, no program can tell if the *nature* of the site has changed. One librarian noted that web sites can completely change their orientation, so that the bibliographic record no longer properly indicates the content of the site.

Few of the librarians present had actually cataloged web sites for their catalogs; one would like to but has not had the time. Several librarians gave the main reason for not cataloging web sites (other than lack of time): fear of putting ephemeral items in the catalog. Providing access to ephemeral items has traditionally been against cataloging philosophy. Many libraries provide access to selected electronic resources (web sites, e-journals, CD-ROMs, etc.) not through the catalog but through a separate web page. Is the catalog to be a "one-stop shopping" source, or is it one choice among many? Presumably our patrons expect us to provide "one-stop shopping." This has, of course, been the tradition in American cataloging. Yet, the spectre of putting items in the catalog, only to be removed in a week or a month because they disappear and are no longer available electronically, conflicts with the rule of not cataloging ephemeral items. As the participants in the discussion wrestled with the issues, one librarian said, "What we need is a new Cutter to define for us what belongs in the catalog." Any takers?

## Negotiating and Managing Licenses for Library Resources

Facilitator: Duane Harbin (Southern Methodist University)

Nine members gathered for the roundtable. The discussion focused on three aspects of the topic:

- negotiating price
- negotiating terms and conditions
- leveraging consortial relationships for improved price and terms

For most of those present, price was the primary concern. Since many theological schools are relatively small institutions with resources proportional to their size, there was much concern expressed about the ability to sustain expensive licenses for electronic resources. The group discussed various means of quantifying the value of a given resource in a particular setting and using that estimate both as a negotiating and decision-making tool. The conversation turned naturally to consortial agreements as a means of distributing costs and negotiating attractive terms.

Differences in publishing models are a key issue in acquiring major electronic resources for smaller institutions. For example, many institutions were able to afford the printed Weimar Ausgabe of Luther's works because the volumes appeared over a period of years and the institutions were able to spread out the cumulative cost. Access to the online version of the same material requires a daunting up-front payment well beyond the reach of many theological institutions. Participants speculated about the possibility of ATLA playing a role in negotiating for such resources on behalf of Institutional Members.

The facilitator distributed information regarding *LIBLICENSE: Licensing Digital Information, a Resource for Librarians,* the online information clearinghouse and e-mail discussion group maintained by the Yale University Library (http://www.library.yale.edu/~llicense).

## New ATLA Member Conversation

Facilitators: Karen L. Whittlesey (American Theological Library Association)

Nine people joined ATLA's director of member services to talk about their experiences as new members attending their first ATLA conference. A wonderful addition to the group was Eileen Saner, ATLA's then president-elect, who was able to answer questions from the "newbies" and hear their concerns firsthand.

Several of the suggestions offered will be incorporated into future conferences to help both the ATLA newcomer and the more longtime member enjoy their experience of the conference and of ATLA. New members attending this

Despite these "doses of realism," though, the discussion was lively, hopeful, and engaged. There was an appreciation for the role of the visual arts in theological education with the library providing a leadership role. We ended with that note of optimism.

# DENOMINATIONAL MEETINGS

## Anglican Librarians


| | |
|---|---|
| Contact Person: | Newland Smith |
| | Associate Dean for Academic Affairs/Librarian |
| Address: | Seabury-Western Theological Seminary |
| | 2122 Sheridan Road |
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| Phone: | (847) 328-9300, ext. 25 |
| Fax: | (847) 328-9624 |
| E-mail: | n-smith1@seabury.edu |


Nine librarians from five Anglican schools and nine other Anglican librarians from other schools met on Thursday afternoon, June 20, 2002, at the Touchstone Energy Place at RiverCentre, St. Paul, Minnesota. Those present shared reports on activities at their libraries and institutions for the past year. James Dunkly reported that due to the lack of funding, the filming project of diocesan journals of the Episcopal Church had ended.

*Submitted by Newland Smith*

## Baptist Librarians


| | |
|---|---|
| Contact Person: | Donald Keeney |
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Twenty-one librarians from seventeen institutions attended the Baptist denominational meeting on Thursday afternoon, June 20, 2002. Participants reported general institutional news, updates on various library projects, and concerns over lack of adequate space. A discussion developed over how to communicate better as ATLA Baptists. Kathy Sylvest volunteered to work with the esteemed Jonathan West in setting up a listserv for Baptists on the ATLA web site. Maggie Tarpley noted that her work on spirituality and medicine is available at http://www.vuspiritmed.com. Most of the discussion at the meeting focused on how to decide what works should be made available to theological schools outside the U.S. and on how to send them. The discussion was informative and will be continued on the listserv.

## Campbell-Stone Librarians


| | |
|---|---|
| Contact person: | Carisse Berryhill |
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| | L. M. Graves Memorial Library |
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| | Memphis, TN 38117 |
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The Campbell-Stone Movement librarians met June 20 in a meeting room at Touchstone Energy® Place in St. Paul, MN. Those present were Steve Edscorn and Roberta Hamburger from Phillips Theological Seminary; Sara Harwell from the Disciples of Christ Historical Society; Don Haymes from Christian Theological Seminary; and from Harding Graduate School Don Meredith, Evelyn Meredith, Sheila Owen, and Carisse Berryhill, convener.

After reviewing the year's news for each institution represented, the group unanimously approved a joint request from the Christian College Librarians (CCL) and from the Stone-Campbell librarians in the Association of Christian Librarians (SCL-ACL) that the CSL-ATLA lead a project to develop a web-accessible finding tool for archival and manuscript materials in libraries historically affiliated with the Movement, requesting technical assistance from ATLA staff. CSL-ATLA will, in consultation with CCL and SCL-ACL, coordinate the project, develop the record policy, and coordinate input from librarians in related institutions.

## Lutheran Librarians


| | |
|---|---|
| Contact Person: | David O. Berger |
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| | 801 DeMun Avenue |
| | St. Louis, MO 63105 |
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| Fax: | (314) 505-7046 |
| E-mail: | bergerd@csl.edu |


The Lutheran Librarians meeting was held Thursday, June 20, on the campus of Luther Seminary. Twenty-two librarians representing twelve institutions attended. David Berger again served as convener. The meeting opened with the traditional round-robin reporting of news and activity at individual libraries. Guests and first-time attendees were welcomed: Pat Graham and Armin Siedlecki, Pitts Theology Library, Emory University; Olivia Olivares, the University of Arizona; Wendi Adams, Lutheran Church-Missouri Synod headquarters; Eric Stancliff, Concordia Seminary, St. Louis; and Norman Wente, retired director of Luther Seminary Library. Following institutional reporting, discussion centered around

ATLA's announced project to index retrospectively journal titles included in *Religion Index One* (at that time known as *Index to Religious Periodical Literature*) that had a publication history prior to the 1949 beginning of the index. Questions were asked concerning how to include Lutheran academic journals that were not represented among the titles originally included in the index. The consensus was that ATLA had no plans currently to extend the project beyond those titles originally indexed but that it might be open to extending the project to include these titles in a subsequent phase if additional funding could be found. The Lutheran denominational page on the ATLA web site will continue to be the place where suggested Lutheran titles for retrospective indexing in a subsequent phase can be compiled.

Those who could stay following the meeting were taken on a tour of program offices at Luther Seminary that are a part of or related to the work of the library. Included were: 1) the Lutheran International Library Assistance Project (LILAP), which sends theological books to Lutheran seminary and Bible college libraries in developing countries; 2) the Eastern Minnesota Regional Resource Center, a location for parish-based resources serving ELCA congregations in four synods; 3) the library's special collections room; 4) the Seminary and ELCA Region III archives; 5) the Lutheran Brotherhood Reformation Research Program microform collection of sixteenth-century documents; and 6) The Fisher's Net, a provider of theological online learning resources. The evening concluded with a dinner hosted by Luther Seminary Library.

*Submitted by Bruce Eldevik*

## Methodist Librarians

| | |
|---|---|
| Contact Person: | Stephen Pentek |
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| | Boston, MA 02215 |
| Phone: | (617) 353-1323 |
| Fax: | (617) 358-0699 |
| E-mail: | spentek@bu.edu |
| | |
| Vice-President: | Roberta Schaafsma |
| E-mail: | roberta.schaafsma@duke.edu |
| | |
| Secretary: | Linda Umoh |
| E-mail: | lumoh@mail.smu.edu |

The Methodist Librarians Fellowship met at 3:30 p.m. at the Touchstone Energy® Place, St. Paul, MN. Thirty-seven people were in attendance; Logan Wright presided.

Logan Wright opened the meeting. Linda Umoh gave the secretary's report. The minutes were read and approved.

Drew Kadel will be resigning as the Methodist listserv administrator. A replacement is needed. That person may also be responsible for a Methodist web page, which will be on the ATLA server. Andy Keck volunteered for the position.

A discussion ensued as to possible uses for the listserv and future web site. Some of the suggestions include:

- Identify founders in the picture that Page had, could be interesting to put the picture on the web, seven left to identify. Roger Loyd will distribute those that are known at this time.
- What are libraries doing to celebrate the Wesley Tercentennial? Share ideas and links through the listserv.
- Need a Methodist representative on the Tech Services page for consultation about names and historical dates. The following may be contacted:
  - ➔ Eileen Crawford
  - ➔ Page Thomas
  - ➔ Steve Pentek
  - ➔ Michael Boddy
  - ➔ Sarah Blair

A Methodist worship service will be held at the Portland Conference in 2003, in celebration of the Wesley Tercentennial. Randy Maddox, Paul T. Walls Professor of Wesleyan Theology, Seattle Pacific University, will be asked to preside at the service, speak to the MLF, and possibly present a paper at the conference. Logan will pursue this and keep everyone informed.

Old Business included a report from the Honors Committee. Al Caldwell presented a Resolution of Thanks to Kenneth Rowe on the occasion of his retirement. (see below)

At this time library announcements and news were shared.

Roberta Schaafsma was elected vice-president/president-elect.

The Founders picture was passed on the Stephen Pentek, and the meeting was adjourned at 4:45 p.m.

*Submitted by Linda Umoh*

**Resolution of Thanks to Kenneth Rowe on the Occasion of His Retirement**

Ken, we your colleagues of the Methodist Librarians Fellowship congratulate you on this the occasion of your retirement. You have been a valued library colleague, a dedicated bibliographer of the Methodist movement, a prolific scholar who has helped us to rediscover the richness of our Methodist heritage.

Ken, in addition to your work in the Methodist Librarians Fellowship, you have also made major contributions to the American Theological Library Association where you have either served on or advised the Publications Committee since 1968. You continue to serve as editor for thee major series from

Scarecrow Press: The *ATLA Bibliography Series*, *Studies in Evangelicalism*, and the *Drew University Studies in Liturgy*.

Ken, we Methodist Librarians remember with fondness how year after year, you made your annual reports to us on the *Methodist Union Catalog*, and we would move, second, and pass a motion to grant you a soaring sum of some $500 to give you a token of support to hire student assistants for aid and comfort in this enormous undertaking. We also remember that year by year, you brought us progress reports; and where others of us dreamed dreams of such endeavors, you brought forth actual printed volumes of your work, and our libraries are enriched by the seven volumes in this series of the *Methodist Union Catalog: Pre 1976 Imprints* which grace our collections.

Ken, we, your Methodist colleagues also honor you today as a friend, a mentor, a teacher, and a man with a heart as big as John Wesley's call to serve the whole world. Ken we will remember with fondness your engaging smile, your hearty laugh, and your engaging conversations.

Ken, on this the occasion of your retirement we your colleagues salute you for your faithful service to theological librarianship, and wish you the peace of Christ.

*Resolution presented by:*
*Alva R. Caldwell*
*Roger Loyd*

## Orthodox Librarians

| | |
|---|---|
| Contact Person: | Michael Bramah |
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| | University of St. Michael's College |
| | 81 St. Mary Street |
| | Toronto, Ontario |
| | M5S 1J4 |
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Meeting on Thursday, June 20, 2002, from 3:30 to 4:30 p.m. at the annual ATLA conference held in St. Paul, MN, were five Orthodox participants. Three others in attendance at the conference were unable to attend the denominational meeting.

Fr. Joachim Cotsonis from Holy Cross Greek Orthodox School of Theology in Brookline, MA, opened the gathering with prayer. Father Joachim reported on news from the seminary library, including reconciliation of the collections and the creation of a new staff position. Father also reported that the Festschrift in honour of Father George Papademetriou is still in preparation. Father Joachim has contributed articles to the *Encyclopedia of Monasticism*, published by Fitzroy Dearborn of Chicago in 2000. Michael Peterson, from the GTU Presbyterian satellite campus

in San Anselmo, CA, introduced himself and his daughter Anna. He reported that the holdings of the Patriarch Athenagoras Orthodox Institute (approximately 10,000 volumes) are included in the GTU catalog. Anna Peterson reported that she had enjoyed attending the St. Vladimir's Summer Institute at St. Vladimir's Orthodox Theological Seminary in Crestwood, NY. John Nathan Stroud, of Stroud Booksellers, Williamsburg, WV, and Michael Bramah, of St. Michael's College library, Toronto, ON, were also in attendance and reported personal news. Father Joachim closed the meeting with prayer.

## Presbyterian and Reformed Librarians

| | |
|---|---|
| Contact Person: | Tom Reid |
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| Phone: | (412) 731-8690 |
| Fax: | (412) 731-4834 |
| E-mail: | treid@rpts.edu |

Present: Per Almquist (Covenant Theological Seminary); Robert Benedetto (Union Theological Seminary in Virginia-PSCE); Richard Blake (Columbia Theological Seminary); Christina Browne (Jesuit-Kraus-McCormick); Tim Browning (Columbia Theological Seminary); Joe Coalter (Louisville Presbyterian Seminary); Steve Crocco (Princeton Theological Seminary); Kenneth Elliott (Reformed Theological Seminary, Jackson); Joanna Hause (Southeastern College); David Lachman (Philadelphia, PA); Timothy Lincoln (Austin Presbyterian Theological Seminary); James Lund (Westminster Theological Seminary in California); David Mayo (Union Theological Seminary in Virginia-PSCE in Charlotte); Angela Morris (Louisville Presbyterian Seminary); Denise Pakala (Covenant Theological Seminary); Lila Parrish (Austin Presbyterian Theological Seminary); Michael Paulus (Princeton Theological Seminary); Tom Reid (Reformed Presbyterian Theological Seminary); Lugene Schemper (Calvin Theological Seminary); Donna Schleifer (Flagler College); Christina Schartz (Princeton Theological Seminary); Paula Skreslet (Union Theological Seminary in Virginia-PSCE); Iren Snavely (Temple University, Harrisburg); Nancy Taylor (Presbyterian Historical Society); Sharon Taylor (Andover Newton Theological School); Barbara Terry (Louisville Presbyterian Seminary); Dottie Thomason (Union Theological Seminary in Virginia-PSCE); John Trotti (Union Theological Seminary in Virginia-PSCE). Total: twenty-eight.

The meeting of the Presbyterian and Reformed Librarians took place at the ATLA Annual Conference in downtown St. Paul, Minnesota, on Thursday, June 20, 2002. Steve Crocco, at the request of President Steve Perry, who was unable to attend the Conference, called the meeting to order at 3:32 p.m.

Joanna Hause reported that the Presbyterian and Reformed listserv was up and running.

The minutes of the 2001 meeting were approved.

Tom Reid was elected president for the 2002–2003 term and took minutes.

Bob Benedetto distributed a report by Andy Wortman (Greenville Presbyterian Theological Seminary) concerning the Presbyterian microfilming project. Per Almquist (Covenant), Christina Browne (JKM), and James Lund (Westminster in CA) were elected to a committee to help Andy in this work.

Verbal reports from the following institutions were received: Columbia, Covenant, Reformed Presbyterian, Princeton, Westminster in California, Union in Virginia-PSCE, Southeastern College, Louisville Presbyterian, Austin Presbyterian, Presbyterian Historical Society in Pennsylvania, McCormick, Union-PSCE in Charlotte, Reformed in Jackson, Andover Newton.

The meeting adjourned at 4:33 p.m.

*Submitted by Tom Reid*

## Roman Catholic Librarians


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|---|---|
| Contact Person: | Melody Layton McMahon |
| | Catalog Librarian |
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| | University Heights, OH 44118 |
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| E-mail: | mcmahon@jcu.edu |


The ATLA RC Denominational Group met during the Annual Conference at Assumption Church in a meeting chaired by Melody Layton McMahon (John Carroll University), with about twenty-five librarians in attendance.

Eileen Crawford of the ATLA-Tech group talked about ways that the RC group could provide material for the ATLA-Tech web site (similar to what is provided for Baptist materials). The group agreed to look at the web site and decide through the RC listserv how we would like to proceed with this project. An initial effort will be to update "The Guide to Cataloging Latin Rite Liturgical Works."

There was a discussion of a memo provided by Dennis Norlin on the status of ATLA/CPLI issues. The group agreed to continue to compile lists of titles that we would like to be indexed. Those titles should be forwarded to Phil O'Neill (poneill@mail.barry.edu). We also decided that we would suggest titles from CPLI that we would like to have added to the full-text ATLAS project. These titles will be suggested for discussion on the ATLARC listserv.

Cait Kokolus informed the group of a parish bibliography project that she and Sr. Rebecca Abel are working on. This project will be added to resources on our ATLARC web site and updated by our members.

Melody McMahon announced that last year we set four goals and met three of those goals: to compile lists of non-indexed journals that we would like to have indexed (ongoing), start an RC listserv hosted by ATLA, and develop an RC web

site hosted by ATLA. We would especially like to thank Jonathan West, ATLA staff, for all of his help in making this possible.

One goal that was not realized, recruitment of other qualified RC libraries for ATLA membership, will be added to our list of goals for the coming year.

The meeting adjourned to a wine and cheese reception sponsored by the USCCB. Again, our thanks to Anne LeVeque, librarian of the USCCB, for hosting this reception.

*Submitted by Melody Layton McMahon*

## United Church of Christ Librarians


| | |
|---|---|
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The UCC librarians met with six people attending, representing six different libraries. Each person shared news and activities from their respective libraries and institutions. There was exchange of ideas on handling pamphlet and sermon collections, archives and records management, and acquiring denominational resources. All of the represented libraries were having difficulty discovering the availability of resources from the UCC as well as securing copies of them. Materials available through the Resource Center were easier to obtain than materials and newsletters issued independently by the various judicatories and working groups. It was felt by those present that since the denomination wanted the widest possible dissemination of information, all materials and newsletters should be distributed through the Resource Center with each of the UCC seminary libraries on the distribution list. Members decided that Dick Berg would develop a letter to be sent to appropriate denominational officials in Cleveland urging such a procedure, circulating a draft to those present and absent for comment. After the revision the letter will be circulated again for signatures and sent to Cleveland. After some further discussion, the meeting was adjourned with the expectation of meeting again in June 2003.

*Submitted by Dick Berg*

# WORSHIP

## Worship in the Reformed Tradition
## Thursday, June 20, 2002, 8:30 a.m.


### Clyde J. Steckel and Jann Cather Weaver
### United Theological Seminary of the Twin Cities


**Prelude**

**Call to Worship**

Based on Psalm 69 and Romans 6 NRSV, adapted

One: We praise the name of God with song.
Many: We magnify God with thanksgiving.
One: In Christ, our old self has died; we are enslaved no longer.
Many: We walk with God in newness of life.
You who seek God, let your hearts revive.
One: Let heaven and earth praise God,
the seas and everything that moves in them.
Many: God will save the people. Those who hope in Christ shall be made alive.
All: We magnify God with thanksgiving and praise God's name with song.[1]

**Hymn of Praise**

Praise the Source of Faith and Learning
Tune: Hyfrydol
Text by Thomas Troeger, 1989[2]

Praise the Source of faith and learning that has sparked and stoked the mind
with a passion for discerning how the world has been designed.
Let the sense of wonder flowing from the wonders we survey
keep our faith forever growing and renew our need to pray.

God of wisdom, we acknowledge that our science and our art
and the breadth of human knowledge only partial truth impart.
Far beyond our calculation lies a depth we cannot sound
where your purpose for creation and the pulse of life are found.

**Old Testament Scripture**

Jeremiah 20:7-1, NRSV, adapted

**New Testament Scripture**

The Epistle of Paul to the Roman Church, Romans 6:1b-11, NRSV

## Librarians in the Hands of Angry Technology

by
Clyde J. Steckel
United Theological Seminary of the Twin Cities

My shameless adaptation of Jonathan Edwards' famous sermon title for this homily reflects not only my twisted reference to a great American preacher and theologian of the Reformed heritage, but is also meant to warn you of the peril to your souls, indeed to the soul of your profession, if you persist in worshiping the idol of technology. Make no mistake about it: the powerful god technology is an angry god, a demanding and exacting god, ultimately a destructive god. So my message for you today is to call you to repent from serving that alien deity, to turn away from its slavery and servitude, to turn to the living God—creator and sustainer of the universe, revealed in Jesus Christ, experienced in the empowerment of the Holy Spirit. Repent! I say.

"Whoa! Wait a minute. Not so fast," you may be thinking—"too many jumps there in one paragraph, too many unexamined assumptions, too many arguable propositions tucked into an effort at cute rhetoric."

Or you may be thinking even more dismissively, "Here we go again, another Luddite sermon from an aging white male who is barely computer literate, who does not or cannot surf the Web like any normal, upstanding person, who probably thinks we were all better off in the days of the horse and bicycle." Not true! Only a semi- or selective Luddite, and with good reason, if you'll give me a chance to demonstrate that by unpacking that first paragraph.

How did technology become a god in the first place? By its immense power, clearly, by its capacity to store, organize, transmit, and spit out great volumes of information at the click of a mouse—more of everything, and faster than ever imagined possible. It truly takes your breath away. Gasping for air, dreaming of what great power could be ours, we bow down and worship before this great power, because we know it will bring us happiness and riches beyond our wildest imagining.

And, for a while, it seems to work—a very attractive, presentable, information-filled document in practically no time at all—fonts, colors, pie charts, and bar graphs galore, a veritable work of art greets the eye. Term papers, dissertations, book manuscripts flowing forth in endless profusion. Surely the kingdom of God is at hand! And what could follow but better grades, a fuller resume, quicker tenure, and the fortune that rewards such fame? "No more yellow pads; no more erasers and broken, stubby pencils; no more cross-outs; no more agonized wrestling over just the right word," whispers the seductive voice of the great god technology.

How could such a powerful and wonderful god also be an angry god? Surely all of us in this room have experienced the wrath of technology when we have

made some tiny, insignificant mistake, and the great god turns away with its frowning face until we make the necessary correction. Surely all of us in this room have experienced the wrath of the great god technology when the server has decided not to function, for reasons unknown. Surely all of us in this room have experienced the wrath of the great god technology when the system has crashed, and only some properly initiated acolyte can come to repair the system, to chide us for our wayward acts and thoughts, leaving us scribbled note on how to avoid such crashes in the future. Surely all of us in this room have experienced the wrath of the great god technology when we are informed that our system is suddenly obsolete, that it must forthwith be upgraded, replaced, at great expense, which no one could have anticipated, requiring sums of money not in the budget.

But these are all minor offenses against the great god technology compared with that most heinous offense, that failure to believe, that willful disobedience against using over and over again the litany of technology's two holiest words: "information, resources." Say them with me, please—"Information!" "Resources!" Those are the greatest of all blessings conferred by technology, information and resources, and they will save us if we only believe, if we agree to renounce using such archaic words as knowledge or wisdom. No, the source of the information is immaterial. Its veracity is beside the point. It is what it is—information, and the more the better. And resources, what a wonderful word, invoking images of hidden layers of coal or gas or oil—open them up, dig them up, let them flow for our use, it doesn't matter if flora and fauna are destroyed along the way; our needs, our uses are the measure of all things.

Still we have not yet plumbed the depths of the wrath of the god technology, for that deity saves its most severe punishments for those who lift up its curtain of mystification, those who show that the point of all this information, all these resources, is to compete more effectively for larger grants, more prestigious prizes, selection and promotion by the leading publishing houses, and not just to compete, but to win! Isn't that it after all? We must win. And we will win if we have the best information, the best resources that money can buy. But to win, we must believe, and if we doubt, if we even mildly demur, the great god technology will punish us most severely. No grants; no promotions; no publications; no prizes; no talk show appearances; nothing but the ignominy of mediocrity and bitterness.

Is there any hope? Who will save us? I am here today to tell you that there is hope, that we can be saved, that librarians and libraries can turn from serving the terrible god technology. But it will require a conversion of the heart and mind to trust in the living God, the God who made this amazing universe and continues to unfold its providential destiny; the God who came among us fully human in Jesus Christ, showing that the way of Jesus is the way of life, not death; the God whose empowering Holy Spirit inspires us each day; the God who has destined us for loving and just human community, not for winning in the marketplace of information and resources. Will you turn from serving the great dead god technology and turn to the living God?

The scripture passage for today from Paul's letter to the Romans points the way, and that way is marked not by simply doing a bit better at what we are already doing, but a way that passes through death to life, a way that requires passing

through the cleansing waters of baptism into the death of Christ, so that, like Christ, we may be raised up with him into newness of live. Our old self, that self that believes in the great god technology, that believes in the power of information and resources, that believes in the ultimate value of competing and winning—that old self must die if we are to be raised again into newness of life, where death no longer has dominion over us. So we must, as Paul puts it, consider ourselves dead to sin and alive to God in Jesus Christ.

How to do that in our libraries and as librarians? I must speak with caution here because I am neither a librarian nor a manager of information resources. But I have spent much time in libraries since early childhood, and have loved them all dearly. So I speak from love but not necessarily informed expertise. Still I am emboldened by this passage of scripture from Paul to offer the following suggestions:

First, every morning, when you turn your computer on, enter your password, and view that wondrous column of little sealed yellow envelopes, speak these words to your screen and keyboard: "You are my servant; you are not my master. I will tell you what to do; you will not tell me what to do." What a blessed sense of freedom you will enjoy! How wonderful it will feel to hear the powerless roaring of the great god technology at such defiance.

My second suggestion is this: when the server is down, or the whole system crashes, do not sit at your workstation waiting for light to come into the screen again. Do not caress the dead little square keys with restless fingers. Get up! Walk out into the stacks, the archives, or an area of bound periodicals, and smell the paper, the paste, the old bindings. Pull out a volume at random. Caress it. Open it. Read the table of contents, the preface. Your education will be enhanced and your mood improved.

A third suggestion: when budget-making time comes around, raise questions about the new upgrades, the new hardware, the new systems that the experts will solemnly declare are required if we are to remain competitive. There's that word again! Ask questions! Challenge solemn declarations of the absolute necessity of this or that new piece of technology.

And a fourth and final suggestion: when helping a student or faculty colleague with research, inquire (in a friendly manner, of course, never intrusively) what is the point of this bit of research, what they hope to demonstrate or prove, how this project will add to the fund of knowledge or wisdom, and not just amass more information. They will perhaps be startled by such questions. But they will be helped to think about the purposes for their work, and they may actually ponder, even if only briefly, what it all means. You will be giving a wonderful gift, engaging in a genuine ministry.

These may not be the best spiritual disciplines to use in order to foil the great god technology in your own professional situation. But you get the idea. Some such daily regimen of anti-technology spiritual actions will not only witness to your rejection of the great god technology, but it will also allow you—by word and deed—to witness to the true God, the one who created us and loves us, who made us with the intelligence to create technologies for enhancing our scholarly work and service, but who also challenges us to be clear that these amazing creations of

human intelligence are not our gods, but our servants. This is the God who calls us to use technology vocationally to enhance justice and compassion and peace in the human community, and for the sake of protecting creation.

The hands of this God are gentle and loving hands, not angry hands. Jonathan Edwards was wrong about that. But these gentle and loving hands of God support us for the purpose of God's justice and peace, and when we falter, we feel their disappointment.

So speak up and speak out against the great, angry god of technology. The living God will be well pleased. And your new life in Christ will grow and flourish. Amen.

**Prayers**

**Hymn of Sending**

Praise the Source of Faith and Learning
Tune: Hyfrydol
Text by Thomas Troeger, 1989[3]

May our faith redeem the blunder of believing that our thought
has displaced the grounds for wonder which the ancient prophets taught.
May our learning curb the error which unthinking faith can breed
Lest we justify some terror with an antiquated creed.

As two currents in a river fight each other's undertow
till converging they deliver one coherent steady flow,
Blend, O God, our faith and learning till they carve a single course,
till they join as one, returning praise and thanks to you, their Source.

**Benediction and Dismissal**

**Postlude**

**Endnotes**

1. Weaver, Jann Cather (2002). Based on Psalm 69 and Romans 6, *New Revised Standard Version.* The HarperCollins Study Bible New York, NY: HarperCollins Publishers, 1993, pp. 861–863, 2123.
2. *The New Century Hymnal,* Copyright© 1995, The Pilgrim Press, p. 411. Permission is granted for this one-time use. Text Copyright ©1987, Oxford University Press, Inc.
3. *The New Century Hymnal,* Copyright© 1995, The Pilgrim Press, p. 411. Permission is granted for this one-time use. Text Copyright ©1987, Oxford University Press, Inc.

## Worship in the Evangelical Tradition
## Friday, June 21, 2002, 8:30 a.m.

# Three Necessary Pieces of Equipment for Our Spiritual Journey

by
**Thomas Correll**
**Bethel Seminary**

In the summer of 1907, the following ad ran in the London Times:

> "Men wanted for hazardous journey. Small wages, bitter cold, long winter of complete darkness, constant danger, safe return doubtful. Honor and recognition in case of success."

Thousands of men actually responded to the ad! It was signed by the world famous Arctic and Antarctic explorer Ernest Shackleton. He was recruiting a crew for his difficult expedition to the Antarctic.

Why would men in their right minds respond to such a risk-taking invitation? In part, it was because it was an invitation to work with Shackleton. His charisma was so great for the adventure-seekers.

The expedition those men undertook together has been made famous in several recent films and in a number of books describing the venture. Those sources have in their titles the name of Shackleton's ill-fated ship: the ENDURANCE!

Though I have not had opportunity to visit the great Antarctic continent, my wife and I did live in the High Central Arctic of Canada continuously over the years 1953–1965. I have traveled to the known sites of many northern explorations and tragedies—in Greenland, Canada, Alaska, Siberia, and Scandinavia.

C.S. Lewis wrote of "the lure of northernness," "Pure northernness engulfed me; a vision of huge, clear spaces hanging above the Atlantic in the endless twilight of Northern Summer, remoteness, serenity . . . " (Douglas Wilson, 1997).

In "The Arctic Grail: The Quest for the Northwest Passage and the North Pole 1818–1909" (1988), Pierre Burton wrote with compelling alacrity about that northern compulsion. He describes the fateful Arctic journeys of so many who left comfort and security for the decisive pursuit of the Northwest Passage and the discovery of the North Pole. Obdurate cold, darkness, and personal fears enclosed them all.

And in almost every case, these explorers traveled to their polar destinies ill-equipped. They wore their British wools, they brought food to satisfy their national palates, they brought libraries, and china, and silver cutlery. Some took along horses, and too many planned only to "man-haul" their provisions.

In "Teaching a Stone to Talk: Expeditions and Encounters," Annie Dillard describes her discoveries of these arctic adventurers and the spiritual search for what she titles "The Pole of Relative Inaccessibility." She writes:

> Nineteenth-century explorers set the pattern for polar expeditions. Elaborately provisioned ships set out for high latitudes. Soon they encounter the pack ice and equinoctial storms. Ice coats the deck, spars, and rigging; the masts and hull shudder; the sea freezes around the rudder, and then fastens on the ship. Early sailors try ramming, sawing, or blasting the ice ahead of the ship before they give up and settle in for the winter. In the nineteenth century, this being "beset" in the pack often killed polar crews; later explorers expected it and learned, finally, to put it to use. Sometimes officers and men move directly onto the pack ice for safety; they drive tent stakes into the ice and pile wooden boxes about for tables and chairs.
>
> Sooner or later, the survivors of that winter or the next, or a select polar party, sets off over the pack ice on foot. Depending on circumstances, they are looking either for a Pole, or, more likely, for help. They carry supplies, including boats, on sledges which they 'manhaul' on ropes fastened to shoulder harnesses. South Polar expeditions usually begin from a base camp established on shore. In either case, the terrain is so rough, and the men so weakened by scurvy, that the group makes only a few miles a day. Sometimes they find an island on which to live or starve the next winter; sometimes they turn back to safety, stumble onto some outpost of civilization, or are rescued by another expedition; very often, when warm weather comes and the pack ice splits into floes, they drift and tent on a floe, or hop from floe to floe, until the final floe lands, splits, or melts. (Annie Dillard, 39)

As an example of how arctic explorers provisioned their trips, she continues:

> In 1845, Sir John Franklin and 138 officers and men embarked from England to find the northwest passage across the high Canadian Arctic to the Pacific Ocean. They sailed in two three-masted barques. Each sailing vessel carried an auxiliary steam engine and a twelve-day supply of coal for the entire projected two or three years' voyage. Instead of additional coal, according to L.P. Kirwan, each ship made room for a 1,200-volume library, "a hand-organ, playing fifty tunes," china place settings for officers and men, cut-glass wine goblets, and sterling silver flatware. The officers' sterling silver knives, forks, and spoons were particularly interesting. The silver was of ornate Victorian design, very heavy at the handles and richly patterned. Engraved on the handles were the individual officers' initials and family crests. The expedition carried no special clothing for the Arctic, only the uniforms of Her Majesty's Navy. (Annie Dillard, 42-43).

The Arctic explorers brought the best equipment that the Euro-American exploring community recommended but frequently suffered and died and failed.

In the fall of 1953, I went on my very first dog team trip from the village of *usuganangnaq* on the Hudson Bay to *paatlig* inland, a trip of forty miles. An Eskimo (Inuk) woman sewed a whole new Caribou skin outfit for me—parka, pants, socks "*kanuika,*" and mittens. I was ready to go.

But Kumak came to me as we were preparing to leave, looked under the neckline of my *atigi,* hooked my Sears ribbed long johns with his finger and suggested I remove them. I did not. Didn't he know this was the best underwear available? It assured me warmth—day and night.

Away we went: dogs yelping, sled straining, and Kumak and I pushing and running alongside—only occasionally riding. I perspired heavily. The Sears best became heavy with sweat. When we stopped to build a small overnight igloo, I began to shiver uncontrollably. I was rapidly hypothermic. Kumak saved my life. He got me undressed and into a Caribou skin sleeping bag.

Somewhere on the barrens of Nunavat there is a pair of Sears underwear abandoned. They were unnecessary equipment for the trail. Like the polar explorers before me, I had brought the paraphernalia of another world and my assumptions of superiority to the field.

What are the *necessary* pieces of equipment to be a follower of Jesus, to proceed on the Spiritual journey mapped out by God's Spirit for each of us? After we've read the books, our degrees are completed, and our 'positions' are established—how much of all of that is *necessary*?

Jesus has identified three absolutely necessary pieces of equipment.

**The Yoke**

We read about the first piece of equipment in the gospel of Matthew, 11:28-30:

> Come to me, all you who are weary and burdened, and I will give you rest. Take *my yoke* upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For *my yoke* is easy and my burden is light.

The YOKE!
The first piece of required equipment.

The yoke speaks to us of "submission."

In Jesus' day, it was the practice of those pastoral farmers to tether two oxen together in a yoke—side by side—an older, mature ox with a younger ox—so the younger animal would learn the discipline of the yoke.

If the juvenile ox resisted and fought the yoke, it was painful . . . it created sores on his shoulders. But if he submitted to the weight of the yoke, in partnership with the older ox, it became easy and seemed light.

When we translated this passage into the Inuit Eskimo language, we had a problem. They know nothing of oxen, or farming, or yokes. They were hunters—after bears and caribou and seals.

But they did have dog teams. And each dog is tethered to the sled in a team by means of a harness—an "anu." And they could understand what Jesus was telling them in terms of their experience with dogs, and the fact that the dogs had to run in harness. And the Eskimos understand that Jesus is requiring them to be harnessed to His team. He is the Leader; we are the other members of His team harnessed together in order to fulfill His purposes in the world.

The Yoke of Jesus—His Harness—is the Cross. He said: "Anyone who does not carry His cross and follow me cannot be my disciple" (Luke 14:27).

The cross of Jesus Christ must be the center point of our lives. As the apostle Paul said: "It is the Cross of our Lord Jesus Christ, through which the world has been crucified to me and I to the world."

We must submit to the authority of the Lord of the harvest and volunteer to be members of the Lamb's world-changing task force of disciples.

**The Towel**

The second piece of required equipment for the mission in Jesus' world and ours is described in John 13. It was just before the last Passover Feast . . . just before the Last Passover supper with his disciples. In an effort to show his disciples "the full extent of his love," Jesus . . .

> . . . got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciple's feet, drying them with the towel that was wrapped around him . . . When he had finished washing their feet, he put on His clothes and returned to His place.

He asked them if they understood what he had done for them.

> Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.

The TOWEL!

The second required piece of equipment.

The towel speaks to us of "servanthood."

It is a metaphor of caring service in our relationships with each other.

In Bible times, a host would provide water, a basin, and a towel to wash the feet of his weary guests. A servant would kneel and perform this service. In this instance, Jesus Himself took the water in the basin, wrapped himself with an apron, took the towel, and washed the dirty feet of his disciples.

We remember Peter's response at this moment—

> Lord, you don't think you're going to wash my feet do you?

You'll understand later, Peter.
No way, Jesus.
Unless you get washed, you have no part of me, Peter.
And then he understood he needed only to be washed, not bathed.
He submitted.

And Jesus, when He had finished washing their feet, said we should follow His example.

Have you ever washed another person's feet? Perhaps a child with an injury, or in a hospital room, or an aged person's weakened feet . . . It is humbling—both to wash and to be washed.

I remember Anniksaq. An Eskimo man who told me that when he was but a boy, his father sent him on a long dog-team trip to get necessary supplies for their people. It was a bad hunting year; they were in danger of starving. Anniksaq took three dogs and headed for the trading post. It was bitter cold, and an extremely hard blizzard came up. He built an igloo and got in it with his dogs. The storm lasted for many days. Anniksaq's toes froze. He had to cut his infected toes off with his own knife. Later, as a grown man, Anniksaq became a Christian. At a communion worship service, we were led to wash each other's feet. I removed Anniksaq's boot and Caribou socks. And there were his deformed and ugly feet.

All of us have bruised and sullied lives. We need someone to put on the servant's apron, fill a basin with the water of cleansing, and wash each other's wounds.

Those that Jesus sends out to preach the message of His kingdom in many parts of the world need a faithful community of servants behind them that will tend to their spiritual needs.

The Lamb's messengers need to be cared for. One of the necessary pieces of equipment for any Church obeying Jesus' command to GO to the world with His message of grace is the TOWEL!

### The Cup

And the third required piece of equipment for the Lamb's mission is seen in Mark's gospel, chapter 14:32–36:

> They went to a place called Gethsemane, and Jesus said to His disciples, "Sit here while I pray." He took Peter, James and John along with Him, and he began to be deeply distressed and troubled. "My soul is overwhelmed with sorrow to the point of death," he said to them. "Stay here and keep watch." Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. "Abba, Father," he said, "Everything is possible for you. Take this cup from me. Yet not what I will, but what you will."

The CUP!
The third required piece of equipment for the Lamb's missionaries.

Loeding, Vice President of Sales and Marketing, H. W. Wilson Company; Richard Luce, Research Library Director, Los Alamos National Laboratory.

NISO makes information available on the web about approved standards and the work of standards committees: http://www.niso.org/standard.html. Information about NISO activities may be found at nisohq@niso.org.

## Education Committee
## Annual Report 2001–2002
## by
## Marti Alt
## Ohio State University Libraries

The Education Committee is comprised of four regular members, one local host member, and an ex officio member from the ATLA office. This year's members were Marti Alt, chair (2002); Herman Peterson (2002); Saundra Lipton (2003, filling the unexpired term of Dita Leininger); Jeff Brigham (2004); Sandra Oslund (local host); and Karen Whittlesey (ex officio). On Sunday morning following the 2001 conference, the committee met with the Board of Directors and the Annual Conference Committee to review the conference.

At a joint meeting with the Annual Conference Committee held in Saint Paul, MN, on October 4–6, the group toured the potential facilities for the conference, including the host seminaries, and reviewed the proposals and suggestions for preconference workshops, roundtables, and interest group topics. To avoid confusion about the expectations of the various meeting formats, Herman Peterson agreed to write descriptions of what the planning group means by "preconference workshop" and "roundtable." These descriptions were included in communication with presenters and facilitators and printed in the Conference Program. The committee also requested that the conference registration form include a section for the registrant to indicate roundtable preference so that appropriate facilities could be assigned. This proved to be very helpful to avoid overcrowding for some of the roundtables.

The third meeting of the group was held on Tuesday afternoon preceding the conference. A committee chronology was presented to provide a visual reminder of the tasks of the committee. The group queried Karen Whittlesey about the policy for archiving the committee's working papers; the ATLA Archives Committee should be issuing a policy soon. The group also decided that roundtable topics may be repeated in subsequent years as long as interest in the topic remains.

### Minutes for Tuesday, June 18, 2002

The meeting was held at the Touchstone Energy® Center in Saint Paul, site of the 2002 conference.

Chairperson Marti Alt introduced the members and reviewed their roles: Sandy Oslund begins a three-year term, after serving one year as local host committee

representative, and will be secretary for 2002/03. Saundra Lipton has been filling an unexpired term since last fall and will continue as co-chair through the 2003 conference. Jeff Brigham is starting the second year of a three-year term and will be co-chair with Saundra this year. Marti Alt and Herman Peterson finish their terms this week. Karen Whittlesey from the ATLA Member Services Department is also joining our meeting today. Joining us starting next Sunday are Allen Mueller for a three-year term and Charles Church for one year as Portland Local Host Committee representative.

We reviewed the Wednesday preconference workshops, roundtables, interest groups, and the bus schedule. It was decided not to repeat the two web site workshops next year, as they are repeats of previous years, and have low attendance this year. Afternoon workshop teachers will be asked to make sure to end by 5:00 so ATLA choir members can get to cars for transport to rehearsal.

Roundtables: Should there still be a count asked for on the registration? The consensus is yes, as it is still helpful to determine room sizes needed, despite the extra page on the paper registration form and the extra management needed.

We also questioned the large size for some RTs. It was decided that it would be difficult to split large ones, and having a number (up to twelve RTs) in some time blocks tends to spread attendance better. Instructional technology, with fifty-four preregistered, is a good potential for a 2003 workshop.

Interest Groups: Now that there are nine IGs, we would urge the Annual Conference Committee (ACC) to schedule three time slots for them. Another possibility is to hold the OCLC group during an unscheduled evening, with a reception, or as a free Wednesday afternoon preconference workshop. (Subsequent discussion during the meeting and the conference clarified the evening idea to mean this would be in addition to the regular IG session, that it should be conducted by someone from OCLC rather than the regional representative, and that the time would also be open to any vendor who would like to make a presentation. This idea will be referred to ACC.)

Workshops: Remember to arrive thirty minutes early.

Appointments: Marti reiterated Allen and Chuck's addition to the committee. They will join us Sunday. For technical software reasons, the appointment letter states July 1.

Liaisons to IGs: To be decided Sunday. Please ask IG leaders to get us their session topics as early as possible in order to avoid overlap with other conference activities, to have the conference booklet as complete as possible, and to get necessary checks drawn up.

There is a need for someone on ATLA staff to coordinate between ACC and the Education Committee to help in avoiding overlap in the program each oversees.

Vice Presidential luncheon: Reminder that both old and new committee members are invited to attend. We will inform Allen and Chuck.

Review of chronology for year: Marti passed out a tentative list of deadlines, etc., for the year leading up to the conference. The following CHANGES WERE SUGGESTED (were brought up that need to be added):

- August–September: review conference evaluations.
- Early June: remind IG leaders to count attendance and submit their annual reports ASAP after the conference.
- June: facilitate preconference workshops as assigned.
- May: ask workshop speakers for vitae; ask workshop speakers and RT and IG leaders for any handouts they will need copied by ATLA.
- July: "Request for ideas," with contact information, to go to ATLA for *Newsletter* and Atlantis.
- During the year: chair will acknowledge suggestions made on Atlantis for conference workshops or RTs.

Archive policy: Keep "ideas" for conference sessions as an annex to the October minutes. The ATLA Archives Committee will convene next fall, and we will follow their guidelines as to what needs to be retained. Existing archives should be sent to ATLA pending evaluation.

Topics covered: The list of topics from previous conferences will be added as a new web page by Jonathan West, in liaison with Saundra. This will also include a calendar of deadlines.

Contemporary religious literature RT: Marti, as facilitator, said the suggestion has been made that this RT, which has run for a number of years, either cease or become an IG. Our consensus is that any RT should be allowed to continue in subsequent years in any format they see fit as long as there is interest and not be required to form an IG.

In conclusion, Karen reported on changes in the Member Services Department, especially regarding Yehoshua's resignation in May.

*Jeffrey L. Brigham*
*Secretary*

**Minutes for Sunday, June 23, 2002**

Members present: Jeffrey Brigham, co-chair; Saundra Lipton, co-chair; Charles Church, local host representative; Allen Mueller; Sandy Oslund; and Stephanie White, ATLA staff.

After introductions were made, we reviewed the Education Committee chronology. A copy of the revised chronology will be sent to all committee members. The changes/additions are indicated bold:

| | |
|---|---|
| Early October | **Review conference evaluations** |
| May | Contacts speakers for vita if necessary **and confirm any handouts they may need. They have the option to send a master to ATLA for duplication or bring their own copies and be reimbursed by ATLA for duplication costs.**<br><br>**Contact interest group chairs regarding handouts.** |
| Early June | Contact interest group chairs to remind them to solicit program ideas from their membership at their annual conference meeting, **count the number of people attending the meeting, and submit a report for the conference Proceedings.** |
| June | **Facilitate assigned preconference workshop.** |

1) Interest group liaisons were determined:
Jeffrey Brigham: Technical Services, OCLC-TUG, Lesbian and Gay
Saundra Lipton: College and University, Judaica
Allen Mueller: Collection Evaluation and Development, Special Collections
Sandy Oslund: Public Services, World Christianity

It was recommended that we have guidelines for the interest group sessions similar to the guidelines for roundtables and workshops. It was also recommended that the letter to interest group chairs include information from page 4 of the Conference Handbook, *Liaison Role with Interest Groups.*

2) The Education Committee responsibilities as listed in the Conference Handbook were reviewed. There were questions regarding two items on page 3 that we will refer to Karen. 1) Is it necessary for the local host representative to be appointed twenty months prior to the conference? 2) The committee agreed that the newest member of the committee should not serve as secretary. What is the process for changing this?
3) The Education Committee joined the Annual Conference Committee to determine the dates for the October meeting in Portland. The committees will meet Friday, October 11, through Sunday afternoon, October 13. During our joint meeting we mentioned the need for global coordination of conference program regarding papers, workshops, interest group sessions, and roundtables.

The meeting adjourned at 11:30 a.m.

*Sandra Oslund*

# Professional Development Committee Annual Report 2001–2002

by
Roberta Schaafsma
Duke University

This is a report of the activities of the Professional Development Committee (PDC) from July 1, 2001, to June 30, 2002.

Committee Membership. The members are: Roberta Schaafsma, chair; Laura Olejnik; Jeff Siemon; David Stewart; and Laura Wood. Roberta Schaafsma will resign from the committee effective December 30, 2002. Laura Wood joined the committee in May 2002 in order to provide for an overlap of time. David Stewart will become the committee chair on July 1, 2002.

Committee Meetings. The committee met via extended conference call on October 27, 2001, and in Chicago on March 14–15, 2002. The committee continues to work extensively during the year via listserv.

Regional Consortia Grants. The number of grant applications received this year was much smaller than in the past. Grants for continuing education programs were awarded in January 2002 to the following groups:

- Minnesota Theological Library Association (MTLA) for the program "A Copyright Refresher for Theological Library Staff;" $750 award
- Southern California Area Theological Library Association (SCATLA) for the program "Preparing for ATS Accreditation;" $650 award

At the March meeting the committee decided that beginning with the 2002/2003 fiscal year the regional continuing education grants program will change in two major ways. First, the grants will be distributed quarterly with the new deadlines for applications being January 1, April 1, July 1, and October 1. Second, the grants will be awarded to two different categories of regional libraries—1) theological library regional groups and 2) "ATLA Institutional Member library plus group." In this second category there must be at least two libraries applying for funds, and one must be an Institutional Member of ATLA.

Professional Development Seminars. Two full-day seminars were offered by the Professional Development Committee on June 18. "Instructional Design for Librarians" was led by Jerilyn Veldof (University of Minnesota Libraries). "Practical Personnel Management for the Theological Librarian" was led in the morning by library management consultant Joyce Hommel, with afternoon small group sessions led by three theological librarians, Ivan Gaetz (Regis University), C.S. Per Almquist (Covenant Theological Seminary), and Patrick Graham (Emory University). There were thirty-four registrants for the two seminars.

Course in Theological Librarianship. The task force exploring the idea of creating an ATLA-sponsored graduate level course in theological librarianship added three members to its group—Karen Wishart, Chad Abel-Kops, and Ivan Gaetz—and had a change in chair to David Stewart. The task force was very active

via e-mail and presented a report to the ATLA Board of Directors at the end of the June conference.

Interactive Conference Facility. The committee worked with the Technology Advisory Committee via conference call and e-mail to assist headquarters staff in envisioning the design and functions of the Interactive Conference Facility. As part of this process, a survey concerning the teleconferencing capabilities and programmatic interests of the ATLA membership was conducted in October. During its March meeting, the PDC discussed a variety of ways that this new facility could be used to offer programs to the membership. It was determined that training on use of the equipment and educational methods for a core of speakers would be useful. Autumn 2002 has been targeted for this training and the first use of the facility.

## Publications Committee
## Annual Report 2001–2002
## by

## Andrew Keck
## Duke University


### Committee Membership

Formerly the Publications Interest Group, this committee was transformed in the spring of 2001 into a committee appointed by and reporting to the executive director. At that time Lynn Berg, Anne Womack, and Andrew Keck were appointed as committee members. Margret Tacke Collins, Jonathan West, Don Haymes, and Ken Rowe served as ex officio members.

### Grants Program

The traditional "ATLA Award for Bibliographic or Indexing Projects in Religion" was renamed the "ATLA Bibliography Grant," while largely retaining the same description. In addition, the committee added an "ATLA Publications Grant" that would be limited to members of the Association. Both grants now have standardized applications. Beginning with the 2003 grant cycle, grant applications will be due January 15 with decisions by March 1.

The 2002 ATLA Bibliography Grant was awarded to Fr. Thomas Orians, SA, director of campus ministry at Caldwell College. Fr. Orians will create a bibliography entitled "Worlds of Faith and the HIV/AIDS Pandemic."

### Scarecrow Series

The Monograph Series, edited by Don Haymes, published *Fear, Anomaly, and Uncertainty in the Gospel of Mark,* by Douglas W Geyer.

The Bibliographic Series, edited by Kenneth Rowe, published *Science and Religion in the English-Speaking World, 1600-1727: A Bibliographic Guide to the Secondary Literature,* by Richard S. Brooks and David K. Himrod.

**Web Site**

Information about the committee, the grant programs, and Scarecrow series can now be found on our web site at http://www.atla.com/pub_com.

## Appendix II: Annual Conferences (1947–2002)

| 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 |

# Appendix III: Officers of ATLA (1947–2002)

| 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 | | |



*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: 2002 Annual Conference Hosts

The American Theological Library Association gratefully acknowledges the librarians of the Minnesota Theological Library Association for their hospitality and hard work to make the 2002 Annual Conference possible.

### Local Hosts

Steve Brooks—Bethel Seminary
David Coward—Luther Seminary
Paul Daniels—Luther Seminary
Dale Dobias—United Theological Seminary of the Twin Cities
*Sue Ebbers—United Theological Seminary of the Twin Cities
*Bruce Eldevik—Luther Seminary
Sheila Hague—Saint Paul Seminary, University of St. Thomas
Carol Hansen—Luther Seminary
Michele Jansen—Luther Seminary
*Pam Jervis—Bethel Seminary
Barb Johnson—Bethel Seminary
Deb Kuehl—Luther Seminary
*Dita Leininger—Luther Seminary
*Jan Malcheski—Saint Paul Seminary, University of St. Thomas
Jeanne Markquart—Luther Seminary
*Mary E. Martin—Saint Paul Seminary, University of St. Thomas
Judith Michalski—Saint Paul Seminary, University of St. Thomas
Cindy Moore—Luther Seminary
*Sandra Oslund—Bethel Seminary
Betsy Polakowski—Saint Paul Seminary, University of St. Thomas
Janice Rod—St. John's School of Theology and Seminary
Sally Sawyer—Luther Seminary
Charlene Swanson—Bethel Seminary
Cheryl Szabo—Luther Seminary
Mary Ann Teske—Luther Seminary
Penny Truax—United Theological Seminary of the Twin Cities
Paula Vestermark—Luther Seminary
*Mariel Deluca Voth—Bethel Seminary
*Stefanie Weisgram—St. John's School of Theology and Seminary
Greg Woodard—Bethel Seminary

*Steering Committee member

### Conference Hosts

Libraries of the Minnesota Theological Library Association:
Bethel Seminary
Luther Seminary

St. John's School of Theology and Seminary
Saint Paul Seminary, University of St. Thomas
United Theological Seminary of the Twin Cities

## Appendix V: 2002 Annual Conference Institutional Representatives

Rebecca Abel
Wendi Adams
Jack W. Ammerman
H.D. Ayer
Charles Bellinger
Richard R. Berg
Lynn A. Berg
David O. Berger
Sarah D. Brooks
Blair
Mary Lou Bradbury
Lyn S. Brown
M. Tim Browning
L. Mark Bruffey
Mitzi J. Budde
John Budrew
Claire H. Buettner
David Bundy
Alva R. Caldwell
Sheila O. Carlblom
Charles K. Church
S. Craig Churchill
Joe Coalter
Rod E. Cogswell
Linda Corman
Stephen Crocco
Ronald W. Crown
Joachim Cotsonis
Barbara Dabney
John Dickason
James W. Dunkly
Susan K. Ebbers
Susan Ebertz
Kenneth R. Elliott
Timothy Paul Erdel
Bonnie Falla
D. William Faupel
Lynn A. Feider
Cheryl A. Felmlee
Carlotta Gary
M. Patrick Graham
Roberta Hamburger
Paula Hamilton
Bonnie Hardwick
Joanna Hause
Don Haymes
William J. Hook
Valerie Hotchkiss
Robert Ibach
Pam Jervis
Andrew G. Kadel
Donald Keeney
Cynthia D. Keever
Bruce L. Keisling
Alan D. Krieger
Dita Leininger
Timothy D. Lincoln
Roger L. Loyd
James R. Lund
Shawn Madden
Mary E. Martin
David Mayo
Melody Mazuk
Noel S. McFerran
Don L. Meredith
William C. Miller
Russell Morton
Allen W. Mueller
Sara J. Myers
Colleen McHale
O'Connor
Laura P. Olejnik
Ray A. Olson
Paul S. Osmanski
James C. Pakala
Beth Perry
Herman A. Peterson
Russell O. Pollard
Boyd T. Reese, Jr.
Thomas G. Reid, Jr.
Paul A. Roberts
Robert V.
Roethemeyer
Alice I. Runis
Eileen K. Saner
Lugene Schemper
Paul Schrodt
Suzanne Selinger
Andrew J. Sopko
Susan E. Sponberg
Paul F. Stuehrenberg
Norma S. Sutton
Kathy Sylvest
Nancy Taylor
Sharon A. Taylor
John B. Trotti
Roger van Oosten
David J. Wartluft
Stefanie Weisgram
Keith P. Wells
Christine Wenderoth
Cecil R. White
Audrey Williams
Logan S. Wright
Luba Zakharov

## Appendix VI: 2002 Annual Conference Non-Member Presenters, On-site Staff, and Visitors

### Non-Member Presenters

Terese Cain
Henry Carrigan
Thomas Correll
Philip Doty
Virginia Dudley
Rochelle Berger Elstein
Matthew Heintzelman
Sarah Henrich
Donald Kelsey
George A. Kiraz
Janice Lea Lurie
M.A. Nordtorp-Madson
John C. Merkle
Oleg Semikhnenko
Charles C. Ryrie
Clyde J. Steckel
Mark N. Swanson
Jean-Nickolaus Tretter
Jann Cather Weaver
Wilson Yates

### On-site Staff

Heidi W. Arnold
Cameron J. Campbell
Melody de Catur
Sabine B. Dupervil
Pradeep Gamadia
Paul Jensen
Carol B. Jones
Judy Knop
Tami Luedtke
Dennis A. Norlin
Jonathan West
Stephanie R. White
Karen Whittlesey
Syedarif Zaidi

### Visitors

Don Bailey
Kathy Brennan
Steve Brooks
Joyce Bumgardner
Jennifer Carlson
Nina Chace
Edi Deering
Cecilia D. Dupervil
Elliott R. Dupervil
Sheila M. Hague
Carol Hansen
Michele Jansen
David Jerose
Barb Johnson
William Jones
Carla Keck
Rachel Tedards Keeney
Kendra Knop
Deb Kuehl
Diane Lammert
Leta Loyd
Cynthia Wales Lund
Karolyn S. MacAskill
Jeanne Markquart
Evelyn Meredith
Cindy Moore
Dawn Morton
Pat Passig
Carolyn Pressler
Jim Rafferty
Sally Sawyer
Melisa Scarlott
Barbara Sloboden
Charlene Swanson
Cheryl Szabo
Joan Trotti

Penny Truax
Greg Woodard
Verna Wright
Patsy Yang

## Appendix VII: 2002 Annual Conference Exhibitors

The American Theological Library Association extends its appreciation to the following exhibitors and advertisers of the 2002 conference:

**Exhibitors**

Ad Fontes
Association of Christian Librarians
Baker Book House
Bester Bros. Library Relocation Services
Brepols Publishers
Brill Academic Publishers
Christians for Biblical Equality
Continuum International Publishing Group, Inc.
Dr. David C. Lachman
Ediciones Sigueme, S.A.
Endeavor Information Systems
Fortress Press
Good News Publishers - Crossway Books and Bibles
Gorgias Press LLC
Harrassowitz Booksellers & Subscription Agents
InterVarsity Press
John Wiley & Sons
The Liturgical Press
MEA Books
OCLC Online Computer Library Center, Inc.
Pacific Data Conversion Corp.
The Pilgrim Press
Scarecrow Press
The Scholar's Choice
SCM-Canterbury Press
Sheed & Ward Book Publishing
Society of Biblical Literature
Spanish Speaking Bookstore Distributions
Stroud Booksellers
Swedenborg Foundation Publishers/Chrysalis Books
Trinity Press/Morehouse Publishing
Windows Booksellers/Wipf & Stock Publishers
YBP Library Services

# Appendix VIII: Statistical Records Report (2000–2001)

| POPULATION SERVED AND LIBRARY STAFF | | | | | | | |
|---|---|---|---|---|---|---|---|
| Institution | Lib. Type | Students | Faculty | Prof. Staff | Stud. Staff | Other Staff | Total Staff |
| ABILENE CHRISTIAN U | c | 144 | 17 | 10.87 | 16.35 | 16.05 | 43.27 |
| ACADIA DIV COL | c | 49 | 11.5 | 10 | 11 | 23 | 44 |
| ALLIANCE TH SEM | a | 309 | 16 | 1 | 2.4 | 1.4 | 4.8 |
| AMER BAPT HIST SOC | a | 0 | 0 | 1 | 1 | 1 | 3 |
| ANDERSON U | c | 56 | 11.66 | 6 | 7.4 | 3 | 16.4 |
| ANDOVER NEWTON TH SCH | a | 177 | 21.8 | 4 | 1 | 3 | 8 |
| ANDREWS U | c | 364 | 38 | 3 | 4 | 4.5 | 11.5 |
| ASBURY TH SEM | a | 751 | 63 | 6 | 6 | 10.5 | 22.5 |
| ASHLAND TH SEM | c | 662 | 40.42 | 2 | 4 | 3 | 9 |
| ASSEMBLIES OF GOD TH SEM | a | 289 | 27.3 | 1 | 3 | 3.5 | 7.5 |
| ASSOC MENNONITE BIB SEM | a | 101 | 14.5 | 2.55 | 1.3 | 0 | 3.85 |
| ATHENAEUM OHIO | a | 188 | 14.6 | 1.75 | 1.5 | 1.25 | 4.5 |
| ATLANTIC SCH TH | a | 63 | 10.9 | 2.1 | 1.6 | 2.7 | 6.4 |
| AUSTIN PRESBY TH SEM | a | 186 | 20.6 | 4.4 | 1.4 | 2.3 | 8.1 |
| BANGOR TH SEM | a | 68 | 15.5 | 2.5 | 2.5 | 0 | 5 |
| BAPTIST MISS ASSOC TH SEM | a | 24 | 6.5 | 1 | 2 | 2 | 5 |
| BARRY U | a | 131 | 18 | 11 | 0 | 20 | 31 |
| BAYLOR U LIB | c | 13868 | 736 | 34 | 47 | 91 | 171 |
| BETHEL TH SEM | a | 652 | 32.5 | 7 | 1 | 1 | 9 |
| BIB THEO FRIENDENSA | a | 209 | 12.5 | 2 | 2.5 | 0.5 | 5 |
| BIBLICAL TH SEM | a | 183 | 10.7 | 0 | 1.8 | 1.3 | 3.1 |
| BIBLIOTECA CENTRAL | a | 77 | 5.6 | 2 | 4 | 1 | 7 |
| BIOLA U/TALBOT SCH THE | c | 327 | 44.91 | 6 | 9 | 11 | 26 |
| BOSTON U SCH TH | a | 329 | 30.75 | 7 | 9 | 1 | 17 |
| BRETHREN HIST LIB & ARCH | a | 0 | 0 | 1 | 0 | 0.9 | 1.9 |
| BRITE DIV SCH | c | 193 | 22.25 | 1 | 0.38 | 0 | 1.38 |
| CALVIN TH SEM | c | 224 | 20.26 | 7.5 | 13.2 | 8.8 | 29.5 |
| CAMPBELL U | c | 129 | 9.25 | 11 | 10.3 | 15 | 36.3 |
| CANADIAN SO BAPT | a | 25 | 8.1 | 1 | 1.2 | 0.8 | 3 |
| CANADIAN TH SEM | d | 59 | 14 | 2 | 1 | 3.26 | 6.26 |
| CARD BERAN LIBR/U ST THO | a | 161 | 21 | 0 | 0 | 3 | 3 |



**Note:** Library Type Definitions are as follows: a=Independent Library, b=Department/Department Branch, c=Integrated Library, and d=Shared Library. A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| CATHOLIC TH UNION | a | 254 | 34 | 0 | 0 | 0 | 0 |
| CATHOLIC U AMER | b | 89 | 21 | 1.5 | 1.44 | 1 | 3.94 |
| CENTRAL BAPT TH SEM/KS | a | 111 | 12 | 1.7 | 4.7 | 0.6 | 7 |
| CENTRAL BAPT TH SEM/MN | a | 0 | 0 | 2 | 0 | 0.5 | 2.5 |
| CHICAGO TH SEM | a | 145 | 12 | 2.5 | 2 | 0 | 4.5 |
| CHRIST THE KING SEM | a | 54 | 13 | 4 | 0 | 0 | 4 |
| CHRISTIAN TH SEM | a | 267 | 22.5 | 3 | 2 | 5 | 10 |
| CHURCH OF GOD TH SEM | d | 172 | 19 | 2.4 | 1 | 3.7 | 7.1 |
| CINCIN BIB COL & SEM | c | 239 | 12 | 1.75 | 2.2 | 3.6 | 7.55 |
| CLAREMONT SCH TH | a | 375 | 26.5 | 3 | 3 | 3 | 9 |
| COLGATE ROCH/AMBR SWAS | d | 131 | 23 | 5.9 | 3.9 | 3.75 | 13.55 |
| COLUMBIA INTL U | c | 410 | 18.75 | 4 | 2.5 | 3.5 | 10 |
| COLUMBIA TH SEM | a | 278 | 26.6 | 6.1 | 1.7 | 5.9 | 13.7 |
| CONCORDIA LUTH SEM/AB | a | 24 | 3.67 | 1.2 | 0 | 0 | 1.2 |
| CONCORDIA SEM/MO | a | 510 | 35.33 | 3 | 7.5 | 6.5 | 17 |
| CONCORDIA TH SEM/IN | a | 336 | 30.8 | 4 | 4.5 | 4.35 | 12.85 |
| CORNRSTNE COL/GR BAPT SEM | a | 146 | 9.5 | 3 | 6 | 5 | 14 |
| COVENANT TH SEM | a | 405 | 20.2 | 3 | 1.6 | 2.8 | 7.4 |
| DALLAS TH SEM | a | 976 | 59.8 | 4 | 7 | 7 | 18 |
| DAVID LIPSCOMB U | a | 2829 | 149.4 | 6 | 4.7 | 4.35 | 15.05 |
| DENVER SEM | a | 287 | 18.4 | 3 | 2.8 | 3.5 | 9.3 |
| DOMINICAN HSE STUDIES | d | 62 | 12.4 | 2 | 3 | 1 | 6 |
| DREW U | a | 467 | 36 | 11.07 | 9.62 | 17.66 | 38.35 |
| DUKE U DIV SCH | b | 467 | 33.75 | 3 | 2 | 2 | 7 |
| EAST BAPT TH SEM | a | 252 | 22.25 | 2 | 1 | 3 | 6 |
| EASTERN MENN U | c | 62 | 12 | 0.25 | 0.47 | 0.32 | 1.04 |
| ECUMENICAL INST LIB | a | 100 | 5 | 1 | 0 | 0 | 1 |
| ECUMENICAL TH SEM | a | 17 | 4.28 | 0.5 | 0 | 0.5 | 1 |
| EDEN TH SEM | c | 116 | 14.4 | 12.5 | 2.5 | 15.5 | 30.5 |
| EMMANUEL SCH REL | a | 118 | 11 | 2 | 8 | 2 | 12 |
| EMORY U/PITTS TH LIB | b | 629 | 56 | 7 | 4.5 | 8.5 | 20 |
| EPISC DIV SCH/WESTON JES | d | 263 | 38.2 | 5 | 2.3 | 5.5 | 12.8 |
| EPISCOPAL TH SEM SW | d | 81 | 21 | 4 | 0 | 0.5 | 4.5 |
| ERSKINE COL & SEM | c | 196 | 16.33 | 3 | 2.75 | 3.75 | 9.5 |
| EVANGELICAL SCH TH | a | 73 | 8 | 1 | 0.8 | 0.5 | 2.3 |
| EVANGELICAL SEM OF PR | a | 90 | 8.8 | 2 | 0 | 2 | 4 |



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| | | | | | | | |
|---|---|---|---|---|---|---|---|
| FAITH BAPT COLL & TH SEM | a | 432 | 20 | 1 | 1 | 3 | 5 |
| FULLER TH SEM | a | 1864 | 118.5 | 2 | 2.5 | 12 | 16.5 |
| GARRETT EV/SEABURY W | d | 334 | 45.96 | 4 | 6 | 4 | 14 |
| GENERAL TH SEM/NY | d | 119 | 13 | 2 | 3.5 | 5 | 10.5 |
| GEORGE FOX EVANGEL SEM | b | 104 | 9.83 | 1 | 0.5 | 3 | 4.5 |
| GOLD GATE BAPT TH SEM | a | 544 | 39.6 | 2 | 3.5 | 7 | 12.5 |
| GORDN-CONWLL TH SEM/MA | a | 918 | 35.29 | 4 | 3.8 | 4 | 11.8 |
| GRAD TH UNION | d | 1354 | 153.8 | 10 | 6 | 11 | 27 |
| HAGGARD GRAD SCH OF THEO | c | 173 | 21.6 | 10 | 16 | 10 | 36 |
| HARDING U GRAD SCH REL | a | 87 | 12 | 3 | 6 | 2 | 11 |
| HARTFORD SEM | a | 51 | 18 | 1.5 | 0.3 | 3 | 4.8 |
| HARVARD DIV SCH | c | 431 | 38.5 | 5.8 | 10.4 | 11.8 | 28 |
| HEALTH CRE CHAPL RES CTR | a | 19 | 18 | 1 | 0 | 0 | 1 |
| HELLENIC COL/HOLY CROSS | a | 68 | 15.6 | 4 | 5.8 | 0.6 | 10.4 |
| HOLY APOSTLES COL & SEM | a | 0 | 0 | 1 | 2 | 1.5 | 4.5 |
| HOOD TH SEM | a | 80 | 9 | 0 | 0 | 0 | 0 |
| HURON COL | | 25 | 4.8 | 0.64 | 0.3 | 1.28 | 2.22 |
| ILIFF SCH TH | a | 246 | 25.8 | 3.4 | 1.8 | 2.1 | 7.3 |
| IMMACULATE CONCEPTION/NJ | b | 134 | 18 | 2 | 1 | 2 | 5 |
| INDIANA WESLEYAN U | a | 6724 | 232 | 6.5 | 7 | 9 | 22.5 |
| INST LIBRE DE FIL Y CIENCIAS | c | 60 | 0 | 4 | 1 | 4 | 9 |
| ITC/ATLANTA U CTR | d | 297 | 33 | 25.5 | 12 | 27 | 64.5 |
| JESUIT-KRAUSS-MCCORM | d | 525 | 47.83 | 7 | 5 | 4 | 16 |
| KENRICK-GLENNON SEM | a | 69 | 12 | 2 | 1 | 1 | 4 |
| KNOX COL/ON | a | 113 | 7.3 | 2 | 0.9 | 1 | 3.9 |
| LANCASTER BIB COL | a | 626 | 50.84 | 3 | 4 | 2 | 9 |
| LANCASTER TH SEM | a | 101 | 13.5 | 2 | 0.75 | 2 | 4.75 |
| LEXINGTON TH SEM | a | 77 | 14 | 3 | 10 | 2 | 15 |
| LINCOLN CHRISTIAN COL/SEM | c | 130 | 14 | 3.85 | 3.6 | 2.55 | 10 |
| LOGOS EVAN SEM | | 53 | 13.5 | 1 | 1.5 | 2.5 | 5 |
| LOUISV PRESBY TH SEM | a | 190 | 20 | 4 | 2.3 | 4 | 10.3 |
| LSPS/SEMINEX | d | 26 | 3.5 | 0.25 | 0 | 0 | 0.25 |
| LUTHER SEM/MN | a | 567 | 47 | 2 | 3 | 5.25 | 10.25 |
| LUTHERAN TH SEM/GET | a | 137 | 15.9 | 0 | 0 | 0 | 0 |
| LUTHERAN TH SEM/PHIL | a | 191 | 21.4 | 2.75 | 1 | 3 | 6.75 |
| LUTHERN TH SOUTHRN SEM | a | 133 | 15.6 | 2 | 1.5 | 2.5 | 6 |



**Note:** Library Type Definitions are as follows: a=Independent Library, b=Department/Department Branch, c=Integrated Library, and d=Shared Library. A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| MARQUETTE U | c | 9231 | 800 | 0 | 0 | 0 | 0 |
| MCGILL U FAC REL | b | 84 | 18 | 0 | 0.15 | 1 | 1.15 |
| MCMASTER DIV COL | c | 113 | 11 | 18.94 | 9.75 | 77.87 | 106.56 |
| MEADVILLE/LOMBARD | a | 23 | 7 | 1.5 | 0.6 | 1 | 3.1 |
| MEMPHIS TH SEM | a | 146 | 14.2 | 2 | 1.5 | 1.75 | 5.25 |
| MENNONITE BRETH BIB SEM | c | 72 | 11.03 | 4 | 2.3 | 2 | 8.3 |
| MERCER UNIV | c | 81 | 8.14 | 5.3 | 5 | 8.67 | 18.97 |
| MERCYHURST COLL | a | 0 | 0 | 5 | 6 | 7 | 18 |
| METHODIST TH SCH/OH | a | 178 | 21.4 | 2 | 10 | 2 | 14 |
| MICHIGAN TH SEM | a | 134 | 6.5 | 1 | 1 | 0 | 2 |
| MID-AMERICA BAPT/TN | a | 0 | 0 | 1 | 6 | 2 | 9 |
| MID-AMERICA BAPTIST/NY | a | 0 | 0 | 1 | 0 | 0 | 1 |
| MIDW BAPT TH SEM | a | 226 | 25.06 | 5 | 2.5 | 0 | 7.5 |
| MORAVIAN TH SEM | c | 43 | 9.33 | 6 | 7.2 | 5.4 | 18.6 |
| MT ANGEL ABBEY | a | 88 | 10.75 | 4 | 2 | 9.5 | 15.5 |
| MT ST MARYS COL & SEM | c | 172 | 14.8 | 1 | 1 | 1 | 3 |
| MULTNOMAH BIB SEM | a | 150 | 13.1 | 2 | 3.8 | 4.25 | 10.05 |
| N AMERICAN BAPT COL/AB | c | 51 | 8.08 | 2 | 1 | 1.5 | 4.5 |
| N AMERICAN BAPT SEM/SD | a | 86 | 13.7 | 1 | 1 | 1.5 | 3.5 |
| N CENTRAL BIB U | a | 1096 | 55 | 2 | 4.4 | 3.16 | 9.56 |
| N PARK TH SEM | | 119 | 19.25 | 8.5 | 11.7 | 4 | 24.2 |
| NW BAPT SEM | a | 61 | 6 | 0 | 0 | 0 | 0 |
| NASHOTAH HOUSE | a | 29 | 8 | 1 | 1.2 | 2.8 | 5 |
| NAZARENE TH SEM | | 250 | 18.5 | 1.2 | 1.6 | 3 | 5.8 |
| NEW BRUNSWICK TH SEM | a | 103 | 16 | 2.3 | 1 | 1 | 4.3 |
| NEW ORLNS BAPT TH SEM | a | 1835 | 54.6 | 5.5 | 5.5 | 3 | 14 |
| NEW YORK TH SEM | a | 201 | 9.7 | 0 | 0 | 0 | 0 |
| NORTHEASTERN SEM | c | 64 | 0 | 4.75 | 2.696 | 4.5 | 11946 |
| NORTHERN BAPT TH SEM | a | 155 | 19 | 3 | 1.4 | 1 | 5.4 |
| OBLATE SCH OF TH | a | 91 | 16 | 2 | 1 | 2 | 5 |
| ORAL ROBERTS U | c | 239 | 27 | 4.5 | 2.3 | 2.5 | 9.3 |
| PERKINS SCH TH/SMU | a | 304 | 28.34 | 8.25 | 4.75 | 10.5 | 23.5 |
| PHILLIPS TH SEM | a | 89 | 8.2 | 2 | 1 | 2 | 5 |
| PITTSBURGH TH SEM | a | 223 | 26 | 4.5 | 2.9 | 3.5 | 10.9 |
| PONT COL JOSEPHINUM | a | 62 | 12 | 2 | 0.6 | 3 | 5.6 |
| POPE JOHN XXIII NAT SEM | a | 78 | 11 | 2 | 2 | 0.5 | 4.5 |



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# Statistical Records Report (2000–2001)

| LIBRARY HOLDINGS | | | | | | |
|---|---|---|---|---|---|---|
| Institution | Bound Vol. | Micro-forms | A/V Media | Period. Subs. | Other Hold. | Total |
| ABILENE CHRISTIAN U | 88336 | 167462 | 5262 | 339 | 113 | 261512 |
| ACADIA DIV COL | 90713 | 0 | 0 | 161 | 0 | 90874 |
| ALLIANCE TH SEM | 35570 | 6179 | 1260 | 344 | 59 | 43412 |
| AMER BAPT HIST SOC | 0 | 0 | 0 | 0 | 0 | 0 |
| ANDERSON U | 201929 | 175922 | 375 | 863 | 59 | 379148 |
| ANDOVER NEWTON TH SCH | 234350 | 11634 | 153 | 546 | 1002 | 247685 |
| ANDREWS U | 150508 | 52762 | 2041 | 1401 | 798 | 207510 |
| ASBURY TH SEM | 252065 | 6086 | 11899 | 1240 | 93183 | 364473 |
| ASHLAND TH SEM | 88146 | 1382 | 475 | 438 | 1157 | 91598 |
| ASSEMBLIES OF GOD TH SEM | 84910 | 69777 | 4382 | 475 | 40 | 159584 |
| ASSOC MENNONITE BIB SEM | 109123 | 1174 | 1441 | 533 | 905 | 113176 |
| ATHENAEUM OHIO | 97578 | 1210 | 2449 | 414 | 31 | 101682 |
| ATLANTIC SCH TH | 78161 | 160 | 1994 | 2209 | 0 | 82524 |
| AUSTIN PRESBY TH SEM | 159522 | 10203 | 6401 | 592 | 3792 | 180510 |
| BANGOR TH SEM | 138119 | 783 | 876 | 431 | 79 | 140288 |
| BAPTIST MISS ASSOC TH SEM | 62795 | 947 | 5829 | 455 | 8236 | 78262 |
| BARRY U | 338136 | 563346 | 5401 | 2130 | 0 | 909013 |
| BAYLOR U LIB | 1914584 | 1923802 | 55684 | 8816 | 74912 | 3977798 |
| BETHEL TH SEM | 320683 | 4204 | 9438 | 775 | 75 | 335175 |
| BIB THEO FRIENDENSA | 67081 | 9 | 464 | 333 | 15405 | 83292 |
| BIBLICAL TH SEM | 52618 | 4719 | 1314 | 363 | 8 | 59022 |
| BIBLIOTECA CENTRAL | 25381 | 188 | 0 | 313 | 93 | 25975 |
| BIOLA U/TALBOT SCH THE | 274577 | 525279 | 0 | 1123 | 4181 | 805160 |
| BOSTON U SCH TH | 144183 | 30357 | 966 | 0 | 1552 | 177058 |
| BRETHREN HIST LIB & ARCH | 9375 | 847 | 1004 | 35 | 47576 | 58837 |
| BRITE DIV SCH | 183059 | 556445 | 16382 | 443 | 4223 | 760552 |
| CALVIN TH SEM | 562726 | 0 | 678 | 2695 | 146090 | 712189 |
| CAMPBELL U | 313976 | 1193195 | 1000 | 3443 | 884 | 1512498 |
| CANADIAN SO BAPT | 28032 | 1952 | 2004 | 4420 | 11443 | 47851 |
| CANADIAN TH SEM | 79064 | 27369 | 2482 | 401 | 763 | 110079 |
| CARD BERAN LIBR/U ST THO | 63725 | 3196 | 2248 | 380 | 10 | 69559 |
| CATHOLIC TH UNION | 141741 | 197 | 2957 | 451 | 98 | 145444 |



**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.

| | | | | | | |
|---|---|---|---|---|---|---|
| CATHOLIC U AMER | 313210 | 10000 | 0 | 978 | 0 | 324188 |
| CENTRAL BAPT TH SEM/KS | 91513 | 10716 | 2642 | 403 | 791 | 106065 |
| CENTRAL BAPT TH SEM/MN | 33694 | 344 | 337 | 192 | 3 | 34570 |
| CHICAGO TH SEM | 115321 | 134 | 714 | 0 | 4 | 116173 |
| CHRIST THE KING SEM | 152086 | 3508 | 1740 | 437 | 19424 | 177195 |
| CHRISTIAN TH SEM | 217693 | 1971 | 5144 | 1361 | 250 | 226419 |
| CHURCH OF GOD TH SEM | 80377 | 747 | 8012 | 72 | 6 | 89214 |
| CINCIN BIB COL & SEM | 98880 | 41831 | 14770 | 2027 | 90493 | 248001 |
| CLAREMONT SCH TH | 181698 | 5669 | 499 | 635 | 114 | 188615 |
| COLGATE ROCH/AMBR SWAS | 324140 | 28921 | 3733 | 695 | 66 | 357555 |
| COLUMBIA INTL U | 111677 | 314568 | 4985 | 425 | 246 | 431901 |
| COLUMBIA TH SEM | 154328 | 3912 | 3993 | 815 | 391 | 163439 |
| CONCORDIA LUTH SEM/AB | 24672 | 181 | 649 | 4069 | 241 | 29812 |
| CONCORDIA SEM/MO | 230998 | 49364 | 9095 | 1065 | 13278 | 303800 |
| CONCORDIA TH SEM/IN | 160670 | 11375 | 7527 | 840 | 4587 | 184999 |
| CRNRSTNE COL/GR BAPT SEM | 119604 | 289433 | 3541 | 1047 | 10788 | 424413 |
| COVENANT TH SEM | 68359 | 1895 | 2779 | 350 | 71 | 73454 |
| DALLAS TH SEM | 183920 | 46494 | 8990 | 1019 | 9674 | 250097 |
| DAVID LIPSCOMB U | 245880 | 306434 | 2208 | 886 | 33 | 555441 |
| DENVER SEM | 157196 | 2924 | 0 | 613 | 19 | 160752 |
| DOMINICAN HSE STUDIES | 74504 | 1112 | 798 | 0 | 5 | 76419 |
| DREW U | 499417 | 366323 | 0 | 2601 | 507088 | 1375429 |
| DUKE U DIV SCH | 340904 | 35115 | 0 | 716 | 70 | 376805 |
| EAST BAPT TH SEM | 137473 | 56 | 1472 | 393 | 8 | 139402 |
| EASTERN MENN U | 74722 | 34049 | 605 | 134 | 566 | 110076 |
| ECUMENICAL INST LIB | 19847 | 0 | 0 | 72 | 0 | 19919 |
| ECUMENICAL TH SEM | 32750 | 0 | 169 | 110 | 24 | 33053 |
| EDEN TH SEM | 85936 | 0 | 728 | 466 | 7 | 87137 |
| EMMANUEL SCH REL | 126154 | 27636 | 182 | 733 | 26 | 154731 |
| EMORY U/PITTS TH LIB | 504580 | 111694 | 3345 | 1611 | 796 | 622026 |
| EPISC DIV SCH/WESTON JES | 231384 | 1289 | 562 | 1185 | 9 | 234429 |
| EPISCOPAL TH SEM SW | 102116 | 906 | 1631 | 308 | 2 | 104963 |
| ERSKINE COL & SEM | 173343 | 56478 | 937 | 701 | 16455 | 247914 |
| EVANGELICAL SCH TH | 73039 | 215 | 600 | 558 | 25 | 74437 |
| EVANGELICAL SEM OF PR | 68892 | 1622 | 803 | 389 | 1243 | 72949 |
| FAITH BAPT COLL & TH SEM | 62075 | 1927 | 6074 | 423 | 8237 | 78736 |
| FULLER TH SEM | 474306 | 1424 | 26 | 11300 | 2031 | 489087 |



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| | | | | | | |
|---|---|---|---|---|---|---|
| GARRETT EV/SEABURY W | 477660 | 9364 | 948 | 1910 | 1918 | 491800 |
| GENERAL TH SEM/NY | 249686 | 1246 | 172 | 580 | 88 | 251772 |
| GEORGE FOX EVANGEL SEM | 62317 | 5033 | 1944 | 360 | 364 | 70018 |
| GOLD GATE BAPT TH SEM | 155271 | 4442 | 8197 | 797 | 46253 | 214960 |
| GORDN-CONWLL TH SEM/MA | 222749 | 46183 | 6124 | 986 | 347 | 276389 |
| GRAD TH UNION | 418779 | 279453 | 5233 | 1453 | 13710 | 718628 |
| HAGGRD GRAD SCH OF THEO | 183753 | 609787 | 6994 | 1770 | 2618 | 804922 |
| HARDING U GRAD SCH REL | 113157 | 17768 | 2639 | 660 | 2914 | 137138 |
| HARTFORD SEM | 75466 | 6590 | 149 | 310 | 50 | 82565 |
| HARVARD DIV SCH | 457773 | 86457 | 485 | 2173 | 35090 | 581978 |
| HEALTH CRE CHAPL RES CTR | 2920 | 0 | 246 | 94 | 5 | 3265 |
| HELLENIC COL/HOLY CROSS | 119545 | 863 | 2732 | 754 | 573 | 124467 |
| HOLY APOSTLES COL & SEM | 59545 | 310 | 177 | 220 | 10 | 60262 |
| HOOD TH SEM | 25522 | 43 | 175 | 133 | 1 | 25874 |
| HURON COL | 43733 | 0 | 0 | 0 | 0 | 43733 |
| ILIFF SCH TH | 217692 | 60477 | 2611 | 719 | 865 | 282364 |
| IMMACULATE CONCEPTION/NJ | 63271 | 0 | 2864 | 480 | 13 | 66628 |
| INDIANA WESLEYAN U | 108991 | 185538 | 6493 | 659 | 2578 | 304259 |
| INST LIBRE DE FIL Y CIENCIAS | 40286 | 0 | 0 | 250 | 0 | 40536 |
| ITC/ATLANTA U CTR | 426722 | 836593 | 10555 | 1410 | 53009 | 1328289 |
| JESUIT-KRAUSS-MCCORM | 349087 | 118931 | 1378 | 983 | 10032 | 480411 |
| KENRICK-GLENNON SEM | 71258 | 597 | 2261 | 312 | 1730 | 76158 |
| KNOX COL/ON | 77821 | 0 | 0 | 248 | 0 | 78069 |
| LANCASTER BIB COL | 118050 | 26642 | 3197 | 1318 | 4359 | 153566 |
| LANCASTER TH SEM | 118649 | 6539 | 1507 | 412 | 14 | 127121 |
| LEXINGTON TH SEM | 143295 | 10285 | 0 | 1018 | 0 | 154598 |
| LINCOLN CHRISTIAN COL/SEM | 90962 | 5197 | 24362 | 451 | 7268 | 128240 |
| LOGOS EVAN SEM | 41406 | 0 | 0 | 149 | 0 | 41555 |
| LOUISV PRESBY TH SEM | 143385 | 9124 | 3793 | 561 | 285 | 157148 |
| LSPS/SEMINEX | 39668 | 13236 | 13 | 118 | 0 | 53035 |
| LUTHER SEM/MN | 237532 | 38046 | 1323 | 778 | 71 | 277750 |
| LUTHERAN TH SEM/GET | 163728 | 6187 | 1764 | 600 | 1279 | 173558 |
| LUTHERAN TH SEM/PHIL | 187947 | 26108 | 5258 | 472 | 3680 | 223465 |
| LUTHRN TH SOUTHERN SEM | 121352 | 7605 | 1039 | 500 | 1 | 130497 |
| MARQUETTE U | 1120694 | 615822 | 7116 | 6203 | 147 | 1749982 |
| MCGILL U FAC REL | 88830 | 0 | 0 | 0 | 0 | 88830 |
| MCMASTER DIV COL | 1256172 | 1465696 | 28544 | 11663 | 336875 | 3098950 |



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| | | | | | | |
|---|---|---|---|---|---|---|
| MEADVILLE/LOMBARD | 105600 | 344 | 68 | 194 | 1000 | 107206 |
| MEMPHIS TH SEM | 70939 | 0 | 0 | 428 | 0 | 71367 |
| MENNONITE BRETH BIB SEM | 157791 | 300000 | 5117 | 2583 | 753 | 466244 |
| MERCER UNIV | 35172 | 1556 | 750 | 220 | 56 | 37754 |
| MERCYHURST COLL | 165194 | 0 | 2386 | 772 | 4268 | 172620 |
| METHODIST TH SCH/OH | 133544 | 1774 | 3995 | 397 | 12 | 139722 |
| MICHIGAN TH SEM | 7708 | 0 | 0 | 131 | 3 | 7842 |
| MID-AMERICA BAPT/TN | 125500 | 201 | 0 | 973 | 3 | 126677 |
| MID-AMERICA BAPTIST/NY | 42671 | 0 | 0 | 350 | 10 | 43031 |
| MIDW BAPT TH SEM | 115697 | 2337 | 3544 | 626 | 2386 | 124590 |
| MORAVIAN TH SEM | 252061 | 10814 | 1690 | 1344 | 11118 | 277027 |
| MT ANGEL ABBEY | 257322 | 65613 | 2434 | 576 | 6001 | 331946 |
| MT ST MARYS COL & SEM | 41664 | 4677 | 0 | 156 | 0 | 46497 |
| MULTNOMAH BIB SEM | 74426 | 7760 | 4014 | 371 | 4791 | 91362 |
| N AMERICAN BAPT COL/AB | 57413 | 2517 | 1186 | 230 | 15 | 61361 |
| N AMERICAN BAPT SEM/SD | 67920 | 747 | 1792 | 296 | 8278 | 79033 |
| N CENTRAL BIB U | 73309 | 8823 | 2876 | 387 | 920 | 86315 |
| N PARK TH SEM | 5446 | 3980 | 6859 | 1197 | 31 | 17513 |
| NW BAPT SEM | 21298 | 420 | 1161 | 101 | 1507 | 24487 |
| NASHOTAH HOUSE | 102019 | 0 | 376 | 287 | 344 | 103026 |
| NAZARENE TH SEM | 100317 | 24314 | 1958 | 519 | 6092 | 133200 |
| NEW BRUNSWICK TH SEM | 166219 | 0 | 37 | 318 | 0 | 166574 |
| NEW ORLNS BAPT TH SEM | 265796 | 28385 | 26304 | 1106 | 56863 | 378454 |
| NEW YORK TH SEM | 29155 | 0 | 953 | 17 | 70 | 30195 |
| NORTHEASTERN SEM | 115921 | 170978 | 1759 | 908 | 63 | 289629 |
| NORTHERN BAPT TH SEM | 46963 | 2688 | 1486 | 295 | 1922 | 53354 |
| OBLATE SCH OF TH | 98644 | 0 | 393 | 366 | 15 | 99418 |
| ORAL ROBERTS U | 80611 | 10816 | 5920 | 185 | 199 | 97731 |
| PERKINS SCH TH/SMU | 305868 | 0 | 1876 | 1107 | 1918 | 310769 |
| PHILLIPS TH SEM | 110806 | 16052 | 2992 | 447 | 12646 | 142943 |
| PITTSBURGH TH SEM | 263577 | 85655 | 10797 | 1082 | 4307 | 365418 |
| PONT COL JOSEPHINUM | 134167 | 1871 | 3014 | 464 | 2282 | 141798 |
| POPE JOHN XXIII NAT SEM | 61994 | 0 | 7866 | 0 | 0 | 69860 |
| PRINCETON TH SEM | 477364 | 50918 | 1534 | 3954 | 73360 | 607130 |
| PROVIDENCE COL & SEM | 56192 | 7575 | 3475 | 262 | 675 | 68179 |
| QUEEN'S TH COL LIB | 72205 | 73929 | 191 | 182 | 857 | 147364 |
| REFORMED EPISCOPAL SEM | 26209 | 2 | 0 | 87 | 3 | 26301 |



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| | | | | | | |
|---|---|---|---|---|---|---|
| REFORMED PRESBY TH SEM | 50162 | 396 | 175 | 220 | 71 | 51024 |
| REFORMED TH SEM/MS | 241096 | 118968 | 10146 | 1050 | 150 | 371410 |
| REGENT COL | 111216 | 35701 | 7661 | 510 | 1857 | 156945 |
| REGENT U/VA | 105988 | 128486 | 997 | 510 | 843 | 236824 |
| REGIS COLLEGE | 100354 | 0 | 108 | 368 | 1 | 100831 |
| S EASTERN BAPT TH SEM | 184085 | 95696 | 22942 | 781 | 25241 | 328745 |
| S FLORIDA CTR TH STD | 17250 | 0 | 31 | 176 | 1 | 17458 |
| S WESTERN BAPT TH SEM | 471673 | 14440 | 42807 | 2225 | 406112 | 937257 |
| SAC HEART SCH OF TH/WI | 100096 | 1381 | 5475 | 452 | 11942 | 119346 |
| SAC HEART MAJOR SEM/MI | 129374 | 6305 | 3040 | 510 | 11 | 139240 |
| SAMFORD U/BEESN DIV SCH | 31510 | 51003 | 837 | 157 | 21506 | 105013 |
| SCARRITT-BENNETT CTR | 64158 | 0 | 1018 | 130 | 402 | 65708 |
| SEATTLE U | 66366 | 2239 | 144 | 283 | 11 | 69043 |
| SO CHRISTIAN UNIV | 75133 | 262 | 819 | 211 | 93 | 76518 |
| SOUTHERN BAPT TH SEM | 375993 | 67281 | 37215 | 1548 | 417951 | 899988 |
| SS CYRIL & METHODIUS SEM | 81483 | 24755 | 1488 | 341 | 328 | 108395 |
| ST ANDREWS COLL | 39922 | 30 | 183 | 128 | 2456 | 42719 |
| ST AUGUSTINES SEM | 33640 | 0 | 1085 | 203 | 9 | 34937 |
| ST CHARLES BORROM SEM | 132882 | 443 | 8981 | 572 | 24 | 142902 |
| ST FRANCIS SEM | 91066 | 1032 | 785 | 469 | 157 | 93509 |
| ST JOHNS COL/U MANITOBA | 55821 | 0 | 23 | 82 | 2 | 55928 |
| ST JOHNS SEM/CA | 45636 | 0 | 0 | 262 | 70 | 45968 |
| ST JOHNS SEM/MA | 159697 | 1782 | 0 | 0 | 1 | 161480 |
| ST JOHNS U/MN | 395131 | 71998 | 7171 | 1852 | 24 | 476176 |
| ST JOSEPHS SEM | 103078 | 8702 | 0 | 284 | 0 | 112064 |
| ST MARY SEM | 69282 | 1163 | 1032 | 334 | 9 | 71820 |
| ST MARYS SEM & U | 113605 | 1753 | 605 | 381 | 886 | 117230 |
| ST MEINRAD SCH OF TH | 165721 | 10323 | 4460 | 456 | 8 | 180968 |
| ST PATRICKS SEM | 108277 | 2174 | 1874 | 320 | 6179 | 118824 |
| ST PAUL SCH TH/MO | 94807 | 3 | 736 | 569 | 3225 | 99340 |
| ST PAUL SEM/U OF ST THOMS | 101360 | 3891 | 0 | 423 | 0 | 105674 |
| ST PETERS SEM | 59528 | 7871 | 1900 | 4856 | 0 | 74155 |
| ST TIKHONS ORTH TH SEM | 40310 | 3322 | 397 | 232 | 939 | 45200 |
| ST VINCENT DE PAUL | 69976 | 780 | 960 | 398 | 5951 | 78065 |
| ST VLADIMIRS ORTH THE SEM | 117211 | 1966 | 308 | 352 | 7 | 119844 |
| SUWON CATHOLIC UNIV | 79967 | 0 | 433 | 0 | 53 | 80453 |
| TH COLL CANADIAN REF CHS | 25197 | 0 | 0 | 125 | 0 | 25322 |



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| | | | | | | |
|---|---|---|---|---|---|---|
| TRINITY COL FAC DIV | 65473 | 0 | 376 | 200 | 166 | 66215 |
| TRINITY INTL U | 239630 | 111486 | 4422 | 1358 | 7644 | 364540 |
| TRINITY LUTH SEM | 131488 | 3282 | 5149 | 653 | 340 | 140912 |
| TYNDALE TH SEM | 0 | 0 | 0 | 0 | 0 | 0 |
| U NOTRE DAME | 302036 | 245300 | 321 | 626 | 25 | 548308 |
| U ST MARY THE LAKE | 178013 | 1909 | 832 | 432 | 12 | 181198 |
| U ST MICHAELS COL | 134360 | 5728 | 77 | 406 | 22140 | 162711 |
| U THE SOUTH SCH TH | 134860 | 11003 | 724 | 1398 | 23 | 148008 |
| UNION TH SEM IN VA | 318408 | 32374 | 35023 | 1350 | 31027 | 418182 |
| UNION TH SEM/NY | 599388 | 161280 | 1787 | 1719 | 5407 | 769581 |
| UNITED TH SEM | 140349 | 9245 | 8062 | 517 | 4491 | 162664 |
| UNITED TH SEM/TW CITIES | 83494 | 8248 | 456 | 279 | 3 | 92480 |
| VANCOUVER SCH TH | 93072 | 1584 | 2521 | 408 | 5278 | 102863 |
| VANDERBILT U DIV SCH | 207404 | 27842 | 1483 | 675 | 3997 | 241401 |
| VICTORIA U/EMMANUEL COL | 71540 | 4758 | 801 | 191 | 16 | 77306 |
| VIRGINIA TH SEM | 161820 | 6749 | 3153 | 983 | 1066 | 173771 |
| WARTBURG TH SEM | 85148 | 0 | 407 | 246 | 65 | 85866 |
| WASHINGTON TH UNION | 94112 | 559 | 150 | 407 | 22 | 95250 |
| WESLEY BIB SEM | 55498 | 2809 | 2472 | 252 | 69 | 61100 |
| WESLEY TH SEM/DC | 164171 | 10657 | 2314 | 579 | 5841 | 183562 |
| WESTERN SEMINARY | 56586 | 33009 | 4460 | 729 | 6944 | 101728 |
| WESTERN TH SEM/MI | 114196 | 4587 | 780 | 0 | 5322 | 124885 |
| WESTMINSTER TH SEM/ CA | 64704 | 52239 | 138 | 247 | 0 | 117328 |
| WESTMINSTER TH SEM/PA | 119956 | 14400 | 3548 | 810 | 200 | 138914 |
| WILF LAURIER U/WATERLOO | 33795 | 18684 | 172 | 126 | 7189 | 59966 |
| WINEBRENNER SEM | 46784 | 373 | 728 | 145 | 0 | 48030 |
| YALE U DIV SCH | 443465 | 235571 | 1874 | 1779 | 2830 | 685519 |
| TOTAL | 33,205,301 | 14,163,783 | 743,311 | 178,898 | 2,849,390 | 51,140,683 |



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| CIRCULATION DATA: INTERLIBRARY LOAN | | | |
|---|---|---|---|
| Institution | Circ. Trans. | ILL Sent | ILL Received |
| ABILENE CHRISTIAN U | 19348 | 1017 | 721 |
| ACADIA DIV COL | 471 | 21 | 119 |
| ALLIANCE TH SEM | 8637 | 74 | 101 |
| AMER BAPT HIST SOC | 0 | 0 | 0 |
| ANDERSON U | 35320 | 1837 | 1319 |
| ANDOVER NEWTON TH SCH | 18062 | 963 | 134 |
| ANDREWS U | 23209 | 2428 | 1465 |
| ASBURY TH SEM | 110951 | 5051 | 590 |
| ASHLAND TH SEM | 27241 | 2409 | 740 |
| ASSEMBLIES OF GOD TH SEM | 12709 | 79 | 67 |
| ASSOC MENNONITE BIB SEM | 9528 | 1433 | 276 |
| ATHENAEUM OHIO | 12591 | 892 | 30 |
| ATLANTIC SCH TH | 22780 | 279 | 63 |
| AUSTIN PRESBY TH SEM | 23967 | 297 | 25 |
| BANGOR TH SEM | 3888 | 246 | 216 |
| BAPTIST MISS ASSOC TH SEM | 7533 | 0 | 24 |
| BARRY U | 40811 | 4484 | 2921 |
| BAYLOR U LIB | 253568 | 21387 | 11138 |
| BETHEL TH SEM | 33775 | 7746 | 2078 |
| BIB THEO FRIENDENSA | 28505 | 133 | 354 |
| BIBLICAL TH SEM | 5402 | 29 | 125 |
| BIBLIOTECA CENTRAL | 826 | 0 | 0 |
| BIOLA U/TALBOT SCH THE | 104354 | 2084 | 1750 |
| BOSTON U SCH TH | 26663 | 392 | 206 |
| BRETHREN HIST LIB & ARCH | 0 | 0 | 0 |
| BRITE DIV SCH | 9113 | 292 | 140 |
| CALVIN TH SEM | 124716 | 5940 | 5236 |
| CAMPBELL U | 49151 | 1529 | 3421 |
| CANADIAN SO BAPT | 4235 | 22 | 9 |
| CANADIAN TH SEM | 26921 | 596 | 228 |
| CARDINAL BERAN LIBR/U ST THO | 4822 | 0 | 3 |
| CATHOLIC TH UNION | 20000 | 3061 | 551 |



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| | | | |
|---|---|---|---|
| CATHOLIC U AMER | 6981 | 0 | 0 |
| CENTRAL BAPT TH SEM/KS | 9622 | 235 | 233 |
| CENTRAL BAPT TH SEM/MN | 4705 | 2 | 7 |
| CHICAGO TH SEM | 4117 | 281 | 214 |
| CHRIST THE KING SEM | 8609 | 71 | 9 |
| CHRISTIAN TH SEM | 38751 | 1298 | 427 |
| CHURCH OF GOD TH SEM | 5964 | 976 | 162 |
| CINCIN BIB COL & SEM | 49524 | 2022 | 1359 |
| CLAREMONT SCH TH | 77695 | 644 | 266 |
| COLGATE ROCH/AMBR SWAS | 17643 | 1427 | 192 |
| COLUMBIA INTL U | 40737 | 719 | 761 |
| COLUMBIA TH SEM | 18189 | 807 | 411 |
| CONCORDIA LUTH SEM/AB | 1936 | 4 | 12 |
| CONCORDIA SEM/MO | 36315 | 766 | 194 |
| CONCORDIA TH SEM/IN | 14003 | 2149 | 357 |
| CORNERSTONE COL/ GR BAPT SEM | 33918 | 1922 | 737 |
| COVENANT TH SEM | 17400 | 337 | 534 |
| DALLAS TH SEM | 82408 | 1003 | 326 |
| DAVID LIPSCOMB U | 24955 | 1853 | 445 |
| DENVER SEM | 60902 | 956 | 396 |
| DOMINICAN HSE STUDIES | 4756 | 201 | 232 |
| DREW U | 177288 | 7036 | 4363 |
| DUKE U DIV SCH | 47400 | 0 | 0 |
| EAST BAPT TH SEM | 10195 | 287 | 169 |
| EASTERN MENN U | 2474 | 2310 | 205 |
| ECUMENICAL INST LIB | 1500 | 50 | 50 |
| ECUMENICAL TH SEM | 880 | 0 | 8 |
| EDEN TH SEM | 16864 | 824 | 219 |
| EMMANUEL SCH REL | 18273 | 440 | 103 |
| EMORY U/PITTS TH LIB | 21938 | 1442 | 228 |
| EPISC DIV SCH/WESTON JES | 21021 | 989 | 61 |
| EPISCOPAL TH SEM SW | 6579 | 62 | 146 |
| ERSKINE COL & SEM | 13250 | 8 | 1284 |
| EVANGELICAL SCH TH | 6490 | 33 | 25 |
| EVANGELICAL SEM OF PR | 8363 | 61 | 6 |
| FAITH BAPT COLL & TH SEM | 18507 | 366 | 89 |



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| | | | |
|---|---|---|---|
| FULLER TH SEM | 201990 | 838 | 1790 |
| GARRETT EV/SEABURY W | 24406 | 1150 | 160 |
| GENERAL TH SEM/NY | 4349 | 700 | 800 |
| GEORGE FOX EVANGEL SEM | 8014 | 2654 | 3011 |
| GOLD GATE BAPT TH SEM | 38895 | 286 | 87 |
| GORDON-CONWELL TH SEM/MA | 43911 | 767 | 1601 |
| GRAD TH UNION | 59696 | 792 | 534 |
| HAGGARD GRAD SCH OF THEO | 44448 | 1853 | 1999 |
| HARDING U GRAD SCH REL | 14448 | 811 | 81 |
| HARTFORD SEM | 3382 | 1093 | 508 |
| HARVARD DIV SCH | 53341 | 971 | 211 |
| HEALTH CARE CHAPL RES CTR | 700 | 2 | 0 |
| HELLENIC COL/HOLY CROSS | 3487 | 726 | 263 |
| HOLY APOSTLES COL & SEM | 1580 | 68 | 25 |
| HOOD TH SEM | 1528 | 6 | 61 |
| HURON COL | 3859 | 0 | 3 |
| ILIFF SCH TH | 13960 | 1228 | 255 |
| IMMACULATE CONCEPTION/NJ | 2010 | 30 | 65 |
| INDIANA WESLEYAN U | 56687 | 2677 | 2247 |
| INST LIBRE DE FIL Y CIENCIAS | 3187 | 3 | 0 |
| ITC/ATLANTA U CTR | 68891 | 2880 | 1268 |
| JESUIT-KRAUSS-MCCORM | 17833 | 1060 | 344 |
| KENRICK-GLENNON SEM | 2124 | 0 | 0 |
| KNOX COL/ON | 20778 | 0 | 0 |
| LANCASTER BIB COL | 27316 | 300 | 126 |
| LANCASTER TH SEM | 15078 | 479 | 70 |
| LEXINGTON TH SEM | 9894 | 434 | 94 |
| LINCOLN CHRISTIAN COL/SEM | 149476 | 1847 | 2004 |
| LOGOS EVAN SEM | 8565 | 3 | 5 |
| LOUISV PRESBY TH SEM | 16739 | 864 | 192 |
| LSPS/SEMINEX | 6579 | 101 | 3 |
| LUTHER SEM/MN | 38247 | 896 | 1218 |
| LUTHERAN TH SEM/GET | 9054 | 406 | 120 |
| LUTHERAN TH SEM/PHIL | 13334 | 532 | 296 |
| LUTHERAN TH SOUTHERN SEM | 9169 | 233 | 98 |
| MARQUETTE U | 135652 | 13955 | 11534 |



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| | | | |
|---|---|---|---|
| MCGILL U FAC REL | 6007 | 0 | 0 |
| MCMASTER DIV COL | 366529 | 7899 | 5386 |
| MEADVILLE/LOMBARD | 1473 | 150 | 75 |
| MEMPHIS TH SEM | 7400 | 118 | 158 |
| MENNONITE BRETH BIB SEM | 39433 | 595 | 762 |
| MERCER UNIV | 5619 | 708 | 116 |
| MERCYHURST COLL | 37434 | 661 | 1028 |
| METHODIST TH SCH/OH | 9315 | 159 | 259 |
| MICHIGAN TH SEM | 3216 | 0 | 5 |
| MID-AMERICA BAPT/TN | 44703 | 309 | 6 |
| MID-AMERICA BAPTIST/NY | 1625 | 31 | 47 |
| MIDW BAPT TH SEM | 9921 | 1242 | 418 |
| MORAVIAN TH SEM | 42339 | 3365 | 1978 |
| MT ANGEL ABBEY | 19498 | 2596 | 467 |
| MT ST MARYS COL & SEM | 2801 | 111 | 201 |
| MULTNOMAH BIB SEM | 36824 | 729 | 415 |
| N AMERICAN BAPT COL/AB | 4222 | 746 | 397 |
| N AMERICAN BAPT SEM/SD | 7097 | 3680 | 1446 |
| N CENTRAL BIB U | 39817 | 456 | 1997 |
| N PARK TH SEM | 50143 | 2122 | 1213 |
| NW BAPT SEM | 2945 | 0 | 32 |
| NASHOTAH HOUSE | 35246 | 690 | 83 |
| NAZARENE TH SEM | 14247 | 1936 | 445 |
| NEW BRUNSWICK TH SEM | 5842 | 8 | 88 |
| NEW ORLNS BAPT TH SEM | 64312 | 820 | 340 |
| NEW YORK TH SEM | 5302 | 0 | 0 |
| NORTHEASTERN SEM | 23768 | 1847 | 1386 |
| NORTHERN BAPT TH SEM | 7695 | 886 | 795 |
| OBLATE SCH OF TH | 3852 | 578 | 52 |
| ORAL ROBERTS U | 16319 | 712 | 138 |
| PERKINS SCH TH/SMU | 18036 | 251 | 106 |
| PHILLIPS TH SEM | 2527 | 4 | 6 |
| PITTSBURGH TH SEM | 24761 | 590 | 299 |
| PONT COL JOSEPHINUM | 11550 | 950 | 729 |
| POPE JOHN XXIII NAT SEM | 1847 | 0 | 34 |
| PRINCETON TH SEM | 42594 | 727 | 275 |



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| | | | |
|---|---|---|---|
| PROVIDENCE COL & SEM | 9763 | 63 | 62 |
| QUEEN'S TH COL LIB | 6073 | 271 | 281 |
| REFORMED EPISCOPAL SEM | 0 | 0 | 0 |
| REFORMED PRESBY TH SEM | 4555 | 474 | 8 |
| REFORMED TH SEM/MS | 35889 | 1441 | 1211 |
| REGENT COL | 281003 | 0 | 0 |
| REGENT U/VA | 10260 | 1147 | 399 |
| REGIS COLLEGE | 11189 | 12 | 0 |
| S EASTERN BAPT TH SEM | 52845 | 1202 | 693 |
| S FLORIDA CTR TH STD | 614 | 3 | 94 |
| S WESTERN BAPT TH SEM | 210763 | 5842 | 6709 |
| SAC HEART SCH OF TH/WI | 4536 | 161 | 30 |
| SAC HEART MAJOR SEM/MI | 31479 | 342 | 201 |
| SAMFORD U/BEESON DIV SCH | 7350 | 770 | 513 |
| SCARRITT-BENNETT CTR | 4450 | 0 | 0 |
| SEATTLE U | 43842 | 1808 | 3539 |
| SO CHRISTIAN UNIV | 1901 | 0 | 89 |
| SOUTHERN BAPT TH SEM | 89614 | 3447 | 2470 |
| SS CYRIL & METHODIUS SEM | 6259 | 168 | 88 |
| ST ANDREWS COLL | 2805 | 58 | 35 |
| ST AUGUSTINES SEM | 7409 | 47 | 0 |
| ST CHARLES BORROM SEM | 8548 | 892 | 97 |
| ST FRANCIS SEM | 5514 | 458 | 165 |
| ST JOHNS COL/U MANITOBA | 9017 | 0 | 0 |
| ST JOHNS SEM/CA | 4324 | 230 | 499 |
| ST JOHNS SEM/MA | 0 | 9 | 0 |
| ST JOHNS U/MN | 97459 | 6473 | 7998 |
| ST JOSEPHS SEM | 3481 | 14 | 64 |
| ST MARY SEM | 2641 | 7 | 68 |
| ST MARYS SEM & U | 15267 | 4 | 204 |
| ST MEINRAD SCH OF TH | 11063 | 492 | 144 |
| ST PATRICKS SEM | 3731 | 173 | 74 |
| ST PAUL SCH TH/MO | 11424 | 1560 | 1075 |
| ST PAUL SEM/U OF ST THOMAS | 11907 | 4757 | 2233 |
| ST PETERS SEM | 9778 | 37 | 2 |
| ST TIKHONS ORTH TH SEM | 4218 | 2 | 63 |



**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.

| | | | |
|---|---|---|---|
| ST VINCENT DE PAUL | 5340 | 13 | 15 |
| ST VLADIMIRS ORTH THE SEM | 2993 | 93 | 454 |
| SUWON CATHOLIC UNIV | 5224 | 0 | 0 |
| TH COLL CANADIAN REF CHS | 1664 | 4 | 3 |
| TRINITY COL FAC DIV | 17789 | 20 | 1 |
| TRINITY INTL U | 57448 | 3317 | 4730 |
| TRINITY LUTH SEM | 16734 | 174 | 77 |
| TYNDALE TH SEM | 0 | 0 | 0 |
| U NOTRE DAME | 0 | 2829 | 1531 |
| U ST MARY THE LAKE | 18399 | 673 | 187 |
| U ST MICHAELS COL | 53151 | 297 | 0 |
| U THE SOUTH SCH TH | 6763 | 1627 | 88 |
| UNION TH SEM IN VA | 40282 | 2233 | 270 |
| UNION TH SEM/NY | 31648 | 387 | 88 |
| UNITED TH SEM | 7589 | 646 | 441 |
| UNITED TH SEM/TW CITIES | 6408 | 352 | 227 |
| VANCOUVER SCH TH | 21664 | 12 | 0 |
| VANDERBILT U DIV SCH | 33294 | 1662 | 515 |
| VICTORIA U/EMMANUEL COL | 30023 | 26 | 0 |
| VIRGINIA TH SEM | 21386 | 553 | 99 |
| WARTBURG TH SEM | 8732 | 937 | 245 |
| WASHINGTON TH UNION | 6991 | 1 | 0 |
| WESLEY BIB SEM | 3479 | 3 | 42 |
| WESLEY TH SEM/DC | 17354 | 188 | 186 |
| WESTERN SEMINARY | 6122 | 677 | 476 |
| WESTERN TH SEM/MI | 12040 | 115 | 140 |
| WESTMINSTER TH SEM/ CA | 23240 | 42 | 101 |
| WESTMINSTER TH SEM/PA | 27013 | 135 | 582 |
| WILF LAURIER U/WATERLOO | 6488 | 666 | 843 |
| WINEBRENNER SEM | 5132 | 113 | 55 |
| YALE U DIV SCH | 39762 | 746 | 18 |
| TOTAL | 5,703,238 | 223,528 | 141,057 |



**Note:** A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

## Appendix IX: ATLA Organizational Directory (2001–2002)

### Officers

President: Sharon A. Taylor (2002), Director, Andover Newton Theological School, Trask Library, 169 Herrick Road, Newton Centre, MA 02459. Work: (617) 964-1100 x 259; Fax: (617) 965-9756; E-mail: staylor@ants.edu

Vice President: Eileen K. Saner (2002), 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

Secretary: Paul F. Stuehrenberg (2002), 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

### Other Directors

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

Stephen D. Crocco (2002), Librarian, Princeton Theological Seminary, Speer Library, P.O. Box 111, Princeton, NJ 08542-0111. Work: (609) 497-7930; Fax: (609) 497-1826; E-mail: stephen.crocco@ptsem.edu

D. William Faupel (2004), Director of Library Services, Asbury Theological Seminary, B.L. Fisher Library, 204 North Lexington Avenue, Wilmore, KY 40390-1199. Work: (859) 858-2226; Fax: (859) 858-2350; E-mail: bill_faupel@asburyseminry.edu

William J. Hook (2002), Director, Vanderbilt University, Divinity Library, 419 21st South, Nashville, TN 37420-0007. Work: (615) 322-2865; Fax: (615) 343-2918; E-mail: hook@library.vanderbilt.edu

Mary E. Martin (2003), Director, St. Paul Seminary, University of St. Thomas, Archbishop Ireland Memorial Library, 2260 Summit Avenue, St. Paul, MN 55105-1094. Work: (651) 962-5451; Fax: (651) 962-5460; E-mail: memartin@stthomas.edu

Sara J. Myers (2002), 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



*(This directory reflects the 2001–2002 membership year)*

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

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

Christine Wenderoth (2004), Director of Library, Colgate Rochester Crozer Divinity School, Ambrose Swasey Library, 1100 South Goodman Street, Rochester, NY 14620-2589. Work: (716) 271-1320, x 230; Fax: (716) 271-2166; E-mail: cwenderoth@crcds.edu

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## Appointed Officials and Representatives

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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:**

| | |
|---|---|
| Duane Harbin | Southern Methodist University, Bridwell Library |
| Mary E. Martin | St. Paul Seminary, University of St. Thomas, Archbishop Ireland Memorial Library |
| Martha Lund Smalley | Yale University Divinity School Library |
| Charles Willard | Association of Theological Schools |
| Cameron Campbell | American Theological Library Association |

**Nominating Committee:** Alan D. Krieger, Chair, University of Notre Dame, Hesburgh Library, Collection Development Department, Notre Dame, IN 46556. Work: (574) 631-6663; Fax: (574) 531-6772; E-mail: krieger.1@nd.edu

| | |
|---|---|
| Carisse Berryhill | Harding University Graduate School of Religion L.M. Graves Memorial Library |
| D. William Faupel | Asbury Theological Seminary, B.L. Fisher Library |

**Teller's Committee:** Christina Browne, Chair, Jesuit-Krauss-McCormick Library, 1100 East 55th Street, Chicago, IL 60615. E-mail: cbrowne@lstc.edu

| | |
|---|---|
| Helen Kenik Mainelli | Northern Baptist Theological Seminary |
| Newland F. Smith, III | The United Library, Garrett Evangelical & Seabury-Western Seminaries |

## Special Committee of the Association

**Special Committee of the Association for International Collaboration:** Charles Willard, Chair, Association of Theological Schools

| | |
|---|---|
| Eileen Crawford | Vanderbilt University Divinity Library |
| Timothy Paul Erdel | Missionary Church Archives and Historical Collections at Bethel College |
| Sara Myers | Union Theological Seminary, Burke Library |
| Barbara Terry | Louisville Presbyterian Theological Seminary |

## Committees Appointed by the Executive Director

**Annual Conference Committee:** Mitzi J. Budde, Chair, Virginia Theological Seminary, Bishop Payne Library, 3737 Seminary Road, Alexandria, VA 22304. Work: (703) 461-1731; Fax: (703) 370-0935; E-mail: mjbudde@vts.edu

| | |
|---|---|
| Debra L. Bradshaw | Nazarene Theological Seminary, William Broadhurst Library |
| Paula Hamilton | Mount Angel Abbey Library |
| Roger L. Loyd, Vice-Chair | Duke University Divinity School, Library |
| Jan Malcheski | St. Paul Seminary |
| William C. Miller | Nazarene Theological Seminary, William Broadhurst Library |

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

| | |
|---|---|
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| 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

| | |
|---|---|
| Gary Anderson | Harvard University |
| Michael Battle | Duke University |
| Stephen Bevans | Catholic Theological Union |
| Larry Bouchard | University of Virginia |
| Francis X. Clooney | Boston College |
| Barbara DeConcini | American Academy of Religion |

| | |
|---|---|
| James O. Duke | Texas Christian University |
| Gary L. Ebersole | University of Missouri Kansas City |
| Edward Foley | Catholic Theological Union |
| Carl R. Holladay | Emory University |
| Bruce E. Nielsen | Jewish Theological Seminary |
| William C. Placher | Wabash College |
| Nancy J. Ramsay | Louisville Presbyterian Theological Seminary |
| Kent H. Richards | Society of Biblical Literature |
| Todd D. Whitmore | Notre Dame University |

**Education Committee:** Marti Alt, Chair, Ohio State University Libraries, 1858 Neil Avenue Mall, Columbus, OH 43210-1286. Work: (614) 688-8655; Fax: (614) 292-7895; E-mail: alt.1@osu.edu

| | |
|---|---|
| Jeffrey L. Brigham | Andover Newton Theological Seminary, Trask Library |
| Saundra Lipton | University of Calgary Library |
| Sandra Oslund | Bethel Theological Seminary |
| Herman A. Peterson | University of St. Mary of the Lake |
| Roberta Schaafsma | Duke University Divinity School Library |

Director of Member Services, ex-officio

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| | |
|---|---|
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| Linda Corman | Trinity College Library |
| Alice I. Runis | Iliff School of Theology, Ira J. Taylor Library |

**Preservation Advisory 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

| | |
|---|---|
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| Stephen P. Pentek | Boston University School of Theology |
| David O. Berger | Concordia Seminary |
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**Professional Development Committee:** David R. Stewart, Chair, Princeton Theological Seminary, Henry Luce III Library, 64 Mercer Street, Princeton, NJ 08542-0111. Work: (609) 497-7942; Fax: (609) 497-1826; E-mail: david.stewart@ptsem.edu

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|---|---|
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Director of Member Services, ex-officio

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|---|---|
| Lynn Berg | New Brunswick Theological Seminary, Gardner A. Sage Library |
| Anne Womack | Vanderbilt University Divinity Library |

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Scarecrow Press Monograph Series Editor, ex-officio
ATLA Editor of Member Publications, ex-officio
ATLA Web Editor, ex-officio

**Technology Advisory Committee:** Duane Harbin, Southern Methodist University, Bridwell Library, P.O. Box 750476, Dallas, TX 75275-0476. Work: (214) 768-4364; Fax: (214) 768-4295; E-mail: dharbin@mail.smu.edu

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|---|---|
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| Douglas J. Fox | Victoria University Library, Emmanuel College |

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| | |
|---|---|
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| Christina Browne | Jesuit-Krauss-McCormick Library |
| Ivan K. Gaetz | Regis University |
| Ken O'Malley | Catholic Theological Union, Paul Bechtold Library |
| Steven Perry | Pittsburgh Theological Seminary, Clifford E. Barbour Library |
| Christine Wenderoth | Colgate Rochester Crozer Divinity School, Ambrose Swasey Library |
| Karen Wishart | Victoria University, Emmanuel College, Library |

## Interest Group Committees

**Collection Evaluation and Development:** Thomas P. Haverly, Chair, Colgate Rochester Crozer Divinity School, Ambrose Swasey Library, 1100 South Goodman Street, Rochester, NY 14620-2589. Work: (585) 271-1320, x224; Fax: (585) 271-2166; E-mail: thaverly@crcds.edu

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- Page A. Thomas, Secretary
- Cheryl L. Adams
- Terry Robertson

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- Suzanne Selinger
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- Saundra Lipton, Secretary

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- Duane Harbin
- Herman A. Peterson

**OCLC Theological Users Group:** Linda Umoh, Chair, Southern Methodist University, Perkins School of Theology, Bridwell Library, P.O. Box 750476, Dallas, TX, 75275-0476. Work: (214) 768-2635; Fax: (214) 768-4295; E-mail: lumoh@post.smu.edu

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- Clifford Wunderlich, Vice-Chair
- Sandra Elaine Riggs, Secretary
- Douglas L. Gragg
- Jan Malcheski
- Suzanne Selinger

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- Eric Friede
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- Gerald Turnbull, Secretary
- Carisse Mickey Berryhill
- Beth Bidlack
- Michael Bramah
- Halvard E. Cain
- Eileen Crawford
- Eric Friede
- Denise Pakala
- Laura C. Wood
- Judy Knop, ex-officio

**World Christianity:** William C. Miller, Chair, Nazarene Theological Seminary, William Broadhurst Library, 1700 East Meyer Blvd., Kansas City, MO 64131. Work: (816) 333-6254, x229; Fax: (816) 822-9025; E-mail: wcmiller@nts.edu

- David D. Bundy, Vice-Chair
- Mariel Deluca Voth, Secretary
- Philip O'Neill

## Future Annual Conference Hosts

2003, June 25–28: George Fox Evangelical Seminary, Mount Angel Abbey, Multnomah Biblical Seminary, Western Seminary. Site: Portland, OR

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

## Appendix X: ATLA Membership Directory

### Honorary Members

Adamek, Ms. Patricia K. (Patti). 1600 Central Ave., Wilmette, IL 60091-2404. E-mail: padamek@gateway.net

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Burdick, Rev. Oscar. 7641 Terrace Drive, El Cerrito, CA 94530. Work: (510) 524-0835

Daly, Fr. Simeon, OSB. St. Meinrad Archabbey. 1 Hill Drive, St. Meinrad, IN 47577-1002.

Dickerson, Miss G. Fay (Fay). 5550 South Shore Drive, #610, Chicago, IL 60649.

Dittmer, Ms. Joy. 329 North Street, Doylestown, PA 18901-3811. E-mail: joyful6000@aol.com.

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Hamm, Dr. G. Paul (Paul). Library Director. 18645 Seneca Road, Apple Valley, CA 92307. E-mail: phamm@dslextreme.com

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Jeschke, Dr. Channing R.. Margaret A. Pitts Professor, Emeritus. 10210 Rosemont Ct., Ft. Myers, FL 33908.

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Jones, Dr. Arthur E., Jr. (Art). Retired Director, Drew Univ. Library. 400 Avinger Lane #409, Davidson, NC 28036. Work: (704) 896-1409

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McLeod, Dr. H. Eugene (Gene). 533 North Wingate Street, Wake Forest, NC 27587. Work: (919) 556-5660

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Prince, Rev. Harold B. Presbyterian Home, 117E, Clinton, SC 29325. Work: (864) 833-6676

Schultz, Rev. Eric R.W. Waterpark Place, 1502-6 Willow Street, Waterloo, ON N2J 4S3 Canada.

Sugg, Mrs. Martha Aycock. 4306 Candidate Terrace, Richmond, VA 23223. E-mail: msugg@erols.com

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•Ayer, Mr. H.D. (Sandy). Director of Library Services, Canadian Theological Seminary. 4400 4th Avenue, Regina, SK S4T 0H8 Canada. Work: (306) 545-1515; Fax: (306) 545-0210; E-mail: hdayer@cbccts.sk.ca

Badke, Mr. William B. (Bill). Librarian, Assoc. Canadian Theological Schools, Library. 7600 Glover Road, Langley, BC V2Y 1Y1 Canada. Work: (604) 888-7511, x3906; Fax: (604) 513-2045; E-mail: badke@twu.ca

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Balistreri, Rev. Anthony Francis. St. John the Baptist Ukrainian Catholic Church. 606 Maple Avenue, Johnstown, PA 15901. Work: (814) 535-2634; E-mail: stjohnbaptist2001@yahoo.com

Banazak, Rev. Gregory A. Theological Consultant, SS Cyril & Methodius Seminary, Alumni Memorial Library. 3555 Indian Trail, Orchard Lake, MI 48324. Work: (248) 683-0419; Fax: (248) 683-0526; E-mail: Aj005@detroit.freenet.org

Barton, Ms. Carolina Nargis. Assistant Librarian for Information Technology, Gordon-Conwell Theological Seminary, Goddard Library. 130 Essex Street, South Hamilton, MA 01982. Work: (978) 646-4079; E-mail: nbarton@gcts.edu

Basu, Dr. Patricia Lyons. Director of Libraries, St. John's Seminary. 5012 Seminary Road, Camarillo, CA 93012. Work: (209) 482-2755; Fax: (805) 315-9105; E-mail: pbasu@sj-sc.org

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Beffa, Mr. Pierre. Director, World Council of Churches Library. 150, Route De Ferney, P.O. Box 2100/CH-1211, Genève, 2 Switzerland. Work: 22-791-6272; E-mail: pb@wcc-coe.org

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