SUMMARY
OF
PROCEEDINGS

Fifty-fifth Annual Conference
of the
AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

ATLA
American Theological Library Association

Divinity School at Duke University
Durham, North Carolina
June 20–23, 2001

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PREFACE

The 2001 ATLA Annual Conference, held June 20–23, hosted by the Divinity School at Duke University, welcomed 396 conference participants to the campus of Duke University and to the Durham Marriott at the Civic Center, Durham, North Carolina. This number of attendees includes the exhibit representatives, guests, and staff members who were present.

This *Summary of Proceedings* includes the annual reports of ATLA committees, interest groups, and regional consortia; summaries of the preconference professional development workshops; reports of business meetings, interest group meetings, denominational sessions, and roundtable discussions; texts or programs from worship meetings; as well as the full text or abstracts of plenary sessions, papers, and workshops presented during the conference. Included in the appendices are the organizational and membership directories and the Statistical Records Report (1999–2000).

This volume was produced through the efforts of many individuals and would not exist without the contributions of the many presenters, presiders, facilitators, and secretaries who submitted papers, transcripts, and summaries. Our sincere appreciation goes out to all those who helped make the conference and these *Proceedings* possible. My personal thanks go to Jonathan West and Karen Whittlesey for their thorough proofreading of the entire volume and to Carol Jones for her hard work in compiling the information for several of the appendices, including the Statistical Records Report.

Our conference next year will be held June 19–22, 2002, in St. Paul, Minnesota, sponsored by the Minnesota Theological Library Association. The ATLA staff and I look forward to seeing you then.

Margret Tacke Collins
Editor

PROGRAM

American Theological Library Association
55th Annual Conference
June 20–23, 2001
Durham, North Carolina

TUESDAY, JUNE 19

2–5 PM	Education Committee Meeting
7–9 PM	**Preconference Technical Services Session** "Authority Control Procedures" *Judy Knop (American Theological Library Association)*

WEDNESDAY, JUNE 20

8 AM–12 PM	Board of Directors' Meeting
8:30 AM–12 PM	**Professional Development Workshops** "Cataloging in CORC: The Vanderbilt Divinity Library Experience" *Eileen Crawford (Vanderbilt University)* "Designing and Conducting Surveys" *Jackson W. Carroll (Divinity School at Duke University)* "Digitization 101" *Lynn Eaton Pritcher (Duke University)* "Introduction to FrontPage 2000" *Paul Jensen (American Theological Library Association)*
1:30–5 PM	**Professional Development Workshops** "Adding Writing Instruction to a Theological Research Course" *Deborah Core (Eastern Kentucky University)* "Copyright Issues and Electronic Resources" *Laura N. Gasaway (University of North Carolina Law Library)*

	"Digitizing Special Collections: Documenting the American South" *Celine Noel, Jill Sexton & Natalia Smith (University of North Carolina at Chapel Hill)*
	"Introduction to FrontPage 2000" *Paul Jensen (American Theological Library Association)*
	"New Member Welcome" *Members of the ATLA Board of Directors & Staff of the Member Services Department (American Theological Library Association)*
6:30–7 PM	New Member Reception
7–10 PM	Opening Reception

THURSDAY, JUNE 21

8:30–9 AM	Worship
9:15–10:15 AM	**Plenary Address** "John Wesley's *A Christian Library*, Then and Now" *Richard P. Heitzenrater (Divinity School at Duke University)*
10:15–11:15 AM	Exhibit Reception
11:15 AM–12:15 PM	**Papers and Presentations** "The *ATLA Religion Database* (MARC) on a Local Server" *Jack Ammerman (Hartford Seminary), Duane Harbin (Southern Methodist University), & David Reay Stewart (Princeton Theological Seminary)*
	"Augustine in Recent Research" *Paul Schrodt (Methodist Theological School in Ohio)*
	"Cooperation across the Disciplines of Theology and Medicine: The Librarian as Researcher and Liaison" *Margaret Tarpley (Vanderbilt University)*
	"Redesigning Library Orientation: Pitts Theology Library as a Case Study" *Douglas L. Gragg, Laura C. Wood, & Richard A. Wright (Emory University)*

12:15–2 PM	Lunch
12:15–2 PM	Vice-presidential Invitational Luncheon
2–3 PM	**Roundtable Discussions** "ATS Statistical Reporting" *Milton J Coalter (Louisville Presbyterian Theological Seminary), Paul F. Stuehrenberg (Yale University Divinity School), & Charles Willard (Association of Theological Schools)* "Contemporary Religious Literature" *Marti Alt (Ohio State University)* "I'm Their Leader, Which Way Did They Go? Managing a Technical Services Department" *Russell O. Pollard (Harvard Divinity School)* "Issues in Library Instruction" *Kris Veldheer (Graduate Theological Union)* "Managing a Small Library" *Dita Leininger (Luther Seminary)* "Opportunities for Theological Librarianship" *Sharon Taylor (Andover Newton Theological School)* "The Printed Sermon" *M. Patrick Graham (Emory University)* "Reference Shop Talk" *Judy Clarence (California State University Hayward)* "Regional Consortia Grants" *Roberta Schaafsma (Divinity School at Duke University) & Bruce Eldevik (Luther Seminary)*
3–3:30 PM	Break with Exhibitors
3:30–4:30 PM	Association Business Meeting I
4:45–6 PM	**Denominational Meetings** Anglican Librarians Baptist Librarians Campbell-Stone Librarians Lutheran Librarians Methodist Librarians

	Non-Denominational Librarians Orthodox Librarians Presbyterian/Reformed Librarians Roman Catholic Librarians United Church of Christ Librarians
7:30–9 PM	Choir Rehearsal
Evening	Recreational Events & Free Time
FRIDAY, JUNE 22	**ALL SESSIONS HELD AT DUKE UNIVERSITY**
8:30–9 AM	Worship
9:15–10:15 AM	**Papers and Presentations** Bibliography Today: User Training in Three Theological Libraries *Timothy D. Lincoln (Austin Presbyterian Theological Seminary)* Medieval Cathedrals of Burgundy and the Ile de France: A Dialogue between Theology and the Arts *Anne Womack (Vanderbilt University)* Theological Librarianship as Ministry *Herman A. Peterson (University of St. Mary of the Lake/Mundelein Seminary)* Using Unicode™: The Promise and the Pitfalls *Richard A. Lammert (Concordia Theological Seminary)*
10:15–10:45 AM	Networking Break
10:45 AM–12:15 PM	**Interest Groups** ***College & University*** "Bold or Blessed New World? Theology and Genomics" *Amy Laura Hall (Divinity School at Duke University)* ***Judaica*** "Scribal Arts in Jewish Tradition" *Yehoshua Ben-Avraham (American Theological Library Association)*

	Special Collections "A Long Journey Completed: The Baker Collection Comes to Duke" *Roger L. Loyd (Divinity School at Duke University)*
10:45 AM–3:15 PM	Tours of Duke, Gardens, Library, Chapel
12:15 PM–1:45 PM	**Lunch Meetings** Anabaptist/Mennonite Librarians Canadian Librarians NACO Students SWATLA
1:45–3:15 PM	**Interest Groups** ***Collection Evaluation & Development*** "Collection Development Issues" *Kenneth W. Berger (Duke University); Responders: Cheryl Adams (Library of Congress) & Paul F. Stuehrenberg (Yale University Divinity School)* ***OCLC-TUG*** *Robert Hulshof (SOLINET)*
3:15–3:30 PM	Stretch Break
3:30–4:45 PM	Town Meeting I & Memorial Tributes
Evening	Recreational Events & Free Time

SATURDAY, JUNE 23

8:30–9:30 AM	**Forums** Preservation Forum Retrospective Indexing Forum
9:45–10:45 AM	**Plenary Address** "Words Are All We Have: A Very Brief Disquisition on Librarians, Technology, Access, Feminism, and the Truths of Things" *GraceAnne A. DeCandido (Blue Roses Consulting)*
10:45–11:15 AM	Networking Break
11:15–11:45 AM	Hymn Sing

11:45 AM–12:15 PM	Town Meeting II / Business Meeting II
12:15–1:30 PM	Hosted Lunch

1:30–3 PM

Interest Groups

Public Services

"Paraprofessionals at the Reference Desk: Valuable Assets"
Kate Donnelly Hickey (Elon University)

Technical Services

"The Webbed Footprints of the Future: Developments in Library Catalogs"
Margaretta J. Yarborough (University of North Carolina at Chapel Hill)

World Christianity

"World Christianity Documentation and the Theological Curriculum"
Martha Lund Smalley (Yale University)

3:15–4:15 PM

Roundtable Discussions

"Am I My Patrons' Mentor? Theological Librarians and the Spiritual Discipline of Religious Reading"
Milton J Coalter (Louisville Presbyterian Theological Seminary)

"Distance Education Support Group"
Eileen K Saner (Associated Mennonite Biblical Seminary)

"If You Collaborate Internationally . . ."
Charles Willard (Association of Theological Schools)

"Keeping Statistics in Technical Services"
Michael Bramah (University of St. Michael's College)

"Library Managers' Communication with Seminary Administrators"
Cait Kokolus (St. Charles Borromeo Seminary)

"The Main Changes in DDC 200 (Religion)"
Giles Martin (OCLC Forest Press)

"Moving Targets: Managing Electronic Journals"
Laura C. Wood (Emory University)

	"New Member Conversation" *Karen L. Whittlesey (American Theological Library Association)*
	"Teaching Students to Evaluate Web Sites" *Noel McFerran (University of St. Michael's College)*
	"Virtual Reference" *Ann Hotta (Graduate Theological Union)*
6–10 PM	Reception & Banquet

SUNDAY, JUNE 24

9 AM–12 PM	Board of Directors' Meeting
9 AM–12 PM	Education Committee Meeting
9 AM–12 PM	Annual Conference Committee Meeting
1–5 PM	Professional Development Committee Meeting

PROFESSIONAL DEVELOPMENT WORKSHOPS

Adding Writing Instruction to a Theological Research Course

by
Deborah Core
Eastern Kentucky University

Introduction

This preconference workshop looked at various ideas and experiences regarding writing instruction in theological research courses, but it went beyond that specific area and also examined broader issues of the role of writing in seminaries overall. The goal of the workshop was to offer librarians ways to support both faculty and students as students cope with the writing tasks of seminary life, and to assist faculty in being more pastoral to students. We began with several assumptions: first, that to require good writing from students but to offer no support to under-prepared students is not wise, pastoral, or compassionate on the part of a seminary. Second, students should believe that they can become better writers by practicing, getting effective support, and learning some basic tools. Finally, students should come to know that writing matters and that writing better can indeed help them get through seminary, but it can also enhance their personal and professional lives overall.

Where To Start

- Commitment
- Community
- Communication

These three ideas can lead us to a better atmosphere for writing in seminary life. Faculties should commit to productive action because they believe that their students can and should do better (and because we know even good writers can do better). Furthermore, writing support is a retention issue. Many students simply give up on seminary education, not because they have lost their sense of a calling, but because they are staggered by the academic demands, chief of which are writing assignments. And faculty are often frustrated by their students' inability to write effectively, leading to a rift between faculty and students. If we agree that it is wrong to call upon students to use skills they don't have and have no way of getting, then we can either set aside demands for the skills or help the students to attain the skills. The former is not a real option, so we must commit to the latter.

Community can be understood in three ways: first, better writing should become a community project of a seminary; it should not be the task of one teacher or one tutor. Second, helping students to write—and to read—more effectively is drawing them into the larger "discourse community" of seminary life. Third, the seminary community overall will be enhanced if students and faculty are better writers. (At this point, workshop participants shared what is happening now within their seminary communities: their best practices for helping students, their level of cooperation with one another, and their perception of student ability.)

Better community is often built upon better communication. Faculty need to talk with one another about their expectations regarding writing and what characteristics they consider to be good, important, or most valuable. Some faculty give privilege to standard written English, some to citation style, and some to originality of content or to a particular point of view. When unanimity may be unattainable or even undesirable, certainly a seminary community benefits when faculty communicate with one another about their standards. Faculty should take time to share their syllabi and requirements with one another. Using a faculty meeting to discuss a student paper, for example, might help faculty to understand one another's values. Faculty can also aid in communication by giving all writing assignments *in writing;* this practice helps the students and the librarians who are helping the students, and it shows respect for the written word. Students want and need to know what the instructor "wants," but if assignments are unclear, students may do poorly because they have not guessed correctly what the faculty member is really asking of them.

Simple Ways to Get Better Writing from Seminary Students

Faculty can improve student writing in a number of ways. Here are a few ideas:

- *Talk about writing and writing tasks as opportunities.* Students are more likely to feel positive about writing tasks if faculty present the tasks as ways of knowing, discovering, and sharing.
- *Share your own writing experiences with students.* It's good for faculty to create a community-of-writers atmosphere by sharing their own writing experiences with students—their frustrations as well as successes. Faculty who share drafts of their own in-process work with students help to initiate students into the community of scholarship and also teach students about the importance of discussion and revision.
- *Encourage varied kinds of writing, including spiritual journaling.* Many resources are available to guide students in keeping a spiritual journal. This is a wonderful method of spiritual growth, and of course it is good writing practice! Encouraging varied kinds of writing and making clear the differences between them will be helpful. Let students know the difference between kinds of writing (personal essays, journals, reviews, researched writings, exegesis, and so on) and let them know when each is appropriate.
- *Try to create clear and consistent policies about writing projects.* Creating seminary-wide policies about something as simple as cover sheets or as basic as citation styles would be helpful. Where such policies are not appropriate, let students know why. Students may not know why a pastoral-counseling class, for example, may use a different citation style than a class in Christian biography; explaining

that styles are often discipline-specific is part of bringing the students into the academic world of the seminary.

- *Listen to students who are especially challenged by seminary writing tasks.* Often, students who come to seminary, especially second-career folks, are overwhelmed by the academic requirements, and writing may be the most burdensome of those requirements. Such students need a listening ear and pastoral care so that they will not become discouraged. Simply listening to their concerns may be helpful from a pastoral point of view, but also careful listening may reveal precisely where in the writing process the student is challenged. Then the faculty member may be able to make helpful suggestions.
- *Identify and hire writing tutors who understand the nature of seminary work.*[1] Students who struggle with seminary writing tasks need tutoring support. Hiring individuals with backgrounds only in writing instruction will help to some degree, but seeking out persons who have experience in seminary work and in writing instruction is better.

What Will Effective Writing Instruction Do for Students?

Many good effects, for both faculty and students, will flow from such instruction. Here are a few:

- The number and severity of surface errors in standard written English will decrease, easing frustration on the part of both student and teacher.
- Students will possess effective strategies for approaching all writing situations.
- Students will know how to cite sources and how to use sources effectively.
- When they are writing with greater ease and confidence, students will have less frustration and more time.
- Students will know the difference between editing (proofreading for simple errors) and revising (re-seeing the paper overall) and will do both more effectively.
- Because reading and writing are connected, students will become better, more thoughtful readers.

How Can Writing Instruction Be Integrated into Seminary Classes?

Faculty can improve their chances of getting the writing they want and also make life easier for students by following some fairly simple plans to get writing instruction into class work:

- When examining a scholarly article in class, faculty members go beyond its content to use the essay to illustrate effective argumentation, methods of introduction and conclusion, transitions, language choice, direct and indirect quotation, or reviews of scholarship. The essay thus provides content information but also aids students in their writing and their integration into the community of scholars.

- When assigning a writing task, faculty should spend some time discussing how the task may be accomplished—what amount of time and resources will be needed, approaches that might be taken, and so on.
- Faculty might give students credit for revising work. The emphasis here is on genuine *revision*, not just error correction. The model for this might be "revise and resubmit" guidelines from scholarly periodicals.
- Avoid giving writing assignments and then never referring to them again until they are due. Take class time to check on students' progress and advise them on problems they encounter.
- Use (graded) annotated bibliographies as a writing exercise, a stage of research writing, and a comprehension check.
- Class time spent on peer review and discussion of essays is profitable. This time might come early, allowing students to discuss topics and strategies, or shortly before a final draft is due, giving the students time to comment on each other's work in progress, or it might come when the essay is due, letting students, not just the instructor, become the audience for writing.
- If you have ESL students, try to determine what (besides language difficulties) may be preventing them from accomplishing what they need to do in writing. William Badke's guidelines at http://www.acts.twu.ca/lbr/research_essays.htm will be extremely helpful.
- If students have serious problems with mechanics or syntax, be aware that they will need ongoing individual help. For some students, online help with mechanics may be useful. Many sites offer online exercises and mechanics reviews; try http://owl.english.purdue.edu for one experience of online help. If you or your students choose to take a more low-tech route, you might call English departments at surrounding institutions—many have year-old composition handbooks they would love to give away.
- Work with your students to build their theological vocabularies: encourage questions and ask questions to check for comprehension. Don't assume a student knows that "LXX" refers to the Septuagint—scholarly reading often assumes a level of knowledge higher than the incoming student's level of achievement. Faculty have to help bridge the gap.

Conclusion

Defining and acknowledging the writing problems that exist in a seminary community is an important first step in solving them. Having defined the problem, by thoughtful intention, seminary faculty can make some changes to improve student writing and thus make their own lives easier. More importantly, they will be improving the seminary experience for their students. In addition, integrating some of the activities cited in this article into classroom and seminary praxis will improve seminary community.[2]

Endnotes

1. For further ideas about this and models for writing instruction, see Jane McAvoy and Deborah Core, "Writing Discernment in Theological Education," *Teaching Theology and Religion* 3:1 (2000): 47–53.
2. As an additional resource, see Deborah Core, *The Seminary Student Writes* (St. Louis: Chalice Press, 2000).

Cataloging in CORC: The Vanderbilt Divinity Library Experience

by
Eileen Crawford
Vanderbilt University, Divinity Library

Introduction

Vanderbilt participated in the Founders phase of CORC, but only minimally. The difficulty of downloading CORC records into the Vanderbilt OPAC discouraged wide participation by the University's catalogers. The Divinity cataloger experimented with creating several records in the CORC database, but exporting these records was a cumbersome process that required coordination with the library technology team. When the founding phase ended early in 2001, many of the problems with the CORC experimental database were remedied. Deciding whether to create records in CORC versus the OCLC database became academic since new records in either system appear immediately in the other.

Selecting Web Sites

Frustration is certain to follow if given the charge I received: "Go out and catalog the web." Selecting the wheat from the chaff requires a collection strategy and more time than most catalogers are able to devote to the task. Vanderbilt's Divinity Library is gifted with student staff who work as bibliographers selecting material in each of their focus areas in the Ph.D. program. Anne Womack, the Collections Librarian in the Divinity Library, developed these guidelines and procedures for the bibliographers to evaluate web sites that come to their attention through recommendations by faculty, staff, and patrons.

Guidelines: Issues to Consider When Selecting an Internet Web Site

- Important for the program area? Which program area?
- What are the contributions that this web site would make to the collection?
- How long has the web site existed? When was it last updated?
- Who maintains the site? (If it has institutional support, it is more likely a site may continue for several years.)
- Does the site include significant full-text content? If so, what kind? (Monographic, article-level, etc.)
- Is there a cost associated with it? (Membership, etc.)
- Password/subscription needed?
- Is it cataloged in WorldCat?

Procedure for Submitting Web Sites for Consideration

Any patron or library staff person can submit a web site for addition to the library catalog. The web site will be evaluated by the Bibliographer/Collections Development Librarian according to the following criteria: In most cases, web sites should either be portal sites of significant links or contain significant full-text documents. Only currently maintained, substantial, scholarly web sites should be considered. If the site meets these criteria, the patron or staff member will fill out the following form and give it to the Bibliographer:

Web Site Submission Form

Form for Submitting Web Sites for Cataloging	
Title	
URL	
Publisher	
Creator	
Date last updated	
Description—VERY IMPORTANT—50- to 100-word summary incorporating keywords that will enhance the success of a patron's search strategy	
Language	
Rights	
Subject	
Subject	
Subject	
Comments	
Submitter's name & date	

Cataloging Web Sites

Creating a MARC record in CORC versus OCLC requires a change in only minor editing conventions such as placing fields and text in boxes rather than line-by-line and using a $ sign for a delimiter. Libraries use their OCLC Passport authorization and password to access CORC. Any workstation with an Internet connection can be used to catalog in CORC, which greatly increases flexibility in determining workflow patterns and eliminating system configuration issues. Online documentation is readily available from the CORC homepage found at http://www.oclc.org/corc/. Selecting 'logon' from the menu bar takes you to another screen where users select 'logon to CORC' from the box on the left side of the page. The logon screen is found at this URL: http://corc.oclc.org/.

Select 'Resource Catalog' from the menu on the left side of the page that appears after logging into CORC. Select 'Create single record' from the 'Resource Catalog' menu on the left. Cut and paste the URL from the web site selected for cataloging. A MARC record (other formatting options such as Dublin Core are available from a drop-down menu) will be harvested electronically from the web site. The accuracy of the harvested data is suspect. Edit and enhance the record carefully. For online documentation see http://www2.oclc.org/corc/documentation/default.asp?UserTask=All&ProdName=CORC (OCLC CORC documentation) and http://www.purl.org/oclc/cataloging-internet (Cataloging Internet Resources: a manual and practical guide, by Nancy B. Olson).

Screen prints of CORC records were made for this presentation. For an online view of these records search the following titles in either CORC or OCLC:

- Studien zum Kimmerierproblem, by Hermann Sauter
- Lectio difficilior: European electronic journal for feminist exegesis.

Proposal for an ATLA CORC Program

The web sites in the areas of religion and theology that are appropriate for inclusion in graduate academic catalogs are only a subset of what can be found on the web through an Internet browser search engine. CORC refines a search to records selected and created by librarians, but non-academic libraries have different criteria for selection. This proposal is based on the assumption that there is a core of web sites appropriate for inclusion in most of the ATLA libraries' OPACs. Tagging these records so that searches can be qualified by an ATLA symbol would enable our libraries to utilize the CORC database more efficiently and minimize the duplication of effort by individual libraries.

- Any ATLA member can submit a web site to be evaluated by a group of ATLA reference librarians according to agreed-upon criteria.
- Selected web sites will be distributed among the Technical Services Interest Group CORC participants who have agreed to catalog at least three to five web sites per month.
- CORC records created by TSIG catalogers will be tagged with an ATLA identifier. The OCLC and CORC databases can be searched using ATLA as a search term or as a qualifier.
- Benefits:
    1. Many more valuable web sites will be discovered collectively than could be identified by a single institution.
    2. Reliable cataloging records for a core of religion and theology web sites will be available for downloading by ATLA member institutions.

3. Coordination of the process of selecting web sites and distributing the workload for cataloging the web sites will expedite the availability of records in OCLC and CORC and also minimize duplication of effort.

Designing and Conducting Surveys

by
Jackson W. Carroll
Divinity School at Duke University

Introduction: Why Do Surveys?

- To explore a topic or issue by gathering pertinent information about it
  - To satisfy a need for better understanding
  - To explore the feasibility and develop methods for a more careful study
- To describe a particular population or phenomenon of interest
- To do a "needs assessment"
- To evaluate a program or practice

I. Aims of this workshop

A. Introduction to designing and conducting various types of surveys

B. We will focus on:

1. Designing the research
2. Types of data gathering
3. Question construction
4. Selecting the appropriate population for study (Sampling)
5. Question construction
6. Analyzing and reporting one's findings

II. When, in your work, do you have need of conducting a survey?

A. Examples of surveys that either have been done or might be needed

B. Select one of them and explore how with the participants one might go about designing a survey to answer the research question. Use this example for discussing the various steps in the research

III. Designing the research: What questions do I need to ask if I am to get the kind of information I need? The importance of a *disciplined* perspective

A. What is the problem that I am interested in studying? What are the questions I want to answer? Need to be as clear and precise as possible

1. What do I need to know?
2. How will it be useful to me and to others?
3. How will I make it available? (Think of the kind of report one will make of one's findings)

B. From whom will I get my answers? What are the units of analysis that I will need to study?

1. <u>Individuals</u> (students, faculty members, staff, alumni, outside visitors): aim is to describe their characteristics, e.g., age, gender, racial-ethnic characteristics, grade point averages, uses made of the library, study habits, etc.

2. <u>Groups</u> (friendship groups or cliques, second career students, continuing education participants, racial/ethnic minorities, alumni, donor groups): aim is to describe the

characteristics of the social group, their context, their typical behaviors or practices, etc.

3. Organizations (academic departments or divisions, alumni organization, congregations, etc.) What are their relevant characteristics with reference to the library or whatever our research question is?

4. Social Interactions: (formal, e.g., classes; or informal, e.g., study groups, etc.)

5. Artifacts: (books, periodicals, computers, databases, etc). What are the relevant characteristics?—use, condition, etc.)

C. What kinds of information will I need, i.e., what aspects of these units will provide the information that I need to get to answer my research question(s)? (We don't need to know everything about them.)

1. Conditions or characteristics: e.g.,

a) Individuals: age, gender, marital status, occupation, racial/ethnic background, etc.

b) Groups and Organizations: size, structure, context, resources, etc.

c) Social Interactions: where they occur, when, how often, characteristics of the people involved

d) Artifacts: physical characteristics or condition; who uses them and how frequently, etc.

2. Orientations: e.g.,

a) Individuals: knowledge, attitudes, beliefs, prejudices

b) Groups and Organizations: culture; purposes; policies, procedures, or the aggregated orientations of their individual members

c) Social Interactions: aggregated orientations of those interactions

3. Actions: either at the individual or group level, we may observe or accept secondhand accounts of actions

D. What is the relevant time dimension for my research? Is my research to be done at one point in time, or is it to focus on a longer period?

1. Cross-sectional studies: study of a population at one point in time—(not useful for measuring change)

2. Longitudinal studies (needed for measuring change—for example in either describing changes in a particular population or practice or doing some evaluation studies)

a) Trends: e.g., library-use patterns; changing interest in particular topics; etc.

b) Cohort or studies: changes in the student population over time—in their characteristics, orientations, or actions

c) Evaluation studies, where you want to measure a before and after condition to assess the effects of a particular program

E. How will I gather the relevant data? (One may want to combine several methods)

1. Paper-and-pencil questionnaires (structured or unstructured?)
2. Interviews (structured or unstructured?)
3. Focus groups ("a small, temporary community, formed for the purpose of the collaborative enterprise of discovery")
4. Observation
5. Existing data: census, existing records, etc.

F. How will I analyze and report the data? Do I have access to necessary statistical analysis programs to allow me to do quantitative analysis? How will I summarize and report both quantitative and qualitative data?

G. What resources do I have and need? Financial? Technical assistance? Clerical assistance? Etc. Can I afford to do the study?

IV. Ethical Issues

A. Anonymity and confidentiality
B. Informed consent
C. Institutional Review Boards (IRBs)

V. <u>Conducting The Research</u> (A further look at methods of data gathering)

A. Observation

1. Observing participant or participant observer
2. What to observe (From Lofland, Analyzing Social Situations)
    a) <u>Acts</u>: action in a situation that is brief
    b) <u>Activities:</u> action that is of major duration and/or constituting significant elements of involvement (e.g., rituals)
    c) <u>Meanings</u>: how people define their actions and participation or what you infer about what their actions mean
    d) <u>Participation:</u> persons' holistic involvement in the situation under study
    e) <u>Relationships</u> among participants
    f) <u>Settings</u>: the entire setting and its relevant characteristics
3. Recording one's observations
    a) Note taking during observation
    b) Full notes after observation

B. Structured or Closed-ended questions

1. Strengths
    a) Ease of answering
    b) Quantifiable

c) Researcher has some control over the answers she/he gets

2. Limitations

a) The structured responses may leave out significant issues

b) They are essentially cross-sectional and do not allow for understanding the history and context of the response

C. Open-ended questions: (Applicable to questionnaires, interviews, and focus groups)

1. Strengths

a) Useful in exploratory research when you don't know the various aspects or dimensions of a particular topic

b) Useful when you want to give the respondent a chance to express his or her feelings without you structuring the range of possible responses

c) In interviews and focus groups, open-ended questions allow you to probe for more in-depth aspects of the topic or to clarify their responses

d) In focus groups, you not only get discussion of the questions, but you can observe group dynamics in relation to particular questions

2. Limitations:

a) Sometimes get irrelevant answers

b) More difficult to analyze and report, especially difficult if you want to quantify the responses

c) Often difficult to summarize, especially when you have a large number of responses

D. Special Issues for Focus Groups: They are not one-on-one interviews but group discussions in which you carefully prepare a discussion guide with a list of the topics to be covered. You may need to vary the order, but you want to be sure that the most important issues get covered. You can give the group a paper-and-pencil questionnaire at the start to get demographic data; you can ask them to make lists, draw pictures, or a variety of other things to get at their attitudes

E. Questionnaire and interview question construction: some guidelines

1. Structured questionnaires/interviews: answer categories should be:

a) Exhaustive (include all possible responses that should be expected)

b) Mutually exclusive

2. In both structured and open-ended surveys, questions should:

a) Be clear and unambiguous (e.g., What do you think of the new journals we have added?—which journals?)
b) Avoid double-barreled questions (e.g., The trustees should raise tuition and give more money for book acquisitions)
c) Be ones that respondents are competent to answer. (e.g., asking students to evaluate some technical aspect of the library operation about which they have, at best, very limited knowledge)
d) Avoid long and complex statements. Short items are best
e) Avoid negative items—i.e., try not to include a negation in a question (e.g., We should not close the library on Sundays). They are easily misinterpreted
f) Avoid biased items and terms. Don't ask questions that seem to encourage a person to respond in a certain way or that include loaded language.

F. Formatting Paper-and-Pencil Questionnaires
1. Appearance: questionnaire should be spread out and uncluttered
2. Response Formats:
a) Check lists (all that are important to you, or check the three most important)
b) Ratings: (e.g., very important, moderately important, moderately unimportant, unimportant)
c) Paired Comparisons:
Warmhearted _|_|_|_|_|_ Coldhearted
Traditional _|_|_|_|_|_ Contemporary
d) Rankings: arranging in order with regard to some common aspect

G. Question ordering:
1. For a paper-and-pencil questionnaire, put the most interesting (but non-threatening) questions first and the less interesting (e.g., demographic questions) last
2. For interviews, demographic questions may come first, because they are more easily answered and help establish rapport.

H. The importance of pretesting your questionnaire/interview

VI. Whom to survey? Sampling
A. Why sample?
1. Samples are economical
2. Samples are often more accurate than sampling the entire population in which you are interested
B. Criteria for good samples:

1. Representativeness (on the characteristics that are pertinent to the substantive interests of the research)—e.g., if one is only interested in discovering the interests and concerns of commuting students, there is no need to survey the entire student body

2. Every person in the study's "universe" (i.e., all people in the survey population) should have an equal chance of being selected in the sample

3. Example of bias: asking each student who enters the library on a certain day during the morning hours to fill out one's questionnaire; stopping people at random in the hallway and interviewing them about library issues; etc.

C. Methods of selection in random samples:

1. Simple Random: assigning unique numbers to each person/element in the list and using table of random numbers to select the sample

2. Systematic: selecting every nth person on one's list to fill out one's quota. Flipping a coin or use a table of random numbers as starting point. Be sure the list you are using doesn't build in some bias

3. Stratified: using important, known attributes of a population to group the potential respondents before selecting one's sample: e.g., faculty/students; or males/females; racial groups; class in seminary; etc.

4. Reliance on available subjects (violates both representativeness and opens door for bias)

D. How many to select? It depends . . .

1. On one's budget. Interviews, for example, are more costly than questionnaires; but large samples of either are expensive to tabulate

2. On the kind of analysis that you want to do. If you are going to do many cross-tabulations, especially combining more than two variables, you will need a larger number of cases

3. In general, the larger the sample (especially in a heterogeneous population), the more accurate the sample. The more homogeneous the population, the smaller your sample can be. But a carefully drawn, relatively small sample can be quite accurate—e.g., national polls

E. Acceptable response rates: As a rule of thumb:

1. Fifty percent is adequate for analysis and reporting

2. A demonstrated lack of response bias is more important than the actual response rate. Compare questionnaire responses with known characteristics: e.g., gender, age, race, etc.

VII. Analysis:

A. Qualitative Data

1. Quantify it through content analysis and coding

2. Developing analytic categories or a "story" line and using selected quotations as illustrations

3. Tools for Analysis of qualitative data

a) Word processing search functions

b) Free-form databases (ASKSAM, NuDist, etc.)

B. Structured Questionnaires/Interviews

1. Data entry into database or statistical package

2. Tools for analysis

a) Statistical packages (SPSS, Systat, SAS)

b) Spreadsheets (Excel, QuatroPro, Lotus)

3. Common types of analyses

a) Tables

(1) Univariate statistics (marginals) Best to report

(a) Percentages (e.g., percent males, females; racial categories; etc.)

(b) Central tendencies: (mode, median, mean)

(2) Bivariate *or* multivariate: comparing sub-groups in terms of some variable of interest

(3) Sample Table:

In your opinion, is it better to explore many differing religious teachings and learn from them, or should one focus on the teachings of one particular faith tradition?

	Generation X		Boomer/ Pre-Boomers
Explore differing traditions	61 %	57%	51%
Focus on one	34	39	43
Try to do both	5	4	6
Total	**100%**	**100%**	**100%**

(4) Computing percentages: compute in the direction of causality, e.g., treat the column variable as the "causal" variable and compute the column that would result if one computed percentages on the row variable

(5) Use of Means and Correlations

b) Graphs

VIII. Reporting the results:

A. Who is the intended audience? (Will help to shape what you report and how much)

B. Elements of the report

1. Purpose of report
2. Executive Summary
3. Methods used in gathering data
4. Findings
    a) Narrative report of findings
    b) Supporting tables and graphs

IX. Summary

A. Importance of disciplined approach

B. Designing the survey

C. Conducting the survey

D. Analyzing the data

E. Reporting the findings

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SAS Institute, Cary, N.C.

Digitization 101
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Summary

Digital projects require much more than picking a scanner and making images available on the web. For digital projects to be successful and, therefore, useful to an institution's worldwide audience, careful planning, forethought, research, and collaboration should be included in every step of creating a digital resource. Without pre-planning and thought as to how an institution assumes people will use the end product (and testing to see how individuals actually use it), a great deal of money and time will be spent on a product that does not meet the needs of the library department or users in general.

This workshop attempted to address seven aspects of project planning that are integral to creating a digital project. Each of the seven aspects are noted below with a brief explanation. Resources that more thoroughly describe these aspects are available both on-line and in print form. A list of these resources is included at the end of this summary. Maintaining contact among the participants in the workshop was encouraged so that individuals could call other people for advice and/or ideas as they created their own projects.

Selection of Materials

This is the first and most basic step in the process. Deciding which collection(s) out of all your holdings will be chosen may require the input of a variety of individuals, including library administration, subject specialists, reference staff, etc. It is key to be aware of the formats that a collection holds—print, photographic, slide, etc.,—for the format of the collection will influence other decisions down the line, such as the type of scanner to purchase or use. Copyright and other restrictions that may possibly affect placing images from this collection on-line are extremely important to research and discuss at this stage.

Capturing the Images

The appropriate capture device (type of scanner, digital camera, etc.) needs to be researched and chosen at this point (e.g., slides may require a different scanner than that for photographic items). Hardware, space and labor will be needed if a project is to be done in-house. Outsourcing to a vendor is a viable choice for many projects. Whether one does a project in-house or contracts outside of an institution, there are image capture issues to be discussed and decided. These include resolution of scanned images, variables to look for in quality control, and how the images will be saved (TIFF, JPEG, etc.). Also, discussing the management and storage of files with an institution's appropriate computer support personnel is necessary.

Metadata

Data about data—that's what is meant by metadata. Describing the individual items, and the collection as a whole, is crucial. Metadata may take a variety of forms, including descriptive (information about the physical item) and technical (information about the digital process such as which scanner was used, time of scan, computer settings, etc.). Issues to be discussed at this step include use of a controlled thesaurus or subject headings, quality control of data entry, and the encoding format to be used. EAD (Encoded Archival Description) and TEI (Text Encoding Initiative) are two popular encoding formats.

Indexing, Search and Display Tools

The indexing, search and display aspects of a digital project are based upon what and how comprehensively descriptive metatdata was captured initially. What are people most likely to be searching for when using the final product? It is helpful to keep the needs of both novice and experienced researchers in mind when creating the search engines, allowing for a variety of ways to access the information. Server speed and capacity are other key points to be considered when preparing for use by the general public. Slow returns of search results will turn off users to your project.

Interface Design

Multiple resources on effective web site design are available on-line and in print. Keeping these design ideas in mind and even creating a mock-up of your site before the project gets too far along is useful. Making a site user-friendly, including easy navigation both on the home page and within the site, helps to ensure use of the site. Constant evaluation and testing—by individuals unacquainted with your project—during the interface design stage is important for identifying "problems" that were unseen by the design team.

Server and Network Infrastructure

Once a web site has been created, it is important that users be able to view the site any time, day or night. This requires that server and network issues be identified prior to site launch. Hardware and bandwidth need to be scaled to fit the large number of users who will come to your site, especially when it is first opened. If the server goes down, know who will be contacted to get it back up as soon as possible. Communication and cooperation between the library and the technology office is imperative for a site to be accessible, and thus successful.

Longevity

Once a digital project is created, it is important to maintain the site and the resource for as long as possible. Backup tapes, stored offsite, are useful for maintaining short-term access. Media will change, so it is necessary to be prepared to migrate digital projects to the next media format. Maintaining a site and migrating digital projects requires money. Grant projects don't usually contain money to cover these costs; therefore, institutions will need to account for these expenditures in some other way.

In General

Creating a digital project, providing added value to a collection by describing it, and allowing targeted searching worldwide through a web interface is an exciting (and exasperating) experience but provides an invaluable resource to researchers. Collaborating in state or regional groups may allow smaller institutions the ability to put more of their resources on-line than would be possible otherwise. Keeping up-to-date with technology and with the digital projects created in other parts of the theological library community will also help make the project at a single institution that much better.

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Digitizing Special Collections: "Documenting the American South" Cataloging

by
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Cataloging and Metadata

Although I will be speaking about traditional access through the library catalog, I will also be dealing with that entirely new access path to our materials that has been created: the web. It is difficult to speak about cataloging these days without also speaking about its alter ego, "metadata." The differences between the two are not always clear-cut, but I want to mention a couple of characteristics that sometimes distinguish them. Cataloging, at least so far, is based almost solely on the MARC format, and the records are stored in a database, i.e., the library's online public access catalog (OPAC). Metadata, on the other hand, comes in many diverse formats and is often attached to the item it describes. In spite of this distinction, however, I will be using the terms loosely to mean the same thing, and I'd like to proceed to look briefly at five metadata formats that are being used in library-based digitizing projects: MARC, TEI Headers, HTML "meta" tags, Dublin Core, and Encoded Archival Description (EAD). Of these five types, Documenting the American South (DAS) is using the first three, planning to begin adding the fourth, and peripherally involved with the fifth.

MARC

Many people refer to "MARC and metadata" as though MARC were not a type of metadata itself, but it fits my basic definition of "data that describes data and is machine readable," so I will include it as my first type of metadata. It's the oldest of the metadata formats I will discuss, dating back to about 1968, at least in terms of when records were beginning to appear. One of the notable things about the format is its conciseness, especially when compared to the sprawl of today's markup languages; computer space was expensive back in the sixties! MARC made itself web-worthy when the 856 field was added to create the clickable link from a library's web-based OPAC straight to a web resource. So, to create catalog access to digital resources, MARC still works.

TEI Headers

As you've already heard from an earlier speaker, DAS is a TEI-based project, so all of our texts follow the rules laid out by the Text Encoding Initiative (TEI) and are marked up in SGML. The TEI Header sits at the top of each file and stores the metadata for that file. TEI is an example of a standard that requires the presence of a Header for a file to meet the standard—testimony to the importance of the metadata to the usefulness of the text. This also reflects on the type of information TEI Headers record: information that helps identify the text that was digitized and documents the encoding that was done.

One thing that emerges as one begins to use and compare metadata formats is the variety of information stored and the different emphases, even for metadata formats that are for similar kinds of items. For example, one would expect that the MARC record and TEI Header for the same text would be the same, but this isn't quite the case. The TEI Header, coming from the world of scholarly literary texts, is less concerned with subject headings, for example, than the MARC record is. There is a place to record them, but they are not central or required in the way that we have come to expect them in MARC records.

The two major resources for key information on TEI Headers are the Text Encoding Initiative's *Guidelines* on creating Headers (http://etext.lib.virginia.edu/bin/tei-tocs?div=DIV1&id=HD) and *TEI/MARC Best Practices* (http://www.lib.umich.edu/libhome/ocu/teiguide.html). From this latter document you can map content between TEI Header tags and MARC fields to the point of automating at least some of the metadata creation.

HTML "Meta" Tags

These "meta" tags have been around for quite awhile and were an early attempt to provide a place in a web page for a basic level of metadata. There are two "meta" tags available: "keywords" and "description." They appear in the Header section of an HTML file and don't display explicitly when the page is "rendered" or displayed.

The problem with these "meta" tags is that they have been much misused and abused so that many search engines ignore them. However, some search engines do seem to index terms in "meta" tags, although not always uniformly. A couple of years ago we spent some time trying to experiment with and analyze what search engines were indexing in the HTML files. Results were inconclusive, and we finally determined that, after a certain point, the workings of search engines were going to be proprietary, and thus, unknowable. We decided, however, that it seemed to be worth using "meta" tags if we could do it without too much cost and, in fact, we did generate the tags automatically as part of a metadata list-generating macro that I will describe later.

Dublin Core

This is one of the newer metadata formats designed with the web in mind. The originators had a specific set of goals and priorities from the outset:

- Attempt to define a core set of elements that would adequately describe a resource
- Could be used for any web format
- Would be easy to create by web authors
- Aimed at resource discovery

Compared to most other metadata formats, Dublin Core (DC) is very simple: Fifteen elements that can be implemented with or without approved qualifiers.

Dublin Core has emerged as the main contender for a general purpose metadata standard for web resources. It is currently going through the formal standards process as Z39.85 and is being implemented in many kinds of projects worldwide. The web site of the Dublin Core Metadata Initiative (DCMI) has a tremendous wealth of Dublin Core-related news and other authoritative information (http://dublincore.org).

So far, "Documenting the American South" (DAS) has not used DC. Search engines weren't configured to use it and we had no local way to use it. More recently we've become involved in two larger projects that are both planning to use DC: One is a campus project that is trying to bring together digitizing efforts across campus into a unified digital library, and the other is a North Carolina cultural heritage project that will try to link libraries and museums across the state into a statewide digital library. In both cases, Dublin Core is seen as the metadata that will overarch all projects, regardless of the metadata that each project is using for its local access (though, hopefully, the DC can be derived from it), making DC a kind of "meta-metadata"!

Encoded Archival Description (EAD)

EAD is an electronic format for finding aids for manuscript collections and archives. Although we at DAS have not created any EAD records for the project, our Manuscripts Department at UNC–Chapel Hill is using the format, and I thought that many of you working in specialized theological libraries with some archival collections might be interested in knowing something about this new metadata format.

The format was created by archivists after examining many existing printed finding aids and is based on the natural hierarchical order of finding aids. The format is SGML-based, like TEI Headers, and is maintained by the Library of Congress (http://lcweb.loc.gov/ead/) and the Society of American Archivists. As with most metadata formats, there are many tools and helper files available for EAD (http://jefferson.village.virginia.edu/ead/products.html), and although it has been basically a U.S. standard, interest is beginning to spread to the international arena.

Electronic Editions and the Catalog: One Record or Two?

When we started cataloging the electronic editions being created by the "Documenting the American South" project, there was really no option but to create new records for these new editions. In the last few years, however, a second practice has developed of adding information about an electronic edition onto the record for the original printed version of the work. Although this new practice is not really sanctioned by the cataloging rules, it was nevertheless adopted by the one agency that can get away with these things—the Library of Congress!

The One-Record Technique

The introduction of this practice came out of the digitizing environment at the Library of Congress (LC) when so many large collections were being mounted at the American Memory site. The cataloging staff couldn't keep pace with issuing new cataloging, so in 1998, LC issued its *Draft Interim Guidelines for Cataloging Electronic Resources (http://lcweb.loc.gov/catdir/cpso/elec_res.html),* stating that it would use a "single-record approach" for certain restricted types of material.

What it boils down to in practice is the addition of three things to the record for the printed work: a note saying that the work is also available on the web, a title tracing if there is a difference in title between the print and web versions, and the addition of the URL link.

Clearly, this is an approach that is very economical as long as you are digitizing materials for which you already have catalog records, and especially if these records are already in your OPAC. In fact, you may be wondering why, with such an economical solution at hand, anyone would choose to create separate catalog records for the electronic editions at all. There are some very good reasons.

The Separate-Record (Two-Record) Technique

There are what I would term "external" and "internal" issues related to creating separate records for electronic editions. First among the external issues: The main limitation of the one-record technique is that it is entirely a local solution; the strength of the two-record technique is that it is a shared solution.

The creation of new records for your electronic texts gives your project impact beyond your local catalog. The records can be shared at many levels and in many ways. We contribute ours to OCLC, and since we are also members of LC's Program for Cooperative Cataloging (PCC), we contribute many of the records through that program, backing up the access points with authority records. This enriches the national authority file as a secondary effect.

In addition, as DAS got bigger and more publicized, we began to get queries from libraries asking if they could get catalog records for all the DAS titles as a set. As we decided that we did not want to get into the business of distributing catalog records, we approached OCLC and joined the Electronic Sets component of the OCLC Collection Sets program (http://www.stats.oclc.org/wcs_list.html). Participation not only made it convenient for other libraries to acquire our records but it provided some publicity for our project as well.

I mention these things both to justify our continuing commitment to separate records and to emphasize that separate records have much more visibility and potential impact. These are qualities that we have been able to emphasize in grant applications and that funding agencies like to see.

There are, in addition, a few internal issues that make the use of the one-record technique impractical for us. First, the existing cataloging for the original editions is old, with few subject headings, and these often require updating. Our project directors have wanted, in particular, better-than-average subject access—so they are not happy with the old records as they are. Lastly, we wanted to do some coding in the records that would allow us to treat these DAS records as a separate database within our OPAC for possible future processing/searching. Separate records made this easier.

You Can Have It All

I will close this section by pointing out that these two approaches in the catalog are not mutually exclusive. We have begun having some selective use of both! Although the two of us staff members doing DAS cataloging are creating separate records for the DAS texts, members of the various special collections cataloging staffs are selectively adding the URLs to their OPAC records for the original works.

This may seem redundant, but in a hitlist each record looks different, mainly because of the date. Someone looking for the original edition might be interested to know that a digital version is available and use it but might not have looked at a record whose date of publication was 2000. In fact, the primacy of the original work has always been an argument in favor of the one-record technique for cataloging digitized texts, and it's an argument that does have merit.

Electronic Editions and the Web

This is a topic on which one can speak either very briefly or very thoroughly, because to some extent one has no control at all, and yet to some extent one can exert quite a lot of control. Think of the situation in terms of providing access to your texts through the general web search engines compared to providing access through a specially configured search engine located on your site.

In terms of creating metadata for the general web search engines, beyond what I've already said about HTML "meta" tags I haven't much else to offer. I know that some people are configuring HTML "meta" tags to read Dublin Core elements specifically. There are some search engines (we're not talking about big ones we've all heard of here) that can use DC "meta" tags. If you are thinking seriously about DC for your metadata, spend some time at the DCMI web site (http://dublincore.org) learning about these search engines.

As far as specialized search engines go, the sky and your budget are the limit. Unfortunately, there are not a lot of commercial options available for using SGML files directly, so we generally are having to use other files that we derive from the SGML for indexing and searching. I won't really get into this, as our next speaker will be picking up the discussion here when she talks about building the web site and the database beneath it. Although the metadata used for building the web site indexes is to some extent derived from some of our original cataloging, the actual process of creating the metadata is done by the project staff who work on the web site, not by the catalogers.

An Image Metadata Experiment

Although our project is text based, many of the texts have images, and some texts are rich with images. For years DAS had been getting requests for specific types of images, e.g., "I'm looking for pictures of Southern belles! Where are they?"

This past year our Digital Projects Librarian Jill Sexton undertook an experiment to index the images in the texts that make up our project, *The Church in the Southern Black Community.*

The metadata was completely new and different for all of us, and these were some of the issues:

- Should we create a small handful of basic categories that are often implicit but not stated in subject headings: man/woman, black/white, adult/child?
- As far as subject content, should we develop a short local list or go with an established thesaurus and, if so, which one?
- When we knew the names of the people and places, should we use the forms in the authority files?

We decided to use subject terms from the *Thesaurus for Graphic Materials* (http://www.loc.gov/rr/print/tgml/) and authority-controlled forms of names when known. In short, when in doubt follow standards. The image index prototype should be available by August 2001.

Metadata Creation and Conversion

Once you've created reliable metadata, and you need something similar but in a different metadata format, you should never have to start from scratch. Metadata is convertible—at least it should be if you've paid attention to two of the decade's biggest buzzwords: crosswalks and interoperability (with the librarians' watchword, "standards" never far away). Their importance for metadata is for many of the same reasons they are important in other ways: We can economize through cooperative projects and buy off-the-shelf tools.

One of the most important crosswalks is the MARC-to-Dublin Core one done at the MARC Development Office (http://www.loc.gov/marc/marc2dc.html), as these two metadata formats are being seen as a potential library pair to be used for cataloging important vs. more ephemeral web resources. One of the institutions promoting this relationship is OCLC's CORC Project (http://www.oclc.org/corc/), where users can in fact convert records between MARC and DC on the fly through built-in conversion tables. This raises, however, one of the other important metadata concepts: granularity. As very elaborate and precise formats are mapped to simple schemes, there is significant loss of data; a return conversion does not bring back the original record!

Nevertheless, I think the use of different metadata formats for different purposes—without its necessarily implying loss of data—will be part of our future, and such facilities for easy conversion and export as CORC already offers and will expand in the future will be welcome.

Managing the Digital Cataloging Process

I'm now going to shift gears and talk about some of the day-to-day practical issues involved in managing the cataloging component of the project. Although a lot of the project's work has been funded through grants, none of the grant money has paid for the cataloging—this is always part of the library's cost share. So the cataloging is always an add-on job.

Who Does the Cataloging, and What Skills Do They Need?

When we began DAS, we were digitizing slave narratives from the general stacks, so the job came to the central Catalog Deparment. Although we now digitize mostly special collections material, it comes from many of our collections, and we have even done some substantial borrowing of material to digitize and catalog from other libraries, so the miscellaneous nature of the material has kept the job with us generalist catalogers. What kind of skills have we needed to develop?

- Good traditional cataloging skills for a very wide variety of unfamiliar material, learned quickly
- Familiarity with the latest developments in Internet resource cataloging standards and practice
- Working knowledge of other metadata standards, in our case, TEI Headers
- Some programming ability to automate processes and database clean-up
- Some statistical data-keeping

There are two of us—myself and a very experienced copy cataloger working on the project part-time—and the tasks have divided themselves up based on our strengths and interests. In special cases, we have asked for help from other people on an as-needed basis. We are fortunate in having a large staff with diverse experience and expertise upon which we can call.

Motivating Staff

Although this is an add-on job that really takes up much more time than is budgeted for it, I can't honestly say that we have a lot of trouble motivating staff, and I think this is why:

- We have good administrative support at all levels; people believe in the project
- We have set a lot of small milestones and goals along the way to foster a sense of achievement
- We have used the opportunity to gain and use new skills, and this can be a special opportunity for students or support staff who don't always get many of these opportunities.
- We have never gotten tired of DAS texts; don't underestimate the value of collection content as a motivator of staff

Getting the Cataloging Done

No matter how well motivated, however, we had trouble finding the time to work on the texts. One problem with electronic material is that it doesn't form a visible backlog as other material does, so in being out of sight it goes out of mind more easily too. It was during a period of several simultaneous grants that our embarrassment of riches forced us to adopt more aggressive measures. We decided to try an idea that had been percolating in the back of my mind for awhile that we began to call "blitz weeks."

Blitz Weeks

These were weeks that we designated ahead of time as weeks that would be devoted to working on DAS texts. They were a great success, and we now work exclusively in this mode; but here are a few observations:

- You must have the support of supervisors
- Let people know ahead of time that you'll be busy on a special project
- Schedule meetings and other time-eaters around those weeks as much as possible
- Absorption in the project builds team spirit
- When grant deadlines are approaching and blitz weeks are becoming more frequent, they can't usually be total blitzes

Some Tools

I just want to mention briefly some tools we developed to help speed up the work of the project. First, we developed constant data records (as they are called in OCLC) or templates for the frequently repeating fields in the records. Also, we developed what we call "subject profiles" for each project within DAS. These are a combination of cheat sheets and examples, and this is an excerpt from the one for *The Church in the Southern Black Community*:

> **Autobiography/Biography** (to bring out religious aspect)
> 600 10 [Person's name] $x Religion.
> 650 0 [Ethnic group] $z [place] $x Religion.
> 650 0 [Class of persons] $x Religious life $z [place].
>
> **Catechisms**
> Here are entered general works on catechisms. Catechisms in a specific language are entered under Catechisms qualified by language, e.g., Catechisms, English. See Also: subdivision Catechisms under individual religions and denominations, e.g., Buddhism--Catechisms; Catholic Church--Catechisms. (Also, free-floating under Christian denominations (H1187) to add $x [Language] after "Catechisms")
> <u>Example:</u>
> 650 0 Catechisms, English.
> 650 0 Methodist Church $v Catechisms $x English.
> 610 20 Protestant Episcopal Church in the Confederate States of America $v Catechisms $x English. $

Other Broad Headings for Church-Related Topics
Slavery and the church
Race relations $x Religious aspects $x Christianity [or specific denomination]

A third tool—by far the most elaborate and time saving—was a macro developed by Tim Shearer, the library's Web Access Librarian, that extracted the subject headings from our OPAC record and reformulated them in a variety of ways for all the different lists we wanted. Since we were putting a lot of time and energy into rich subject access in our MARC record, it made sense to get the biggest return possible on that investment. Below is a sample of the lists generated by the macro:

Title: A History of the Amistad Captives

New OCLC # 43799438

List as Extracted from MARC Record:
610 20 a Amistad (Schooner) $
600 00 a Cinque. $
650 0 a Slave insurrections $ z United States. $
650 0 a Antislavery movements $ z United States. $
650 0 a Trials (Mutiny) $ z United States. $
650 0 a Slavery $ z United States $ x History. $
650 0 a Slave trade $ x History $ y 19th century. $

List for DAS Database (generates list for menu page):
Amistad (Schooner)
Antislavery movements -- United States.
Cinque.
Slave insurrections -- United States.
Slave trade -- History -- 19th century.
Slavery -- United States -- History.
Trials (Mutiny) -- United States.

List for TEI Header:
<ITEM>Amistad (Schooner)</ITEM>
<ITEM>Cinque.</ITEM>
<ITEM>Slave insurrections -- United States.</ITEM>
<ITEM>Antislavery movements -- United States.</ITEM>
<ITEM>Trials (Mutiny) -- United States.</ITEM>
<ITEM>Slavery -- United States -- History.</ITEM>
<ITEM>Slave trade -- History -- 19th century.</ITEM>

List for "Meta" Keywords:
<META NAME="keywords" CONTENT="Amistad (Schooner)">
<META NAME="keywords" CONTENT="Cinque">
<META NAME="keywords" CONTENT="Slave insurrections">
<META NAME="keywords" CONTENT="Antislavery movements">
<META NAME="keywords" CONTENT="Trials (Mutiny)">
<META NAME="keywords" CONTENT="United States">
<META NAME="keywords" CONTENT="Slavery">
<META NAME="keywords" CONTENT="19th century">
<META NAME="keywords" CONTENT="History">
<META NAME="keywords" CONTENT="Slave trade">

Unfortunately, this macro was written in OCLC Passport Macro language, and now that OCLC has announced that Passport's days are numbered, we will need to find a new way to do this. It did bring DAS to a new level, however, by allowing us to create systematic metadata in a way that hadn't been possible before.

Catalog Records: What Not *To Do*

There are a few lessons we learned the hard way that I would like to pass on:

- Never use quoted notes

Quoted notes are commonly used in cataloging, and one can argue that encoders are using templates for their notes so why not quote? My answer to that is: Never use quoted notes. Policy changes ripple into changes of wording at the web site and into changes of wording in the templates and all of a sudden you notice that your quoted notes don't match the texts anymore. Usually, the change is not a big change in meaning, just a change in wording, so go ahead and use the wording in the text, just don't put quote marks around it. When you notice that your note doesn't match what's in the text anymore it's no big deal, since the idea is the same, and you never claimed that this exact wording was on the screen. You now fix your templates when you get a chance.

- Never embed URLs in text fields like notes

This is even more important. In the early days our OPAC didn't display URLs in the 856 link field, so we also put the URL in a note field. Our server then changed names, and we had to find all these outdated URLs in the notes. When we found them, we didn't update them, we deleted them!

Cataloging Overhead Costs

As I suppose is always the case, there were many cataloging-related costs that were not figured into anyone's budgets:

- Upgrading of older records as things change (like URLs and subject headings)
- Resolving of cataloging problems in the records for the originals of our digitized texts and retrocon of old records

- Extra records for web sites themselves
- Reports and statistics for grants and library administrators
- Records of changed policies and practices
- Presentations on the project! (but offset by a plus on the publicity balance sheet)

The Cataloging/Metadata Future: Some Closing Thoughts

Metadata creation in the electronic environment is a collaborative enterprise with many partners, unlike traditional cataloging. Metadata takes many forms and is becoming easier to create and convert for different uses. In the early days of new metadata formats, the automatic conversion and creation of new forms of metadata was exciting, but multiple stores of static metadata to be maintained is beginning to concern me. The recent change in the subject heading "Afro-American" to "African American" naturally affected many of our records and the fact that we had to make changes in several places to clean up all files made me feel a little as though we were back in the card/online days of duplicate maintenance. Perhaps having a core record that is the only one maintained and is independent of any metadata format as OCLC CORC records are, or, alternatively, a catalog that can bring multiple types of metadata under a unified system of authority control may point the way to a solution.

Once you've created all the metadata that leads people to your digitized text, you may think that your original book can be laid to rest in storage and maybe you don't even have to retrocon your old catalog card. Well, what we have learned, much to our surprise, is that digitizing a text reawakens interest and generates more requests than ever for photocopies of the original work! Still, the real reward in digitizing is to see that so many books, authors, and people who had fallen into total obscurity do rise again.

Digitizing Special Collections: "Documenting the American South" Database Design and Implementation

by

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Background Information

"Documenting the American South" (DAS) is a digital library project of the Academic Affairs Library at the University of North Carolina at Chapel Hill. The project creates electronic texts marked up according to the Text Encoding Initiative Document Type Definition of Standard Generalized Markup Language (TEI SGML). The decision to use SGML was made on the basis that TEI SGML—an ISO standard format for electronic texts in the humanities—provides rich, structured, system-independent information to users worldwide. Unfortunately, SGML documents cannot be viewed using conventional web browsers such as Netscape or Microsoft Internet Explorer. Consequently, DAS also maintains HTML versions of each text and its associated files to provide easy access to the digitized materials.

Problem Statement

Our experience is typical of most early digital library projects—we started out with more enthusiasm than experience. DAS started in 1995 with one part-time staff member and a handful of electronic texts. By July 1999, DAS had grown dramatically. We had digitized more than 350 texts and employed more than a dozen people on three concurrent projects; yet the processes in place for workflow management and web publishing were essentially the same as they had been in 1995. We were having a hard time keeping track of what was happening within the project. Additionally, as the project gained prominence in the library, more people wanted to hear regular reports on its progress. These reports were becoming time-consuming to compile, and since the figures we needed to complete the reports were spread out among several departments, project staff spent a lot of time comparing figures and reconciling differences. But the greatest of all the challenges created by our growth was the increase in the volume of HTML pages that made up the site.

In July 1999, the DAS web site consisted of about 6,000 HTML files, the majority of which were created and maintained manually. We used one Perl script to create HTML versions of the SGML files and used several simple HTML templates to aid in the creation of the files associated with each text. But each time a text was added, anywhere from five to hundreds of files needed to be created or updated by hand. Likewise, updates to bibliographic data and the addition of cataloging information for an item required all related files to be manually updated.

This system might have made sense when DAS was a small pilot project of only a few texts, but as the project grew, this method of page creation and site maintenance became cumbersome and inefficient. In addition to wasting time, the system left too much room for error. With no central location in which to store the authoritative version of such basic information as an author's name or the title of a book, mistakes and inconsistencies began to creep into our pages. The lack of an automated system for page creation led to subtle variations in each page's HTML code, making it very difficult to make even a simple global change to the site. An additional problem with this method of page creation is that the information contained within the pages could not be easily harvested for other uses, such as providing subject access to digitized materials or generating statistical reports.

The system needed to be improved and streamlined to increase productivity, reduce errors, and improve access to the collections. After discussing the problem, we settled on a few improvements that would be crucial to the project's continued success:

- Most importantly, we needed a tool that would automate DAS's HTML page creation and ease the burden of site maintenance.
- We wanted a system that would help us track the work being done on the project and easily report statistics.
- We needed a central location to keep authoritative versions of bibliographic information.
- We wanted to make it easier to add cataloging information and extract metadata from the site.

Planning and Development

In developing our new system, a few constraints limited the possible solutions to the problem:

- The DAS site is hosted on a machine running the Linux operating system. Any technology used in the new system had to operate in the Linux environment.
- Cost was a limiting factor. We had no budget to purchase an expensive commercial package. Likewise, we could not hire contractors or additional staff. It followed that existing project staff must be able to easily create and maintain the system with freely available tools.
- Since about 80% of our users find us through web search engines and indexes such as Google and Yahoo, it was very important to us that our pages continue to be available for indexing by search engines. Because dynamically generated web pages cannot be indexed by search engines, dynamic HTML was ruled out.
- We believe in using technologies that are in a stable stage of development and are accessible to the majority of web users. We do not believe in using bleeding-edge technologies that might function unpredictably for some users.
- The chosen technology had to be able to accommodate the expected growth of the project over the next several years. (Also known as scalability.)

After considering and rejecting a few other ideas, we determined that a database seemed the most likely solution to our problem. Databases offer several advantages over less structured solutions for web site creation and maintenance:

- A database can greatly ease the burden of creating and maintaining a large site.
- Since all information is kept in one central location, data integrity is improved.
- Databases make searching easy, improving access to the collection.
- Databases make it easy to use the information from your site for other purposes, such as creating reports.

But while databases offer many advantages over flat text systems, they're not without their own difficulties. These issues should be considered before deciding if a database is the right solution for your project:

- Databases require a considerable investment of thought and planning before they're built and must be carefully maintained after they're built. For some small projects, the costs of development and maintenance might not be worth the benefits.
- Databases are not flexible—they do not allow exceptions to the rule. It is important to have a clear idea of the types of materials that you will be working with before you design the database so that you can plan an adequate system. You should strive to develop a system that will handle all likely cases, yet you must be careful to avoid unnecessary complexity in your design.
- No matter how carefully you plan, you will probably need to modify the database design at some point. Your project will evolve over the course of time to include items you hadn't identified in the planning stage. Someone on your staff should have the confidence (and the skill) to make changes to the database when necessary.
- Programming skill is required to get information from a database to a web page. If you are developing a budget for a new project and think your site will require a database back end, be sure to include the cost of a professional programmer in your plan.

Solution

After analysis, we determined that the DAS's HTML page generation could be automated if we put a surprisingly small set of information about each digitized item into a database. From the information we were already entering about each text to create the web pages, we could easily track titles through the digitization process as well as generate the statistical reports required of us by our administration.

The main piece of our solution is a MySQL database. Information is entered into the database through web-accessible forms written in the scripting language PHP. A set of programs written in Perl pull information from the database and write DAS's HTML pages. We chose MySQL (http://www.mysql.com) because it is full-featured and robust; it is an open source technology and is free when used for non-commercial purposes; it was already installed on our host server; and it is widely known by students of the University of North Carolina's School of Information and Library Science, our major talent pool.

We chose to use the programming languages PHP and Perl to insert and retrieve information from the database. PHP (http://www.php.net) is used for the pages with dynamic content, such as search result pages, and for the forms used to insert and update administrative information into the database. Perl (http://www.perl.com) is used to write static HTML pages to the web server using information pulled from the database. We chose these languages for many of the same reasons we chose MySQL as our database server. Both PHP and Perl were already installed on our host server. Both languages are free, open-source technologies. PHP and Perl are easy to learn, and it is not difficult to hire student workers familiar with these languages. Both PHP and Perl come with a nice set of built-in functions to interface with the MySQL database. And finally, both are server-side technologies—meaning that any processing that must take place in order to display the pages happens on our web server—not the client's browser. By using only server-side technology, we ensure that our pages can be viewed by most web users. We do not require the user to have a certain web browser version or special plug-in in order to view our pages.

Results

Within six months of settling on a course of action, the database was built and working. Administrative web forms written in PHP interacted with the database and enabled project staff to easily enter and maintain data. The tracking and reporting functionalities were in place. And slowly but surely, all HTML pages related to text presentation were generated from the database rather than by hand.

The database has allowed us to dramatically improve access to our materials. Within a year of implementing the database back end, we were able to allow users to search and browse the collections by Library of Congress subject headings. Several more improvements are in development, most notably our plan to allow users to search and browse our digitized images by subject. About 1800 images of African American clergy, churches, and activists were digitized for our project, "The Church in the Southern Black Community," will be searchable by subject in the summer of 2001.

The main benefit of the new system, however, has been to streamline HTML page creation and site maintenance. Because all data are stored in one place, data integrity is much improved. From a maintenance perspective, any solution that uses a script to create and update HTML pages for a large web site greatly reduces the occurrence of errors in the pages. In addition to reducing errors, the database saves the time of project staff by requiring that commonly used information, such as author and title information, need only be typed once. It can be pulled from the database from that point on.

Lessons Learned

Not surprisingly, there are a few things we would change about our system if we had a chance to do it over. Most of our problems stem from the fact that we were unable to hire staff dedicated to web development and programming. These responsibilities fell to existing project staff and were tacked on to more traditional job duties. We were learning as we went along; as a result, we failed to adequately address several legacy problems when we converted to the database. We would pass along these suggestions to others building digital library sites:

- If you do not have a programmer on-staff in your organization, try to hire a professional (if only on a contract basis) to do your programming for you. The results will be worth the expense. This person will be skilled, will work quickly, and will create a functional and efficient system. The programmer will know which technologies will be most effective for your project and will be able to suggest solutions that a non-programmer could not.
- If you cannot afford to hire a professional programmer, but you are fortunate enough to have a pool of student workers from which to draw, consider advertising around your student body for programming help. Local community colleges, vocational schools, churches, and even high schools might also serve as sources of inexpensive help.
- If you cannot afford to bring in outside help, your project is not doomed to failure. Several excellent books and tutorials exist that can help you learn how to do it yourself. (See the bibliography for some starting points.) With time and persistence, most individuals will be able to create a system that will work; but the system probably won't be as elegant, efficient, or scalable as it would be if it had been professionally developed.
- Consider carefully how your users will want to access your collection. Gather opinions from several groups of people. It can be very difficult (even prohibitively so) to add access points to your collection retrospectively.
- Think through your directory structure and file naming conventions; don't just fall into a convention. Once you settle on a convention, *never* allow exceptions to the rule! In an automated environment, exceptions to the rule will only lead to heartbreak and sorrow.
- Keep your web page design simple and consistent. Use stylesheets to control formatting and layout issues rather than inline processing instructions. Both of these approaches will make it easier to automate web page creation and will help you to maintain strict control over the look and feel of your site.
- Good solutions take time to develop, but they're worth the wait and will save the time of project staff in the long run.

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Major Milestones in Digitizing Special Collections
The Case Study of "Documenting the American South"

by
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Introduction

This is the summary of the presentation given at the Annual Conference workshop, "Digitizing Special Collections: Documenting the American South, a University of North Carolina at Chapel Hill electronic publishing initiative." The presentation covered the main issues to be considered when undertaking a digitization program. In addition, the presenter analyzed issues such as outsourcing vs. in-house production, benefits and pitfalls, as well as differences in institutional approaches. Generic topics were supported by concrete examples from lessons learned while working on the UNC-CH digitization project, "Documenting the American South" (DAS) (http://docsouth.unc.edu).

Started in 1994 as a modest effort to digitize half a dozen highly circulating slave narratives from the Library's general collections, DAS became a sustained electronic publishing initiative, currently comprising over 950 monographs and several thousand images from five sections: "First-Person Narratives of the American South," "Library of Southern Literature," "North American Slave Narratives," "The Southern Homefront, 1861–1865," and "The Church in the Southern Black Community."

Main Issues

It is commonplace to hear that our day-to-day lives are tremendously influenced by constantly changing technology. Nobody is left untouched or free from these changes. And how could you be, considering the mind-boggling speed of changes and predicted trends? Dramatic technological changes are sweeping academic campuses. We—librarians, archivists, and information specialists—have to adapt and, more importantly, respond to the changes spawned by this new electronic environment. Will it be easier? Is it easy? No, but we definitely have in our libraries everything we need to respond to these changes. As James H. Billington, Librarian of Congress, said about the key role of the nation's libraries in this process, "if we didn't already have libraries, we'd have to invent them," since libraries "are the keys to American success in fully exploiting the information superhighways of the future."[1]

Back in 1995, I noticed a very interesting phenomenon—libraries slowly started changing "their traditional role of serving only as **archival repositories** of information and gradually started acting as **producers** of information. In the past, this has been prohibitively expensive for most printed materials."[2] The electronic revolution provided libraries with an opportunity to take on a role traditionally attributed to commercial publishers. This new trend toward electronic publishing is part of the same mission that libraries had for decades, i.e., to serve the needs and expectations of patrons. We just have to realize that these needs and expectations changed along with more global changes in our society.

Once your institution makes a decision to start a digital conversion project, several specific issues must be addressed:

1. Assessment of the need for digitization
2. Selection
3. Decisions on the procedures and treatments
4. Pre-processing, preparing originals for digital conversion
5. Digital conversion
6. Data presentation:
   - markup schemes, and
   - level of encoding
7. Quality control and conformance to standards
8. Access
9. Archiving

Due to space constraints, this summary covers only issues directly related to the selection and the production process per se.

Selections Issues

The process of digitization is logically preceded by the intellectually challenging procedure of selecting materials for such projects. More and more libraries, archives, and other institutions are starting digitization projects in order to meet their needs—real or perceived. However, which collection, or part of a collection, should be digitized? Libraries typically consider factors such as **intellectual coherence, collection strength,** and **library use** when selecting materials for digitization projects. What other factors should be addressed?

General selection considerations include: (a) information value of individual documents; (b) collective value of groups of documents; (c) relevance to other on-line resources; (d) intellectual integrity of the collection; (e) legal restrictions; (f) frequency of use; and (g) multi-institutional initiatives. Furthermore, one should not overlook another important consideration, i.e., select for success!

At the same time, the project lead must also consider the **physical attributes** of the materials, such as (a) physical dimensions of a document and the whole collection; (b) quality and condition of originals; (c) level of details; (d) number of documents and pages; and (e) variety of document types. Finally, the selection process must consider what can be a major stumbling block—intellectual property rights to these materials.

In a nutshell, the following checklist highlights our recommendations for launching that first digital project:

- High informational value and high interest level—unique and broad interest collection (or its part);
- Manageable size (1,000 images, 2,000 pages);
- Relevance to your overall library/archives/special collections strength;
- Homogeneous format, not a mixture of different analog formats, images, sound, text, etc.;
- Affordable;
- Bear in mind your technological capabilities as well as technological capabilities of your users; and
- Free of any legal restrictions!

In planning our projects at UNC-CH, we considered all these aspects. In addition, at a very early stage of project development, we set up an Editorial Board to provide guidance and oversight to the overall DAS development. Likewise, we enjoyed close cooperation with university faculty, initially from English and History Departments and later on from African American and Religious Studies Departments. As a result of this cooperation, subsequent projects are based on bibliographies compiled, approved, and directed by scholarly advisors on a relevant project.

Preparing Originals for Digital Conversion

"No damage to the originals!" became our guiding motto. Our experience shows that, in some instances, originals will only benefit by being contenders for digitization, which will bring institutional attention to the condition of the original itself and will have professional staff become more involved in its preservation. That is our main approach in treating the chosen candidates. Preservation and digitization concerns require that staff work, for the most part, from surrogate copies. The library Conservator, Preservation Librarian or special collections staff—in consultation with digitization section staff—decide whether a copy or the original should be used, determine if any conservation treatment is required to maintain the physical integrity of the item, and indicate the process to be used for copying. In our case, the availability of a Minolta EPIC 3000 Planetary (so-called face-up) scanner enables staff to copy and scan fragile bound materials with as little damage to the original as possible.

Digital Conversion

Along with selection considerations, project administrators must decide how to convert materials to an electronic format. Since conversion decisions are the core issues for creating digital collections in any setting, including libraries, project staff must also decide what specifically works for *their* institution and project. Conversion of pictorial and textual materials raises issues such as format, presentation, delivery, quality control, and in-house production vs. outsourcing.

Conversion of Pictorial Materials

DAS is a text-based database. At the same time, our projects contain:

- A considerable number of selected confederate currency notes;
- Cover, title page, verso, frontispiece;
- Illustrations included within digitized titles; and
- Any other graphic materials included in selected titles.

For all pictorial materials we create high-resolution, uncompressed TIFF files, scanned at 600 dpi. Images are subsequently processed using Adobe PhotoShop software, and JPEG derivatives are created at 75 dpi to ensure Web access. TIFF images are afterwards stored off-line on CD-ROMs.

Conversion of Textual Materials

How does one get text into computer-readable form? Does one use automated processes? If so, will optical character recognition (OCR), bitmap images, or a combination of the two approaches be used? Will the project use OCR software or rekey the text? Would you consider outsourcing as an alternative for in-house conversion?

The three most compelling factors here are **cost, accuracy,** and **searchability**. Bitmapped images are the least expensive and most reliable in terms of information/image content, but they do not generate text that is searchable. Searchable text requires either human keyboard entry or optical character recognition processing (OCR). Both processes are expensive and require extensive checking and proofreading to guarantee a high degree of accuracy.

Coordinators of various digitization projects warned that the most significant cost involves editing, correction of errors, and spell checking. These may sound easy to perform but in fact require a great deal of time. Our project was no exception.

We began by employing graduate students to digitize and encode in-house. Currently, we are moving to vendors for digital conversion of some works to obtain highly accurate texts and perhaps be more cost-effective.

Outsourcing vs. In-House Production

The outsourcing option arises when the originals are too time- and labor-consuming or simply impossible to convert in-house. For example, in our experience, one of the incentives to start outsourcing was when we started working on titles from the "Southern Homefront, 1861–65" project. Printed during the Civil War, the texts were published on extremely poor-quality paper. Consequently, the browned, bled-through pages, faded typeset, and tiny font (in order to save paper) turned the conversion process into a real chore.

Both approaches contain minuses and pluses that should be carefully weighed before an institution decides what works the best for its project.

While starting to digitize **in-house**, your staff will learn by doing, will stay in constant and direct control of the production, and will have time to think and define requirements gradually, as the project develops. Security concerns also urge institutions to lean toward this approach. Among the perceptible "minuses," though, one might count the considerable investment and significant time needed to develop technical infrastructure, limited production capacities, and a lot of "hidden" cost translated into paying for training, technological obsolescence, errors, mistakes, and numerous unforeseen problems and circumstances.

Pluses for the **outsourcing** approach might be seen as a reverse reflection of in-house production, since the vendor pays for training, technological obsolescence, errors, and mistakes. Also, knowing up-front the cost per page or image as well as not having limitations for production capacities will be considered a definite plus. On the other hand, your institution will be one step removed from the project itself. You will also need to bear in mind the considerable amount of staff time invested in developing a good RFP and, subsequently, in communicating your needs and maintaining close contact with the vendor.

Approach	**Benefits**	**Disadvantages**

In-House	- learn by doing
	- constant and direct control
	- security issues
	- time to "think through"
		- expensive infrastructure
		- limited production capacities
		- "hidden cost"
		    - training
		    - errors
		    - tech. obsolescence

Off Shore	- vendor pays for training - no production limitation - cost known up-front	- removed from the production - time in developing RFP

Standards, Delivery Format, and Access

From the planning stage, we decided to adopt, implement, and follow an open international standard for marking up digitized materials. Software comes and goes, but the standardized data remain. This is a very important point considering today's tight library budgets! The issue of standards becomes even more important as the pool of converted materials continues to grow. This brings us to related key concerns—data usability and interoperability along with the need to implement and follow compatible, so-called "best practices."

The extent to which libraries can build collections of e-resources that *are* usable in the future will depend entirely on the conformance of their resources to true national and international standards. The most worthwhile products that libraries can buy and produce are the ones that conform to standards and are *not* tied to a specific software package or operating system.

The most important standard for this discussion is Standard Generalized Markup Language (SGML, ISO 8879), and Extensible Markup Language (XML); a simpler dialect of SGML; and more specifically the Text Encoding Initiative (TEI), SGML/XML application for the texts in the humanities. Standards help us create a smart web and, as a result, reach our goal to improve access to digitized collections.

The constantly growing number of electronic texts (and electronic resources in general) forces individuals and institutions—and especially libraries—to find effective ways and tools to control and provide access to this avalanche of information. Electronic texts produced for DAS receive the same level of stewardship as books, paper documents, and photographs. All DAS items receive individual full-level MARC catalog records created through the OCLC system. These records are added to the UNC-CH online catalog for each text as the project progresses, and are available through the OCLC database and OCLC's WorldCat service. (See more on the subject in the article by Celine Noel.)

Audience and Users

I truly believe that what we observe and serve as facilitators is an incredible democratization process of virtually opening our doors to national treasures and to the world's best knowledge. Perhaps the finest measure of DAS's success in this regard is our readership from around the world and the enthusiastic response to our work. University professor and genealogist, fifth-grader and retiree, Hollywood playwright, and the simply curious give us great suggestions and sometimes share the most personal and touching stories inspired by our electronic texts.

Another interesting aspect of the same democratization process is the number of times our digitized texts are accessed by our users. Recognizing the difference between hits and the actual uses of the text files, project staff worked on this issue with Prof. Charles Viles, School of Information and Library Science at UNC-CH. Viles set up and helped us maintain the MySQL database for tracking and processing access statistics. Keeping in mind that circulation statistics for electronic texts are easily produced but more difficult to justify, we tried to understand how many people were actually looking at the contents of our texts—the electronic equivalent of "checking out" individual monograph titles. This is a conservative estimate, excluding hits on the site's main page, supporting documentation pages, or images, as well as multiple accesses of the same title during a single session. Statistics also exclude accesses to cached copies of the pages, as via commercial servers such as aol.com. By this measure, between January 1 and December 31, 2000, the total number for electronic circulation is 779,456 times, which means that, on average, every single DAS file has been checked out electronically three to four times a day. DAS texts were accessed on average 2,000 times per day. At the same time, the ten most popular titles have been accessed up to thirty-five times a day.

Closing Remarks

I would like to end with a few messages from our readers and let our users themselves tell in their own words who we are and whom we serve:

> "I am a freshman . . . I will return to your site often. In so many cases, there is no better way to learn what the past was like than to read the words of those who lived it."

"We are a graduate class of special educators exploring your site to see how we might use it with our students. The possibilities are endless. Thank you!"

"Finding your web site today has renewed my spirit and I feel refreshed, to be able to continue to challenge the somnambulism that overtakes me when I forget our human history."

"I am a student at the University of Sydney in Australia and am studying Black American History. My paper has to deal with Slave Narratives . . . . There is one copy of these papers in the library and about 60,000 students trying to get them. You saved my life here. Again, thanks."

Endnotes

1. Billington, James H.,"The Electronic Library," in *Media Studies Journal* 8 (winter 1994), p. 109.
2. Smith, Natalia and Helen R. Tibbo, "Libraries and Creation of Electronic Texts for the Humanities," in *College and Research Libraries* 57, no. 6 (November 1996), p. 538.

New Member Welcome
by
Karen L. Whittlesey
American Theological Library Association

Approximately twenty members new to ATLA—many of them students—met Wednesday, June 20, for a "welcome to ATLA" pre-conference workshop. A former Board President, Joe Coalter; the current President, Bill Hook; and the incoming President, Sharon Taylor, joined Karen Whittlesey, Director of Member Services, to introduce new members to various aspects of the Association. New members were encouraged to become involved in ATLA through various means, especially participation in the Interest Groups.

Following is an outline of the PowerPoint presentation:

- Welcome!
  - ➔ Introduction to Membership
- Anne T. Lewis-Anderson
  - ➔ Typical prospective member
  - ➔ Librarian at newly accredited ATS School
  - ➔ Types of membership
    - Institutional
    - Individual
    - Student
    - Affiliate
- Anne & Library Join ATLA
  - ➔ iMIS
    - Contact information
    - Dues
    - Correspondence and e-mail
    - Ad hoc reports
    - Export data
- Interest Groups
    - College & University
    - Collection Evaluation & Development
    - OCLC-TUG
    - World Christianity
    - Special Collections
    - Technical Services
    - Public Services
    - Judaica
  - ➔ Chairs are elected by the group
  - ➔ Chair must be a member
  - ➔ Chair cannot be an institutional representative only
- Committees
    - ATS/ATLA

        - Digital Standards
        - PAC
        - MAC
        - International Relations
        - Annual Conference
        - Education
        - Professional Development
        - TAC
        - Publication
    - ➔ Committees appointed by Executive Director
    - ➔ . . . or by Board of Directors
- Voting in Board Elections
    - ➔ Individual Members & Institutional Reps
    - ➔ According to Bylaws
    - ➔ Nominating Committee
    - ➔ Printing of ballots, bios & envelopes
    - ➔ Teller's Committee
- Scholarships & Grants
    - ➔ Minority Scholarship
        - $1000
        - For exploration
        - Open to students and staff
        - Options
    - ➔ Bibliographic Award
        - Up to $1200
        - Article to multi-volume length
        - May deadline
    - ➔ Conference Travel Grant
        - $500
        - Student or low-income members
        - First-come, first-served
- Member Publications
    - ➔ ATLA Newsletter
    - ➔ Positions Open
        - ATLANTIS
        - Newsletter
        - Web site
    - ➔ Marketing materials
    - ➔ (ATLA Summary of Proceedings)
- Annual Conference
    - ➔ Conference Details
        - Preparation and logistics
        - Conference program
        - Evaluation

- Summary of Proceedings
  - Collecting material
  - Editing and printing
- ATS Statistics
  - ATS member schools
    - Collected by ATS and forwarded to ATLA
    - Downloaded into Access
  - Non-ATS schools
    - Sent to us by school
    - Keyed into Access
  - Track enrollment, expenditures, collections, salaries

- Professional Development
  - Professional Development Committee
  - Interactive Classroom
- Membership Committees
  - Membership Advisory Committee
    - Advice and counsel
    - Minority Scholarship
    - Topics
- Professional Development Committee
  - Outside of Annual Conference
  - Regional grants
  - Speakers list
  - Management seminar
  - ATLA Course in Theological Librarianship
  - NACO/CONSER
- Education Committee
  - Local Host Committee liaison
  - Conference program planning
  - Continuing ed workshops and roundtables
  - Liaisons to Interest Groups
- Annual Conference Committee
  - Current host; Future host; Future future host
  - Strategic planning
  - Approves sites
  - Solicits proposals and suggestions
  - Suggests plenary speakers to Executive Director
- Local Host Committee
  - Chair is member of Annual Conference Committee
  - Liaison to Education Committee
  - Responsible for:
    - opening reception
    - worship
    - local contacts
    - local host desk

- Task Force on Regional Groups
  - ➔ History
  - ➔ Relationship to ATLA
  - ➔ Survey
- ATLA Serials Exchange
  - ➔ Current: mailing of labels
  - ➔ Future: interactive database
    - Maintained by members
    - Items claimed by e-mail
- Library Consultation Program
  - ➔ Benefit for Institutional Members
    - expert advice for only the cost of travel expenses
  - ➔ Benefit to Individual Members
    - service to member institution
  - ➔ ATLA pays honorarium
    - $400/1-day visit; $800 for 2-day visit
- Mentor Program
  - ➔ Benefit to new and Student Members on request
  - ➔ Pool of mentors
  - ➔ Introduction to ATLA
  - ➔ Potential changes
- FirstSearch Consortium
  - ➔ Consortial prices to Institutional Members
  - ➔ Access to over 60 databases and several full-text databases
  - ➔ Opportunity to add on ATLA RDB and ATLAS
- Denominational Groups
  - ➔ Anabaptist/Mennonite
  - ➔ Anglican
  - ➔ Baptist
  - ➔ Campbell-Stone
  - ➔ Methodist
  - ➔ Lutheran
  - ➔ Non-Denominational
  - ➔ Orthodox
  - ➔ Presbyterian
  - ➔ Roman Catholic
  - ➔ United Church of Christ
- Membership
- Questions?

BUSINESS REPORTS

Minutes of the Business Meeting
June 21, 2001
by
Eileen K. Saner, Secretary

The meeting was called to order by ATLA President Bill Hook at 3:35 p.m. in the Durham Marriott in Durham, North Carolina.

Roberta Schaafsma of the Local Host Committee welcomed attendees and made several announcements.

Eileen Saner, ATLA Secretary, thanked the Teller's Committee (Keith Wells, Joan Blocher, and Christina Browne) for counting the ballots for the ATLA Board election. Christine Wenderoth, Eileen Saner, Paul Schrodt, and Bill Faupel were elected for three-year terms beginning June 24, 2001.

President Hook introduced the members of the ATLA Board and recognized Bruce Eldevik and Melody Mazuk, who are completing three-year terms on the Board. Members of the Annual Conference Committee and the Education Committee were recognized.

In the Presidential Address, Bill Hook recalled the Association's achievements of the past five years and challenged the members to pursue future opportunities for collaboration and to maximize the benefits of technology.

Dennis Norlin, ATLA Executive Director, reviewed progress being made on the Association's strategic plan. He demonstrated the new ATLA web site.

President Hook introduced the Nominating Committee (Bill Faupel, Alan Krieger, and Carisse Berryhill). He encouraged the members to recommend candidates for the ATLA Board to the Nominating Committee.

The meeting adjourned at 4:45 p.m.

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

Welcome to the American Theological Library Association's 55th Annual Conference. I'm delighted to see so many of you here and happy to report that, as of today, we have a registration total of 396.

Because we are a theological library association I hope it is appropriate to share with you a passage from my favorite book of scripture: the First Letter of John. If you visit my office you will find on the wall the verses that underscore my theological perspective—from I John 4:

> Beloved, let us love one another, for love is of God and whoever loves is born of God and knows God; whoever does not love does not know God for God is love.

Our current situation made me think of another verse in I John, however, in the third chapter:

> If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth.

ATLA has been richly blessed in recent years. I hope that as an association we will seek to provide assistance and support to those in need—in need of information, support, and encouragement.

I would like to focus my remarks today on our current three-year Strategic Plan, which was announced last year and is currently guiding the projects and programs that we are pursuing in order to support you and your libraries' missions. For the past several years we have concentrated most of our planning, reports, and evaluation around the four organizational ends of our Association, identified by the Board and members in 1991. As we discuss our current Strategic Plan, I want to share with you the many reasons we have for thanksgiving and celebration and to ask us collectively to respond with perception, generosity, and gratitude.

The first organizational end, the one without which none of the others would even be necessary, is centered upon you, the members of the Association. As a professional association of theological libraries and librarians, our mission focuses on you and your professional education and training. It also reminds us that each of us has a responsibility—to our staff, to our library, to our institutions, to our Association, to our profession, and to our current and future patrons. In our current three-year Strategic Plan we concentrate our efforts around skills and technologies that are and will be important to you as theological librarians.

We Begin with Our Membership

At last year's conference, after two years of deliberations, we agreed to narrow the definition of institutional membership in ATLA and to add a new category of member, Affiliate Member, to include both libraries and other organizations that support our Association's goals and programs but do not fit all of the requirements for institutional membership.

Many of us like to refer to our Annual Conference as a family reunion, a very comforting and comfortable experience that we have had many times. Indeed, ATLA is a family—an extended family—but it is also now a fourth-generation family. As a professional association of theological librarians we have a responsibility to offer support and services to theological libraries and librarians who can benefit from membership in ATLA and who can make very significant contributions to ATLA's future. I'm pleased to report that since last year's conference we have added eight new Institutional Members and thirty-five new Affiliate Members (twelve libraries and twenty-three organizations).

Currently, our Member Services Department is planning a two-year membership campaign with the goal of reaching 300 Institutional Members by August 2003. We ask your support as we seek to realize this goal.

The Member Services Department continually seeks to improve member benefits for ATLA's Individual and Institutional Members.

- During the past year we have renegotiated our agreement with Scholarly Resources, guaranteeing a forty-percent discount on microfilm purchases for the next two years.
- Our FirstSearch consortium continues to be the only non-geographic consortium recognized by OCLC FirstSearch.
- We have completed the new Serials Exchange database—designed by a member task force, tested this spring, and introduced at this conference.
- Our newly designed web site offers opportunities for Institutional Members and for Regional, Denominational, and Interest Groups to develop a wide range of resources.

I'd like to ask at this point for everyone attending their first ATLA Annual Conference to please stand. Welcome. We hope you'll come back often.

Many ATLA members have found the Annual Conference to be an indispensable part of their professional life. Here are a few scenes from last year's stimulating conference at the Graduate Theological Union in Berkeley [slides shown].

Last Tuesday the newly formed Professional Development Committee (PDC) presented its first-ever professional development workshop. Focusing on library budgets, the workshop signals our intention to continue to design useful and practical professional development opportunities for ATLA's Individual and Institutional Members. Chaired by Roberta Schaafsma, the PDC is helping to design the new electronic classroom that will be available this fall at ATLA's new headquarters.

I want to invite you all to visit our new headquarters in downtown Chicago. It is truly a joy and a privilege to work in this wonderful, new environment. I continue to marvel at the serendipitous path that led us to this site. Currently occupying the entire sixteenth floor (11,000 square feet), we will add an additional 5,000 square feet on the fifteenth floor in September to house our new electronic classroom and our new preservation microfilm production center. If you are coming to Chicago for any reason at all, please visit us. We would love to welcome you and show you around. For at least the next eleven years, 250 South Wacker Drive will be our Association's home, and we are very thankful indeed for this new operational base.

You may not realize it, but you are looking at the new ATLA web site right now. The frame around these slides comes from our new web site. I'll explore it with you more fully in a few minutes. During the past six months ATLA staff have been working with Graphic Solutions of Des Plaines, Illinois, to create a web site that is well-organized, clear, user friendly, and reflects (we hope!) the organizational skills and concerns of librarians.

Promoting the Profession of Theological Librarianship

Our Association's second organizational end, and the second section of our Strategic Plan, addresses the very profession itself: what shall we do to enhance, promote, and further the profession of theological librarianship? In our Strategic Plan we try to address an issue that all of us have experienced, and that is that very few people really understand what it is that we do!

After a decade of steady growth from modest beginnings (the original gift of $11,000 in stock from the family of Raymond Morris), the ATLA Endowment Fund has grown sufficiently in strength to be able to support the professional growth of members who are without the financial means to attend our Annual Conference and to provide scholarship support to members of under-represented minorities who are exploring our profession. This year we were able to offer ten $500 scholarships to student members and others with insufficient salaries and benefits. Thirty minutes after the announced time for receiving applications, the ten grants were claimed. We are also able to offer two $1,000 scholarships to under-represented ethnic minority candidates for theological librarianship. When you receive this year's Endowment Campaign letter, I hope you will give generously to support this important cause that is so directly related to our profession and its future.

In recognition of the very limited number of courses and resources available to library science students interested in studying theological librarianship, the Professional Development Committee recommended the establishment of a task force to study the feasibility of the Association establishing a course in theological librarianship. Chaired by Father Ken O'Malley, this task force is charged with a feasibility study and a report to the Annual Conference next year in St. Paul.

The latest census figures confirmed for all of us what we have witnessed in our communities and our institutions: we are, as a nation, becoming increasingly diverse. As you look around this room, however, you recognize the fact that our Association has taken only the most tenuous steps to reflect the diversity in our culture. Diversity does not occur without major planning, major effort, and major follow-through. Recruitment for diversity is not a staff project: it is an Association-wide responsibility, and an Association-wide effort is needed to effect change. At last year's midwinter Board meeting, your Board of Directors identified recruitment for diversity as an important goal of the Association. It was right to do so. As a theologically informed association we have a mandate to serve the whole people of God, and we do that best when we seek ways to include members from under-represented minorities.

Karen Whittlesey and her staff want to work with you to accomplish this goal. We have joined the major minority caucuses of the American Library Association to represent theological librarianship in those groups. What really will make a difference, however, is not those of us on staff, but all of you who have opportunities to welcome and encourage colleagues and potential colleagues from other cultures and ethnic backgrounds.

ATLA has 250 Institutional Members; we have more than 1500 institutional customers. It is the development and sale of ATLA products that enable us to support the many programs and services our Association enjoys. In the current strategic plan we seek to work with members to develop products and tools that you need for your mission. That is the rationale for all of our products and services. We view the process of product development as a collaborative exercise with members; we do *not* view you as a captive audience of customers.

The formation of and interaction with advisory committees is one form of evidence for this collaborative process; a second evidence is the new catalog, ready for distribution at this conference. In the new ATLA Catalog for 2001–2002 you will find that we have maintained our current prices for the third consecutive year without increase. And we have increased members' discounts for second-copy subscriptions to the *ATLA Religion Database on CD-ROM*.

This September we will take an important step in our ability to provide preservation services to ATLA members: we will create our own ATLA Microfilm Preservation Center at ATLA headquarters in Chicago. For the past six years we have provided On Demand filming services for ATLA members by working with Preservation Microfilm Company, a small but excellent microfilm service developed by Mr. and Mrs. Sang Sul. Mr. Sul headed the microfilm services of the University of Chicago until 1995 when the university decided to eliminate that program. Now Mr. and Mrs. Sul are preparing to retire, and they have agreed to sell ATLA all of their original University of Chicago equipment and to serve as tutors for the next year so that ATLA can hire and train replacement filming staff. The Lilly Endowment, Inc., has just notified us that they will provide a new grant of $150,000 to support the establishment of this service.

Last December, the Henry Luce Foundation, Inc. awarded ATS and ATLA a three-year grant that will allow us to provide $50,000 per year to support digital projects by institutions that are both ATLA and ATS members. The resulting projects will be searchable and available on the ATLA web site and will provide new resources for teaching and learning in theology and religion—much as the American Memory Project has made available historical resources to students and citizens through the Library of Congress. At the end of January this year we launched one of ATLA's most ambitious projects—*ATLAS*erials. Supported by a three-year grant from the Lilly Endowment, we began this project two years ago under the direction of Dr. James Adair at our site in Atlanta.

Most of you have seen the ATLAS project, by now, and, if you haven't, I invite you to stop by the ATLA booth in the exhibits area to get more information about it. We've only just begun the ATLAS project but we've already exceeded our original goal of fifty titles signed. Next spring we will introduce the searchable-text version of *ATLAS*—the XML version—providing more features, more searchability, and more flexibility. We will add new journals, and we will work with publishing partners to add titles that are unique to their indexes.

ATLA is in a much better position now to offer publishing partnerships to other secondary publishers in theology and religious studies. We have implemented our new inputting system, CuadraSTAR, that provides web-based inputting in MARC21 format. We have dedicated the time and effort of Yehoshua Ben-Avraham, our Coordinator of Special Projects, to pursue partnership opportunities with seven other publishers, building upon our current agreements with the Catholic Library Association for *CPLI on CD-ROM* and the Catholic Biblical Association for *Old Testament Abstracts on CD-ROM*.

Collaboration

Our fourth organizational end reflects our Association's commitment to work collaboratively with other organizations that share our values and goals. Collaboration is second nature to libraries, and for more than fifty years ATLA members have used ingenuity, resourcefulness, and financial commitment to design, promote, and sustain a variety of collaborative projects, from supporting preservation microfilm projects to exchanging serials and other library materials.

In a few moments I will introduce and we will launch ATLA's new web site, a completely redesigned site that should support a wide range of collaborative activities by and among ATLA's members.

The aforementioned grant from the Henry Luce Foundation, Inc. makes possible the fulfillment of the project ranked first in importance by last spring's poll of ATLA's Institutional Members: a virtual repository of digital materials created by ATLA members for use by students, faculty, and others pursuing theology and religious studies. The ATS/ATLA Digital Standards and Projects Committee (Martha Smalley, Duane Harbin, Mary Martin, Charles Willard, and Cameron Campbell) have named this project the Cooperative Digital Resources Initiative. There was an introduction to this project in the May *Newsletter*, and at tomorrow afternoon's Town Meeting they will provide more information about this remarkable opportunity for collaboration.

During the last five years Karen Whittlesey and I have visited thirteen of ATLA's Regional Groups. We are committed to providing more resources and support for the activities of the Regional Groups during the next three years. We also want to encourage all Regional Groups to take full advantage of the opportunities forthcoming on the new ATLA web site

The new Professional Development Committee is committed to providing new professional development opportunities for ATLA members through workshops and meetings that will meet the professional development needs of members. The first such event was the seminar on "The Library Budget" that thirty of you attended last Tuesday. The committee has many more plans that they will tell you about at tomorrow's Town Meeting.

ATLA has had opportunities for international collaboration for many years, and we've benefited from those contacts. At last year's Annual Conference we agreed to appoint a Special Committee for International Collaboration. Chaired by Charles Willard and including Melody Mazuk, Eileen Crawford, Sara Myers, and Barbara Terry, the ATLA Special Committee on International Collaboration shall:

- Formulate and forward to the ATLA Board of Directors policy recommendations to guide ATLA's relationships with international theological library associations
- Initiate and monitor communications with international theological library associations
- Gather information about international theological library association meetings and projects and provide regular reports to the ATLA Board of Directors and members through official reports, *Newsletter* and web articles, and sessions at the ATLA Annual Conference
- Contribute information about ATLA's international interests and involvement to other association's newsletters and publications
- Arrange for appropriate and effective ATLA representation at international meetings of theological library associations, including BETH (Europe), LATIN (Latin and South America), ANZTLA (Australia and New Zealand), and other designated meetings
- Serve as official hosts for International Visitors at ATLA's Annual Conference, providing hospitality, communications, and support
- Promote, plan, and monitor Annual Conference programs related to international relations

Saturday afternoon at 3:15 p.m. there will be a roundtable discussion for everyone interested in working collaboratively with theological librarians from other countries. I encourage each Institutional Member of the Association to have a representative at that meeting.

We encourage all ATLA members and member libraries in their efforts to collaborate with international libraries and associations. We look forward to new programs for collaboration led by the efforts of the Special Committee.

Finally, I would like to introduce to you our new web site, an invaluable tool for pursuing all of our Association's organizational ends. [10-minute demonstration of the new web site's features]

Presidential Address
by
Bill Hook
Vanderbilt University

Introductory Comments

Welcome to the first ATLA conference of the twenty-first century! As we were preparing for the conference, Dennis asked me if I would need a projector to do my presentation, whether for PowerPoint or the web. I told him no, I will use a more sophisticated technology! What I will utilize is a RAHIS system—*retinally activated holographic imaging system.* (I rather liked the "digital" pointing device Professor Heitzenrater used this morning to proceed through his slides—perhaps these were developed by the same designer!)

You will find that these retinally activated holographic images are specific to the location of the viewer in the hall; each position will yield a slightly different picture and perspective. Unlike most current "virtual reality displays," the images are perfectly synchronized to your head movements, seamlessly changing the field of display as you move your head.

The technology is subtle, and the effectiveness varies from individual to individual. Resolution can be substantially better for some than for others. Externally applied augmentation lenses typically correct these discrepancies. It is likely that the images will become more vivid for many of you later in my talk—the creative imaging display is enhanced as your eyes glaze over, and rational conscious attention to the spoken words tends to diminish!

Closing your eyes, freeing the system from the constraints of synchronizing with the overlay of external manifestations, frees the system for even more vivid images, though imaging may become disjointed and a side-effect is frequently generated that manifests in sounds similar to snoring. Such side effects can be distracting. If you notice a neighbor exhibiting such symptoms, typically a gentle nudge is sufficient to "reboot the system."

A Research Odyssey: What is Next?

Last month, at the annual management retreat for the Vanderbilt University Library, our University Librarian presented a five-year recap, summarizing what things were like in 1996 in our library system and what had transpired each year until 2001. His point was to illustrate how dramatically the library environment had changed in just five years—and to anticipate that the change over the next five years is likely to be even more dramatic. This was illustrated most clearly by his pointing out that 1996 was the first year the University Library put up an official web page. It is hard to keep in our minds how rapidly the Internet and the web have changed the way libraries function.

Much has changed for ATLA in the last five years as well. I would like to spend a few moments highlighting some of these changes as precursor to the question "What will we as an association choose to do in the next five years?"

Five years ago, at the Annual Conference in Denver, the Board of Directors was interviewing candidates to hire a new Executive Director. Dennis and Patti Adamek had assumed the roles of acting co-Executive Directors the previous winter, amidst a dangerously acute financial crisis. At the direction of the Board, they accepted the burden of downsizing the staff by approximately one-third and instituting an austerity program to eliminate a substantial budget deficit.

When the Board at the Denver conference chose Dennis as Executive Director, the financial health of the Association was precarious—although the membership was engaged and enthusiastic. I believe that the conferences in Nashville ('95) and Denver ('96) were the beginning of a marked increase in the size of our annual conferences, with raised expectations about the quality and scope of the programs. I recall that, as the host institution in '95, Vanderbilt was one of the first beneficiaries of a more active role from the Director of Member Services; more coordination of conference planning was offered from Evanston (now Chicago), easing the burden for the host committee. I'm sure Roger can attest to the difference in the local host's responsibilities this year in comparison to his experience hosting us at SMU.

I think it is fitting to spend some time remarking about the changes in the financial situation from the "business side" of our Association under Dennis' leadership. It is fitting because this conference marks the end of his initial five-year term as Executive Director. I am pleased to say that last January the Board concluded amicable negotiations to renew his tenure as Executive Director for another five years. Perhaps the most substantive duty in my role as President this year was my responsibility to conduct those negotiations to renew the Board's employment arrangement with our one and only employee.

In 1996, when Dennis officially took on the role of Executive Director of ATLA, the flagship-publishing product of the Association, *RDB*, had about 250 subscribers to the relatively new CD product. The database was only available from ATLA, and one of Dennis' early initiatives was to open discussions with vendors (such as EBSCO, FirstSearch, and SilverPlatter). By negotiating agreements that permitted these aggregators to offer their clients the "premier database in religion" under terms that did not harm ATLA's financial position regardless of whether a customer bought it from ATLA or from an aggregator, Dennis opened the doors for a dramatic expansion into the university and college market for *RDB*. Subscribers to this product now include well over 800 institutions, when five years ago it was believed we had "saturated the market" with 250 subscribers.

This move, opening the market beyond what was essentially an internal product marketed to ATLA institutions and few others, transformed the economic viability of the publishing enterprise and removed the concern that was dominating the Board's discussion when I arrived as a member in 1996. It was feared that the rise of electronic subscriptions would come at the expense of print products (it did in fact), and the concern was how to replace the lost revenue as print subscriptions dwindled. Five years later, it is true that the electronic products have reduced print subscriptions, and the revenue from the CD-ROM version outstrips the print revenue from the indexes. But it is the "*RDB* in MARC format," the version licensed to vendors for subscriptions, a product not even in existence five years ago, that is by far the largest revenue producer for our publishing endeavors now.

There have been many other business decisions and partnership initiatives that Dennis has successfully negotiated over the past five years, not the least of which is the four-million-dollar Lilly grant to create the full-text *ATLAS* product and the Luce Foundation grant for funding digital initiatives. My intention, however, is not to spend all of my time lauding Dennis's management accomplishments. Rather it is to draw the dramatic contrast between where the Association was five years ago and where we stand today.

Today the financial situation of the Association is strong, and the publishing component is sufficiently robust to underwrite a growing Member Services department that is actively seeking to develop and support new initiatives for and among the membership. The Professional Development committee has solicited input as to what the membership's needs and desires are for continuing education and training opportunities. The full-day workshop on Tuesday this week was the first fruit of those efforts.

Our membership supports a vigorous cadrè of Interest Groups and Denominational Groups. The efforts of the staff in Chicago have constructed a technical environment that will facilitate electronic efforts for these groups that can extend the connectivity among our members through the Internet. I believe that our Association is now poised, at a period of relative affluence and the emergence of a realistic technological infrastructure, to ask ourselves how we wish to move forward. Where do we **want to be** in five years or in ten years? Upon what will we **choose** to focus our creative energies, locally within our own institutions and collectively as an association?

In 1995, when networking and the Internet were just beginning to penetrate university library environments as promising tools; and in 1996, when ATLA demonstrated a prototype "virtual library" for the ATS meeting in Denver to illustrate the potential of the Internet for teaching and learning—little did we expect that within five years the Internet and the World Wide Web (now just "The Web") would have become an assumed component of library research and information delivery. If the late 1990s were dominated by our learning to use this technology—what do we now hope to spend **doing** with these tools in the first decade of the twenty-first century?

I propose that we have the opportunity now to use these technologies to continue to do, in an enhanced and more robust way, what has long been the hallmark of our Association: to extend and enrich the cooperative efforts that can strengthen and deepen our resources for the mission of supporting theological education in our institutions. Internet connectivity and the ready availability of shared information via the web should provide us with the means to truly leverage the local talents and expertise resident in our member libraries as a national—indeed global—resource available to all of us.

It is not that these possibilities are not already emerging and developing. Let me point to just a few. The initiative from the Technical Services Interest Group (TSIG) is an example of what we can do with this technology. If library directors are willing to "contribute" just a portion of the expertise of our local catalogers—

whether that be the distinctive denominational knowledge or linguistic expertise—the skill that is available in only some of our libraries can be a readily available resource benefiting other member libraries.

Cooperative cataloging in the OCLC database is already firmly established as a tool for such resource sharing in North American libraries (though we learned from our exchange librarian from BETH, Paul Stalder, that such is not so clearly the case among European theological collections). What TSIG is proposing is an extension specific to ATLA—utilizing the web server ATLA is providing to the membership—to develop a "go-to" source that makes explicit and readily available the cooperation and expertise that has long been shared among us informally.

A second example of which I am aware would be the Virtual Reference discussions, both here and in the larger library world. If there is a buzzword in university libraries these days, it is virtual reference. The LC project to develop a worldwide network of libraries participating to answer electronically—twenty-four hours a day—questions beyond the scope of local library resources is an ambitious and complex endeavor. It is attempting to do on a global scale that which (it appears to me) has been happening informally for some years—again in an informal and ad hoc manner among theological librarians on ATLANTIS.

It has been striking to me how often a reference question thrown out to ATLANTIS is answered (frequently by multiple respondents) in well under twenty-four hours. Indeed, since I frequently cannot read ATLANTIS contemporaneously during the day, most often I see the answer(s) to the questions before I find the original posting. Conversations have been and are underway here—and there is a roundtable this Saturday afternoon on Virtual Reference that may develop into a resource more formal than what has emerged organically on ATLANTIS.

A third example—of which Dennis has spoken previously, though it may take a while yet before it is a viable opportunity—hearkens back to the endeavor that initiated the flagship product of our Association: the periodical indexing for religious and theological journals. With the development of Internet connectivity and newer sophisticated indexing software systems, distributed periodical indexing is a possibility in a way it has not been since the early days of the indexes. Perhaps voluntary contributions—of retrospective indexing of back runs of periodicals prior to 1949—will become one of the ways our members, once again, contribute to the richness and depth of the product our Association publishes for the benefit of our member institutions and of university and college researchers.

These are the three examples that come to my mind; there are, without question, other initiatives that are actively being discussed here and elsewhere. What are the goals on which we wish to focus as members of ATLA? To what can we choose to devote our talent and cooperative effort over the next five years that could produce a significant enhancement for our common mission?

This is a question I believe it is appropriate, indeed necessary, for us as an association to devote some energy to over the next few years. At this time of relative affluence for our Association, we ought to be able to choose how and where we are going to exert our efforts to define and strengthen the cooperative endeavor this Association represents. I don't believe it necessarily needs to be only a single or massively ambitious effort. But I do believe we are at a time when we ought to look ahead and commit to cooperative efforts—some formal and structured, others perhaps more informal—that will have benefits for each of us locally as well as serving to strengthen the community of common purpose that ATLA represents.

I am convinced that the common purpose and spirit of the membership of ATLA is a classic example of the whole being greater than simply the sum of the parts. I am also convinced that this is a time in which the membership ought to take stock of our assets and talents and extend our grasp a bit. We have a long and successful history of cooperation and collaboration. Having survived the end of the millennium, the irrational exuberance of the high-tech nineties, and the bursting of the dot.com bubble—now that we are truly into the twenty-first century—it is time to look ahead and decide what we want to do as an association in the next five years.

In a world where we seldom seem to have time to stop and think, with the press of duties and the pace of change, I stand here to say I believe ATLA has come to a point where we have the freedom to reflect about what we want to be and what we as an association want to do together. We have more than survived a tumultuous time; it is time for us, as individuals and institutions, to look around and decide: "What's next??"

INTEREST GROUPS MEETING SUMMARIES

Collection Evaluation and Development

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The Collection Evaluation and Development group met Friday, June 22, 2001, on the campus of Duke University. Our program consisted of an illustrated presentation by Ken Berger, currently the Electronic Resources Librarian for the Perkins Library of Duke and recently Project Manger for the construction of Perkins' new Library Service Center, a remote storage and processing facility.

In his presentation, he described the library's storage needs and the issues faced by staff and patrons when remote storage is used, the history of off-site storage at Duke, and two generations of selection processes for identifying materials to be stored off-site. Ken's presentation was complemented by responses from Cheryl Adams (Library of Congress), Michael Strickland (Memphis Theological Seminary), and Paul Stuehrenberg (Yale University); Paul also moderated questions and answers for the collective speakers.

At the subsequent business meeting, the current members of the steering committee—Tom Haverly, Roger Loyd, and Page Thomas—all agreed to continue serving; two new steering committee meeting members were elected: Cheryl Adams and Terry Robertson. Interest was expressed in creating an electronic forum for discussing collection development issues, into which the steering committee agreed to look. For next year's meeting, participants expressed the greatest interest in focusing upon collecting material in non-Christian religions, out of several categories discussed.

Submitted by Tom Haverly

Judaica

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The Judaica Interest Group Meeting was held Friday, June 22, 2001, from 10:45 to 12:15 at the Freeman Center for Jewish Life, Duke University, Durham, NC. Approximately twenty-five participants attended.

Business Meeting

A short business session preceded this year's presentation, dealing with program suggestions for the 2002 conference to be held in St. Paul, MN, and confirmation of a slate of officers for the Judaica Interest Group.

Dita Leininger (Luther Seminary) proposed that the committee consider contacting the director of the Minneapolis Art Museum to present a program on Marc Chagall. This proposal would complement the conference theme, which has an emphasis on the arts.

Alan Krieger (Notre Dame) suggested that a professor at St. John's Seminary might be contacted to present a program on a topic such as Jewish theology and philosophy or Judeo-Christian relations in a postmodern context. A suggestion was made that the latter topic might warrant a plenary address.

Officers: David Stewart presented the slate of officers for 2001–02. Alan Krieger, the Chair-Elect, will assume his responsibilities immediately following this year's event; Kirk Moll (Dickinson College) will serve as Vice-Chair/Chair-Elect and will become Chair following the 2002 event. Saundra Lipton (University of Calgary) will serve as secretary.

No additional names were submitted from the floor. The officers stand as presented for 2001–02.

Program

The program for 2001 was presented by Yehoshua Ben-Avraham, Coordinator of Special Projects for ATLA. The title of the presentation was "The Scribal Arts in Jewish Tradition," which introduced attendees to the historical and biblical roots of the profession of scribal work. The speaker articulated definitions of the Jewish Sacred Texts along with an explanation of their diversity and the dynamic nature of their compilation and interpretation. The tools and materials of the scribal arts were demonstrated, including pens made from feathers and reeds, the ingredients used for making ink, and the cowhide and sinew that serve as the paper and binding for Torah construction.

The session concluded with a visit to the sanctuary in the Freeman Center, where a Sifreh Torah was opened for perusal.

Submitted by David Stewart

OCLC-TUG

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The OCLC-TUG group met with thirty-five in attendance. Robert Hulshof, OCLC Service Manager from Solinet, gave a presentation on what is new and upcoming from OCLC.

Submitted by Linda Umoh

Public Services

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Kris Veldheer, Vice-Chair of the Public Services Interest Group for 2000–2001, welcomed the crowd of approximately fifty-five people and gave a brief outline of the two items of business before the group. The first order of business was to elect a new person to the Steering Committee in order to replace Steven Edscorn, who finished his term of service. The slate of candidates was presented while the tellers, Suzanne Selinger and Cliff Wunderlich, collected the ballots for counting. Douglas Gragg was elected to fill the vacancy on the Steering Committee.

Following elections, the speaker, Kate D. Hickey, director of the Beld Library at Elon College was introduced, and she spoke on "Training Non-Professionals for Public Service." In her presentation, Ms. Hickey outlined many ways of training non-professionals and the increasing use of non-professionals in reference situations. Many participated in the discussion as well as the question-and-answer session following the formal talk.

After the meeting, the Steering Committee met to appoint officers for 2001–2002. Steering Committee officers and their terms are as follows: Kris Veldheer, Chair (2004); Cliff Wunderlich, Vice-Chair (2004); Sandra Riggs, Secretary, (2004); Jan Malcheski, Electronic Information Coordinator (2002). Other Steering Committee members are Suzanne Selinger (2003) and Douglas Gragg (2005).

Submitted by Kris Veldheer

Special Collections

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The Special Collections Interest Group met Friday, June 22, 2001, at Duke University. The program consisted of a presentation by Roger Loyd, Librarian (Director), Divinity Library, Duke University. It was titled "A Long Journey Completed: The Baker Collection Comes to Duke." The program concluded with the business meeting of the interest group.

Beginning in 1930, Frank Baker built arguably the finest collection of our times of materials on John and Charles Wesley. With his coming to the Duke faculty in 1960, Prof. Baker began both to sell and to give the Duke libraries parts of his collection, culminating in the large gift of the remainder of it in 1997. Roger Loyd discussed the process and the collection and offered reflections on working with one's own faculty members who are book collectors of note.

Eric Friede convened the business meeting that followed the presentation. Jim Lutzweiler, Archivist, Southeastern Baptist Theological Seminary, was elected to the Steering Committee. A discussion of the desirability of having a Special Collections web site and/or an e-mail discussion list followed, with the conclusion that a web site was unnecessary at this time, but an e-mail discussion list should be started. The meeting concluded with a discussion of possible topics and speakers for the 2002 annual meeting.

After the meeting, the new Steering Committee met to appoint officers for 2001–2002. Steering Committee officers and their terms are as follows: Claire McCurdy, Chair (2002), and Jefferson Webster, Vice-Chair (2003). Other Steering Committee members are Eric Friede (2002) and Jim Lutzweiler (2004).

Submitted by Eric Friede

Technical Services Interest Group

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The meeting began with a very interesting historical perspective on technical services. "The Webbed Footprints of the Future: Developments in Library Catalogs and Cataloging" was given by Margaretta Yarborough, Catalog Department, Davis Library, UNC-Chapel Hill. The presentation appears elsewhere in these *Proceedings*.

A brief business meeting followed the presentation. Jeff Brigham, representing the Education Committee, distributed a survey of possible conference topics and asked the members to indicate their preferences, along with listing other ideas not on the survey.

Judy Knop updated us on NACO and CONSER training and information as well as CCDA. She also reported that revisions to *AACR2R* are in process, and the completed chapters will be part of next year's program.

A task force headed by Eileen Crawford (Vanderbilt) will oversee the Technical Services web page. The task force will cover such issues as the type of material to be made available on the web page, responsibility for individual sections, training and access to the site, and cooperation with other international theological groups. The current listing of theological library web sites was circulated to the members for updating of information. Those libraries whose web sites do not currently appear on the list were asked to provide their URLs so they may be included as well.

Four members of the Steering Committee completed their terms this year. They are: Lynn Berg (New Brunswick Theological Seminary); Eileen Crawford (Vanderbilt); Paul Osmanski (Georgetown University); and Russell Pollard (Harvard Divinity School). Elected by acclamation for three-year terms were: Carisse Berryhill (Harding University); Beth Bidlack (Bangor Theological Seminary); Eric Friede (Yale Divinity School); and Laura Wood (Emory). The Steering Committee members are: Joanna Hause (chair); Gerald Turnbull (secretary); Carisse Berryhill, Beth Bidlack, Michael Bramah, Hal Cain (*TCB*), Eileen Crawford (web page liaison), Eric Friede, Denise Pakala, and Laura Wood.

Upcoming projects of the Technical Services Interest Group include a directory of members listing e-mail addresses, denominational affiliation of their institution, type of library (OCLC, RLIN, or other), and cataloging and/or language expertise. The group also hopes to provide another directory of information gathered in collaboration with each of ATLA's denominational groups. The goal is to facilitate cataloging among ATLA institutions by providing access to denominational or other cataloging specialties and to share resources and expertise. Eventually, this information will appear on the web page.

World Christianity Interest Group

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The World Christianity Interest Group met at 1:30 p.m. on Saturday, June 23. Martha Smalley presented the findings of the interest group's survey of faculty members on "The 'Global Character of the Church' and the Theological Curriculum." This presentation was followed by group discussion about the survey and about ways in which librarians might facilitate the incorporation of World Christianity perspectives into the theological curriculum. It was agreed that creation of a digital core of resources would be problematic because of copyright issues, and it seemed best to concentrate on two other fronts: 1) increasing contacts with "partner" theological seminaries in the non-Western world in order to develop personal contacts and 2) facilitating exchange of information about what sources faculty members are using in their courses now. We agreed to post a list of partner seminaries on the WCIG web site (information solicited through ATLANTIS) and to post a "frequently used sources" page, using information provided by the survey results and by WCIG members. Martha Smalley will oversee the integration of the WCIG web site into the new ATLA web site during the coming year and create sub-pages that contain this information.

In a brief business session, the 2001–2002 Steering Committee was appointed: William C. Miller (chair; term expires 2002), David Bundy (term expires 2003), Philip O'Neill (term expires 2003), and Mariel Deluca Voth (term expires 2004). Future program themes were discussed, including the possibility of further exploring the idea of partnerships between North American and non-North American seminaries. The meeting ended at 3:00 p.m.

Submitted by Martha Smalley

PRESENTATIONS TO INTEREST GROUPS

Bold or Blessed New World? Theology and Genomics

by
Amy Laura Hall
The Divinity School at Duke University

Science meets culturally specific needs, and the technology that evolves from science shapes the way we imagine those needs. To put it bluntly, technology is not neutral. Consider the shift from card catalogs to computers. Card catalogs were an integral part of the library aesthetic: squishy couches, rows and rows of musty as well as newly printed books, and multiple boxes full of those intriguing little cards. They were inefficient, but endearing. While looking up one book, you might become blessedly distracted by another, totally unrelated gem. But we want a great deal of information, and we want it now. So we have replaced those boxes with efficient computers. The library aesthetic has changed with this new technology, and it is appropriate to ask how that technology, which met our needs, has reshaped our understanding of information. Are we subsequently more intent on information than on wisdom?

Human genomics is a strong example of technology meeting particular cultural needs and then shaping the way we think about those needs. The Human Genome Project is shaping the way we think about ourselves, our bodies, our future, our old age, and our children. (For a salient example of the metaphorical power wielded by the HGP, read President Clinton's address on June 27, 2000, at the news conference announcing the decoding of the human genome.) Christians should ask probing questions regarding the HGP, beginning with this one: Why has the double helix captured our imaginations?

First, it is important to contradict two prevalent assumptions. The HGP is not simply about fascinating new information. You read this description in the popular media—presenting the new scientific information and then, only secondarily, asking the question regarding how we will use the information. But there are many interesting studies in modern science that have not similarly captured our imaginations. Male seahorses give birth to their young, which is quite fascinating. But so far, we do not see a concerted, state-funded, scientific effort to study these creatures and to discover how to duplicate the process. Strangely enough, male seahorses have not become a cultural icon, representing scientific progress. But, for many years now, the double helix has become an icon for our progress, for our healing, and for our faith. We have come to put our faith in the HGP because it occurs at the intersection of nifty technology, scientific progress, and the healing of randomly occurring diseases.

This brings me to dispel a second assumption. We are not fascinated with this new knowledge merely because it will help us heal people. The CDC reports that 70 to 80 percent of all disease-related suffering is preventable through a change of diet, lifestyle, and environment. Sunscreen, bran muffins, clean air and water, the elimination of lead paint in poor-income housing, regular exercise, the avoidance of alcohol and drugs, the avoidance of stress in the workplace, a truly healthy work-day schedule . . . all of these factors could considerably help us to avoid suffering.

But we are not even committed as a country to basic health care for all Americans. We are not, as a country, committed to any of these changes in order to eliminate suffering.

In order to unravel the knot of our fascination with genomics, Christians must go much further than the "normal" method of medical ethics. The standard model (see *Principles of Biomedical Ethics*) is incapable of investigating how we got to the point where we are currently. The method is atemporal and culturally conservative, because it is insufficiently interrogative. (It is no accident that this normalized text in bioethics, used in all medical schools and hospitals, is one that accepts uncritically the medical establishment.) The most insightful ethicists are drawing on the best in cultural treatments of science and technology, asking much more imaginative questions than the standard ones like "Who gets what and when?" and "How can we make sure that this autonomous person receives full disclosure?" There are a growing number of books that explore cultural history, thinking through the influences that have brought North Americans to the point where we are funding and putting our faith into the double helix. Such studies often work off of temporal and geographic comparisons, in an attempt fully to question our present context.

In my present work, I consider the link between two cultural icons: the atom and the double helix, and their relation to our aspirations and expectations about progress and technology. As the atom came to represent an age of progress during the reign of the military-industrial complex, so the double helix has become an icon during the present reign of the *medical*-industrial complex. I am exploring how the American faith in the Manhattan Project and our current expectations of the Human Genome Project are similar, and the ways in which both were (and continue to be) subtly and overtly promoted by the dominant purveyors of culture. I am also working on a project comparing bioethics in present day Germany and the United States, particularly considering the ways that the specter of eugenics functions differently in each context. My book-length project on how these various questions shape the way we think of nascent and vulnerable life is *Conceiving Parenthood: Faith, Boundaries, and Bioethics*, which I am currently writing for Eerdmans Publishers.

For Further Reading

The "standard" text in bioethics is *Principles of Biomedical Ethics*, edited by Tom L. Beauchamp and James F. Childress, Oxford University Press.

One bioethics journal that regularly publishes critical analyses of such questions is *Christian Bioethics*, edited by Joseph Boyle, H. Tristram Engelhardt, Jr., and B. Andrew Lustig, Swets and Zeitlinger Publishers. See particularly Volume 5, Number 2, August 1999, on "Enhancements and the Quest for Perfection."

Several Books That Treat Technology and Culture

Genetic Maps and Human Imaginations, by Barbara Katz Rothman, W.W. Norton and Company Publishers.

High Tech/High Touch: Technology and Our Accelerated Search for Meaning, by John Naisbitt with Nana Naisbitt and Douglas Philips, Broadway Books.

Sorting Things Out: Classification and Its Consequences, by Geoffrey Bowker and Susan Leigh Star, MIT Press.

Hyperculture: The Human Cost of Speed, by Stephen Bertman, Praeger Trade Press.

The Clone Age, by Lori Andrews, Henry Holt Publishers.

The Vital Illusion, by Jean Baudrillard, Columbia University Press.

A Few Recommended Christian Treatments of Bioethics

All recent books on bioethics edited by John Kilner.

On Moral Medicine, edited by Stephen E. Lammers and Allen Verhey, Eerdmans Publishers.

The Befuddled Stork, edited by Sally B. Geis and Donald E. Messer, Abingdon Press.

The Future of Disability in a Liberal Society, by Hans S. Reinders, Notre Dame Press.

The Body of Compassion, by Joel Shuman, Westview Press.

The Foundations of Bioethics, by H. Tristram Engelhardt, Jr., Oxford Press.

To Relieve the Human Condition: Bioethics, Technology and the Body, by Gerald P. McKenny, State University of New York Press.

The Duke University Library Service Center: Background and Collection Management Issues

by

Kenneth W. Berger
Duke University

The concept of remote storage is not one that sits well, certainly at first mention, with either library users or library staff. Library users value the collected resources of a subject in an easily accessible location, do not appreciate someone separating out books that may still be of great and current value, and are well aware of the value of serendipitous discovery. Librarians appreciate these issues as well, remain committed to bringing together resources for their patrons, and are doing whatever they can to ease their effective use of our treasures.

We do not take lightly the need to move materials to remote locations, but we know that this is sometimes, increasingly, a necessary solution to seemingly finite buildings and infinitely expanding collections. We know that as shelves become overcrowded, books get misplaced (if shelved at all) or are badly damaged long before their time. We are hard pressed to deal with the periodic shifts in scholarly publishing as we struggle to shift the shrinking spaces on our shelves. We know that microfilm is often a distasteful alternative to the printed page, that electronic formats have their own limitations of use and confidence, and that when we weed and discard, we worry, often with reason, that we may be contributing to the extermination of works of value. Taken against these concerns, providing a secure environment conducive to the long-term care of materials, when balanced with judicious selection and generous provision of user services, can be a very attractive alternative.

In 1988, the Perkins Library System made its first serious foray into remote storage with the creation of DOSS, the Duke Off-Site Storage facility. Located off LaSalle Street in Durham, down an unpaved side road (the turnoff marked, unfortunately, by an adult bookstore), the warehouse-type building was actually shared with the Health Information and Records Service, the patient records operation of the Duke University Medical Center. The DOSS section of the facility, set up with compact shelving, had the capacity to hold about 655,000 volumes and 8,400 cartons.[1]

Having a place to put materials was only part of the solution to an overcrowding situation. In addition to decisions about shelving, staffing, and other infrastructure issues, we also had to confront matters of facility operation and materials selection. Two task forces were formed to address these. One, the Task Force on Facility Management and Document delivery, dealt with the former issue. More germane to the interests of this discussion, the other was the Task Force to Identify Materials for Storage. This task force, of which I was a member, made the first attempts at defining selection guidelines (re-numbered for readability):

1. Selection criteria: Historical circulation or other use data are not widely available; therefore, the Task Force will determine "low use" of materials by the following:
   1.1. Observations by the Head of Circulation and Circulation staff.
   1.2. Consultation with bibliographers and faculty.
   1.3. Physical condition of volumes indicating high/low use.
2. Return of materials to Perkins.
   2.1. Collections or titles initially identified for DOSS may be reconsidered for housing in Perkins or branch stacks.
   2.2. Consideration may be based on repeated use or curriculum or research needs. The decision to remove the materials from DOSS may be made by the Head of Circulation or the AUL/Collection Management.
3. Additional guidelines:
   3.1. In the process of identifying materials for DOSS, materials may be considered for withdrawal.
   3.2. Titles available in two formats or in duplicate will be candidates for storage.
   3.3. Periodical titles to be considered for storage would include: 1) titles already selected for cancellation, 2) titles no longer published, and 3) earlier years of the title.
   3.4. The access and indexing of periodical titles should be evaluated in the decision-making process.

The intent of the first phase of selection of materials for storage is to identify moveable blocks of materials (e.g., large sets, serials, and certain classifications). The advantage is that large segments of the collection could be moved with a minimum of bibliographic record manipulation. The serials fiche could be modified to reflect titles in the facility. And the transfer of materials can be carried out more quickly than with individual item selection.

It is important to note that the recommendations also established principles for storage, including better stack maintenance and user access, preservation of materials, and user access to remote storage materials.[2]

Ten years after DOSS began, it was largely filled, and overcrowding was still an issue in Perkins Library. In several branch and professional school libraries, the situation was even more critical. Realizing that DOSS was not a continuing option —we could not expand our portion of the building, and the medical records operation had its own, urgent need to gain access to the area we occupied—the library investigated acquisition or construction of a new building. Review of existing storage operations at other libraries led to the decision to erect a building based on the Harvard high-density model. The February 1998 "Report of the Library Service Center (LSC) Task Force" stated that

> Because DOSS is not on Duke property and is not suitable for expansion, the Library plans to construct and operate a high-density storage facility designed for expansion in modular units. The new facility, designated the Library Service Center (LSC), will replace DOSS, housing the materials

currently in DOSS and providing space for additional materials in the initial module.

Additional modules would be constructed to handle future needs: "Each module will accommodate 9,800 shelves with a capacity of 1,764,000 volumes (or with the anticipated mixture of volumes and boxes, approximately 1,445,800 volumes and 14,732 boxes of manuscript and archival materials; . . .)." The report went on to make several recommendations, addressing the process of moving materials from DOSS, the purchase of an inventory control system, adequate staffing for barcoding un-barcoded DOSS materials (a requirement of the inventory control system), how materials would be accessioned and stored at the LSC, LSC services for library users, and security.[3]

At the time the report was completed, we had not yet confirmed funding for the project or a location for the facility. The overcrowding situation had become so critical that another committee was formed, charged to recommend interim solutions for Perkins and its branches. The "Report on Space Issues and Solutions" was submitted the following July. Several recommendations were included, such as beginning the immediate review of materials that could be transferred to the new facility (so that we would be able to minimize transfer time); reviewing print cancellations for materials also acquired in electronic format; and establishing a temporary, transitional storage facility to handle immediate overflow.[4] Unfortunately, we were not able to institute any of the recommendations.

As the university and the library were working on matters of finance and location, several strategic planning efforts were also undertaken. Remote storage was a factor in each report. The first was the 1998 strategic plan for the Perkins Library system, which included three strategies as part of the "Shelving and Space Initiative" ("Space for Perkins and branch collections is at 90 percent or more of capacity, and use of staff resources for constant shifting of collections is necessary to accommodate any level of growth. Adequate space is critical to house and make collections easily accessible."):

1. As part of a Perkins renovation, add storage space to the present building for a growing, actively used, accessible circulating collection. Space is needed in an open stack environment for general collections and in a secure, closed stack environment for special collections.
2. Construct an offsite storage facility adequate to house significant portions of Perkins and branch collections that are less used but needed for research. Duke's professional school libraries also might make use of this facility. Its use as a central TRLN storage facility could be explored as well.
3. Install compact shelving in the subbasement. This would help maximize space in the existing building on the only floor capable of supporting compact shelving.[5]

The 1999 "Perkins Library System Strategic Plan for Technical Services 1999–2003" addressed the technical services role in preparing materials in DOSS for the

LSC. Goal 3 of the "Building Renovation Initiatives," "Prepare Collections for Shelving in New DOSS Facility," explained the scope of the task:

> In order to address the need for additional stack space for our collections, an estimated 1 to 1.6 million items may be moved to a new DOSS facility. The proposed new facility will require a barcode for storing and retrieving material. This would involve not only changing approximately 300,000 to 400,000 records in the online catalog, but also physically handling each item to attach a barcode. Additionally, most of the 600,000 items in the present DOSS are not barcoded. A large number of these items are serials, which will require the addition of piece-specific information to the DRA record. An earlier report by the Library Service Center (LSC) Task Force, dated February 28, 1998, addressed needs related to the present DOSS facility. We now need to revisit the work of this task force and to address additional needs for materials not currently in DOSS.

The goal statement went on to list strategies for planning and project design, initial staffing needs, and to propose a time frame for beginning the project.[6]

Ultimately, funding and a location were secured. The groundbreaking ceremony was held April 3, 2000. Site preparation was finished in June; the foundation was completed in July. Walls and basic outside structure were done by the end of November, though the inside work, including the environmental system and shelving, were not in place until April 2001. Almost exactly one year after the groundbreaking, on April 11, 2001, we held our grand opening ceremony.

The Library Service Center consists of two attached structures. The Processing Room includes the garages and staging area, a vacuum room, restrooms, a public-access reading room, the manager's office, a staff break room, and the largest section: the processing room. The total area is about 7,400 square feet, with the processing area taking up about half that space.

The shelving module is almost 15,000 square feet in area. The module is climate-controlled: the temperature is maintained at a constant fifty degrees Fahrenheit and thirty percent relative humidity. It contains six aisles of shelves—also numbering about 15,000—that are 36" deep, 53.3" wide, and 32.4" high. The total capacity is between 2.5 and 3.0 million volumes, and we have room to add four more modules.

The initial move of materials consists of the holdings at DOSS, and that move is now complete. The planning for this process was addressed by the "Report of the Library Service Center Readiness Task Force," a detailed document that specified procedures for processing monographs, serials, public documents, and special collections. One appendix, the "Report of the Collections Issues Group," noted that

> The collections issues relating to weeding, and how materials are transferred to and accessioned at the LSC, are not technical processing matters as such. However, they are relevant to the volume of materials to be processed by Technical Services, and thus have direct implications for

the amount of work involved, and the time and staff resources necessary for this project.

To that end, assessment and recommendations were made regarding weeding the DOSS collection (to eliminate unnecessary barcoding efforts), the need to vacuum these materials (coming from a much less clean environment), the need to process fully the DOSS materials as they came into the LSC (ensuring that we would not have to maintain two systems in the same building and reducing the time frame for beginning to add the post-DOSS materials), and how the materials would be moved from DOSS to the LSC (i.e., with a professional mover or by library staff). Preservation concerns were also addressed in the report.[7]

Although the report recommended weeding DOSS, moving the materials with staff personnel and vehicles, and fully processing everything into the LSC as the materials arrived, the constraints of time, funding, and staffing forced us to a quicker move process. We hired a professional mover, and all the books were stored in one size tray and were arranged by their former DOSS location—roughly by collection and call number. After the move into the LSC, and as barcoding is completed, they will be vacuumed, sorted into barcoded trays by size, entered into the inventory control system (purchased from Generation Fifth Applications), and stored on barcoded shelves in the shelving module.

There still remained the matter of selecting books in the existing collections for transfer to the LSC. We began our process of policy development with deliberations in the various bibliographer discipline discussion groups. In each case, members were referred to articles about remote storage,[8] the selection process,[9] and links to existing remote storage facilities that had posted their policies.[10] The groups discussed basic principles; proposed specific titles, collections, or classes of materials; and recommended priorities. The next step is for the recommendations to go through the Collections Council, probably after review and consolidation by a smaller group, which will also be charged with developing a process for involving faculty and students.

As we are still so far from completing this process—and in particular involving the user community—you will understand that it is premature to announce any specifics at this time. It would be neither a surprise nor a secret divulged to indicate, however, that we are looking primarily at materials that are available in adequate electronic format or other duplication or are obviously low-use (as indicated by circulation statistics, the dust test, etc.). We will post the guidelines on the LSC web site (http://www.lib.duke.edu/lsc/) when they are complete.

Arrangement of bound volumes in the LSC will be, as is standard with the Harvard high-density storage model, by size rather than call number or subject. Materials from Perkins and its branches will become LSC holdings upon accession into the facility, eliminating the need to maintain many separate collection sections; exceptions will be made for the holdings of the professional school libraries (Business, Divinity, Law, and Medicine), non-library or non-Duke holdings, and for the Rare Books, Manuscripts, and Special Collections Library. (With the merging of different libraries with overlapping holdings, the issue of how many copies will be needed of the same editions of the same titles will be addressed.) With each item, each tray, and each shelf barcoded, we will have precise location information for everything the shelving module holds.

At the same time the library is getting the LSC underway, Perkins is in the planning stages of a major renovation project. A significant portion of the printed collection will be moved from Perkins to the LSC. The benefits of the LSC are clearly well-timed here, but we have also learned from the process lessons we have applied, and greatly improved upon, in terms of involvement of the user community and library staff.[11]

It is important to add that the LSC is already seen as a facility offering storage beyond the needs of the Perkins Library system, beyond the Duke University libraries, and beyond Duke University. Already plans are underway or under discussion to include, either on short- or long-term bases, materials from the Duke University professional school libraries, other university organizations, some libraries in Durham and those that are part of the Triangle Research Libraries Network (in addition to Duke, these are the libraries of North Carolina Central University, North Carolina State University, and the University of North Carolina at Chapel Hill), and even other Triangle-area academic operations. Charges for external users are still under development.

We have begun planning the second module. This time, we may include a cold(er) internal storage area, where we can more safely store color film. There is also the possibility of adding specialized storage cabinets, such as those for maps.

Finally, it is important to deal with these transitions in a positive manner. Be certain that the process is open, with staff and the user community, so they may appreciate the reasons for this strategy. Involve staff in the planning and users as well, particularly in the development of selection decisions. Ensure that there are adequate services for users, especially rapid and accurate delivery; a readers' room may be considered as well, though these are not the rule, and most users will prefer quick deliveries to onsite accommodations. Understand that you can't accomplish your service and accuracy goals without well-trained staff and that the impacts will be felt system-wide. If you do it right, you should expect that shelf failure will decline, your main stacks will be cleaner and more accessible, and your institution can take pride in doing more to preserve the printed record.

Endnotes

1. "Report of the Library Service Center (LSC) Task Force, February 28, 1998." Retrieved June 20, 2001, from the Duke University Library on the World Wide Web: http://www.lib.duke.edu/lsc/1998rep.htm.
2. "Duke Storage Facilities: Policies and Procedures," September 1988, unpublished.
3. "Report of the Library Service Center (LSC) Task Force February 28, 1998." Retrieved June 20, 2001, from the Duke University Library on the World Wide Web: [ttp://www.lib.duke.edu/lsc/1998rep.htm.
4. "Report on Space Issues and Solutions," July 2, 1998. Unpublished.
5. "A Great Library For a Great University: A Strategic Plan for the Perkins Library System, 1998–2001," 1998, http://staff.lib.duke.edu/strat/goal3.html.

6. "Perkins Library System Strategic Plan for Technical Services 1999–2003," September 9, 1999. Retrieved June 20, 2001, from the Duke University Library on the World Wide Web: http://staff.lib.duke.edu/orgnztn/techservices/annual_reports/current/ts_strategy.htm#Tech4.
7. "Report of the Library Service Center Readiness Task Force," May 2000. Retrieved June 20, 2001, from the Duke University Library on the World Wide Web: http://www.lib.duke.edu/lsc/Documents/rtfrep2k.htm
8. E.g., the Duke University Library Service Center web site "bibliography" at http://www.lib.duke.edu/lsc/bibliography.htm and David Block, "Remote Storage in Research Libraries: A Microhistory," *Library Resources & Technical Services* 44:4 (October 2000): 184–189; another version is publicly available at http://www.library.cornell.edu/colldev/storagehistory.html.
9. E.g., Dan Hazen, "Selecting for Storage: Local Problems, Local Responses, and an Emerging Common Challenge," *Library Resources & Technical Services* 44:4 (October 2000): 176–183.
10. See the Duke University Library Service Center "Selection Policies" web site, at http://www.lib.duke.edu/lsc/policies.htm.
11. See the committee's web site at http://staff.lib.duke.edu/renovation/.

Offsite Storage: The Experience at the Library of Congress

by

Cheryl Adams
Library of Congress

When the original Library of Congress building was finished in 1897, it was estimated that it could easily house the books likely to be printed until the year 2000. Two buildings and 530 miles of shelves later, in the 1980s, the Collection Management Division at the Library realized that the stacks were close to functionally full and that something had to be done. The only solution appeared to be offsite storage. Almost everyone agreed with this proposal, but each felt that if books or materials were to go, they should be somebody else's books or materials.

So, a committee was formed, and then another, and then a third, until a plan was finally agreed upon. But before I consider the solution, let me describe the specific details of the problem.

The Problem

Not only were we bursting, but it was realized that it would be necessary to move large, recognizable blocks quickly for the following reasons:

High Volume Quickly

By the time the problem was fully realized, there was not much time to choose. The Library knew that by the late 90s we would be 80 percent or functionally full. It was also estimated that the Library of Congress would need to send 3–4,000 items per day off-site for 2.5 years, for a total of 1.2 million items. Piece-by-piece decision making was not a feasible solution.

Large Blocks

LC had recently moved the Asian and African Middle Eastern Divisions to the Jefferson building and wanted the collections for those reading rooms nearby. Space would have to be made in the Jefferson stacks to provide room for these collections.

Recognizable Blocks

At the time of decision, the online catalog had no item holdings records. It wasn't possible to identify through the catalog the location of an item or the number of copies available. If an item were chosen piece-by-piece, there would be no way to know that it was not available on Capitol Hill, until a patron had requested an item and waited an hour or more, only to find that it was not on the shelf. Only then could a second, time-consuming, and labor-intensive process begin to discover the location of the item through the Loan Division. To satisfy the needs of the patron and the Library, a very straightforward method of recognizing what was stored off-site was necessary.

Added Problem

We also had an added "problem" about which you may have heard. There was a proposal to reorganize the collections on Capitol Hill by size in fixed location. In the extreme, this would result in the potential to add 33 percent capacity to the stacks or four million items on-site if we had a 100 percent shelfload. Unfortunately, this would also mean that the collections were no longer browseable. The staff at the Library of Congress strongly opposed reorganizing the collections in this way, and the proposal was dropped.

The Current Solution

The Library's current plans are to be realized in two phases.

Phase 1

It was decided to move lesser-used classes and subclasses of books and serials off-site. These were to be chosen based on statistics collected by the Collections Management Division.

Also to be taken into consideration was the nearby proximity of the National Library of Medicine and the National Agricultural Library.

The following classes will be sent off-site:

- **PZ** (fiction and juvenile belle letters)
- **PG** (Slavic, Baltic, and Albanian Literature)
- **RK-RZ** (dentistry, dermatology, and therapeutics, excluding RM and RS)
- **S** (agriculture with some exceptions)
- **TN** (mining, engineering, and metallurgy)
- **Law** (lesser-used materials)
- **African and Middle Eastern and Asian Collections** (the equivalent of one-year's growth annually, generally lesser-used and minimal-level cataloging)

The goal of Phase 1 is for the shelves in the Capitol Hill buildings to reach no higher than the 80 percent capacity or functionally full level.

Phase 2

After the initial 1.2 million items are removed in the classes I have just named, the process must continue. The goal of the second phase is essentially the same as that of Phase 1—to remain at the 80 percent level. In essence, this means "a book in, a book out," or the movement of approximately 1,000 items per day. The new Integrated Library System makes item removal possible as holdings records show location on an item level. Likely candidates include lesser-used materials such as:

- Superceded editions
- Textbooks older than a date yet to be agreed upon

- Items for which there is a digital or microform copy
- Bound periodicals prior to a certain date—depending on good indexing

Different criteria may be applied to different classes. For example, older science journals might be sent, but not necessarily older religion journals. This phase will assume much more involvement by reference staff and recommending officers. Factors to be considered include Congressional needs, the location of nearby national libraries, patron and staff use of a classification, and reference needs.

All this being said, neither Phase 1 nor 2 has yet gone into place, although all items designated for Phase 1 removal have been PINed (barcoded) and linked to online records in preparation for removal.

The Facility

Plans call for the Ft. Meade, Maryland, facility "to be opened July 2001," with a moving-in date scheduled for mid-September, but this is tentative.

To respond to everyone's fears that books would be inaccessible, an attempt was made in the design and location of the facility to balance the downsides of offsite storage. The following represent the highlights:

- Located near DC—30 miles away
- Twice daily delivery
- Technician-level reference service available at the facility: photocopying, faxing, scanning if possible
- Excellent security
- Excellent environmental controls: 50 degrees, 35 percent relative humidity

The hope is that a new module will be built every two to three years, for a total of five modules. The first two modules will house paper items. Further modules will house other media. Because we are in the initial stages of this process, I can't predict how this will continue, but the first building exists, and the Library has completed much of the planning. The next few years will reveal how we, as reference librarians, will participate in the collection evaluation process; but I envision offsite storage as a fundamental part of our recommending and collection evaluation duties in the coming years.

The Yale Library Shelving Facility and the Management of the Yale Divinity Library Collection

by

Paul F. Stuehrenberg
Yale University Divinity Library

First, let me note that at Yale, the use of the term "offsite storage" (as printed in the description of today's session) is politically incorrect. "Storage" implies both that what is stored is not highly valued and that it is not very accessible. Rather, Yale has named its new facility the "Yale Library Shelving Facility." It was designed as a high-density, high-efficiency shelving facility for relatively low-use research materials. (The circulation model is three percent annually—or once every thirty years or so for the typical item.)

There has historically been great resistance to off-site, non-browseable shelving. Faculty and librarians alike place great value on the utility of browsing library shelves. However, over the past twenty years, no new browseable shelving was constructed on the Yale campus, with the result that the Yale libraries became full to overflowing. The proposal to construct the new Library Shelving Facility came about as a result more of economic necessity—it is a much more economical way to shelf library materials than traditional, browseable, shelving. At the same time, since the facility is designed for books, not for people, it provides the opportunity to create an environment that is nearly ideal for the material that is shelved there.[1] The result, as one of my colleagues noted, is that the books in the Library Shelving Facility are "happy books."

The Yale University Library made intensive efforts to develop criteria for what materials would be sent to the Library Shelving Facility. The establishment of selection criteria was important both to assure faculty that selection was being done in a responsible way but also to give library selectors the assurance that they had some control over the management of the collections for which they were responsible. The result was the adoption of nine criteria for selection,[2] the last of which is that we recognize that we will make mistakes and will remedy those that come to our attention.

Two of the fundamental decisions Yale made were that selection would be on a title-by-title basis, rather than whole blocks of material, and that usage would not be the only criterion considered. This meant that we needed to have a way for selectors to identify which titles to send to the Library Shelving Facility. Rather than have selectors go to the shelves to identify those titles, we devised criteria for producing reports of candidates for transfer from our online catalog. These reports were loaded into Access™ databases and distributed by call number to selectors. Selectors then reviewed the electronic files to identify material for transfer, with the option of designating some titles as non-circulating.

Plans for the construction of the Library Shelving Facility coincided with plans for the reconstruction of Yale Divinity School. These plans call for an onsite library of some 250,000 volumes, compared to our current collection of more than 420,000. Reducing the size of the onsite collection so drastically called for close collaboration with the Divinity School and Religious Studies Department faculty to identify what would be moved and what would stay. Rather than focusing on what would move off-site, we developed a model for a core collection that would include five categories of material:

- A comprehensive reference collection
- The primary texts of theology, both in the original languages and in translation
- Bibliographically significant secondary literature, understood as that secondary literature with substantial bibliographies and that which is regularly cited
- Other secondary literature
- Ephemeral literature, such as that needed for reserve, but not retained indefinitely[3]

We understand the resulting collection to function much as a classified bibliography, serving as a gateway to the literature of theology, wherever it might be located.

This redefinition of the Divinity Library collection has led us to devise a new service model. This model[4] calls for active management of the core collection. Since we have a stable collection of 250,000 volumes, as we add more volumes to the collection each year, other volumes need to be sent off-site. That is to say, once defined, the core is not static. Secondly, this new model calls for accurate online records that can be used not only to identify specific titles but also for browsing by key words and call numbers. (I should note that at Yale the literature of theology is housed in a number of locations besides the Divinity Library; the ability to browse across the library system is a definite plus, quite apart from the new Library Shelving Facility.) In addition to the online catalog for printed materials, we now have our manuscript and archival finding aids in an online database,[5] with the finding aids also linked to bibliographic records in the online catalog. The new service model also calls for an efficient and effective document delivery system. With these components in place, library users, whether based at Yale or anywhere in the world, can consult the online catalog and request electronically that materials be paged for their use.

The Yale Library Shelving Facility is but one manifestation of the proliferation of high-density, high-efficiency shelving facilities in this country and elsewhere. As research collections continue their rapid growth, institutions have turned to such facilities as a cost-effective and environmentally responsible way to manage that growth. At Yale, as elsewhere, the introduction of such facilities has meant that libraries have had to revise their service models. As they develop these new models, libraries have the opportunity to become more involved with and more responsive to the needs of those involved in teaching, learning, and conducting research.

Endnotes

1. See http://www.library.yale.edu/lsf/facts.html.
2. See http://www.library.yale.edu/lsf/selection.html.

3. For additional information, see Paul F. Stuehrenberg, "Defining the Core: the Future of the Yale Divinity Library," *Spectrum*, 17:1 (Spring 1997), p. 12.
4. I describe the model further in "A New Service Model for a New Divinity Library," *Spectrum*, 18:2 (Fall 1998), p. 9.
5. See http://webtext.library.yale.edu/finddocs/fadsear.htm.

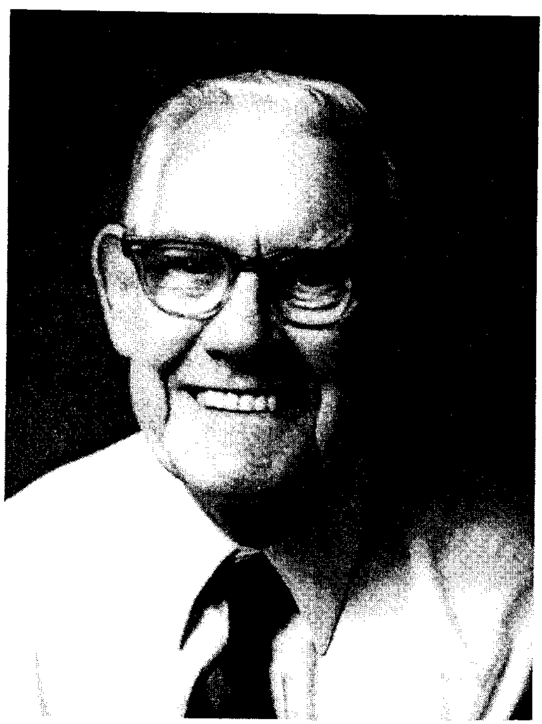
A Long Journey Completed: The Baker Collection Comes to Duke

by
Roger L. Loyd
The Divinity School at Duke University

The Chinese philosopher Lao-Tzu wrote, "A journey of a thousand miles must begin with a single step."[1] Recently, a very long journey came to a successful conclusion when the Frank Baker Collection of Wesleyana and British Methodism was completed at Duke by the Baker family's donation.

But the Baker Collection, described further below, did not simply drop out of heaven. Rather, its coming to Duke took place because of careful, patient collaboration through many years between the Bakers and the librarians at Duke, especially those in the Divinity School Library.

Though the story of the coming of the Baker collection to Duke is a complex one, its telling is meant to offer opportunity to others to reflect on opportunities for acquiring major intellectual resources, for cultivating donors, and for attending carefully to matters of institutional policy and national tax law.



Dr. Frank Baker

For Dr. Frank Baker (1910–1999), the pre-eminent Wesley historian and bibliographer of his generation, the long journey toward building the world's finest collection of Wesleyana and British Methodistica in private hands began with a single purchase. Recounting the story in his brief memoir, he wrote:

> Strangely enough, I still remember buying my first second-hand book, a leather-bound copy of Joseph Addison's *Spectator*, bought at Frank Woore's bookstall in Derby market-hall when I was 14 and on a summer holiday with my grandmother Baker at Repton.[2]

In 1936, during the first year of his probation in the British Methodist ministry, Baker won the Eayrs Prize of £15 for an essay in Methodist history on the assigned subject, "John Wesley's *Christian Library*." With the prize money, he purchased additional volumes for his growing collection of Methodist history. Soon thereafter, he began publishing the results of his research in the *Proceedings of the Wesley Historical Society* and in monographs.[3]

Over the years from 1936 to 1959, while carrying full responsibilities as a British Methodist pastor, Baker collected widely and deeply to support his own research into early Methodist history in Great Britain and America. In 1960, he moved to the United States to join the faculty at Duke University's Divinity School as Professor of English Church History. Speaking of that move, he later wrote, "By that time I had accumulated a huge library, which I brought over in ninety-four crates and cartons, four of which contained furniture, the rest books and papers."[4] In May 1961, Duke University purchased a large collection from Dr. Baker, totaling some 9,282 printed and 3,272 manuscript items, establishing the Baker Collection in Wesleyana and British Methodism. In doing so, the university followed the recommendations of its Divinity School librarian, Mr. Donn Michael Farris, who wrote, "I have no hesitancy in saying that the Baker collection is the most significant collection in the field of religion that the University has ever had the opportunity to purchase; . . . Certainly, it is the kind of bibliographical treasure which becomes available to any library but very few times in its history."[5] Writing later, Dr. Baker assessed the collection regarding research in original Wesley materials:

> The largest collection of <u>original</u> Wesley material in the world, both printed and manuscript, is of course the British Methodist Archives Collection, now housed in the John Rylands University Library of Manchester. To this ours is second in printed originals; Duke's is also surpassed by this and others in original <u>letters</u>. There can hardly be any question, however, that we already have here the greatest research collection in the world for the close study of the Wesleys, because of the assiduous collection by the library of additional books and manuscripts, and the securing of microfilms and photocopies from every major Wesley collection.[6]

What had the university purchased in 1961? Mr. Farris's letter contained the following counts: Wesleyana, 1,128 items; Methodistica, 5,686 items; Hymnology, 368 items; background material from the seventeenth to nineteenth centuries, 1,500 items; and a collection of manuscripts of some 972 items. Farris further noted that the collection contained 227 first editions of works by John and Charles Wesley and a total of 1,007 editions of the works of the Wesleys (including some 250 editions printed after their lifetimes). Farris quoted Baker's own description of the contours of the collection as follows:

> The collection is concerned with British Methodism in particular, though including a good number of items upon its outreach overseas in all continents. Concentration has been in the eighteenth century and to a slightly less extent the nineteenth century, and on primary sources.
>
> The aspects covered are local history, theology, polemic, worship, administration, and tract-propaganda, and to a lesser extent the devotional literature and fiction which illuminate the Methodist story. The collection is especially strong in the publications of the Wesleys . . . , in anti-Methodist polemic, internal controversies, biography, local history, the literature produced by the smaller Methodist bodies, and ephemera.[7]

The Baker collection was not kept together but was divided among the various libraries at Duke. The manuscripts and material before 1801 went to the Special Collections Library; much of the rest of the collection was cataloged for the Divinity School Library, with a Baker collection bookplate in each. Some titles also were cataloged for the university's central library, Perkins Library. In 1962, the libraries assigned Dr. Lawrence O. Kline as librarian of the Baker collection, a duty that he performed until his retirement in 1994.

But the story is by no means ended with the 1961 purchase. Indeed, Baker actively continued his collecting throughout his life. Beginning in 1964 and continuing until 1997, Frank Baker made annual gifts of additional material to the libraries at Duke, further strengthening the collection. The Baker collection files (maintained in the Divinity School Library) record the annual gifts and contain annual letters from the librarian celebrating the increasing strength of the collection.

Frank Baker had written of the need to produce a new, fully critical edition of the works of John Wesley.[8] At Duke, Drew, Emory, and Southern Methodist universities, he found others of like mind, and thus in the early 1960s was born the Wesley Works Project, with Baker as its general editor and textual editor. Without the collection Baker had assembled so painstakingly, it is inconceivable that the project could have succeeded. At present, fifteen of the projected thirty-four volume set have been published, begun by Oxford University Press and continued by Abingdon.

As the Bakers faced the physical necessities of finding a smaller, single-level home, they secured the cooperation of the university library system yet once more when, in 1990, the Special Collections Library provided storage in its book stacks for about 5,000 volumes of the Baker collection (a portion not yet donated to Duke).

In 1992, Donn Michael Farris retired as librarian of the Divinity School Library. Roger Loyd was appointed librarian and began conversations with university, Divinity School, and library leaders at Duke in an effort to secure the donation of the remaining part of the Baker collection to Duke. By a series of discussions and exchanges of correspondence with the Bakers, an agreement was reached in principle for the gift.

The Divinity School dean, Dennis M. Campbell, authorized expenditure of funds to assist the project by employing Susan Rogers on a part-time basis to create a list of all titles Dr. Baker wished to give to Duke in his final large gift. After eighteen months' work (January 1993 to June 1994), Rogers completed a list of all items housed in the Special Collections Library storage area and of nearly all items at the Baker home. Her list, prepared using Excel spreadsheet software, contains the bibliographic essentials necessary: author, title, place of publication, publisher or printer, date of publication, edition notes, and other notes. In all, the list contains 6,868 items.

By 1997, it had become clear to Dr. Baker that he would no longer be able to pursue his scholarly work due to ill health. With the full cooperation of his family, he began to make plans to complete his collection by making the final gift mentioned above and did so by letter on October 14, 1997.

There remained only the move of the collection from the Baker home to Duke. After many days of carefully packing the books and papers, a moving crew moved the entire remaining collection to Duke on September 11, 1997. The services of an appraiser were secured; the appraisal took almost six weeks of work, since the collection was both large and difficult to work with because it had been stored in compact-storage shelving at Duke. A further complication was that the condition of many of the volumes was (in booksellers' terms) either fair or poor, since Dr. Baker had collected them for their content rather than for their condition.

To celebrate the gift of the final portions of the Baker Collection to Duke, the Divinity School invited the Bakers, their children and families, the Divinity School Board of Visitors, and other special guests to a luncheon on March 27, 1998. As noted above, the library published Frank Baker's essay, "Sixty Years on the Wesley Trail," as a keepsake of the occasion.

As was true through the years with the Baker gifts, this large gift has been sorted out among the various libraries, with manuscript material and rare books (not only including pre-1801 titles but also many other later works) going to the newly renamed Rare Books, Manuscripts, and Special Collections Library. Catalogers in that library estimate that, as of June 2001, less than five percent of the Wesley collection remains uncataloged. Other parts of the collection will be incorporated into the Duke collections as soon as possible.

In further tribute to the generosity of the Bakers through the years and the bibliographic and research value of the Baker Collection at Duke, the Board of Trustees of Duke University authorized the Divinity School to name a renovated area in the library as the Baker Methodist Research Center. In it, the library has gathered basic reference works and serials for research in Methodist history; also, the Center contains the photocopies and microfilms gathered by Dr. Baker in pursuit of his bibliography on the works of John and Charles Wesley.[9]

After the deaths of Frank Baker (October 1999) and his wife, Nellie (October 2000), the three Baker children have continued their parents' generosity by donating additional Wesley manuscripts and a large collection of Wesley and Methodist ceramics and other memorabilia.

The plaque, mounted in the Baker Methodist Research Center, which celebrates the Baker collection at Duke reads:

THE FRANK BAKER COLLECTION
OF WESLEYANA AND BRITISH METHODISM
ESTABLISHED 1961, MAJOR GIFT 1997

* * * * *

"THE BEST OF ALL IS, GOD IS WITH US."
—JOHN WESLEY, 1791

Endnotes

1. Tao Te Ching 64:2.
2. Frank Baker, "Sixty Years on the Wesley Trail"(paper presented at the fall 1993 meeting of the General Commission on Archives and History, The United Methodist Church, Madison, New Jersey, 18 September 1993). By permission of Dr. Baker and the Commission, the paper was later published as a keepsake by the Divinity School Library, Duke University, on March 27, 1998, on the occasion of the celebration of the gift of the Baker Collection to Duke University.
3. Elizabeth Hart, late librarian of the Vancouver School of Theology, lists 247 works either written or edited by Frank Baker in her two-part work, "Bibliography of the Published Writings of Frank Baker," *Proceedings of the Wesley Historical Society* 47 (May 1990): 232–240, and 48 (October 1991): 87–90.
4. Frank Baker, "The Frank Baker Collection and a Wesley Research Centre," [four-page typescript], 3 May 1989, Baker Collection, Divinity School Library, Duke University.
5. Donn Michael Farris, to Benjamin E. Powell, University Librarian, [nine-page typed letter, signed] Duke University, April 18, 1961, Baker Collection, Divinity School Library, Duke University.
6. Baker, "The Frank Baker Collection and a Wesley Research Centre," p. 2.
7. Farris to Powell, April 18, 1961, pp. 2–3.
8. Frank Baker, "The Next Fifty Years," *Proceedings (Wesley Historical Society)* 24 (Special Jubilee edition, June 1943): 35–39.
9. Frank Baker, comp. *A Union Catalogue of the Publications of John and Charles Wesley.* (Durham, N.C.: Divinity School, Duke University, 1966). A full revision of this bibliography is planned as part of the Wesley Works Project.

Paraprofessionals at the Reference Desk: Valuable Assets

by

Kate Donnelly Hickey
Elon University

Introduction

Good afternoon. I am delighted and honored to be with you today. You are a stalwart group to have this many attendees at a session so near the end of your conference!

Before we get to the nitty-gritty of the care and feeding of paraprofessionals, I'd like to share with you briefly two recent, fascinating articles related to reference service.

The first, by William Gosling in a recent issue of *American Libraries*,[1] is on the library as place. He documents a dramatic upsurge in the number of reference transactions at the graduate library of the University of Michigan, after a long period of gradual decline. The explosion in the number and complexity of electronic resources, and their availability 24/7 campus-wide, has not resulted in less library foot traffic but instead the opposite. He postulates a pattern, which he sees continuing for the foreseeable future:

- Libraries introduce new electronic resources.
- Users need librarians' help in using said resources.
- Users demand service hours that meet their needs (the Wal-Mart model).
- Libraries keep longer hours to provide access.

I don't know about your institutions, but at mine, which stays open until 1:00 a.m., we must almost "throw out" dozens of students at this time. And the student governing body is asking for 2:00 a.m. and wishing for twenty-four hours during the week. So far, we've been able to pacify them with 24/7 hours during the end of classes and exam week, but I'm sure this is just a holding pattern.

Next—and forgive me if you're already familiar with Barbara Valentine's work—I was absolutely fascinated by her recent article on the nature of reference behavior recently published in the *Journal of Academic Librarianship*.[2] Valentine, a reference librarian at Linfield College in Oregon, reported the results of a study of "how students complete a research project—from assignment in the classroom to submitting it to the professor"[3]—and compares her findings to faculty expectations. I suspect no one in this room will be surprised to hear there was quite a gap!

Using in-depth focus groups with undergraduates, primarily juniors and seniors, Valentine found the following. (And when I finish, I want you to tell me if this behavior is also present in your graduate populations.) She says that

> Students grappling with a research assignment are motivated largely by grades and therefore focus much time and energy trying to figure out what the professor wants. When they come to the library, they look for what they perceive to be the most time-effective and cost-effective methods of finding information. This translates into using first what is most familiar (previously browsed indexes and search engines) and easiest to obtain (printing full-text documents before considering print or microform). They—the students—move into new territory reluctantly, chaotically, and many times only if they feel the professor requires it. Though they may have many questions along the way, many students are largely reluctant to ask librarians and even professors for much help, turning instead to peers, relatives, or their own resources.[4]

Valentine uses the term WPW (what the professor wants) to characterize much student research behavior and talks with intriguing detail about student/faculty definition of "legitimate effort."

Faculty, I don't need to tell you, viewed the research project differently, and much more intangibly. They looked for a "meaningful learning experience," evidence of independent research, creativity, and intellectual excitement. I recommend your reading this entire article, as there is much insight into the machinations of the academic community—but my point of bringing this paper to your attention is the author's conclusion that "librarians are in the unique position in the organization of being intermediaries between teaching faculty and students,"[5] and she gives a number of suggestions of ways to help students understand WPW.

As I go on to discuss paraprofessionals and the reference interview, let's remember Valentine's conclusion that some parts of this interview—the easy parts—may be more important than we've previously thought, especially from a student perspective. Asking about assignment type and length, types of resources needed, stage of progress, time constraints—both in the long term (When is this paper due?) and short term (How much time do you have now?)—may be more important than we thought. We may perceive these questions as essentially trivial, but they are critical to the student, and our understanding of them can foster librarian/student interaction.

While this study was conducted with upper-level undergraduates, my guess is that much of this behavior persists in graduate schools as well. Do you agree? Truly dedicated scholars are a joy to work with at any level, but they don't constitute the bulk of our patrons, except perhaps at a few elite institutions.

Use of Paraprofessionals

Now—you are saying *at last*—let's talk specifically about paraprofessionals at the reference desk. Let me ask: How many of you use someone other than an MLS librarian to provide some of your reference service? And who are these people? Raise your hands if you regularly, or even occasionally, staff the desk with:

- Degreed, trained regular staff, such as your circulation manager?

- Clerical staff?
- Computer or technical staff?
- Media services staff?
- Graduate student workers?
- Undergraduate student workers?
- Interns from area library schools?

And, quickly, which of several common patterns do you follow?

- The non-librarian works the desk alone.
- Two or more non-librarians share the desk.
- The non-librarian is paired with a librarian at the desk.
- The non-librarian is alone at the desk but is paired with a specific librarian located in a different office.

As we can see by the show of hands, rare is the library desk not regularly staffed by paraprofessionals. While some purists still may advocate using only MLS librarians to provide reference services, this situation would prove impossible for most of today's underfunded and understaffed libraries—and, I would suggest, is undesirable as well.

It is obvious that placing paraprofessionals at the reference desk makes economic and logistical sense. Doing so makes service sense as well. Most library staff are "professionals" in the true sense, people who take their jobs seriously and who continually strive to improve. They often bring to the desk an enthusiasm and empathy for the "average" patron, and their style may reassure the hesitant user, who can be overwhelmed by a librarian's sophisticated knowledge. Let's face it—we all know of, or are ourselves, a librarian who, stimulated by an interesting question, embarks upon a thorough quest of each and every possible resource, leaving a glassy-eyed student stumbling in her wake—and unfortunately sometimes determined never to ask again! My husband is a physics and math teacher, and our children learned early NEVER to ask him for homework help!

Paraprofessionals often are among our most experienced employees, and their life experiences can enhance reference expertise. Outstanding library staff I have known have included several certified teachers, a courthouse records researcher, a genealogist, and a local wildlife expert. At Elon, our paraprofessional circulation manager even has a masters in theology! All bring invaluable knowledge to their job. We must learn to identify and use these attributes in all our employees.

Much research has been done on the effectiveness of paraprofessionals at the reference desk, particularly in academic libraries. Results suggest that these employees, while usually not possessing the depth and breadth of knowledge of librarians, can be very effective if we pay close attention to three critical concepts: training, referral, and team building.

Training

Orientation and training became easier in 1993 with the publication of *Training Paraprofessionals for Reference Services* (McDaniel and Ohles),[6] one of the excellent Neal-Schuman "How-To-Do-It" manuals. This, unfortunately, has not been updated for the electronic age, but it remains an extremely useful tool. The authors begin with position descriptions and end with a comprehensive—although now somewhat dated—bibliography. In between they cover, in a wealth of practical detail, such topics as training manuals, practice exercises, and performance evaluation. They emphasize, as countless others have done before them, the four basic steps of successful teaching: 1) Tell the student what you are going to teach (orientation); 2) Teach what you have promised (the training process itself); 3) Restate what you have taught (reinforcement); and 4) Test on what you have taught (assessment). These processes may be formal or informal, oral or written, designed for individuals or groups—but to skip—or skimp on—any one can bring disaster.

In a more recent publication, Lichtenstein[7] discusses paraprofessional training and reminds us of the obvious—but often forgotten—maxims: Keep it practical, and keep it interesting. He suggests replacing the traditional instruction emphasizing various types of resources with instruction wrapped around categories of questions.

For example, he has developed handouts suggesting various categories of questions—business, law, current events—and matches the print sources to support them. Your categories may be different, but perhaps people and law are standard topics, to be supplemented by sacred music, biblical interpretation, and pastoral counseling. This approach seems to me to be less daunting than the traditional library school approach. (Who can forget the assignment comparing encyclopedias?)

Lichtenstein also has designed a one-day seminar that seems to me to be enormously attractive. Each mini-session—"Quick Answers to Tough Questions," "Tame That Net!," and "What's on Your Mind?: The Reference Interview"[8]—is followed by hands-on practice and role-playing. As a library director who must *always* be paired with a librarian when I work today's reference desk, I'd like to take this seminar myself!

Completing the picture is an example of an open-ended assessment instrument.[9] Note that by far the largest number of student responses expressed appreciation for the presenter's sense of humor! I'm not sure if this suggests an unusually adept comic or the fact that the attendees were surprised that librarians and libraries—notoriously serious and stereotyped as a bit stuffy—could actually laugh at themselves and their material.

The research on paraprofessional performance suggests that, when they run into difficulty, it often occurs during the reference interview. A widespread study (1988)[10] found that patrons often felt their questions were misunderstood by paraprofessionals. Another 1989 study, looking at a large academic library, found that assistants answered unobtrusive test questions correctly only 36 percent of the time and that much of the difficulty occurred in the question negotiation stage of the process.[11] The skill of recognizing subtle requests through judicious questioning rarely comes naturally; it must be taught through discussion, role-playing, practice, and feedback. Once the patron's needs are clearly understood, finding the actual information may be relatively easy!

Referral

Almost every job description I've ever seen for a paraprofessional expected to work reference reads something like this: "Staff the reference desk, providing basic patron assistance and referring difficult requests to professional librarians." Sounds great, doesn't it? The combination of a friendly, well-trained paraprofessional and a knowledgeable, experienced librarian sounds like a dream come true. But unfortunately, "dream" is often what it is.

Paraprofessionals' training should, and often does, make clear what we expect them to know and to what we expect them to refer. We encourage them not to feel guilty about this. The problem is that while our policies encourage and maybe even require referral, our behavior frequently has the opposite effect. Librarians, busy with other responsibilities, may resent being interrupted for "just a reference question" and may show that resentment through body language or inattention. Librarians may make themselves physically and/or psychologically inaccessible by, for example, pounding intently on the computer keyboard, clearly much too busy to be bothered. These are natural behaviors. Even if the professional staff manages to overcome these tendencies and truly believes in the primacy of reference service, they are still prone to a willingness to let sleeping dogs lie. If a paraprofessional rarely refers, we simply assume he or she is doing a great job; we value independence—especially in a busy, understaffed library—and are reluctant to probe beneath the surface to see if service is truly at the level we desire.

Referral is further complicated by the fact that 73 percent of the libraries that use paraprofessionals at the reference desk frequently schedule them alone, usually in the evenings and on weekends (Courtois and Goetsch, 1984).[12] This reality throws the theoretical referral models out the window. When paraprofessionals are scheduled alone, they must be carefully trained in procedures to use when they are unable to provide full assistance to a patron. Several options are possible.

First, paraprofessionals should never apologize but should explain the situation. Angry or upset patrons should be encouraged to voice their concerns to the director, preferably by suggestion forms kept handy at the reference desk and on the web site. Secondly, paraprofessionals should use their interview techniques to determine the urgency and level of the patron's question.

If the request seems truly urgent and important, the solo staffer must be ready to offer several options, all of which have the enthusiastic backing of the entire staff. Unscheduled staff might be lurking in back offices. Many directors with a strong service ethic expect to be called upon when needed. Other libraries' policies may encourage the telephoning of librarians at home. Failing this, the patron can be referred to another nearby library that may be more fully staffed; a telephone call ahead on behalf of the patron can assure that appropriate staff are available.

On the other hand, if the question does not appear urgent, paraprofessionals can do both themselves and their patron a service by deferring the problem to a later time. The patron can be asked to return when the appropriate librarian is present, with a formal appointment time if feasible. Even more straightforward would be to offer to refer the question directly, with a promise that the patron will be telephoned or e-mailed with the answer when found. Such behavior by the paraprofessional should of course be rewarded with thanks and encouragement!

Clearly, such referral does not work well if the library's corporate culture discourages communication and implies failure. Librarians can lead by example by showing their own willingness to refer quickly to others, including paraprofessionals. Pride in being able to answer every question is misplaced and leads to poor service.

Team Building

Perhaps the word "referral" implies an admittance of defeat, a turning over of a problem to someone more expert. Perhaps instead we should use "collaboration" to describe the behavior we desire. In a superb article, still thought-provoking after seventeen years, Constance McCarthy[13] suggests we use Japanese management techniques to create a team, with unspoken coordination and no organization chart, and she calls this team a clan.

I quote, "There is intentional ambiguity as to who in the group is responsible for any given task or activity; the clan is responsible. Everything important is the result of teamwork . . . . Rigidly defined separate duties for supervisors and workers, with the feeling of inferiority and superiority they produce, are kept to a minimum. Above all, the clan tries to bring out the best in people by setting expectations high and by showing them in all possible ways that they are important to the success of the whole group."[14]

McCarthy recommends that we treat our assistants as apprentices, working directly with librarians and learning as they work. This practice, while not clearly defined, probably is common in many libraries where informal training of one new employee at a time is the norm. Japanese theory suggests that what many of us practice is not only practical but highly effective as well.

McCarthy suggests a reference clan's behavior would look like this:

- A shift in emphasis from the efficient performance of duties to finding the best answer, no matter who must be interrupted.
- A desire by all levels of staff to learn more about library research.
- The valuing of team behavior, rather than independence, with people scheduled to work together whenever possible.
- Referral, now called collaboration, as the norm, not the exception.
- The holding of regular staff meetings, which would include all clan members.

Many here will note that this pattern often is present in small libraries where the luxury of a hierarchy doesn't exist. I suggest that, no matter how large the library, the care and nourishment of a reference clan, no matter how inefficient or chaotic, will result in the patron service we desire.

Summary

What are the rewards for a paraprofessional taking on the challenging work of reference, now often combined with hardware/software troubleshooting? Praise is a good start, but it is not enough. Ask yourself about your own library. Are paraprofessionals:

- Included in meetings and training?
- Provided paid attendance (and time) for classes, workshops, and conferences?
- Paid an extra stipend?
- Given encouragement and, better yet, funding to attend library school?
- Protected from exploitation?
- Given upgraded titles? Maybe from assistant to associate or from clerk to specialist.
- Encouraged to learn—i.e., have their intelligence validated—on broad topics? Perhaps they could attend workshops on larger issues, such as copyright or assessment. Perhaps we could even encourage them to attend campus meetings on institutional issues rather than assigning them to the reference desk so all the librarians can attend . . .

The true key to success of paraprofessionals—at the reference desk and elsewhere in the library—lies in treating them as *professionals*. In over a quarter of a century of library work, I have seen only one, out of dozens of trained paraprofessionals, actually prove themselves unable to do the work satisfactorily. But I have watched several bright, helpful paraprofessionals begin their reference duties with enthusiasm—only to become bored or discouraged or resentful due to the behavior of librarians. Very little of this daunting behavior was deliberate or mean-spirited.

Occasionally, but rarely, there was the librarian who needed to "defend her turf"—who resented the presence of a non-MLS person at the hallowed desk and whose hoarding of knowledge ensured frustration. More often, the opposite happened. Librarians found themselves delighted to be relieved of reference duties (which we all know can be repetitive and too often featuring unmotivated students and jammed printers). Initial training was helpful and successful, but more and more the paraprofessional found himself on his own. Not considered a true member of the elite, he was asked to substitute frequently for the others and was scheduled for the least convenient shifts. In spite of his best efforts, he became marginalized and never considered by the librarians as "one of us."

We need to pay attention to our actions as well as our words. Compare the behaviors we teach with those we actually reward. Directors and librarians in particular need to examine their true priorities. If reference service in actuality takes a back seat to committee work, if the director never takes a turn at the desk, or if librarians frequently call for substitute help because they are "too busy" for their reference shifts, then all the speeches about quality service are meaningless.

In conclusion, the rigid assignment of "routine" tasks to paraprofessionals and "challenging" work to librarians possibly may be efficient but is not effective. Neither is allowing paraprofessionals to find themselves alone with large responsibilities and no authority. Intelligent, motivated staffers become bored and resentful, while librarians, struggling to handle a myriad of responsibilities, become frazzled and isolated. All employees, and their patrons, suffer unnecessarily.

Given satisfying work, with appropriate training and support, paraprofessionals will thrive at the reference desk. Many will become the stable nuclei of the library's day-to-day operations. Others, discovering new abilities and aspirations, will decide to pursue advanced degrees. In either case, our profession and our patrons will benefit.

Thank you for your enthusiasm, your attention, and your laughter. This past hour has been my pleasure.

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The Webbed Footprints of the Future: Developments in Library Catalogs

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Introduction

My topic today is somewhat amorphous, as befits a discussion of online library catalogs and trends in their development. Any attempt to get a clear overview of "the library catalog" at the beginning of the twenty-first century is something of a forest vs. trees proposition. To mangle Shakespeare, there are more things in the library catalog than are dreamt of in our philosophy. At least, there is the *potential* for more things than we ever imagined when most of us were in library school—and the ramifications are immense.

Retrospective

Before looking ahead, I want to cast a brief backward look over the path we've taken in the last quarter of the twentieth century. At the dawn of library automation (i.e., the beginning of the MARC era in the late 1960s), a cataloging operation was still a neatly definable entity, sandwiched between acquisitions and circulation. Even in small libraries, where the same person or persons might handle both acquisitions and cataloging functions, the distinctions were clearly drawn among ordering, receiving, cataloging, shelflisting, marking, and shelving new materials. When online systems appeared on the horizon, and computerized cataloging became a reality, cataloging functions remained recognizable—in almost all cases, the end result of cataloging through, for example, OCLC was to produce catalog cards that would interfile seamlessly with existing Library of Congress-generated, vendor-supplied, and locally produced cards. There was greatly reduced need for typing, of course, but filers had even more work to do as it became easy to generate more subject headings, added entries, and series tracings for each catalog record.

From the early seventies to the mid-eighties, an intermediate period held sway, when we were describing records on-line (using MARC tagging to create computer-readable records), but systems were not yet available to take advantage of them until later. We could follow the intricacies and delights of MARC tagging slavishly without seeing direct benefits in some cases. Even today, for example, most systems don't make use of the 045 "Time Period of Content" field, although directions for coding the field have evolved into increasing complexity over the past several decades. Neither, I would suggest, has much use has been made of the Festschrift portion of the fixed field. MARC coding allowed catalog databases to grow through this mid-period in tandem with burgeoning card catalogs. But with each passing year, machine-readable current cataloging and retrospective conversion projects pushed library catalogs toward their next phase of development.

During this intermediate period of automation-assisted production of card catalogs, libraries lacked affordable technology for moving to the next phase. In 1983, a 10MB hard drive cost roughly $10,000, and even with that huge cost, it was far too small to be useful for a library's catalog. The only institutions that could use the technology that was being created were libraries that could devote a mainframe computer to the support of an online catalog. Eventually, the archival tapes that were a byproduct of all this online card production were used to create actual catalogs. Software for online catalogs did not yet exist, at least not in good off-the-shelf forms. For example, here in the Research Triangle area, Duke University, North Carolina State University, and the University of North Carolina at Chapel Hill developed the Bibliographic Information System (BIS). A great deal of staff time from all three institutions, and, of course, a great deal of funding, went into the development of a system that was, from a cataloger's point of view, quite responsive to the needs of a research library system. But BIS development, which began with the catalog component and went on to an interactive circulation system, foundered on the shores of expansion, namely modules for acquisitions, serials control, and authority control. Like so many other libraries, we turned to online vendors for the generation of our present online catalog. Our locally developed system was succeeded by DRA (which, of course, is now in the process of being acquired by SIRSI, so we know there's a database migration in our future, but the devil is even more in the details than usual).

Once technology for online catalogs entered the realm of the affordable, libraries no longer needed merely to replicate a card environment through online processing or in other short-lived formats, such as the COM catalog, now assigned to the dustbin of late twentieth-century library history. Libraries began offering online public access catalogs in the early to mid-1980s, the scope of which depended on how diligent, how well-funded, and how problematic a library's retrospective catalog conversion had been. We entered an era of frozen catalogs and the necessity for library users to check in two places to determine a library's holdings—the online catalog and the card catalog. Early on, there was some resistance to using an online catalog, largely on the part of senior faculty; but with each passing year, the card catalog represented a smaller and less current percentage of the library's holdings, and an increasing number of users assumed that if they got *any* results in the online catalog, they'd accomplished their mission. With the advent of the Internet and the explosion of the web into everyday life, very few library users today seek out the card catalog, and it becomes increasingly incumbent on catalogers to complete retrospective conversions for the good of the user and for the use of the library's collection. It's difficult to move on to a web-centric library catalog while still tethered to a card environment.

At UNC, we're still guilty of this online replication of a card catalog to a certain extent. Although we've reduced the number of cards we create by freezing the main library shelf list, and we quit filing into the public catalog *many* years ago, we have not entirely moved to an online environment—a serious problem exacerbated by our incomplete retrospective conversion, which needs to be finished before our many physically separate departmental libraries can safely dispense with their card files.

Now

While we were coping with reality in the form of exploding formats (DVD, laser disks, and interactive multimedia), the future caught up with us with a vengeance. Library users today expect that the library catalog can and will be used in many more ways than were imagined twenty-five years ago. Now we want seamless interoperability of the OPAC with circulation and interlibrary loan systems; a virtual reference desk; and direct, clickable access to the actual text of items represented in the catalog. I remember the first time we were able to determine the circulation status of an item in the online catalog—it seemed a miracle in streamlining, and it wasn't all that long ago; but in terms of today's user expectations of the catalog, it might as well have been light years ago. Library users today have many more ways of discovering information and discovering it instantly, largely with resources available on the web, and they expect libraries to provide services on a similarly accelerated schedule. We scramble to evaluate (and reevaluate) library acquisitions vendors based on how quickly they can provide materials upon publication; library users become aware of materials even more quickly, and some turn to online services such as Amazon.com as preferable alternatives to the library. Just yesterday, a bibliographer colleague noted that faculty sometimes become aware of new publications even before library vendors do, and we have to be ever more resourceful to stay ahead of them.

All this leads to the overwhelming realization (when it's not simply overwhelming), that librarians of all stripes—catalogers as much as any others—must seize opportunities to position their libraries to take advantage of the future. Failure to complete pivotal transformations limits some libraries' capacity to capitalize on new technology and reduces their ability to provide the services demanded by those libraries' users. When staff resources must be spent on retrospective conversion or on maintaining a double system of cards and online information, obviously, there is less human capital to direct towards new possibilities.

Without meaning to imply that libraries must become more like businesses, I want to emphasize that accountability and positioning are more crucial today than ever before. Like it or not, librarians must face the reality that library users are driving a remarkable change in *how* catalogs are used and, more specifically, a change in *which* specific catalogs are used. As I mentioned earlier, the remainder of UNC's public card catalog, pared down to a smaller footprint through the removal of computer-generated cards, now occupies prime real estate in the library's reference department, where it receives less and less use. Our retrospective conversion has been an ongoing project, in several phases, for the past twenty years. Its lack of completion requires that valuable staff resources be devoted to tasks and cleanup that should no longer be an issue. Ironically, the portion of the main collection comprising the largest unconverted holdings—holdings classified under the Dewey system—is now housed in another building, where browsing by patrons is impossible, rendering these still valuable holdings doubly inaccessible. As a former colleague announced long ago, we are "down to the drudges" in our retrospective conversion project; nowadays, I say to Catalog Management staff, more often than they want to hear, that if retrospective conversion were easy, it would have been finished a long time since. What's left is not much fun, but there's satisfaction in clearing up loose ends and finishing off the most intractable problems—and I say that as someone with a lifetime aversion to housework.

We have just shipped the first batch of shelflist cards to OCLC for conversion of our remaining records and have every prospect of our Dewey materials—rich resources albeit chronologically challenged—being restored to de facto catalog access within the next year. That's not to say we couldn't do it better ourselves (although that sentiment is a besetting sin of librarians in general and catalogers in particular), but the cost of not having the conversion done takes the shine off the option of doing it perfectly. As Michael Kaplan is wont to say (heretically in some circles), "Better is the enemy of good enough."[1] In my experience as a cataloging trainer and supervisor, the rarest quality among that special breed of people who catalog is the judgment to determine when to pursue a knotty cataloging problem and when to realize that the record is good enough to serve the library user without further tweaking. Besides judgment, it takes skill and confidence to make those fine distinctions, because we all know the pleasure and satisfaction of nailing down a thorny record once and for all. But in today's world of exponentially widening information resources, catalogers must make these distinctions and judgment calls on a daily basis. More than ever, the library degree is about perspective and the ability to see the larger picture.

So, just what constitutes a library's catalog in this day and age? Or the library itself? As it has always been, the catalog is an access point to information, but it has in many respects become an entry point or portal to assist library users in the discovery of useful online information. The sea change brought about by the Internet allows the library catalog to reflect more than just the physical holdings of the bricks-and-mortar library. It also means that the catalog is accessible from any place on the globe, not just from within the physical library. That doesn't mean that the universe of knowledge can or should be contained in the library catalog—that way madness lies. When people who are frightened by the rampant proliferation of the Internet suggest that the library's role is to bring order to the web, I'm always reminded of Frank Drummer, the character in *Spoon River Anthology* who went insane and died at an early age while trying to memorize the Encyclopedia Britannica. There are questions of scale and questions of priority in creating today's catalog. New ways of delivering resources bring new concerns about the limits of human capabilities as well as the need for further policy development on what should be included in the library's catalog.

Librarians still face the age-old challenge of how best to serve their public's needs, and now more than ever the skills of librarians are needed to help guide users to specific information, given the welter of information on the web. Librarians *must* be proactive in defining what will be added to the library catalog, both from a sanity standpoint as well as from a stewardship-of-limited-human-resources standpoint. Catalogers and other technical services staff have an obligation to contribute to the discussion. Their input is a reminder to selectors and public services staff that the Internet candy store is not actually free. There are many costs associated with the information explosion. We must develop, in tandem with public services input, strategies for broader inclusiveness in the library catalog.

One such approach was recently described by Regina Reynolds of the National Serials Data Program in her paper delivered at the Library of Congress's bicentennial symposium on Bibliographic Control for the New Millennium. Ms. Reynolds proposes a hierarchy of resources receiving differing levels of cataloging: "At the highest level," she notes, "rare books and materials of high research value, for example—traditional cataloging by experts in subject and descriptive cataloging would still prevail. At the lowest level—Web-based resources of moderate research value which might not otherwise receive any bibliographic control—records might be produced from publisher-supplied or secondary-source metadata that has been formatted into MARC records for inclusion in library catalogs. At levels in between these two extremes, a combination of automated and cataloger-supplied data would be used."

Reynolds proposes reusing or repurposing existing information or metadata gathered for other purposes, such as the CIP program or NSDP, for inclusion in expanded catalog records of the future. She puts it in the form of a personal ad: "I realized that obtaining metadata is a lot like getting money: you can inherit it, get it the 'old-fashioned way' by earning, or creating it, or—marry it!—that is, find a partner with a lot of it. And, what is the modern way to find a partner? Put an ad in the personals! So, I took the liberty of writing the following ad for the Library of Congress: '200-year-old Library (looks 100), mature, experienced, with millions of assets seeks young, exciting, digitally-savvy partners with ample metadata to share. We can make beautiful catalogs together! Willingness to convert to MARC a plus.'"[2]

In an age of increasing full-text availability through the web, what receives cataloging becomes an intellectual decision backed by local policy. We have decreasing control over the exacting detail of individual records and an increased focus on the broad components of the catalog. Patrons may want everything available yesterday, at a mouse-click, but the intellectual responsibility of how and what to provide access to grows as the record creation function becomes more distributed.

None of this increased demand makes our jobs any smoother. It has become axiomatic that computers will not make library routines simpler and certainly will not make them less expensive. At the beginning of the online cataloging era, some library administrators foresaw computers eliminating the need for catalogers. That didn't happen then, and it's not likely to happen now. Yes, there have been overall shifts in what work is done by whom, with an increasing and welcome reliance on the skills of paraprofessional staff. Most jobs that require more decision-making and intellectual input will be inherently more rewarding. In some instances, there has been serious outsourcing of functions originally performed in-house. But the direst outsourcing scenarios have not taken widespread hold; rather, outsourcing and other innovative solutions have generally been employed as a means of enhancing productivity so that staff time can be freed for more challenging areas of work, such as providing some sort of descriptive order over the new frontier of electronic resources. What *is* safe to say about automation in technical services (and particularly in cataloging) is that it will make work life more interesting and complex, both as a means of performing tasks and as a carrier of resource material.

Moving to new solutions such as outsourcing, or the less-threatening term "shelf-ready" materials, is not a linear process and can be quite threatening to staff who may only see the negatives. It is crucial to involve librarians who create catalog records in the decision-making process and in policy formulation for what sorts of electronic resources to include, and on what level to include them, in the library catalog. Failure to include technical specialists in the process can easily lead to top-down decision-making with unrealistic expectations if not disastrous results. The need for more inclusion in the process certainly did not begin with the advent of electronic resources, but the need for it only becomes more acute.

At the University of North Carolina at Chapel Hill, catalogers from the Law, Health Sciences, and Academic Affairs libraries drafted a policy to address the question of what electronic resources should routinely receive full cataloging (and, at greater length, just how those items should be represented). Selection for cataloging boiled down to matters of finance and stability, outlined in the following categories:

- Paid resources in any electronic format, whether acquired by an individual library or cooperative purchase.
- Online access included free with paid print subscription.
- Selected free Internet resources: indexes and databases, journals, monographs.
- Electronic resources, whether paid or free, that replace print resources.
- Web sites that are essentially related to other items being cataloged.

The local policy states, in a note that would have been unimaginable twenty-five years ago, that "The Library's catalog will increasingly include records produced by and acquired from other sources (e.g., EBSCO, netLibrary, OCLC WorldCat Collection Sets, OCLC TechPro)." Large blocks of catalog data, sometimes reflecting resources not physically held by a library, that were produced elsewhere and minimally customized for inclusion within a library's catalog were unforeseeable before the advent of the Internet. Twenty-five years ago, the bulk of most libraries' cataloging came from the Library of Congress, as it still does today in many libraries, but local control was carefully exacted in terms of shelflisting and careful annotation. We broke out of those confines at UNC when analytic cataloging became available through OCLC for large microform sets, and we purchased records for such holdings as the American Culture Series microfilms, the microopaques of Shaw and Shoemaker's Early American Imprints, and UMI's Russian History and Culture microfiche series. Even though the cataloging or the customization wasn't always as exacting as we would have done in-house, the trade-off was clear—valuable library holdings that had previously received very little use, or were used only by more savvy patrons, suddenly saw their usage spike. (The same argument holds true, again, for retrospective conversion.)

Catalog records purchased from other sources will continue to generate their own issues of quality control, customization, funding, and coordination with library or campus systems staff in order to integrate them into the library's online catalog. Such records have been available for many microform collections for some time now. Increasingly, records for electronic resources are becoming available for purchase from third parties. The stability or degree of volatility of electronic resources, coupled with the degree of maintenance wholesale changes in status could necessitate for their catalog records, are valid concerns for catalogers considering integrating such records into the library catalog. Anyone who follows Autocat has seen the ongoing debate over netLibrary records, which were created by netLibrary cataloging staff to describe electronic books marketed by that company. The records were released through OCLC and then essentially recalled by OCLC to correct the omission of certain subject, added entry, and series fields in many of the records. In netLibrary's defense, the rules for cataloging electronic resources evolved right out from under them, necessitating a major directional change in description of these virtual materials. At my library, we acquired nearly 14,000 netLibrary electronic books through an NCLive consortial agreement, with the catalog records made available for purchase at minimal cost through SOLINET, our regional network. We delayed adding them to the catalog in order to explore ways of simplifying retrieval—no one wanted to proliferate retrieval screens for patrons, but the alternative was unacceptable maintenance. Too often, and for the foreseeable future, the shape of the library's catalog depends on the mix of available cataloging staff, the expertise and expendable time of library systems staff, and the funding available for the purchase of large blocks of records. The result may not be bibliographically "pure," but in the long term, retrieval counts far more.

Today, there are parallels and rivals to the traditional catalog, and that number will continue to grow. Many libraries maintain resources of varying degrees of duplication, such as web site listings of electronic journals, databases, and indexes, while simultaneously providing catalog records for the same resources. While trying to position ourselves where the library user is most likely to look, we've led ourselves right back into a double-maintenance situation reminiscent of the card file/online file problem.

We now have more competitors providing traditional library services. Barnes and Noble is being expected more and more to provide public library services. Online bookstores and the Internet itself serve as the first informational choice of many people, thanks to ease of use and, in the case of online commercial operations, an emphasis on customer service. Users may be no more savvy, but the rich response of Internet search queries can dazzle them into mistaking quantity for quality.

I'm not advocating modeling library catalogs after business models by any means, but we ignore the realities of the modern business world at our peril. By automating processes that machines do well, particularly repetitive or routine work, we save human resources for what they do best and make staff jobs more intrinsically rewarding in the process. There is a passage in Thomas Friedman's work on globalization, *The Lexus and the Olive Tree*, describing a business operation but with serious implications for the library catalog. Friedman refers to the personal touch that computers can never give to human transactions, and he reinforces the idea that the greatest value and importance in any situation derives from the human element:

> That's why it is going to be wonderful to be a consumer in the age of the Internet and it's going to be hell on wheels to be a seller or manufacturer. To some extent, every successful product business is going to have to become a service business. That is, every product business needs to learn to use technology to cut its costs, streamline its operations and speed up its innovation cycle so that it can play to that other feature of the Information Revolution—the ability of consumers to demand products tailored to their own personal needs. Human beings are collections of skin and bones, not digits, and therefore they will always crave, and pay a little more for, the human touch and the service or product tailored just for them. Therefore, every company [read: library] now needs to use the Internet not just to improve its own business operations as an end it itself, but so that it will have more time, energy and money to tailor more products to more customers, because it is the tailored product and the personal touch that can never be commoditized. Therefore, the tailored product and human touch will always be able to earn a premium return.[3]

Put that in library terms, and you have the case for adding value, tailoring services to users (but just who are a library's users in the Internet age?), and the justification for strategic decisions about what can be done best by limited human resources.

Personnel Issues

A discussion of developments in library catalogs cannot occur in a vacuum but must also consider the human elements of the equation. How do library managers effect change in an organization evolving and adapting to new demands, without either dehumanizing the environment or failing to cover critical needs? If there is staff turnover at times of need, position redesign can be comparatively painless. I once pulled a position from one section where the need was lessening (with buy-in from both the individual and his supervisor) to another section where there was critical need. The only downside was that I couldn't turn the position into a professional one. But for every success story where everyone ends up happy, there are other situations where staff can feel bruised and battered. When overall losses occur, and there is no lessening of demands for cataloging, catalogers and administrators have to go in for creative management and balancing. Solutions vary along with the organizational framework of a particular library. Where flexibility in position duties is possible, constructive use of project-based assignments can meet new needs. Deploying staff as what I term "flying pickets" can serve as a means of migrating job descriptions with existing, interested staff before the shape of a new position definition jells. At the University of Virginia, a certain amount of project-based time is written into each cataloging position, allowing for flexibility, variety, and a built-in means of addressing unexpected demands.[4]

One issue of personnel allocation that did not exist at the beginning of the automation era is the need for computer assistance, whether in maintenance of hardware and software, or in programming of the online catalog or the development of computer macro programs for simplifying processing. The problem of how to grow systems support for cataloging concerns was not an issue twenty-five years ago or was barely beginning to become one. Today, such support is a crucial consideration. As Karen Calhoun, in her presentation before the LC Bicentennial Cataloging Conference last November, noted, over the last decade an upstart library department—systems—has turned the traditional triad of library organizational structure—technical services, public services, and collection development—into a "quadriad."[5]

Assistance for expanding demands on cataloging staff can be found in some cases by exporting some duties previously performed only within the cataloging department. An example of this kind of export of traditional cataloging functions is the availability of government documents records on-line. UNC is a regional documents depository library and as such is required by law to make available to the public its document holdings. For many decades, the paper version of the "Monthly Catalog" sufficed, with the mediation of reference librarians. Documents were too massive a proposition to receive standard cataloging through regular technical services channels, and they were processed manually by reference staff. Today, however, we find ourselves with well over 400,000 catalog records in our OPAC, with many hundreds more arriving each month. Technical services staffing has not increased, however, and the online processing of these documents records is being handled by the same documents reference staff members who earlier processed the manual records.

This would have been unthinkable in the old dispensation; there was not enough staff to contemplate such a thing. However, with the availability of catalog records for US Government Printing Office documents issued since June of 1976, it became a manageable proposition. The GPO records were not created with library catalogs in mind, and consequently, could not be loaded wholesale into library catalogs. The data for well over 400,000 records were re-purposed, to use the term suggested by Regina Reynolds, and was made accessible to libraries through a cleanup project initiated in 1987 by the vendor MARCIVE with Louisiana State University, Texas A & M, and Rice University. Two years ago, we purchased and loaded over 400,000 retrospective documents catalog records, as well as the ongoing GPO documents service (requiring, respectively, considerable financial support from Library Administration and technical support from Systems). There was not enough Catalog Department staff to process the current records, much less deal with the retrospective database; consequently, the documents staff, in the Reference Department, is getting its feet wet with barcoding and editing holdings records (and dealing with such heretofore cataloger-specific concepts as bound-with items and analytics).

With any evolving situation, it is critical to have buy-in from staff insofar as possible for any new dispensation. Without it, payment will surely be exacted in terms of cynicism and grumbling. Even with ample opportunities for staff input, the grumblers will still grumble, but the dimensions of their bully pulpit will have shrunk. One of my all-time favorite cataloger comments, overheard after a senior administrator had waxed eloquent on why staff input was crucial for a proposed new initiative and how he intended to generate that input, was the plaintive wail, "Why don't they just tell us what they want us to do?" In that particular situation—involving how to speed the throughput of monographs—the decision ultimately reached by staff was not what the administration had been inclined to do, which would have been to investigate shelf-ready receipt of certain categories of monographs. Instead, staff proposed an overhaul of processes across both Acquisitions and Cataloging, and the administration decided to try the experiment. It resulted both in vastly improved turnaround time as well as a sense of accomplishment and validation of library staff by the library administration.

PCC Membership

Here I want to make a shameless plug for the Program for Cooperative Cataloging, with which many of you are familiar because of the ATLA NACO Funnel Project. One of the best things our library administration ever did for professional catalogers, who year in and year out apply fine analysis to resources in order to make them available in the library's catalog, was to join the NACO program, the name authority component of what is now the Program for Cooperative Cataloging. The combination of the actual NACO training—which in our case meant a live LC cataloger was held captive on our campus for a week, as well as the administrative backing for the project—provided a morale boost unlike anything else. The training itself provided an immediacy of interaction that had been impossible before, as well as a direct line into the inner workings of the Library of Congress, after which, rightly or wrongly, most practicing cataloging agencies try to model their practice. But to my mind, even more important than the training was the library administration's concrete validation of catalogers, a tangible demonstration that the bottom line was not merely numbers but a recognition of the intellectual work done by library staff. NACO participation led to CONSER and BIBCO involvement, but the seeds were sown by the decision to join NACO.

Shifting Vendor Sands

Thirty years ago, catalog cards, which were often provided by vendors or through the Library of Congress's Card Distribution Service, were customized for local systems by the use of typewriters. The typewriter was the main tool of catalog card production since "library hand" went out of style. But in today's environment, not only must catalogers (and reference and systems librarians) realistically expect to migrate periodically from one local catalog system to another, but they can also expect the systems on which they catalog to evolve over time. In the early 1990s, OCLC developed the Passport module. Now, at the outset of the twenty-first century, OCLC has unveiled a three-year plan for the migration and integration of its many products and services into a single web-based product, currently styled the Integrated Metadata Desktop, scheduled for implementation in July 2003. The single platform is designed to reduce redundant development now required by

OCLC when enhancing existing products, such as CJK and Arabic cataloging software or CatExpress, whose functionality will be added to the CORC project rather than maintained independently. The transformation of OCLC will be even more sweeping, since the architecture of the WorldCat database is also scheduled for a modernizing overhaul—just this week at the American Library Association annual conference in San Francisco, OCLC announced that it had contracted with Oracle for a restructuring of its database. It's not just the OPAC vendors who contemplate sweeping changes.

Many questions arise when such broad changes loom for vendor products, not the least of which is the successful transfer of cataloging macros, those small computer programs written by systems or cataloging staff that greatly simplify work flow. With migration from one vendor to another, or from one version of a single vendor's software to the next, a prime concern is how to handle macros if the language changes. An "improvement" that requires major rewriting of code can spell a bumpy transition. The same goes for a general data migration from one system to another—massive rekeying of nonstandard data can overwhelm staff resources. Avoidance of data rekeying or software recoding is one of the primary benefits of following established standards such as MARC21 wherever possible. The more consistently data are entered (i.e., the more a library's catalog records adhere to standards), the better off those records are likely to be in the unpredictable future. At least standardized data are more likely to map consistently to a new platform.

User expectations continue to rise. With each passing day, more library users have experience using online search tools and dealing with online commercial vendors. When they use a library's web-based catalog, they expect it to be as sophisticated or powerful as an Internet search engine, and they expect to find exactly what they came for.

As information professionals, we expect a search of a library's resources to give back more value than would an Internet search with its potentially hopeless number of retrievals. That's not a safe argument, though, with the rapidly increasing sophistication of weighted Internet search engines, such as Google, Northern Light, and others. It unnerved me recently to hear a colleague state that he preferred the subject searching and relational prompting of Amazon.com to that of the online catalog. I still find it more than vaguely annoying for a machine to tell me what I should like, but this type of service is now a fact of life and will only get more sophisticated.

Boundaries between the commercial world and the academic world, like it or not, will grow increasingly blurred, and the results will spill over into tomorrow's online catalog. Many indications are already present, or the potential is there. Commercial vendors eager to expand their customer base sell enhancements that also put the company's logo on standard library web displays. It's possible today to get the local weather forecast on a library's web site, accompanied of course by a Weather Channel logo. Online catalogs will look more and more like Amazon.com and its rivals; if clickable table of contents information, book cover information, and online reviews haven't yet come to your neighborhood, it's only a matter of time. Some OPAC vendors even provide links to online book providers in case the user wishes to purchase an item rather than visit the library in person. This obviously works best for recent commercial publications, but the move toward accommodating the user in every conceivable manner will only grow. This is America—we can have it all, and we don't want to wait for it.

In all seriousness, however, this is not simply a sellout or an abandonment of standards. With the distractions and welter of choices available in the information world today, libraries are no longer the automatic first choice for inquiry on any given topic. Casual users can easily be seduced by the sheer quantity of information available on-line and can overlook the appalling lack of quality of some of those resources. Worse, they may abandon paper resources altogether. Academic librarians are facing competition for their services for the first time, as public librarians have for decades. On the principle of attracting customers—virtual or otherwise—who will become the informed patrons of the future, libraries are going to new lengths to make an enticing environment. This can range from relaxed food and drink policies to "myLibrary" customized portals tailored to an individual's interests. We can talk all we want about the need for standards and input from information professionals in bringing a semblance of order to the online environment, but if we lose a large percentage of our customer base in the meantime, we will operate from an increasingly marginalized position.

A specific area that has evolved for cataloging staff over the past quarter century has been relations with vendors providing a growing number of services, from provision of the resource database in which cataloging is done to niche services such as authority control or record enhancement. In larger cataloging operations, the burden falls chiefly on supervisors and administrators; in most smaller operations, individual catalogers must become conversant with systems-related minutiae in order to get the job done. In the process, catalogers must develop and continue to sharpen communications skills in order to conduct business effectively. The first experience with this for many catalogers was establishing profiles for producing catalog cards through the utilities. The prime goal of profiles in the early days (even up to the present day in many libraries) was to replicate the typed catalog card—OCLC and RLIN were simply a faster means of typing, allowing in some cases a proliferation of physical catalog entries.

As automation grew, catalogers worked with systems staff to make decisions regarding displays and functionality of online catalogs. Vendor "creep" expanded to include specialized services from established vendors, such as OCLC's retrospective conversion service, and new services from niche vendors, such as vendor-assisted authority control. Today, vendor concerns are a given, and the services they provide run the gamut of possibilities. Catalogers must develop the skills necessary to communicate effectively with vendors while remaining mindful of the bottom line: Vendors are commercial businesses, and the decisions made by them will be ones that are good for business. Savvy vendors hire librarians and listen carefully to their librarian customers, but in general, the upper-level decision makers are businessmen not librarians. Their decisions will be based on business values and not on the ethos of an academic library. Negotiating this cultural divide successfully requires the development of a whole new mind-set.

Dependence on vendors isn't necessarily a bad thing. For one thing, it means a library today need not have all resources in-house. Although users will continue to want all things and want them yesterday, no longer must catalogers and technical services staff be all things to all people. One of the better features of the Internet age is a dramatic lessening of the need to support so many resources in-house. With a cataloging service such as OCLC's TechPro, library managers can ship off arcana for processing by more knowledgeable staff (or perhaps merely more adequate staff, in terms of physical numbers). At UNC, we first used TechPro to process a large gift collection of children's materials, which would have swamped the cataloger whose responsibility it would have become. Currently, TechPro is cataloging about 1,000 titles of South Asian vernacular language materials for us. Where operations such as TechPro may not be feasible, for reasons of volume and overhead costs, other workarounds such as reciprocal cataloging may be a possibility. The TRLN research libraries are currently investigating both methods: both a consortial agreement with TechPro for handling small numbers of esoteric languages and a test of reciprocal cataloging among the TRLN institutions, playing to the language strengths of various catalogers while balancing the overall trade-off among respective catalog departments.

Additionally, there is a growing migration of the very tools we work with to the online environment. A wealth of cataloging tools is available on-line. Some excellent resources are assembled free on good web sites, from best cataloging practices to manuals—official and otherwise—for cataloging various formats of materials. OCLC's documentation, such as Bibliographic Formats and Standards, is readily accessible on-line. Other tools, like Cataloger's Desktop and ClassificationPlus, provide—at a cost—access to a wealth of information updated at regular intervals.

We're in an interim period with these resources, too, just as with the Internet environment itself. While exceptionally current, online reference tools are not necessarily intuitive or as easy to use as the paper sources they replace. Or rather, using online resources *well* requires the development of a new set of skills not always embraced with gusto by catalogers who've done just fine—thank you very much—with the old paper system. No one could argue that scrolling through a chapter of rules is faster than flipping pages. On the other hand, clicking on the LCRI hyperlink directly from the related AACR2 rule, or searching the entire corpus of the LC Classification System for a single subject, is a delightful wormhole cutting through the galaxy of regulations.

So, as tools evolve publicly before a hypercritical audience, we're once again thrown back on the double maintenance problem, very similar to the card shelflist/online shelflist conundrum. At the University of North Carolina, the first couple of years of Cataloger's Desktop became an unsightly dance, with me on the one hand cajoling systems staff, whose job it was to maintain on a network software that definitely had teething problems, while on the other hand encouraging staff to experiment with software that was capricious at best and which on one occasion devoured all local modifications without warning as part of an "upgrade." Fortunately, library administrators were willing to fund Cataloger's Desktop long enough for it to take root, since the experiment held out hope for eventual reduced paper subscriptions. We're not there yet, although we're steadily reducing the number of paper resource purchases. Meanwhile, the use of online reference resources is increasing.

Fortunately for the development of new reference resources and new vehicles for them, human beings are fairly tolerant, at least in the interim, of less than perfection, as long as the new tools do some things better than the old ones did. I hate to admit it, but I'll look up a word in the online version of the *American Heritage Dictionary* rather than walk across my office to check the paper copy. That's partly from trying to do three things at once, but also partly because I'm gauging the reliability of the online resource and because that clickable pronunciation icon is something the paper version can't manage.

And yet, even the new generation of reference materials is evolving and in some areas superseding itself—again, like the online environment at large. Reference works such as ClassificationPlus are changing before our eyes and moving toward a web-based, online environment. As one Library of Congress staff member told me, "No one wants to deal with the problems of CD-ROMs anymore," meaning that the web version of Classification Plus, which is more versatile than either the paper or CD-ROM version of the Library of Congress Classification System, will entirely replace the CD-ROM version within the next couple of years.

I am reminded of a former coworker, who, in the late 1980s, announced that she'd wait on learning Word until Microsoft had finished developing it (that is, when they quit bringing out new versions). Welcome to the modern world: Change happens, it accelerates, and if intellectual software remained static, it would quickly become obsolete. There's a lesson in there for the human beings who work with online information and for managers and catalogers who need to keep current. There are many more considerations today than were ever necessary before; "more in heaven and earth than were dreamt of in [our] philosophy." Expertise in today's environment is more distributed than ever before—we've never cataloged in a vacuum, but the stereotyped walled kingdoms of cataloging empires in times past have given way, and none too quickly, to distributed workflows with boundaries blurred among systems, acquisitions, collection development, and even reference departments.

So today's cataloger or cataloging supervisor must take more into consideration to be effective. The cataloging supervisor must be aware of what catalogers are doing, e.g., electronic resource catalogers—else, how can a manager form realistic expectations of new work processes such as cataloging of web resources? Catalogers with responsibility for decision input—and, realistically, this should include a larger number than ever before—must become informed of developments and trends in vendor-assisted areas in order to make informed and productive choices. There are tremendous demands being made of us to learn complicated things really fast. A good example is the trend toward relational databases, although the term "object-oriented" is tossed about, too; both improve retrieval and data storage but work in different ways. These are choices that need to be made, so librarians with a voice in choosing new systems must educate themselves in the distinctions. Can we trust our vendors to help us make informed choices, or are they getting kickbacks from Amazon.com that influence their suggestions? Do we have enough young Turks in library systems today, or is the greying of catalogers having an impact on our decision-making and our preparedness for the future? And can catalogers, whose expertise is nonetheless more relevant than ever in the Information Age, afford utterly to abdicate decision making to systems staff or vendors? The answer should be a resounding "no."

Librarians are the most disinterested protectors of intellectual capital to be found and should play an active role in the development of the catalogs of the future. There is more to choose from today in terms of integrated library systems, and the new systems are trending toward more and more customization. And who has time or expertise to do it? Evaluation of a vendor's product becomes more difficult, not less so, when so much customization is needed. Customers must specify the minutiae of web catalog displays, including field tags, order of display, and what is to be searched or excluded from searching. Most new systems are HTML-based, and the customer is faced with a staggering array of options. How much customization do you want? All current vendors seem to allow clicking into direct online shopping with Amazon.com or one of its competitors, but a library, if it chooses to go that route, might prefer a conduit into the campus bookstore. But, to sweeten the deal, the chain bookseller may offer the library a percentage of each purchase made from the library's online catalog.

Customization and related choices quickly become a slippery slope, and traction (read: "experience") is dearly bought. Many librarians have limited understanding of HTML, making it harder to reach decisions about what can and should be customized and how to do it. We have a much better sense of how indexes and retrieval work, but there again, our choices have large ramifications. What is the value of indexing for a patron? Or, negatively, how does one measure the cost of someone's failure to retrieve an item because it wasn't entered or wasn't entered well? It's nearly impossible even to think in these ways unless the decision maker has done some of it or has the advice of a trusted intermediary who has, and the time required to reach consensus in large institutions can be staggering. We are all interdependent, and it makes us stronger; but it can make us much slower, too. We have to be flexible and aware as library staff, and we have to look for similar flexibility and willingness to adapt, accommodate, and evolve on the part of vendors.

Conclusion

I don't by any means intend to sound like a fire bell in the night. Yes, the world of cataloging is more complex than ever before, and there are more considerations. Adapting to it requires in many ways the development of new ways of thinking and analyzing data. It requires not only an acceptance of change but also a tolerance of an increased rate of change. Obviously, we can't predict the future, but we can position ourselves to take advantage of developments. The best ways to do that are to maintain a flexible outlook, to adhere to standards and best practices, and to contribute to their development. We must realize that we can't do it all and must therefore work interoperably in a distributed environment. Among the things we do best is the exercise of judgment and perspective regarding areas to which we devote our time and limited resources. We're good at this—good at navigating change, good at looking to the future, good at preserving what's best in the culture. Some catalogers fear that their jobs will change beyond all recognition or will disappear. Rubbish! Doomsday scenarios of the end of cataloging have been predicted since the early years of the twentieth century, when the proliferation of LC cards spelled the end of civilization as we knew it. The new electronic resources, combined with traditional ones, mark an incredibly rich period in our culture and should make the future a fascinating time to be catalogers. There's no one else who can do it better.

Endnotes

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PLENARY SESSIONS

John Wesley's *A Christian Library*, Then and Now

by
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Two hundred fifty years ago in the mid-eighteenth century, John Wesley, the founder of Methodism, was in the midst of a monumental publishing venture. He had starting publishing materials for his followers as early as 1733 while still in residence as a Fellow and tutor at Lincoln College, Oxford. When the Methodist revival started at the end of that decade, he continued to print at the rate of about five or six items a year. By the mid-1740s, he began to think of publishing collections of works, beginning with a volume of sermons in 1746.

About the same time, another collection began forming in his mind. A letter from Philip Doddridge on June 18, 1746, lists suggestions that Wesley had sought for a "little collection of books [chiefly books of practical divinity] . . . for some young preachers in various parts."[1] On five pages, Doddridge lists a variety of works in logic, metaphysics, ethics, history, natural philosophy, and theology.[2]

About two years later, Wesley was making more particular plans for the collection. Two letters in August 1748 indicate that he was thinking of publishing sixty to eighty volumes of "all that is most valuable in the English tongue . . . in order to provide a complete library for those that fear God."[3] He noted several other details of the planning: John Downes would "give himself up to the work" (Wesley had not actually asked him yet, and he never did superintend the printing); Wesley was going to buy a press, paper, and type (specially cast); they would print ten to twelve volumes per year, one hundred copies of each; they would use finer paper and larger type than usual (Methodist publications were notoriously cheap). It would be a fine edition.

The primary goal of the project, however, as pointed out in his preface to the work, was to provide the Christian reader with a manageable collection of the best practical divinity of the past one hundred fifty years.[4] There is a wealth of material available in English, he says, but that is part of the problem: there is so much published material, and a great deal of it is complicated, and the really good writings are so hard to find—who will provide a guide through such a labyrinth? Of course, when Wesley asks such a question, the answer usually is, Me. His collection will tie together knowledge and vital piety (wisdom and devotion) to help make the children of God "perfect, thoroughly furnished unto every good word and work."

Wesley was not the first to attempt such an endeavor, of course. Even the title had a prior history. Richard Younge had published *A Christian Library* in 1655, with the subtitle, *A pleasant and plentiful paradise of practical divinity, in ten treatises . . . composed to pluck sinners out of Satan's snares, and allure them into the glorious liberty of the Gospel.*[5] The second edition five years later was expanded to thirty-seven treatises, but the whole was still contained within a single volume of 694 pages.[6] John's father, Samuel, was one of several persons who had suggested to young clergy a reading bibliography of the most significant Christian writings without actually bringing the texts together in a published collection.[7]

John's vision, however, was much larger than that of Younge or his father or any of the others. He proposed for himself a daunting task. The idea was to do about ten volumes of abridged texts a year, all the while preaching over seven hundred times a year, traveling four thousand miles by horse, and continuing to publish the usual six or seven other items per year. In passing, we might note that the generation of income was not a major factor here, since John was still drawing his annual stipend as a Fellow of Lincoln College, Oxford, well into the time span of this project. He did face several other problems, however, beyond financing and marketing: (1) selecting the material; (2) editing the material; and (3) presenting the material.

Criteria for Selection

Wesley's principles of selection were clearly enunciated in the preface to the *Christian Library* and occasionally repeated in the introductions to other published abridgements. Given the vast storehouse of practical divinity in English, his concern was to sort out the best. He had five main concerns:

(1) **Veracity.** "In many places," he points out, "more is spoken than is true." Many authors have blended errors with the truth, which must be sorted out.
(2) **Utility.** "Many, though true" he continues, "are of little use." In particular, he wants to avoid works emerging from controversies that merely promote "vain jangling."
(3) **Intelligibility.** He points out further that "others . . . are wrote in such a style as is scarcely intelligible" to most people. He wants clear, comprehensible prose.
(4) **Propriety.** These works should not be trite, on the one hand. He realizes that some authors' thoughts "are as common as their expressions." On the other hand, the work should not be too deep. He knows of works that are too mystical, that "find hidden meanings in everything . . . ; they seek mysteries in the plainest truths."
(5) **Consistency.** Many works are bewildering; they present no consensus or consistency and result only in bewilderment. Some authors are so contradictory, even in matters of practical religion, that many readers are led to throw away all religion as jargon and self-inconsistency.

These five criteria represent Wesley's main concerns at the first level of selection.

Criteria for Editing

Wesley's criteria for editing and/or abridgement aimed toward clarity and brevity. In the process of editing the material, he often found it necessary to **omit** a great deal, "even from eminent authors," as he pointed out. This necessity was emphasized in a later comment in the *Arminian Magazine:* "The size of a book is not always the measure of the writer's understanding. Nay, I believe if angels were to write books, we should have very few folios in heaven."[8] Yet at times, Wesley noted, it was necessary to **add** something "needful" to the texts in order to clear the authors' sense or correct their mistakes.

Wesley was concerned with both literary matters, including economy of thought and of style, and theological matters. But he did not feel that one had to agree with everything an author said in order to find it useful. He stressed this point in a letter to Elizabeth Ritchie in November 1774:

> There are many *excellent* things in Madam Guion's Works; and there are many that are exceedingly *dangerous* . . . . And it is not easy . . . to distinguish the one from the other. Perhaps, therefore, it might be safest for you chiefly to *confine yourself* to what *we* have published. You will then neither be perplexed with various sentiments, nor with various language; and you will find enough on every head of religion, speculative or practical.[9]

These comments about content epitomize the goal of his publishing project—usefulness to the reader. Also, he was not always completely put off by inadequate writing style, as he noted in a proposed preface to one abridgement: "The strong sense in the following tract, will I apprehend, make amends for the roughness of the style."[10] In the end, he claims to have no favorites as to theology, content, or style. Rather, he states that he will simply follow each insofar as they follow Christ.[11]

Criteria for Presentation

Wesley's primary principle of organization in the Christian Library was chronology. His stated purpose in this regard was twofold: (1) he wanted people to see the long-term consistency of Christian truth—that "the genuine religion of Jesus Christ has been one and the same from the beginning"; and (2) he realized that the ambitious design might exceed his energy or lifespan and that, by using a chronological approach, someone else could easily pick up where he left off.[12]

He was still left with the question of what medium of presentation to use. An oral format was not really feasible for this project. Another option that he had used with his friends at Oxford, handwritten copies, was still useful for some things but not practical for this design.[13] The best technology of his day for mass circulation of reading material was the printing press, which had not changed in basic design in the three centuries since Gutenberg.[14] But this medium still allowed for several different formats: broadsides, pamphlets, monographs, serials, multi-volume sets.

Wesley had used all these forms for various works up to this point but chose the latter for his Christian Library. Although his previous concern had usually been an affordable price, and many of his publications appeared as cheap as they were (poorly inked, crooked on the page, etc.), in this case he expressly hoped that the work would be on better paper and printed with larger type, specially made for this project.[15]

The Finished Product

The results of his efforts in the *Christian Library* are impressive, both from an editorial and from a publishing point of view. The principles by which he developed the project are more or less evident in the finished product. However, if we test his principles by his practices (results), we discover that the collection did not necessarily live up to all of his (or others') expectations. First, we will look at the Library in light of his principles and methods of selection, edition, and presentation.

Selection

Wesley intended to select "the best" writings in divinity of the previous one hundred fifty years, including works both by and about notable Christians. If we look at the authors he included in the fifty volumes, we can see a rather eclectic selectivity. There are writings by several Early Church writers, including Clement of Rome, Polycarp, Ignatius, and Macarius. There are also some non-British writers, such as John Arndt, Blaise Pascal, Antoinette Bourignon, Don Juan D'Avila, and Miguel de Molinos. The largest two groups are Church of England and Puritan writers, with such familiar names as Jeremy Taylor, Richard Allestree, Robert South, Benjamin Calamy, Henry Scougal, John Tillotson, and Edward Young in the first category, and John Fox, John Bunyan, Richard Baxter, Joseph Hall, John Owen, and Thomas Goodwin in the second.[16] Other writers in these two categories include such less familiar names as Nicholas Horsman, Susannah Hopton, Charles Howe, John Worthington, as well as Herbert Palmer, Francis Rous, John Kitchen, John Brown, and Lewis Stuckley (most of them hardly household names). In all, there are seventy-one authors, twenty-seven of which he had noted reading while he was at Oxford as a student and tutor, 1725–35, when he "collected" or abridged many of them.[17]

We should also note that some obvious writers (some of them Wesley's favorites) are missing from the collection: Augustine, Ephrem Syrus, Thomas Hooker, Francis Atterbury, John Bull, Patrick Delany, August Hermann Francke, Robert Nelson, and John Norris. This is partly, though not completely, explained by his use of chronological order—he never got to the eighteenth century.

The second group of writings were biographical in nature—lives of various Christians who served as examples of Christian faith and piety. This group of fifty-two short biographies is also a collection of familiar and not-so-familiar names. The non-British persons include Calvin, Melanchthon, and Peter Martyr, as well as the less familiar Galeacius Caraccioulus, Henry Atling, Philip de Mornay, and Frederick Spanheim. Anglicans such as Richard Hooker, George Herbert, John Donne, are joined by Henry Wotton, Bernard Gilpin, and William Bedell. George Trosse, Nathanael Barnardiston, Richard Blackerby, John Bruen, and eighteen other less familiar names complement familiar Puritans, such as Joseph Woodward, Robert Bruce, and Richard Mather. Of the fifty-two short biographies, Wesley abridged twenty-nine from Samuel Clarke's *Eminent Lives of Christians.*

Overall, the selection is probably not representative of what an editor today would choose to include, even given Wesley's principles of selectivity. Of course, Wesley did not have the degree of interpretive hindsight that we enjoy. Nevertheless, the table of contents does include a representative group of writers that largely reflect the context of the Wesleyan theological perspective. If we examine Wesley's own criteria of veracity, utility, intelligibility, propriety, and consistency in these writings, the judgment from different observers would probably vary widely, depending upon one's theological perspective. Wesley intended that his editing technique, however, would help overcome any problems in those five criteria (at least from his perspective) in any book he wanted to include.[18]

Edition

Wesley's general editing methods, reflecting his enunciated principles, can be seen in a few extant examples of material prepared for the printer but never actually published (virtually all the material that he gave printers has been lost, probably discarded by the printer).[19] The theological editing that one would expect from him was linked with a literary editing technique that combined concern for length with concern for rhetoric.[20] For example, Wesley omitted a great deal from many authors. Looking at a sample page from an extant example, *Of Christ*, one can see that he eliminates verbosity ("their late condition was" becomes "they were"); he reduces several double adjectives to single ("misery and torment" becomes "torment") or totally eliminates the phrase ("their state and condition"). Some words or phrases change ("inconstant" becomes "false"), and he makes several other substitutions or additions. The result is a text that is reduced by fifty percent and that is more direct and succinct. Many modern writers could benefit from his editing technique.

Presentation

Wesley published this fifty-volume set between 1749 and 1755 in duodecimo volumes that often contained several items in one volume. The set (as seen on most library shelves today) would not win any publication award, but the material quality of the finished product was a step up from many of his other publications. The project, however, cannot be seen as an overall success.

Distribution and sales were problems—he had not yet developed his "connection" of preachers into the network of colporteurs that later helped market his publications.[21] As a result, he lost money on the venture—by 1752, he was £200 behind and in the end lost £100 ($15,000)[22]

Reception was another problem. Many of his critics jumped on any questionable detail they could find in this project. Richard Hill, a Calvinist antagonist, asked "Is not your 'Christian Library' an odd collection of mutilated writings of Dissenters of all sorts?" Wesley answered directly: "In the first ten volumes there is not a line from any Dissenter of any sort; and the greatest part of the other forty is extracted from Archbishop Leighton, Bishops Taylor, Patrick, Ken, Reynolds, Sanderson, and other ornaments of the Church of England."[23]

Hill had commented on the nature and quality of the project: "There is great reason to lament, that so many poor people's pockets should be fleeced for what can do their souls no good." He also accused Wesley of contradicting himself within the *Christian Library*, when the material was compared with other of his works. Wesley's answer reveals in part his process in developing the project:

> I did believe, and I do believe, every tract therein to be true, and agreeable to the oracles of God. But I do not roundly affirm this, (as Mr. H. asserts,) of every sentence contained in the fifty volumes. I could not possibly affirm it, for two reasons; (1.) I was obliged to prepare most of those tracts for the press, just as I could snatch time in traveling, not transcribing them; (none expected it of me;) but only marking the lines with my pen, and altering or adding a few words here and here, as I had mentioned in the preface. (2.) As it was not in my power to attend the press, that care necessarily devolved on others; through whose inattention a hundred passages were left in, which I had scratched out . . . . It is probable too, I myself might overlook some sentences which were not suitable to my own principles. It is certain, the correctors of the press did this, in not a few instances. I shall be much obliged to R. H[ill]. and his friends, if they will point out all those instances, and I will print hem as an *index expurgatorius* to the work, which will make it doubly valuable.[24]

Wesley promoted his Christian Library for some time by frequently mentioning and recommending it to his preachers and by including it in the curriculum at his school at Kingswood. In the early 1750s, he said in his Journal: "I wish all our Preachers, both in England and Ireland, would herein follow my example; and frequently read in public, and enforce select portions of the 'Christian Library.'"[25] The *Minutes* of his conferences with the preachers contains another recommendation, when dealing with the general method of employing time (such as getting up at 4 a.m.): "From six in the morning till twelve, (allowing an hour for breakfast,) to read in order with much prayer, first, 'The Christian Library,' and the other books which we have published in prose and verse, and then those which we recommended in our Rules of Kingswood School."[26]

Apparently Wesley's publicity efforts succeeded, at least in one respect. The edition appears to have sold out, since no copies were listed in the 1791 inventory of publications remaining in stock at his death. Nevertheless, he never produced the second edition (and/or corrigenda) that he had contemplated in his sparring with Richard Hill. It remained for a subsequent editor, Thomas Jackson, to reproduce the work early in the nineteenth century.

The Second Edition

The second edition of *A Christian Library* appeared in 1819–27, promoted in advance as a quarto edition in thirty volumes. However, the seriatim publication resulted in the entire corpus being fully concluded by the middle of the twenty-ninth volume. The editor decided to complete the promised number of volumes by producing a "Supplement," the Preface of which explained that it "consists of [other] abridgments from various Authors, made by MR. WESLEY, at different periods, and published in a separate form. Several of them are now very scarce, having been long out of print." This statement and its context unfolds a whole new issue—the question of selection of these additional materials raises an overlooked question regarding the relationship between the original corpus of *A Christian Library* and the rest of Wesley's works (and perhaps even the larger question of the nature of Wesley's "works").

Wesley's Four Major Published Collections of Works

(1) No attention has been given to the fact that Wesley's works were first offered as a collected set in 1746. This fifteen-volume collection, advertised in a booklist at the back of an edition of his *Farther Appeal to Men of Reason and Religion* (Bristol: Farley, 1746), contained sixty-five works—most of the books that Wesley had published in the previous thirteen years. What is particularly noteworthy for our study is that of those sixty-five items, bound together in volumes with "Wesley's Tracts" on the spine,[27] twenty-five of them (nearly 40%) were extracts of works by other authors, such as Jonathan Edwards, August Hermann Francke, Thomas Halyburton, Thomas à Kempis, Richard Baxter, John Bunyan, Robert Barclay, William Law, Robert Nelson, John Norris, Henry Scougal, and Isaac Watts. And yet Wesley seems to have had no compunction about referring to them as his "works."

(2) The second major set of collected works produced by Wesley was the *Christian Library,* which he began publishing in 1749.[28] As we have seen, these volumes contain works by and about 123 authors, abridged by Wesley.

(3) The third major collection of works was produced in the 1770s.[29] This thirty-two-volume set is titled *The Works of the Rev. John Wesley* and is usually considered to be the first edition of his collected works. In the preface "To the Reader," Wesley lists his principles, which include several items of particular interest to this study. (a) In terms of selection, he indicates that this collection will include "all that I had before published in separate tracts . . . but on a better paper and with a little larger print than before" (sound familiar?). What he does not highlight is the fact that he also has included a large number of abridgements of other persons' writings and biographies—there is no hint of that on the title page. (b) He points out that the works have been "methodized," placing similar ones together so as to show how they "illustrate" each other and present a comprehensive selection of nearly every topic in practical and controversial divinity. (c) He promises to "correct" them, both in terms of rectifying typographical errors introduced by printers and in terms of occasionally amending

the sense (through omission, addition, or alteration) so as to present both an accurate text and his "last and maturest thoughts."[30] (d) He introduces an innovation not found in any other of his other collections: asterisks added to the texts before some paragraphs that he "judged were most worthy of the reader's notice."[31]

The main point, however, is that this collection of his "works" resembles in many ways, both in approach and contents, the fifty volumes of the *Christian Library*. In addition to most of the abridgments that had been included in the *Tracts*, this collection contained fifteen additional abridged biographies (many of them women) and five additional works abridged from three new authors. Several of the thirty-two volumes contain nothing original by Wesley and appear to be virtually a continuation of the *Christian Library* (and, in a real sense, also a continuation of the *Tracts*).

(4) But that's not the end of this strange tale. The fourth major collection of material that Wesley produced can be found in his *Arminian Magazine*, begun in 1778, shortly after his *Works* were published.[32] His intention is spelled out in the Preface to the first month's edition: "Our design is, to publish some of the most remarkable tracts on the universal love of God, and his willingness to save all men from all sin, which have been wrote in this and the last century." What unfolds in the successive issues each month is primarily a long series of abridgements and selections from various works by other authors. Before long, he began to add biographical works, spiritual letters, sermons (some by himself), and other writings that he felt were especially important and in some cases very scarce or not to be found in English.

Many of the principles enunciated in and illustrated by these various collections and series published by Wesley are very similar to those evident in the *Christian Library*. Add to all this the fact that many of Wesley's later individual publications fit into this same scheme of presenting a variety of works, many by and about others, and we begin to see that the *Christian Library* is not the unique production that it is often considered, but rather is just one phase or segment of a lifelong publishing project that is both reflected in and connects rather readily to the *Christian Library* itself.[33] The Library, then, can be seen as just one facet of a larger enterprise that is of a whole and that reflects who John Wesley was: a Christian—definitely Anglican—with Puritan leanings but ecumenical breadth, with scholarly grounding and a focus on practical divinity, as well as willing to take a stand on controversial issues, especially predestination.

A Christian Library for Today

Since Wesley's day, there have been a variety of attempts to produce a "Christian Library" by that or other titles. The implicit design is always to present a collection that the editor thinks will represent the best of Christian writing within a certain purview. Interestingly, selections from Wesley's writings are often included in these works.

In the early nineteenth century, there were a number of comparable attempts, such as the rather large set of small books produced by the American Tract Society in New York between 1825 and 1849, titled *The Christian Library* (1824–49), containing lives and writings of eminent Christians. These forty-five volumes also appeared under the title *The Evangelical Family Library.* Jonathan Going was the lead editor of another project titled *The Christian Library; A reprint of popular religious works,*[34] which appeared in a number of successively larger sets in the mid-1830s and contained both biographies and theological writings. A similar work published about this same time was *The Christian Library: comprising a series of standard works in religious literature* (published in Philadelphia).[35] More recently, *The Orthodox Christian Library* is a twentieth-century attempt at producing a printed collection designed for a particular group.

Until about twenty years ago, the technology of presentation was not much different from the printing of the eighteenth century—the only technological innovation was that microforms could be used to present the printed material in reduced form. The limited scope and lifetime of the *Library of Christian Classics* testifies to the limitations still evident in the mid-twentieth century.

More recently, the electronics revolution has drastically altered the matter of presentation (and therefore of selection, cost, etc.). The appearance of the recorded book, and more recently the electronic book, altered the matter of format. And the technology of the CD-ROM and the Internet radically altered the question of selection, allowing for almost limitless accessibility to vast quantities of text. Some recent efforts along this line would include CD versions of *The Master Christian Library (AGES)* and the *Essential Christian Library (1998)* and the web-accessed sources such as the *Internet Christian Library (1994).*[36] Wesley-specific sites are available that lead the reader into most of the Wesleyan material—except for his *Christian Library.*[37]One interesting example of the intermixing of these technologies can be seen in the projects undertaken and projected by Providence House, a publisher in Tennessee. Andy Walker, the publisher, was the first to make Wesley's *Works* (the 1872 fourteen-volume "Jackson" edition) available on CD-ROM. It has also been his long-time dream to reproduce Wesley's *Christian Library*, either in electronic or printed form. The project is presently on hold, awaiting funding and a market mandate. He is convinced that such a body of writing contains spiritual food for which people are hungry today. He has asked for my evaluation of the matter, which is not easy to summarize but essentially rests on the observation that it would be difficult to put together any major (though limited) collection of historical Christian (or, more generally, religious) writings today that would meet the spiritual needs of a large group of people beyond particular denominational boundaries. After talking with him again the other day about the progress of his project (which at one time I suggested might entail the reproduction of all the original sources that Wesley had abridged), it struck me that the *Christian Library* is of a piece with Wesley's whole approach to publishing his "works." Only then did it strike me that the approach of the editors of his collected *Works*[38] (after Wesley himself) has probably done him a disservice by trying so hard to reduce the corpus of Wesley's "Works" to include only those writings that are verifiably original Wesley material. Gone are the abridgements; gone are the lives of eminent Christians (saints). And gone, in fact, is any current edition of *A Christian Library*—either in printed or electronic form.

Conclusion

What does all this say about the creation of a "Christian Library" for today? Certainly, we have the need, as well as the capability, to produce materials that could meet the needs and desires of almost any individual seeking a collection of such materials. And Wesley seemed to be keenly aware that such materials needed to include more than the writings of any one person. And especially, he seemed to be aware of the usefulness of the Roman Catholic tradition of the *Acta Sanctorum*—the lives of the saints.

After giving a presentation to the American Hymn Society in Dallas some years back, I was met in the parking lot by a gentleman who had heard my talk on the Wesleys' spiritual pilgrimage as reflected in the Wesleyan hymns. He commented on the relevance of the material to his own spiritual search for meaning, which had taken several twists and turns, starting (at his pastor's suggestions) with a study of the Bible (reading it cover to cover twice), then to a careful examination of various commentaries on scripture, and eventually to an accidental reading of *Here I Stand*, a biography of Martin Luther by Roland Bainton. There, he discovered in Luther another person who had not only faced many of the same issues he was confronting but had worked through some of them in ways that were meaningful to him as a reader. His final words were of encouragement to continue unfolding the lives of Christians such as the Wesleys for the spiritual benefit of present-day seekers.

That was one person's approach to a meaningful Christian Library for today. But it does support what I would say is one of Wesley's main concerns—that people have access to the stories of the lives and deaths of eminent Christians, as well as their writings. Many people would agree with that approach, but most everyone would have a different idea of what shape such a collection would take.

The trend today is to look for larger and larger collections of material, following the capabilities presented by the technology of the day. These vast collections of material, however, are difficult for any person to work through. They virtually duplicate the size of small libraries in some instances. Wesley's question comes to mind—who will give us a clue to help guide us through such a labyrinth?

The parallel between collecting electronic materials into a large "essential religious library" and the development (and use) of a contemporary theological library can be drawn out a bit further, raising some of the same questions to which Wesley speaks in his prefaces. The homepage of the Christian Classics Ethereal Library points us to four issues that are raised in any such attempt—issues that are not so different from what Wesley faced:

a) **Purpose:** what is the goal of such a project—in a pluralistic, PC world, how does one define the purpose or target audience of such a collection? Libraries of theological schools, often with diverse student bodies, also face the task of defining similar purposes and goals, often enunciated in mission statements or implicit in the shape of their collections.

b) **Selection:** how are the materials selected? Even with the capabilities of the electronic expanses, there must be some principles of selection—everything cannot be included. The same is true with the library—space and budgets present very real restrictions to acquisitions.
c) **Edition:** how is the material edited? Are critical editions preferred? With commentary or annotations? Should complete editions be reproduced or only selected portions? These are some of the same questions that face librarians when selecting materials for a diverse student body and/or the public.
d) **Production:** what media are suitable to the materials? Print? CD? Internet? Audio? Again, libraries are faced with similar decisions when trying to build a collection that is relevant, usable, and affordable.

In some sense, then, all theological libraries start to do the work of selecting and raise issues relating to editions and production in the process of their collection building and public services offerings (all of which are getting broader and broader, with all the electronic resources now available). But how would one put together a list of "essential religious readings" from the resources that are available in theological library collections?

I would suggest that every time a patron asks a librarian, "What is a good book on . . . ," he or she is calling out from the midst of the labyrinth. John Wesley suggested that one would need a clue "whereby he may guide himself through this labyrinth." One option is to do as he did and prescribe a list (or the texts) of good books to read. The better option, I would suggest, though not the easier option, is to take his or her word seriously and simply provide "a clue" to assist the patron to work himself or herself out of the labyrinth. The clue would be, in effect, to teach them how to decide for themselves what good books are (using criteria of selection, edition, and presentation in terms of their own needs), and let them put together the list for an "essential religious library," the customized contents of which the librarian can then begin to provide.

Endnotes

1. John Wesley, *Letters II*, ed. Frank Baker, in *The Bicentennial Edition of the Works of John Wesley,* 34 vols. (Nashville: Abingdon Press, 1976–), 26:195; hereinafter cited as *Works.*
2. Wesley later published this list in *The Arminian Magazine* 1 (1778): 419–25, under the title, "A Scheme of Study for a Clergyman."
3. Letters to Ebenezer Blackwell and to "a Friend," August 14, 1748, in *Works,* 26:322–23.
4. The full title of the collection is *A Christian Library: Consisting of Extracts from, and Abridgments of, the choicest Pieces of practical Divinity which have been published in the English Tongue* (Bristol: Farley, 1749–55); see especially 1:i.
5. First edition (London, Crumps, 1655), 14 pts. in 1 vol.
6. London: Printed by M.I., sold by James Crumps, 1660.
7. One of Samuel's works was published in 1692 by John Dunton of *The Athenian Society* as *The Young Student's Library*; another, *Advice to a Young Clergyman*

(London: C. Rivington, 1935), was published by John Wesley after his father's death. Others who had published similar bibliographies of suggested readings included Richard Baxter and John Wilkins; see Robert Monk, *John Wesley; His Puritan Heritage,* 2nd ed. (London: Scarecrow Press, 1999), 247.

8. *Arminiam Magazine* IV (London: 1781), Preface. It is a pleasure to speak to an audience that doesn't need an explanation of that phrase.
9. *The Letters of John Wesley,* ed. John Telford (London: Epworth Press, 1938), 6:125.
10. MS preface to an unpublished work. See illustration in John Fletcher Hurst, *The History of Methodism,* 6 vols. (New York: Eaton & Mains, 1902), 3:1102.
11. *Christian Library*, 1, Preface, § 10.
12. Ibid., § 11.
13. The Oxford Methodists had circulated manuscript copies of extracts, letters, rules, prayers, and resolutions, but Wesley moved beyond that format in 1733 with his first publication, *A Collection of Forms of Prayer for Every Day in the Week.* It was followed by over four hundred publications during his lifetime. See Frank Baker, *A Union Catalogue of the Works of John and Charles Wesley* (Durham, NC: 1960).
14. The basic English box hose press of the eighteenth century, typified by the Franklin Press in the Smithsonian Institution, followed the same basic design of wooden presses of the previous generations.
15. Letters of August 14, 1748 (see note 3 above); repeated in preface to his *Works* (Bristol: William Pine, 1771), vol. 1, Preface, § 1
16. I am following Robert Monk's categorization of the authors, as found in his *John Wesley, His Puritan Heritage*, Appendices 1 and 2, where he lists all the authors and biographees.
17. See Richard P. Heitzenrater, "John Wesley and the Oxford Methodists, 1725–35," Ph.D. dissertation, 1972, Duke University, Durham, NC; Appendix IV. There are several manuscripts of these early abridgements extant, including his 1732 shortening of Robert Nelson's *The Great Duty of Frequenting the Christian Sacrifice*, which he later adapted into a sermon on Constant Communion. It is particularly interesting to note that these twenty-seven (and perhaps others) were read long before his evangelical experience at Aldersgate in 1738, yet he still considered them as significant enough to include in this collection a decade later.
18. Any analysis of the details of Wesley's editing technique in each item is made somewhat difficult by the fact that he does not indicate the exact source, edition, date, etc., for most of the writings.
19. See, for example, his editing on a page of John Owens, *Of the Death of Christ* (which Wesley never published), illustrated in Hurst, *History of Methodism,* 3:1105. A somewhat less heavy-handed approach can be seen in the editing of his own revised Journal (Extract 8) that was inadvertently omitted by the printer from his collected *Works*; see John Wesley, *Journal and Diaries VII*, vol. 24 of the *Works*, Appendix.
20. For a more extensive discussion of Wesley's editing technique, see Walter Herbert, *Wesley as Editor and Author* (Princeton: University Press, 1940).

Jennifer Woodruff has provided an excellent summary of Wesley's editing technique relative to Wesley's abridgement of Jonathan Edwards, exhibited in the Divinity School Library on the occasion of this Annual Conference.

21. In 1749, he was just beginning to establish "circuits" of societies, with groups of preachers assigned to circulate on each circuit. See Heitzenrater, *Wesley and the People Called Methodists* (Nashville: Abingdon, 1995), 162, 180.
22. These figures must be seen in light of his presses being worth £18 each ($2700; type worth $21,000) and his book inventory at his death being worth £4,900 ($735,000)—thus the *Christian Library* was not a total disaster by any means.
23. Letter to T. H., December 12, 1760, in *Letters*, 4:122–23.
24. "Some Remarks on Mr. Hill's Review," in *The Works of John Wesley*, ed. Thomas Jackson (London: Wesleyan Conference Office, 1872), 10:381–82.
25. Journal entry, May 13, 1754, in *Works*, 19:486.
26. *Minutes of the Methodist Conference* (London: 1862), 1:508–9, Qu. 29 (30), A.3.
27. These volumes are listed in Baker's *Union Catalogue* as item #64b; only two or three extant volumes are listed by Baker, but others might have escaped notice on library shelves with the innocuous title, "Wesley's Tracts," on the spine (although not all books with that title would match the contents listed at Baker, #64b).
28. Between the collected *Tracts* and the *Christian Library,* Wesley began to publish volumes of his collected sermons, which was first designed as a three-volume set. In this study, we are dealing with "major" collections of works in terms of fifteen or more volumes in a set.
29. Bristol: William Pine, 1771–74; sometimes called the "Pine" edition.
30. The unpublished copy of his annotated copy of Extract 8 of the Journal, omitted by the printer, Pine (see note 19 above), shows several examples of these changes, including also the filling in of names where there were formerly only initials, the omitting of some whole paragraphs, and the changing of some misstatements, such as altering the phrase at the end of the sentence "we had such a glorious shower as usually follows a calm" to read "follows a storm." The previous reading of the latter had persisted unchanged until the present critical edition; see *Works*, vol. 24, Appendix and Errata.
31. This feature was a key to identifying the annotated copy of Extract 8 as the one prepared for (but omitted from) the 1770s edition of the *Works*. These asterisked selections often highlight accounts of holy living or dying, although the account of his own spiritual experience at Aldersgate is surprisingly (to the modern reader, perhaps) not so noted.
32. He acknowledges that his design was based on the *Christian Magazine*, by then defunct. *Arminian Magazine* 1 (1778): 8—"To the Reader," § 1.
33. It remains for another study to look into some of the questions that might arise from this sketch: Why did Wesley not include some of his earlier published abridgements in the *Christian Library*? Were the criteria for selecting extracts in his *Works* different from those in the *Christian Library* or the *Arminian Magazine*?

34. Published in various formats, up to eight volumes (New York: Thomas George, Jr., 1834–36). The contents match the selections in *The Christian Library: a weekly republication of popular religious works* (also published by Thomas George in New York), which was apparently the serial version. This set of works included Richard Watson's *The Life of the Rev. John Wesley*, which was a standard Wesley biography of the time.
35. Philadelphia: Key and Biddle, 1833–34, 2 vols.; second series, 1851.
36. Portland, OR: Worldstar Internet Technologies, 1994—"one of the largest and most complete archiving of 'classical' Christian materials available on the Internet." Statement on homepage.
37. The Methodist Archives, Rylands University Library of Manchester, has Wesley texts available at rylibweb.man.ac.uk/data1/dig/Methodist, the Wesley Center for Applied Theology, Northern Nazarene University, has Wesley material at wesley.nnu.edu/JohnWesley.htm, and there are selections in the Christian Classics Ethereal Library, at www.ccel.org; these are just three of an increasing number of such sites.
38. After Wesley himself these would include Joseph Benson, Thomas Jackson, Frank Baker, and myself.

Words Are All We Have:
A Very Brief Disquisition on Librarians, Technology, Access, Feminism, and The Truths of Things*
by
GraceAnne A. DeCandido
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Some wise person has said—I may have said it myself—that words are all we have. I have made my living with words, one way or another, for over twenty-five years. Today I want to talk with you about some of the words we use to define ourselves, our work, and our future.

Actually, of course, it was Samuel Beckett who wrote that "Words are all we have." Now he is surely a guy for our time, an Irishman living in Paris, writing in two languages, mostly about absurdity. You'd think he had experience on the reference desk.

When I was wrestling with words for this talk, a colleague suggested a book to me that spoke so powerfully to what I wanted to say that I cannot resist quoting from it here. The writer is Jaroslav Pelikan, "Writing as a means of grace" in *Going on Faith: Writing as a Spiritual Quest*, edited by William Zinsser, Marlowe/Publishers Group West, 1998 pbk.

> In the beginning was the word. This is of course one of the most shattering metaphysical statements in the New Testament, and more than any other statement it provides the basis for the Christian doctrine of the Trinity. But it's not only a metaphysical statement. With its roots simultaneously in the Hebrew and the Greek tradition—in the Hebrew tradition, where the very first act of God in the first chapter of the first book of the Bible is to speak, and in the Greek tradition, where the word for "word" and the word for "reason" are the same—this declaration affirms that the act of communication is at the very center not only of human existence and its origins but of the mystery of the Divine Being itself. And so the transmission of the word, the moving of the word from within to without, from the word that dwells within to the word that emerges, *logos endiathetos* to *logos prophorikos*—the mystery of that process is the mystery of divine communication and of divine self-communication, and therefore of the Divine Self.
>
> Human beings, being created, according to that first chapter of the first book of the Bible, in the divine image, in the image of a God who has no face, participate through the divine image in the mystery of the Divine Being by reflecting those capacities of the Divine Being that lie at the center of self-revelation. And those capacities are two, but finally they are one: the capacity to love and the capacity to communicate. For in the beginning was the word.

If librarianship is the connecting of people to ideas—and I believe that is the truest definition of what we do—then librarianship too is a means of grace. We connect people to the idea, the thought, the word. The Divine.

Technology

So let's talk about a few words, the kinds of words that we use to define ourselves and our work. Let's talk about the word *technology.* It has a wonderful derivation, from the Greek *techne,* for art or artifice, from the IndoEuropean base *tekth,* to weave or join; the Greek *tekton,* for carpenter; and the Latin *texere,* to weave or to build. That dictionary search proved to me that the technology with which we are working, using words like *web* and *architecture* and *cyberspace,* is tied to the word rather elegantly. We librarians have always been creative in our uses of technology to connect the reader and the idea, so it isn't a word that should startle or surprise us. Just now we are trying to get two specific kinds of technologies, our books and our terminals, to lie down peacefully together—the lion and the lamb.

There's a story I like to tell about technology—the technology of the hearth. The invention of the stone hearth captured and harnessed a terrifying power, that of fire, and domesticated it. The stone hearth made possible long-term cooking, light when it was dark outside, warmth when it was cold, and storytelling after dinner. The image of the hearth is still the image of warmth, solace, sustenance, and comfort after—lo!—these many centuries.

But—bringing fire inside the house—imagine that! Imagine how strange, and how terrifying, it must have been. Imagine how the first person to carry the living flames in a bowl of rock into the cave, or the shelter, was jeered at and, probably, accused of terrible things. She would destroy what had been so carefully nurtured. She would harm the children. There would be untold dangers. But it turned out all right, didn't it?

I think the current folderol about books versus bytes is going to turn out all right, too. It is extremely instructive to go back through library literature and read about the extraordinary and vicious controversies that surrounded the acquisition of audiobooks—books on tape—in libraries two or three decades ago. There was a lot of talk of "automation" and the soul of librarianship about twenty years ago. In the late nineteenth and early twentieth centuries—around the time our parents and grandparents were born, not so long past—librarians argued with great passion and evident sincerity about the morality of adding modern fiction to their collections—you know, regular novels, not necessarily "literature."

Can you imagine?

I amuse myself by trying to imagine what our professional children and grandchildren are going to think about our getting all bent out of shape over computers and their myriad uses, over the use of the word "information," and over the struggle we clearly are still having with technology.

There is a radio program that airs in New York City, about early music, called "Here of a Sunday Morning" with a wonderful fellow (he's British, by the way, and an attorney in real life) named Chris Whent (http://www.hoasm.org/). Some time ago when discussing the rise of printing in Europe in the fifteenth century, he noted that some scholars viewed increasing literacy and the accessibility of the new printed books with great alarm. Why, anyone could print anything with a scholar's name on it, and who would know any better? How could we be sure if we didn't hear it directly from the scholar's lips?

And so I quote from Socrates, as Plato said,

> . . . even the best of writings are but a reminiscence of what we know, and that only in principles of justice and goodness and nobility taught and communicated orally for the sake of instruction and graven in the soul, which is the true way of writing, is there clearness and perfection and seriousness . . .

Does this sound familiar to you? It should. We have been there before.

That view, of course, comes from Plato's *Phaedrus,* in which Socrates and Phaedrus discourse on the unreliability of written text (http://ccat.sas.upenn.edu/jod/texts/phaedrus.html). It sounds so much like current discussions about scholarly verification and authentication in cyberspace that I find it quite startling.

The Net and Words

In the current media and political obsession about access to pornography on the net—tangled as it is in deep notions of sexuality, gender, morality, and the care of children—we have lost track of a very great revolution: the way the net has engendered a resurgence of words. People are writing again. It is a pleasure to watch an e-mail correspondent go from all capital letters and no signature to gossipy, thoughtful, or informative posts on-line. Even Instant Messenger, with its funny abbreviations and iconographic emoticons, offers a power to words, to communication, and to that divine signature we talked about earlier.

Whatever else the net has done to us, we cannot deny its word power. Nor can we deny that it has brought us together in ways we could not even have conceived of just a few years ago. I have daily conversations with people in California, in Kansas, in Texas, in England, and in Norway. Some of these people I have never met face to face. But they are as much my colleagues and coworkers as anyone with whom I have ever shared a cup of tea in the staff room. Now that I am working primarily as a consultant and teacher, they are even more my colleagues. My work happens (as this speech was composed) in my office at home—my second floor aerie—in the Northeast Bronx in New York City, alone, but wired indeed.

Librarians

Another word I want to spend some time with is the word "librarian." One of the things librarians have always been about is preserving the past. And not preserving it in amber, crystalline but very dead, but preserving it as a living entity, so that the voice of Hildegard of Bingen, or Julian of Norwich, or Elaine Pagels, or Mary Daly can be heard as clearly in the pages we keep as if they were speaking to us—as indeed they are.

Since we know that we are somehow anointed to preserve the past, it may be difficult to keep that sense of hallowed purpose in facing the future, which seems to change moment by moment, to say nothing of keeping track of the present, which shifts like pixels on a screen as we watch. We like to think of the past, of course, as immutable, but we know perfectly well that's not true. When I was in college in the sixties and studied the Romantic poets, I learned that Dorothy Wordsworth was a silly, empty-headed woman and a drag on her brother William's creativity. When my son attended the same university (Fordham, I am Jesuit-trained, can't you tell?) some twenty years later, he learned that Dorothy was William's soul mate, an accomplished diarist. Her journals provided her brother with insight and observation that he turned into splendid and glorious poetry. I actually find it comforting that the past can change, because it makes the change of the present and future a little less harrowing.

When asked to define what we do, as I did earlier, I say that librarianship is the connecting of people to ideas. And it isn't always good ideas, either. The joy of sitting down with a book full of trashy, silly, or wrongheaded ideas is certainly one of the delights of literacy. It is also one of the things that makes the Internet so much fun. We recall, too, that ideas once thought silly or wrongheaded or just plain evil include things like votes for women; and ideas once thought right and necessary like slavery or child labor are thought of rather differently now.

Fine librarian-like words such as access and choice lead inevitably to questions of truth. Now there is a word with which to conjure. I liked it better when I believed that there was only one truth. But anyone with children who has ever listened to three of them explain how the doll got broken knows about differences in truth. Truth is neither immutable nor always clear, and we search valiantly for truth among conflicting reviews, contradictory memos, and simultaneous requests.

When we are making acquisitions decisions, the question of "whose truth?" is bound to come up.

This is not to say that we can acquire, or even access, everything. Sound professional judgment informs how we spend our precious funds, to support the life of the university or the casual browser. But I always reminded my library students in preservation that it is not always clear what future scholars will have wanted us to keep. I don't think Margaret Drabble will vanish from the shelves, but Barbara Cartland might. We cannot accuse Cartland of being a writer, but what her romances say about society, culture, and the place of women cannot be ignored by the twenty-second-century scholar of women's history.

It is lovely to think of ourselves, library workers all, as living in a global village, but sometimes I think the library universe is more kin to the cantina at the Mos Eisley spaceport, the interspecies bar in the first *Star Wars* movie. That is an image of terrifying diversity in the pursuit—one imagines or hopes—of the same thing. Obi-Wan, the sage of the movie, describes the town to young Luke, the hero, as a "wretched hive of scum and villainy." "We must be cautious," he adds. And we are rubbing elbows—and sometimes other, more intimate parts—with people who call themselves librarians but who look and act mighty different from us.

Issues that have divided us before: access and censorship now in the guise of filtering the Internet; the question of outsourcing—paying a vendor to provide services that used to be handled in-house—are dividing us again. While we think through these questions it is important to remember that we have done this before. Librarians have a history; and so does the pursuit of knowledge. Some of the examples I have mentioned—from the stone hearth to printing in the West to audiotapes—had people worrying about the safety of their children, the preservation of their morals, and holding fast to the devil they know.

Most of us are doing things in our professional lives that would have been unimaginable to the selves we were when we got our undergraduate degrees, and unimaginable to the newly minted librarians we were when we started out, if we started out more than a decade ago. We need to hold on to that knowledge, for change is our only certainty. Let us make that a comfort, for if we are not changing, we are probably dead. And if we aren't dead, we are victims of psychosclerosis: the hardening of the attitudes.

Research

I know that the theme of your conference was research. One of the things I do for a living is research. What that means in my professional life is that I read reams of stuff on a topic and then try to get it down to 1500 words. I once turned 200 pages from the Association of Research Libraries on copyright into a two-page handout. I have researched and written a baker's dozen Tech Notes for the Public Library Association (http://www.pla.org/technoteindex.html) on topics that range from intranets to wireless networks to metadata. Most of the time, I had not a clue as to what the topic was when I started. What it has taught me is humility: a certain humility in the face of the sure knowledge that we will never find it all.

Information vs. Story

Speaking of words, as we have, like "information" and "story"—in the September 1, 1997, editorial in *Booklist* (the American Library Association's review journal) editor and publisher Bill Ott makes a distinction between those words, and between information folk and story folk, that is instructive. I believe, however, that it is false at best and perfidious at worst. Now, Bill is my editor, a good man, and a fine and strong voice in librarianship, but I respectfully disagree with his point. The thing is that most of the working librarians I know—and I know very many of them—do a very good job of integrating the "story" parts of their jobs with the "information" parts. They haven't lost track of—let us say it out loud—the sacred connection between book and reader.

What has been in the news and in the literature is a focus on the conflicts between those two roles, the storyteller and the information provider, whilst in real life most of us are integrating them, perhaps not seamlessly, but well enough.

Feminism

Information, access, technology, research, story—those words have implications for our female-intensive profession. All of the issues we have talked about include feminism in ways that are obvious to me. The practice of feminism for me mirrors in some ways the practice of religion. And I think it is important to note that feminism is not just something we think or have, it is something we do. We have to practice feminism in ways both small and large, every single day. And the small ways count. Feminism informs my daily practice, the way I choose to live my life, both personally and professionally. There isn't much I can do about the big things, so I focus on small ones. I try to choose female examples of whatever it is I am talking about. I try to find women to quote. I try to recognize that the woman who is my tax accountant also has three small daughters under the age of six.

Here is a place where the future looks better. I see, with awe and with fondness, the woman (no longer my son's wife but still and always my daughter), the financial programmer and mathematician, whose graduate degree is from MIT (the Massachusetts Institute of Technology), a study and a place that never entered my head even in my wildest imaginings when I was her age.

It is easier for her than it is for my generation, but it isn't easy. In a profession as overwhelmingly female as ours, it is especially not easy. Remember Virginia Woolf, in *A Room of One's Own*, recounting how she was chased from the university grass and onto the gravel path by an outraged Fellow one fine autumn day, for having the temerity to wander about freely. She was refused entrance to the library, too, as I recall, as she was unaccompanied by a Fellow, or by a letter of introduction.

It's better now, I mean, here we are. But all we ever wanted—all we ever insisted upon—was the freedom to make the same choices that men do, without losing our hearts, our jobs, or our children in the process. It doesn't seem like a lot to ask. Even now.

The Concluding Part

Perhaps the reason librarians have such an affinity for mystery and romance, fantasy and cyberpunk, is that we see it ourselves daily in the vast human mystery and romance of research, of casual curiosity, of this reader with this need, and that insatiable human desire to run and find out.

From Shakespeare's Prince Harry to Sayers' Harriet Vane, the book and the reader, the child and the idea, and the scholar and citation have come together because of us. That's a truth that can comfort us in the hard times, and it's always hard times, isn't it? We bring together people and ideas, and we do it with words. We bring the word. And in that word, we participate, as Pelikan says, in the divine image.

In Margaret Atwood's poem called "Spelling" she writes

"My daughter plays on the floor
With plastic letters . . .

Learning how to spell
Spelling,
How to make spells . . .

A word after a word
after a word is power."

We claim and own the words. We name ourselves and our work. That is what the truth is. And in that truth we find grace, and the divine word.

PAPERS AND PRESENTATIONS

The *ATLA Religion Database* (MARC) on a Local Server

by
Jack Ammerman, Hartford Seminary
Duane Harbin, Southern Methodist University
David Reay Stewart, Princeton Theological Seminary

(The following page-and-a-half was distributed to session attendees)

Choosing the MARC Option

With the *ATLA Religion Database (ATLA RDB* or *RDB)* now available from several vendors, libraries can choose the format that best suits their needs and environments. Here we explore the option of loading the *RDB* records in MARC format on a local system. While all the presenters are working with Endeavor Information Systems' Citation Server module, this information applies broadly to other comparable MARC-based systems. Here are some factors to consider in evaluating the MARC option in your environment:

1. **Cost:** At institutional member pricing, the MARC version of *RDB* compares favorably with the cost of third-party subscriptions, but only if the other costs of delivering the data are within reason.
2. **Target Audience Needs/Features and Performance:** How well does the local systems capabilities meet the target audiences' needs, both in terms of accessibility and features?

   Example: Endeavor Voyager

   Strengths

- High interface consistency between OPAC, Citation Server (locally mounted data), and Z39.50 connections.
- Delivers database to a widely dispersed user population via a standard web interface.
- Journal citation data integrates well with OPAC data and provides good Hook-to-Holdings connection.

   Weaknesses

- Inability to define search and display parameters for locally defined fields (e.g., 693 = Scripture Citation)
- Problems with Hook-to-Holdings for essay and monograph records

3. **Local System Capability**:
   - Can local system load and deliver MARC records? Note: This need not be the OPAC system. With the advent of MARC/XML crosswalk capabilities, XML-based information storage and retrieval systems will also work.
   - Will local system manage public access within licensing requirements?
   - Is hardware adequate to sustain the data storage and use load?

Example: Endeavor Voyager with Citation Server provides these capabilities with considerable success. In particular, data loading is simple and manageable and, the system offers excellent access-management capabilities.

4. **Local Technical Support:** Are local support resources capable of managing the data loads, quality control, and customization necessary for acceptable results? The impact of these tasks vary tremendously from system to system.
5. **Moving Target:** The capabilities of the various commercial suppliers of *RDB* change, and special pricing opportunities arise from time to time. Be certain your information is current at the time you make your decision.

(End of handout.)

Introduction—David Reay Stewart

Not long ago I read Stephen Ambrose's *Nothing Like it in the World,* a history of the building of the transcontinental railroad. It really tells two parallel stories, that of the Union Pacific, building westward from the Mississippi across Nebraska toward the Rocky Mountains, as well as of the Central Pacific, which began in Sacramento and headed eastward into the Sierras.

One of the tensions between the two endeavors was the determination of where the two lines would meet. Since both railways realized greater profits by laying as many miles of track as possible, this was a huge issue. And in fact, when the two lines approached each other in Utah, they actually overlapped.

There is at a least a loose analogy between that great venture and the topic of our presentation this morning. Our objective is to outline the attempts we have made in our libraries to bring together two of the premier electronic resources in any of our ATLA libraries, i.e., the local online catalog and the *ATLA Religion Database (RDB).* I don't know how far apart these resources are—physically or even conceptually—in your libraries. Where I work we have in the reference area several CD-ROM workstations, where most of the *RDB* searches are carried out. About twenty paces away from these, we have our OPAC stations. Typically, bibliographic searches are done in the former, and then patrons walk over to the latter to attempt to identify which items from their *RDB* search can be secured locally, via a supplementary OPAC search.

Clearly the potential to bring both these search processes together into one simultaneous search must rank close to the top of the wish-list in many of our libraries. And loading the *RDB* in MARC format on a local server (in our case using the Citation Server product from Endeavor Information Systems, in a Voyager software environment) is one very promising attempt to reach that objective.

In our presentation this morning, Duane Harbin (Bridwell Library, Perkins School of Theology, SMU) will begin by outlining the issues involved in loading the *RDB* in MARC on a local server. I will then address some specific MARC issues involved in getting the Hook-to-Holdings feature to work reliably in an Endeavor/Voyager environment. Jack Ammerman (Hartford Seminary) will conclude by demonstrating the potential for analyzing search logs and getting a better understanding of how patrons use the *RDB*.

About RDB MARC Files—Duane Harbin

In the grand tradition of all things technological, the information given here about the ATLA MARC files will be obsolete in a few short months. ATLA has announced that it will release completely new, enhanced MARC distribution files in January 2002. However, the background of the current files remains instructive in a number of ways.

The current *RDB* MARC files were produced from several different online systems, retrospectively from typesetting files, and from other sources. Given this checkered lineage, remarkably few glitches exist in the files, although there are a few. ATLA is currently in the process of consolidating index production with a single, integrated system, and future files (beginning in January 2002) will be produced from that system. The new system should produce a higher degree of quality and consistency, as well as providing the opportunity for adding retrospective indexing and enhancing existing records.

The *RDB* MARC files are broken down by index and time period. The retrospective files correspond to print volumes. The index breakdown is:

- *Religion Index One (RIO)* files
- *Religion Index Two (RIT)* files
  - Including both Essay Records and Book Records
- *Index to Book Reviews in Religion (IBRR)*
  - With separate files for Review Records and Book Master Records

Methodist Reviews Index (MRI) and *Research In Ministry (RIM)* Records are **not** included in the MARC distribution.

Loading the Files

The files contain some duplicate records (1,508 *RIO* and *RIT* records), and some records have format problems and may cause loader software to reject them (approximately 5,000 *RIT* records). The July 1998 release includes files with corrections to previously released *RIT* and *IBRR* records (3,168 records). Therefore, the following load procedure is recommended:

- Load files in chronological order.
- Load records by type (i.e. load all *RIO* records, then all *RIT* records, etc.).
- Load **all** records against a duplicate detection/replacement profile.
- Load correction files last.
- Pay close attention to load logs and record counts.

Additional Options to Consider

Experience demonstrates that library users are confused by the different types of indexing records included in *RDB*. One option to alleviate this confusion is loading records from each index into a separate file (i.e., *RIO, RIT, IBRR*).

With Citation Server, there are also issues with the way the system indexes and displays some fields. Therefore, consider manipulating the records before loading to enhance their usefulness. Here are specific options:

- Copy the entire 693 (Scripture Citation) to 653 |a or 654 |a. Citation Server (as of release 1999.1) will not include the 693 in the subject phrase index, only in the subject keyword index. It also supplies ISBD punctuation based on subfields, which creates an oddly punctuated display for scripture references.
- Copy 787 |a to 700. Citation Server does not index the 787 |a in the author phrase index.
- Add 590 or 655 based on record type. This can help users distinguish between article, essay, and review citations and narrow their searches based on citation type.

MARC-related Issues—David Reay Stewart

Prior to moving on from Duane's overview, here are a few questions for you to consider:

- How many of you work in Technical Services? In Systems? In both?
- How many of you are Voyager users?
- How many of your parent institutions serve a large number of distance-learners and/or commuters?

I ask these questions because the way we answer them serves to illustrate how the implementation of *RDB* MARC on a local Citation Server such as Voyager works out: there are issues for Technical Services *and* for Systems; and the attractiveness of this option really is determined by local considerations. At a library like the one where I work, for example, the absence of a large distance learner community means that it has not been worth the effort of tweaking MARC records to make the simultaneous search work in the same way that it would pay dividends elsewhere. The point is that there is no single "right" solution for all of our libraries.

Critical Issues

I want to consider first a couple of critical background matters:

- What does it take for Hook-to-Holdings to work properly?
- The complexity and diversity of *RDB* MARC records

Hook-to-Holdings: What Is Required?

Just for clarification: Hook-to-Holdings is the method by which an identical match between a record in the local online catalog and the locally mounted *RDB* MARC is identified.

Clearly, nothing less than absolute precision is required to establish such a match, and this means that text-based MARC fields—author, title, subject—are not sufficient. Typically a field based on a unique numerical indicator—ISBN, ISSN, LCCN—is required.

But even with this working definition in mind, it is important to recognize that the potential for establishing such a match rests on several factors:

- MARC coding itself, with all its complexities.
- The standards and practices employed by *ATLA RDB* catalogers and indexers in producing a MARC version.
- The MARC standards and practices of the software vendor (in this case, Endeavor Information Systems, Inc.).
- The capabilities of the system software. (In Voyager, Hook-to-Holdings is configured within the System Administration Module under the menu for Search Configuration/Hook to Holdings/Field Definitions).

Thus, in addressing the question of what constitutes an exact match between an item record in the local catalog and one in the locally mounted *RDB* MARC, clearly a lot of things have to be taken into account. Most of all, you need someone in your library with considerable experience and expertise with MARC records.

Diversity and Complexity of RDB *MARC Records*

This whole process would be made simpler, of course, if all the records were the same type: single-author monographs. But as all of you know, *RDB* is much more diverse than that. It includes also records for:

- Multi-author works
- Festschriften
- Reviews
- Research projects, etc.

Add to this the varied nature of the periodicals indexed and the diversity of languages, and the complexity of making Hook-to-Holdings work reliably becomes more clear.

In short, there are far more ways for Hook-to-Holdings not to work than for it to work.

All these issues have to be factored in to attain the desired result for each record: neither more nor less than one matching pair of records.

MARC-Related Challenges: Some Specific Challenges

We have looked at a couple of the more general and basic challenges in matching local MARC records with those in *RDB* MARC; now to a few specifics.

Name Authorities

At least up to the most recent release, the *RDB* in MARC does not include Name Authorities. This presents a real difficulty in establishing individual or corporate authorships.

Scripture Indexing

Here is another example where the uniqueness of *RDB* poses its own challenges. The current practice is for scriptural references to be indexed in the 693 field (Subject Added Entry: Scriptural Citations). At first glance this appears to be the best, if not the only means of accommodating this critical search element. However, it turns out that left-anchored searching is not possible in this field, a restriction that really limits the reliability of searches. In trying to work around this in his library, Jack Ammerman has found a possible solution: the 654 field (Subject Added Entry: Faceted Topical Terms) allows *both* keyword *and* left-anchored searching. Moving data from the 693 to the 654 (paying close attention to subfield formatting) may present a solution to this quandary.

Consistency with ISBN/ISSN

I think it can safely be stated that we have seen bigger problems with the 020 (ISBN) and 022 (ISSN) fields than with any other. I have already emphasized the fact that the presence of a numeric identifier common to both records is really the only hope of having Hook-to-Holdings work. But some *RDB* MARC records have neither 020 or 022, some have duplicate numbers, and there are also cases where these fields contain additional text (as well as the # itself), a practice that, as it turns out, is quite permissible within AACR2 rules.

This is a case where it appears that differences in local, ATLA, and Endeavor MARC practices can be fatal. The good news is that these are some of the most easily identified cases where Hook-to-Holdings fails, and they are usually easy to fix.

Summary: Other Critical MARC Fields For Hook-To-Holdings

In addition to the Scripture Search and ISBN/SN problems, there are other fields which, while not central to our usual cataloging processes, become prominent within this process of matching local records with those on *RDB* MARC.

Some examples include:

> 711: Conference Name (example: Annual AAR/SBL Conference)
> 773: Host item entry (example: cited review from *Catholic Biblical Quarterly*)
> 787: Book Reviewed entry (example: Moyers, Bill. "Genesis," reviewed in *Catholic Biblical Quarterly*)

No doubt there are others. The point is that while Hook-to-Holdings is an attractive goal, its attainment depends on a lot of detail and accuracy. Experience at our three libraries has provided a much better analysis of what issues and problems need to be addressed for these two databases to be brought together in a way that will reliably foster better research than do the current options open to us.

Jack Ammerman of Hartford Seminary has been exploring another aspect of the potential of running *RDB* MARC on the Voyager Citation Server: the use of search logs to examine search strategies, patterns, etc. During the remainder of our presentation, he will outline some of his findings.

***RDB* MARC & the User: Increasing Use and Usability—Jack Ammerman**

One of the significant advantages of loading *RDB* MARC on our integrated library system is that I'm able to make it easily available to my users, almost all of whom live off-campus. I'm able to do so using the same user interface that we use for the online catalog. Having loaded the database, I began wondering how it was being used and how I could improve on the product I'm delivering to my users.

I've recently been thinking about doing a use and usability study. What I want to do in the next few minutes is invite you to peek over my shoulder as I begin to explore how *RDB* is being used at Hartford Seminary Library.

It will be pretty obvious to you that I'm just getting started and that this doesn't represent a fully developed study. I'm really just beginning to identify the questions I want to answer and to think about how I will design a broader study. In the next few minutes, I'm going to talk about:

- What we can learn from search-log analysis
- Questions raised by my analysis of the search log, and
- Where I plan to go from here

What We Can Learn from Search-Log Analysis

I chose to begin with a search-log analysis for several reasons. It's easy to log searches in Endeavor Voyager. And it seemed like a good way to identify some trends that might help me think about the questions to pursue in a full-fledged usability study. Finally, I've never been able to do anything like this with the CD-ROM version of *RDB*.

If one uses search-log analysis, it's important to recognize its limits. There are a lot of things it won't tell you.

- It won't tell you what the searcher was looking for.
- It won't tell you whether the searcher found what she/he was looking for.
- And it won't reveal much about the usability of the product. For example, it won't tell you that the user was confused or frustrated by the interface or that the user interface was clear and intuitive to use.

A search-log analysis can never be considered a full usability study!

There are some important things search-log analysis can tell us, though. It can help us to know:

- The volume of searching
- The types of searches that are being made
- What indexes are being searched
- Whether limits are being used, and, if so, how effectively
- Whether relevance searching is being used or not
- It will also tell you the number of hits that come back in a result set, and
- The number of searches per session

With a bit of simple data analysis, one can begin to see some interesting trends that identify issues to pursue with focus groups, observation of users, surveying, etc.

For every search that is executed on the system, a record is created in the search log. In many ways, it is similar to the log that is maintained for a web site. For the Endeavor Voyager system, thirteen fields are included in each record. It is possible to export these as a comma-delimited file that can be analyzed in a spreadsheet or database. It is also possible to directly query the live database through Microsoft Access.

In this and the next slide, I've provided sample values extracted from a single record in the search log:

- The DATE AND TIME of the search is logged.
- A SESSION ID is created and added to the log. You will note that it is based at least in part on the date and time. It's a little tricky to use this, because a new

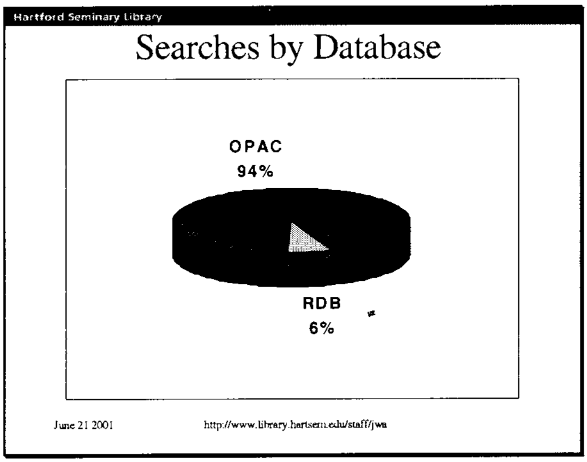
SESSION ID is created when the user opens the search screen. If the user clicks on the browser's back button to go back to a previous search screen, this does not create a new SESSION ID. The SESSION ID does not appear to be a valid way to identify an ongoing search session.

- The TYPE of search is logged. Like most systems, Voyager allows simple author, title, subject, and keyword searches in addition to more complex searches. In this case, Guided Search indicates the user constructed a Boolean search using the Guided Search input form.
- The SEARCH STRING is added. Here two words terms (Jewish and Divorce) were searched, both against the keyword anywhere index.
- In this case, the user did set a limit, so the LIMIT FLAG is set to Y.
- The LIMIT STRING is added, in this case, both a date and language limit were set.
- The INDEX TYPE is recorded. Here "K" refers to a keyword index. Voyager also has left-anchored indexes. Left-anchored indexes are common for authority-controlled fields. For example, a left-anchored search would require me to search for Bible. O.T. Amos--Commentaries., while a keyword search on the word Amos would find the same record.
- RELEVANCE refers to whether or not Relevance Ranking is used. This is a feature in Voyager that is similar to the relevance ranking that is common in Internet searching.
- HYPERLINK refers to whether this search is the result of a click on a hyperlink. For example, when viewing a bibliographic record, the subject terms or the author's name will be hyperlinked. If the user clicks on one of these terms, a search is executed on that term as a hyperlink search.
- The number of HITS in the result set is recorded, in this case 47.
- The SEARCH TAB is recorded. In Voyager, search tabs are created for simple searches, complex searches, etc.
- The CLIENT TYPE is recorded. In this case, it is a GUI client. It might also be an ASCII client if someone had telnets to the server.
- And finally, the CLIENT IP is recorded. If it worked, this would allow me to know if someone was searching from off-campus or on-campus. It would also allow me to use this field to calculate a search session. I would need to develop some algorithm that might suggest that all searches from a single IP with less than five minutes between searches should be considered a single session. Now, it only records the IP of the server.

I don't leave the log turned on all of the time. It begins to take up disk space and is not essential for the operation. The data I've collected has come from the log from mid-April through mid-June of this year. I compared the data collected to data I had gathered last fall. I didn't detect data that were statistically significant. I collected data for both OPAC and *RDB* in order to compare.

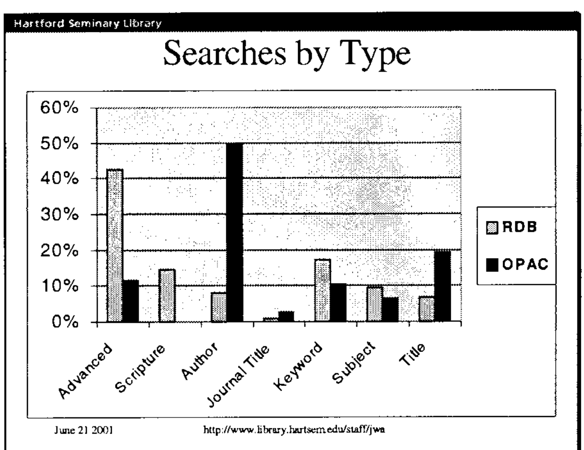
There have been reports that for some kinds of searches, duplicate entries (same DATE/TIME and SESSION ID) are recorded. I've de-duped the search log, so that I'm reporting as best as I can tell on clean data.

So what does the search-log reveal about *RDB* searching at Hartford Seminary?



First, I thought I would compare the volume of OPAC searching to the volume of *RDB* searching. I discovered that the level of searching of *RDB* is only 6% of the total searching of the two databases combined.

I also compared the types of searches that are executed against both the *RDB* and OPAC. Hartford Seminary users search these two databases very differently. The most significant differences are seen in the Advanced searching and the Author and Title Searching.

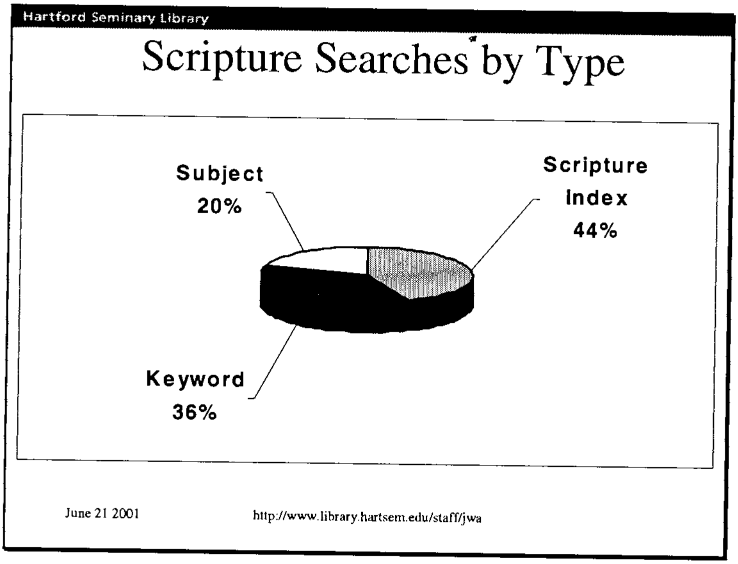


Far more *RDB* searchers use Advanced (multiple search terms) than OPAC searchers.

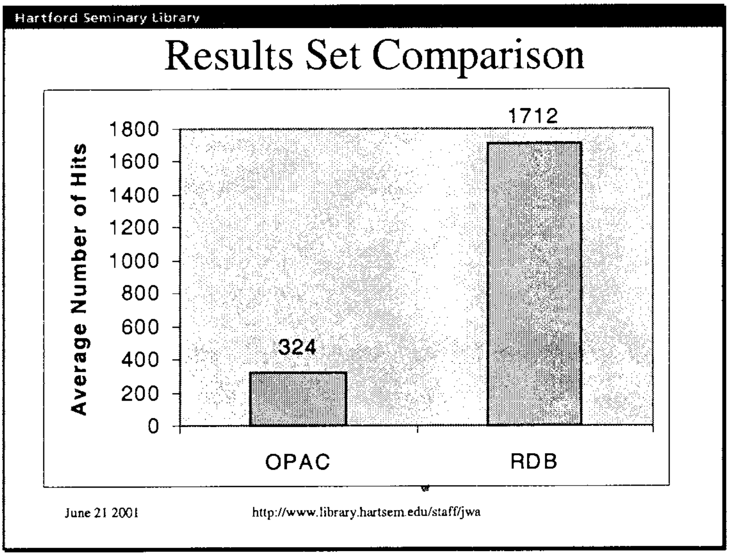
OPAC searchers are much more likely to search by Author or Title than *RDB* searchers. OPAC searchers appear to be searching for known items. They have moved beyond information discovery to information retrieval. *RDB* searchers appear to be searching for unknown items, keyword, and subject searching. They are still doing information discovery.

One of the significant features of the *RDB* CD-ROM version is the ability to search the scripture field. In the MARC version, we created a scripture index. But as you might expect, not everyone uses the scripture index to search for scriptures.

Approximately 15% of *RDB* searches were scriptures searches. Of those, the scripture index was often used but resulted in only 44% of the total scripture searches. Of the users searching for scripture-related works, 56% used keyword and subject searching.

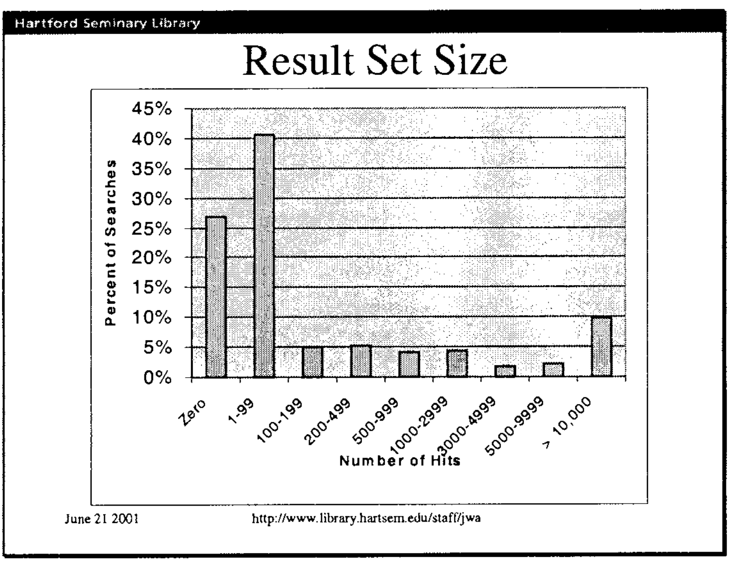


The search log records the number of hits per search. This graph represents the average number of hits in the result set for the OPAC and *RDB*. Given what we've seen about the types of searches most common in these two databases, it shouldn't surprise us that the average number of hits for *RDB* is much higher given the different search strategies that are used.



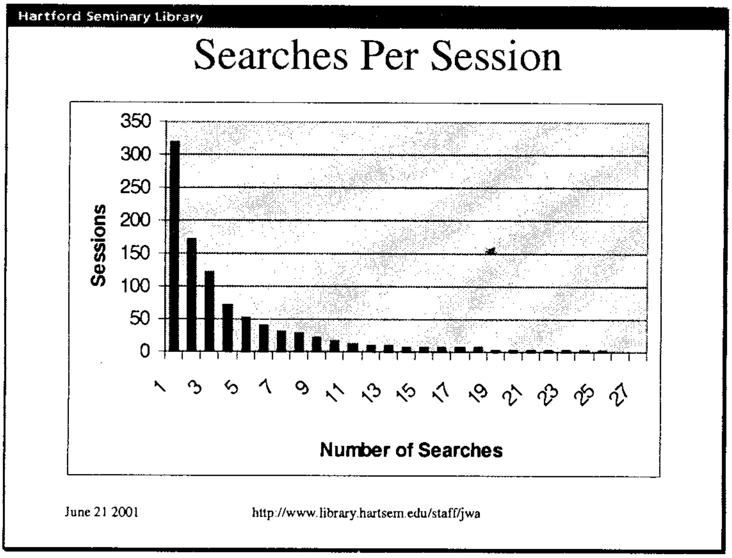
While the average *RDB* search returns 1712 hits, 27% of *RDB* searches return no hits.

Just over 40% of *RDB* searches return between 1 and 99 hits.



From there, the average number of hits is pretty even until you begin to blow past the system limits that are set. Ten percent of searches return result sets with more than 10,000 hits.

There is currently no way to calculate searches per session without building in a few assumptions. Because the SESSION_ID field doesn't remain constant for an entire search session, and the CLIENT_IP field reports bogus information, I created a calculated field containing the elapsed time since the previous search. I created a second calculated field in which I inserted the value "one" if the elapsed time exceeded five minutes. The value of this field was incremented by one for each search with an elapsed time less than five minutes.



I can't guarantee that it is in fact a single session, but observation of *RDB* searching in our library indicates that we rarely have multiple users searching *RDB*.

The maximum number of searches during the time period was 27. The average number of searches per session was 4.

Questions Raised by Log Analysis

Well, as I indicated at the beginning of this presentation, search-log analysis raises more questions than it answers. I was surprised, for example, by the low level of *RDB* searching compared to OPAC searching.

Why isn't *RDB* being used more than it is? I've thought of possible explanations:

- It is password protected, and OPAC is not.
- It may not be obvious to users how to get to it.
- There may be pedagogical issues involved. Perhaps the faculty are not pushing students to use periodical literature.

But the bottom line is that this remains a question.

There are several issues related to searching strategies:

- Why the difference in the indexes searched between OPAC and *RDB*?
- Why the low number of searches per session? Are users searching effectively, or are they giving up?
- Why the high number of searches with zero hits in the result set?

There are some additional questions that have been raised along the way:

- How are Internet searching patterns affecting the way users search *RDB*?
- Are there ways to improve the search interface in order to make searching *RDB* more intuitive and effective?

Where Do We Go from Here?

Quickly, I want to indicate some directions in which we plan to proceed. First, I think we need to look at how well we are educating our users. We need to make sure they know how to access *RDB*. We also need to ensure they know how to search effectively and to navigate the result sets.

Faculty members fall into a special class of users. I suspect many do not stay abreast of the new resources in the library. Working with them to insure they know about the *ATLA Religion Database* is just as important as working with students. In addition, we will explore pedagogical and course-design issues raised by the data we have gathered with the faculty.

There are a number of issues raised here that demand a more thorough usability study that might include conversations with focus groups and more direct observation of *RDB* searching. The goal is to improve the usefulness of *RDB* for our students. Hopefully, a usability study will help us to improve our orientation and user instruction for library resources, including *RDB*. It should also help us improve the user interface of the product.

Finally, there are a number of technical issues that have been raised by Duane and David that we will address. We need to look particularly at scripture indexing, search limits, and improving links to holdings.

Augustine in Recent Research

by
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It has often been remarked that the history of western philosophy can easily be construed as a series of "footnotes" to Plato, for Plato's insights seem so rich that nearly every philosopher after him can be understood in terms of how his or her thoughts relate to the seminal insights of Plato. In a similar and somewhat oversimplified vein, we would state that the history of theology in the West can analogously be construed as a series of "footnotes" or annotations to the articulated thoughts and theology of Augustine. Of Plato we have about twenty-four dialogues; but of Augustine we know more than any other figure from antiquity, including Julius Caesar, or even Jesus. Caesar wrote his *Gallic Wars*, and even without them he would have a secure place in history, anchored by many ancient references and monuments. Apart from words in sand, Jesus wrote nothing. Augustine wrote prodigiously, and his extant output comprises not only the thousands of pages of his major works, *On the Trinity, The City of God, Confessions*, and *On Christian Doctrine*, but at least ninety other treatises on different subjects, exegetical works, letters, and nearly 600 sermons.

In the history of doctrine Augustine's place is secure, for he is known as the champion of grace over works as well as the articulator of the doctrine of original sin through his writings against the Pelagians; the elucidator of the notion of sacraments as signs in his writing against the Donatists; the major theologian of the Middle Ages influencing Christian writers in the West for a thousand years; and his theology was a major force also in the Reformation. Luther and Erasmus struggled with Augustine and his teaching on the bondage of the will to sin, and Calvin found in Augustine an outline for his doctrine of predestination. Even in our day there is a spate of publications developing this or that aspect of Augustine's theology every year. For example, the *Revue des Études Augustiniennes* lists sometimes as many as five hundred articles each year. And in all the common European languages there appear also a yearly spate of serious monographs. The focus of this presentation is then of necessity limited. It is simply to discuss several of the more significant monographs of the last several years. The first deals with Augustine's psychological development, the second with Augustine's notion of the inner self, the third with Augustine's notion of reading and how it enables the development of the spiritual self, the fourth with his practical and ethical philosophy. The rationale for this selection from recent monographs is that it provides a certain roundness of choice as well as a richness of understanding of how this father of the church continues to shape theological thought.

The Scattered and Gathered Self

Sandra Lee Dixon's *Augustine: The Scattered and Gathered Self* should be considered first because it deals largely with Augustine's autobiographical work, *Confessions.*[1] Its attraction remains as strong today as it has ever been because, while it describes the vicissitudes of a single human life, Augustine weaves into this narrative a powerful integration of religion with life itself. As Dixon says, it is the " . . . fullness of metaphors and symbols describing human life on earth and the intersection of grand patterns of thought with the retelling of small incidents [which] provoke reflection and demand our engagement to understand them."[2] For whether one agrees or disagrees with him on this or that point, " . . . one has to admit that he described human life powerfully and . . . [inspires] many readers with the hope for participation of humans in the love of God."[3]

Since the advent of Freud and psychotherapy, Augustine has been a frequent subject of psychopathologizing studies. Beyond the initial treatments of William James and Erik Erikson many others have found Augustine's extensively described relationship with his mother a fruitful source for oedipal theorizing, and his lustful involvement with women a sign of "compulsive sexuality" or of affective immaturity. While acknowledging all these efforts, which she sees as a sort of "psychological reductionism," Dixon's theme centers on the fact that whatever the influences on Augustine's psychology, his intellectual development involved working through his personal problems with the best intellectual currents of his time. And it is here, in Augustine's personal struggle to find ultimate meaning in life, that personal psychological development is finally shaped through developing intellectual convictions. For it is in these intellectual convictions and their intersection with faith that at least a way towards life's happiness is found, if never completely realized in this life.

Taking a cue from Paul Ricoeur that a constructive dialogue between Freudianism and religion is to be encouraged, Dixon believes that one's personal history, psychology and all, is a major ingredient in how one finds meaning in life. Moreover, Ricoeur's notion of symbols furnishes a meaningful integration between emotions, memories, cultural guidance, and one's personal psychological development. In giving cultural guidance, symbols suggest more than they represent, and they provide focus for unconscious fears, motivations, and aspirations. The cultural symbol of the one and the many becomes in Augustine an integer of personal distress and of the need for personal unity, so that many of his choices in life are revealed as disguised efforts to rectify wounds to personal grandiosity.

Following Talcott Parsons' division of the scientific study of sociology into the three broad categories of society, culture, and person, Dixon wends her way exploring the ways these categories in the fourth century provided the arena for Augustine's development.[4] Ricoeur's notion of symbol not only participates in a particular cultural legacy but also represents both conscious and unconscious strains of perception within that society.[5] As tools of analysis, society and culture certainly participate in various symbolic constructions. Person would include psyche, emotions, and body. And while symbols are not as fluid and persistent, as in the analysis of society and culture, anyone who has studied Freud knows that they and their various emotional cathexes are an immense part of the emotional development of the individual psyche.

It is here that Dixon rightfully introduces the philosophical antithesis of the one and the many as a major ingredient and symbol of Augustine's perceptions of his society, human culture in general, and of the human psyche in particular. Having read "some books of the Platonists" and having heard in Ambrose's preaching certain references to Plotinus, Augustine seems to have wholeheartedly adopted the idea that the human soul had somehow fallen away from its primordial condition of wholeness in another state of being where the various tensions, distractions, and temptations of life were not present. And it is again to this state of oneness or integrity of soul that it would, in this life, continually strive. Yet the manyness of personal aspirations, such as desire for prominence of place in society, lust for pleasure and diversion, and yes, even all the beauties of creation war against those nobler aspirations of the soul striving for simplicity, unity, fulfillment. It is this enduring tension between the opposing pulls of the one and the many that continually characterize human life but also make it the adventure that it is.

From Augustine's writings it is easy to illustrate the tension between the one and the many. Thus in *Confessions IV* we read: "Things rise and set: in their emerging they begin, as it were, to be and grow to perfection, they grow old and die. Not everything grows old, but everything dies. So when things rise and emerge into existence, the faster they grow to be, the quicker they rush towards non-being. That is the law limiting their being."[6] Dixon editorializes: "This feeling of being distracted by many things and hope for greater unity through devotion to one right thing—ultimately God—characterizes much of Augustine's thought . . . . The tension between distraction and unified devotion became symbolic for Augustine of the predicament of the soul. In addition, it had correlates in practices in his society, such as advancement in the imperial court service contrasted with a life of prayer and meditation . . . . He went on to mold it in his writings, which in turn shaped much of the culture of the Middle Ages."[7]

In summary, Dixon's application of Ricoeur's understanding of symbol to the notions of the one and the many on the sociological levels of person, society, and culture of antiquity is a most valuable contribution. But that is only the beginning of her analysis. The more unique contribution Dixon makes to Augustinian studies is her application of Heinz Kohut's theory of self psychology as a tool in understanding Augustine's psychological development.[8] In Kohut's thought, the prime psychological state of an infant is that of primary narcissism. As a latter-day Freudian, Kohut posits that psychological development begins with the infant's self—the satisfaction of all of its needs being the focus of everything. This is the state of primary narcissism. As the child becomes more perceptive, it develops a sense of grandiosity. That is to say, it notices that crying and cooing elicit certain pleasurable responses from adults. This enhances the sense of self and is accompanied by pleasant feelings about oneself, which is termed "grandiosity." Experience, however, tempers the sense of grandiosity by limiting its expansiveness in the real world. This tempering happens when the child adopts ideals from its parent imagoes. That is to say, idealization takes place when certain values and practices are incorporated from parents and the environment as one's own psychological norms for life. But it also continues throughout life as one suffers wounds to one's personal sense of grandiosity. This forcing of adjustments between one's self-esteem and wider values, which transcend one's self-centeredness, continues the personal and psychological formation through maturity. Cosmic narcissism represents for Kohut the ultimate state of personal psychological development when one accepts the reality of death and of one's own transience in the world. Most of Dixon's book is the application of Kohut's notions of grandiosity and idealization to the several periods of Augustine's life. As such it is a psychological interpretation, which makes considerably more sense than the previously mentioned attempts centering on the oedipal complex and his relationship with his mother, Monica.

The usefulness of applying concepts such as primary narcissism, grandiosity, idealization, and cosmic narcissism from Kohut's theorizing on personality development together with a primary construct of Plotinian philosophy, the relationship of the one and the many, to understanding Augustine may seem gratuitous. The gratuitousness remains, however, only until one realizes that the developing personality, buffeted by repeated strikes against all illusions of grandiosity, is necessarily seeking unity and cohesion of the self. What is memorable in Augustine's case is that he articulated his own normal personal struggles in terms of the Neoplatonic one and the many and found that when this dilemma was illuminated through certain truths of faith, a cohesive and powerful synthesis resulted. To say it another way, both the psychology of self and the philosophical insights run on parallel tracks. For it was the realization that the "one" of Neoplatonic thought corresponded to the "One" god of the Christian Bible that eventually brought both psychological cohesion and religious peace to Augustine's soul.

Dixon's efforts merit special attention because she completely avoids the trivializing and cynical reductionism of previous psychologizing of Augustine. Indeed, while the task of relating a personal psychological development with a simultaneous philosophical one through the thousands of pages of Augustine's corpus is mind-boggling, the measure of her caution and respect for the complexity of psychosocial development is everywhere apparent. To wit:

> The alignment of childhood injuries and disappointments as energies flowing into usually mature, sometimes exquisite, forms of adult expression remains very important in this formulation . . . . [Indeed], the terms of psychoanalytic thought, or psychological thought more generally, can never furnish completely the standards to which they allude. What counts as "healthy" or "mature" or "neurotic" depends on judgments that stem from conceptions of the person heavily influenced by philosophy, theology, and other forms of moral and religious thought. Whether Augustine was neurotic, whether he attained to health, what level of maturity he seems to have achieved, all can be answered competently only in terms of more complex systems of thought about persons, society, normalcy, the worth of what passes for normal, standards of the good life, and so on. For Augustine, the changed alignment of childhood injuries and disappointments as they emerged in his adult expression helped him

to answer challenges to his ideal and thereby to shape much of the rest of Christian thought.[9]

In conclusion, Sandra Lee Dixon's book makes a major contribution to Augustinian studies. The analysis of the many references in *Confessons* to the enduring Platonic problem of the one and the many and how this philosophic problem corresponded to the framework for the struggle towards an integrated self in Augustine on the levels of person, society, and culture is as valid today as in late Roman antiquity. Dixon's parallel application of Heinz Kohut's developmental steps of primary narcissism, grandiosity, and idealization suggest a much deeper level in grasping Augustine's psychological development than the many previous and reductionistic views. That the two parallel each other sounds chords of reciprocating validity and suggests that the personal integration Augustine eventually achieved through solving this riddle of philosophy by identifying the Plotinian one with the God of revelation resounds through the ages and is a true landmark in the history of theology.

Augustine and the Inner Self

Philip Cary's book *Augustine's Invention of the Inner Self: The Legacy of a Christian Platonist* begins by discussing the meanings of "invention."[10] Is it, as in the more modern sense, finding something completely new; or is it, in the sense of classical rhetoric, discovering exactly the right word or expression for something or some problem? While obviously "inner space" is a human thing, it seems that Augustine's elaboration of inner space best fits the latter definition. How it is developed in the *Confessions,* especially in books 7 through 10, makes Augustine, Cary argues, " . . . the first person ever to conceive of the self as a private inner space," for he "stands at the head of the Western tradition of inwardness as it comes down to us."[11] This notion of inwardness was developed when, as a new Christian convert, he labored to reconcile the truths of Christianity, especially the reality of a personal God, with his Neoplatonic convictions.

Augustine himself states that he learned the notion of an inward turn from the "books of the Platonists,"[12] and, it seems, specifically from "a very few books of Plotinus."[13] At the time he was reading these books, between giving up his position as court rhetorician and before being received into the Church, he was also listening to sermons by Ambrose, which contained extensive quotes from the *Enneads* of Plotinus. Plotinus had assimilated Plato's thought that the human soul is "akin to things eternal and divine."[14] In his work *On the Immortality of the Soul,* Plotinus taught that as one removes the self more and more from timely and sensible elements, the quasi divine and immortal elements of the soul become evident. For once one separates oneself, even in thought, from the world of bodies, the superiority of what we may call "spiritual realities" becomes apparent. At times Plotinus identifies the object of turning within oneself with the object of that turn as oneself, i.e., God. So Plotinus describes " . . . a mind which does not behold sensible and mortal things, but understands eternal things because of its own eternity, all in the intelligible realm, being itself an intelligible world filled with light, illuminated by the truth of the Good, which shines the light of truth on all intelligibles."[15] This identification of the mind with God is, of course, not acceptable to Christian theologians.

What Augustine did that was unique was to transform Plotinus' idea of an "inner turn" for the contemplation of intelligible truths to the recognition that by means of that "inner turn" within oneself one found not cold, eternal truths like the Platonic Forms, but the God of truth. So the text in the *Confessions:*

> And thence admonished [by the Platonists] to return to myself, I entered into my inmost self, lead by Thee . . . . I entered and saw with the eye of the soul . . . the unchangeable light. I entered and saw, with the eye of my soul, such as it was, above that same eye of my soul, above my mind, the unchangeable light—not the common light obvious to all flesh, nor as it were something greater of the same kind, shining more brightly . . . but other, quite other than all these things; nor was it above my mind as oil is above water or heaven above the earth, but it was above because it made me, and I was below because made by it. Whoever knows Truth, knows it, and whoever knows it, knows Eternity . . . .[16]

Cary comments: "We must not only turn inward but also look upward, because God is not only within the soul but also above it. In the interval between the turning in and looking up one finds oneself in a new place, never before conceived: an inner space proper to the soul, different from the intelligible world in the Mind of God. The soul becomes, as it were, its own dimension—a whole realm of being waiting to be entered and explored."[17]

The thesis of Cary's book is that Augustine took the notion of turning inward to find God from Plotinus, the founder of Neoplatonism and the most influential commentator of Plato. Plato had taught that there was a world of intelligibles outside everything material, which humans could contemplate by a turning away from sensible things. For Plato this was the place of eternal Ideas or Forms, known in a previous life, able to be recollected through philosophy and serious thought. The metaphor used is that of humans, as it were living in a cave, from which only if they can escape, would they be able to see or understand the Forms with clarity. Inasmuch as humans are embodied and involved with the sensible world, and this world is somehow inferior to that of the mind and the Ideas, there is an inherent dualism in Platonic thought. The twin myths of some type of prehistoric Fall from the world of pure intelligibility, and of knowledge being a type of recollection from that previous state translate then to a state of human souls or minds imprisoned in mortal bodies. These notions of the intelligibility of the Forms and the contemplation of them as being as close to the divine as possible give shape to much of the subsequent history of Christian as well as philosophical thought. However, it remained for thinkers like Aristotle and Plotinus to purge Plato's insights of the myths of a prior existence and of the nature of knowledge as recollection before the value of the mind reflecting both on itself and on what is purely intelligible could be picked up by Augustine through Neoplatonism. While he gives no credence to the myths, Augustine did retain the metaphor that intellectual knowledge is a "seeing" of the mind analogous to the operation of the physical eyes.

Inwardness is indeed witnessed in Plato as the realm of the soul within the body, and turning within was thought to be necessary for the seeking of what was divine and eternal. Indeed, the inward turn was thought to be a necessary step in reaching towards contemplation of the Forms. While the Forms, or Ideas, are the intelligibles of Platonic thought and to be contemplated in their fullness only in this lost existence, they also participate in their uniqueness in all things, giving shape to individual things by the uniqueness of their individual natures. Philosophical inquiry strengthens the bond of the soul with the Forms and suggests that by inhabiting this "intelligible place" the soul recovers beyond death something of its original immortality. Plotinus located the world of intelligibility not in the realm of Forms but in the soul itself. It is to this inner world of the self where, he believed, one can turn for contemplation.

If Augustine borrowed the inner turn from Plotinus interpreting Plato, the question naturally follows: "How original was this?" Cary's answer is that Augustine's inner turn differs from that of Plotinus by not remaining a contemplative activity pondering the eternal Ideas within oneself, and perhaps a part of oneself, but in turning upwards from this arena to the God who is, and indeed the One who is identified with the Christian notion of God the creator. Since God the creator is all present to every aspect of creation, He is most especially present in that spiritual space of the inner man, which alone can know spiritual realities. Cary's phrase is that this is not just an "inner turn" but an "inner and upwards turn." We would add that another essential part of the "Augustinian inner turn," as contrasted to the "Plotinian inner turn," is that the notion of the God to be found within is directly dependent on revelation. Specifically, the Augustinian inner turn depends on the doctrines of God the creator of all that is good and the doctrine that this divine person transcends all the specific Ideas and partially realized Forms of the Good. While mentioning that Augustine "corrects Plotinus by bringing in the Christian doctrine of Creation . . . ," Cary does not develop adequately, in our estimation, this part of the whole equation. Instead, he seems too enamored by the presumed newness of his own thesis. He writes, "In the interval between the turning in and looking up one finds oneself in a new place, never before conceived: an inner space proper to the soul, different from the intelligible world in the Mind of God. The soul becomes, as it were, its own dimension—a whole realm of being waiting to be entered and explored."[18]

A related problem for Christian theology and one to which Cary devotes a more adequate treatment is that if one can relate to God in terms of a Neoplatonist inner turn, then what might be the need for relating to the incarnate Christ? If Jesus Christ is as in 1 Tim 2:5, "the one mediator between God and human beings," and if the reality of his flesh is the cause of salvation, how then can one speak of access to God through meditating on immutable Truth and incorporeal existence? If one finds God by turning away from bodies, how then can the Church proclaim the reality of Jesus' flesh and defend the whole sacramental system? And one notes that in the year after Augustine's death the Council of Ephesus declared that the flesh of Christ was "life-giving flesh."[19]

Cary faces this dilemma by developing several themes from Augustine that relate Christology to the inner turn. When he, as an adult, first turned to Christianity, there were certain themes in the Pauline epistles that must have appealed to him. For even Paul speaks of the "inner man" three times (Rom 7:22; 2 Cor 4:6; Eph 3:16), and Augustine can conflate two passages from Ephesians to read, "[I pray that the Father] might grant you, by the riches of his glory, to be strengthened in power through his Spirit in the inner man, that Christ may dwell in your hearts by faith rooted and grounded in love . . . . "[20] Again Paul writes, "Don't you know that you are the temple of God, and the Spirit of God dwells in you?"[21] While Paul never speaks of an "inner turn," it is apparent that he cannot think of believers without the living Christ and/or the Spirit being present to them. Yet this presence comes through faith in the person of Christ as preached and taught in the doctrines and dogmas of the Church.

Augustine's final linking of the flesh of Christ with the inner man is suggestive if not totally satisfactory. Cary quotes two passages in establishing this linking: "Our Life itself came down here, took our death and killed it out of the abundance of his own life. And he thundered, shouting for us to return to him in that secret place from which he came forth to us first into the Virgin's womb, where he wed the human creature, mortal flesh, so that it may not be forever mortal."[22] And:

> Hence it can be understood that nothing should detain us on the road, when the Lord himself, insofar as he deigned to be our road, did not want us to be detained but to pass on, so that we should not cling in weakness to temporal things (even though they are taken up and borne by him for our salvation) but rather that we should eagerly run through them to reach or deserve to reach his very self, who freed our nature from temporal things and placed it at the right hand of the Father.[23]

The tenor of both these statements definitely makes Augustine seem to make the flesh of Christ only of value as the way by which humanity returns with him to that "secret place" "at the right hand of the Father."

Cary concludes, "Hence the Christ we find in our hearts is the goal, whereas the Christ we see in the flesh and in history is only the road—and only temporary. To cling to Christ's flesh, it seems, is not to cling to Life, but only to delay and turn aside from the race we are to run. We are seeking eternal life, and it is not there outside but 'here' within—not in Christ's flesh but in our hearts. This is not the last word Augustine has to say about the significance of Christ's flesh, but it is the word that fits most naturally with his project of inward turn."[24]

A closer convergence of philosophy and Christology is found in Augustine's pursuit of wisdom and the declarations of Paul that Christ is "the virtue of God and the wisdom of God" (1 Cor 1:24). The inspiration he found in Cicero's *Hortensius* is described in the *Confessions:* "I was stirred by that discourse to love and seek and pursue and possess or strongly embrace wisdom itself, whatever that might be . . . . Suddenly I despised all vain hope and longed with unbelievable warmth of heart for immortal Wisdom, and began to 'arise to return to You'."[25]

A final comment is in order on the relationship of finding God within via the inner turn with the seemingly neglected Christological dogma on the flesh of Christ. In Augustine's mind there were obvious convergences between Neoplatonism and the Christian Scriptures, and it would be decidedly wrong to exclude the inner experience of God in Augustine from the Christian theology of Christ the Word. What must be said is that his philosophical search found its more complete fulfillment when he realized that the irrepressible thirst of his human heart was quaffed not by the contemplation of Forms but only by the realization that the God who can be found within is one and the same as the historical Jesus, together with the Spirit He and the Father sent. Thus we can establish that Augustine's conversion was more than a conversion to Neoplatonism, as Harnack maintained, but was, in the tradition of Justin Martyr, an instance of the philosopher finding fulfillment, wisdom, and especially more understanding through faith than through reason alone.

Augustine the Reader

Saints and scholars may have treasured their moments of prayerful reading in libraries such as those of Caesaria, Alexandria, Rome, and elsewhere, but it was seemingly Augustine who first theorized a type of reading, and even of writing, peculiar to Christians. While not the first to draw our attention to Augustine and Christian reading, Brian Stock, in his 1996 book, *Augustine The Reader,* makes the even more significant assertion that it was Augustine who first developed any theory of reading in Western culture.[26]

Augustine was concerned with how word and images mediate our perceptions of reality. Trained in all the rhetorical devices used in eloquent and persuasive language, he knew that they involve emotion, cognition, imagination, memory, and even ethics. Yet because virtually all knowledge is mediated through the senses, what impressions the senses provide us remain suspect. They come and go, things change, and sometimes we are deceived or mistaken. If, on the other hand, there is anything that is certain, it is the existence of the underlying subject, the I or the mind, which not only gives continuity to the personality but digests impressions from the sense world, reflects on them, assigns them meaning and significance, and then stores many of them for future reference and cogitation. It is this inner self that Augustine usually refers to as *memoria*, memory, but he uses it in a more comprehensive sense than just a faculty of the human mind. For Augustine, memory is the balance of the interior personality, the sum total of its mental faculties, and the locus of all personal existence. It is the substratum of personal consciousness, the "*sum*" of Descartes' "*Cogito, ergo sum.*" In his own words, "It is I who remember, I, my mind."[27] For Augustine, memory is then the "I," understood as interior to and reflectively self-conscious of itself.

While knowledge acquired through sense impressions remains suspect, when it is mediated by a higher authority—as in reading the Bible—the reader crosses over from the world and possibilities of sensory illusion, as it were through an iniatory rite, to the world of personal interiority, where no one exists except the self of memory and the eternally present God.

In Stock's words, in reading "*lectio* becomes *contemplatio*," "reading becomes contemplation." And the aporias of the one and the many dissolve in the reflective process in which the sights and sounds of many words disappear in memory's reflective dwelling. In this, the contemplative experience apes the eternal nowness of God, where all of reality is in the ever-present moment.

Augustine, in writing his *Confessions*, the first autobiography with a stream-of-consciousness style, is not only the spiritual ancestor of Anselm, Rousseau, Proust, Joyce, and Wittgenstein—but inasmuch as he it is who first gave permanent expression to the interior musings of his own soul, he thereby inaugurated the phenomenological method long before modern times. Indeed, it is through his dialogues with himself and, at times, with his mysterious interior partner, God, the eternal Other, that something more than a pure stream of consciousness is created. There is also addressed an interior or depth magnitude of personal experience, which reading, musing, and memory bring out, and which is available as much today as in any first reading or, for that matter, the very writing of the *Confessions* some 1,700 years ago. Part of the facticity of this experience is that the divine is always present, just as in each individual's act of reading the "I" is always present, although it is easy to deny the presence of the former and naively to assume that the "I" is everything.

In a word, Stock's thesis is that Augustine's relating of reading, inwardness, and transcendence form " . . . one of the distinguished intellectual achievements of his age."[28] And even modern literary theorists point to him as one of the forebears of book culture. As a self-conscious reader Augustine used books to resolve not just issues of the philosophy of mind, but also and more importantly, of existence itself. Yet one should not imagine that he found answers to all his questions in books. Insofar as satisfying answers were found, they surfaced only through the dialogue with oneself, which was occasioned by exercising one's thoughts with the ideas of others as recorded in books.

And so for Augustine the reading of books, inasmuch as this activity afforded the possibility of dialogue with the thoughts of others, becomes something of a stepboard or one of the prime occasions of intensifying involvement with the deepest mysteries of existence. Here *lectio* really leads to and becomes *contemplatio*. An additional distinctive feature of Christian reading is that *lectio divina*, spiritual reading, is not just that it enables us to dialogue with the thoughts of others, or even perhaps with the Holy Spirit, when we read the inspired writings of the Church. The distinctive feature of Christian reading is that through it we are lead to contemplation and to ethical involvement with Him who is.

One may approach Augustine's contribution to this theory of reading, which unites it with inwardness and transcendence, in another and more concrete fashion. In the ninth book of the *Confessions* there is that famous passage, so often the subject of pictorial artistic expression, when Augustine and his mother, Monica, leaning out the window in Ostia and looking perhaps at the stars, reflect on the various levels of the creation and how they inevitably lead one to ascend mentally from material things to spiritual ones and finally to the level of purely spiritual existence. It is at this level where the divine is touched briefly and inadequately but with a solidifying perception that anchors human existence. This experience, not participated in by everyone, has often been called by the philosophers "*l'intuition d'être*," the intuition of being. Augustine's words are more descriptive:

> . . . we advanced step by step through all bodily things up to the sky itself, from which the sun, moon, and stars shine out over the earth, and we ascended still farther in our interior cogitation, conversation, and admiration of thy works and came to our own minds. Then, we transcended them, so that we might touch that realm of unfailing abundance in which thou feedest Israel eternally on the food of truth. There, life is wisdom, through which all these things come into being, both those which have been and those which will be. Yet, it is not made, but is as it was, and thus it will be forever. Or, rather, to have been in the past, or to be in the future, do not pertain to it, but simply *to be*, for it is eternal . . . . And, while we are so speaking and panting for it, we did touch it a little, with an all-out thrust of our hearts . . . . and [then] we came back to the clattering of our mouths, where the spoken word has its beginning and end.[29]

In this famous paragraph Augustine explicitly Christianizes the Platonic ascent by identifying the one of absolute being with the Christian God, as evidenced by the insertion of the quote from the psalm. So in an analogous sense, by reading the signs of creation, one touches through reading the summit of intelligible existence.

While Augustine would have agreed that reading enables a person to live temporarily within someone else's thoughts, what reading really enables one to do is to share a community of thoughts through the generations that have something of a life among us that is something other than ourselves. This community of thoughts is both a remembrance of things past and a harbinger of things to come. As passing as thoughts are, they remind us of the transience of all things and thereby suggest, amidst a recurrent sense of alienation, pockets of inspiration when the eternal power of God is sensed, or at least touched intellectually.

Even when this sense of God's power is not possible because of human weakness and inattention, we fall back on the community of memory or perhaps better, the memory of the community that preserves those high points of inspiration in its culture, books, dialogue, rituals, and liturgies.

Nourished within the community of memory, reading and writing occupy special places of honor. For beyond being cultural fact and artifact, they occasion a special development of the self through the creation of a personal narrative. Augustine describes this experience in the *Confessions,* when he came upon Cicero's *Hortensius,* which filled him with the love of wisdom as the path towards happiness. But it was the text itself that he recognized as personally transforming through the change effected from within himself. "That book," he writes, "changed my affections."[30] For every text we encounter becomes a chapter or at least a footnote in our own personal intellectual narrative. *Lectio* becomes *contemplatio* becomes *narratio.* Reading enables not only intellectual knowledge and the sharing of community memory. It is also processed by the self into a personal narrative that often becomes a substantial part of life's odyssey. For reading is a door that facilitates the construction of the self. In *On the Usefulness of Believing*, he says, "When I would read, through myself I myself began to understand. Is it not so?"[31] Indeed, the enduring quality of the *Confessions* is not simply autobiographical detail, but that in rereading his life by writing about it, Augustine offers a reinterpretation of it in terms of his relationship to God, which he only began to take seriously as a Christian convert, and then again as a much older man looking back on the labyrinth of the years. "When I would read," and may we say, " to write," "through myself I myself began to understand. Is it not so?"

In these few paragraphs we have attempted to distill what we see as major contributions of Stock's book. Yet what has been discussed is a very simplified and partial reconstruction of themes from an extremely complex and detailed work. In many ways we have not done justice to this work, for there are many byways that could also be fruitfully explored. In another sense we have done more than the book, because we have developed themes only mentioned or hinted at by Stock. Yet Stock's argumentation is immensely detailed, drawing as it does references from many scattered places in the Augustinian corpus as well as from secondary literature to make points, the connections of which are often not easily apparent. If we were to lodge a single criticism of Stock's work, it would certainly only be that this book that purports to be about reading is a very difficult read indeed.

While most of us read Augustine for content, Stock has demonstrated that for Augustine reading was a much more comprehensive activity. It is a supremely human activity that unites the act of reading with inwardness and transcendence. And through memory's active engagement on these several levels it fosters the construction of the narrative self. And this is what reading is really about.

Friendship and Society

Like many a nonsystematic thinker, Augustine never explained all his thoughts on society in one treatise. While *The City of God* contains an immense amount of material on the relationships of humans with one another, the powers and duties of rulers, and the relationship of church and state, one must—on many other questions such as on the family, relationship of the sexes, etc.—go to other works such *as The Good of Marriage, Marriage and Concupiscence, The Morals of the Catholic Church,* the *Morals of the Manicheans,* etc.

The value of Donald X. Burt's *Friendship and Society: An Introduction to Augustine's Practical Philosophy* is that it provides a most useful and readable summary of Augustine's scattered social thought and political philosophy.[32] The sense of "practical philosophy" is that here we are dealing with ethics, that is to say, with what the norms for human actions towards each other and in the world in general should be. And while a distinctive Christian overview may indeed characterize his total view, one soon realizes that this doctor of the church has an immense amount to say on the purely philosophical level of reason alone.

Burt begins with Augustine's thoughts relating to happiness as the chief pursuit of life. It is the motivating factor in terms of the desire for fullness in life, for meaning in activity, and for love in companionship. Yet all human life and passion happen in the context of the flux of time. Therefore, the background for this, as for a comprehensive social or political ethic, is a philosophy of history.

That we exist simply as small grains of sand in this vast space and time complex of an expanding universe is not enough to establish a basis for acts that have anything more than a provisional relationship to the good or to what may seem good in a temporary or personal sort of way. As human beings we find ourselves in this or that social and political context where what we do and how we act affect not only our own destinies but also those around us and even our posterity. The family and the state may be the principal institutions of natural, human existence, but they themselves say little about the pursuit or attainment of happiness, the presumed goal of human life itself. Therefore, our relationship to history as a whole or to the larger scheme of things is both a determinant and a framework in which human acts find meaning both in the present and also beyond the here and now.

Perhaps at the very opposite pole of any type of theory of the infinite perfectibility of unaided human nature, Augustine felt that we all lead fractured lives. We search for love and often do not find it; we labor for possessions and find them evanescent; and we seek respect and distinction and find that they, like everything else, are bound by time and the ticking of its clock towards extinction or non-being. Thus the state of human beings, alienated not just from the world or from society, is not simply a potential state of being. It is an actuality and a part of every life. This is why Augustine's philosophy of history plays a key role in setting the stage for any practical and social philosophy.

Needless to say, Augustine derives his philosophy of history from the Bible and from his own experience. From the Bible comes the idea of a good God sharing his (or her) happiness through the act of creation; the introduction of pain, suffering, and ultimately death comes through mankind's fault; and finally the promise and foretaste of reconciliation and even of ultimate happiness come through the drama of Christ's redemption. Into this vast scenario reaching from the very inception of time itself to its *dénoument* in the final state of the material creation every human saga somehow fits; and every human frustration and aspiration is also somehow a part of it. At its worst, human life features great brokenness; at its best, life features fleeting moments of togetherness, love, and contentment. For we are fractured, scattered, dissipated, and alienated in practically every aspect of our total life experience. And it is only by seeking unity that we can begin to experience something of the original happiness for which our very existence and pining for fulfillment would seem to have destined us.

In synthesizing Augustine's thought Burt writes, "He became convinced that this search for unity was the way to happiness. The experience of happiness depended on his ability to become 'one with God' and the necessary means to this end was to become one with the world, especially one with other human beings. The scriptural passage: 'Love God with your whole heart; love your neighbor as yourself!' was more than a mandate. It was a prescription for happiness."[33] Augustine's ethic can be characterized, then, as a comprehensive teaching on friendship. It begins with love for oneself, extends ever outward like concentric circles touching one's family, friends, society, and God. And this is the meaning of the just-quoted great commandment of Jesus. Through his life experience Augustine believed not only that we are made happy in the society of our friends but that developing friendship is that part of life's possibilities where the brokenness and alienation so endemic to human nature not only find surcease but that human nature itself is also perfected in this process.

Numerous times in the *Confessions* Augustine speaks of his experience of friendship. As an older man he contrasted it with the pleasures, fame, and fortune he had found in life: "Without friends even the happiness of the senses which I then possessed would have been impossible, no matter how great the abundance of carnal pleasures might be. I loved these friends for their own sakes and I felt that I was loved in return by them for my own sake."[34]

Friendship encompasses both intellectual and affective elements. It is a meeting of minds, yes, but also a certain sympathetic beating of hearts. It is also a concordance based on the natural order of things and thus may even exist between those in authority and subordinates.

On a wider plane, "Friendship is the highest expression of a person's social nature; it is also the solid foundation for any society. The more a society becomes a society of friends, the more perfect it becomes as a society. But this is a hard task, certainly impossible for all (and perhaps any) society on earth. The difficulty becomes apparent once one begins to consider what is necessary in order to be a friend."[35]

The family and the state are examples of true friendship expanding itself in concentric circles. But it is in dealing with marriage, gender issues (specifically with women), and with sexuality that Augustine has been most severely criticized.

There is no doubt that Augustine believed that wives should be subject to their husbands. Yet it would be wrong to take that statement out of the context of his complete understanding of the relationship of the sexes. In the first place, he believed that man and woman were created equal before God. This is so because that part of human nature most resembling the creator is rationality, and obviously both sexes participate in this. His view of the primordial relationship of the sexes in the garden of Eden is one of unison. In *The Good of Marriage* he writes, "The first natural bond in human society was that between husband and wife. God did not create them as strangers but made them from one and the same flesh, indicating the strength of the union between them. They were destined to be joined together, side by side, as they walked together towards a common vision."[36]

Yet Augustine's presumption of the de facto postlapsarian subordination of women bears explanation beyond its fourth-century historical and cultural context. Rightly or wrongly, Augustine believed that men predominately have a greater facility in speculative reason than women. Women, he thought, excel men in practical reason. Practical reason relates to the efficient management of affairs, such as running a household. Speculative reason relates to understanding the bigger picture, to seeing how ideas and destiny fit into the workings of the universe. Burt explains the differences this way: "The assumption of his argument is that speculative wisdom is the more important of the two. When people exercise this sort of wisdom, they are expressing the highest level of human powers. To use a Platonic image, they are not simply regulating their lives in the cave of ordinary experience; they are reaching beyond to the realm of the pure Ideas, the world that is far superior to the everyday shadow-world of our experience."[37]

The subordination of women in marriage to men is, in Augustine, more than a cultural artifact. He seeks to justify it by the need for good order, and that has of itself nothing to do with being man or woman. It has in the first place to do with the presumed excellence and primacy of speculative over practical reason. "An orderly society will always be one in which those with speculative wisdom rule those with practical wisdom."[38]

Expressed in this way, we could of course argue that many women, being speculatively gifted, are more fit to rule than are many men. And an even more pointed criticism would be, how could a person speculatively or philosophically gifted but lacking in practical wisdom ever be an effective ruler?

Augustine's final position on women's subordination to men in marriage is a theological one. "This means that the perfect order of women's subordination to man is found only when Christ, the Wisdom of God, rules the man."[39] In other words, a man is only justified in ruling wife and family if his actions are dominated by the spirit of service to their needs and never by the lust of pure domination. This is how Augustine interprets Ephesians 5: 25–29, stating that the husband must deliver up himself in service of wife and family, as Christ did for his body, the Church. Seen in this way, that is to say, that only when a man is in total devotion and service to his wife is he justified in prescribing or ruling, goes a long way in demolishing the popular view of Augustine as a male chauvinist. It also highlights how marriage as the union of souls seeking a common vision is the perfection of friendship. However, it is still true that the very idea of "ruling" in a marriage is offensive to modern ears.

Augustine seems also to have a bad reputation among moderns for being down on sexuality. The truth is most people's knowledge of Augustine is based solely on the *Confessions,* where he vividly describes his own failures and weaknesses as an adolescent and younger man in not controlling his own sexuality. When one studies his more mature works, especially where he argues against the Pelagians and Manichees, one finds that he constantly extolls the goodness of an ordered sexuality, as in marriage. The only type of concupiscence that Augustine really condemns is a disordered one that seeks self-satisfaction illicitly and apart from family life and marital union. While he alludes at times to the goods of marriage brought about and protected by sexual fidelity, it is regrettable that he never really develops the companionate side of marriage beyond speaking of it in terms of friendship. In one of his sermons he writes,

> So that a human being might not be alone a system of friendship was created. Friendship begins with one's spouse and children, and from there moves on to strangers. But considering the fact that we all have the same father (Adam) and the same mother (Eve) who will be a stranger? Every human being is a neighbor to every other human being. Ask nature: is this man unknown? He's still human. Is this woman an enemy? She's still human. Is this man a foe? He is still a human being. Is this woman a

> friend? Let her remain a friend. Is this man an enemy? Let him become a friend.[40]

Burt's additional chapters deal with subjects such as the nature of the state, law and violence, war and peace, crime and punishment, and church and state. In some ways this work should not be compared with the previously discussed three works, since it is a synthetic work rather than pure original research. Yet its development of the concentric circles of friendship in Augustine is an original and very effective way of organizing Augustine's social and political thought. As such it has a real place in the study of patristic theology or in seminars on Augustine's thought.

Endnotes

1. St. Louis: Chalice Press, 1999.
2. Ibid., p. 2.
3. Ibid., p. 3.
4. Vd. "Psychoanalysis and the Social Structure," in *Essays in Sociological Theory*, 2nd. ed. (Glencoe, Ill.: Free Press, 1954), p. 337.
5. Dixon, p. 13; vd. Paul Ricoeur, *Freud and Philosophy: An Essay on Interpretation*, trans. Denis Savage (New Haven: Yale Univ. Press, 1970), pp. 514–524.
6. *Confessions, Oxford World's Classics*, trans. Henry Chadwick (Oxford: University Press, 1998), p. 61.
7. Dixon, op. cit., p. 21.
8. While Dixon cites many of Kohut's works, the following seem relevant here: "Augustine as Client and Theorist," *JSSR* 25 (March, 1986) pp. 92–101; "Magic in Language and Ritual," *JSSR* 25 (March, 1986) pp. 77–91.
9. Dixon, op. cit., pp. 208–209.
10. Oxford: University Press, 2000.
11. Ibid., p. 140.
12. *Confessions*. 7, 13.
13. *The Happy Life*, 4; cf. Cary, ibid., p. 34, & footnote 12.
14. *Republic* 611e; Cary, ibid., p. 37.
15. II. 32–37; quoted from Cary, ibid., p. 37–38.
16. *Confessions*, 7, 16.
17. Cary, op. cit., p. 39.
18. Ibidem.
19. Third letter of Cyril to Nestorius; see Cary's footnote 2, p. 162.
20. The conflation is from Eph 3:16–17; cf. Cary, p. 49.
21. 1 Cor 3:16.
22. *Confessions*, 4, 18; quoted from Cary, p. 50.
23. *Confessions*, 4, 19; quoted from Cary, p. 50.
24. P. 51.
25. *Confessions*, 3, 7; quoted from Cary, p. 53.
26. Cambridge, Massachusetts: Harvard Univ. Press, 1996.
27. *Confessions*, 10, 16, 21.
28. Stock, op. cit., p. 2.

29. IX, 10, 24; quoted from Vernon J. Bourke, transl., *Saint Augustine: Confessions*, in *Fathers of the Church* (New York: Fathers of the Church, Inc., 1953, pp.251–252. Psalm quote is from Ps 77:71.
30. *Confessions*, 3, 7, and Stock, p. 37.
31. 7, 17.
32. Grand Rapids, Mich.: William B. Eerdmans, 1999.
33. P. 2.
34. *Confessions*, 6, 16, 26; quoted from Burt, p. 57).
35. Burt, op. cit., p. 57.
36. 1, 1; quoted from Burt, p. 87.
37. Burt, op. cit., p. 105.
38. Ibid., p. 107.
39. Ibid., p. 111.
40. Sermon 299D, 1; quoted from Burt, p. 118.

Bibliography Today: User Training in Three Theological Libraries by Timothy D. Lincoln Austin Presbyterian Theological Seminary

Problem Statement

Academic libraries exist to provide information services to a community of patrons, typically focusing on members of the student body and the faculty. Libraries add value to documents by providing information services such as building intentional collections of documents and other sources; providing intellectual access to collections via cataloging; preserving materials from the perils of use, light, and weather; and providing staff who help patrons discover, retrieve, and use information pertinent to their work.

One identifiable subset of important library activities is bibliographic instruction, user training, and their near synonyms.[1] Often called theological bibliography in a seminary setting because of the focus on information structures in the literature of theology, user training has gained in both visibility and importance because of the complexity of finding high-quality, relevant information in the age of full-text databases, World Wide Web search engines, multi-volume reference works, and a plethora of bibliographic databases focusing on various disciplines. "Although a researcher must accommodate the new electronic sources in a literature search," Sarah Gash writes, "these have not replaced, but rather have added to, the traditional print sources. In other words, the job of the searcher has grown even more complex than before . . . . "[2] Theological libraries face the same issues of bibliographic instruction as other academic libraries, despite the fact that they typically serve small service populations[3] and often have fewer financial resources and staff with which to work.

Theological libraries spend money acquiring electronic information sources, providing access to electronic tools, as well as continuing to purchase print monographs and serials. What effort is being made to train users to exploit these tools? What do staff—and Master of Divinity students—think of the training provided? How is instruction evaluated? Insight into these questions is important for users of theological libraries, their professional staffs, and upper-level decision makers of these institutions.

Literature Review

Few published studies exist about user training in theological libraries. Searches of the *Religion Database* and *Library Literature* reflect this dearth, although Charles Van Heck III argues cogently for their importance.[4] Timothy Lincoln did describe one project in the early 1990s to train faculty members at the Maryknoll School of Theology in the use of electronic resources.[5] That study focused solely on electronic information sources and dealt with a single group of faculty members.

In the late 1990s, Marti Alt surveyed bibliographic instruction in the field of religion. Based on an informal survey administered via e-mail, she noted seven different methods in use to provide user training, ranging from course-related instruction to formal courses on research methods. She uncovered little evidence of formal evaluation of bibliographic instruction in theological libraries.[6] Her survey did not attempt to determine the extent of user training in a given setting nor to assess its perceived quality.

Thus, research on user training practices is significant for theological librarians throughout North America, for such research may provide clues for improving service by bringing to light practices that are perceived as valuable by actual librarians and their patrons. Such research will advance the distinctive knowledge base of theological librarianship, "due to the unique nature of theological libraries in the information field."[7]

Working Definition

Early in the project, I faced the problem of creating a working definition for bibliographic instruction, theological bibliography, or user training. Conversations with other librarians quickly pointed out the murky line, for instance, between "reference work" and "point-of-use instruction." I was interested in a broad range of formal and informal activities to assist users.

In this paper, all references to user training, theological bibliography, or bibliographic instruction should be understood to include all of the ways that library staff instruct, coach, refer, hint, correct, or otherwise interact with patrons, with a view towards increasing patron skills in information seeking, retrieval, and filtering, or to increase patron awareness of the breadth or quality of theological literature. Moreover, I use the terms "user training," "theological bibliography," or "bibliographic instruction (BI)" interchangeably.

Qualitative Research Design

The research reported here explores user training in three theological libraries.[8] The approach is intentionally qualitative. Qualitative approaches to social science research attempt to understand and interpret a phenomenon in several dimensions (some of which may not be amenable to numeric measures) rather than to control variables with an eye towards prediction (the positivist model). Such a naturalistic approach seeks to honor the complexity of human organizations while allowing researchers rigorously to ask and obtain "practical answers to important questions."[9]

Such an approach suits the study of user training in theological libraries for two reasons. First, like all interactions between people in social contexts, the teaching and learning that happens in libraries occurs in a complex matrix of conditions. It is difficult to isolate variables cleanly, as a rigorous positivist model requires. A qualitative approach does not assume that it is possible or desirable to disentangle all dimensions of human interaction (variables) in order to achieve an increase in understanding. Second, the size of these libraries makes the use of random sampling, a powerful quantitative tool, unworkable. "All" the reference librarians in a setting may be "the" sole reference librarian. Statistically meaningful results from a survey of a student body of under 200, to choose another example, may require a random sample that numbers half of the total number of students.[10] A qualitative approach, in contrast, is comfortable studying a small setting in detail because depth of data and analysis is traded for breadth of scope in research settings. A qualitative approach may be expected to provide "different perspectives derived from potentially richer data."[11]

Site Selection

Four factors influenced my selection of sites. First, I chose sites that I could afford to visit within my working budget. Second, I wanted to study libraries with diversity of church affiliation and with differences in the structural relationship of the library to its parent institution. Third, I selected sites about which I had some modest knowledge but which were not locations at which I had close friends. I wanted a certain critical distance. Finally, I needed sites that were open to being studied. This was not a trivial concern. One should not underestimate the amount of time and diplomacy needed to acquire research access to seminary libraries.[12]

The Sites

I ultimately visited three research sites. Table 1 describes selected characteristics of each site.

Table 1: Selected Site Characteristics

	Bethlehem Theological Seminary (BTS) and Tabitha Center	Geoffrey Merriweather University Divinity School (GMU)	Divine Life Theological Seminary (DLTS)
students served	<190	ca. 200	>80
faculty	ca. 15	ca. 20	ca. 10
full-time library staff	4 professionals	1 professional*	1 professional 2 paraprofessionals
evening and weekend staff	student workers only	professionals and student workers	student workers only
theology collection	>100,000 volumes	>125,000 volumes	>55,000 volumes

*Divinity librarian. University library staff numbers more than 20 professionals.

Source: publically reported information and interviews. Site names are fictional.

Bethlehem Theological Seminary (BTS), a school of a mainline Protestant denomination, serves a student population of fewer than 150 in its degree programs, with a core faculty of twelve. There are fewer than sixty in the M.Div. program. BTS has worked closely with a seminary program of another mainline denomination at its adjacent Tabitha Center (TC). TC has a faculty of five and a student enrollment of less than forty. One library serves BTS and TC. The professional library staff is made up of a director and librarians for public services, technical services, and acquisitions. During evening and weekend hours of service, the library is staffed exclusively by student workers.

Geoffrey Merriweather University (GMU) serves a student population of more than 7,000 from the United States and more than seventy countries, with a faculty of more than 350. The Divinity School of GMU, affiliated with a mainline Protestant denomination, offers five professional and graduate degrees, including the Doctor of Philosophy. More than twenty different denominations, both Roman Catholic and Protestant, are represented in the school's student body of approximately 200.

GMU is served by a single library, which houses more than 1,800,000 items, a large computer lab, and several special document collections. Books related to religion and theology comprise more than 125,000 volumes. The Divinity Librarian is a faculty member of the Divinity School and a staff member of the university library. His primary areas of responsibility are collection development and user training for students of the Divinity School.

Divine Life Theological Seminary (DLTS) is the seminary of an association of congregations in the Baptist tradition. DLTS has a faculty and administration of ten serving a student population of more than eighty. The full-time library staff consists of the director and two paraprofessionals (public services and technical services). During evening and weekend hours of service, the library is staffed exclusively by student workers. The library collection contains more than 55,000 bound volumes.

Methodology and Data Collection

The data for this study are documents from the three libraries, interviews, focus groups, and observation. Prior to visiting each library, I asked its director for policies and records regarding user-training practices, with special reference to the challenges posed by the existence of electronic information sources in religious studies. I also used data that the schools had reported to ATS and information from the official web site of each institution.

Based on a review of the current literature of user training, I drafted a set of two dozen potential questions to ask library staff members involved in user training, broadly understood, at each site. The questions were refined with the assistance of Dr. Irene Owens (Graduate School of Library and Information Science, the University of Texas at Austin), who served as project consultant.[13] Three theological librarians, Mitzi Budde (Virginia Theological Seminary), Thomas Haverly (Ambrose Swasey Library, Rochester, NY), and Helen Kennedy (Austin Presbyterian Theological Seminary), further screened potential questions for relevance and clarity.[14] Based on their feedback, I developed a core set of questions, which I asked librarians at each site.[15] By design, questions were open-ended, so that interviewees could tease out the details of their own context. I wrote student questions to parallel the concerns of the questions that I posed to staff members.

Since I was interested in a very broad range of activities that involve coaching and teaching library users, I decided to alert interviewees and those in focus groups to the scope of the subject by giving them a written definition of BI at the start of the interview. The first question for discussion was that written definition.

Because I sought to collect feedback from Master of Divinity students at each school about their perceptions of the adequacy of the user training they had received, I asked library directors at each site to help collect a small focus group of students with whom I would conduct a group interview. Directors were told that a group reflecting the diversity of the student body would be most helpful. Diversity in the composition of the group was desirable for a number of reasons. The information needs of a first-year student might be quite different from those of a third-year student. Full-time students living on campus may use and perceive library services differently from part-time, commuting students. International students may have perceptions that differ from those who have grown up in the United States using American libraries. The actual numbers of students interviewed were: three at BTS, six at DLTS, and seven at GMU. I conducted one group interview of students at each site. I recorded all scripted interviews on audio tape.

The final method of data collection used was observation. I spent at least ten hours at each site, much of it poking around in the library. During my visits I logged observations regarding the library environment, interactions between patrons and staff, and questions that came to mind.[16]

Data Analysis

My analysis of the resulting mass of data involved the following steps. First, I indexed all the tapes by linking responses to scripted questions with the tape counter. Second, I created an analytical grid for each interview. The grid contained the text of all questions, direct quotations and summaries of responses, and my comments. The number of comments grew as I compared what interviewees said with other recorded responses and documents from the site. In a third step, I created a narrative summary of each interview, followed by my construal of the main themes voiced by participants. This document also contained a case study description of the setting. Following the canons of qualitative research, all persons and institutions were given fictional identities. Thus, sites beta, gamma, and delta became Bethlehem Theological Seminary, Geoffrey Merriweather University, and Divine Life Theological Seminary respectively. The analytic documents created in steps two and three averaged nineteen pages per site.

As a crucial fourth step, I sent the document created in step three to each library director with the request for thoughtful review with respect to factual errors, details that might be too precise and thus compromise anonymity, direct quotations from interviews taken out of context, and most importantly, their judgements about whether or not my interpretation of their world made sense or seemed ludicrous.[17] One director made no suggestions; another asked me to use less precise numbers when describing the institution. A third director offered several thoughtful comments that, in my view, ultimately increased the precision of my analysis. Given the truly modest amount of time that I spent at each library, this fourth step was vitally important to strengthen the credibility of my work.[18]

My first goal in data analysis was to let each library speak in its own voice. Only then did I consciously begin to look for comparisons between the sites. The most fruitful data for comparison proved to be the recorded perceptions of staff and students. Today, I focus primarily on the comparative dimension of my research.

Study Limitations

This study has clear limitations in three respects. First, the data collected during this research came from materials available in the library, information on the school's web site, observation, informal conversation, and formal interviews. I conducted only one formal interview (forty to fifty minutes) with each staff member at each site. The ethnographic dimensions of the research would have been strengthened by multiple visits to sites. Second, the views of students in the focus groups may or may not be broadly representative of those held in the student population as a whole. At GMU, all members of the focus groups but one were beginning their seminary careers. If the training needs of students of second- or third-year students differed from those starting their work, I was not able to capture comments about these differences. Third, the research issues were focused exclusively on librarian and student perceptions.

As with any qualitative research, the precise constellation of interpretation placed on the data is the researcher's own.

Results: Responses to Scripted Questions

The appendix provides the list of scripted questions and a detailed set of summary data organized by question. No respondent expressed any difficulty in understanding my broad definition of user training. The tables that follow the list of scripted questions show a distillation of responses to the questions numbered two through five.

When I began to look at the data from a single site analytically, I was immediately struck by the interpretive potential for two sorts of comparisons. First, I noted similarities and dissimilarities between the perceptions of the director and of other staff members at BTS and DLTS. At BTS, not all of the staff (many of whom were recently hired) were aware if the library had explicit BI goals. At DLTS, the person who actually engaged in the most BI stated that she had not thought about using some bibliographic tools the way that students would use them. There are issues of communication, if not vision, embedded in these varying responses.

Second, I compared student comments to those made by library staff. Based on the degree of agreement between student and staff responses at two sites, I felt bold enough to use thematic titles to describe their social realities and shared my interpretations with the library directors. I dubbed BTS as "the helpful library" and titled my report to the divinity librarian at GMU "riding the information superhighway." In both cases, the directors told me that my construal rang true. As we will see, there was not the same level of coherence between student and staff perceptions in the data from DLTS.

Interpreting the Results

Because even a modest study such as this produces a wealth of data to analyze, I will limit my interpretive comments in this section to two themes. I want to tease out the meaning of responses about: (1) the relationship between formal evaluation and satisfaction, and (2) coercion and user training. The origin of these themes lies in the data themselves, especially in statements made by staff members and students in focus groups.[19]

Evaluation and Satisfaction

At my research sites, there was not a link between the rigor of formal evaluation of BI and staff or patron satisfaction with training. At the sites, the degree of formal evaluation about BI varied widely. At BTS, there was a question or two about BI as part of the review of new student orientation, but the question was not nuanced. It asked, "Did you find the library staff's presentation helpful?" The director freely admitted that he and his staff had little to go on by way of evaluation: "We are throwing bread on the waters. We really have no idea how successful we're being."

At DLTS, the library staff had data from a formal evaluative instrument. An annual library survey asks one question about the card catalog and another about the OPAC: "Do you understand and use the card catalog?" "Do you understand and use the OPAC?" The choices are "Yes" and "No." Once gain, these questions are not detailed. They do not ask anything so specific as whether or not a student understands that a key word search is distinct from a subject search. Nevertheless, DLTS students overwhelmingly responded, "Yes" to both questions. Therefore, on its face, student satisfaction with instruction seemed high.

The third site, GMU, had elaborate BI evaluation in the context of the one-credit, required course for all divinity school students. Students, both in the focus group and in written evaluations of the course, praised the teaching abilities of the divinity librarian and his knowledge of searching and of good online sites in theology. The librarian evaluated students in the course by giving detailed comments on weekly assignments and evaluating a final project, the creation of a hypertext subject pathfinder.

I discovered, however, that the lack of much formal feedback did not keep the staff at the BTS library from concluding that they did a good job with BI. BTS library staff members other than the director expressed tremendous confidence in their ability to determine patron satisfaction with reference help and one-on-one instruction based on observation. One staff member, for instance, said that she would remember helping a patron and then would observe the patron later on to see if the patron still knew how to use the OPAC or other tool. Another staff member said, "We can all tell when a person is . . . satisfied." While there was not a lot of empirical evidence that the BTS staff did a good job with BI, the staff as a whole was satisfied with its performance. Students in the focus group thoroughly agreed, praising the staff for helpfulness.

DLTS presented a very different case. Although students stated in the survey that they understood and used the OPAC, the focus group comments suggested that using the OPAC is one thing; understanding how to use it to its maximum potential is something quite different. The amount of time that the focus group spent discussing the limitations of the OPAC made me conclude that students did not understand how to use the OPAC well. For instance, some claimed that title searches did not work, even though they knew that a given book was contained in the collection. Some claimed that subject searching did not work, but one student added, "It may just be my knowledge of how to use it [the OPAC]." Several students forthrightly expressed dissatisfaction with the skills possessed by evening and weekend student-worker staff members. Given the fact that the mix of BI in this setting was some initial orientation followed by point-of-use help when needed, these student comments point to a problem in delivering timely and effective BI.

At DLTS, the staff level of satisfaction with BI appeared to be even lower than the level for students. Staff comments about BI had a theme of resignation: staff had tried to provide user training as a group orientation, but almost nobody came. Staff then moved to individualized orientation sessions, but it was not clear to staff that these sessions were effective. "We hope it's getting better than it was," the director commented. He did not point to the survey data to talk about the quality of BI. In sum, at DLTS the available data from one formal evaluation tool suggested that BI was effective, but neither staff nor student comments gave much support to that conclusion.

Coercion in Training Users

I want to conclude my interpretive comments by pointing to a second theme that emerged from the data: coercion and BI. This theme did seem especially promising to me as I began this research, but it became important during the interview process. By coercion I mean this: Are the goals and objectives of user training better served by requiring students to take part in BI, or can the worthy goals of creating independent library users, crafty surfers, or information-literate patrons be accomplished through voluntary means?

GMU had a required BI course. Both directors at the other sites mentioned such a requirement when asked about one thing that would significantly improve BI, even when they could not easily imagine how such mandatory training would be feasible in their settings. The goal of training every student to use library tools surely makes good sense to librarians. We know that it is often challenging to discover pertinent information in libraries. One is not surprised, then, that information professionals long for formal, reserved times and places for user training.

What I found fascinating was student comments about the pros and cons of mandatory BI. (See the table "Student Comments about Mandatory versus Voluntary Instruction" in the appendix.) Some GMU students in the focus group admitted that they would never have voluntarily attended BI workshops, citing their busy lives and long commuting distances to GMU.[20] In retrospect, however, GMU students were glad that the school imposed the requirement on them, because they had learned so much in their course. As one student put it, "I wasn't even smart enough to know that I needed it." Another student said that the very existence of the requirement showed that technological literacy was important at GMU Divinity School.

At DLTS, students also stated that they would not voluntarily attend BI workshops. One respondent said during the focus group, "I have a full-time job, and on my day off I go to seminary." He was not going to take even more time for an optional BI session. At the same time, when I asked him if he would find time for user training if a professor said, "Thou shalt" attend, he smiled broadly and said, "Absolutely!" When DLTS students talked about professors who brought up information-seeking tools or strategies in classes, their comments were always positive. No one suggested that "real courses" ought not to waste time discussing techniques for retrieving useful information about the Bible or theology.

At BTS, no student comments led me to ask a question about the virtues of mandatory BI. I wish that I had.[21]

The theory I have generated, based on this research, is this: Coercion works. If busy seminarians are required to attend BI by the faculty and administration, the students will comply. While one can not presume how many new skills these students would learn at mandatory training, a requirement (whether for credit or not) in BI would address one concern expressed by the directors of BTS and DLTS. Both of them were worried that some students, especially those taking evening classes, were receiving no BI of any kind.[22] Significantly, at both of these libraries, no professional staff regularly work evening or weekend hours.

Diagnostic Questions for Libraries

I conducted this research with a view towards helping other theological libraries think about BI and improve their practices. I will conclude with some diagnostic questions for libraries. Some of the questions are rooted in data that I did not discuss at any length during this presentation. To discover the origins of these questions, I direct attention to the summaries of data in the appendix.

To begin with, however, a cautionary comment is in order about the interpretive move from these three sites to your library. I agree with the warning issued by Jackson Carroll and colleagues about their extensive qualitative study of two American seminaries:

> It seems to us unwise, however, to proceed from research like ours directly to suggestions for practice. The actual practices of education are deeply embedded in the local history, culture, and present circumstances of particular schools. Strategies for improvement and change that work in one place may fail disastrously in others.[23]

The actual practices of libraries are profoundly particular. Because of the complexity of making the move from one site's constellation of goals and limitations to another, it is more prudent to read qualitative research for good questions than for sure-fire answers.

Having sounded a note of caution, I think that the research presented here points to five clusters of questions that are pertinent to other seminary libraries. Based on my analysis of these three sites, those with responsibilities for BI might benefit from asking themselves:

1. Does your library have formal goals for BI? Do all of the staff members know the goals? Does the administration? Do leaders consider these goals achievable?
2. Given your goals, why do you organize BI activities as you do? What is the mix of formal and informal BI? How much BI is mandatory, and how much is voluntary?
3. Do you have formal evaluation procedures for BI in place? Does the evaluation logically relate to your library's stated BI goals? Are both students and staff members asked to express opinions about the quality of BI? Do library staff members discuss the results of evaluation and consider changes based on feedback?
4. Given the dynamics of your school's programs and the sort of students who claim your library, does your library have clearly delineated subsets of users? How can you reach all of your service population with adequate BI?
5. Is there communication between librarians and professors about the information needs for specific student assignments? Does the library staff consider professors partners in BI? Why or why not?

Conclusion

My remarks today have touched upon only some of the themes that emerged from my research. As time and strength allow, I hope to write more about these three lively settings.[24] Students at these research sites would not pass up a day at the beach in order to attend optional user-training sessions. But they agreed with librarians that theological libraries hold untapped riches.

This study found that the commonest sorts of user training were orientation sessions and point-of-use help. At one site, a course in the seminary curriculum introduced students to library resources and services, key information sources, and search strategies. There was little evidence of formal evaluation of instruction,[25] aside from the setting in which students passed or failed the required BI course. Despite the lack of formal evaluation of user training, staff and students had definite opinions about the quality of the training provided. In all three settings, it was taken for granted that bibliographic instruction included introduction to electronic tools such as OPACs and bibliographic databases.[26]

One direction suggested by the data in this study is a requirement that all seminary students participate in user training. Such mandatory training would enable a relatively small library staff to reach its entire service population with the rudiments of OPAC use, database searching, and the like. Whether that training should focus primarily on the here and now needs of students in degree programs or have a longer horizon is a debatable question. Librarians interested in exploring specific competencies in user training would do well to read "Information Literacy Competency Standards for Higher Education" produced by the ACRL Task Force on Information Literacy Competency Standards.[27]

By design, this study focused on the BI activities of library staff members and the perceptions of staff and students. Since theological education happens in classrooms in addition to the library (as well as in churches and hospital waiting rooms), it is obvious that librarians are educational partners with professors. Future research about BI in theological seminaries could profitably explore the ways in which professors intentionally and unintentionally teach about library resources[28] and explore issues of role, expertise, and accountability involved in cooperation between professors and librarians.

Appendix: Summarized Comparative Data

Scripted Questions for Library Staff

1. Review my broad definition of BI.
   Library user training a.k.a. Bibliographic instruction . . . is all of the ways that library staff instruct, coach, refer, hint, correct, or otherwise interact with patrons with a view towards increasing patron skills in information seeking, retrieval, and filtering, or to increase patron awareness of the breadth or quality of theological literature.
2. Let's talk first *about your library's goals* for BI . . . .
3. Let's focus now on the various ways that BI happens in your library.
4. Let's move now to the issue of the quality of BI. How do *you* measure the effectiveness of BI?
5. If you could change one thing about your setting in order to improve BI, what would you change?
6. What else is important for me to know to better understand BI in your library?

Scripted Questions for Student Focus Groups

1. Explain my broad definition of BI. Hand out written definition:
   Library user training a.k.a. Bibliographic instruction . . . is all of the ways that library staff instruct, coach, refer, hint, correct, or otherwise interact with patrons with a view towards increasing patron skills in information seeking, retrieval, and filtering, or to increase patron awareness of the breadth or quality of theological literature.
2. Let's talk first about *your expectations* for BI . . . . What motivates you? What do you want to happen?
3. Let's focus now on the various ways that BI happens in your library. What BI is available? What BI have you personally had?
4. Let's move now to the issue of the quality of BI. How helpful do *you* think BI is here?
5. If you could change one thing to improve BI, what would you change?
6. What else is important for me to know to better understand your need for user training?

Table 2: Staff Goals for User Training: Responses

BTS	GMU	DLTS
1. teaching a process of information seeking 2. get people hooked on visiting our website 3. help students "be successful" in seminary. re: Internet–dir. has opinion that students know more than staff about using it.	Teach students to: 1. find books in online catalog and other OPACs, and learn where to purchase books from online sources, 2. access periodical literature, especially using the Religion Database. 3. a goal of lesser importance: navigate the Internet.	1. making students aware of library resources, the location of resources in the library (periodicals, books, catalogs, etc.), and library services such as inter-library loan. 2. helping students when needed 3. no emphasis on Internet
time: now	time: now	time: now
some staff: to help in professional life after seminary		
tools named: • ATLA Database • Texshare (suite of databases) • OPAC • self-produced web links	tools named: • OPAC, • Religion Database • online sources	tools named: • card catalog • OPAC • ATLA Database • OCLC FirstSearch

Table 3: How BI Happens: Responses

BTS	GMU	DLTS
staff: 1. lots of one on one 2. some single sessions 3. orientation (mandatory) no other mandatory sessions no 'guest appearances' in classes	staff: 1. mandatory course 2. little one on one no 'guest appearances' in classes	staff: 1. primarily through individual orientation 2. help when asked some professors do BI in class no library staff 'guest appearances' in classes

students: 1. orientation 2. list of Internet sites 3. one on one	students: 1. primarily the required course 2. some one on one help 3. professor assigned work requiring index	students: 1. orientation 2. one on one 3. student-to-student professors talk about tools/bring class to library

Table 4: Quality: Measuring Effectiveness: Responses

BTS	GMU	DLTS
1. observation of patrons 2. evaluative question as part of orientation 3. director: "We are throwing bread on the waters. We really have no idea how successful we're being."	1. anonymous course evaluation 2. final project is graded	1. main source: annual questionnaire 2. some observation of patrons by public services associate 3. OPAC serves students poorly
would more formal evaluation be better? two staff say yes	would more formal evaluation be better? perhaps	would more formal evaluation be better? little staff enthusiasm
student perceptions: every student shares a positive view of library staff	student perceptions: BI course: well-organized; good handouts; enough detail; good pace; puts skills into practice	student perceptions: 1. full-time staff are helpful & competent—but not student workers 2. OPAC is hard to use

Table 5: One Change to Improve BI? Responses

BTS	GMU	DLTS
director: 1. understand better what students need by having staff audit courses. 2. "a credit course in BI" 3. add electronic information specialist to staff (when prodded to talk about staff	director: 1. add a computer lab 2. also desirable: semester-long, team taught course on term paper writing	director: 1. genuine student interest in using the library 2. also desirable: mandatory training
staff: 1. more professional staff for better public services coverage 2. refresher BI, or training about new sources 3. "If I could master databases" 4. improved setting for use of technology 5. training sessions geared to specific assignments 6. professional staff working evenings & weekends		public services associate: better OPAC
students: more staff to keep up the good work!	students: 1. computer lab [general agreement] 2. pre-class checks that technology is working 3. better ways to hand in work electronically	students: 1. better OPAC [general agreement] 2. trained evening staff [general agreement] 3. improved professor-library staff communication about assignments

Table 6: Student Comments about Mandatory versus Voluntary Instruction

GMU	DLTS
Would you have attended optional BI workshops?	Would you come to voluntary group instruction sessions?
1. "Yes." 2. "I would not . . . glad I was required to" 3. "I didn't . . . [at another seminary, then asked for lots of help]" 4. "Because I was out of school for 15 years, I would have. . . . " 5. "Probably not have gotten to [them, work full time, very busy]" 6. "I wouldn't have . . . . "	1. "I don't know if we could do that," owing to travel time for students (1.5 hours away or more) 2. "We all have these very strange schedules." 3. "Even if they had a . . . session, I would not sit through it. You learn as you go . . . . "

Endnotes

1. Older literature in librarianship favored "library user education" to label activities designed to teach library users how to retrieve information contained in libraries. Beginning in the 1970s the term "bibliographic instruction" came into use. On terminology, see Marti Alt, "Bibliographic Instruction in Religion: A Survey of the Field." *ATLA Summary of Proceedings* 50 (1997): 106–107. More recently "user training" and "information literacy" have come into vogue, properly recognizing that libraries no longer exclusively collect and provide access to printed information.
2. Sarah Gash, *Effective Literature Searching for Research*, 2nd ed. (Brookfield VT: Gower, 2000), p. ix.
3. In its statistical summaries, the Association of Theological Schools (ATS) divides its member schools into six categories, the smallest having student enrollments of no more than seventy-five and the largest having enrollments of more than 1,000. The median ATS school in 1998–1999 had a head-count enrollment of between 151 and 300 and a full-time equivalent enrollment of between 75 and 150. *Fact Book on Theological Education for the Academic Year 1998–1999,* eds. Matthew Zyniewicz and Daniel Aleshire (Pittsburgh: The Association of Theological Schools in the United States and Canada), p. 19.
4. "Use and User Studies: An Application to Theological Libraries," *Journal of Religious & Theological Information* 1 no. 1 (1993): 97–111. Van Heck suggests that the absence of use/user studies in theological libraries is due to their discipline, "which is often misperceived by those outside of the theological, scholarly profession," and because the administrators of such libraries are not motivated to conduct such studies, owing to constraints of time, money, and self-perception (p. 106).

5. Lincoln, Timothy D. "Building Scholarly Computing Skills among Theological Faculty: A Case Study." *Journal of Religious & Theological Information* 2 no. 2 (1996): 1–12.
6. Alt, Marti. "Bibliographic Instruction in Religion: A Survey of the Field," *ATLA Summary of Proceedings* 50 (1997): 106–112. For a recent survey of user training in American graduate education in general, see Helene C. Williams, "User Education for Graduate Students: Never a Given, and Not Always Received" in *Teaching The New Library to Today's Users*, eds. Trudi E. Jacobson and Helene C. Williams (New York: Neal-Schuman Publishers, Inc., 2000), pp. 145–172.
7. Van Heck, "Use and User Studies," p. 106.
8. I am grateful to the Wabash Center for Teaching and Learning in Theology and Religion, Crawfordsville, IN, which provided the bulk of the financial support for this project, and to the board of trustees and administration of Austin Presbyterian Theological Seminary, especially President Robert M. Shelton and Dean J. Andrew Deaman, who provided the author study leave to conduct this research.
9. David D. Erlandson et al, *Doing Naturalistic Inquiry: A Guide to Methods* (Newbury Park, CA: Sage Publications, 1993), p. 9. The book opens (pp. 1–42) with a defense of this sort of methodology, including issues of its credibility, dependability, transferability, and confirmability.
10. On the size of random samples, see Peter Hernon, *Statistics: A Component of the Research Process*, (Norwood, NJ: Ablex Publishing Corporation, 1991), pp. 114–117.
11. G.E. Gorman and Peter Clayton with Mary Lynn Rice-Lively and Lyn Gorman, *Qualitative Research for the Information Professional: a Practical Handbook* (London: Library Association Publishing, 1997), p. 31.
12. Library directors at some potential sites did not wish to take part in the study due to major projects during the time period available to me or because of general concerns about the amount of staff time such a study would require. The director of one prospective site expressed the view that the library had "been studied enough" during the school's self-study in preparation for accreditation. One site initially agreed to be part of the study but had to back out when unexpected staff losses made a visit untenable. More than one director told me that his or her library was (somehow) unworthy of research interest.
13. Owens improved this study in countless ways. Responsibility for the research design, interpretations, and conclusions remain my own, as does responsibility for all errors.
14. I am thankful for the helpful criticism of draft interview questions given to me by these three colleagues. Responsibility for the final shape of the questions remains with the researcher.
15. See Appendix "Interview Flow Chart."

16. Helpful discussions of the mechanics of recording observations, researcher hunches, and insights are found in Erlandson et al, *Doing Naturalistic Inquiry* and G.E. Gorman et al, *Qualitative Research for the Information Professional.*
17. This is an example of a "member checking" technique for establishing the trustworthiness of a research project. For a discussion of quality in qualitative research, see David D. Erlandson et al, *Doing Naturalistic Inquiry,* pp. 131–162.
18. Based on feedback from each library, I gave each site a formal report based on my research. All of the directors expressed appreciation for this document, their only tangible reward for being part of the research.
19. In qualitative research terms, I unearthed these themes by employing narrative analysis as well as consciously disaggregating and conceptualizing the data. For a rigorous presentation on coding data rather than simply summarizing it, see Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (Newbury Park, CA: Sage Publications, 1990), especially chapters four and five.
20. Despite the fact that the students I interviewed were not a random sample, the aggregate composition of student focus groups that I spoke with while conducting this study seems consistent with ATS data about the demographics of student populations in ATS schools: Many students were in their thirties or forties; the vast majority worked while attending school; many commuted long distances to their campuses; many were enrolled in seminary on a part-time basis.
21. This is a clear instance of an issue that might be fruitfully pursued by follow-up conversations with the same focus group and shows the limits of research that can only hope to take one snapshot of the life of an organization.
22. At BTS, classes in the M.Div. program were conducted during mornings and afternoons. In the evenings, classes were held for an M.A. program geared not for professional ministerial preparation.
23. Jackson W. Carroll, Barbara G. Wheeler, Daniel O. Aleshire, and Penny Long Marler, *Being There: Culture and Formation in Two Theological Schools* (New York: Oxford University Press, 1997): 269. This book is an outstanding study of the informal culture of two Protestant seminaries, using ethnographic methods.
24. Qualitative research places a high value on "thick descriptions" of settings. Because of the comparative emphasis in this paper, most of the thickness of the research settings remains hidden.
25. Alt also found little evidence of formal evaluation. "Bibliographic Instruction in Religion": 109.
26. During focus groups and interviews, most of the conversation dealt with teaching users how to conduct searches via computer, whether the search was of the library's OPAC, a locally mounted database, or Internet resources. There were few comments about using reference books or printed indexes.
27. "Information Literacy Competency Standards for Higher Education," January 2000, ACRL Task Force on Information Literacy Competency Standards, *College & Research Libraries News,* March 2000, pp. 207–215.

28. Students at DLTS repeatedly talked about the ways in which some of their professors incorporated database searching or library use into courses. In my own school, a few professors consistently teach the rudiments of information seeking in required M.Div. courses. Librarians do not have a monopoly on BI. For an example of a qualitative study about information skills training provided by research advisors to doctoral students at King's College, London, see Christine A. Barry, "Information Skills for an Electronic World: Training Doctoral Research Students," *Journal of Information Science* 23 no. 3 (1997): 225–238.

Cooperation across the Disciplines of Theology and Medicine: The Librarian as Researcher and Liaison

by

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Introduction

Spirituality and medicine stand at the crossroads of theology, ethics, multicultural issues, healing, and faith. Spirituality studies serve as keystones in theological institutions; but the relationship of spirituality to all aspects of twenty-first century life, including business, education, and self-actualization, as well as health, healing, and medicine, has made spirituality almost a household word. May 2001 issues of *Newsweek*[1] and *Reader's Digest*[2] feature cover stories on spirituality and the healing power of faith respectively. The June 11, 2001, issue of *Time*[3] features a political cartoon touting faith-based healing as a substitute for Medicare coverage of prescriptions. Upscale malls host a line of cosmetics offering "hope in a jar"® and "hope and a prayer"® in a bottle. Over half of the medical schools in the United States now offer courses in spirituality and medicine. Academic focus on spirituality and healing occurs not only in medical schools but also in undergraduate courses in religious studies, history, sociology, anthropology, and other disciplines.

Technical Aspects of a Spirituality-and-Medicine Project

In 2001, opportunities abound for theological institutions and their librarians to collaborate with medical personnel in academic centers for the development and promotion of spirituality-and-medicine initiatives. Statistical studies and scientific research about the efficacy of prayer, healing touch, participation in religious activities, and other faith-related effects on medical outcomes are published frequently. Funding for future studies is offered by governmental as well as private sources with secular and religiously affiliated academic medical centers participating. Issues include quality of life as well as increased survival or reduction of discomfort. Web sites such as those from the National Institutes of Health, the National Library of Medicine, the National Institute of Healthcare Research, and the Templeton Foundation present resource and funding information.

The medical literature contains vast numbers of related articles, as attested by the National Library of Medicine's publicly available database known as PubMed (http://www.ncbi.nlm.nih.gov/PubMed/), which searches 4,300 biomedical journals in numerous languages from 1966 to the present. Articles published between 1958 and 1965 are located through OLDMEDLINE. Older journals require paper indexes presently, but that will likely change some day. Key words such as "spirituality," "prayer," "religion," "chaplains," "Christianity," "Islam," "ethics," "Buddhism," "Judaism," "Bible," "Koran," and numerous other theological terms produce tens, hundreds, and even thousands of articles. While tracking several of these key words since January 2001, a clear upward trend in citation numbers is seen for terms such as "prayer" and "religion." Articles are found in highly respected journals such as *New England Journal of Medicine*, *Surgery*, *Annals of Internal Medicine*, *Annals of Surgery*, and *American Journal of Surgery*. Within PubMed, the "MeSH Browser" link allows key words to be analyzed, so that the researcher can see what topics the database actually searches. A caveat is to be aware of connotation differences for certain terms. The word "spirituality" is often considered synonymous with "religion" (which is a separate problem in addressing spirituality issues for medical professionals), but is much more complex to a theological audience. In PubMed, "spirituality" is related to "Spiritualism" and "healing, spiritual," neither of which conveys precisely the multiple nuances conjured up by the theologically oriented mind.

Articles found through PubMed and other medical databases sometimes link to abstracts that aid in discerning the theologically useful material from those primarily technical and biochemical. While most articles are published in medical periodicals, which may not be readily available to freestanding theological schools, over 1,900 indexed journals are on-line. The PubMed link "Journal Browser" offers a list of all the PubMed-indexed electronic journals. A few excellent journals such as *BMJ (British Medical Journal)* provide free access to full-text Web sites. Unfortunately, most journals require licenses, paid subscriptions, or perhaps a single-article fee. Some *RIO*-indexed theological journals such as *Journal of Pastoral Care; Journal of Law, Medicine, and Ethics;* and *Journal of Health Care Chaplaincy* are also indexed by PubMed. Those theological institutions that share campuses with medical schools or are consortium partners with medical institutions would be eligible to access pertinent articles. Computer access to the World Wide Web revolutionizes any research efforts, but discerning the useful among the plentiful requires old-fashioned read-through of materials located.

Utilizing this wealth of available resources, committed to the value of spirituality for patient and staff well-being, and capitalizing on current public interest in spiritual matters, four medical institutions form the coalition wherein the spirituality and medicine program operates: the secular Vanderbilt Medical Center; the Roman Catholic Saint Thomas Hospital; Meharry Medical College, historically African-American; and the Veterans Affairs Medical Center. The disparate nature of these medical centers offers a variety of approaches and challenges for the implementation of spirituality and medicine education. For Saint Thomas, this program is merely an expansion of a familiar and essential element of their overall program. The other centers offer chaplaincy services, but the medical staff has not always thought of patient faith systems as critical to medical care and the healing process. Promoting cooperation between the professional medical caregivers and the chaplaincy service is a primary goal of the program.

A Vanderbilt Case Study

The origins of this spirituality initiative as well as an explanation for the relatively welcoming attitude of the Vanderbilt medical community can be shown with some historical background. Vanderbilt University aggressively promotes across-campus and interschool cooperative efforts through publicity, workshops, tailored degrees such as MD/MBA, and funding such as the Venture and VIPPS grants. Located only two miles from downtown Nashville, Tennessee, Vanderbilt University was founded in 1875 as a Methodist school. A vital strength of the Vanderbilt University facility is that the schools that make up the institution share a contiguous campus that is about eight blocks wide and five blocks deep. All areas are readily accessible on foot. The sacred/secular dichotomy began early with Vanderbilt asserting independence from the Methodist Church in 1914 in order to be eligible for funding from secular foundations such as Rockefeller. The divinity school became one of several professional schools that include law, medicine, nursing, and business, and serves all faith systems.

The Vanderbilt Institute for Public Policy Studies (VIPPS) offered a small grant in 1996 to fund a local interdisciplinary project on some topic of public interest. John Tarpley from the medical school faculty enlisted Dr. Liston Mills, a divinity school colleague, as principal collaborator. The original grant application for "The Relationship of Spirituality and Medicine and the Role of Prayer in Healing" was rejected as too obviously Christian. The application was rewritten with an emphasis on respecting and researching all faith systems as well as the right of patients and healthcare professionals to observe no faith system. Probably due to a lack of competing applications, a one-year VIPPS grant was received in 1996. Notices of the symposium were posted in campus newspapers and invitations sent to local hospitals as well as healthcare profession instructors at local educational institutions.

Because the symposium was open to all interested persons, participants came from the Vanderbilt medical, divinity, and education (Peabody) schools, as well as Belmont University, Saint Thomas Hospital, and even the Nashville community. During its first year, the VIPPS symposium met monthly as a noon brown-bag lunch conference. Spirituality and prayer were studied in diverse communities, including African traditions, Roman Catholic traditions, mainline Protestantism, evangelical Protestantism, and those persons claiming a spiritual nature with no religious affiliation. Library research played a vital role as pertinent articles in professional journals were accessed, shared, and discussed. The second year, the symposium met quarterly. Emphasis on current literature continued, Eastern spiritual traditions were presented, and information was shared concerning the various conferences on spirituality that were being held across the country and were attracting participation of a broad base of academic centers from the Ivy Leagues to the West Coast. This symposium laid the groundwork for the subsequent Templeton grant proposal.

John Templeton's influence on the field of spirituality and science is difficult to measure precisely. The Templeton Foundation awards an annual Templeton Prize for Progress in Religion, currently one million dollars, that is deliberately calculated to exceed the individual Nobel prizes. An independent panel of nine persons from a variety of faith traditions selects the winner. Former recipients include the Dalai Lama, Mother Teresa, Billy Graham, Ian Barbour, and Arthur Peacock. Since 1995, the National Institute of Healthcare Research (International Center for the Integration of Health & Spirituality as of August 2001) in Rockville, Maryland, has sought medical-school applicants for the John Templeton Spirituality and Medicine Curricular Awards. Theological academicians who might be interested in forging collaborative links with a medical institution in order to pursue a Templeton grant or gain knowledge of spirituality and medicine resources can read through past recipients on the NIHR Web site (http://www.nihr.org) in order to learn what sort of curricular proposals were chosen. A number of Templeton recipients held theological degrees, and several had no accompanying medical degree. Alphabetical and geographical listings of all medical schools in the United States and Canada may be located on the Association of American Medical Colleges web site (http://www.aamc.org).

Vanderbilt Medical School applied in 1997 for this Templeton Spirituality and Medicine Curricular grant but was denied. The primary goal of the awards is to encourage medical schools to add courses on spirituality and medicine to the curriculum. Our strategy was not to offer a course but to work indirectly through small groups, seminars, and other methods in order to heighten awareness of spirituality as a basic aspect of human nature. The 1998 application (virtually identical with the 1997 attempt) proved successful, and our group has endeavored to create and nurture a spirituality-friendly environment in the Vanderbilt medical center as well as in affiliated hospitals. As coordinator, I developed our "mission" statement based on the acronym CREATE:

- **Core of committed colleagues**—John Tarpley, Professor of Surgery; Bonnie Miller, Associate Dean of Students and Associate Professor of Surgery; Mary Lou O'Gorman, Chaplain, St. Thomas Medical Center; Margaret Tarpley, Librarian.
- **Resources**—Bibliographies of pertinent journal articles, books, newspaper articles; media such as television, audio, and videotapes. In order to keep abreast of current thought, the colleagues attend local and national conferences related to the topic, including the AAMC-NIHR annual program.
- **Empowering staff and students to speak on spiritual issues when appropriate**—Colleagues confer with medical students, healthcare professionals (nurses, physicians, and others), and staff in open dialogue concerning appropriateness and comfort levels of the medical person as well as patients. Involving the hospital chaplains is highly encouraged.
- **Availability**—The core colleagues accept every possible opportunity to speak to groups as well as individuals about the role of spiritual matters in the overall program of healthcare. Venues include the Vanderbilt Medical Center, Vanderbilt undergraduate and graduate school programs, Belmont University, local congregations, area medical centers.
- **Treating patients and families with respect**—Respect for the patient and family as well as sensitivity to cultural and faith-system uniqueness are paramount. The four core colleagues represent three major world faith systems. However, all spiritual outlooks, including the decision to have no particular belief system, are to be respected.

- **Emphasizing the unacceptable nature of proselytizing**—Proselytizing is totally unacceptable because of the recognition that a power imbalance exists in the physician-patient relationship.

Spirituality studies in the academic environment invite criticism as well as varying levels of enthusiasm. Spirituality falls into the category of complementary and alternative medicine that includes crystals and vortexes in Arizona as well as acupuncture and, on some lists, even psychotherapy. Keeping such company makes some professionals worry about being considered "kooks" if they associate with nontraditional approaches to health. Although a number of opinion polls and hospital surveys demonstrate that patients want physicians to discuss spiritual matters, a power imbalance certainly exists between the medical professional and the patient. Nonbelievers as well as some Christians worry that office or bedside discussions of a spiritual nature might lead to faith-decision pressure. Conversely, faith-system-neutral spirituality disturbs some evangelical Christians who view any faith discussion that does not lead to an opportunity for repentance and salvation as almost heretical. In predominantly Christian communities, non-Christian medical personnel fear Christian domination of spiritual situations. The distinction between organized religion and personal spirituality must be constantly defined and reiterated with frequent reference made to the CREATE mission statement shown above. Historically, some physicians who attempted to promote spirituality awareness such as Nobel laureate Alexis Carrel[4,5] in the early twentieth century and Vanderbilt surgery chairman Barney Brooks in the 1940s have been derided by colleagues and even suffered damage to their careers.

As the librarian/researcher/coordinator, my primary responsibilities include keeping up with the current literature, developing bibliographies, submitting applications for national and international meetings with the subsequent preparation of posters; seminars; PowerPoint presentations; and the development, publishing, and upkeep of our web page (http://www.vuspiritmed.com). After a fifteen-year career as a theological librarian in Nigeria, my return to the U.S. and attendance at the national ATLA meetings educated me on the technology divide and my position on the undeveloped side. Reeducation appeared essential as I did free-lance editing and bibliographical research. The local technical college provided my courses in desktop publishing, web page design and publication, electronic presentations, and photo and graphics manipulation. Writing abstracts and proposals has been a primary responsibility, and in the past three years, we have presented posters at national spirituality and medicine meetings in Denver (1999), Dallas (2000), and Calgary (2001), and led a workshop at the Dallas conference.

Cooperative efforts are currently under construction with instructors from the Vanderbilt undergraduate and graduate departments as well as professional schools, including medicine, divinity, business, and law. Dr. Paula Arai of the Department of Religious Studies in the Vanderbilt School of Arts & Science created a new undergraduate course for Fall 2000, titled "Medicine, Healing, and Spirituality," with the cooperation of the medical school through the spirituality-and-medicine initiative. The course description reads: "Perspectives of modern Western scientific medicine and Asian healing and spiritual practices will be the focus of our cross-cultural exploration. Analysis of cultural and religious influences on the concepts of illness, health, and the relationship of body and mind will direct our inquiry."

Even though the Templeton grant funding ends in 2002, our goal is to continue working with our medical and non-medical colleagues at Vanderbilt, Meharry Medical College, Saint Thomas Hospital, and other institutions in a joint research and education "odyssey" through this fertile field of spirituality and medicine. At the 2001 Calgary conference on spirituality and medicine, one of the attendees looked around at the audience dominated by physicians, nurses, chaplains, and social workers, and asked, "Where are the theologians in this endeavor?"

Endnotes

1. *Newsweek*, 137: cover, May 7, 2001.
2. *Reader's Digest*, cover, May, 2001.
3. Handy, Bruce and Glynis Sweeny. "Can't you feel the placebo?" *Time* 157:124, June 11, 2001.
4. Carrel, Alexis. *Prayer.* New York: Morehouse-Gorham, 1948.
5. Carrel, Alexis. *The Voyage to Lourdes.* New York: Harper, 1950.

Medieval Cathedrals of Burgundy and the Ile de France: A Dialogue between Theology and the Arts

by

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Introduction

Last summer, I was able to participate in a study tour of the twelfth- and thirteenth-century cathedrals of Burgundy and the Ile de France regions of France. Having a life-long interest in religious art, we found that the more we learned about the relationship between the visual and theological arts of the cathedral culture, the more fascinating it became. Upon our return, we delved into the scholarship of this period, only to learn that just a handful of scholars were integrating both disciplines of art and theology. Art history medievalists will recognize the influence of religion on cathedrals, but few of them take that extra step to study biblical texts. From the religion standpoint, medieval church historians are masters at analyzing Anselm and Thomas Aquinas, but their engagement with the arts can be weak.

Recently, more attention has been paid to popular theology texts, such as the Golden Legend, a fourteenth-century compendium of medieval hagiography. Medieval biblical exegesis cannot be fully understood without engaging both popular and material culture. When written text is only one of the many means by which medieval theologians communicated their message, written text cannot be the only tool used by church historians to illuminate the theology of the Central Middle Ages. So today we will look at some of these non-text tools for understanding medieval theology: philosophical, biblical, doctrinal, and pastoral. We will read in the sculptures and stained glass of the French cathedrals built during this rapidly changing, energetic, vibrant period. And for us as theological librarians, an awareness of the non-text-based components of religious research can only better inform our resourcing abilities.

In the next hour, we will touch on a number of examples. Most of these have been gleaned from the work of medievalists in both the arts and church history. In several cases, we will go beyond their writing, particularly in the sections in which we will integrate text and art to exegete in some original ways. A thorough, scholarly treatment of these exegetical components awaits some motivated scholar; today, we will simply introduce them. My hope is that by looking briefly at several instances of the integration of art and theology, you will come away with an awareness that the two stand together, dependent upon one another for a full understanding of the role of religion in the medieval world.

The Twelfth-Century Renaissance: Vezelay and Autun

The place is North Central France; the time is 1120–1220, referred to as the Twelfth-Century Renaissance. Europe has just emerged from two centuries of wars, ending in the conversion to Christianity of the entire continent. Relative peace brings with it travel and trade, paving the way for renewed interest in religious pilgrimages. The First Crusade in 1095, led primarily from Central France, exposed the Franks to Arabic culture, with its application of rational, Aristotelian logic. Centers of ecclesiastical and political power were fluid, allowing for partnerships rather than conquests. This dynamic period allowed for a remarkable burst of intellectual and artistic creativity, giving birth to both the Gothic cathedral and the philosophical and theological origins of Scholasticism.

As illustrated by the black dots on this map, cathedral-building exploded during the twelfth and thirteenth centuries, with the greatest concentration in Northern France, the center of European culture. Today we start with the beginnings of the Twelfth-Century Renaissance, centered in Burgundy. We will then follow the development westward into the Ile de France, as the movement took root, concentrating on St. Denis and Chartres. Other Ile de France cathedrals that were influenced by St. Denis and Chartres will not be directly addressed, but we will use photographs of them for purposes of illustration.

Our story has its roots in another millennium on this beautiful hilltop near Alise Ste. Reine in western Burgundy. In 52 BCE, Julius Caesar defeated Vercingetorix, the leader of the Gallic tribes, signifying Rome's hegemony over the regions that later became France. Roman influences quickly spread and with them, a network of temples to a variety of Roman gods, open-air theatres, and city gates. These Roman structures stood as the only significant architecture in all of Central Europe, and over the centuries, the French evolved an architectural style called Romanesque.

The height of this style can be found at the influential Benedictine abbey of Cluny, begun around 1045. Unfortunately, the abbey, the largest church structure in France during the Central Middle Ages, was dismantled for building materials in the nineteenth century. This reconstruction shows the round-arched, thick-walled, small-windowed nature of Romanesque church architecture. Cluny's abbey church was lavishly decorated; contemporary accounts speak of painting, sculpture, gold, and jewels. The success of the Cluny abbey and its ambitious building program stirred other Benedictine abbeys in the region, such as this one at Vezelay, to consider expansion as well. The bishop over the region that included Vezelay was determined to capitalize upon the large number of pilgrims who were visiting the abbey church.

Pilgrims climbed to the hilltop of Vezelay to pray before the sacred relics of Mary Magdalene—it had become one of the four most popular pilgrimage sites in Europe. Pilgrims believed that Mary Magdalene had miraculous powers to heal and to forgive sins, particularly so-called "sins of the flesh." The abbey at Vezelay quickly grew wealthy from the gifts of these pilgrims, so the Bishop used these funds to construct a church large enough to accommodate them. An enterprising fellow, the bishop also built a new cathedral at Autun around the sacred relics of Lazarus. Now why Lazarus, you might say? During the Middle Ages, Lazarus was thought to be the brother of Mary Magdalene. So, the bishop knew that pilgrims, after visiting Vezelay, would now stop at his new cathedral of Autun as well.

Let's look at what was communicated to worshippers as they stood before these churches, standing under the porch at the front entrance, waiting for the doors to open. We will concentrate on the sculpture above the doorway at the West entrance to the cathedral at Autun, where the formula for almost all medieval entrances was first implemented—The Last Judgment. Monks of the abbey of Autun most likely determined the subject matter, but at this early stage of cathedral sculpture development, the artist may have had some input in the design. A learned monk from a neighboring region, Honorius Augustodunensis, wrote "Elucidarius," a theological treatise, about 1120, just as the Autun cathedral was begun. Honorius' treatise became an immediate bestseller among clergy and, as vernacular languages developed over the next century, was widely translated. The reason for its wide popularity was that its catechetical formula of questions and answers was easy to understand for monks and laity alike. Although simplistic at times, it made a valiant attempt to integrate the teachings of the Church Fathers, biblical texts, and contemporary theology. The subject matter of the sculpture at Autun was largely developed from the third section of Elucidarius.[1]

The biblical basis for this Last Judgment is drawn from Matthew 25, the separation of the saved from the condemned. "When the Son of man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All nations will be assembled before him and he will separate people one from another . . ." (MT 25:13). God reigns as judge in the center—to his right are the saved, and to his left are the condemned. Below are the dead rising to face judgment. Let's see how the artist illustrated passages from Elucidarius:

In a dialogue between disciple and Master, a description of God . . . "Disciple: does God have wrath or passion? Master: There is no such emotion in God. Rather he judges everything with tranquility (Wisd. 12:18.) He appears angry only to those who are condemned by Him."

The rising of the dead . . . "so the angels will... awaken the whole world to the judgment with the terrible sound of the trumpet, as is written: The trumpet shall sound and the dead shall rise." (1 Cor. 15:52)

The physical appearance of the dead . . . "Disciple: Are the saints dressed or are they naked? Master: They are naked but adorned with great beauty; and they are neither ashamed of their limbs nor of their eyes. Happiness and salvation are their garments.". . . and just as here there are different colors in the beauty of plants, so there will be different colors in the bodies of the saints. Thus martyrs will have one color, and virgins another; and these colors will then be their garments.

Mary appears for the first time in cathedral sculpture, a small footnote in the overall schema . . . "Mary and John began this resurrection. Mary resumed her body. . . and was assumed into glory."

The actual judgment itself . . . We see that the judgment of the saved and the condemned is in progress: the weighing of the souls, an extra-biblical addition, is drawn from patristic traditions. Augustine, in a Pentecost sermon, said, "Good and evil actions shall be as if hanging in the scales, and if the evil preponderate the guilty shall be dragged away to hell."[2] John Chrysostom, (as quoted by Vincent of Beauvais) "in that day our actions, our words, our thoughts will be placed in the scales, and the dip of the balance on either side will carry with it the irrevocable sentence."[3]

And just in case the worshippers miss the point, the monks have left these words sculpted below the pictures of hell: "May this terror terrify those whom earthly error binds, for the horror of these images here . . . truly depicts what will be."[4]

And now a note about the use of color—all cathedral sculpture from this period was painted. If you look closely at this angel from Reims cathedral, you will see that the wings still have traces of red and green coloring. The columns on either side of the angel retain pointed, striped bands of original color as well. As we proceed through this presentation and look at more cathedral sculpture, try and imagine the figures painted to look very much like the gilded and richly colored figures from an illuminated manuscript. And listen as we read accompanying texts from scripture for biblical references to color.

Ushering in the Gothic: Views on the Arts from Four Churchmen

The late Romanesque churches of Vezelay and Autun, with their innovations in doctrine explained through stone, were completed by 1135, closing the first phase of the Twelfth-Century Renaissance. By 1135, France was ready to burst forth with theological and artistic creativity not seen in the Western world since Roman times, referred to in art as the Gothic period. What role did the church and its theologians play in this transition to the period of Gothic cathedral building? We can better understand this process by examining the interactions among four churchmen, dynamic individuals with long-lasting influence on theology and the arts: Peter Abelard—1079–1142, Suger of St. Denis—1081–1151, Bernard of Clairvaux—1090–1153, and Hugh of St. Victor—1096–1141.

The transition to the fully Gothic cathedral was complicated by the new Cistercian reform movement led by Bernard of Clairvaux. Bernard was a remarkable personality with an abiding passion for the purity of spiritual contemplation. He was a successful reformer, understanding the necessity of ecclesiastical/political compromise. The Benedictine reformer entered the monastic life at the Burgundian abbey of Citeaux, or Cistercium in Latin.

He soon moved on to establish a new Cistercian abbey at Clairvaux. The abbey at Fontenay is the only twelfth-century Cistercian abbey intact, so we will view examples from it for understanding Bernard's views on the arts and their role in religious life. Bernard's influence was highly significant on the future course of the church, establishing the veneration of Mary. From the mid-twelfth century forward, Mary was accorded new roles for the church, one of which was as the primary intercessor for souls at Judgment Day, a role formerly played by biblical figures such as Esdras.

The Reformist Impulse—Bernard's reforms were based upon his frustrations with the increasing wealth and worldliness of the French abbeys we have already seen, Cluny, Vezelay and Autun, all located within a few miles of Citeaux. Bernard watched these formerly rural abbeys surround themselves with communities that supported the pilgrim trade. This commerce led to even more worldly contact, as townspeople began requesting and paying for special funeral services and prayers for the dead. The resulting full abbey coffers led to a "crisis of prosperity" in the monastic communities.[5]

At the heart of this reformist impulse was the importance of "doing good works for the right reason—for the glory of God, not for worldly acclaim." This development grew out of a theological debate among French masters of theology at the end of the eleventh century, a debate over the "ethics of intention." The importance of doing the right thing for the right reason gave life to the Cistercian and other reform movements, as they struggled to rescue clergy and their flock from the worldly temptations that prosperity brought them. In Bernard's new Cistercian abbeys, Bernard strongly objected to ornament and decoration. His reasoning was that abbey monks were literate, and since they could read, artistic decoration in abbeys was only a distraction from the purity of the biblical and liturgical texts.

Listen to Bernard's words as he describes objectionable works of art from nearby abbeys:

> . . . in the cloister, under the eyes of the Brethren who read there, what profit is there in those ridiculous monsters, in that marvelous and deformed comeliness? . . . Here is a four-footed beast with a serpent's tail; there, a fish with a beast's head. In short, so many and so marvelous are the figures that we are more tempted to read in the marble than in our books, and to spend the whole day in wondering at these things rather than in meditating the law of God. For God's sake, if men are not ashamed of these follies, why at least do they not shrink from the expense?[6]

We might think that Bernard condemned art and decoration in all religious buildings. However, a full reading of his texts shows otherwise. If we think back to the "ethics of intention" principle, Bernard believed that different levels of purpose accommodated different levels of artistic expression. Monks can read; they do not need more than minimal artistic expression.

When it came to the general populace, Bernard actually supported the use of the arts. He understood the necessity to teach those who could not read, which was everyone, rich and poor, noble and peasant—a position long held in church tradition. Gregory the Great, in the late sixth century, established that art is important "to educate the illiterate in spiritual matters."[7] Bernard continued in that tradition and allowed his cathedral bishops "to multiply the material representations by which alone our restricted minds are able to grasp the truth."[8] Laity and uneducated clergy needed the long-standing traditions of painting and sculpture supported by the Church Fathers to teach them church dogma, history, and tradition. The real question for Bernard was whether the decoration of cathedrals was purposeful rather than aggrandizing—were the bishops doing the right thing for the right reason?

This leads us to Abbot Suger and the creation of the first Gothic building, the Abbey church of St. Denis. Abbot Suger, the head cleric of the abbey of St. Denis, located just outside Paris, was the most influential clergyman in France in the early twelfth century. He was the advisor to Kings Louis VI and VII, later serving as regent of France when Louis VII left for the Second Crusade in 1147. St. Denis was the traditional burial place of the kings of France, and Abbot Suger longed to build an edifice worthy of Christ and Kings. Suger felt strong pressure from Bernard's reform movement, authoring three apologetic treatises on the value of the arts, arguing that art existed for the honor of God. Suger saw art as an integral part of the reciprocal relationship between the celestial and terrestrial, allowing a spiritual path of communication to create an intensely powerful experience of the holy. Versed in Neoplatonic writings on light mysticism, particularly of Augustine and Pseudo-Dionysius, Suger and the master builder of St. Denis introduced the large stained-glass-window concept.

A word about what distinguished St. Denis' Gothic style from the earlier Romanesque churches: *light*—Suger introduced for the first time the idea that the walls of a church should be opened with large windows to allow more light to enter the worship space. In order to make that open space, the builders of Gothic cathedrals developed tall, narrow buildings with thin walls to increase available window space. And in order to support a building whose walls were so thin, they introduced flying buttresses to support the walls. They opened up the altar areas on the east end with vaulting and columns to replace interior walls, allowing the apse window light to flow into the east-end worship space.

The previous thick, heavy, small-windowed Romanesque worship space was revolutionized by integrating building methods that allowed more light to enter the building. And then, when all of those windows were filled with stained glass, the effect was astounding. Let's listen to Suger's own words as he describes that effect . . .

> Thus, when out of my delight in the beauty of the house of God - the loveliness of the many-colored gems has called me away from external cares, and worthy meditation has induced me to reflect, transferring that which is material to that which is immaterial . . . I see myself dwelling, as it were, in some strange region of the universe which neither exists entirely in the slime of the earth nor entirely in the purity of Heaven; and that, but by the grace of God, I can be transported from this inferior to that higher world in an anagogical manner.[9]

Anagogical manner—anagogy is an essential term for understanding twelfth-century theology—is the interpretation of a text or object that finds beyond the literal, allegorial, and moral senses a fourth and ultimate spiritual or mystical sense. In order to integrate anagogical principles in his new abbey of St. Denis, Suger turned to a fellow monk, Hugh of St. Victor. Hugh was a respected theologian well known for his defense of the Trinity and mastery of biblical allegory. Hugh developed a complex model of biblical and theological exegesis through the sculpture and stained glass programs at St. Denis. He provided for Suger an argument that the beautiful art in his St. Denis cathedral had theological integrity. The art spoke to both the uneducated clergy and laity ("idiota") and to the literate, educated clergy ("litterati"). The intellectual effort required by the clergy also validated the artistic decoration of the cathedral.

This combination of spiritual insight and exegesis through the arts is expressed beautifully in words inscribed over the doorway of the main entrance to St. Denis, a doorway that was originally covered in gold:

> Whosoever of you seeks to extol the glory of these doors
> Admire the craftsmanship, and not the gold or expense.
> The noble work is bright, but a work that is nobly bright
> Should brighten minds . . .
> The dull mind rises to the truth through material things,
> And, having seen this light, arises from its former submersion.[10]

Unfortunately, we cannot see the best examples of Hugh of St. Victor's anagogical, reflective exegesis in St. Denis today, since almost all of St. Denis' original stained glass and sculpture was destroyed during the French revolution and its aftermath. We do have a written record from the eighteenth century of one of the stained-glass windows, called the Mystic Mill, that can illustrate to us a full anagogical, allegorical, typological reading, representative of the best of early twelfth-century exegesis. In place of the destroyed stained glass, we will use a stone sculpture of the exact same theme. We see a basic contemporary twelfth-century mill, into which Moses pours a bag of barley—notice the large, round kernels—the apostle Paul catches the fine result, barley flour. At the stained glass at St. Denis these words of explication, likely provided by Hugh of St. Victor, appeared in Latin in the border around the image: "By working the mill, Paul, you remove the flour from the husk. You make known the innermost secrets of the Mosaic Law. The true bread is made from so many grains without husk, and becomes our and the angels' perpetual food."[11]

The Mystic Mill allegory was drawn directly from Augustine. Augustine writes in Johannis Evangelium, "Senses may be used to rise from the visible to the Invisible by means of the study of scripture," and then uses this analogy:

> By the five loaves are understood the five books of Moses, which since they pertain to the Old Testament are rightly not of wheat but of barley. Now you know that barley is so made that its kernel is not easily got. For this kernel is clothed with a covering of husk, and the husk itself is tenacious and firmly attached, so that it may be removed only with effort. Such is the letter of the Old Testament, clothed in a covering of carnal sacraments—but if its kernel is got, it nourishes and satisfies.[12]

Augustine's theory of exegesis (De Doctrina Christiana) states that scripture communicates on multiple levels. Some passages are clear to even the most uneducated believer; others are particularly difficult, and only those who apply great energy of learned discipline can successfully uncover God's deep meanings. This obscurity makes discovery all the "sweeter," and it protects the most special of God's messages from the impious.

There is one last player in this drama of the first Gothic church, the brilliant theologian, Abelard. With the introduction of Aristotelian logic through Anselm a generation earlier and the development of independent schools not associated with an abbey such as the one that formed in Paris around 1130, scholars had begun to challenge the traditional Augustinian-Neoplatonic approach to theological inquiry. In the early twelfth century, Abelard was the most significant of these new thinkers, arguing that logic and reason had just as much of a role to play in the understanding of God as did spiritual insight. We cannot do justice to his significance to the development of scholasticism in this hour today, but his radical methods using humanist, rational logic to explain theological doctrines were anathema to Bernard of Clairvaux, a spiritually oriented reformer. Bernard spent much of his energy countering the new "faith-reason" arguments, considering them "philosophy" not theology. Bernard needed allies in his fight against Abelard; he could not completely alienate himself from the crown and clergy establishment represented by Suger of St. Denis. Bernard recognized that some reform is better than none, so Bernard continued the ban on excessive decoration in his monasteries but tolerated the cathedral and royal abbey building programs such as that of Abbot Suger at St. Denis.

Height of the Twelfth-Century Renaissance: The Cathedral and School of Notre Dame of Chartres

As a result of the success of the Gothic experiment at St. Denis, cathedrals began springing up all over the Ile de France. We will look closely at the Cathedral of Notre Dame of Chartres, where a succession of gifted abbey masters established the School of Chartres, culminating in a cathedral whose sculpture, stained glass, architecture, and scholarship expressed the spirit of the height of the Twelfth-Century Renaissance. A quote from Emile Mâle:

> Better than any book, Chartres cathedral resurrects the Middle Ages in France, and brings them literally within our grasp . . . the depths of the thought and inspiration of the Middle Ages, generally so elusive, are revealed here in stone. A world of certitude, order and peace confronts the spectator who beholds here the majesty of the divine plan. It shows us humanity purified, and at the same time proposes this as a model. Never was such an effort made to raise the spirit of man.[13]

We begin by examining the main west entrance, divided into three doorways, united visually and thematically into a coherent whole. Unlike the Last Judgment sculpture at Autun with its compressed mixture of patristics, Bible, and culture, the Chartres middle doorway is a pure, straightforward depiction of scripture, exegesis in stone from the masters of the School of Chartres. The primary feature is Christ presiding over the Last Judgment from the early chapters of Revelation, Chapter 4, verses 1 to 8. We can imagine this scripture passage being read aloud as a grand liturgical procession approached these doors.

> After this I looked, and lo, in heaven an open door! And the first voice, which I had heard speaking to me like a trumpet said, "Come up hither, and I will show you what must take place after this. At once I was in the spirit, and lo, a throne stood in heaven, with one seated on the throne! And he who sat there appeared like jasper and carnelian and round the throne was a rainbow that looked like an emerald. Round the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clad in white garments, with golden crowns upon their heads. And round the throne, on each side of the throne, are four living creatures, the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like a flying eagle . . . and day and night they never cease to sing, Holy, holy, holy, is the Lord God Almighty, who was and is and is to come! (Rev. 4:1-8, RSV)

The Bible verses seen here in yellow were omitted by the scholars and artist from the sculpture composition. These verses describe lightning, thunder, fire, creatures with six wings, hundreds of eyes covering their wings and heads. The masters of Chartres avoided these passages, discarding any of the scriptural elements that would lead to frightening, distorted images. Rather, the Chartres sculptures' focus is a powerful and benevolent Christ, surrounded by beauty—beauty that is close to natural human beauty, but one that also has a harmonious, heavenly order.

And how does the worshipper participate in this heavenly order? The right-hand door, or the Mary Portal, displays the earthly life of Christ, mediated by Mary, Christ as God Incarnate, the time-bound Christ, seated in the lap of Mary, Queen of Heaven. Surrounding Mary in the arches are kings and queens of the Old Testament and figures of the seven liberal arts. Beneath them sit Classical Scholars—Aristotle, Pythagorus and Donatus—prefiguring Mary as the personification of wisdom; knowledge and the church go hand in hand. Bernard of Chartres, one of the many fine minds at the School of Chartres, was reported to have said (by John of Salisbury, Metalogicon, III, 4), "We are like dwarfs sitting on the shoulders of giants; we see more things and more distant things than did they, not because our sight is keener nor because we are taller than they, but because they lift us up and add their giant stature to our height."[14] There is no issue of Christian or pagan—all knowledge prefigures, embodies, represents Mary as the Wisdom of God Incarnate.

Then we see the Nativity Cycle: the Annunciation, the Visitation, the Nativity, and an entire section showing the Presentation at the Temple. Why such a large area for the Presentation? Because we see the Christ child placed upon the altar by Mary, an altar that prefigures the death of Christ sacrificed upon the altar of the cross to redeem repentant humanity. Now look back at the placement of the infant Jesus in the Nativity scene—he is laid in his bed, which is actually a mensa, a flat stone that forms the top of a medieval altar. Beginning from his birth, Christ's life is a redemptive offering to God. The date of this sculpture, roughly 1145, gives us a clue about the choice of emphasis upon the Christ as the living sacrifice. In 1139, the Second Lateran Council condemned all who denied the significance of the Eucharist. The council issued several such decrees to combat heresies abounding in France, one of which was the denial that Christ's body was actually present in the Eucharist ceremony. This sculpture clearly reinforces the doctrinal orthodoxy supported by the masters of the School of Chartres.

The exact iconography of the sculpture over the left door, Christ with angels, is still discussed by scholars; but the general theme is Christ's relation to the rhythm of life—Christ before Time, Christ in Time, Christ Beyond Time. This connection to the medieval worshipper's daily life is represented by the monthly calendar figures in the arches. In the sculpture in the arches of this door, we find the labors of the months and the signs of the zodiac, medieval symbols for the rhythm of daily life. On the left, we see the month of July, represented by Cancer the Crab and below, the gathering of the harvest in the fields. To the right, the month of March is represented by Aries the Ram and below, the King of Spring with newly budded plants.

The impact that the first stained-glass windows had upon worshippers cannot be underestimated. Fortunately, Chartres still has almost half of its original stained glass. For the twelfth-century believer, the stories contained within them provided education and inspiration. Today, when one stands in front of these original windows, stained by age and pollutants, they are sometimes hard to decipher. Let's look closely at one complete window—one that is a close reading of the parable of the Prodigal Son—again to give us a better view of biblical exegesis that was experienced by all believers, literate or not.

The Prodigal Son was the most popular biblical text of the stained-glass windows in twelfth- and thirteenth-century French cathedrals. The second-most popular was The Good Samaritan—both stories of travelers who meet perilous difficulties before being rescued. We will see that the pastoral and moral issues of urbanization and rapid social change were at the forefront of the concerns of the church during the twelfth century. Almost one half of the panels that make up this window deal with one verse out of the twenty-one total verses, verse 13: "Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living." (Lk. 15:13-34, RSV)

Even more interesting, and we will see this in a moment, is the realization that these panels take delight in poking fun at the younger son and his misfortunes. Since it is likely that some stained-glass windows were used as story lines for dramatic readings of the Latin biblical texts, we can imagine the cathedral visitors laughing as the canons of the cathedral lampoon the prodigal son's experiences in loose living. The genuine cultural stress that accompanied the beginnings of urbanization in the twelfth century is clear in these windows. The clergy had brand-new sources of sin to reckon with—organized prostitution, dislocated farm boys who had no work and resorted to thievery, an increase in pilgrimage travel that brought fortune-seekers of all kinds. No longer was an abbey a place of refuge for a few local villagers and the occasional traveler; it was a focal point for the new urban community, and with it, its new moral challenges. And the wise clergy of the School of Chartres found humor one of their best defenses against that stress of the emerging modern world. Let's take a closer look.

In the first panel in the bottom-left corner, we see the younger son asking his father for his portion of the inheritance; the son's raised hand indicates a command. The son is wearing an ermine-lined cloak—already we see his taste for luxury.[15] In the second panel, the father has opened his treasure chest, having given the son gold coins that the son holds in the crook of his arm, as well as a spherical box most likely holding precious objects.

The third panel shows the elder son, dressed in peasant clothing, dutifully watching his father's oxen, staring knowingly toward the exchange of riches between the father and his younger brother.

The younger son begins his journey on horseback accompanied by his dog, Fido, a symbol of fidelity. He is accompanied for a short way by his brother, and their gestures indicate conversation about the future that waits. In the central panel, the younger son passes through his father's extensive fields, with a young field hand wishing him well. The next panel shows his destination; he is welcomed by two well-dressed women who invite him into their house in the city.

Revealed in the next panel is what kind of house this really is, where we see the son feasting while one of the women kisses his cheek—this is a house of sensual indulgence, a house of loose living. The panels to the left and right of the feasting scene show the kitchen and cellar, where food and drink are brought to the willing son.

The next panel shows the lie-a-bed, being encouraged to come and pay for more pleasures, which he happily does in the next panel, as he is crowned and kissed, while paying for it dearly with the coin in his hand. Next he plays draughts, a gambling game, with a more experienced hand, and he "loses his shirt" quite literally.

Things begin to deteriorate as a woman and two men strip him and rob him of all his possessions. Then the innkeeper presents him with a bill that he is unable to pay, and she chases him out with a cudgel. He is clothed only in rags and is out on the streets with nothing.

Desperate, he hires himself out to a wealthy landowner to care for the pigs, feeding them the French way, by beating acorns out of the trees. Starved and penniless, he is reduced to eating acorns with the pigs, still accompanied by his dog, faithful throughout the ordeal.

Defeated and humbled, the son begins his journey back home, is welcomed by his father—we can imagine the biblical speeches of reconciliation being spoken by the cathedral canons with great emotion—and the best garment is brought to clothe him. The fatted calf is killed, and a grand feast is prepared. The father and elder son talk—here again we can see the canons giving life to the protestations of the elder brother and the reconciling response of the father. Finally they all join in a feast of celebration, accompanied by music and wine. Over them all sits the God of mercy, giver of Grace, who will forgive even the worst sinner if he genuinely seeks repentance.

Closing

This completes our whirlwind snapshot of the intersection of the arts, exegesis, and theology in twelfth-century France. Each of the points touched on so lightly today has a rich history of scholarship undergirding it. But each also offers new ways of thinking about the intersection of medieval expressions of faith through art, scripture, and tradition. May we learn from this wisdom. Thank you.

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Endnotes

1. Honorius of Autun, p. 91, 87, 95, 89
2. Mâle, 1972, p. 376
3. Ibid.
4. Gardner, p. 473
5. Rudolph, 1990, Things of Greater Importance, p. 4
6. Gardner, p. 470
7. Aubert, p. 32
8. Ibid.
9. Abbot Suger, 1946, p. 63–65
10. Rudoph, 1990, Artistic Change, p. 52–53
11. Rudolph, 1990, Artistic Change, p. 58–59
12. Ibid.
13. Mâle, 1983, p. 184
14. Querido, p. 113
15. Kemp, p. 11–14 (from Schmarsow)

Redesigning Library Orientation: Pitts Theology Library as a Case Study

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The following is a summary of our presentation. An HTML version of the PowerPoint slides that we used, which include additional detail and some visual material, is available at http://www.pitts.emory.edu/ATLA/orientation.htm.

Introduction

At the beginning of every academic year, librarians are faced with a daunting task. We must equip new students with the knowledge and skills they need to use the library—in one hour or less! Many things must be considered: what to cover in the limited time available, how to organize the human and material resources needed, how to deal with varying levels of previous knowledge and experience among participants, how to get and hold participants' attention, how to keep the planners of general orientation aware of and committed to the importance of library instruction, and more.

Our Previous Situation and Approach

Until recently, our annual attempt to orient around 180 new seminary students to Pitts Theology Library took place apart from their pre-semester general orientation. Library staff offered sessions during the first week of classes, which general orientation staff encouraged new students to attend. To accommodate as many as 180 participants we offered six one-hour sessions with a maximum of 30 in each. Each session began with a ten-minute introduction followed by further division into three groups with a maximum of ten in each. Three staff members then led fifteen-minute topical segments with the groups rotating through the three stations.

This approach had many drawbacks:

- Attendance was generally disappointing, because it was only encouraged by general orientation staff and not required.
- Library staff found the approach exhausting because each spoke nearly the entire hour, sometimes for two or three consecutive hours.
- Because presenters were working independently, the potential (in spite of planning) for overlap, oversight, or inconsistency of information was significant.

- Because each group began at a different station, students received the information in no particular sequence.
- Valuable time was lost because of difficulties related to the need to divide the information into segments of equal length for the sake of smooth rotation. Inevitably, some segment had to be artificially stretched, while another was compressed.
- Time was also lost moving between stations or waiting when extra time was needed at another station (e.g., because of students' questions).
- It was difficult for ten people to crowd around a monitor for instruction in computer use.
- Participants were sometimes distracted by other activity in the library.

A New Approach

To address these problems we did three things. First, we worked hard to further educate the planners of general orientation about the nature and importance of library orientation. Moving them (with some difficulty) beyond the view that library orientation is a "tour" of the facilities, we managed to get it incorporated into general orientation, so that it would become a requirement for all new students. Second, we developed a new "classroom" format, using technology to address problems we had identified in our previous approach. Instead of breaking up the thirty participants in each session and walking them through three segments in no particular order, we kept the thirty together and took them through the information in a well-conceived sequence. Third, we reevaluated the content of the program, asking such questions as: What does *every* patron need to know? What information can be relegated to other instructional events? What can students pick up just as well (or better) "on-the-fly," at the point of need, as they use the library in the course of their work?

The questions we raised led us to conclude that the most important thing new students needed to know was how to use the electronic databases, particularly our online catalog and the *ATLA Religion Database*, to identify and locate the materials they needed. Other information was kept to a minimum, included on the basis of its relevance to that central aim. We decided that a pedagogically effective way to present the information would be to sequence it in terms of an (idealized) typical visit to the library: entering the library, using the computer databases to identify relevant materials, locating those materials and a place to sit down and use them, photocopying selected items, checking out circulating items, and leaving the library. We emphasized the knowledge and skills needed for independent research but also stressed our availability and readiness to provide assistance and further instruction.

The Technological Component

We equipped the classroom with a computer and an LCD projector and established a live network connection. We used PowerPoint slides to lead students on a virtual tour, showing them images of people and places they would encounter along their "typical" visit and calling attention (sometimes humorously) to basic policies and recommendations. The centerpiece of the session was a demonstration of the online catalog and the *ATLA Religion Database*, for which we used the live connection. Because such connections sometimes fail, we also saved screen shots to a CD as a backup (and indeed had to use them in one of the sessions).

In our demonstration of the databases, we concentrated on the essential information students would need to conduct their own basic searches immediately. We carefully selected beforehand a sample search for each database that would illustrate as many typical variations and peculiarities of result as possible (varying location codes, item types, etc.). Having PowerPoint slides of various parts of the library allowed us to toggle to those images as we explained how to locate particular items listed among the search results.

Evaluation

The results of our new approach, which we implemented for the first time in Fall 2000, were encouraging. Many problems associated with our previous approach were either eliminated or minimized, and only a few new problems were created. Looking back over what we had done, we identified the following benefits and drawbacks of the new program:

Logistical Benefits

- Keeping the group size at thirty participants per session maintained intimacy without increasing the total number of sessions.
- Because the three staff members involved spoke in turn, each had ample opportunity to rest.
- Working together allowed staff members to fill in accidental gaps in one another's presentations, maintain consistency, and avoid redundancy.
- Helpful questions and comments from orientation group leaders (usually returning seminary students) could be heard by all participants.

Instructional Benefits

- The live network connection permitted responsiveness to requests for further illustration or to unanticipated questions.
- The visual aids helped hold attention.
- Having multiple speakers also contributed to attentiveness.
- The classroom setting allowed students to sit.
- Working together required more careful coordination and formal preparation, enhancing the quality of the program.

Instructional Drawbacks

- Dimmed lights diminished the attention spans of some students. (A brighter projector will be available next year, eliminating the need to dim the lights.).

- The time of day for which sessions were scheduled was not completely under our control, and sessions that took place shortly after lunch were not ideal for a seated audience in a darkened room.
- Preparation for the presentation consumed a good deal of time.
- Useful feedback from participants was no easier to obtain with this approach than it was with the previous one.

Technology Benefits

- The novelty of the format captured the interest of some students.
- This type of presentation created a first impression of library staff that better demonstrated our abilities and roles.
- The live network connection in a classroom called attention to the possibility of remote access to library databases.
- The projection of images from the computer monitor onto a large screen enabled all participants to see them clearly.
- The PowerPoint slides served as a helpful script for presenters.
- Questions and answers exchanged in the presence of all thirty participants contributed to learning at all skill levels.
- Using technology to teach technology made pedagogical sense.
- Using technology to solve logistical problems provided more time to focus on the most important skills and to expand coverage of some central topics.

Technology Drawbacks

- Although the technology we used made it easier for students to see what we were showing them, the new approach still did not offer a truly "hands-on" learning experience.
- Heavier reliance on technology made us more vulnerable to problems related to network connection.
- Setup took more time (configuring the classroom, testing connections, etc.).
- We were not able to upgrade to our satisfaction the quality of some of the digital images we used.

A Final Note on Location

Because the Pitts Library does not currently have a classroom in its building, adopting a classroom setting meant holding library orientation outside the library. This presented some problems. A practical problem was that a suitable classroom had to be reserved and equipped in an adjacent building of the School of Theology. A more serious problem was the psychological adjustment this required of general orientation planners and, to a lesser degree, incoming students. The initial resistance of the orientation planners helped us see more clearly that they perceived library orientation primarily as a tour of the facility. Our discussions of the issue provided an opportunity for them to develop a broader understanding and appreciation of the kind of orientation we wanted to provide. Our own preference, of course, would be to conduct this kind of orientation in the library, and we hope one day to have the facility to do this. Our modest success last year does illustrate, though, that this approach is a possibility even for libraries that do not have their own classroom facilities.

Theological Librarianship as Ministry
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Introduction

Thinking about theological librarianship as a ministry, talking about it, and writing about it are on a continuum from common to rare. It is my hope in this workshop to gather some of my thoughts together with some of the thoughts I have heard from many of you and some of the things that have been written about theological librarianship into some sort of composite description of how our work functions on a daily basis as a ministry. Then, I shall attempt to distill from that description a set of practical implications that might help to guide what we do and thus enhance our ministry. What I shall not attempt to do here is somehow prove or show that our work is, in fact, a ministry. I think our time will be better served today with things more practical.

However, in order for my attempt at a description to make sense, you will need to indulge me in a short moment concerning the theoretical. I have come up with an image for our work as a ministry, and it is from this image that I have derived the description. It seems to me that the two fundamental activities of any library or librarian is preservation and access, which, of course, presupposes collecting. These activities seem remarkably similar to the storage and retrieval activities of the human memory. Any library, I think, can be described using the image of memory, whether it be the memory of a culture, an academic discipline, or a corporation. To say, though, that theological libraries are simply the memory of the academic discipline of theology is to miss entirely an essential aspect of what we do, namely, its vital connection to a Christian community. Paul gives us a wonderful image of the Christian community when he calls it the Body of Christ, and I think this Body has a memory. I would propose that the ministry of theological librarians is analogous to the function of memory in the Body of Christ. So, the Memory of the Body of Christ is the image from which I will derive a description of how our ministry functions.

To say that the ministry of theological librarians is like the function of memory in the Body of Christ is one thing; to describe how it functions requires taking the image and fleshing it out. The theological methodology best suited to this kind of task is to employ models to explain on a more concrete level the workings of something which heretofore has been quite abstract. The formation of models will allow for drawing out concrete and practical implications.

Models

The use of models as an aspect of the methodology of an academic discipline began in the hard sciences and then came to the social sciences. Max Black[1] was the first to give the concept of models a solid philosophical background and Ian T.

Ramsey[2] the first to see how models might be applied in theology. However, it was the work of Avery Dulles[3] that made models a fashionable fixture in the world of theology. While Dulles applied this methodology to his theologies of the Church and of Revelation, I will need to employ only a portion of his concept of models to explain how theological librarianship functions as a ministry.

According to both Ramsey and Dulles, models are useful when they can aid in the understanding of a mystery. Here "mystery" should be understood in the theological sense of that which is infinitely intelligible, rather than the pedestrian sense of that which is unintelligible. If O'Meara is right in saying that ministry exists in the Church to "proclaim, serve, and realize the kingdom of God,"[4] then all ministry is a mystery. Ministry is a matter of the Almighty working through grace in the lives of individuals in order to bring about His will for all people. Certainly, this qualifies as a mystery, which means that, ultimately, the ministry of theological librarianship must also be a mystery.

The next step in the process of employing models as a methodology is to form an image of the mystery. This is precisely what I have suggested in the image of the Memory of the Body of Christ. Then, models are to be extrapolated from the image. "When an image is employed reflectively and critically to deepen one's theoretical understanding of reality it becomes what is today called a 'model.'"[5]

Dulles identifies two types of models: explanatory and exploratory. "On the explanatory level, models serve to synthesize what we already know or at least are inclined to believe."[6] This, then, is the use for which models will be employed in this chapter—to shed light on an explanation of how theological librarianship functions as a ministry. More than one model will be necessary to accomplish this end.

> Because their correspondence with the mystery of the Church [or the mystery of the ministry of theological librarianship] is only partial and functional, models are necessarily inadequate. They illumine certain phenomena but not others . . . . Pursued alone, any single model will lead to distortions. It will misplace the accent, and thus entail consequences that are not valid . . . . In order to offset the defects of individual models, the theologian, like the physicist, employs a combination of irreducibly distinct models. Phenomena not intelligible in terms of one model may be readily explicable when another model is used.[7]

I would propose three models of theological librarianship as ministry: Steward, Servant, and Teacher. Each model has an attendant virtue. The model of steward requires the virtue of stewardship. The model of servant requires the virtue of hospitality. The model of teacher requires the virtue of wisdom.

Steward

The most obvious need of memory is care. Memory is not something that happens automatically like breathing; it needs to be trained and regularly exercised in order to maintain its vigor. Someone needs to care for it. The memory in question is, of course, Christ's memory, so any care given to it must be given in His name. Therefore, those who care for it are stewards.

At its most basic level, a steward is "one designated by a master to oversee family, household, or state matters."[8] In Scripture, a steward was responsible to the person by whom he or she was designated. Those considered stewards of God were expected to live up to this relationship.[9] "Metaphorically, the steward is responsible for the mysteries of God" (1 Cor. 4:1).[10] So, speaking of someone who cares for the memory of Christ as a steward seems to fit squarely within the Biblical theology of such a position.

Probably the most typical Biblical passages about stewards occur most clearly in the Gospel of Luke (12:41-48 and 16:1-13). They are both examples of what a steward ought *not* to do, and their point is the need for trustworthiness and the ever-present reality of judgment. The aphorisms which conclude each of these parables are instructive. "From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded" (Lk. 12:48b). "Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much" (Lk. 16:10). Next, the ramifications of this stewardship that has been entrusted to theological librarians will be examined in detail, and the implications of cultivating the virtue of stewardship in the context of a theological library will be fleshed out.

Stewardship

This discussion of the implications of stewardship for theological libraries will rely heavily on the work of John Reumann.[11] He begins with a word study of *oikonomia* (usually translated as "stewardship") in the New Testament and its cultural context followed by an examination of the historical development of the term in theology. Then, he applies his findings to the contemporary context. We shall follow Reumann's thinking and then apply it to the specific context of the theological library.

In the linguistic context of Greek, the word *oikonomia* had four basic denotations. Its first and "basic" meaning was "the art and science of household management."[12] It was then applied politically to the management of a social unit larger than the family, e.g., to a city.[13] It was then generalized even further to "arrangements in life generally or in certain specific areas such as literature and rhetoric."[14] Finally, it was generalized outward to a cosmic application in the phrase "divine economy," which means how the universe is arranged and managed.[15] These two last denotations gave rise respectively to two technical uses of the term "divine economy." The first was used by historians to refer to a "well-ordered history."[16] The second was used by Stoic philosophers to refer to "God's 'household management' of the world."[17]

The Septuagint uses of the word *oikonomia* are negligible. It is never used in the Gospel of John, but the Synoptics contain several parables about either "faithful stewards" or "dishonest stewards," the main point of which seem to be about the appropriate exercise of authority.[18] The richest Biblical use of the term comes from the letters of Paul. In I Corinthians 4:1–2, Paul tells his readers that "I am entrusted with a stewardship to preach."[19] Here we have the sense of a commission received from someone higher in authority to perform a specific task. Again, in Colossians 1:25 and Ephesians 3:9, Paul speaks of his place in God's plan (*oikonomia*) for the world. Clearly, God has arranged everything and entrusted certain tasks to Paul that will accomplish His plan. This Pauline view of stewardship will be fundamental to understanding the stewardship of theological librarians.

Reumann identifies ten patristic uses of the term *oikonomia* or its Latin equivalent, *dispensatio*. Briefly, they are: "God's dispositions and interpositions;"[20] "God's plan and its administration;"[21] "Jesus' Passion, Resurrection, and other events in his ministry" as they relate to God's overall plan for salvation;[22] "the Incarnation" as a key step in this overall plan;[23] "Old Testament events" that we might refer to as salvation history;[24] "Christology and the Trinity" or the "internal disposition, or constitution of Christ or of the Trinity;"[25] "divine grace and activity in the sacraments;"[26] "daily life and piety" or the belief that salvation history continues to unfold;[27] "ethics and almsgiving" or the imitation of God's style of administration;[28] and "in history" by God's instrumental use of Christ and the members of His Body.[29] The Medieval period saw these concepts applied to the writing of Chronicles and in apocalyptic spirituality.[30] The Reformation period saw some equating the Church of Rome with the Kingdom of God and others placing an overly heavy emphasis on God's sovereignty.[31]

More recently, precisely at a time when the senselessness of the cosmic order is being propounded, stewardship as a concept is reemerging both in sacred and secular contexts. Whether it be fund-raising or tithing, "time, talent, and treasure," or caring for the environment, stewardship has a contemporary meaning. Some argue that stewardship is simply about fund-raising, and others find in it an all-embracing framework for the Christian life.[32] However, Reumann's study finds that "the history of stewardship shows that it is highly *susceptible to* the particular *interests of the day*," and he therefore has an innate distrust of the concept, *unless* it can be reunited to the older concept of the economy of God.

Toward this end, Reumann offers three approaches to steer between the extremes of defining stewardship as fund-raising on the one hand, and on the other, defining it so broadly that the concept is no longer useful. The first approach is "stewardship as the history of salvation and our role within the economy of God."[33] The work of the New Testament scholar Oscar Cullmann has drawn attention to the observation that "in certain events within human history, such as Jesus' cross and resurrection, God can with special clarity be seen working to save."[34] The second approach is "stewardship, creation, and the role of all humanity within the economy of God."[35] In this approach, the Creator's care for his creation and our obligation to imitate this care are emphasized. The third approach is "stewardship and the future: the place of the apocalyptic outlook in the economy of God,"[36] which gives an emphasis to planning for the future. These three approaches will form the basis for applying the virtue of stewardship to theological librarianship.

The link between stewardship and the history of salvation is perhaps clearer in theological libraries than in other institutions in Christendom, for, the Memory of the Body of Christ is a record of salvation history. It serves as a link between the

People of God today and those who have gone before, because it records the acts of God in their lives and serves as a guide to how we might find Him working in our lives at this very moment. This link is not always clear immediately after the fact, and our collections must represent that diversity of religious experience and expression in which the workings of God's grace might be discerned at a later date. Without the collections contained in theological libraries and the systems of access provided by theological librarians, no one in the Body of Christ would have access to the record of salvation history. Christians are a people of the Book, and always will be.

A theological library is an institution, like all other libraries, and all institutions have limited resources. The responsible use of resources, then, is a part of the role of any librarian. However, the virtue of stewardship requires that all resources be used according to God's plan and not ours. The resources at the disposal of a theological library—whether they be human, financial, physical, or the collection itself—are to be ordered toward and disposed in such a fashion that it will please God and further the goals of His Kingdom. While the tools provided by contemporary management practice are of inestimable usefulness, they are ordered toward a market economy and may not be in harmony with the values of the Kingdom of God.

We cannot neglect stewardship for the future. Preservation, collection development, and the way we treat our patrons all have an impact on the future of theological libraries and thus an impact on the future of the Memory of the Body of Christ. The ethical obligations we have to preserve our collections is clear, and the American Theological Library Association has been pivotal in the effort to preserve materials by using resources responsibly.

The Memory of the Body of Christ is a living thing, and our collections need to reflect that reality. Some items in our collections are clearly classics and will be relevant for many centuries to come. Other items have a much shorter relevance/life, and others yet may not show any signs of becoming relevant. However, over the long term, these judgments of ours may be overturned. The last may become first, and the first may become last. We must use our limited resources responsibly for the building up of collections that truly reflect the Memory of the Body of Christ, so that it does in fact contain the record of salvation history that will be needed in the future.

I always maintain that the needs of the patrons must come before all else. However, what I mean when I say that is that the needs of ALL the patrons must come before all else. This not only refers to the balance between the needs of an individual patron and the needs of the rest of our current patrons; it also refers to the balance between the needs of all our current patrons and the needs of all our future patrons as well.

It should be clear by now that I believe theological librarianship to be a ministry, but if it is so then we, too, along with Paul, should have a sense of receiving a commission from a higher authority, of receiving a stewardship to be theological librarians. With this mandate we are to collect the record of salvation history, provide access to it, and preserve it for the future, while using the resources given to us in a way that furthers God's plan for salvation.

Servant

All ministry is some form of service. This is clear from both Scripture and Tradition. The paradigm for Christian service is found in the Gospel of John, when Jesus washes the feet of his disciples. "So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you" (Jn. 13:14-15). Theological librarians serve the Body of Christ by serving its memory.

Using the contemporary understanding of memory as a series of electro-chemical reactions and firing synapses, the function of this service becomes obscure. Using rather the medieval concepts of memory and how it functions will aid in the understanding of why a memory would require a servant. The medievals had two families of metaphors for memory: something inscribed on a wax tablet and a storehouse or inventory.[37] Here it is easy to see the necessity for a servant to perform the task of inscribing or the necessity for a servant to store things in such a manner that they can be found again when needed. The memory of the Body of Christ requires someone to do its bidding in order for it to function properly.

The kind of service required by the Memory of the Body of Christ, so that it is available to all the members is based in the Christian virtue of hospitality. The paradigmatic hospitality stories of Abraham and Lot in the book of Genesis will be focused on to shed light on the kind of service required in the ministry of theological librarianship.

Hospitality

The servant model of theological librarianship as ministry requires a particular kind of service from its practitioners. While all ministry is a form of service, the specific emphases required by the library setting are best understood and practiced by the cultivation of the Christian virtue of hospitality. Even though the Biblical injunctions to practice this virtue are clear, it is not a topic of much contemporary theological reflection and writing, as is stewardship. So, this virtue will be examined from two perspectives. First, we will summarize the work of Lucien Richard on this topic and see how it might be applied in theological libraries.[38] Second, we will examine at length the archetypal Biblical stories about hospitality, namely that of Abraham and its parallel about Lot.[39] Throughout this section, it should be remembered that the implications of the servant model need to be balanced with those of the steward model.

Living the Hospitality of God

Richard's argument begins with the context of contemporary American culture. Rich though it is, there are skeletons in the closet: rampant individualism, consumerism, and materialism. His solution is the virtue of hospitality. "The call for hospitality to the stranger provides the necessary way to resist the fragmentation of an excessive individualism."[40] The stranger is anyone who finds himself or herself outside of his or her usual home—refugees, the homeless, and immigrants being three possible examples. Richard contrasts this current situation with the attitudes of the ancients, for whom hospitality was a central virtue. The dynamics by which hospitality breaks down barriers was seen as the test by which civilized peoples could be distinguished from barbarians.

The virtue of hospitality should not be confused with the contemporary notion contained in the phrase "hospitality industry," where an individual's needs are met through direct payment for services rendered. Rather, it means something more akin to Parker Palmer's definition: "It [hospitality] means meeting the stranger's needs while allowing him or her simply to be, without attempting to make the stranger over into a modified version of ourselves."[41] However, hospitality is different from almsgiving, because it requires us to open something of ours that has been heretofore private. Giving hospitality requires that one first have a home. "The word *hospitality*, taken in a broad sense, expresses the willingness to share not only our possessions but that which, in some sense, is ours in a private and personal sense, our home. So hospitality is always a breaking down of barriers, of boundaries, of one's space."[42] Hospitality "breaks down categories that isolate."[43]

While not a topic for much discussion recently, hospitality remains a central Christian virtue, because it is intimately connected with the love of God and the love of neighbor. In Matthew 25, Jesus says, "I was a stranger and you welcomed me." "The practice of hospitality to the stranger as advocated in Matthew 25 is not only an obvious ethical demand but also a hermeneutical principle of comprehension."[44] The obverse is also illuminating. "The absence of hospitality in our churches is a sure mark of their inauthenticity. 'He came to what was his own, and his own people did not accept him'" (Jn. 1:11).[45] Thus, extending hospitality to the stranger can be seen as "central to the Christian vision and to Christian discipleship."[46] "Hospitality to the stranger, while not necessarily yet love, is, in Christianity, perceived to be anchored in the love of God."[47] It is interesting to note that the New Testament Greek word for hospitality is "philoxenia," which could be literally translated as "love of strangers."

This love has the power to help bring about the Kingdom of God on earth. "Hospitality to strangers has a generative power."[48] It has the power to break down barriers, to reconcile, which is the power of the Cross. Once, we were all strangers, but the Kingdom of God has opened up new possibilities for us.[49] "The Kingdom of God becomes a household for the strangers, where strangers, while still strangers, are no longer outcasts."[50] Then, the Eucharist, or Lord's Supper, or Holy Communion, can be seen as a celebration of God's hospitality.[51] Through the solidarity built by the process of no longer being outcasts, hospitality can build community, which will ultimately lead to ecumenical communion.[52]

Offering hospitality is the single most direct way that theological librarians help to build the Kingdom of God on earth, and the building of this Kingdom is a function of ministry. "The link between the Kingdom of God and the reception of this Kingdom in our lives is compassionate dedication to those in need."[53] Secular librarians would give this service dispassionately rather than compassionately, and this makes all the difference. "Christian love is love of the unworthy, the worthless, the lost."[54] All three types are patrons in theological libraries, but the virtue of hospitality should transform every one of them from a "you" into a "Thou," in Buber's sense. Hospitality is about home, and home is a place of memories. A place without memories is not yet a home. If a theological library and its ministers, the librarians, are truly the Memory of the Body of Christ, then every one of its members should be at home there.

Abraham and Lot

> With good reason, the Jewish exegetical tradition makes Abraham figure as the exemplary dispenser of hospitality. Extending hospitality, as the subsequent contrasting episode in Sodom indicates, is the primary act of civilized discourse.[55]

Hospitality as a virtue is not a common topic of conversation or scholarship, but one reads about it in the ancient texts quite regularly. Perhaps warm images of entertaining friends or putting up relatives for the weekend come to mind. Hospitality in the ancient world, however, was a much more serious matter—sometimes even of life or death. So, cultivating that virtue was a matter of great cultural importance even up through New Testament times.[56]

As librarians who are also followers of Christ, we ought to pay attention to what these ancient texts have to say about practicing the virtue of hospitality. We are given many opportunities to hone our skills in this area—each time a patron walks through our front door. A study of the hospitality shown by Abraham and Lot in Genesis chapters 18 and 19 yields certain characteristics of the virtue of hospitality that warrant our attention. The story of Lot in chapter 19 is an echo of the story of his uncle Abraham in chapter 18. "The whole episode is framed in an elegant series of parallels and antitheses to Abraham's hospitality scene at the beginning of chapter 18."[57] Studying the two stories together serves to reinforce the themes through paying attention to this echo.

The characteristics of the virtue of hospitality found in these chapters that are pertinent to librarians are: inconvenience, alacrity, service, "the customer is seldom right," and "give them more than they expect." Even if we are already practicing hospitality well, we can always become more intentional. (All quotations from the book of Genesis are taken from Alter.)

Inconvenience

> And the Lord appeared to him in the Terebiths of Mamre when he was sitting by the tent flap in the heat of the day. (Genesis 18:1)

The opportunity for showing hospitality rarely presents itself at convenient times. Abraham's opportunity comes at the middle of the day, when he "peers out through the shimmering heat waves of the desert noon."[58] He would undoubtedly prefer to be resting and, indeed, Sarah is inside the tent. However, he sees the opportunity and takes advantage of it as if the advantage were his and not that of his potential guests.

We who work in libraries know that our work is one of constant interruption and continuous reappraisal of priorities. Some people would find this kind of dynamic maddening, as it never seems to leave any large portions of time available, but we see, as did Abraham, that the value of meeting the needs of others is an opportunity for which we find ourselves continually peering out, even in the heat of the day. Helping the person in need who is directly in front of us at this moment is a familiar situation to us and ought to remain so if we wish to intentionalize the virtue of hospitality.

Alacrity

> And he raised his eyes and saw, and, look, three men were standing before him. He saw, and he ran toward them from the tent flap . . . (Genesis 18:2). And the two messengers came into Sodom at evening, when Lot was sitting in the gate of Sodom. And Lot saw, and he rose to greet them . . . . (Genesis 19:1)

The attention shown to the strangers by both Abraham and Lot is instantaneous. They do not wait to size up the situation or consider their own desires or needs, but they hurry to greet them. The Hebrew text describing the preparations Abraham makes for feasting his guests shows the great alacrity with which Abraham goes about these activities. "'Fetch' appears four times in rapid succession, 'hurry' three times, as indices of the flurry of hospitable activity."[59] The rapid-fire of verbs in the text bespeaks a personal energy on Abraham's part.

It is probably not necessary for librarians to run toward every patron who enters our doors. In fact, in our culture that would undoubtedly have the effect of making them run back out the door. Rather, the alacrity we ought to show is one of a personal energy we give to each request that comes our way. If we treat every patron with a goodly amount of interest and seriousness, then we will communicate to them that they, and their request, are important to us. This is, of course, the point of alacrity and we can show this even if we aren't able to physically run about the place.

Service

> . . . and bowed to the ground (Genesis 18:2). . . . and bowed, with his face to the ground. (Genesis 19:1)

The act of bowing is most probably an element of the customs involved in giving and receiving hospitality in the Ancient Near East.[60] As customary as this gesture may be, it is still an indication of servitude. It is made by an inferior to one who is superior in some way. Along with the position of servitude comes an attitude of reverence. So, the showing of hospitality puts the host, in many ways, at the service of his guests.

A great deal of the satisfaction we get from library work comes to us when we put our patrons first. Most of the time and with most people we enjoy being of service. We need to remember, however, that Abraham was greatly inconvenienced when he showed hospitality, and Lot did not stop to ascertain whether the strangers were likable people. The virtue in showing hospitality lies in its indiscrimination.

Allowing service to be the standpoint from which we work in our libraries does not mean losing control, as the next section will show. On the contrary, it is from the position of servant that we must exercise leadership, uphold policy, and exert responsibility. We serve our *patrons,* not just one patron or even a group of patrons.

The Customer is Seldom Right

> Let a little water be fetched and bathe your feet and stretch out under the tree, and let me fetch a morsel of bread, and refresh yourselves (Genesis 18:4–5). O please, my lords, turn aside to your servant's house to spend the night, and bathe your feet, and you can set off early on your way. (Genesis 19:2)

In our contemporary conception of the hospitality industry, the title of this section is somewhat akin to heresy. When the guest is paying for his hospitality, I guess it only makes sense that he be able to control the situation—within reasonable limits, of course. In the Ancient Near East, however, it was the host who was in control.[61] This seems like a contradiction to the gesture of servitude discussed in the previous section, but the seeming conflict is mostly due to cultural perceptions. Later in the book of Genesis, Joseph finds himself placed in charge of Potiphar's household, though he is only a slave. A number of the parables in the Gospels also portray servants who exert control in certain situations. Abraham and Lot tell their potential guests what they need and what will be done for them in the context of hospitality, and this is in no way presumptuous on their part.

So, even though we offer services in our libraries, this does not mean that we abdicate responsibility. The Gospel parables that call servants to account are proof enough of that. Most of the time, we know what our patrons need better than they do. It becomes our responsibility, then, precisely as servants, to give them what they need and not necessarily that for which they have asked. This is in no way presumptuous on our part, nor does it somehow tarnish our attempts at showing hospitality. Just as there was a set of customs, proprieties, and expectations surrounding hospitality in the Ancient Near East, so there are in libraries today. Part of our current set of customs includes the assumption that the patron asking a question of a librarian knows less about researching that topic than the librarian knows. While this may govern how we decide what to give our patrons, service must be the primary standpoint from which we offer them hospitality.

Give Them More Than They Expect

> And Abraham hurried to the tent to Sarah and he said, "Hurry! Knead three *seahs* of choice flour and make loaves." And to the herd Abraham ran and fetched a tender and goodly calf and gave it to the lad, who hurried to prepare it. And he fetched curds and milk and the calf that had been prepared and he set these before them (Genesis 18:6-8). . . . and he prepared them a feast and baked flat bread, and they ate. (Genesis 19:3)

Both Abraham and his nephew Lot give the strangers more than what they had expected. "The early Midrash (*Abot di Rabbi Nathan*) aptly noted that Abraham promises modestly, a little water and a morsel of bread, while hastening to prepare a sumptuous feast."[62] "Once they have accepted his invitation, the angels are treated to a feast, more than Lot had originally offered."[63] Both the customs and the virtue of hospitality require this lavish sort of behavior.

Lately, libraries are finding themselves questioned and even attacked as irrelevant in the face of ever-new technology. Even though these technologies deliver multitudinous results, people often feel bewildered at the end rather than helped. It is the focused lavishness of library services, using both new and old technologies, which promises to be the most satisfactory. Librarians know their patrons, but computers do not know their operators. Librarians can practice the virtue of hospitality by lavishing on their patrons more than what they expect and exactly what they need.

A Digression on the Sin of Sodom

Any discussion of the nineteenth chapter of Genesis is probably not complete without at least a short discussion of the sin of Sodom. Shortly after Lot's show of hospitality, his guests (the angels) destroy the city in which Lot has been sojourning. The passage between the two hospitable ones we have been examining is that of Abraham bargaining with God over the fate of Sodom. If ten righteous people could be found there, then the city would be saved. The city was destroyed, so there were apparently fewer than ten. But what, exactly, did these wicked people do? For a discussion of the current scholarship on this question, see Helminiak 35–42.[64] Suffice it to say that many scholars see inhospitality as Sodom's great sin, while others see it as the threat of homosexual gang rape. Almost no responsible scholar links the sin of Sodom with the practice of homosexuality as we know it today. For us librarians, it is enough to note that many commentators over the centuries have had no trouble in identifying the sin of Sodom as inhospitality—a sin for which a whole city was destroyed. How much less a library?

Conclusion

> Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. (Hebrews 13:2)

If I might be permitted a lengthy quotation here, Zornberg makes a point about Abraham's hospitality that warrants our attention. Perhaps the warm images of entertaining friends were not so far off the mark.

> For in Abraham's world, feeding is an art, a physical sensual moment, that nurtures the God-in-man. As in Gabriel Axel's film *Babbette's Feast*, to feed exquisitely is to bridge the gap between the physical and the spiritual; the feast becomes emblematic of the role of art in transforming the monstrous into the human at its most expansive. In the film, the ascetic Puritan challenge to hedonism is evoked: perhaps the godly folk should eat the delicacies, so as not to offend the cook, but without tasting them. Thus they will achieve heroic spiritual standing. But what happens is something quite different: sensuality is not sidestepped, but mobilized in a movement to a fuller humanity.[65]

This brings to mind the recent popularity of certain bookstores that offer much in the way of creature comforts to their customers. Perhaps libraries can learn something from them in this area. On the other hand, it is the expert guidance of a hospitable librarian, focused on the techniques and delicacies of providing information with a loving energy of service, that makes libraries such supportive institutions of the human spirit. When we are focused on hospitality as a virtue, exemplified by Abraham and Lot, then are we most in touch with the best in ourselves—as librarians and followers of Christ—and in our patrons.

Teacher

Two points from the last section are further elucidated in this section. First, that memory of the Body of Christ should be available to all its members. Second, that this memory should be organized in such a fashion that things can be retrieved when needed. Both of these functions require the servant to have the mind of a teacher. In other words, the trained memory is best accessed by one who has been a trainer of memories.

Many theological librarians are involved in the task of theological education. Most of these are faculty members of the institutions at which they serve. They take an active part in the education of the ministers who will serve the members of the Body of Christ more directly. They are, then, theological educators and teachers in the broad sense.

Christ himself is the paradigmatic teacher in Scripture. The nascent Jewish role of "rabbi," which Jesus takes on with some reservations, has its roots in the role of the "sage" in the Wisdom literature.[66] Thus, the virtue to be cultivated by teachers, both in themselves and in their students, is wisdom.

Wisdom

I maintain that all librarians are educators in the broad sense of the word, theological librarians included. Of course, most theological librarians function at an institution involved in theological education. We are teachers, then, and we are so in imitation of Christ who was himself a teacher. The virtue most needed by teachers is wisdom, but rather than examining the attributes of wisdom needed by a theological librarian as a teacher, I will be focusing this section on a slightly different aspect of the dynamics of theological education. Theological librarians, as teachers, have a right, I believe, to expect wisdom from our students—and our students include all of our patrons, because, precisely as library patrons, they are in a learning mode. The appropriate use of the Memory of the Body of Christ requires no less than wisdom when approaching the texts contained therein, and theological librarians, as stewards, should insist on this, but not without hospitality, of course.

The way I propose that theological librarians should do this is not a new topic of discussion, but I hope to add a few insights and record them in the hopes of furthering the discussion that has already begun. In 1999, when Milton "Joe" Coalter was President of ATLA, he wrote an article for the *ATLA Newsletter*[67] that gave voice to a frustration felt by many theological librarians for a number of years. The issue is how we teach students to read. Many times, this is done by not teaching them, by assuming things, or through example (which may be bad or good). As theological librarians, though, we know how the texts in our collections ought to be approached—and it is different from the approach required by most secular texts. In order to illuminate this issue we will examine two resources. The first is Mary Carruther's *The Book of Memory*, in which she includes a chapter titled "Memory and the Ethics of Reading." The second resource is Paul Griffiths' book *Religious Reading*.[68] We will conclude with some practical implications gained from the insights of these resources.

"Memory and the Ethics of Reading"

It is Carruthers' contention that the training of memory remained important throughout the Middle Ages, even after books became much more numerous.[69] She rejects the sharp distinction between oral and literate cultures put forth by some sociologists. The training of the memory remained an extremely important pedagogical tool through the medieval period. "The primary factor in its conservation lies in the identification of memory with the formation of moral virtues."[70] Toward this end, books were seen as an aid to memory.[71] "Having a good memory is virtually as good as having the book itself, and better than having an untrustworthy written copy of it."[72] The ideas in books, and indeed sometimes the whole of their texts, were disseminated throughout Europe by traveling scholars' memories.[73]

Carruthers then calls attention to a phase of the process of reading that was taught in the Middle Ages but has been lost since. "I am not focusing here on the activity called *lectio*, 'study,' though that is the word actually derived from *legere*, but rather the activity which, in each individual reader, must succeed *lectio* in order to make it profitable, that is, *meditatio*."[74] The contemporary word, "meditation," has ties with a fad called "transcendental meditation" and with more ancient forms of prayer in Buddhism. However, the medieval Christian word was not used as a synonym for contemplation. Rather, as Hugh of St. Victor defines it,

> Meditation begins in study but "is bound by none of study's rules or precepts. For it delights to range along open ground, where it fixes its free gaze upon the contemplation of truth, drawing together now these, now those ideas, or now penetrating into profundities, leaving nothing doubtful, nothing obscure. The start of learning, thus, lies in *lectio*, but its consummation lies in *meditatio*.[75]

In contemporary pedagogy we might speak of the student "internalizing" the material being read or "making it his or her own."

Various digestive metaphors were used for this process. "The medieval scholar's relationship to his texts is quite different from modern 'objectivity.' Reading is to be digested, to be ruminated, like a cow chewing her cud, or like a bee making honey from the nectar of flowers."[76] Like chewing, meditation was done using the mouth. "Reading is memorized with the aid of *murmur*, mouthing the words subvocally as one turns the text over in one's memory."[77] This was part of the process of internalizing the text. Gregory the Great wrote, "We ought to transform what we read into our very selves, so that when our mind is stirred by what it hears, our life may concur by practicing what has been heard."[78] When he uses the verb "hears" for what is "read," he does so deliberately, for, he envisions reading out loud.

The phase of reading called meditation was thought to be a matter of building an ethical character. "But one takes all of that [study] and builds upon it during meditation; this phase of reading is ethical in its nature, or 'tropological' (turning the text onto and into one's self) as Hugh [of St. Victor] defines it."[79] The character of a medieval person could be thought of, in a sense, as a compilation of the texts it has internalized.

> A modern woman would be very uncomfortable to think that she was facing the world with a "self" constructed out of bits and pieces of great authors of the past, yet I think in large part that is exactly what a medieval "self" or character was. Saying this does not, I think, exclude a conception of individuality, for every person had domesticated and familiarized these *communies loci*, these pieces of the public memory.[80]

So also for the pieces of the Memory of the Body of Christ.

These ideas have enormous implications for students in theological education. Christians are, after all, a people of the Book, and our students should become persons of the Book. "The medieval understanding of the complete process of reading does not observe in the same way the basic distinction we make between 'what I read in a book' and 'my experience.'"[81] What our students read, especially in Scripture, should become so much a part of themselves *bodily* through meditation, or some similar internalization process, that the distinction between themselves and the Word of God disappears. This is preparation for ministry. Medieval "commentary on the two moments in Scripture (Ezekiel 3:3 and Revelation 10:9–11) in which a prophet is given a book to eat that is sweet as honey in the mouth underlines the need to consume one's reading."[82] That need should be impressed upon students in theological education by theological librarians, because we, as stewards, ought to expect wisdom from our patrons.

To further illuminate this point, a comparison can be drawn between the ancient monastic practice of *lectio divina*, literally "divine reading," and the dynamics of a theological education. Though this prayer form is very ancient, it was Guigo II,[83] Prior-General of the Carthusian Order, who first identified the four stages still popular in this prayer form today: *lectio* (reading), *meditatio* (ruminating), *oratio* (worded prayer), and *contemplatio* (wordless prayer). I find that the students at my seminary—and I have no reason to believe they are unique in this—apply themselves more-or-less vigorously to their studies and do very well with the system of grading now in use in American higher education. I also find that they take the spiritual life very seriously and apply themselves to prayer, both personal and communal, with earnestness. To use the stages of *lectio divina* as a comparison, they do well in *lectio, oratio,* and *contemplatio.* So, the stage that most of them miss is *meditatio*—precisely the medieval phase of reading identified by Carruthers. They do not, from lack of time, I think, internalize what they read; they do not let what they read change them, convert them in the same way they let their experience do so. Engaging in study will make them learned. Engaging in prayer will make them holy. But engaging in *meditatio* will make them wise.

I wish I had a plan for reintroducing the practice of *meditatio* or some similar internalizing process into the theological curriculum. My intuition says that our students lack the time necessary. However, I am hopeful that some of the roundtable discussions at ATLA conferences may lead to some sort of plan for concrete action.

Religious Reading

Professor Griffiths is a philosopher of religion, so his starting point is an attempt to define what religion is, or better, to define how it functions in people's lives. The concept he finds most useful is to describe religion as an "account." "A religion is, for those who have it (or, better, are had by it), principally an account."[84] His definition is appropriately broad, and he defines it "by reference principally to how it appears to those who offer it."[85] The scope of his book then becomes clear. "My interest in this book is principally in the modes of learning and teaching that most effectively foster the ability to come to give, to maintain, and to nurture a religious account."[86]

Griffiths identifies three essential attributes of a religious account. It must be "comprehensive, unsurpassable, and central."[87] "For an account to be comprehensive it must seem to those who offer it that it takes account of everything, that nothing is left unaccounted for by it."[88] "Unsurpassability, then, denotes an attitude toward what are taken to be the essential features of an account by the person who gives it."[89] "For an account to be central to you it must seem to be directly relevant to what you take to be the central questions of your life, the questions around which your life is oriented."[90]

Whether or not one agrees with or even understands Griffiths' definition is of relatively small moment in the end. His chief preoccupation is with the process an individual uses to internalize his or her religion. "Giving religious accounts is a practice, a human activity. It follows that every instance of giving a religious account, every token of the type, is learned, and learned in a particular social, linguistic, and institutional context."[91] Lest this sound a bit like brainwashing, he tempers this, saying, "None of this is to say that there is a deterministic relation between the presence of the relevant practices and the offering of religious accounts," but rather the practices are the *sine qua non* of the choice to be religious.[92] "Offering a religious account is, principally and paradigmatically, a skill."[93] So, it is learned, in much, but not quite, the same way as other skills.

Reading, he suggests, is one of the fundamental ways that the skill of giving a religious account is learned, though not the only method. "The pedagogical methods appropriate to the inculcation of the skills and the acquisition of the information required for giving any particular religious account include much more than just reading."[94] However, he focuses his study on reading by asking, "What kinds of reading most appropriately belong to the formation, preservation, and development of the skills required for the offering of a religious account, and how are these taught?"[95] This kind of reading, he finds, is vastly different from the kind of reading generally taught in higher education, which he finds to be deeply consumerist.

> Religious learning involves reading. More than that, it is largely constituted by reading. But reading religiously is in many ways deeply different from the kinds of reading taught in the schools of contemporary nation-states, like those of Western Europe and North America, in which universal adult literacy is either a reality or an aspiration. Religious reading requires and fosters a particular set of attitudes to what is read, as well as reading practices that comport well with those attitudes; and it implies an epistemology, a set of views about what knowledge is and about the relations between reading and the acquisiton and retention of knowledge.[96]

Griffiths identifies the primary difference between religious and consumerist reading to be relational. "[Religious reading] has to do primarily with the establishment of certain relations between readers and the things they read, relations that are at once attitudinal, cognitive, and moral, and that therefore imply an ontology, an epistemology, and an ethic."[97] These relations concern not only what the religious reader expects to get from the religious work, but also the way in which the religious reader treats the religious work. "The first and most basic element in these relations is that the work read is understood as a stable and vastly rich resource, one that yields meaning, suggestions (or imperatives) for action, matter for aesthetic wonder, and much else."[98] A trained religious reader is easily able to harvest the riches of such a work because of the way he or she approaches it. "Their capacity for retrieving the riches of the work by an act of reading is something intrinsic to them: they are essentially and necessarily readers, to the point where *homo lector* can be substituted for *homo sapiens* without loss and with considerable gain."[99] "Religious readers therefore treat what they read with reverence."[100] "For the religious reader, the work read is an object of overpowering delight and great beauty,"[101] and this requires training in a different kind of reading.

For examples of this kind of training, Griffiths looks, among other places, to precisely the kind of training we have already seen in Carruthers. Griffiths relishes the medieval digestive images for internalizing what has been read.[102] He stresses the importance for religious readers of reading a work over and over again, memorizing parts of works and rehearsing them in *meditatio* fashion.[103] He finds the role of memory to be essential,[104] and he even includes a section summarizing many of the mnemonic techniques that are found also in Carruthers.[105]

Griffiths concludes by offering two suggestions for the fostering of a revival of religious reading: "that local and translocal religious institutions (churches, synagogues, monasteries, temples) might recover the traditions and practices of religious reading that all of them harbor and have at their root" and "that universities might make room for religious readers within their walls."[106] This latter suggestion is perhaps beyond the scope of theological librarians, but the former is very pertinent. Toward that end, Griffiths proposes that "The first and primary tool would have to be a recovery of catechesis in the very broadest sense of that word: I mean the idea that, in order to be a member of a religious community, you need to have some information and some skills written on your heart and engraved on your memory, and that it is a central part of the task of your community to teach you that information and that skill."[107] Where better to begin a revolution in catechesis than in a seminary?

Again, I am at a loss to suggest anything concrete that theological librarians might do to advance this agenda in the world of theological education and in our own institutions. It is clear to me that theological librarians are engaged in a ministry that compels us toward requiring reverence toward religious texts from our patrons—the kind of reverence that encourages the internalization of the text. It is also clear to me that theological librarians, because of our allegiance to the discipline of theology without allegiance to any of its subdisciplines, are the ones best suited in theological education to call for such a radical change in orientation. I can only urge us to keep discussing the matter as a group in the hope that the strategies will make themselves known.

Conclusion

It should be emphasized here again that employing the methodology of models implies that all the models are necessary in order to gain a complete picture of the phenomena being studied. In the case of the ministry of theological librarianship, this means that all the models are applicable to all theological librarians. However, the weight allotted to each model will vary between individuals and institutions. Also, one model may temporarily dominate any given situation. However, viewing the ministry as a whole requires all three models.

It is my hope that the models I have offered as a description of how our work functions as a ministry are in harmony with your own perceptions. Perhaps grounding them in the image of the Memory of the Body of Christ will provide you with fresh insight. Maybe some of the practical implications I have offered will assist you in your ministry. If so, give the thanks to God. If not, blame me. If you would like to respond to anything I have said, I would be glad to speak with you, but I would urge all of you to respond to these ideas in print if at all possible. It seems to me that currently our profession is in serious need of explaining ourselves to external constituencies, not least of which are those who might be interested in becoming theological librarians. Please join me in helping to create a body of literature that will inspire vocations to our ministry.

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Using Unicode™: The Promise and the Pitfalls

by

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Introduction

Theological libraries, at least as much as academic and research libraries, have always represented multilingual, multiscript resources in their holdings. At the very simplest, theological libraries represent at least three different scripts: in addition to English, Hebrew for the Tanach and Greek for the Septuagint—or Hebrew for the Old Testament and Greek for the New Testament. By the time one adds materials from around the world in one's own religious tradition, as well as historical material from several centuries, the number of scripts and languages multiplies rapidly.

Computers in libraries have generally represented great strides forward, but in their handling of multiscript cataloging, computers have basically represented—until now—a step backward. However, Unicode™ is now providing the mechanism for storing and retrieving bibliographic data in a multiscript environment, using international standards.

In this paper, we will first present the status quo of printed catalog cards before the age of MARC. Then, we will make a brief overview of how computers store characters to provide the background for understanding the situation in the early days of MARC, as well as the advance provided by Unicode™. Based on this, we will take a quick look at Unicode™ itself. Following this, we will see how Unicode™ is applied to web pages at Concordia Theological Seminary. Finally, we will look at the promise of Unicode™, as well as some pitfalls in its application in libraries.

The Situation before MARC

In the days before the late 1960s, the days before MARC and the computerization of the catalog, access to any part of the collection was done through the card catalog. Multiscript access was made easy—at least for those books that the Library of Congress cataloged—by printed cards using vernacular script. Although this is not a complete list, among the scripts in which LC cards were available were Arabic, Armenian, Chinese, Cyrillic, Greek, Gurmukhi, Hebrew, Irish, Japanese, Korean, Malayalam, and Tamil. (Note that script is not synonymous with language. The Cyrillic *script* is used for several languages, none of them Cyrillic. The Arabic *script* is used for the Arabic language, but also for Urdu.) While the LC cards were printed primarily in a vernacular script, most libraries maintained only a Roman-alphabet catalog. Since filing these cards by vernacular title would have been rather difficult, a "title Romanized" note was given to allow filing the card into a Roman-alphabet catalog.

For those items not found in the collection of the Library of Congress, catalogers could always make their own cards. One could type on the card with a typewriter specific to a particular script or an IBM Selectric typewriter with a script-specific typing element, or one could simply print in a vernacular script on a master card that would be duplicated. In the "good old days" of the printed card, multiscript access was only hampered by the cataloger's ability to duplicate the script on a card. Any and all scripts could be represented in the catalog.

This all changed as libraries computerized the catalog. Catalogers were limited to what the computer could store and display. Although there is no practical limit to the size of character sets, as we will soon see with Unicode™, computers at first severely limited what could be included in bibliographic databases.

Computer Representation of Characters

In order to demonstrate the strides forward that Unicode™ makes, I will first review computer representation of characters. Fundamentally, computers deal with numbers, not letters. In order to work with letters, we have to assign a number to each of them. The numbers that computers use are made up of binary digits—probably better known as "bits." Each binary digit or "bit" can represent only one of two values: 0 or 1. If we use a single bit to represent letters, we could therefore represent only two letters, one letter represented by "0" and another letter represented by "1." Obviously, this won't work very well.

If we use two bits together, we have a possible set of four values. Since each bit can be either 0 or 1, together we could have "00," "01," "10," or "11." Again, this won't work very well for the English alphabet. By adding a third bit, we double the possibilities. The first two bits still have four possibilities by themselves. We could use any of those four possibilities with a third bit of "0," and we have the same four possibilities with a third bit of "1"—so, we have doubled the possibilities to eight, still not enough.

Adding a fourth bit again doubles the combinations, this time to sixteen; adding a fifth bit doubles the combinations to thirty-two. Adding a sixth bit gives us sixty-four possibilities. If we use twenty-six of the combinations to represent the upper-case letters and twenty-six of the combinations to represent the lower-case letters, we have used a total of fifty-two combinations, leaving twelve combinations: ten for the digits, one for a period, and one for space. We have run out of numbers before we get to commas, exclamation points, and other needed typographical characters. So we must add one more bit to make a total of seven bits, which gives us 128 combinations.

ASCII and ANSEL Character Sets

In this way, we have arrived at a way to represent the English alphabet with numbers: all we have to do is to map or assign one number out of the 128 possible combinations we have available to each letter of the alphabet. If we make the assignments in a certain way, we get the American Standard Code for Information Interchange, conveniently abbreviated as "ASCII." This is the computer code that has been used for decades to represent letters with the numerical bits of the computer.

The 128 possible slots for letters and other characters gives us plenty of space for English alphabetical characters. We even have room in the first thirty-two slots to represent "control characters." Although MARC does not need many control characters, there are some important ones. In MARC, the subfield delimiter is one such control character; it is included among the first of the thirty-two ASCII characters.

One thing to note about this representation of the characters of the alphabet is that it is "American." It works quite well for English but lacks even the most elementary diacritics that many languages use, such as the tilde for Spanish or the umlaut for German. Fortunately, computers prefer to group their bits in groups of eight bits, not seven, so we can easily add one more bit to our collection, giving the computer an eight-bit number to manipulate and doubling the number of "characters" we can represent—up to a total of 256.

The library community used the space provided by the extra bit, which could accommodate 128 characters in addition to those characters in ASCII, to define another character set, called ANSEL (American National Standard for Extended Latin Alphabet Coded Character Set for Bibliographic Use). This character set added the diacritics and special characters that are needed in transcribing bibliographic records.

Each of the 128 characters in the ASCII character set and each of the 128 characters in the ANSEL character set have thus been mapped to a specific eight-bit number. One can give the specific mapping, or encoding, for a character as a string of eight bits. Thus, the character "k" is encoded "01101011." Obviously, writing strings of 0s and 1s can become tedious. Another method of writing these computer numbers is the hexadecimal system. If you are unfamiliar with the hexadecimal system, all you really need to know is that not only the digits from 0 through 9, but also the letters "A," "B," "C," "D," "E," and "F" can appear in a hexadecimal number. Such numbers might appear strange at first, but they are perfectly legitimate. In the hexadecimal system, the character "k" is encoded "6B."

The characters available for cataloging in the MARC system (ASCII and ANSEL) covered all languages using Roman letters quite well. Specific combinations of letters and diacritics could be composed at will. But non-Roman scripts, such as Arabic, Chinese, and Kannada, could not be input into the computer. Romanization was the only way to get the record into MARC and into the computerized database. Instead of Romanizing only the first portion of the title, as the Library of Congress had done for printed cards, the entire record now needed to be Romanized in order to add it to the MARC database.

Romanization Woes

Romanization permitted us to catalog library material, but at a cost. If you can't read Thai, writing it in English characters will not help it make any sense to you. At the same time that it makes no sense to you, someone who reads Thai will also have a difficult—if not impossible—time reading the Romanized Thai. After all, Thai is written in Thai characters, not English characters (see figure 1).

Phāk Phanthasanyā Mai hǣng Phrayēsū Khrit
ภาค พันธสัญญาใหม่ แห่ง พระเยซูคริสต์

Figure 1. Romanized Thai and Vernacular Thai

In order to read the Romanized Thai well, a person needs (1) to know how to read English characters well, (2) to know how we have substituted Roman-alphabet letters for the Thai ones, and (3) to understand Thai. What should be a simple task for the Thai reader is unnecessarily complicated.

Romanization lets us catalog the material, but the person who *can't* read the language isn't helped, and the person who *can* read the language is badly hindered. In addition, Romanization by its nature makes changes in the linguistic data. Hebrew and Arabic are normally written without vowels; Romanization must add these, or the resulting group of consonants will be unreadable. Chinese characters are Romanized according to the way they are pronounced in standard Mandarin Chinese; a speaker of Cantonese, who pronounces the characters differently than the Mandarin speaker, loses meaning in the Romanization, even though he can read the written Chinese characters quite well.

I don't want it to appear that Romanization is unreasonable. Romanization has a long and distinguished history and cannot simply be ignored. The way in which we use it in the catalog, however, leaves a lot to be desired. Even if Romanization is the only way to include bibliographic records for non-Roman scripts, we leave the patron to guess what Romanization method has been used, since we don't have a copy of the Romanization tables with every terminal. And then there is the difficulty presented by changes in Romanization, such as the recent change from Wade-Giles to pinyin Romanization for Chinese. It takes a good knowledge of Chinese and of Romanization to realize that two titles in different Romanizations refer to exactly the same book (see figure 2).

(Wade-Giles:) Chi-tu chiao chiao i hsüeh
(Pinyin:) Jidu jiao jiao yi xue
基督教教義學

Figure 2. Different Romanization—Same Title

Because of these limitations in Romanization, several scripts were quickly added to the MARC repertoire. The East Asian scripts of Chinese, Japanese, and Korean were added; support for Hebrew, Arabic, Cyrillic, and Greek scripts was also added. How could this be done if we have already used up most of the 256 possible combinations of eight bits?

Multiple Character Sets in MARC

The solution can be compared to the solution of typing multiple scripts with an IBM Selectric typewriter. We could remove the typing element for Roman characters and substitute a typing element with Greek characters. The number of possible characters that could be typed has not changed; even the position of the characters has not changed. The only thing that has changed is that we have a different typing element, with different characters, on the typewriter.

Similarly, with Hebrew, Arabic, Cyrillic, and Greek, we can use the 128 or 256 possible slots to lay out a set of those characters. In order to use those characters, we do something analogous to changing the typing element in a Selectric typewriter: We use a code (in computer terms, an "escape sequence") to say, in essence, "Switch to the Hebrew characters." When we are finished with Hebrew, we say, "Remove the Hebrew typing element and replace it with a Roman one" by using another code (another "escape sequence") to switch back to Roman characters.

It is impossible to fit a complete set of Chinese, Japanese, or Korean characters into 256 slots, however, since their number is far more than that. The solution for these character sets is similar to the solution used in Unicode™: Use more than eight bits. Since I will show how this works in a moment with Unicode™, I won't go into detail here. Once the character table has been set up—called the East Asian Character Code, or EACC for short—choosing it is done in the same way in which we choose the other character sets: using an escape sequence to tell us that we are switching to Chinese characters.

Like Romanization, choosing a set of characters by an escape sequence has a long and distinguished history. But, like Romanization, it presents difficulty in practice. First, the computer processing the bibliographic record must always be on the lookout for an escape sequence, so that the correct character set can be chosen. Second, we can never be exactly certain what character is meant by a certain code. The byte (eight-bit number) "71" can be a Cyrillic capital letter "ia," a Hebrew letter "samekh," a lowercase "q," an Arabic "shadda," a Greek small letter "xi," or a part of the Chinese character yin (as a part of the complete EACC code 21 71 23)—see figure 3. The exact character depends on what character set has been chosen.

	MARC	Unicode™
q	71	U+0071
ξ	71	U+03BE
Я	71	U+042F
ס	71	U+05E1
ّ	71	U+0651
喑	21 **71** 23	U+5591

Figure 3. MARC Encoding and Unicode™ Encoding

The ambiguity is, in actual practice, even worse. Libraries use the American National Standard Extended Latin (ANSEL) characters to extend the basic ASCII characters. But ANSEL characters are not the only way to map those 128 values. Windows computers map them entirely differently; Macintosh computers map them a third way. For the encoding of Chinese, Japanese, and Korean, the East Asian Character Code is not the only way to encode CJK characters; there are three or four other major ways of encoding them. If you want to get an idea of the different ways of encoding the same set of characters, just go to the "encoding" choice in your favorite browser to see how many choices you are given.

The Unicode™ Standard

This problem—that we can never be sure exactly what character is meant by a particular number—is the one that makes Unicode™ desirable in a library. Two of the design goals of the Unicode™ Standard were the following:

- Universal: The repertoire of characters must be large enough to encompass all characters that were likely to be used in general text interchange. For libraries, this means that the repertoire of characters should include all scripts in which works—published or unpublished—might be collected.
- Unambiguous: Any given value in Unicode™ always represents the same character.

Although it was not a design goal, it should be mentioned that the Unicode™ Standard is an international standard. It is applicable throughout the world and does not change from one country to another.

Obviously, to achieve these goals, 256 characters is far from sufficient. When we were trying to develop the ASCII character set, remember that each time we added one bit to the group, we doubled the number of characters we could represent. Unicode™ adds another eight bits to the group, making sixteen bits in each group; this can encode a total of 65,536 characters. In this way, Unicode™ can provide a unique number for every character, no matter what the computer platform, no matter what the program, no matter what the language.

Figure 4 shows a map of the Unicode™ space of 65,536 characters. The standard way of designating a Unicode™ character is by a prefix of "U-" before a hexadecimal number (notice the letters in addition to digits in each hexadecimal number). Each section on the left represents 4,096 characters. The first 8,192 characters are designated for general scripts; this section is shown in detail on the right side of the illustration. Most general scripts take up 128 spaces (the same amount of space as ASCII); some take up 256 spaces; and a few, like Ethiopic, take up more than 256 spaces. After the general scripts, the next 4,096 characters are for symbols, which are not detailed here, since our main concern is alphabetic and ideographic scripts. The Far East characters of Chinese, Japanese, and Korean take up most of the rest of the Basic Multilingual Plane of Unicode™. An important area called "surrogate" will be mentioned later.

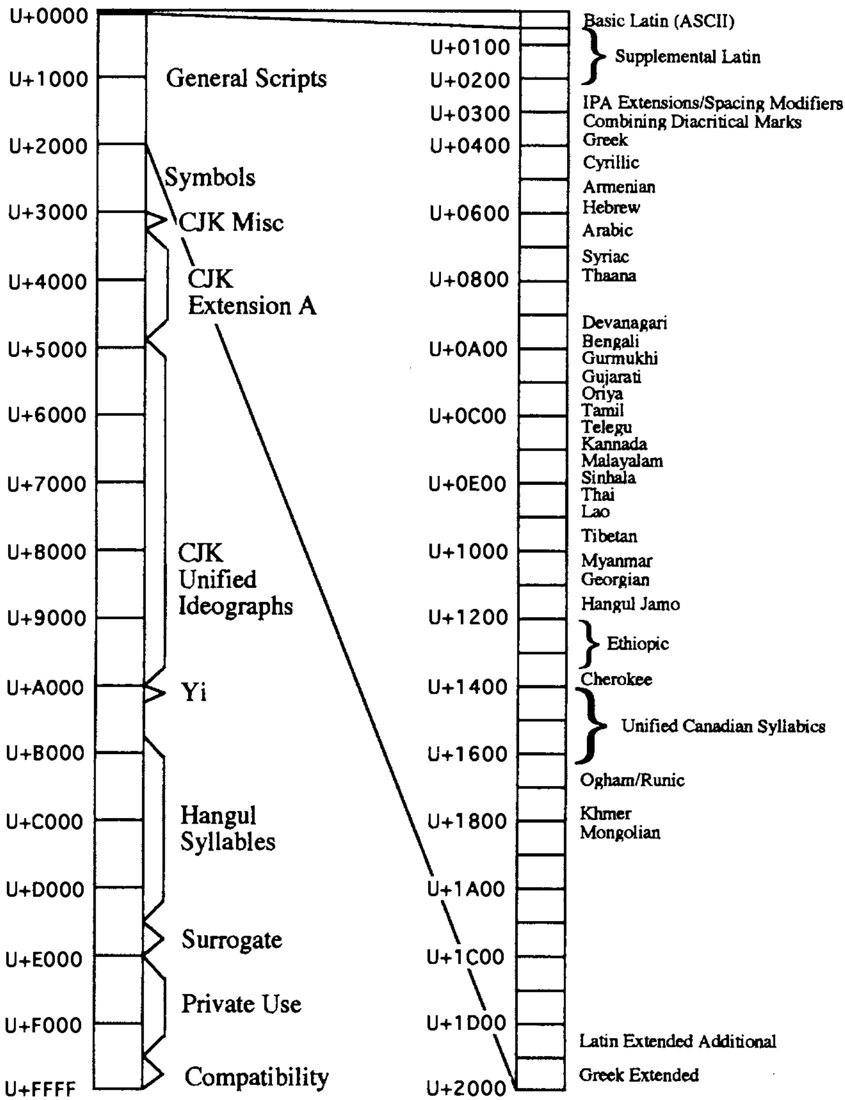

Figure 4. Basic Multilingual Plane (BMP) of the Universal Character Set

Note that ASCII is still in our list, but now only a very small part of the total picture. Unicode™ includes sections for supplemental Latin characters, spacing modifiers, and combining diacritical marks. These sections provide the characters and diacritics found in the ANSEL character set. Thus, all the characters found in current MARC records have their equivalent in Unicode™.

As an example of Unicode™ encoding, the Cyrillic capital letter "ia" is U+042F. If we find U+042F in a bibliographic record in Unicode™, it can mean only one thing: a Cyrillic capital letter "ia." There is no possible confusion with a lowercase "q" (U+0071) or any of the other characters that were ambiguous in MARC encoding (see figure 3). Whatever can be done now can be done unambiguously, meeting one of the design goals of the Unicode™ Standard.

So far, so good. An additional benefit of Unicode™ is the large variety of additional scripts found in the standard and thus available for use. The Library of Congress has not defined any scripts other than the ones mentioned earlier. Unicode™ allows us to use any script encoded in the standard.

A total of 65,536 characters may sound like a lot, but anyone acquainted with Chinese characters will recognize that number as inadequate to account for all historic Chinese characters. The Mojikyo Institute in Japan has collected almost 90,000 Chinese characters, which include rare Buddhist and Taoist terms necessary for study of religious texts of those traditions.

While it does not yet include all of these Chinese characters, the recently released Unicode™ 3.1 brought the total number of characters encoded in the standard to 94,140 characters. Of these characters, slightly more than 75% are Chinese ideographic characters. With each new release of Unicode™, more characters are added. You can compare the current 94,140 characters with Unicode™ 3.0, released less than two years ago, which had only 49,194 characters. Unicode™ 2.0, released in 1996, had only 35,885 characters. Even though characters are added, existing characters won't move in later versions. Thus, a Cyrillic capital letter "ia" will always be U+042F.

Because we only have space for 65,536 characters in the Basic Multilingual Plane, there is not enough room for all 94,140 characters of Unicode™ 3.1. We need to expand the number of positions for characters in the same way we did before: by adding more bits to the group of bits encoding the character. By adding only one bit in front of the sixteen we started with, we double the number of characters we can count: an additional 65,536 characters.

Unicode™ actually defines 17 planes, that is, sets of 65,536 character assignments. (See figure 5 for the planes that are defined in Unicode™ 3.1.) The Unicode™ Standard can thereby accommodate 1,114,112 characters. As more characters are added, more of these planes will be used, but there is plenty of space for future expansion. In order to make these new planes or set of characters fit into the original set of 65,536 characters, we use the area marked "surrogate" on the Basic Multilingual Plane. The new characters are essentially "stuffed" into this section of Unicode™ by dividing them into halves.

Plane 0 of the Universal Character Set (first 65,536 characters)

U+0000 Basic Multilingual Plane: see previous page U+FFFF

Plane 1 of the Universal Character Set (next 65,536 characters)

U+10000 Supplementary Multilingual Plane U+1FFFF

Currently includes Old Italic, Gothic, Deseret (and musical and mathematical symbols)
Slated to include Linear A, Ugaritic, and Egyptian hieroglyphs

Plane 2 of the Universal Character Set (next 65,536 characters)

U+20000 Supplementary Ideographic Plane U+2FFFF

Currently includes CJK Unified Ideographs Extension B

Plane 14 of the Universal Character Set

U+E0000 Supplementary Special-purpose Plane U+EFFFF

Currently includes Tag Characters (97 characters)

Figure 5. Distribution of 94,140 characters in Unicode™ 3.1

Unicode™ has been incorporated into many computer products, including Microsoft Windows NT and 2000 and Mac OS 9 and OS X. Unicode™ is also a part of current web browsers. Particularly important in a world linked by the World Wide Web, Unicode™ is the default character set for XML 1.0 and HTML 4.0, the current versions of these two standards used on the World Wide Web.

Even with all these implementations of Unicode™, using Unicode™ on the World Wide Web is not as straightforward as it could be. Remember that, when introducing the ANSEL character set to supplement the ASCII character set, we mentioned that computers prefer to use groups of eight bits. This is so much a preference that (most) computers today automatically expect everything to be in groups of eight bits. But Unicode™ uses 16 bits to encode its characters. We therefore need to apply a transformation to Unicode™ to arrive at UTF-8, the Universal Character Set Transformation Format, 8-bit form. This transformation makes Unicode™ look like a series of 8-bit numbers, and the Internet can readily handle it. The UTF-8 form of Unicode™ is what you will see used in browsers. One advantage of UTF-8 is that ASCII values are preserved—the letters and numbers that make up ASCII look exactly the same in UTF-8 and the old ASCII codes.

Unicode™ at Concordia Theological Seminary

The use of Unicode™ at Concordia Theological Seminary began several years ago, when we were trying to prepare a listing of books in Russian. We had a number of Russian students from the countries of the former Soviet Union and a small collection of Russian books. Finding those books in the catalog was difficult, since there was no direct search by language. But even if the books were found, the display showed a Romanized record, certainly not the best way for Russians to find reading material.

We therefore made a list of the books in the original Cyrillic script. Then, in the words of one of our evening reference workers, "Russians came out of the woodwork to see the list." It was decided to post the list on the World Wide Web, including all books in non-Roman alphabets, since these could not be displayed in our online catalog.

Why use Unicode™? Because we could include any and all books in one web page, no matter what the script. If we had used any of the existing encodings, we would have been limited to the Roman alphabet and one other script per page. The number of books we needed to include did not make it necessary to split them between pages. Even if—or when—we divide pages into individual scripts, we can simply copy sections to new web pages without change, since Unicode™ is unambiguous.

The idea of listing non-Roman language works on the World Wide Web has been expanded to include a collection of books published by the Lutheran Heritage Foundation, which has the task of publishing translations of Lutheran books in a number of languages and scripts. By using Unicode™, we can list these books on a web page in the vernacular script. The two web pages can be found at

http://www.ctsfw.edu/library/nonroman.htm

and

http://www.ctsfw.edu/library/lhfmain.htm

I have done most of the work for this project on an Apple Macintosh computer for two reasons: I am more familiar with the Macintosh when it comes to scripts other than the Roman script, and I could program my own utilities for some of the processes. This latter step was needed, because, while most of the pieces for working with Unicode™ are available, connections between all the pieces were not always in place.

Since working with Unicode™ is rapidly becoming easier, I will not go into detail here but simply give an overview of the process. For CJK titles, I used the OCLC CJK program itself to change the EACC codes of the MARC record to Unicode™. Then, I converted the Unicode™ to a Macintosh encoding, so that I could work with the book titles in a word-processing program. The resultant work, ready for the World Wide Web, was converted back to Unicode™.

For other titles, there was no vernacular encoding in the MARC record at all. Since we use OCLC, we have no opportunity for inputting Cyrillic or Hebrew, and we have not yet begun to use Arabic, which was only recently added in OCLC. For these titles, the vernacular data were keyed directly into a Macintosh word-processing program (in standard Macintosh encoding) then converted to Unicode™. There remains one final step in each case. The resultant Unicode™ record needs to be converted to UTF-8, so that it can be displayed on the web.

Unicode™ on the World Wide Web

On the World Wide Web, however, we can quickly discover that browsers do not always work with Unicode™ properly. The Unicode® Consortium has a note on their web page that could be used as a general warning about display of Unicode™:

> Depending on the level of Unicode™ support in the browser you are using and whether or not you have the necessary fonts installed, you may have display problems for some of the languages.

Despite the support of Unicode™ by HTML 4.0 and World Wide Web browsers, display problems abound. The first problem is the simplest: missing fonts. Unicode™ is only a way of encoding the various characters of the world's languages; it does not provide the fonts. If the computer itself does not have the proper fonts installed, one will see only question marks, hollow boxes, or periods.

Knowing that a necessary font is not installed is one thing; knowing what font is missing is another. Since Unicode™ covers many scripts, unless the context tells you what language and script you are viewing, you may be unable to remedy the situation easily. Much more useful would be a symbol that indicates "unknown character of a particular script." If one saw a symbol that indicates "unknown character in Tamil," one would immediately know that a Tamil font needs to be installed on the computer to display such text correctly. However, I have not seen any browser do this; I have only seen a word processor display this symbol.

Even if the necessary fonts are installed, some items of the display may not be handled properly. Unicode™ is much more than a large collection of characters. Since Unicode™ deals with written language, the variations that occur in written language are a part of Unicode™. However, not all those variations are yet a part of the display in all browsers. The interplay between the fonts used and the browser itself is complex. Sometimes, the fault in the display lies with the font;

sometimes the fault lies with the browser. Whatever may be the cause, it results in incorrect display of the Unicode™ text page.

Note that such display problems do not always occur. They occur in *some* browsers on *some* platforms with *some* fonts. Sometimes one browser will display incorrectly, and a different browser on the same platform will display correctly. I have identified four types of display problems:

- Some scripts require vowel reordering. The (second) "i" in the Hindi word "Indiya" should appear to the left of the consonant "d." However, some browsers show the "i" to the right of the consonant, exactly as the word is pronounced and input but not written.
- Some scripts require contextual forms. This is especially true in Arabic, where letters are often connected to the letters before or after them. Some browsers do not make the change required by the context.
- Some scripts (in particular, scripts of India) have special forms for certain consonant and vowel combinations. Some browsers display what should be a special ligature form simply as the consonant plus the vowel.
- Finally, some scripts are written right to left, but this fact is ignored by some browsers, presenting a text that reads backwards.

As mentioned earlier, these problems occur in *some* browsers on *some* platforms with *some* fonts. In the words of the statement from the Unicode® Consortium, the "level of Unicode™ support" is not the same in all browsers. The information about written forms *is* a part of the Unicode™ Standard but is not equally well implemented. It is easy to see that Unicode™ is more than a collection of characters by reading the manual: Version 2.0 of the *Unicode™ Standard* spends ten pages merely giving samples of variations in words written in the Devanagari script. If these variations are not implemented along with the characters themselves, there is an incomplete implementation of Unicode™.

The Promise of Unicode™

It might seem premature to talk about the "promise" of Unicode™ after mentioning problems. The problems, however, occur in the *display* of Unicode™, not in the basic idea. Unicode™ itself has a lot of promise for libraries.

Unicode™ covers all modern and historical scripts. When the standard is completed, there should be no item that libraries cannot describe with the scripts provided. Even if someone would want to publish a grammar of Egyptian hieroglyphs with a title in hieroglyphs, Unicode™ will enable libraries to provide the descriptive cataloging.

Unicode™ can be applied easily in libraries. Textual items are certainly the stock-in-trade of libraries, and that is what Unicode™ is for.

Unicode™ makes international exchange of data easier. As the world of libraries, like the world itself, becomes smaller, an international standard for the text of the cataloging record means more-easily-shared records.

Some Pitfalls in Using Unicode™ in Libraries

Now that we have seen the promise of Unicode™, it's time to look at some of the pitfalls in using Unicode™ in libraries. Let me stress that these pitfalls are not in the Unicode™ Standard itself. These pitfalls are in the introduction of Unicode™ into libraries and, even more so, in the false expectations that this might engender.

The first pitfall—it's coming—is not quite here yet. I've already mentioned this in regard to the work we have done at Concordia Theological Seminary. Much of the work is done outside of the library environment in standard word-processing programs that understand Unicode™ (or that can be converted to Unicode™).

The library community is, however, moving toward Unicode™. Major vendors of integrated library systems are incorporating the ability to work with Unicode™ into their systems. Some products from vendors already use Unicode™ for display of character sets, such as OCLC's Multiscripts Z39.50 Client and RLIN's Eureka. These products use Unicode™ to display what is already in the MARC records, which is naturally limited to the character sets already defined.

The other side of the "it's coming" is Unicode™ support in the MARC record itself. The Unicode™ Encoding and Recognition Technical Issues Task Force of MARBI (Machine-Readable Bibliographic Information), an interdivisional committee of ALA, has prepared some proposals for the use of Unicode™ in MARC records. The Task Force has not, however, submitted its final recommendations. Until that time (ALA Midwinter 2002 appears to be the likely date), there is no complete specification for a MARC record encoded in Unicode™. Even when everything has been specified, it is quite likely that the only part of Unicode™ that will be permitted in the beginning is only that part that maps to current character sets in MARC. Thus, initially there will probably be no broadening of the scripts available for cataloging.

This pitfall is not a major one. Unicode™ itself is well established; the Unicode® Consortium, the organization that develops the Unicode™ Standard, is aggressively adding new scripts and expanding the coverage of Unicode™. Libraries are well represented in the Consortium: RLG is a full member, and OCLC is an associate member. The "it's coming" pitfall simply means that not everything is yet in place.

A second pitfall is the necessity of translating one character set to another. The MARC record uses several character sets, as we have already seen, and none of them matches Unicode™. One of the primary tasks of MARBI's Unicode™ Encoding and Recognition Technical Issues Task Force is to develop a proper translation from the MARC character sets to Unicode™. When MARC records are converted to Unicode™, all the data in them will need to be converted to Unicode™. To maintain the integrity of the data, the resulting record should present the same bibliographic data as before.

Again, this pitfall is not a major one. The translation of all the character sets except the CJK character set was finished several years ago and presented no problem. The CJK translation is by and large completed; the Task Force is working on the few remaining problems in converting from EACC to Unicode™. One can see the success of their work so far (underscoring the minor nature of this problem) in the products that use Unicode™ to display Chinese characters, since those products are actually translating from EACC to Unicode™—and doing a good job of it.

A third pitfall is that records without vernacular script will not automatically get vernacular script with Unicode™; that is, there is no way to "reverse" the Romanization to restore the vernacular script, even if we have the possibility of adding that vernacular script in Unicode™.

The Problem of Lack of Vernacular Script in the MARC Record

We have already noted that Romanization often adds something or subtracts something in the process of changing to Roman letters. This is especially clear in the case of Chinese, Japanese, and Korean and was one of the reasons for adding these scripts to the MARC specification. This is also clear in the case of Hebrew and Arabic, where Romanization continually adds vowels that aren't in the original but also shows vowels that are in the original. No computer can know what to leave out and what to retain if it were trying to reverse the Romanization.

But this problem exists even for much simpler scripts. Let's take Russian as an example. The Romanization of Russian is straightforward, with easy one-to-one correspondence between the Cyrillic letters and the Roman transliteration. Every Russian letter gets transliterated the same way—with one exception: The "tverdyi znak" (hard sign), the Russian letter ъ, is Romanized with a double prime sign with this exception from the 1997 edition of the *ALA-LC Romanization Tables*: "Letter is disregarded in Romanization when found at the end of a word."

When attempting to "re-Cyrillicize" a Romanized title, what does a blank at the end of a word mean? It could simply mean that one has reached the end of the word; or it could mean that a "tverdyi znak" should be added when converting back to Cyrillic characters. Only a knowledge of Russian will enable one to get back to the original. Perhaps one could program a computer with a Russian dictionary to look up every word.

But wait—there's more. An orthographic reform in 1917 eliminated the "tverdyi znak" at the end of many words where it was formerly used. Here's a title from an 1878 work: Еврейскій и халдейскій этимологическій словарь къ книгамъ Ветхаго Завета / составилъ О.Н. Штейнбергъ. — Вильна : Въ типографіи Л.Л. Маца, 1878–1880. The five "hard signs," all of which are at the end of words, were eliminated by the 1917 orthographic reform.

If this book had been published after 1917, these words would not end with a hard sign, but the Romanization would be exactly the same. In order to restore the original Cyrillic, we must know when the book was published. But if the book had been reprinted with the original title page after 1917, we would have to "re-Cyrillicize" with the extra hard signs—unless a new title page with the new orthography had been added to the reprint.

What this all adds up to is this: We cannot restore the original vernacular script without looking at the book. In order to produce a record with vernacular script, we must pull the book from the stacks.

But the problem is even more severe than this. The only language encoding in a MARC record is for the language of the *text* of the work, not for the language of the title page or various notes on the catalog card.

One book in the library at Concordia Theological Seminary is *The Best of Portals of Prayer* in Ukrainian. The cataloging record gives the Romanized title as

Naĭkrashche z "Portaliv molytvy"

If we reverse the Romanization table for Ukrainian we get (with no problems)

Найкраще з "Порталів молитви"

There is, however, an additional note on the cataloging record for a variant title that occurs in the colophon:

Title in colophon: Luchshie iz Portalov molitvy : ukrainskiĭ iazyk.

This note records the title in Russian, often found in works printed in countries of the former Soviet Union. The cataloging record does not indicate that what follows is Romanized, but let's assume that we know that and want to "re-Cyrillicize" the title. The only language given in the record is Ukrainian. If we try to reverse the Romanization according to the Ukrainian table, we get

Лучшіе із Порталов молітви : украінскій язик

This is neither good Ukrainian nor good Russian. The original Cyrillic is

Лучшие из Порталов молитвы : украинский язык

Because Russian and Ukrainian are Romanized slightly differently, we must know the language of the original and not only the script. A cataloger can bring to the record knowledge that is outside the scope of the cataloging record and is not recorded in the MARC record. But the MARC record itself simply doesn't have enough information encoded to let the computer do the job by itself.

Conclusion

In conclusion, it may appear that I have said more about the problems of Unicode™ than about its benefits. I don't want to end on a negative note, however. The first version of the Unicode™ Standard was published in October, 1991, less than ten years ago. In those ten years, it has become the default standard for international computing. To notice a few problems in *implementation* does not at all detract from the strides forward that the Standard has made.

Unicode™ is uniquely suited to libraries. The American library community is moving toward its implementation, and all of us should be aware of it for just that reason.

The Unicode™ Standard provides for all possible vernacular scripts. All of us can concentrate on providing access to library materials in any written language without worrying about how to encode it in the computer.

The Unicode™ Standard is an international standard. When it is coupled with MARC, another international standard, libraries will have a powerful tool for cooperation across political and linguistic boundaries.

The Unicode™ Standard is a benefit to users. Whenever we can provide cataloging records in the same scripts as those in our books, we enable more people to use our resources.

Finally, Unicode™ uses the full capabilities of computers. When MARC cataloging began about thirty years ago, libraries used the capabilities of computers at the time to help in their goal of providing access to library acquisitions. As we move toward Unicode™ at the current time, we are using the full capabilities of computers of today to do the same thing, providing access to library acquisitions, no matter what the language, no matter what the script.

Resources

Recent Versions of the Unicode™ Standard

3.0 Unicode Consortium. *The Unicode Standard, Version 3.0.* Reading, MA: Addison-Wesley Developers Press, 2000.
ISBN 0-201-61633-5; issued September, 1999

3.1 Unicode Consortium. *The Unicode Standard, Version 3.1.0.* Unicode Standard Annex #27: Unicode 3.1 (which amends The Unicode Standard, Version 3.0). 2001-03-23.
http://www.unicode.org/unicode/reports/tr27/

Note on the different versions: Unlike many other standards, the Unicode™ Standard is continually expanding: New characters are added to meet a variety of uses, ranging from technical symbols to letters for archaic languages. Character properties are also expanded to meet implementation requirements. In each new version of the Unicode™ Standard, the Unicode® Consortium may add characters or make certain changes in characters that were encoded in a previous version of the Standard. In order to achieve character-encoding stability, however, the first policy of the Unicode® Consortium is this: **Once a character is encoded, it will not be moved or removed.** Thus, although 3.1 is the current version of the Unicode™ Standard, you can safely use version 3.0 (or even version 2.0) to show you the characters and scripts that were assigned at that time. They will not have changed in version 3.1. For more information, see

http://www.unicode.org/unicode/standard/policies.html.

Unicode Inc.'s Home Page

http://www.unicode.org/. This page provides information on the Unicode™ Standard and the work of the Unicode® Consortium. The page includes online code charts of the current character sets and numerous links to other resources.

Books and Articles on Unicode™ and Libraries

Aliprand, Joan M. "Nonroman Scripts in the Bibliographic Environment," *Information Technology and Libraries* 11 (June 1992): 105–119.

———. "Nonroman Scripts in the Bibliographic Environment," *Encyclopedia of Library and Information Science* 56 (1995): 260–283.

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Byrum, John D., Jr., and Olivia Madison, eds. *Multi-Script, Multilingual,. Multi-Character Issues for the Online Environment: Proceedings of a Workshop Sponsored by the IFLA Section on Cataloguing, Istanbul, Turkey, August 24, 1995.* IFLA Publications, 85. München: K.G. Saur, 1998.

Erickson, Janet C. "Options for Presentation of Multilingual Text: Use of the Unicode Standard," *Library Hi Tech* 15, issue 3/4 (1997): 172–188.

Needleham, Mark. "The Unicode Standard," *Serials Review* 26, issue 2 (2000): 51–54.

Books and Articles on Romanization

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

Osterman, George F., ed. *Manual of Foreign Languages for the Use of Librarians, Bibliographers, Research Workers, Editors, Translators, and Printers.* 4th ed., rev. and enl. New York: Central Book Co., 1952. Although dated and out of print, this book provides some of the best tables available for ligatures in the languages of India and Southeast Asia.

Weinberg, Bella. "Transliteration in Documentation," *Journal of Documentation* 30 (March 1974): 18–31. "The more we think of users, the less rationale we find for transliteration" (p. 28). Weinberg advocates the use of multiple foreign print chains, a contemporary hardware solution for which Unicode™ gives a software solution.

Wellisch, Hans H. "Multiscript and Multilingual Bibliographic Control: Alternatives to Romanization," *Library Resources & Technical Services* 22 (1978): 179–190. Based on the feasibility of including various scripts in the computer, Wellisch includes a proposal to establish separate machine-readable databases for each script found in bibliographic records (twenty-three years ago!). Unicode™ now permits multiple scripts in *one* database.

Wellisch, Hans H. "Script Conversion and Bibliographic Control of Documents in Dissimilar Scripts: Problems and Alternatives," *International Library Review* 10, no. 3 (1978): 3–22.

ROUNDTABLE DISCUSSIONS

Am I My Patrons' Mentor? Theological Librarians and The Spiritual Discipline of Religious Reading

Facilitator: Milton J Coalter (Louisville Presbyterian Theological Seminary)

Three experiences over the last four or five years have led me to ask myself whether it is my responsibility as a theological librarian to be my patrons' mentor. I suppose that every librarian is a mentor to his or her patrons in one way or another, since we are all engaged in teaching others how to find and filter information as well as to harvest skillfully the insights found therein for research and study. But I have in mind a special type of mentoring for the topic of our discussion in this roundtable, a sort of mentoring of which I find less evidence in my own library practice and in others.

Observing the curriculum of the seminary where I serve has surfaced several patterns that have given me pause. For one, the list of subjects in the curriculum is exploding, particularly in the fields of practical theology. It is also true that the number of research papers assigned is diminishing rapidly, but reserve reading shelves are packed tighter and tighter, or they are overflowing into cyberspace in the form of electronic reserves. Reading assignments are growing ever longer on course syllabi, and students complain of not being able to read what is assigned. And information sources are expanding, but, according to faculty and church leaders' reports, understanding and spiritual maturity or depth are not keeping pace. Because of all these factors, it appears to me that serious, careful reading is on the decline in my school, not to mention the form of reading that is the real topic of this roundtable.

With these observations in mind, I have found equally troubling patterns in the profession that we share. Indeed, there seems to be a curious paradox in how we librarians view ourselves. On the one hand, our role is expanding beyond traditional responsibilities of selecting, acquiring, cataloging, and referencing materials. We are now called on to be computer technicians, web surfers, and information filters in the face of a glut of random info-data. Yet, on the other hand, we librarians exhibit the telltale signs of either an inferiority complex vis-à-vis our faculty colleagues or vocational vertigo as we struggle to determine whether we are in a dying occupation or on the verge of a promising metamorphosis of our profession.

As long as I have been a part of this Association, it has struck me that we librarians are notably uncertain about what we bring uniquely to a theological curriculum. This seems true despite the fact that we stand in the midst of an information explosion, and, perhaps more to the point, the act of reading the word and interpreting it is one of the oldest practices of faithful discipleship in the religious communities of which many of us are a part.

This leads me finally to the last of the experiences that have brought me to the question we consider today. That experience has been my reading. Two subjects have focused my reading in the past few years. The first has to do with "Practices." Perhaps you have encountered the work of Dorothy Bass called *Practicing Our Faith.*[1] This book represents a renaissance of interest in what used to be called the "practices of piety," though today that old song is now being sung in a different key.

What intrigues me about this literature is that it has recovered the notion that every religious tradition is transmitted by more than its formal theological treatises. In fact, the beliefs and moral commitments articulated in each tradition's theological formulations are regularly transmitted almost viscerally by certain habitual practices. These practices seek to represent and sometimes literally embody the insights of that religious tradition's theology or beliefs.

Bass highlights several such practices—some old, others new. Sabbath observance, testimony, and practices associated with dying well are three of the ancient practices that Bass and her colleagues as Christians seek to reconstruct. Honoring the body and "saying yes and saying no" are two new ones that they encourage.

Ironically, Bass makes little mention of one practice that must be as old as the word of God put to writing, and that is Reading, Religious Reading, Devotional Reading, Reading for Spiritual Formation. However you wish to name it, it is the act of plunging into the scriptures in search of spiritual nourishment and nurture.

In one sense, this omission is understandable, since reading is so often associated with the theological treatises that they insist are not the sole conduit for receiving and sustaining one's faith. But in the light of the second subject, around which my reading of late has centered, this is a particularly odd omission. I have been reading historical treatments of previous revolutions in human communications. I started reading in this area because of an interest that I had in my own church's failure to sustain an evangelistic outlook and its concomitant decision not to ride the wave of the communications revolution associated with the rise of television and later digital technology. This was my initial interest. But as I got into the literature, I found myself pondering the consequences of this discussion for our vocation.

Two books were especially influential on my thinking. Both I have mentioned at previous ATLA conferences.[2] Those of you who have heard my views on this subject at previous conferences or have had the good fortune actually to read these books must forgive me for boring you with what can only be a caricature of their insights.

The two books to which I refer are Mary Carruthers' *The Book of Memory* and Paul Griffiths' *Religious Reading.*[3] Carruthers is a historian of the Middle Ages who recovers an understanding of the act of reading articulated by medieval Christian theologians. As I have said previously at our conference, medieval Christian thinkers imagined reading as a two-step process. It began with lectio, or an exegesis of a piece of literature using the tools of grammar, rhetoric and history. This notion of lectio was not unlike the "critical thinking" that modern educators so prize and seek to instill in students. This carving up the text was, however, but the alpha to an all-important omega in medieval reading practice, since lectio prepared the reader for the more penetrating work of meditatio. Meditatio represented the distinctly nourishing act of imbibing and absorbing a text's truths into the memory *and* revisiting that depth meaning repeatedly through the medium of the memory, until its nectar was fully absorbed by the reader.[4]

Meditatio was not so much a function of the eyes as of the memory, and the intended imprint upon the memory was much more than the rote learning of a text's surface appearance, so that it could be regurgitated on command in the exact form that the reader found it. No, memorization by this almost devotional practice of meditatio stamped the lesson of a text into the very viscera of a reader's body, so that the truths that had been extracted from the text through repeated reflection on it found embodiment in the person of the reader.[5]

In a similar vein, Paul Griffiths, a philosopher of religion, suggests that what is said of all reading by medieval theologians is a necessity for the reading of one particular type of text. That text is religious literature. Griffiths insists that religious reading draws its strength from the peculiar nature of the texts being read. For the religious reader, a work of revelation and its attendant legion of documents discussing that revelation and its implications for human life are understood as a treasure house, an ocean, a mine: The deeper religious readers dig, the more ardently they fish, the more single-mindedly they seek gold, the greater will be their reward. The basic metaphors here are those of discovery, uncovering, retrieval, opening up: Religious readers read what is there to be read, and what is there to be read always precedes, exceeds, and in the end supersedes its readers. For the religious reader, the work read is an object of overpowering delight and great beauty. It can never be discarded, because it can never be exhausted. It can only be reread, with reverence and ecstasy.[6]

Indeed, such texts must be reread and read yet again, for the ultimate goal of this ancient practice of piety is digestion and absorption into the memory, so that the source revelation can so infuse the person of the religious reader that the revelation itself is embodied yet again in that individual.

These two works generated a mild epiphany for me, both with regard to my self-conception as a librarian and my understanding of our primary mission. Put in a nutshell, the primary contribution that I as a librarian can bring to a curriculum is the opportunity to read, and the most important discipline that I can teach as a theological librarian in the curriculum is not just the ability to read critically but the discipline of drawing out the spiritually nourishing nectar to be found in religious texts and ruminating or chewing over their insights until they so soak the soul that they literally in-form (two words—In—Form) who the reader is and what the reader does.

For theological librarians, I believe, such reading is our vocation's origin—our Alpha, so to speak—and the Meditatio that is to arise out of such reading should be our vocation's Omega or Goal.

And if this is so, then this places all we do as theological librarians in quite a different light. Indeed, for me, it has led me to ask: How does my library's current program stack up when judged from this perspective? My answer: It is found wanting, for, nowhere in our program are we serving as Mentors to Our Patrons in this essential and long-standing discipline of religious reading.

It was for this reason that I jumped at the chance to be the catalyst for a roundtable discussion on religious reading. I do not know exactly how to be my patrons' mentor in this arena, but I am convinced that I am called to such service. And I need our best wisdom as to how I might address several questions that have been rummaging around in my mind.

They are:

- Is there really a problem here in your view? Put another way, is there a unique form of "religious" reading that is different from other reading? Is it in danger of disappearing in the hustle and bustle of modern theological studies? And is its disappearance a real threat to the spiritual nurture of students and ultimately to the churches that they will lead?
- If there is a real problem here, is it a librarian's problem? Should librarians be particularly agitated about this situation because it lies at the heart of our vocation, and is it our unique responsibility to address it?
- And finally, if this is a real problem, and it is a problem that librarians should address, then how do we address it in the library programs that we steward in our home institutions?

For the remainder of this roundtable, participants discussed their views on these three questions.

Endnotes

1. Dorothy Bass, ed. *Practicing Our Faith: A Way of Life for a Searching People* (San Francisco: Jossey-Boss, 1997).
2. Milton J Coalter, "President's Address," in *Summary of Proceedings: Fifty-third Annual Conference of the American Theological Library Association, Loyola University Chicago, June 9–12, 1999* (Evanston, IL: ATLA, 1999), 113–116; and Milton J Coalter, "Presidential Address," in *Summary of Proceedings: Fifty-fourth Annual Conference of the American Theological Library Association, Graduate Theological Union, June 21–24, 2000* (Evanston, IL: ATLA, 2000), 69–72.
3. Mary Carruthers, *The Book of Memory: A Study of Memory in Medieval Culture.* (New York: Cambridge University Press, 1990); Paul J. Griffiths, *Religious Reading: The Place of Reading in the Practice of Religion* (New York: Oxford University Press, 1999).
4. Carruthers, *Book of Memory*, 162, 170, 171, 176, 184.
5. Ibid.
6. Griffiths, *Religious Reading*, 41–42.

ATS Statistical Reporting

Facilitators: Milton J Coalter (Louisville Presbyterian Theological Seminary), Paul F. Stuehrenberg (Yale University Divinity School), and Charles Willard (Association of Theological Schools)

The roundtable was attended by approximately thirty conferees. No list of attendees was collected.

The discussion was introduced by Joe Coalter, who reviewed the reasons that an ad hoc committee (Paul Stuehrenberg and Karen Whittlesey, in addition to himself) had been meeting with the ATS staff member responsible for the Annual Report Forms (Charles Willard). Paul Stuehrenberg amplified Joe's remarks. The purpose has been to determine whether there were ways in which the data that ATLA member libraries collect and report to various agencies could be coordinated in order to minimize the need to recast and to reformulate data. In addition to the ATS and ATLA statistical requirements—and doubtless internal, school-specific reporting requirements—many libraries also submit data in response to the ARL Statistics Questionnaire, the ACRL Libraries Statistics Questionnaire, and the academic library surveys of the Integrated Postsecondary Education Data System (IPEDS).

In the discussion that followed, in which Charles sought to review and to explain the revisions that were being proposed to the ATS Annual Report Form, it became clear that confusion remained on the nature and types of data that could usefully be requested and anticipated.

The ad hoc committee agreed that more work of analysis and interpretation remains. The committee anticipates having a new draft prepared by the end of the summer.

Submitted by Charles Willard

Contemporary Religious Literature

Facilitator: Marti Alt (Ohio State University)

Approximately twenty-five people attended this roundtable on Contemporary Religious Literature. John Trotti (Union Seminary, Richmond, VA) gave an update on Gail Godwin. Dot Shields (Ecumenical Theological Seminary, Detroit, MI) distributed a handout on Reynolds Price and led a brief discussion of his works. Since this topic seems to have sustaining interest, it was proposed that we should consider becoming an interest group; the advantages include a longer time slot and funding for presentations, but the disadvantages include the possibility of losing the informal discussion format of the group. Al Caldwell will prepare a proposal and submit it to the religious literature electronic discussion list for consideration.

Authors, titles, and resources discussed include:

Proposed Expansions

The main proposed expansions in 200 (Religion) are:

- Some expansions in 201 and 203 for topics in comparative religion. Because of various "Add" instructions, these expansions are also available for many religions in 292-299.
- A new number (261.88) for Christian attitudes to the environment. This is parallel to the new number in comparative religion (201.77).
- Provision for specific aspects of Celtic religion, Chinese religions, and religions of Black African and of American origin.

A list of the main proposed expansions follows:

201.43	Goddess religions
203.42	Human sacrifice
203.81	Birth rites
203.82	Initiation rites
203.85	Marriage rites
203.88	Funeral and mourning rites
261.88	Environment
299.161	Specific aspects of Celtic religion
299.511	Specific aspects of Chinese religions
299.61	Specific aspects of Black African religions
299.71	Specific aspects of North American native religions
299.81	Specific aspects of South American native religions

Testing

We are soliciting libraries to test several revised and updated schedules, including 200 (Religion), before their incorporation into the next edition of the Dewey Decimal Classification. Testing libraries should regularly classify a substantial volume of materials in the area to be tested and be willing to consult the draft schedule in addition to the current edition in the course of the classification process. Each Dewey test library will receive a full draft of the schedule and related Manual notes and Relative Index terms. The testing period will generally be three months. The library will be asked to submit a brief report at the end of the test period, documenting classification problems. Upon completion of the test and receipt of the report, Forest Press will send each Dewey test library a gift publication, and the library's contribution will be acknowledged in the next edition of the Dewey Decimal Classification.

Managing A Small Library

Facilitator: Dita Leininger (Luther Seminary)

What is a small library? Obviously, it's all relative, but one might expect it to have only one professional librarian, perhaps two support staff and a struggling budget. The collection size might make it possible to find popular books by just browsing the stacks, and the staff would perhaps know, without checking, who had the reserve items.

The advantage of managing a small library is that you are never bored. A typical day might start with a call to the serials vendor about a billing issue. After coffee, you tackle some cataloging problems. In the afternoon, a senior student needs material located at the large university across the street. By the end of the day, you've also prepared the lesson plan for next week's workshop and fixed the printer at the circulation desk yet again. Before leaving, you touch base with the work study student on duty that evening and leave the telephone number where you can be reached just in case that "problem" patron comes back.

The joys of managing a small library include having a great deal of control over your working environment. You get to know your patrons and their research needs very well and can offer highly personalized service. You become incredibly familiar with your entire collection and can readily identify areas of strength and weakness. Paper and pencil surveys are rarely needed.

There are also negative aspects. Having no other professional librarian to reference with on issues can be frustrating. It can also be unnerving when others assume you should know "everything" about libraries. But the biggest challenge is feeling you never have enough time. Hence, you often end up relying heavily on support staff and students to provide services best delivered by professional librarians. And any staff absence puts your time management skills to the test.

Some suggested strategies for the manager of a small library include staying connected with other librarians. This can be done by networking with professionals in your geographical area, attending conferences, and subscribing to an electronic discussion list. Reduce the need to be the universal expert by hiring support staff with skills and knowledge complementary to your own. Increase versatility in staff expertise and scheduling while maintaining stability by having a mix of part-time and full-time staff members.

Managing a small library means knowing exactly what is going on in all areas, knowing how the pieces fit together, and how a decision will affect everything. There are a number of basic, easy-to-read "how-to" books written with the small library in mind. Begin to build a collection, or at least know where copies of these books are located in your area. Below is a suggested reading list.

Suggested Reading

Berner, Andrew. "The Importance of Time Management in the Small Library," *Special Libraries* (Fall 1987): 271–276.

Eberhart, George. *The Whole Library Handbook 3*. Chicago: ALA, 2000.

Fox, Beth Wheeler. *Behind the Scenes at The Dynamic Library: Simplifying Essential Operations.* Chicago: ALA, 1990.
St. Clair, Guy and Joan Williamson. *Managing the One-Person Library.* Boston: Butterworths, 1986.
The Greenwood library management collection published by Greenwood Press, Westport, CT.
The How-to-do-it manuals for librarians published by Neal-Schuman.

Moving Targets: Managing Electronic Journals

Facilitator: Laura C. Wood (Emory University)

Roughly twenty-five people with a wide range of experience attended the session. Some had not addressed electronic journals at all, while others had been actively working with electronic journals for some time. The session started with a presentation and then opened for discussion.

Presentation

The facilitator began with an overview of how electronic journals are being managed at the Pitts Theology Library. The following steps and their corresponding questions were emphasized:

- Identification: How do you know what electronic journals are available? How much needs to be available to make it a useful resource to which you direct patrons?
- Subscription: For the many online journals with restricted access, how do you register to provide access to patrons? Does your subscription vendor facilitate this process?
- Access: How will you point your patrons to these resources? Do you want to add records to the library OPAC? Do you want a web page of links? Both? How can you direct patrons to titles included in aggregated collections or databases, like Project Muse and ProQuest? Can off-campus patrons access these titles?
- Cataloging: If you add records to your OPAC, what are the rules and standards for those records? What local decisions/policies are needed? Do you want to use single records that direct patrons to multiple formats? Does each format get a separate record?
- Management: How do you keep up with the changing nature of locations and holdings? How do you publicize the online collections (if at all)?
- Ongoing considerations: How will you offer printing? If you have free printing services, will you be able to maintain them with growing demand? Who is responsible for tracking online journals and identifying new titles to add to the

collection? What criteria will you use for selecting titles? Who is archiving these electronic files? What kind of longevity can we expect?

Discussion

The discussion time gave people the chance to ask questions and mention additional resources. The following concerns received the most attention:

- Should libraries list available online journals on a web site (in addition to or instead of OPAC records)? Several companies are now offering a web service to compile lists of titles so that librarians do not have to update such a web site so often. A sample of such a list (produced by a vendor) was shown.
- The question of holdings data was also discussed. This issue is particularly difficult, since online holdings may change quickly—either adding new materials or restricting/removing materials previously available.
- Time! The registration process, especially, can be very time consuming. Lag time between contacting a publisher and receiving a response makes momentum hard to sustain.
- When full-text access to journals is available, do libraries retain their print copies? Move them to off-site storage? Discard them altogether? The attendees seemed to favor the first two options. No one was present who had discarded print copies on the basis of online holdings.

Resources

Databases/Identification

NewJour: http://gort.ucsd.edu/newjour/
Jointly Administered Knowledge Environment (jake): http://jake.med.yale.edu/
Electronic Journal Miner: http://www.coalliance.org/ejournal/
Association of Peer-Reviewed Electronic Journals in Religion: http://rosetta.atla-certr.org/apejr/apejr.html

Standards and Manuals

Cataloging Electronic Resources: OCLC-MARC Coding Guidelines: http://www.oclc.org/oclc/cataloging/type.htm
CONSER Cataloging Manual: Module 31: Remote Access Computer File Serials/ By Melissa Beck: http://lcweb.loc.gov/acq/conser/module31.html
Cataloging Internet Resources: A Manual and Practical Guide, 2nd edition/Nancy B. Olson, editor. http://www.purl.org/oclc/cataloging-internet
OCLC Institute: Cataloging Internet Resources using MARC21 and AACR2: http://www.oclc.org/institute/elearning/oll/CIRuMA/index.htm
Emory University Libraries Guidelines for Cataloging Electronic Resources: http://libtest.cc.emory.edu:30322/Cataloging/Epubs/
MIT E-Serials Cataloging Procedures: http://macfadden.mit.edu:9500/colserv/sercat/e-procedures.htm

Library Literature

Scholarly Electronic Publishing Bibliography/by Charles W. Bailey, Jr.: http://info.lib.uh.edu/sepb/sepb.html

Harrassowitz: Electronic Journals: A Selected Resource Guide: http://www.harrassowitz.de/ms/ejresguide.html

The Journal of Electronic Publishing: http://www.press.umich.edu/jep/

Electronic Journals Resource Directory/by Peter Scott, University of Saskatchewan Libraries: http://library.usask.ca/~scottp/links/

Electronic Resources in Libraries (ERIL): http://www.topica.com/lists/eril

Services and Tools

Licensingmodels.com: http://www.licensingmodels.com/

Journal Web Cite, LLC: http://journalwebcite.com/

Serials Solutions: http://www.serialssolutions.com/Home.asp

Example seen in session: http://serialscatalog.biola.edu/

TDNet: http://www.tdnet.com/

Further Reading

MacLennan, Birdie, "Presentation and Access Issues for Electronic Journals in a Medium-Sized Academic Institution," *JEP: The Journal of Electronic Publishing* 5:1 (Sept. 1999) http://www.press.umich.edu/jep/05-01/maclennan.html. Last viewed June 17, 2001.

Rich, Linda A. and Julie L. Rabine, "How Libraries Are Providing Access to Electronic Serials: A Survey of Academic Library Web Sites," *Serials Review* 25:2 (1999) p. 35ff.

Harker, Karen R., "Order Out of Chaos: Using a Web Database to Manage Access to Electronic Journals," *Library Software Review* 18:1–2 (1999) p. 59ff.

New Member Conversation

Facilitator: Karen L. Whittlesey (American Theological Library Association)

For the first time, a roundtable discussion was held to provide new members an opportunity to reflect with Member Services staff on their experiences at their first ATLA conference. On Saturday afternoon, about eight people shared their thoughts on the conference with Director of Member Services Karen Whittlesey, including whether and how they were made to feel welcomed, services that would enhance their conference experience, and suggestions for future integration into the Association.

Suggestions included: Have all members introduce themselves when speaking—don't assume everyone attending knows the names of all the other attendees. Provide opportunities for get-togethers early on in the conference, perhaps by asking longer-term members to accompany a newcomer to dinner. Be sensitive to those with infirmities, whether visible or not, by providing adequate seating at receptions. Continue to hold this roundtable and the New Member Welcome.

Opportunities for Theological Librarianship

Facilitator: Sharon Taylor (Andover Newton Theological School)

This roundtable was an informal discussion about the field of theological librarianship. We talked about ways to get into the field and the kinds of skills that are most in need these days and the jobs that are presently available in the field. While the roundtable was designed for students and new members, we also had some folks already in the field who wanted information about progressing in it, particularly how to get to be a director. With this in mind, we also talked about opportunities for higher administrative positions and the place of vocation in planning a career.

The Printed Sermon

Facilitator: M. Patrick Graham (Emory University)

About twenty-five persons attended the ATLA roundtable on "The Printed Sermon," moderated by David Stewart (Princeton Theological Seminary) and Pat Graham (Pitts Theology Library). There was a brief discussion of the history of the English sermon, its great popularity in the eighteenth and nineteeth centuries, its various types (e.g., funeral, thanksgiving, ordination), the value of the sermon for several disciplines (e.g., rhetoric, social history, homiletics, history of biblical interpretation), the usefulness of sermon indexes, the posting of contemporary sermons to the Internet, and the records of Scottish churches of sermons preached in their congregations. There was considerable interest expressed in finding ways to upgrade the cataloging records for the sermons in bibliographic databases, work through the backlog of uncataloged sermons in libraries, share/exchange duplicate sermons, and digitize a body of sermons to facilitate access.

Reference Shop Talk:

Facilitator: Judy Clarence (California State University, Hayward)

Twenty-five ATLA Conference attendees interested in reference concerns gathered for an animated roundtable discussion. Not really a "roundtable" (the chairs were locked into rows and couldn't be moved), the conversation was as lively as if we were facing one another in a more congenial setting.

Topics were far ranging. Here, with brief summaries, are highlights:

- **Quirks found in the *World Christian Encyclopedia*:** We continued a discussion begun on ATLANTIS on the various problems users have encountered with this reference tool.
- **Genealogical questions:** Many theological libraries are visited by persons doing research into their families' histories. Some libraries contain limited records of parishes or congregations in the area—most do not. It was generally agreed that questions of this nature do not fit strictly within the mission of theological and religious studies research, but librarians try to be as helpful as possible, with varying results. This would be an excellent topic for a workshop or session at a future conference.
- **Training student assistants:** Many libraries use graduate students as part-time assistants at the Reference Desk. Various techniques were discussed concerning the training of these valuable helpers. (Mention was made of the useful CD-ROM tool "LC-EZ" that helps students learn the Library of Congress classification system.)
- **Internet resources and evaluating web sites:** Overcoming students' proclivity to assume they can find all the information they need on the Internet is a major challenge. Emphasis during the discussion was placed on helping students find print alternatives and learn effective evaluation techniques for the web sites they locate.
- **Strategies for searching ATLAS:** The group felt it would be helpful for ATLA to create a tutorial to assist in user training for this database.

Regional Consortia Grants

Facilitators: Roberta Schaafsma (Divinity School at Duke University) and Bruce Eldevik (Luther Seminary)

The number was small but the conversation lively as attendees shared information about their regional groups and learned more about ATLA's regional consortia grants program. Roberta Schaafsma opened the roundtable by handing out copies of the current regional grant proposal form along with examples of completed grant applications. She also gave an overview of the history of the grants program and the current process for requesting grants.

Bruce Eldevik then shared the experience that the Minnesota Theological Library Association has had with applying for and receiving regional grants. He outlined three benefits MTLA has derived from the regional grants program:

- Staff Development: The grants are a vehicle for providing continuing education in a context tailored for theological libraries for library staff (paraprofessional and others) who would be unlikely to attend an ATLA annual conference.

- Pooled Resources: Working together and applying for grant funds has resulted in a higher profile and a better-quality continuing education offering than in cases where MTLA institutions work individually using their own resources.
- Esprit de Corps: The grant process pulls staff members of consortium libraries together around a mutual project, which results in team building within the wider consortium.

As the conversation ensued, two ideas for future assistance to the regional groups were brought up. A request was made for a roundtable next year for regional group chairs (or their representatives) and those who may be interested in forming a regional group. Also, it was suggested that a list be created of leads to speakers that may be available from other library organizations (e.g., ALA's LAMA [Library Administration and Management Association]).

Virtual Reference

Facilitator: Ann Hotta (Graduate Theological Union)

Is cooperative reference possible? Can we create a theological reference network?

This session continued a discussion that began at last year's conference and continued via an electronic discussion list that we created, VIRTUALREF-L. Since last year, we have gathered a small group of librarians and listed their areas of expertise and have made this list available at http://www.gtu.edu/library/atla/atlalibrarians.html. (ATLA libraries are welcome to consult this list for more help with difficult questions.)

The roundtable session this year began by looking at Mad Scientist (www.madsci.org), an e-mail reference service for science questions, which had been suggested as a possible model. The main components of this service are:

- A database of "experts";
- A database of answers to past questions that is intended to increase user self-sufficiency and reduce the number of questions submitted;
- A form for submitting questions and a system for distributing them to the experts.

Paul Jensen, ATLA Director of Information Services, felt that such a model was sophisticated but doable, so long as it was agreed that ATLA staff resources could be used for this. Other concerns include:

- Who is our audience? (This is a question from last year, but it is still unanswered.)

- How much of each person's time is this going to take? What benefits would each library gain that would make it worth spending staff time on? One possible answer is a greater visibility for theological libraries.
- How is this different from posting questions on ATLANTIS? Should we perhaps work on making the system by which we post questions on ATLANTIS better?
- How would the "knowledge database" (i.e., the database of answers) work? How would we start to build such a thing? What information would we want to put in there? Perhaps we should just start with each library's list of top ten questions.
- How would we distribute the questions to our "experts" (i.e., reference librarians)?

We agreed to try to set up two task forces, one chaired by Ann Hotta that would work on creating a knowledge database and one chaired by Cliff Wunderlich (Harvard Divinity) that would work on creating a user interface and address issues such as audience and workflow. Ann and Cliff would work on a letter to Dennis Norlin, ATLA Executive Director, requesting the creation of these task forces. Kristen Terbrack, ATLA staff member, volunteered to be our staff liaison pending Dennis' approval.

Our collective observations of and experiences with attempts by other groups to create a similar service lent an air of sober realism to the session this year; yet, we also sense that we are pioneers in a new frontier of library service.

DENOMINATIONAL MEETINGS

Anglican Librarians

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Eleven librarians from seven Anglican schools and seven other Anglican librarians from other schools met on Thursday afternoon, June 21, 2001, at the Durham Marriott. Dennis Norlin talked briefly about including key denominational titles in the ATLASerials project. After Mr. Norlin left, it was decided that Newland Smith should talk with the ATLA staff about the cost involved in filming several key Anglican journals. Titles suggested for filming were *Anglican Theological Review* and the *Historical Magazine of the Protestant Episcopal Church* (now *Anglican and Episcopal History).* It was also decided that an electronic discussion list for Anglican librarians should be set up on the ATLA web site. James Dunkly reported that the Diocesan journal filming project had just about been completed. Those present shared reports on projects occurring at their libraries. The meeting ended with a brief discussion about the all-Episcopal seminary faculty conference, September 8–10, 2001.

Submitted by Newland Smith

Baptist Librarians

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As an ATLA staff representative, Jonathan West led the Baptist denominational meeting in a survey of the new ATLA web site. He suggested some ways in which the different groups of Baptists might make use of the new web site. The group discussed some of the various issues, including whether the denominations with which the various libraries are associated would want to be connected on one web site—and if so, how? After some discussion, it was decided to try a few options and see how they work for groups that respect each other but that do not always agree with each other theologically or organizationally. The Baptist denominational group will make use of an electronic discussion list as part of the ATLA web site and will explore what common resources for libraries in the U.S. and elsewhere can be served well by our efforts.

A brief time of sharing news of member libraries followed.

Submitted by Donald Keeney

Campbell-Stone Librarians

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The Campbell-Stone Movement librarians met June 21, 2001, in a meeting room in the Marriott Hotel in Durham, North Carolina. Those present were Carisse Berryhill, Don Meredith, and Evelyn Meredith from Harding Graduate School; Roberta Hamburger from Phillips Theological Seminary; David Howard from Lipscomb University; Don Haymes from Christian Theological Seminary; Nancy Olson from Lincoln Christian College and Seminary; Chuck Slagle from the American Theological Library Association; and David McWhirter from the Disciples of Christ Historical Society.

Those present discussed the highlights of the achivements in their institutions for the previous year. The main topics were microfilm projects and automated bibliographic systems.

Carisse Berryhill was named convener of the group since David McWhirter will be retired at the next ATLA meeting.

Submitted by David McWhirter

Lutheran Librarians

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The annual gathering of Lutheran librarians met on Thursday, June 21, at the Durham Marriott hotel. Seventeen people representing ten institutions were in attendance. David Berger served as convener. The meeting opened with the introduction of ATLA staff member James Adair, Director of the Center for Electronic Resources in Theology and Religion, who reviewed four initiatives under consideration at ATLA headquarters that would involve partnerships with denominational groups. The four possible initiatives were extending the cooperative microfilming project to denominational titles as yet not filmed; the identification of important denominational titles for inclusion in the ATLAS project; relying upon denominational expertise for cataloging denominational titles; and identifying and retrospectively indexing pre-1949 denominational titles. After some discussion, a consensus emerged to work toward the creation of a list of Lutheran journal titles that would be candidates for retrospective indexing and/or for inclusion in ATLAS. David Wartluft agreed to accept from and compile suggestions submitted by other members of the group.

The remainder of the meeting was devoted to round-robin reporting of news and activity at individual libraries.

Submitted by Bruce Eldevik

Orthodox Librarians

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In attendance at the evening meeting on June 21, 2001: Fr. Joachim Cotsonis, Holy Cross Greek Orthodox School of Theology, Brookline, MA; Eleana Silk, St. Vladimir's Orthodox Theological Seminary, Crestwood, NY; Sergei Arhipov, St. Tikhon's Orthodox Theological Seminary, South Canaan, PA; Gregory Morrison, Wheaton College, Wheaton, IL; Michael Bramah, Halifax, NS; Cameron Campbell, ATLA, Chicago, IL, guest.

Fr. Joachim opened the meeting with prayer. Michael Bramah then introduced Cameron Campbell, the head of indexing for ATLA. It was explained that Dennis Norlin had approached the contacts of the denominational meetings prior to the conference in order to offer the attendance of an ATLA staff person at all denominational meetings. Cameron agreed to meet with our group in order to describe the work of ATLA and its staff, to offer feedback to ATLA, and to sound out how ATLA might better serve our denominational needs. Cameron fielded questions that the group had and also described both the retrospective indexing project that ATLA has initiated and the current indexing work of his department. It was noted that none of the titles to be included in the retrospective project had been published by Orthodox jurisdictions. The problem of raising money to engage in indexing at the institutional level was discussed. All three seminaries indicated that budgets are tight and that funding for special projects and contract salaries is unlikely. Cameron explained that the ATLA indexers can take on no new titles for current indexing because of their workload. Indeed, he said, there is a list of titles awaiting inclusion. Eleana suggested that an icon index would be a good project for digitization. All agreed.

The second half of the meeting was an update on institutional and personal news. Eleana reported that the move to the new library building at St. Vladimir's is scheduled for late August 2001 and that the dedication will take place 10 and 11 May, 2002. The search for a new dean has commenced. Fr. Joachim reported that Holy Cross has just completed an inventory of its theological collection and will be finished with the inventory of its general collection shortly. The library is planning to participate in a preservation project sponsored by the BTI (Boston Theological Institute). Each member will preserve particular denominational materials. Holy Cross will preserve nineteenth- and early twentieth-century Greek theological works. Sergei reported that the inventory at St. Tikhon's is approximately 2/3 complete and that the possibility of a new library building is being investigated. Both Eleana and Sergei said that the ATLA serials duplicate exchange program had been particularly beneficial to their libraries during the past year. All three seminaries have accreditation approaching, so, the self-study process is beginning. Gregory reported that as of July 1, 2001, he will become president of CATLA (Chicago Area Theological Library Association). International librarianship and the new Ph.D. program in Bible studies have been his focuses this year. Michael reported on his coming move to St. Michael's College Library in Toronto. Fr. Joachim closed the meeting with prayer.

Submitted by Michael Bramah

Presbyterian and Reformed Librarians

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Present: Richard Blake, Columbia Theological Seminary; Christina Browne, Jesuit-Krauss-McCormick Library; Donna Campbell, Indiana University; Joe Coalter, Louisville Presbyterian Seminary; Steve Crocco, Princeton Theological Seminary; Paul Fields, Calvin Theological Seminary; Fred Guyette, Erskine Theological Seminary; Joanna Hause, Southeastern College; John Kennerly, Erskine Theological Seminary; David Lachman, Bookseller; Timothy Lincoln, Austin Presbyterian Theological Seminary; Sara Morrison, Erskine Theological Seminary; Denise Pakala, Covenant Theological Seminary; Lila Parrish, Austin Presbyterian Theological Seminary; Steven Perry, Pittsburgh Theological Seminary; Tom Reid, Reformed Presbyterian Seminary; Christine Russell, University of North Carolina at Chapel Hill; Dot Shields, Ecumenical Theological Seminary; Jeff Siemon, Christian Theological Seminary; Martha Smalley, Yale Divinity School; Michael Strickland, Memphis Theological Seminary; Margo Szabunia, Presbyterian Historical Society (Philadelphia); Sharon Taylor, Andover Newton Theological School; Barbara Terry, Louisville Presbyterian Seminary; Dottie Thomason, Union-Presbyterian School of Christian Education; John Trotti, Union-Presbyterian School of Christian Education; Patsy Verreault, Union-Presbyterian School of Christian Education; John Walker, Presbyterian Historical Society (Montreat); Ted Winter, Union-Presbyterian School of Christian Education; Andy Wortman, Greenville Presbyterian Theological Seminary

The meeting of the denominational group took place in the ATLA conference hotel in downtown Durham, NC. Robert Benedetto called the meeting to order at 4:45 p.m. The minutes of the 2000 meeting were approved. Steven Perry was elected president for the 2001-2002 term and took minutes.

Russell Kracke of ATLA's Preservation Services described the Association's services and solicited serials for microfilming. Discussion followed on the creation of a taskforce and an electronic discussion list linked to the ATLA web site to create a list of candidates for microfilming, which would be compared to the ATLA Scholarly Resources list of periodicals already microfilmed, and to identify antecedents in danger of being lost. This list would also be compared to the regional periodicals, which have been microfilmed by the Presbyterian Historical Societies in Philadelphia and Montreat, NC. Andy Wortman of Greenville Presbyterian Theological Seminary volunteered to provide this information to ATLA to identify titles to be considered for microfilming.

Denise Pakala of Covenant Theological Seminary displayed pictures of the new library.

The meeting was adjourned at 6:00 p.m.

Submitted by Steven C. Perry

Roman Catholic Librarians

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The ATLA Roman Catholic Denominational Group met at the Annual Conference in a meeting co-chaired by Phil O'Neill (Barry University) and Noel McFerran (University of St. Michael's College). Melody McMahon (John Carroll University) was elected new chair in an election conducted by Herman Peterson (University of St. Mary of the Lake).

Yehoshua Ben-Avraham of the ATLA staff introduced some ways in which the Roman Catholic Denominational Group could collaborate with ATLA and how they might facilitate our efforts.

The Roman Catholic group decided to go forward with several initiatives:

1) To compile lists of non-indexed journals that we would like to see indexed for inclusion in *CPLI*. Any titles should be forwarded to Phil O'Neill (poneill@mail.barry.edu).
2) To invite other qualified Roman Catholic libraries and librarians to join ATLA. Melody McMahon and Mary Martin will oversee this project.
3) To start a Roman Catholic electronic discussion list hosted by ATLA. Melody McMahon will coordinate this project with the ATLA staff.
4) To develop an ATLA Roman Catholic web site to be hosted on the new ATLA web site. Phil O'Neill will be the webmaster.

The meeting adjourned to a wine and cheese reception sponsored by the USCCB. Many thanks to Anne LeVeque, librarian of the USCCB, for hosting this reception.

Submitted by Melody Layton McMahon

UCC Librarians

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Six members of the UCC Denominational Group met in Durham. At the request of Dennis Norlin, Carolyn Coates, *RIO* Editor, was present to meet with the group regarding issues in retrospective indexing. This year, there was a brief discussion of what the group might be interested in indexing and what would assist most the libraries represented. No one project could be decided on, so, the general feeling of the group was to let Carolyn work with other ATLA staff members and see what kinds of projects they could propose for the UCC Denominational Group to select from. Some suggestions of possible projects for the group to tackle included having the necrology digitized and searchable, undertaking a project in interfaith dialogues, and investigating what resources in UCC seminaries are being lost because no one has been good stewards of them.

Over the course of the next year, the UCC Denominational Group hopes to take advantage of e-mail to keep in better touch with one another and to hammer out a project that can be pursued for the future. Perhaps by the St. Paul conference, some ideas can be generated that will result in a collaborative retrospective project.

Submitted by Kris Veldheer

WORSHIP

Finding the Book
by
W. C. Turner, Jr.
Divinity School at Duke University

Lesson: II Kings 22: 8-14

> And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. (II Kings 22:8)

Come with me, if you dare, to the wonderful scene that launched the career of the young king Josiah. His grandfather, Hezekiah, had been a godly ruler, but he was succeeded by a son, Manasseh, who was great in his wickedness. He led the people to worship other gods, he built shrines to idols, and he even caused his children to pass through the fire. Nothing less than a stench in the nostrils of God, this man reached the zenith of rebellion, for which God was utterly displeased. Seemingly, he did not learn the lesson Samuel sought to teach Saul: that rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

Manasseh died, and succeeding him was his son Josiah—a young man who was righteous; he did what was right in the sight of God. This meant turning from the ways of his father and despising the ways of his mother. He tore down the groves and removed the Sodomites from the land. Among all that he did nothing ranked higher in importance than reading the law before the people. This was the book found in the temple by Shaphan, the son of scribes, sent by the king for a count of the money given to repair breeches in the house of God.

When Shaphan arrived at the temple, he was greeted by Hilkiah, the high priest, with a book that had been found. The book was given to Shaphan, and he read it. How interesting—five years after the call of Jeremiah, his father, Hilkiah, gives the book of the law to a young scribe looking for money to repair the house of the Lord. Shaphan went to collect money to repair the building; Hilkiah gave him a book to repair the king and the people.

The book—the book—it made all the difference in the world to find the book of the law. This was probably the book we now know as the scroll of Deuteronomy. One cannot overestimate the value that derives from finding the right book—the Good Book, if you will.

What an accident! Jeremiah's daddy, one of the priests and prophets who lived in Anathoth, happened to find the scroll that clearly set forth the terms for God's cursing and blessing in the valedictory of the Great Prophet Moses. Anathoth was the place of exile for priests and prophets during the reign of Manasseh. There the fires of renewal burned so much that Hilkiah's son announced a call that came before he was formed in his mother's belly, and Hilkiah happened upon the book at the same time the young king expressed his passion to repair the house of the Lord. The young scribe went in search of money; the wise old priest gave him a book for the king.

O see what a book can do! There is no doubt that it sparked the fires of reform in the young king. When he heard the reading from the book, he rent his clothes and had it read in the hearing of the people. Look what a book can do—the right book: It removes the veil of ignorance; it removes excuses for not following the ways of righteousness. It exposes persons to ways that have been tested of old and puts them within a different (an enlarged) community. Both Judaism and Christianity are religions of the book: The book causes us to know that faith did not originate with the present generation, and there are standards that must be considered by those who would consider themselves as being faithful.

In both the Old Testament and the New (moreso the Old), one cannot overstress the importance of the scribe. See, reading was not the ability of just anyone; some gave themselves to this vocation—the repositing of knowledge. Even though we now live in so-called literate societies, there is still the importance of those who might be called "keepers of the book." Knowledge can be corrupted; the knowledge that is needed can be obscured and made difficult to access. Scribes knew of knowledge that others did not know existed.

One might compare the scribes to what we now call a data bank; they lived to serve kings and rulers, supplying them with sources they otherwise would not know. It was all but impossible to be a ruler over the people of God without knowledge of the revelation that had been given from of old. See, faith in the God of Abraham, Isaac, and Jacob is not a faith that is filled with frills and new antics: It was revealed from of old, and it is the duty of each succeeding generation to contend earnestly for the faith once delivered unto the saints.

One can only wonder what Josiah would have been without the book. Without the book, would he have known the righteous ways of Hezekiah, or would he have known only the ways of his father? We might not be able to answer this question with complete confidence, but we do know the book was found. From the other side, we know the utter disaster that invades the lives of those who would rule over the people of God without finding the book. I have heard from and encountered many who consider themselves preachers, teachers, and scholars and who have inadequate knowledge of the book. O, I don't mean they don't know the Bible—at least the version they cherish. I mean they don't know the Bible as a literary product concerning which there are countless volumes given for interpretation. Even worse is not knowing when one's interpretation is one among many and not having a perspective from which to be critical in evaluation.

I will never forget the short-lived glee of that sincere soul who came to me elated over their Scofield Bible. They asked, "Pastor, what do you think of my Bible?" My response was, "I wouldn't give a dime for it." Utterly shocked and dismayed, they asked why? My response was that I prefer my Bible and my commentary under separate covers; there are so many commentaries in print that I want to be sure and know when I am going from one to the other. There is crucial knowledge that eludes one who is not familiar with the right books.

The young king needed the book and someone who knew the sense of it. Young kings and presidents need books, and even when they don't like to read, they need somebody to read to them—just like the baby you put to bed at night. It is just good to know.

Books—books—they are essential to theological knowledge, and there is no way to overstress the importance of those who are the keepers of the books. Indeed, there is a sense in which the theological librarian is (should be) no less a theologian than others who give themselves to the theological disciplines. For, all the disciplines come to rest in the scriptures, but the way in which this is so is a matter of books. See, revelation is not a private affair; it is given to one who is immersed in the life of a community that receives it. A tradition of interpretation arises to give the sense of the revelation and to say where variance occurs.

Within a community of interpretation, there are necessarily standards and methods to protect the integrity of true faith and to say what is in error. Claims to truth must be tested by the sense of others. One's own experiences and those of others can be utterly deceitful. What's more, there is hardly an error that has not already been made, and those who are ignorant in the matter are subject to repeat it at great cost—simply for not knowing and cherishing what is in the book(s).

Putting a premium on the book is as important in this day as ever. With hardly a whimper we are on the verge of becoming a "post-literate culture"—that is, in the sense of living and thriving by the book. Other forms of media threaten to supplant the book—the television, the computer, and other electronic media. There are many that consider themselves well-educated who could not tell you the last time they actually sat down with a book. Falling into that trap is far easier than we might first believe—that is, until we truly get busy. Then, we see how one day without reading to broaden knowledge passes over into another and then another. But this must never be said of the theologian; it is only through submersion into books that one is adequately saturated with knowledge to "rightly divide" the word of truth. One who is truly theologically trained has copious knowledge of books.

There can be no love for the God we know through Jesus Christ without knowledge of books. Indeed, he comes to us in the volume of the book; there was no way to know him without adequate knowledge of the law and prophets. He is the fulfillment of the prophets, and the Spirit that anointed him and empowered his ministry is none other than the Spirit who spoke by the prophets. The learning that comes from the book is not detached from knowledge of God. For adequacy in ministry in this day one needs both the learning and the burning.

With certain knowledges it is not adequate to say, "I don't know." That may be so in some fields and in some matters. But in other matters not knowing is no less than having deficient character—a matter of turpitude. There is knowledge that will be expected of one earning a degree from Duke—or any other reputable theological institution, for that matter. The keeper of the book is to make knowledge inviting, tantalizing, and exhilarating. Most of all, it is the duty of those who keep the book to foster an atmosphere wherein those who despise the book are the exceptions, the outsiders, those who do not fit.

Finding a book—finding a book—I don't know an experience that gives a true theological librarian—a lover of knowledge—greater satisfaction. I recall some of those types and those moments from my preparation and research. It makes no difference how obscure the topic, how difficult the volume to retrieve; it is almost like there is a passion within the true scribe to search relentlessly when there is only so much as a hint that new or suppressed knowledge waits to be found.

I will ever recall that the most cooperative persons during the early days of Black Studies and Black Church Studies were the librarians. While others disputed whether there were any such field of knowledge, or whether there were anything worth studying, the librarians were at another level; they wanted to know of any books they had missed. They may well have had the same opinion as others when it came to the likes of James Cone, Albert Cleage, George G. M. James, Chancellor Williams, Frank Snowden, and others. But the last charge they wanted to be true was that there were books about which they didn't know. For years I recall this being the request of the librarians to the Office of Black Church Affairs: If you know of any books we don't have—any acquisitions we need to make—don't hesitate to let us know. For, what is a library where one cannot get access to knowledge?

O for the spirit of Shaphan to be present among those who are the keepers of the book. His was a spirit that rejoiced in finding lost, suppressed, and obscure knowledge. This was especially so when he understood that the knowledge that had come into his possession was good for the king and the people. One who would rule and serve is not well-served without adequate knowledge. As with the young king, the budding theologian needs to know the line in which he or she stands, and how the knowledge he or she holds compares with the knowledge that is needed for the task and the times. There was no way for young Josiah to know these things, and there was no way to learn without finding the book.

Sermon to Librarians
by
William H. Willimon
Divinity School at Duke University

I was meeting one night with a group of students in a dormitory. They had asked me to lead them in a discussion of "Christian worship." And at that hour I was greeted by zombie-like stares; I was eager to try to get the students into the subject, so, just off the top of my head, I asked them, "Those of you who've seen Christians at worship, what would you say is the strangest thing that you've seen? And don't mention the thing about the man in the white dress—something else."

And an undergraduate spoke up and said "I think the weirdest thing is when, at the beginning there, in the opening parade . . . "

"Processional?"

"Yeah—where they bring in that great, big, book."

"The Bible?"

"Yeah, and they bring it up and put it up on the lectern, and you can see the person bringing it in kind of turns toward the clergy and says, 'Here, work from this.' That's weird."

And I thought, thank you for that, that a group of late twentieth-century North American people should gather and, just for an hour on Sunday morning, say, "Let's all believe that these ancient Jews knew more than we do. Let's just try that for an hour, and see where we'll be." That really is strange. That is not happening everywhere else: that a group of modern people, privileged to stand at the summit of human development—Durham, 2001—that we should gather and submit to these ancient writings . . . That's very strange.

Well, you're librarians; let's do something strange: Let's listen to this book, from the fourth chapter of Joshua. Here it is at the end of the Exodus . . .

Scripture

They had passed over from Egyptian slavery, and the first thing Joshua has them do is to take twelve stones, one for each of the tribes of Israel, and set up these twelve stones as a memorial to the Exodus. If we're in danger of forgetting something so momentous as Exodus, by God, what *could* we forget?

Here is an act of studied remembrance. In time to come, when your children ask, "Well, now why are these stones gathered here?" you shall say, "We were not created by ourselves. We are a people that exist because of the powerful love of God, because of a God who does for us that which we could not do for ourselves. A God who brought us over. A God who made a way when there was no way. That's what these stones mean."

Neil Postman says that if you teach, in a college or university—I don't care what you teach—you are a historian. The purpose of higher education as it's practiced over in the Chemistry department, as in the history department, the purpose of higher education is history. It's one generation telling another what we found out, what we know.

You're librarians, and, as librarians, you are all historians. You're not only the repository of what we've found out before, but you're also the major means whereby, in education, a generation is exposed to the past. You're the people that allow the past to have its way with us. And that's powerful stuff. One reason I think our culture tends to be a-historical, tends toward a kind of studied amnesia, is that the past is our greatest accuser. Not only our greatest teacher, but also a revolutionary force.

As G.K. Chesterton said, one of the difficulties of modernity is that we keep talking about how free we are. We've freed ourselves from our past. All that does, said Chesterton, is that we've become slaves to that arrogant oligarchy of those who just happen to be walking about at this moment.

I worry about the church. So much of our worship today, so much of current church life—about the worst thing you could say about it is . . . it's contemporary. It is *with* the times.

I was recently at a church of my own denomination, and I came away just frightened, thinking, "Have I seen the future of the church?" The hymns (songs, really), anthems, everything had just jettisoned the tradition, and our language, and our metaphors, and our *stuff*, in favor of something called "contemporary Christian music." And in my humble opinion, what I heard that day I just don't think will lift the luggage in the future. As people were singing—praising some vague thing called "God," who, as far as I could tell, had never *done* anything or said anything in particular—as we were bouncing along praising, I wanted to say, "You know there are people out there today who just found out that their cancer is not responding to treatment, who found out their kids won't do right, that their marriage won't survive, and here we are just bouncing along, grinning, and praising God. We've got some good stuff for that kind of thing. Where is it?"

Later, this preacher down in Atlanta was talking about contemporary Christian music. He said, "We've had a contemporary Christian service at our church for the past twelve years." I said, "When does the contemporary stop being contemporary? When we go into our second decade of this stuff?" He said, "You mark my word. You've heard it here first. You're going to drive by some Baptist church in Atlanta, and they're going to have—out there on the lawn—an amplifier, a set of drums, and a guitar for sale. We will have moved on to some other infatuation."

Later, this Lutheran told me that in the ELCA, "We are, starting to form new churches that have, as part of their mission, the aggressive, loving nurturance of traditional Christian worship. Little mission enclaves out there that do it the old way, because, in a weird way, the old way has become the new way."

I just think there is something built into the Christian faith—maybe we get it straight from Israel—but something built-in that makes this faith inherently tradition*al* and tradition*ing*.

A sign on the cathedral in England says, as you enter the church, "You are entering a conversation that began long before you were born, and will continue long after you're dead." To be a Christian partly means that we don't have to reinvent the wheel, morally speaking. We don't have to make up this faith as we go.

The saints will teach us, if we will listen. And for modern, North American people, it takes a kind of studied act of humility to think that we actually have something to learn from the saints.

Walter Brueggemann, in his commentary on Proverbs, says "Israel was the sort of culture that loved its young enough to tell its young what it had heard from God. Israel, the Proverbs embody this, loved its young enough to say 'you don't have to make up the way as you go. You don't have to reinvent the path to God on your own. We'll tell you. We'll show you the way.'"

So a student asked me one Sunday, "How come we always sing these old hymns in Duke Chapel? I don't know any of these hymns." And I said, in love, "Well, you'll notice that you won't hear any of this kind of music on MTV. This is a different kind of music. You had to get up, get dressed, and come down here at an inconvenient hour of the day to hear music like this. They won't let music like this be played on the TV. A very different kind of music. And another reason we do this kind of music is—you check out the Ten Commandments, it says that thing about 'honor your father and mother.' This is our attempt to do that in just this small way. Because to be a Christian is to find yourself moving to a different rhythm, a different beat."

And at its best, you, as librarians, are part of that traditioning, revolutionary activity of the church: to expose each new generation of leaders in the church to the riches of the past that change our future.

I was preaching at about this time last summer up in Long Island. And I looked out, and there in the congregation, in the front row, was the writer, Tom Wolfe. I knew him. Where else would you see someone dressed entirely in a white linen suit? And Tom Wolfe—which is ironic because I was just reading Wolfe's huge novel, *A Man in Full.*

After the service, I came up and introduced myself, and he said, "You have a beautiful chapel at Duke." I said "Really?" He said "Oh yes, I love it; it's just great. By the way, who are those statues on the door, as you're coming into the chapel?" I said, "Oh, I wish you hadn't asked that; that's not one of our better things." He said, "Well, who are the people on the right?" I said, "Oh, well those are famous southerners: Robert E. Lee, Thomas Jefferson, Sidney Lanier." He said "Oh, really?" And I said, "But on the left you've got famous preachers, great preachers of the church—Wycliffe and Luther and Savanorola . . . " He said "What?!" I said "Savanorola." He said, "I thought that was St. Francis!" I said, "No, a lot of people think that. He is a Franciscan, but he's Savanorola, Franciscan friar, Renaissance Florence." He said, "Yeah, yeah." Then Wolfe said, "I'll be damned. Only the church would pull a stunt like that." And I said, "Yeah, and then you've got Luther and Wycliffe . . . . " I didn't get his point.

That night, suddenly it hit me: Wolfe's first big novel was *Bonfire of the Vanities*—it comes from Savanorola—gathered there in Renaissance Florence, onward and upward, and we're learning more about humanity, and we may be the center of the universe, and he'd preach these sermons and say, "Alright, everybody out front, we're gonna have a big fire and take those fancy clothes, and take that jewelry, and take all those pagan books, and let's throw them on the bonfire of the vanities, and better for them to burn now than for you to burn in hell." Eventually, for preaching like that, they threw him on the bonfire a couple of years later.

But Wolfe's words stuck with me: "Only the church would pull a stunt like that." Here in the middle of this university campus with these students, onward and upward, and getting my ticket to success and power as this world defines it and on my way to Wall Street or Rodeo Drive or Pennsylvania Avenue, you come to church, and the first person you meet is Savanorola! He says, "Boys and girls, please, don't go to hell, take that MBA and put it on the bonfire, please! Please! There's another way; there are alternatives for how you might live your life; come on! Get free with me!" "Only the church would pull a stunt like that!"

In the name of the Father, the Son, and the Holy Spirit, Amen.

MEMORIAL TRIBUTES

Elizabeth L. Balz (1912–2001) by Linda L. Fry

Elizabeth L. Balz joined the throngs of the Church Triumphant on Sunday, June 10, 2001, at age eighty-nine. She had been experiencing failing health for the last couple of months. She died of congestive heart failure and complications from diabetes at the University Hospital in Columbus, Ohio.

Betty was born March 6, 1912, and was raised in the Columbus, Ohio area. She received a BS from Capital University in 1933 and a BS in education from Capital in 1935. She received her BS in Library Science from Columbia University in 1939. Betty served as an Assistant in the cataloging department at Ohio State University, 1935–38; Assistant Cataloger at Yale Divinity School Library, 1939–42; and Cataloger in the Serials Section, New York Public Library, 1942–44. She returned to Columbus to serve as Reference and Circulation Librarian at Capital University, 1944–47, then as Assistant Librarian and Cataloger at Capital, 1947–51.

She began her theological library service in Columbus as the Librarian in charge of the Seminary Library in the University Library at Capital, 1951–63. At the time, Evangelical Lutheran Theological Seminary (ELTS), a predecessor of Trinity Lutheran Seminary, was still a part of Capital University. She was the first professional librarian at ELTS. Faculty members and students had cared for the library from its beginning in 1830 until Betty arrived. She brought much-needed expertise and brought the library up to acceptable professional standards. She was also the only woman on the faculty for many years, having a kind of "honorary faculty status," because she was female in the male/ordained milieu of that time.

The ELTS Seminary Library became independent of the University Library in 1963. A new Seminary Library building was finished that year. Betty's new title was Seminary Librarian, and one of her first duties was to move the seminary library from what is now the Kearns Religious Life Center on the Capital campus to the new building. She and her student staff spent a year marking the books to be moved with yellow library tape. On moving day, Betty organized a human chain to pass the books from the Capital building to a truck and then from the truck into the new Seminary Library across the street. Betty's student staff made sure the books left the shelves at Capital in order, and Betty made sure they went onto the new shelves in order at the other end. Don Huber, later the Seminary's second professional librarian, was a seminary student at the time and tells of being a part of the chain at the seminary end. The 1963 building, with its 1983 addition, makes up the present Hamma Library at Trinity, and a number of signs of Betty's careful work are still with us, especially in the catalog. However, the last of the yellow tape came off when the books were barcoded in 1997 and 1998.

Betty's last assignment, at ELTS and Trinity, was to serve as Associate Librarian with major responsibilities for technical processes. Even after her retirement in 1982, her expertise was put to good use in the cataloging of Trinity's Rare Books, some of which had sat uncataloged for over a century.

In February 1968, Betty and six other theological librarians held the first meeting of what would become the Ohio Theological Library Association. She was an active part of that group until she retired. She was also a faithful member of Christ Lutheran Church, and she gave leadership for many years on the Board of Directors of the Pauline Home for Aged Women. Betty moved to the Friendship Village retirement community after she retired and helped care for the library there.

Betty was active in the church and in the community. Don Huber reports that she was his mother's Girl Scout leader, though there is only a six-year difference in their ages. Betty's return to Columbus in 1944 was in part to care for her mother. She "adopted" the Siewert family, and, while Renato was a student at the seminary, he helped Betty care for her mother. She would later share her home with him and his family for a time. One of her cousins reports that, when his brother was a student at Capital, she would check up on him to make sure he kept his grades up.

Betty continued to stop in at the library for periodical visits, until she gave up driving several years ago. She continued to attend library staff functions, attending a couple of staff retirement gatherings last fall.

Her parents, Carl and Metta Balz, and a sister, Julianne Balz, preceded her in death. She is survived by her adopted family and three cousins. The funeral was held at the Schoedinger State Street Chapel in Columbus, with Pastor Sarah D. Talley officiating.

Betty was a faithful servant of Christ and of Trinity Lutheran Seminary. Her presence will be missed.

Effie Elaine Reeves Bryant
(1953–2000)
by
Howard Gallimore

Effie Elaine Reeves Bryant was born August 25, 1953, at Antioch, Davidson County, Tennessee. After a two-year struggle with breast cancer, she departed this life and went to be with the Lord on October 26, 2000, in her forty-eighth year. She was a wonderful wife and mother, a dutiful daughter and sister, and a loyal friend and churchwoman. She is survived by her husband, her nineteen-year-old son, her mother, one sister, two brothers, and a host of relatives and friends.

Elaine graduated from Antioch High School in 1971. She wanted to be a teacher and enrolled in Austin Peay University, Clarksville, Tennessee, where she graduated with a BS degree in elementary education in 1975. When the door to teaching closed, she enrolled in Peabody University, which became a part of Vanderbilt University before she graduated in 1987 with an MLS degree in management and information science.

Teaching jobs had been unavailable when she received her undergraduate degree, so she took temporary work that led to her permanent employment in the Dargan-Carver Library, a special library that served the Baptist Sunday School Board and the Historical Commission—both agencies of the Southern Baptist Convention. She began as a technical processes leader, advanced to cataloger, and eventually was named supervisor of the E. C. Dargan Research Library (which had been renamed after the division of the two collections in 1985).

Elaine was a faithful employee and expert librarian at the Baptist Sunday School Board—now Lifeway Christian Resources—for twenty-four years, the only permanent job she ever had. Her competencies as a special librarian enabled her to secure and install an electronic library system. Searching holdings from within offices, circulation management, online cataloging, and automated acquisitions enabled the library to maintain adequate professional services in spite of drastic staff reductions—the coping with which occupied much of Elaine's time in recent years. Elaine was a cooperating member of the Tennessee Theological Library Association, the American Theological Library Association, and the Baptist Agency Library Association and attended meetings whenever time and budget allowed.

Miriam Evans, who knew Elaine Bryant for twelve years both as co-worker and supervisor, said, "Elaine was a good supervisor for me, but we were more than that. We were good friends. She was very sensitive to the needs of others and helped me greatly with health and other personal problems. I saw in her the kind of person I would like to be."

Bill Sumners, director and archivist of the Southern Baptist Historical Library and Archives, remembered, "I met Elaine in 1983 when I came to Nashville as archivist for the Dargan-Carver Library. Elaine was in a non-professional position then, but she was clearly a competent and qualified employee. Elaine and I had children about the same age, and we kept up with their schedules and athletic endeavors through the years. Above all, Elaine was a committed employee and colleague and friend to all who crossed her path."

On February 8, 2001, the combined staffs of the Southern Baptist Historical Library and Archives and the E. C. Dargan Research Library honored Elaine by donating and placing in the library she had supervised a dictionary stand and appropriate plaque.

On April 20, 2001, the members of the Tennessee Theological Library Association, at their 50th Meeting Celebration, appointed Howard Gallimore to compose this tribute to be read by outgoing TTLA president Carisse Berryhill at the ATLA national meeting in Durham.

J. Stillson Judah
(1911–2000)
by
Lucinda Glenn Rand

J. Stillson Judah, the first Director of the Graduate Theological Union Library, died this past October at the age of eighty-nine.

From 1941 through 1969, Dr. Judah served as both a Professor of Religion and the Librarian at the Pacific School of Religion. During those years, he fostered ecumenical and cooperative work among the San Francisco Bay Area theological libraries. His efforts led to the formation of the Western Theological Library Association in the early 1950s and the creation of a union catalog for the participating libraries. Such important cooperation helped pave the way for the establishment, in 1964, of the Bibliographical Center at the newly formed Graduate Theological Union in Berkeley.

An untiring and visionary advocate for excellence in theological education, Dr. Judah worked with the early leadership of the GTU toward the foundation of the Graduate Theological Union Common Library. In 1969, this became a reality, and he was appointed its first Director, serving with great distinction until retirement in 1976. Under his leadership, the nine seminary library collections were integrated into one common library, a library that has come to be the physical and symbolic center of the GTU consortium.

As stellar as are Dr. Judah's accomplishments as a Librarian, he is remembered, too, for his scholarship. In 1969, Dr. Judah was also appointed GTU Professor of the History of Religions. He was a pioneer in the study of new religious movements in America, authoring *The History and Philosophy of the Metaphysical Movements in America* in 1964 and *Hare Krishna and the Counter-Culture* in 1974. As an early advocate of the scholarly study of this subject, he helped establish the New Religious Movements Research Collection in the GTU Library. Now, his personal papers and extensive book collection on the subject have also become part of the library's collection.

In the 1970 "First Annual Report of the Common Library," Dr. Judah concluded, "I feel that we have had a most fruitful year and an auspicious beginning to our common library . . . I look toward an even brighter future." The GTU remembers Dr. Judah with deep appreciation for his contributions to that bright future he foresaw.

Velma Elaine King
(1949–2001)
by
Marjorie Broward

On February 24 this year, faculty and students of United Theological College of the West Indies in Kingston, Jamaica, joined church friends and professional colleagues in a service of celebration and praise for the life of Velma King. She joined the faculty as Librarian in 1987 with responsibility for service to undergraduate and graduate programs as well as to the Institute of Continuing Studies. Her colleagues describe her as a very calm person, totally unruffled by any situation—a characteristic that brought her and the library through Hurricane Gilbert relatively unscathed the following year.

Miss King has also been described as an extremely reliable person, who could be depended upon to complete any task quietly and competently without fanfare. The usual library problems of inadequate budget, insufficient staff, and conversion to an OPAC were met with creativity and a dedicated effort to make this the finest theological library in the Caribbean. During her period of service at the college, she also found time to serve as faculty secretary for six years, to operate the bookstore, to assist with editing the college handbook and other publications, and to set up a web site. At the time of her death, she had just completed the final draft of a records-management scheme for the institution.

She left behind her passionate vision and plan to establish a Center for Caribbean Religious Studies as an outgrowth of a small West Indies collection in the library. The college hopes to continue the planning and implementation as a tribute to the dedicated efforts of Velma.

Miss King's professional experience prior to joining UTC included positions in the Schools Library Service and in the Portland Parish Library, all in Kingston. She was an active member of the local professional organization as well as an individual member of ATLA. She considered attendance at the 1995 ATLA conference and an ATLA Institute in Chicago the next year as among her most valuable continuing education experiences. Her dream of having an Institutional Membership came true just before her death when UTCWI was granted Affiliate Membership.

Dr. Gregory, President of UTCWI, in his eulogy at her funeral, said, "So, this person who came to our college as Librarian became for many a pastor, mentor, colleague, and friend. We are grateful for her sterling contribution to our library and the high quality of Christian witness she shared in our midst and manifested up to her death."

Sister Catharine Stirewalt
(1908–2001)
by
David J. Wartluft

Although it is nearly three decades since I worked side by side with her, Sister Catharine Stirewalt's impact is a daily reality in both my life and the tangible results of her efforts in the Krauth Memorial Library. Her life has always represented one of the most interesting investments of a life I have known. After steadily declining health this past year, she died Easter Sunday in her room at the Deaconess Center in Gladwyne, Pennsylvania, while listening to the last stanza of the hymn "Christ is Risen, Alleluia!"

Her life literally spanned the globe. She was born September 26, 1908, in Mulberry, Indiana, to Martin Luther and Caroline (nee Dentzer) Stirewalt of Columbia, South Carolina. She was the oldest of four children of a pastor, and the family moved frequently. In 1922, her father became a professor in the Chicago Lutheran Seminary. In 1925, she entered Wheaton College but, desiring to graduate from a Lutheran school, transferred to Carthage Collge (Carthage, Illinois) and graduated with a BA in history in 1929.

In 1930, she moved with her family to Salisbury, North Carolina, and the next six years she taught European and American history in the Lincolnton, North Carolina high school. During these years, she served two years as the first woman president of the state Luther League.

In 1936, she resigned from teaching and entered Biblical Seminary in New York City. In 1938, she was called to the Lutheran Church's mission field in China. She completed the MA in a cooperative program between Biblical Seminary and New York University, was commissioned by the United Lutheran Church in America, and sailed for China in the fall of 1939. There she completed Chinese language study in Peiping and then taught at the mission high school in Taimo (Shantung Province). She was interned by the Japanese after Pearl Harbor and finally was repatriated in 1943.

While delayed in the United States, she studied at Union Theological Seminary in New York and taught for a year at the Lutheran Deaconess School in Baltimore, Maryland. In August of 1947, she returned to China, this time to the Lutheran Bible Institute in Tsingtwo. However, in 1949, she faced evacuation due to the Communist invasion. She again returned to teach at the Lutheran Deaconess School in Baltimore.

She resigned the Mission Board and was consecrated as a deaconess of the United Lutheran Church in America on June 28, 1950. She continued on the faculty of the Deaconess Training School in Baltimore teaching Bible and Missions. In 1960, she returned home to help with her father, who had suffered a heart attack. At that time she began work on a Master of Library Science and received her MLS from Rutgers University in New Brunswick, New Jersey.

From 1961 to 1973, she served as cataloger in the Krauth Memorial Library at the Lutheran Theological Seminary at Philadelphia, where she was responsible for moving the collection from the idiosyncratic Reed system of classification for

Lutheran seminaries to the Library of Congress Classification System. Simultaneously, the catalog was reworked from the Pettee *List of Theological Subject Headings* to the LC headings. It was in this context that I first worked with her, first, as a seminary student working as a typist in technical services and, from 1966 to 1973, as a colleague. Her dedication to accuracy and hard work set a standard for achieving this monumental task prior to the advent of computers in libraries.

Now in retirement, she moved to Salisbury, North Carolina, and then returned to the Deaconess Center in Gladywne (outside Philadelphia) in 1988, only to become the Community's librarian until her death.

So many careers! So many miles! Such varied talent! Such dedication to her work and her Lord! One of her favorite phrases when mildly perturbed was, "This world and one more!" Now she is experiencing the "one more."

FORUMS

Preservation Forum
Report on ATLA Initiatives and Presentations Regarding Nicholson Baker's *Double Fold: Libraries and the Assault on Paper*

by
Martha Lund Smalley, Yale University Divinity School Library
David O. Berger, Concordia Seminary Library
Stephen P. Pentek, Boston University School of Theology Library

Report on ATLA Preservation Initiatives

Martha Lund Smalley, Chair of the ATLA Preservation Advisory Committee reported on the following ATLA initiatives:

1) The current preservation project funded by the National Endowment for the Humanities involves the microfilming of numerous periodicals and reports related to the topic of "Christianity and the Encounter with World Religions, 1875-1950." Preservation Resources, Inc. will be microfilming 177 selected journals that are representative of non-Christian, missionary, and syncretistic religious journals published between 1850 and 1950. This project should be completed by August 2002.
2) A new NEH grant proposal being developed on the topic of African American religious periodical literature will be submitted in July 2002. ATLA has commitments of cooperation from the African American Documentation project at Amherst and the Schomburg Center at NYPL.
3) The Lilly Endowment, Inc., has provided funding for a new Preservation Microfilm Center at ATLA headquarters. The equipment used by Mr. and Mrs. Sang Sul, longtime microfilmers for ATLA, will be moved to the fifteenth floor at ATLA headquarters. An apprentice filmer will be hired to work with the Suls next year, to learn the science and art of preservation microfilming. This will be a major step for ATLA and a more permanent commitment to preservation services. By having its own Preservation Microfilm Center, ATLA will be able to continue to offer very affordable custom filming to our institutional members for a wide variety of projects.
4) ATLA is actively trying to engage its denominational groups in working collaboratively on filming projects and making use of the On Demand preservation service.
5) ATLA has been receiving printmasters from three member schools participating in an NEH filming project through SOLINET (the Southeastern LibraryNetwork). This NEH grant to SOLINET is for the preservation microfilming and enhanced cataloging of brittle books on American history, culture, and religion published between 1800 and 1970 and held by Duke,

Emory, Vanderbilt, and other libraries in SOLINET's network. ATLA can serve as a clearinghouse for preservation projects if member libraries are willing to share printmasters this way, when there is no objection from the project sponsors.

6) ATLA hopes to begin a retrospective indexing program for the 106 journals that pre-date the start of *RIO* in 1949. By using a web version of new CSuadraSTAR inputting software, ATLA members (or retired members) could provide indexing for those early journals. The indexed journals would then be digitized in page image format (GIF and TIF files) and the early journals would be microfilmed for the archival copy.

A Brief Defense of Nicholson Baker, Presented by David O. Berger[1]

This past May I sat at a dining room table in Michigan as my host paged through a large volume of memorabilia from a bicentennial celebration (1730) of the *Augsburg Confession*. The volume ca. 12" x 18" contained broadsides, programs, announcements, and other printed artifacts related to the event. Several of the documents folded out to page-spreads much larger than the volume itself. Printed well before the demise of good rag paper, even the creases in the foldout pages had not split apart. By some archival standards, many of the exemplars in the volume might have been considered expendable—ephemeral one-page announcements, two-page programs, posters, etc. Yet, taken together, this collection of disparate documents provided a comprehensive picture of the celebration—the people, the places, and the events. The graphic detail on the title page and the construction of the volume were marvels to behold. No surrogate in another format could ever substitute for the original artifact.

Say what you will about Nicholson Baker's crusade for valuing the original artifact, he places his pen on the critical issues of preservation and conservation and ultimately puts his money where his mouth is. There is no substitute for the original, and we should do whatever is possible to preserve it. Libraries have been the bastions of the book—the printed page—and the abode of organized knowledge. Regardless of the space-saving feature of microforms and the convenience of digital keyword access, these alternate formats foster the disintegration of knowledge, reducing it to bits of quickly accessible morsels of information. If one factors in the inconvenience and hazards of quality control of microfilm, as well as the many questions related to digital imaging and migration, Baker's argument gathers force. The problems associated with acid paper in books pale by comparison.

The caveats: Baker may be justifiably accused of rhetorical overkill; he focuses on questionable historical practices that have, in many cases, been rectified; and he engages in caricature and *ad hominem* attacks, although some of the personalities targeted seem to be standing at attention with apples on their heads. Baker has a field day, for example, with scientists in a Rube Goldberg project employing rocket fuel to de-acidify paper, permeating it with chemicals which, for all they know, could hasten its demise. And he spares no weapon in his arsenal when it comes to those who would destroy paper to save space, one of the fattest targets being Fremont Rider, who practiced "full-cropping" on books with wide page margins. He has no time for librarians who value only the "intellectual content." While the latter may be a partially defensible position, Baker's basic premise can't be disputed: If you can't (or won't) retain the original, you had better be ready to live with the limitations inherent in the surrogate. And for that he provides some convincing anecdotal evidence, from poorly produced microfilm (lots of it) with missing pages, fuzzy images, etc., to OCR software that can't read a scanned text. The irony, which Baker can't emphasize enough, is that digitization (the new "preservation" format) depends for the best results on having the original to scan. But, he points out, that is impossible when the originals were dispersed or destroyed following their "preservation" in microfilm.

To drive home his point, as graphic evidence of what is lost in the microfilming process, Baker includes several color spreads from the *New York World* (1898–1912), which convincingly illustrate the value and irreplaceability of the original print version.

Ultimately, Baker puts his money where his mouth is, investing thousands of dollars from a cashed-in IRA and contributed funds from his mother and mother-in-law to rescue American newspaper runs being sold by the British Library to dealers—dealers who make their return by disbinding the volumes and selling "souvenir" pages for birthday gifts and wall decorations. The social or intellectual value of what he has saved may be open to debate, but, Baker contends, scholarly research often belatedly reveals the value of "rubbish."

We librarians might well say, "Mea culpa." Have we not replaced paper with microfilm to save space, only to find great resistance to the format by library users, especially in the days of "wet process" printing? Baker gleefully describes the airsickness bag attached to a microfilm reader for those patrons who become nauseated while peering at the pale images floating across the glass screen. And who among us has ever sat down to read an entire book on microfilm? When we offer our patrons a book on microfilm, are we not saying to them, "This book is not worth reading in its entirety, but you might find a few useful passages in it"?

And "mea culpa" again when we examine our veneration of technology. The craft and skill necessary for preserving the original printed volume is eschewed in favor of the technological "solutions" of filming or digitizing. Rare is the library with a full-time book repair staff, much less a skilled conservationist, who are few and far between. On the other hand, the Yellow Pages in any metropolitan area phone book provide lists of microfilmers and digitizers. In many cases, a book in marginal condition will need only a few minutes of knowledgeable gluing, taping, and reinforcing to prepare for decades more of shelf life and occasional use.

In summary, Baker identifies the major issues that librarians need to keep in focus:

1. Preserving aging, but usable, original materials, especially since these will be the format of choice when digitizing comes of age (whatever that may mean and whenever that may be).
2. Proceeding with all due caution regarding the stability and longevity of alternate formats, especially if these will be all that remain.
3. Focusing on preservation that conserves the original item as a unique, irreplaceable artifact, when that is possible and preferable.
4. Being duly skeptical about the ready availability of microfilm at an affordable price.
5. Being equally cautious about the long-term usability and durability of digital formats in a world of rapidly changing technology and platforms.
6. Finally, recognizing that microfilm and digital formats materially alter the essence of the content, converting it from a cohesive packet of knowledge to a container of bits of information.

Baker may be a maverick, but he has done his homework on the issues. Paper may not be perfect, nor may it be the medium of choice for certain kinds of information, but as a vehicle of organized knowledge to be read, re-read, and digested, we must do what we can to preserve the artifact, and that may well include reprints, facsimiles, and bound xerographic reproductions. Other formats may be fine for compact storage, when that is absolutely necessary or for accessibility and transmittability, when those are desirable; but they are no substitutes for the printed page.

Response by Stephen P. Pentek

It is obvious that Nicholson Baker is not a librarian, but he is a library user and so we need to listen to him. Unfortunately, he had a bad experience with libraries. In 1999, he discovered that the British Library was auctioning its runs of American newspapers. To Baker, the very idea of withdrawing something is against his vision of a library, regardless of the reasoning. Worse yet is replacing the paper copies with microfilm, which is not only inconvenient for the reader and gives no sense of the "feel" of the original, but which, for many titles, contains imperfect filming or missing issues.

The result is that he does not trust librarians. He does not trust librarians to keep everything, he does not trust librarians to preserve the printed work as an artifact of good printing craft, and he does not trust librarians to copy and preserve items responsibly.

Fundamental to his argument is his belief that paper will not deteriorate and crumble to dust, as has been determined by various scientific studies of the nature and chemical composition of papers. His argument centers on the "double fold" test, where the corner of a page is bent forward 180-degrees and then fully back 180-degrees from the original position. If the paper triangle cracks off, librarians determine that this paper is chemically weak and will deteriorate in time, thus some preservation measures must be undertaken. Baker counters that, in normal usage, paper is not bent through 180-degrees front and back on a crease, but bent gently to open the pages for reading. His observation is that the paper is still very useable, so he distrusts the librarian's call that the paper is destined to deteriorate.

Any librarian who has handled many materials over the years realizes that there are different levels of paper quality in a collection. Lots of items, as Baker contends, appear to be quite serviceable, while others, including many newspapers, turn yellow, flake off easily at the edge, or crack at the binding rather than bending sufficiently for reading. Most of the items in the first group, including some of the better newspapers that Baker cites, may not deteriorate to an unusable state during his lifetime, but no examination of actual materials on library shelves or scientific studies of paper composition disproves the contention that some papers are prone to significant deterioration over time. Librarians are deeply concerned with preserving this heritage now, before works deteriorate, as they inevitably will.

Baker does not trust that librarians are concerned about printed materials as examples of publishers' art or about the preservation of the intellectual content printed on the paper. He cites examples of books or newspapers being chopped at the binding to produce loose pages for ease of filming (or lately, of scanning). He cites examples where chopping has eliminated some text, and the mutilated copy (minus some text) has been microfilmed anyway, producing an imperfect and incomplete record. In these same examples, he reports that the original newspaper has been discarded, eliminating any possibility of repairing the damage. He also cites examples of newspaper supplements in full color, which were filmed in black and white. It is no surprise that the resulting microfilm image is in no way as good as or even representative of the original. For these offenses, he does not trust librarians.

Baker is a very talented writer who carefully constructs his argument to accuse the librarians of a conspiracy against paper. He does not trust that librarians really do value the printed word in the original format and, reading his examples, you may well be misled that this is true. Any librarian will admit that mistakes were made during early attempts at preservation, but librarians have learned by the mistakes of early microfilming. In the 1980s, when the preservation movement he so carefully chronicles began major projects under the National Endowment for the Humanities, librarians not only took a more direct role in assuring bibliographic completeness, but also insisted on techniques that would not harm the original. For nearly twenty years it has been possible to film books or newspapers without chopping the pages free from the binding (although binding threads may be cut to allow the item to lie flat for filming). In these cases, the original can be returned to the library, and many indeed have preserved their originals. Unlike newspapers, books exist in hundreds of copies, often with multiple copies in one library, and the sacrifice of one copy in the name of preservation is prudent and in no way reckless destruction. Rare and unique items are now routinely saved after filming. Consider all of the unique archive collections that have been microfilmed to limit handling of the original files (which were, of course, saved and undamaged).

His solution is to leave the item in its original form, which he contends is perfectly useable. According to Baker, and in reality, it is cheaper to build a proper storage facility and retain the original than it is to "preserve" the item by microfilming it. He does not trust librarians who ignore this simple and cost-effective route while preferring the expensive microfilming alternative. Baker does not connect this with his own report that Librarian of Congress Quincy Mumford cited the need for an additional building in 1958, but the Madison Building did not open until 1980, twenty-two years later. The reality for federal, state, or local libraries is that new facilities do not appear with any promptness. Even academic institutions like Harvard, Yale, and Duke have been slow to respond, with new facilities only appearing in recent years. Baker wants us to leave these items alone and continue to use them; but if and when they do deteriorate (perhaps not until after Baker himself deteriorates), it will be too late to do a good job of making a preservation copy. Librarians are very concerned about the legacy we leave for those who come after us.

In response to Baker's charges, many large libraries have posted current preservation standards that almost uniformly demand conservation, including photocopy replacements, or non-destructive microfilming, with the original retained in the library collection. Yale University reported (http://www.arl.org/preserv/yale.html) 21,000 items handled by their Preservation Department in 2000, with only 600 original items actually withdrawn. Harvard University reported (http://www.arl.org/preserv/harvard.html) that "since the library undertook its first project under the National Endowment of the Humanities-funded brittle books program in 1990, retention of paper copies has been almost comprehensive." Baker does not report or recognize this current status of preservation, but only dwells on the early mistakes.

In his distrust of librarians, Baker offers four suggestions to make libraries more responsive to his idea of proper librarianship:

1) Baker wants lists of discarded titles. Ostensibly, he wants to determine what librarians are doing with their collections; however, just as you cannot ask dieters how many pounds they have lost and then determine how much they now weigh, you cannot judge anything from discard lists. Many are newly received duplicates, or maybe worn copies that were replaced with better ones, or something outside the collection policy of the library. Baker needs to remember that the British Library sent their North American newspapers for auction, where he found them listed. Libraries do try to find homes for withdrawn copies of useable library materials.
2) Baker wants the Library of Congress to retain one copy of every book sent to it. Unfortunately, that is not within the charter of the Library: it is specifically chartered to serve as a resource for Congress. It routinely forwards appropriate books to the National Library of Medicine or to the National Agricultural Library rather than holding those titles within its own collections. Even the Copyright Office only holds a book for a limited period, and then forwards it on to the Library of Congress, where it begins the journey to find the appropriate collection, if there is one. Of

course, this goes back to his basic distrust of librarians, as Baker is unwilling to let subject specialists decide on the value and proper repository for any work. Not everything printed is worthy of being saved. (He also suggests that the Library of Congress build additional shelving facilities and save everything "in call number order." He needs to ask where call numbers come from and how storage facilities are managed, which is not by loose books shelved in call number order. Incidentally, the Library of Congress will soon open an off-site facility by the end of 2001.)

3) Baker suggests that somehow libraries devise a plan to save all American newspapers in the original format. While this may seem a reasonable request on the surface, libraries that do collect newspapers know of their bulk, weight, and difficulty of use without proper indexes. Indeed, it may take a special facility to handle the problems of bound newspapers. (Baker notes that many newspapers revise their front pages through several editions each day, and thus libraries should save every edition! He also notes that the *New York Times* index often does not reflect the same edition as on the microfilm. There is little likelihood that every edition will be saved, but even librarians would welcome the index and microfilm being matching editions!)

4) Baker insists that NEH require preservation filming be non-destructive and that originals be saved as a condition of funding. In fact, non-destructive filming does occur as a matter of standard procedure in most cases, and originals are saved when practical. Unique originals are always saved after filming, and whenever possible a "spare" copy is used for the filming.

Baker has built a case to justify his distrust of librarians by focusing on past errors and ignoring what we have learned from mistakes, closing his eyes to standards and procedures that have been in place for over a decade. He has just become aware of something we discovered a long time ago—that mistakes were indeed made. He ignores the fact that preservation standards have changed and that additional shelving facilities are being constructed by many institutions. Both actions are based on the experience and dedication of professional librarians rather than on his demands. It will take time to correct the errors of the past, if that is indeed possible, but if Baker had trusted enough to ask a librarian about the current state of library preservation, he would have found a different world from the one he presents in *Double Fold.*

Endnotes

1. Following announcements regarding the ATLA preservation programs, the remainder of the forum was devoted to a "debate" about Nicholson Baker's recent book, *Double Fold: Libraries and the Assault on Paper* (New York: Random House, 2001), with David O. Berger presenting the case for Baker and Stephen P. Pentek presenting the case against.

Retrospective Indexing Forum
by
Cameron J. Campbell
American Theological Library Association

Cameron Campbell, Director of Indexing, and Carolyn Coates, editor of *RIO*, presented a brief picture of ATLA's indexing work at present. In that context, a proposal was made to the approximately forty to forty-five people present about investigating the feasibility of using remote input into ATLA's ARDIS database. This would allow members to volunteer indexing for journals that have publication histories prior to 1949, when ATLA began indexing them. This approach harkens back to ATLA's origins. A variety of models and approaches were discussed and given the generally favorable response, this proposal will be developed further.

APPENDICES

Appendix I: Annual Reports

ATLA Representative to NISO
Annual Report 2000–2001
by
Myron B. Chace

The National Information Standards Organization (NISO) is the only U.S. group accredited by the American National Standards Institute (ANSI) to develop and promote technical standards for use in information delivery services thereby providing voluntary standards for libraries, publishers, and related information technology organizations. All NISO standards are developed by consensus, under the guidance of experts and practitioners in the field, to meet the needs of both the information user and the producer. Under ANSI, information-based standards generally appear in the Z39 series.

NISO has no individual or personal members, but ATLA is among approximately seventy organizations comprising NISO's membership. This report is an overview of ATLA's work with NISO during the period June 2000 to June 2001.

NISO Standards Activities

Ballots to approve proposed standards or to reaffirm published standards were received for the following standards.

Z39.53-200X *Codes for the Representation of Languages for Information Interchange*

ATLA vote: Yes.

ANSI-mandated five-year review. NISO sought approval for a revised document that is consistent with the International Organization for Standardization (ISO) counterpart (ISO 639-2).

Z39.85-200X *The Dublin Core Metadata Element Set*

ATLA vote: Yes.

Approval sought for this proposed standard, which defines fifteen metadata elements for resource discovery in a multidisciplinary information environment.

In addition to issuing ballots to approve standards, NISO solicited comments about standards due for review as well as comments concerning ISO draft international standards (DIS). Documents coming to the attention of ATLA during the period covered by this report include:

Z39.50-1995 *Information Retrieval: Service Definition Protocol Specification*

Z39.50 (Version 3) is due for its ANSI-mandated five-year review. NISO's Standards Development Committee (SDC) recommended a maintenance revision only but asked for input to help in defining the scope of a substantive revision (possibly yielding a Version 4). SDC work continues towards a specifications profile, and the committee expects to deliver a draft standard for ballot during September 2001. ATLA submitted no comment.

Z39.56-1996 *Serial Item Contribution Identifier*

This standard's five-year review is due during 2001. In July 2000, NISO solicited views to determine if the standard has continuing usefulness and relevance and, if so, if modifications or changes are needed. ATLA submitted no comment.

ISO DIS 15489 *Records Management*

NISO is responsible for gathering information (as the U.S. Technical Advisory Group) to advise ANSI on the U.S. vote on this proposed standard. NISO members were invited to review the document and to make comments. ATLA submitted no comment.

NISO Organization Notes

NISO's board of directors met in Washington, D.C., during March. The board endorsed an aggressive strategic development plan to be carried out over the next eighteen months.

During February, NISO sponsored an invitational Forum on Performance Measures and Statistics for Libraries. Sixty participants representing a broad spectrum of libraries, associations, publishers, vendors, integrated library systems companies, and researchers responded to programs and discussions presenting information in preparation for a review of the *Library Statistics* standard (Z39.7).

Thirty people attended NISO's NetRef Workshop, April 25–26, in Washington, D.C. Participants identified four areas for possible standards work to support interoperable networked reference services: question-and-answer processing transaction protocols; "knowledge" database standards for question-and-answer metadata sets; institutional metadata element sets; search attribute sets.

The Third Annual Electronic Book Conference and Show, "Changing the Fundamentals of Reading," was co-sponsored by the National Institute of Standards and Technology (NIST) and NISO. Topics concerning e-books included standards and interoperability, digital rights management, and business models. The conference took place in Washington, D.C., during September 2000, and a fourth e-book conference is scheduled also in Washington, November 5–7, 2001.

In 2000, NISO expressed an interest in becoming the secretariat of ISO Technical Committee (TC) 46, but the new secretariat of TC 46 is the French standards organization, AFNOR, succeeding the German group, DIN. TC's leadership is considering the future of the committee. There is a draft business plan for the TC and a reorganization model, which will be submitted to TC 46 members for ballot.

NISO convened its 2001 annual meeting and program on February 7, 2001, in Washington.

The ballot for the 2001 NISO Board election has four candidates: Jan Peterson for Vice Chair/Chair-Elect and Pieter Bolman, Jose-Marie Griffiths, and Sally McCallum for Directors. All candidates are unopposed.

NISO is one of the few (if not the only) accredited standards developers in the U.S., making its standards freely available on the web. All NISO standards and technical reports can be downloaded as PDF files for no charge from the NISO web site (http://www.niso.org). NISO is continuing its print publication program and will continue to sell the hard-copy standards.

Education Committee Annual Report 2000–2001 by Herman A. Peterson

The Education Committee members for 2000–2001 were Christine Schwartz (2001), Herman Peterson (2002), Marti Alt (2002), Dita Leininger (2003), and Roberta Schaafsma (local host liaison 2001). This was Dita Leininger's first year on the committee and Christine Schwartz's last. The committee met for the first time at the end of the 2000 conference in Berkeley on Sunday morning. As is customary, we met first in joint session with the Executive Board and the Annual Conference Committee to debrief the previous conference. Then, we met briefly with the Annual Conference Committee and then by ourselves. We discussed final revisions of the *Handbook for Conferences* and made some preliminary plans for the 2001 Annual Conference in Durham. The Local Host Committee very helpfully made a list of potential topics and speakers for us, which proved to be very useful. The Committee met for the second time in October in Durham at the conference hotel in conjunction with the meeting of the Annual Conference Committee. These meetings lasted for two days and the final planning for the 2001 conference was accomplished. The need for a written description of ATLA conference attendees as an audience for a non-ATLA speaker was discussed. Later in the year, such a description was written, submitted to both the Education Committee and Annual Conference Committee for revisions, and then sent out by ATLA staff to anyone speaking at the conference who was not an ATLA member. The Education Committee met for the third time at the beginning of the 2001 Annual Conference in Durham to confirm procedures for preconference workshops and to discuss how the Education Committee might become an even more important resource to the various Interest Groups of the association.

Professional Development Committee Annual Report 2000–2001 by Roberta Schaafsma

This is a report of the activities of the Professional Development Committee from July 1, 2000, to June 30, 2001.

Committee Membership

There was a change in membership in the fall when Valerie Hotchkiss resigned from the committee. The current members are: Roberta Schaafsma (Chair), Laura Olejnik, Jeff Siemon, and David Stewart. The committee met in Durham, NC, for two days in October and for a half-day in June as well as worked continually during the year via listserv.

Regional Consortia Grants

The committee strengthened the Regional Consortia Grants application process this year by creating a two-step process. This new process provides the Professional Development Committee with a formal avenue for feedback on the applications before making final award decisions. Input on the process and the new application form was requested from the chairs of the regional groups before the process was put into place and the committee found the comments received to be most helpful. Grants for continuing education programs were awarded in January 2001, to the following groups:

- Chicago Area Theological Library Association for "Distance Education and the Theological Library"
- Graduate Theological Union/Golden Gate Baptist Theological Seminary for "Jewish Resources for Reference"
- Manitoba Association of Christian Librarians for "Designing an Effective Web Site for MACL"
- Ohio Theological Library Association for "Information Ethics in a Theological Context"

- St. Louis Theological Consortium Libraries for "Web-based Distance Education Library Support"
- Tennessee Theological Library Association for "Rights Management Issues and Service to Remote Users"

Membership Survey

In October, via a web-based questionnaire, the committee surveyed the ATLA members on a variety of questions related to professional development. We received responses from 186 people. This level of response was very encouraging to the committee but also made our task challenging, as there was a great deal of diversity in the topics of interest as well as the kinds of formats for continuing education that were desired by the members. The committee decided to begin to address the information gleaned from the survey by creating an ATLA Regional Program Speakers List and offering a one-day seminar on library budgeting issues.

ATLA Regional Program Speakers List

The survey indicated a high level of interest in ATLA offering "pre-formatted programs" on the regional level. The committee determined that it could begin addressing this request by making available to individual libraries or regional groups a list of speaker names and the topics on which they were willing to speak. Thirteen ATLA librarians and seventeen topics are listed on this first edition of the list, and copies can be obtained from ATLA's Director of Member Services. The Professional Development Committee hopes that ATLA librarians will take advantage of their colleagues' expertise and that the list will grow and change each year.

Management Issues Seminar: The Library Budget

This first continuing education seminar offered by the Professional Development Committee was held June 19, 2001, and there were thirty registrants. The first half of the day included two concurrent sessions: "Budgeting and Financial Basics" taught by Dr. Charles Willard (The Association of Theological Schools) and "Budgeting for Change" taught by Dr. Julie Todaro (Austin Community College). The afternoon brought all participants together for a session led by Dr. Todaro titled "Communicating Your Budget to Administrators." The seminar was well-received, and the committee hopes to continue offering one-day seminars on a variety of topics.

Course in Theological Librarianship

The Professional Development Committee asked Dennis Norlin to form a task force to explore the idea of creating an ATLA-sponsored graduate level course in theological librarianship. This task force was formed, and its members are

Kenneth O'Malley (chair), Ken Boyd, Christina Browne, Steve Perry, David Stewart, and Christine Wenderoth.

Headquarters Classroom

The Professional Development Committee began initial discussions on the ways the future classroom at ATLA headquarters might be utilized for professional development offerings. In the next year, the committee will be engaged in assisting the ATLA staff and other ATLA committees in the design of the new classroom in Chicago.

St. Louis Theological Consortium Annual Report 2000–2001 by James C. Pakala

During 2000-01, the St. Louis Theological Consortium librarians met on October 25 but also conducted an ATLA grant-funded workshop on May 3. Meanwhile, half of the members (Covenant, Eden, and Kenrick) were working together for months on the MOBIUS Common Library Platform implementation. This included meetings and training sessions for various staff from both the seminaries and several neighboring academic libraries. Innovative Interfaces, Inc. and the MOBIUS central office coordinated the implementation. MOBIUS is the Missouri Bibliographic Information User System, a consortium of more than fifty academic libraries across the state, divided into eleven clusters. Among other things, the new system provides a top-notch catalog at the institution, cluster, and statewide levels, as well as patron-initiated borrowing supported by a courier service.

St. Louis University hosted the October 25 meeting, with Dr. Ronald Crown presiding. Besides consortium business, the Berkeley conference and new ATLA projects were discussed. Representatives from Urshan Graduate School of Theology attended this meeting to introduce themselves and learn about the consortium. Urshan is a new seminary owned and operated by the United Pentecostal Church International. It is located in a northern suburb of St. Louis.

The May 3 workshop was held at Covenant Theological Seminary. Support of distance education was the topic, but Blackboard, WebCT, and Docutek provided the focus. Eden's Michelle Wobbe and Drury University's Stephen Stoan gave well-received presentations. Attendees included library staff plus several technology and distance education personnel. Eden-Webster Library's Ellen Eliceiri developed the grant proposal and did the follow-up reports for the Professional Development Committee and the Newsletter.

Appendix II: Annual Conferences (1947–2001)

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

Term	President	Vice President/ President Elect	Executive Secretary*	Treasurer
1999-2000	Milton J (Joe) Coalter	William Hook		
2000-2001	William Hook	Sharon Taylor		

*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: 2001 Annual Conference Hosts

The American Theological Library Association gratefully acknowledges the librarians of the Divinity School at Duke University for their hospitality and hard work to make the 2001 Annual Conference possible.

Local Host Committee

Roger Loyd (Chair)—Divinity School at Duke University
Andrew Keck—Divinity School at Duke University
Roberta Schaafsma—Divinity School at Duke University

Conference Host

Divinity School at Duke University

Appendix V: 2001 Annual Conference Institutional Representatives

Jack Ammerman
Sergei Arhipov
H.D. Ayer
Charles Bellinger
Lynn Berg
David Berger
Beth Bidlack
Sarah Brooks Blair
Mary Lou Bradbury
Mitzi Budde
Jack Budrew
Al Caldwell
Vinny Castellani
Betty Clements
Joe Coalter
Rob Cogswell
Linda Corman
Joachim Cotsonis
Steve Crocco
Ronald Crown
Barbara Dabney
Davena Davis
John Dickason
Jim Dunkly
Susan Ebbers
Susan Ebertz
Bruce Eldevik
D. William Faupel
Lynn Feider
Cheryl Felmlee
Paul Fields
M. Patrick Graham
Roberta Hamburger
Barry Hamilton
Paula Hamilton
Bonnie Hardwick
Terry Heisey
Susan Higgins
Bill Hook
David Howard
Shieu-yu Hwang
Pam Jervis
Drew Kadel
Donald Keeney
Randall Kemp
John Kennerly
Cait Kokolus
Bob Krauss
Alan Krieger
Timothy Lincoln
Roger Loyd
Shawn Madden
Mary Martin
Melody Mazuk
Noel McFerran
Don Meredith
William Miller
Tom Minor
Russell Morton
Allen Mueller
Sara Myers
Philip O'Neill
Laura Olejnik
Ray Olson
Walter Osborn
Paul Osmanski
James Pakala
Beth Perry
Steven Perry
Herman Peterson
Russell Pollard
Thomas Reid
Terry Robertson
Robert Roethemeyer
Alice Runis
Eileen Saner
Paul Schrodt
Suzanne Selinger
Dorothy Shields
Eleana Silk
Bob Sivigny
Sharon Snow
Ellie Soler
Susan Sponberg
Michael Strickland
Paul Stuehrenberg
Thomas Sullivan
Norma Sutton
Kathy Sylvest
Margo Szabunia
Sharon Taylor
Alan Tuttle
Raymond Van De Moortell
Patsy Verreault
David Wartluft
Christine Wenderoth
Cecil White
Audrey Williams
Logan Wright
Luba Zakharov

Appendix VI: 2001 Annual Conference Non-Member Presenters, Exhibitors, Onsite Staff, and Visitors

Non-Member Presenters

Kenneth Berger
Jackson Carroll
Eric Childress
Deborah Core
GraceAnne DeCandido
Laura N. Gasaway
Amy Laura Hall
Richard Heitzenrater
Kate Hickey
Robert Hulshof
Celine Noel
Lynn Pritcher
Jill Sexton
Natalia Smith
William C. Turner, Jr.
Margaretta Yarborough

Exhibitors

Todd Augustine
Peter Bence
Marc Bernsau
Tomas G. Bissonnette
Jan Bosma
Stephen P. Brown
Therese Brown
John Burns
Daniel Carlino
Henry Carrigan
Emma Samuel Etuk
Deborah Forman
Dror Fraust
David Goble
Terri Gugliardi
Heidi Haaland
Larry L. Haight
Don Haymes
Matthew R. Hershey
Hal Kildah
Kathie Klein
Shelly Koster
David C. Lachman
Pat Lachman
Sarah Lachman
Nicole Lemley
Judy Lohr
Lynne A. Moser
Danny Overstreet
Angie Partida
Sandy Piver
Richard Sansom
Dena Schoen
Merrill Smith
Jennifer Standring
Peter Stevens
Jon Stock
Robert Strauss
John Nathan Stroud
Steve Sutton
Leonard Sytsma
Cheryl Viands
Greg Ward
Paul Weinberg
Carol Williams

Onsite Staff

James Adair
Richard J. Adamek
Yehoshua A. Ben-Avraham
Cameron J. Campbell
Carolyn Coates
Margret Tacke Collins
Melody L. de Catur
Sabine B. Dupervil
Tim Finney
Karl J. Frantz
Pradeep Gamadia
Paul Jensen
Carol B. Jones
Judy Knop
Russell Kracke
Tami Luedtke
Dennis A. Norlin
Chuck Slagle
Kristen Terbrack
Jonathan West
Karen L. Whittlesey

Other Visitors

Richard Alford
Don Bailey
William Bergmann
Jennifer Carlson
Nina Chace
Betty Cogswell
Sheila Darrow
Carole DeVore
Tom Eland
Harry Fogler
Alta Gingher
Roger Grant Atkinson
Penelope Hall
Betty Haymes
Titus Haynes
Karen Harper
Melissa Harrell
David W. Jones
Robert Jones
Carla Keck
Rachel Keeney
Kendra Knop
Diane Lammert
J. D. Lawson
Leslie Leak
John Lindsey
Leta Loyd
James Lutzweiler
Giles Martin
Joan Colquhoun McGorman
Donna McWhirter
Beth Mcleod
Evelyn Meredith
Barbara Joyce Minor
Elizabeth Morrison
Dawn Morton
Sandra Perry
Lois Reibach
Eliza S. Robertson
Wallace Sinclair
Russell P. Spittler
Paul Stalder
Joan Trotti
Betty Walker
Mim Warden
Beverly P. Whisnant
Ted Winter
Jim Womack

AppendixVII: 2001 Annual Conference Sponsors and Exhibitors

The American Theological Library Association extends its appreciation to the following sponsors, exhibitors, and advertisers of the 2001 conference:

Sponsors

Dell Computer Corporation
Pacific Data Conversion Corp.
Adam Matthew Publications, London and the libraries of the following North Carolina Institutions: Southeastern Baptist Theological Seminary, National Humanities Center, Wake Forest University Divinity School, Gordon-Conwell Theological Seminary, Hood Theological Seminary, Houston Graduate School of Theology, John Wesley College Campus

Exhibitors

Abingdon Press
Alden Films
Alibris
Association of Christian Librarians
Augsburg Fortress Publishers
Biblioteca de Autores Cristianos
Blanton & Moore LLC
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Brill Academic Publishers, Inc.
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Pacific Data Conversion Corp.
The Pilgrim Press
Preservation Technologies LP
Puvill Libros USA
Scarecrow Press
Scholarly Resources
The Scholar's Choice
SilverPlatter Information
Society of Biblical Literature
Spanish Speaking Bookstore Distributions
Stroud Booksellers
Swedenborg Foundation Publishers
U.S. Catholic Conference, Publishing Services
Walter de Gruyter, Inc.
Westminster John Knox Press
Windows Booksellers/Wift & Stock

Appendix VIII: Statistical Records Report (1999–2000)

POPULATION SERVED AND LIBRARY STAFF							
Institution	Library Type	Students	Faculty	Professional Staff	Student Staff	Other Staff	Total Staff
ABILENE CHRISTIAN U	c	144	17	10.5	15.34	16.59	42.43
ACADIA DIV COL	c	49	11.5	9	44.32	28.33	81.65
ALLIANCE TH SEM	a	309	16	1	2.4	2	5.4
ANDERSON U	c	56	11.66	6	6.4	3	15.4
ANDOVER NEWTON TH SCH	a	177	21.8	3	1.5	4	8.5
ANDREWS U	c	364	38	3	4	4.5	11.5
ASBURY TH SEM	a	751	63	6	6.5	10	22.5
ASHLAND TH SEM	b	662	40.42	2	4	1.5	7.5
ASSEMB GOD TH SEM	a	289	27.3	1	3.5	3.5	8
ASSOC MENN BIB SEM	a	101	14.5	1.8	1.3	0.7	3.8
ATHENAEUM OHIO	a	188	14.6	1.85	1	1.25	4.1
ATLANTIC SCH TH	a	63	10.9	3.1	1.6	2.7	7.4
AUSTIN PRESBY TH SEM	a	186	20.6	4.24	1.32	1.36	6.92
BANGOR TH SEM	a	68	15.5	2.5	2	0	4.5
BAPTIST MISS ASSOC TH SEM	a	24	6.5	1	2	2	5
BARRY U	c	131	18	8	8	23	39
BAYLOR U LIB	c	0	0	34	49.33	75.69	159.02
BETHEL TH SEM	a	652	32.5	7	1	1	9
BIBLICAL TH SEM	a	183	10.7	1	1	0.8	2.8
BIBLIOTECA CENTRAL	a	77	5.6	2	0	1	3
BIOLA U/TALBOT SCH THE	c	327	44.91	6	9	10	25
BOSTON U SCH TH	a	329	30.75	5	9	3	17
BRETHREN HIST LIB & ARCH	a	0	0	1	0	0.66	1.66
BRITE DIV SCH	c	193	22.25	1	0.13	0	1.13
CALVARY BAPT TH SEM	a	47	8	1	0	1.5	2.5
CALVIN TH SEM	c	224	20.26	7.5	13.8	8.75	30.05
CAMPBELL U	c	129	9.25	10	10.1	15	35.1
CANADIAN SO BAPT	a	25	8.1	1	1.2	0.8	3
CANADIAN TH SEM	d	59	14	0	0	0	0
CARDINAL BERAN/U ST THO	a	161	21	1	0	2.5	3.5
CATHOLIC TH UNION	a	254	34	3	2	3.5	8.5
CATHOLIC U AMER	b	89	21	1.5	1.4	0.5	3.4
CENTRAL BAPT TH SEM/KS	a	111	12	2	4.2	0.8	7
CENTRAL BAPT TH SEM/MN	a	0	0	2	0	0.5	2.5
CHICAGO TH SEM	a	145	12	1.5	1.3	1	3.8
CHRIST THE KING SEM	a	54	13	4	0	0	4
CHRISTIAN TH SEM	a	267	22.5	1	3	3	7
CHURCH GOD TH SEM	d	172	19	2	1	3	6
CINCIN BIB COL & SEM	a	239	12	2	2.5	3.8	8.3
CLAREMONT SCH TH	a	375	26.5	4	3	3	10
COLG ROCH/AMBR SWAS	d	131	23	6	4	3.6	5.6
COLUMBIA INTL U	c	410	18.75	4	2.9	4.5	11.4
COLUMBIA TH SEM	a	278	26.6	5.3	0.6	5.9	11.8
CONCORDIA LUTH SEM/AB	a	24	3.67	1.2	0	0	1.2
CONCORDIA SEM/MO	a	510	35.33	3	7	7.5	17.5
CONCORDIA TH SEM/IN	a	336	30.8	4	4.5	4	12.5
CONGREGATIONAL LIBR	a	0	0	2	0	3	5

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POPULATION SERVED AND LIBRARY STAFF							
Institution	Library Type	Students	Faculty	Professional Staff	Student Staff	Other Staff	Total Staff
CORNERST COL/GR BAPT SEM	a	146	9.5	3	6	3	12
COVENANT TH SEM	a	405	20.2	3	1.5	1.5	6
DALLAS TH SEM	a	976	59.8	4	7	7	18
DAVID LIPSCOMB U	a	2332	139	6	4.7	4.35	15.05
DENVER SEM	a	287	18.4	3	2	3	8
DOMINICAN HSE STUDIES	d	62	12.4	2.5	3	2.2	7.7
DREW U	a	467	36	11.07	10.99	11.66	33.72
DUKE U DIV SCH	b	467	33.75	3	4	2	9
EAST BAPT TH SEM	a	252	22.25	2	0.75	3.25	6
EASTERN MENN U	c	62	12	3.98	7.22	4.88	16.08
ECUMENICAL INST LIB	a	50	5	1	0	0	1
EDEN TH SEM	c	116	14.4	12.5	0	15.5	28
EMMANUEL SCH REL	a	118	11	2	3	3	8
EMORY U/PITTS TH LIB	b	629	56	7	4.5	7.5	19
EPISC DIV SCH/WESTON JES	d	263	38.2	5	2.3	5.5	12.8
EPISCOPAL TH SEM SW	d	81	21	3	2.1	1	6.1
ERSKINE COL & SEM	c	196	16.33	3	0.5	4	7.5
EVANGELICAL SCH TH	a	73	8	1	0.5	0.6	2.1
FAITH BAPT COL & TH SEM	a	413	21.5	1	1.5	1.5	4
FRANCIS X MCDERM LIB	a	0	0	1	1	1.5	3.5
FULLER TH SEM	a	1864	118.5	3.6	2.5	10.5	16.6
GARRETT EV/SEABURY W	d	334	45.96	5	6	3	14
GENERAL TH SEM/NY	a	119	13	2	1.8	6	9.8
GEORGE FOX EVANGEL SEM	b	104	9.83	1	1.38	2.5	4.88
GOLD GATE BAPT TH SEM	a	544	39.6	1.5	1.25	5	7.75
GORD-CONW TH SEM/MA	a	918	35.29	4	3.1	4	11.1
GRADUATE TH UNION	d	1354	153.8	9.15	7.02	13.18	29.35
HARDING U GRAD SCH REL	a	87	12	2	1	2	5
HARTFORD SEM	a	51	18	1.5	0.3	3	4.8
HARVARD DIV SCH	c	431	38.5	508	11.2	10	529.2
HEALTH CARE CHAPL RES CTR	a	15	17	1	0	0	1
HELLENIC COL/HOLY CROSS	a	68	15.6	5	4.2	0.6	9.8
HOLY APOST COL & SEM	a	0	0	1.25	1	1.5	3.75
HOOD TH SEM	c	80	9	0	0	0	0
HURON COL	c	25	4.8	0.64	0.3	1.28	2.22
ILIFF SCH TH	a	246	25.8	2.75	1.75	2.75	7.25
IMMAC CONCEPTION/NJ	b	134	18	2	1	2	5
INTL SCH TH/CA	a	37	13.4	0	0	0	0
ITC/ATLANTA U CTR	d	297	33	25.5	21	27	73.5
JESUIT-KRAUSS-MCCORM	d	525	47.83	6	4	4	14
K.U. LEUVEN FAC TH	b	459	46	7	1	1	9
KENRICK-GLENNON SEM	a	69	12	1	1.2	1.6	3.8
KNOX COL/ON	a	113	7.3	2	0.9	1	3.9
LANCASTER TH SEM	a	101	13.5	2	0.75	2.5	5.25
LEXINGTON TH SEM	a	77	14	3	8	2	13
LINCOLN CHRIS COL/SEM	c	130	14	2.85	3.6	3.35	9.8
LOGOS EVAN SEM	a	53	13.5	1	0.3	2	3.3

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POPULATION SERVED AND LIBRARY STAFF							
Institution	Library Type	Students	Faculty	Professional Staff	Student Staff	Other Staff	Total Staff
LOUISV PRESBY TH SEM	a	190	20	4	2.3	4	10.3
LSPS/SEMINEX	d	24	4	0.25	0	0	0.25
LUTHER SEM/MN	a	567	47	2	3	4.42	9.42
LUTH TH SEM/GET	a	137	15.9	2	1	2.7	5.7
LUTH TH SEM/PHIL	a	191	21.4	2.75	1	3	6.75
LUTH TH SOUTHERN SEM	a	133	15.6	2	1.5	2.5	6
MARIST COL LIB	a	8	2	0.125	0	0	0.125
MARQUETTE U	c	9228	800	31	25.4	43.3	99.7
MCGILL U FAC REL	c	84	18	0.25	0.15	1	1.4
MCMASTER DIV COL	c	113	11	19.45	9.41	77.37	106.23
MEADVILLE/LOMBARD	a	23	7	2	0.5	1	3.5
MEMPHIS TH SEM	a	146	14.2	2	2.5	1.5	6
MENN BRETH BIB SEM	c	72	11.03	3.25	2.3	2	7.55
METHODIST TH SCH/OH	a	178	21.4	2	4	2	8
MICHIGAN TH SEM	a	134	6.5	1	1	0	2
MID-AMERICA BAPT/TN	a	0	0	1	1	3	7
MIDW BAPT TH SEM	a	226	25.06	5	2.3	0	7.3
MOODY BIBLE INST LIB	a	1450	0	3	7	4	14
MORAVIAN TH SEM	c	43	9.33	6	7.2	5.4	18.6
MT ANGEL ABBEY	a	88	10.75	4	2	7.5	13.5
MT ST MARYS COL & SEM	c	172	14.8	1	1	1	3
MULTNOMAH BIB SEM	a	150	13.1	2	3.8	3	8.8
N. PARK TH SEM	c	119	19.25	8.5	11.7	5.5	25.7
N.W. BAPT SEM	a	52	6	0	0.25	1.75	2
NASHOTAH HOUSE	a	29	8	1	0.5	2.67	4.17
NAZARENE TH SEM	a	250	18.5	1	4	2	7
NEW BRUNSWICK TH SEM	a	103	16	2.3	1	1.3	4.6
NEW ORLNS BAPT TH SEM	a	1835	54.6	5.5	8	3	16.5
NEW YORK TH SEM	d	201	9.7	0	0	0	0
N. CENTRAL BIB U	a	1043	36	2	4.35	2.92	9.27
N. AMERICAN BAPT COL/AB	a	51	8.08	2	1	1.5	4.5
N. AMERICAN BAPT SEM/SD	a	86	13.7	1	3	3	7
NORTHEASTERN SEM	d	84	7	3.75	2.741	4.5	10.991
NORTHERN BAPT TH SEM	a	155	19	3	1.6	0.5	5.1
OBLATE SCH TH	a	91	16	5	1	2	8
ORAL ROBERTS U	c	239	27	4.5	5	2.5	12
PERKINS SCH TH/SMU	a	304	28.34	8.25	3.75	9.62	21.62
PHILADELPHIA TH SEM	a	13	8.5	1	0	1	2
PHILLIPS TH SEM	a	89	8.2	2	0.5	1.75	4.25
PITTSBURGH TH SEM	a	223	26	5.5	2.6	3	11.1
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
PRESBY HIST SOC LIB	a	0	0	0	0	0	0
PRINCETON TH SEM	a	633	59.5	10	9	19	38
PROVIDENCE COL & SEM	a	166	20	1	0.67	2.25	3.92
QUEEN'S TH COL LIB	c	27	12.5	0.7	0.4	2.2	3.3
REF PRESBY TH SEM	a	45	4	0.6	0.2	1.5	2.3

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POPULATION SERVED AND LIBRARY STAFF							
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REFORMED TH SEM/MS	c	522	42.7	5.5	10	4.5	20
REGENT COL	d	262	21.4	2	1.5	2.5	6
REGENT U/VA	c	155	13.5	3.41	1.43	1.98	6.82
REGIS COL	a	138	25.25	1	5	2.8	8.8
S. EASTERN BAPT TH SEM	a	706	16	4	10	5	19
S. FLORIDA CTR TH STD	a	31	13.4	1	0.4	0.2	1.6
S. WESTERN BAPT TH SEM	a	2548	167.3	10	40	10	60
SAC HEART SCH TH/WI	a	90	16.44	2	0.12	0.7	2.83
SAC HEART MAJ SEM/MI	a	85	11.86	1	1.1	4.4	6.5
SAMFORD U/BEESON DIV SCH	c	148	20	1.3	0.86	2	4.16
SCARRITT-BENNETT CTR	a	0	0	2	0	2	4
SEATTLE U	c	103	17	9	4	16	29
SOUTHERN BAPT TH SEM	a	1026	70.66	9	8	17	34
SS CYRIL & METHODIUS SEM	d	35	13.7	3	0.7	2.18	5.88
ST ANDREWS COL	a	22	5.33	0.5	0	1.5	2
ST AUGUSTINES SEM	a	81	15.1	1	2.5	1	4.5
ST CHARLES BORROM SEM	a	97	18.2	3	0	4	7
ST FRANCIS SEM	a	53	13.5	2	2	0.5	4.5
ST JOHNS SEM/CA	a	63	28	1.5	1.2	1	3.7
ST JOHNS U/MN	c	96	9.57	10.51	26.5	15.99	53
ST JOSEPHS SEM	a	94	22	3	0	3	6
ST MARY SEM	a	60	17.5	1	0	1.5	2.5
ST MARYS SEM & U	a	135	22	0	0	0	0
ST MEINRAD SCH TH	d	100	24	2	1.5	5	8.5
ST PATRICKS SEM	a	100	15	2.5	2	1	5.5
ST PAUL SCH TH/MO	a	192	18.43	3	1	1	5
ST PAUL SEM/U ST THOMAS	b	84	15.5	3	2.5	1.5	7
ST PETERS SEM	a	35	13.5	2	0	1.5	3.5
ST TIKHONS ORTH TH SEM	a	21	7.7	1.3	1	1.5	3.8
ST VINCENT DE PAUL	a	105	11.64	2	0.5	0	2.5
ST VLADIMIRS ORTH TH SEM	a	61	13	2.25	0.3	0	2.55
TAIWAN TH COL	a	4	22	4	30	0	34
TH COL CANAD REF CHS	a	10	4	1	0	0.3	1.3
TRINITY COL FAC DIV	c	54	6.8	1	1	1	3
TRINITY EPIS SCH MIN	a	130	19.67	3	2	2	7
TRINITY INTL U	a	903	55.5	4.66	4.5	11	20.16
TRINITY LUTH SEM	a	210	24.7	3.5	2	2	7.5
U NOTRE DAME	c	173	39	6	3	17	26
U ST MARY THE LAKE	a	222	23.6	1	1	3	5
U ST MICHAELS COL	c	120	17.4	1.9	2	2.6	6.5
U THE SOUTH SCH TH	c	165	14.5	2	0.2	0	2.2
UNION TH SEM IN VA	d	711	55.5	6.6	6.1	13.2	25.9
UNION TH SEM/NY	a	270	29.75	5.5	3.5	6	15
UNITED TH SEM	a	221	19.4	2	2	4	8
UNITED TH SEM/TW CITIES	a	108	14	2	1	0.5	3.5
VALAMO MONASTERY	a	0	0	1	1	3	5
VANCOUVER SCH TH	a	86	16.1	1	0.3	4	5.3

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VANDERBILT U DIV SCH	b	119	21.25	3.6	6.5	2	12.1
VICTORIA U/EMMANUEL COL	b	132	12.4	1.4	1.5	1	3.9
VIRGINIA TH SEM	a	204	23.93	6	1.6	4.5	12.1
WARTBURG TH SEM	a	150	17.75	1.1	1.02	3.3	5.42
WASHINGTON TH UNION	a	124	29.1	1	1	3.75	5.75
WESLEY BIB SEM	a	46	8.25	2	3	1	6
WESLEY TH SEM/DC	a	337	31	5	2.29	1	8.29
WESTERN SEMINARY	a	336	36.8	2.5	1.5	1	5
WESTERN TH SEM/MI	a	117	11.9	2.75	1.5	1.75	6
WESTMINSTER TH SEM/CA	a	119	10.2	2	3	1	6
WESTMINSTER TH SEM/PA	a	419	32	4	2	1	7
WILF LAURIER U/WATERLOO	c	71	11	0.4	0.2	1	1.6
WINEBRENNER SEM	a	49	6	3.5	0	0	3.5
YALE U DIV SCH	b	331	31	7	12	7	26

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FINANCIAL DATA					
Institution	Salary/Wages	Library Materials	Binding	Total Library Expenditures	Total Institutional Expenditures
ABILENE CHRISTIAN U	$ 172,165.00	$ 95,217.82	$ 2,382.00	$ 368,488.80	$ 2,764,124.00
ACADIA DIV COL	$ 25,000.00	$ 47,224.00	$ 9,650.00	$ 83,637.00	$ 1,562,725.00
ALLIANCE TH SEM	$ 109,771.00	$ 49,049.00	$ -	$ 175,575.00	$ 3,315,724.00
ANDERSON U	$ 386,558.00	$ 227,566.00	$ 3,791.00	$ 692,343.00	$ 1,192,548.00
ANDOVER NEWTON TH SCH	$ 308,258.00	$ 96,942.00	$ 13,095.00	$ 458,998.00	$ 6,172,940.00
ANDREWS U	$ 347,294.00	$ 162,244.00	$ 3,870.00	$ 699,377.00	$ 7,354,577.00
ASBURY TH SEM	$ 645,453.00	$ 232,904.00	$ 6,306.00	$ 949,927.00	$ 16,276,050.00
ASHLAND TH SEM	$ 129,986.00	$ 95,385.00	$ 1,926.00	$ 236,886.00	$ 4,695,505.00
ASSEMB GOD TH SEM	$ 121,253.00	$ 76,853.00	$ 631.00	$ 259,206.00	$ 3,459,295.00
ASSOC MENN BIB SEM	$ 114,662.00	$ 56,035.00	$ 1,420.00	$ 190,164.00	$ 3,036,909.00
ATHENAEUM OHIO	$ 99,672.00	$ 74,178.00	$ -	$ 221,581.00	$ 2,876,160.00
ATLANTIC SCH TH	$ 209,132.00	$ 51,557.00	$ 2,698.00	$ 290,915.00	$ 1,931,772.00
AUSTIN PRESBY TH SEM	$ 207,312.00	$ 159,145.00	$ 3,906.00	$ 489,425.00	$ 7,496,273.00
BANGOR TH SEM	$ 108,745.00	$ 48,982.00	$ -	$ 169,720.00	$ 2,607,793.00
BAPTIST MISS ASSOC TH SEM	$ 79,507.00	$ 23,082.00	$ 509.00	$ 109,956.00	$ 657,186.00
BARRY U	$ 703,811.00	$ 643,925.00	$ 16,263.00	$ 1,652,377.00	$ 1,344,945.00
BAYLOR U LIB	$ 3,557,603.00	$ 4,154,458.00	$ 91,717.00	$ 8,782,906.00	$ -
BETHEL TH SEM	$ 302,058.00	$ 91,668.00	$ 4,976.00	$ 487,912.00	$ 6,886,054.00
BIBLICAL TH SEM	$ 59,918.00	$ 44,111.00	$ 3,124.00	$ 109,797.00	$ 2,205,997.00
BIBLIOTECA CENTRAL	$ 39,089.00	$ 8,677.00	$ 540.00	$ 60,610.00	$ 232,702.00
BIOLA U/TALBOT SCH THE	$ 668,351.00	$ 406,063.00	$ 2,242.00	$ 1,158,553.00	$ 7,561,712.00
BOSTON U SCH TH	$ 326,306.00	$ 169,762.00	$ 4,754.00	$ 568,592.00	$ 6,921,972.00
BRETHREN HIST LIB & ARCH	$ 55,371.00	$ 2,120.00	$ 498.00	$ 66,138.00	$ -
BRITE DIV SCH	$ 43,200.00	$ 123,869.00	$ -	$ 167,069.00	$ 4,761,654.00
CALVARY BAPT TH SEM	$ 72,509.00	$ 18,816.00	$ 3,469.00	$ 100,932.00	$ 654,250.00
CALVIN TH SEM	$ 682,487.00	$ 1,003,516.00	$ 50,253.00	$ 1,888,883.00	$ 5,076,473.00
CAMPBELL U	$ 739,118.00	$ 22,600.00	$ 188.00	$ 775,524.00	$ 1,371,199.00
CANADIAN SO BAPT	$ 52,721.00	$ 25,562.00	$ 3,286.00	$ 110,018.00	$ 984,997.00
CANADIAN TH SEM	$ 170,281.00	$ 76,606.00	$ 1,483.00	$ 255,990.00	$ 1,322,684.00
CARDINAL BERAN/U ST THO	$ 79,727.00	$ 50,688.00	$ 2,354.00	$ 188,794.00	$ 1,243,660.00
CATHOLIC TH UNION	$ 228,108.00	$ 130,059.00	$ 4,500.00	$ 302,889.00	$ 5,111,957.00
CATHOLIC U AMER	$ 77,296.00	$ 145,556.00	$ 24,596.00	$ 263,178.00	$ 2,082,643.00
CENTRAL BAPT TH SEM/KS	$ 141,699.00	$ 73,320.00	$ 2,993.00	$ 252,831.00	$ 2,879,619.00
CENTRAL BAPT TH SEM/MN	$ -	$ -	$ -	$ -	$ -
CHICAGO TH SEM	$ 121,934.00	$ 38,226.00	$ 1,347.00	$ 170,336.00	$ 3,423,504.00
CHRIST THE KING SEM	$ 110,094.00	$ 110,249.00	$ 4,881.00	$ 247,113.00	$ 1,959,745.00
CHRISTIAN TH SEM	$ 157,390.00	$ 135,573.00	$ 8,957.00	$ 334,962.00	$ 6,880,283.00
CHURCH GOD TH SEM	$ 129,874.00	$ 81,435.00	$ 1,481.00	$ 269,462.00	$ 2,333,346.00
CINCIN BIB COL & SEM	$ 207,638.00	$ 40,683.00	$ -	$ 295,572.00	$ 1,893,656.00
CLAREMONT SCH TH	$ 282,793.00	$ 94,424.00	$ 12,064.00	$ 433,146.00	$ 7,274,199.00
COLG ROCH/AMBR SWAS	$ 372,382.00	$ 85,286.00	$ 7,320.00	$ 528,489.00	$ 8,184,178.00
COLUMBIA INTL U	$ 259,952.00	$ 109,082.00	$ 24,160.00	$ 428,805.00	$ 4,855,927.00
COLUMBIA TH SEM	$ 474,631.00	$ 200,730.00	$ 10,527.00	$ 759,130.00	$ 9,824,276.00
CONCORDIA LUTH SEM/AB	$ 53,503.00	$ 21,895.00	$ 171.00	$ 81,331.00	$ 862,706.00
CONCORDIA SEM/MO	$ 400,370.00	$ 216,278.00	$ 6,427.00	$ 691,224.00	$ 8,579,758.00
CONCORDIA TH SEM/IN	$ 303,968.00	$ 111,576.00	$ 5,383.00	$ 472,375.00	$ 9,464,239.00
CONGREGATIONAL LIBR	$ 157,390.00	$ 9,400.00	$ -	$ 199,680.00	$ -

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FINANCIAL DATA					
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CORNERST COL/GR BAPT SEM	$ 260,338.00	$ 208,400.00	$ 4,000.00	$ 667,559.00	$ 1,354,401.00
COVENANT TH SEM	$ 162,880.00	$ 53,885.00	$ 3,446.00	$ 294,878.00	$ 7,264,840.00
DALLAS TH SEM	$ 478,713.00	$ 295,704.00	$ 13,933.00	$ 833,326.00	$ 17,727,690.00
DAVID LIPSCOMB U	$ 389,413.00	$ 251,000.00	$ 8,000.00	$ 722,843.00	$ -
DENVER SEM	$ 209,873.00	$ 85,760.00	$ 7,967.00	$ 341,631.00	$ 5,720,454.00
DOMINICAN HSE STUDIES	$ 191,819.00	$ 43,297.00	$ 1,550.00	$ 290,717.00	$ 640,980.00
DREW U	$ 1,554,857.00	$ 935,241.00	$ 27,676.00	$ 2,691,843.00	$ -
DUKE U DIV SCH	$ 299,212.00	$ 303,540.00	$ -	$ 986,042.00	$ 17,659,660.00
EAST BAPT TH SEM	$ 168,988.00	$ 71,037.00	$ 2,590.00	$ 288,105.00	$ 4,940,346.00
EASTERN MENN U	$ 178,129.00	$ 88,724.00	$ -	$ 283,327.00	$ 2,274,211.00
ECUMENICAL INST LIB	$ 24,000.00	$ 7,742.00	$ 1,056.00	$ 32,798.00	$ -
EDEN TH SEM	$ 154,868.00	$ 58,333.00	$ 3,755.00	$ 256,116.00	$ 4,814,470.00
EMMANUEL SCH REL	$ 226,636.00	$ 78,223.00	$ 12,741.00	$ 378,383.00	$ 2,676,267.00
EMORY U/PITTS TH LIB	$ 582,299.00	$ 258,706.00	$ 9,621.00	$ 938,503.00	$ 29,250,280.00
EPISC DIV SCH/WESTON JES	$ 516,874.00	$ 174,333.00	$ 10,383.00	$ 763,459.00	$ 8,958,360.00
EPISCOPAL TH SEM SW	$ 212,718.00	$ 28,822.00	$ 964.00	$ 267,586.00	$ 3,109,807.00
ERSKINE COL & SEM	$ 160,481.00	$ 106,961.00	$ 2,363.00	$ 331,512.00	$ 1,637,682.00
EVANGELICAL SCH TH	$ 61,429.00	$ 27,917.00	$ 611.00	$ 98,535.00	$ 1,301,403.00
FAITH BAPT COL & TH SEM	$ 63,710.00	$ 29,686.00	$ 4,763.00	$ 113,353.00	$ 2,667,128.00
FRANCIS X MCDERM LIB	$ 120,000.00	$ -	$ -	$ 200,000.00	$ -
FULLER TH SEM	$ 526,668.00	$ 229,106.00	$ 12,069.00	$ 863,193.00	$ 32,496,740.00
GARRETT EV/SEABURY W	$ 380,317.00	$ 150,424.00	$ -	$ 598,530.00	$ 10,637,550.00
GENERAL TH SEM/NY	$ 305,597.00	$ 129,272.00	$ 7,206.00	$ 460,125.00	$ 7,433,289.00
GEORGE FOX EVANGEL SEM	$ 152,159.00	$ 73,861.00	$ 7,064.00	$ 250,503.00	$ 1,176,504.00
GOLD GATE BAPT TH SEM	$ 344,977.00	$ 72,248.00	$ 2,723.00	$ 438,001.00	$ 7,436,416.00
GORD-CONW TH SEM/MA	$ 254,516.00	$ 133,303.00	$ 6,014.00	$ 500,776.00	$ 13,186,900.00
GRADUATE TH UNION	$ 897,560.00	$ 333,579.00	$ 19,834.00	$ 1,827,583.00	$ 36,940,350.00
HARDING U GRAD SCH REL	$ 154,111.00	$ 95,957.00	$ 5,742.00	$ 282,475.00	$ 1,964,023.00
HARTFORD SEM	$ 125,900.00	$ 42,260.00	$ 1,000.00	$ 184,160.00	$ 4,263,058.00
HARVARD DIV SCH	$ 934,716.00	$ 408,059.00	$ 42,081.00	$ 1,692,363.00	$ 20,118,080.00
HEALTH CARE CHAPL RES CTR	$ 45,000.00	$ 13,000.00	$ -	$ 70,000.00	$ -
HELLENIC COL/HOLY CROSS	$ 144,479.00	$ 37,630.00	$ 12,057.00	$ 397,058.00	$ 3,566,884.00
HOLY APOST COL & SEM	$ 37,000.00	$ 17,000.00	$ -	$ 65,000.00	$ -
HOOD TH SEM	$ 71,000.00	$ 11,866.66	$ -	$ 84,634.60	$ 724,153.00
HURON COL	$ 70,304.00	$ 28,316.00	$ 1,469.00	$ 110,610.00	$ 868,587.00
ILIFF SCH TH	$ 255,784.00	$ 152,646.00	$ 5,116.00	$ 460,811.00	$ 6,948,140.00
IMMAC CONCEPTION/NJ	$ 62,563.00	$ 49,800.00	$ -	$ 166,226.00	$ 3,214,782.00
INTL SCH TH/CA	$ 72,728.00	$ 16,249.00	$ 2,921.00	$ 106,917.00	$ 2,755,338.00
ITC/ATLANTA U CTR	$ 2,400,071.00	$ 1,029,391.00	$ 6,871.00	$ 4,361,031.00	$ 11,043,520.00
JESUIT-KRAUSS-MCCORM	$ 484,023.00	$ 196,408.00	$ 6,956.00	$ 1,123,482.00	$ 14,508,410.00
K.U. LEUVEN FAC TH	$ 306,000.00	$ 157,500.00	$ 12,000.00	$ 537,500.00	$ 2,300,000.00
KENRICK-GLENNON SEM	$ 108,629.00	$ 46,064.00	$ 3,999.00	$ 173,121.00	$ 3,188,189.00
KNOX COL/ON	$ 158,466.00	$ 62,232.00	$ 4,758.00	$ 232,795.00	$ 2,187,391.00
LANCASTER TH SEM	$ 151,615.00	$ 83,300.00	$ 4,035.00	$ 262,015.00	$ 2,812,264.00
LEXINGTON TH SEM	$ 193,770.00	$ 141,976.00	$ 6,199.00	$ 384,617.00	$ 3,645,091.00
LINCOLN CHRIS COL/SEM	$ 251,521.00	$ 80,791.00	$ 2,337.00	$ 360,016.00	$ 2,044,008.00
LOGOS EVAN SEM	$ 76,923.00	$ 18,591.00	$ 1,918.00	$ 105,439.00	$ 1,523,433.00

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Statistical Records Report (1999–2000)

FINANCIAL DATA					
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LOUISV PRESBY TH SEM	$ 362,200.00	$ 161,284.00	$ 5,423.00	$ 788,335.00	$ 7,621,059.00
LSPS/SEMINEX	$ 13,476.00	$ 7,295.00	$ -	$ 23,388.00	$ 487,249.00
LUTHER SEM/MN	$ 273,768.00	$ 157,131.00	$ 8,875.00	$ 508,436.00	$ 12,666,490.00
LUTH TH SEM/GET	$ 177,335.00	$ 85,583.00	$ 5,405.00	$ 331,645.00	$ 4,045,916.00
LUTH TH SEM/PHIL	$ 231,528.00	$ 87,851.00	$ 12,658.00	$ 371,684.00	$ 5,379,640.00
LUTH TH SOUTHERN SEM	$ 134,147.00	$ 72,116.00	$ 1,694.00	$ 279,552.00	$ 4,135,250.00
MARIST COL LIB	$ 3,726.00	$ 6,476.00	$ 1,322.00	$ 11,524.00	$ -
MARQUETTE U	$ 2,724,580.00	$ 3,555,431.00	$ 59,000.00	$ 6,706,072.00	$ 198,000,000.00
MCGILL U FAC REL	$ 51,000.00	$ 79,000.00	$ -	$ 130,000.00	$ 1,554,354.00
MCMASTER DIV COL	$ 3,906,315.00	$ 2,276,000.00	$ 145,211.00	$ 7,007,327.00	$ 2,599,206.00
MEADVILLE/LOMBARD	$ 91,380.00	$ 19,122.00	$ -	$ 121,179.00	$ 1,930,430.00
MEMPHIS TH SEM	$ 132,724.00	$ 49,504.00	$ 4,929.00	$ 239,278.00	$ 2,426,344.00
MENN BRETH BIB SEM	$ 238,742.00	$ 211,960.00	$ 8,632.00	$ 503,598.00	$ 2,461,732.00
METHODIST TH SCH/OH	$ 204,178.00	$ 64,960.00	$ 2,002.00	$ 306,919.00	$ 3,902,544.00
MICHIGAN TH SEM	$ 49,575.00	$ 28,430.00	$ -	$ 79,105.00	$ 826,016.00
MID-AMERICA BAPT/TN	$ -	$ -	$ -	$ -	$ -
MIDW BAPT TH SEM	$ 158,391.00	$ 63,005.00	$ 3,276.00	$ 277,876.00	$ 4,835,544.00
MOODY BIBLE INST LIB	$ 406,394.00	$ 84,595.00	$ 1,000.00	$ 543,139.00	$ -
MORAVIAN TH SEM	$ 399,840.00	$ 398,100.00	$ 14,715.00	$ 904,190.00	$ 1,655,000.00
MT ANGEL ABBEY	$ 303,777.00	$ 134,864.00	$ 5,000.00	$ 505,274.00	$ 2,079,988.00
MT ST MARYS COL & SEM	$ 33,288.00	$ 30,575.00	$ 1,210.00	$ 75,168.00	$ 1,496,600.00
MULTNOMAH BIB SEM	$ 193,271.00	$ 85,909.00	$ 3,792.00	$ 305,502.00	$ 2,056,208.00
N. PARK TH SEM	$ 588,189.00	$ 424,240.00	$ 14,500.00	$ 1,343,299.00	$ 3,298,668.00
N.W. BAPT SEM	$ 31,392.00	$ 17,067.69	$ -	$ 51,279.40	$ 958,673.00
NASHOTAH HOUSE	$ 116,081.00	$ 58,589.00	$ 382.00	$ 260,614.00	$ 2,829,489.00
NAZARENE TH SEM	$ 155,689.00	$ 97,502.00	$ 6,578.00	$ 326,194.00	$ 3,309,779.00
NEW BRUNSWICK TH SEM	$ 138,914.00	$ 62,199.99	$ 1,400.00	$ 248,768.00	$ 2,803,984.00
NEW ORLNS BAPT TH SEM	$ 315,881.00	$ 257,504.00	$ 8,412.00	$ 698,452.00	$ 12,274,090.00
NEW YORK TH SEM	$ 86,734.00	$ 7,306.00	$ -	$ 194,797.00	$ 2,824,350.00
N. CENTRAL BIB U	$ 163,386.00	$ 71,958.00	$ 1,686.00	$ 279,249.00	$ 11,365,010.00
N. AMERICAN BAPT COL/AB	$ 122,843.00	$ 53,062.00	$ -	$ 182,755.00	$ 761,959.00
N. AMERICAN BAPT SEM/SD	$ 143,486.00	$ 34,895.00	$ 1,437.00	$ 202,368.00	$ 3,205,815.00
NORTHEASTERN SEM	$ 236,427.80	$ 248,723.80	$ 6,916.50	$ 594,461.00	$ -
NORTHERN BAPT TH SEM	$ 168,520.00	$ 41,904.00	$ 3,626.00	$ 257,971.00	$ 4,486,212.00
OBLATE SCH TH	$ 133,505.00	$ 61,516.00	$ 5,342.00	$ 279,505.00	$ 2,524,388.00
ORAL ROBERTS U	$ 217,657.00	$ 66,140.00	$ 1,256.00	$ 307,586.00	$ 4,073,620.00
PERKINS SCH TH/SMU	$ 770,798.00	$ 667,883.00	$ 22,111.00	$ 1,815,194.00	$ 10,424,150.00
PHILADELPHIA TH SEM	$ 24,000.00	$ 2,450.00	$ 2,763.00	$ 29,332.00	$ 555,397.00
PHILLIPS TH SEM	$ 105,012.00	$ 51,054.00	$ 1,481.00	$ 174,818.00	$ 2,194,681.00
PITTSBURGH TH SEM	$ 376,348.00	$ 208,621.00	$ 12,504.00	$ 745,066.00	$ 7,033,492.00
PONT COL JOSEPHINUM	$ 189,752.00	$ 113,706.00	$ 4,933.00	$ 353,380.00	$ 3,515,480.00
POPE JOHN XXIII NAT SEM	$ 66,065.00	$ 30,007.00	$ 2,355.00	$ 107,165.00	$ 1,915,873.00
PRESBY HIST SOC LIB	$ -	$ -	$ -	$ -	$ -
PRINCETON TH SEM	$ 1,624,135.00	$ 969,868.00	$ 99,156.00	$ 3,832,738.00	$ 39,473,600.00
PROVIDENCE COL & SEM	$ 109,933.00	$ 86,886.00	$ 4,061.00	$ 215,898.00	$ 1,539,885.00
QUEEN'S TH COL LIB	$ 136,963.00	$ 117,460.00	$ 2,811.00	$ 274,468.00	$ 1,579,037.00
REF PRESBY TH SEM	$ 48,127.00	$ 27,597.00	$ 4,615.00	$ 91,532.00	$ 553,009.00

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REFORMED TH SEM/MS	$ 404,906.00	$ 218,124.00	$ 29,214.00	$ 727,395.00	$ 11,389,270.00
REGENT COL	$ 195,000.00	$ 108,136.00	$ 1,645.00	$ 387,792.00	$ 6,289,889.00
REGENT U/VA	$ 171,678.00	$ 136,014.00	$ 3,770.00	$ 398,542.00	$ 3,943,000.00
REGIS COL	$ 164,018.00	$ 53,832.00	$ 3,730.00	$ 231,615.00	$ 1,779,820.00
S. EASTERN BAPT TH SEM	$ 421,581.10	$ 143,750.00	$ 3,041.16	$ 619,248.10	$ 14,499,200.00
S. FLORIDA CTR TH STD	$ 28,160.00	$ 21,944.00	$ 52.00	$ 51,087.00	$ 606,820.00
S. WESTERN BAPT TH SEM	$ 868,771.00	$ 226,244.00	$ 10,315.00	$ 1,588,722.00	$ 25,471,270.00
SAC HEART SCH TH/WI	$ 92,442.00	$ 41,404.00	$ 1,068.00	$ 154,778.00	$ 4,471,906.00
SAC HEART MAJ SEM/MI	$ 179,329.00	$ 74,115.00	$ 7,363.00	$ 299,744.00	$ 1,700,359.00
SAMFORD U/BEESON DIV SCH	$ 123,700.00	$ 59,024.00	$ 1,831.00	$ 200,992.00	$ 4,311,390.00
SCARRITT-BENNETT CTR	$ 65,073.00	$ 16,199.00	$ 538.00	$ 82,976.00	$ -
SEATTLE U	$ 1,008,711.00	$ 57,874.00	$ 3,095.00	$ 1,211,038.00	$ 2,961,159.00
SOUTHERN BAPT TH SEM	$ 801,186.00	$ 262,882.00	$ 19,932.00	$ 1,391,350.00	$ 18,147,930.00
SS CYRIL & METHODIUS SEM	$ 155,904.00	$ 73,742.00	$ 160.00	$ 261,939.00	$ 1,394,239.00
ST ANDREWS COL	$ 68,138.00	$ 28,507.00	$ 1,278.00	$ 98,562.00	$ 1,188,595.00
ST AUGUSTINES SEM	$ 84,853.00	$ 37,586.00	$ 2,489.00	$ 126,620.00	$ 2,306,010.00
ST CHARLES BORROM SEM	$ 215,210.00	$ 89,407.00	$ 11,217.00	$ 357,908.00	$ 3,139,692.00
ST FRANCIS SEM	$ 156,533.00	$ 90,845.00	$ 7,991.00	$ 279,495.00	$ 2,835,987.00
ST JOHNS SEM/CA	$ 97,168.00	$ 69,973.00	$ 567.00	$ 196,131.00	$ 3,868,724.00
ST JOHNS U/MN	$ 1,064,099.00	$ 902,278.00	$ 7,625.00	$ 2,419,512.00	$ 2,138,095.00
ST JOSEPHS SEM	$ 154,540.00	$ 68,863.00	$ 4,796.00	$ 260,662.00	$ 5,039,543.00
ST MARY SEM	$ 98,445.00	$ 52,821.00	$ 6,041.00	$ 173,463.00	$ 1,559,874.00
ST MARYS SEM & U	$ 167,972.00	$ 128,452.00	$ 5,101.00	$ 325,781.00	$ 6,154,093.00
ST MEINRAD SCH TH	$ 210,353.00	$ 108,287.00	$ 2,840.00	$ 353,926.00	$ 4,095,045.00
ST PATRICKS SEM	$ 154,442.00	$ 49,404.00	$ 1,634.00	$ 219,609.00	$ 3,257,697.00
ST PAUL SCH TH/MO	$ 179,570.70	$ 75,024.55	$ 1,871.00	$ 289,303.90	$ 4,102,661.00
ST PAUL SEM/U ST THOMAS	$ 260,306.00	$ 76,110.00	$ 3,439.00	$ 383,305.00	$ 2,728,643.00
ST PETERS SEM	$ 83,973.00	$ 52,143.00	$ 4,154.00	$ 147,071.00	$ 1,086,180.00
ST TIKHONS ORTH TH SEM	$ 42,000.00	$ 14,147.00	$ 100.00	$ 65,119.00	$ 618,453.00
ST VINCENT DE PAUL	$ 56,843.00	$ 74,716.00	$ -	$ 157,053.00	$ 2,031,547.00
ST VLADIMIRS ORTH TH SEM	$ 95,060.00	$ 60,037.00	$ 12,054.00	$ 207,816.00	$ 2,069,897.00
TAIWAN TH COL	$ 64,550.00	$ 45,450.00	$ -	$ 110,000.00	$ -
TH COL CANAD REF CHS	$ 38,010.00	$ 28,704.00	$ 1,296.00	$ 68,012.00	$ 611,000.00
TRINITY COL FAC DIV	$ 142,775.00	$ 42,536.00	$ 1,826.00	$ 198,522.00	$ 1,558,000.00
TRINITY EPIS SCH MIN	$ 227,438.00	$ 51,547.00	$ 3,896.00	$ 299,208.00	$ 3,160,957.00
TRINITY INTL U	$ 586,568.00	$ 178,348.00	$ 7,438.00	$ 844,161.00	$ 10,451,230.00
TRINITY LUTH SEM	$ 268,411.00	$ 97,488.00	$ 1,784.00	$ 383,823.00	$ 6,678,422.00
U NOTRE DAME	$ 753,245.00	$ 780,326.00	$ 15,107.00	$ 1,765,242.00	$ -
U ST MARY THE LAKE	$ 147,584.00	$ 81,893.00	$ 3,154.00	$ 254,424.00	$ 6,280,171.00
U ST MICHAELS COL	$ 273,750.00	$ 187,570.00	$ 8,041.00	$ 501,417.00	$ 2,427,000.00
U THE SOUTH SCH TH	$ 125,521.00	$ 99,395.00	$ 10,619.00	$ 242,923.00	$ 7,503,417.00
UNION TH SEM IN VA	$ 838,679.00	$ 207,314.00	$ 4,752.00	$ 1,182,365.00	$ 17,492,440.00
UNION TH SEM/NY	$ 620,224.00	$ 165,268.00	$ 8,383.00	$ 912,793.00	$ 12,802,460.00
UNITED TH SEM	$ 201,776.00	$ 75,730.00	$ 1,584.00	$ 305,724.00	$ 4,689,137.00
UNITED TH SEM/TW CITIES	$ 120,305.10	$ 40,200.00	$ 1,435.00	$ 171,213.10	$ 3,249,463.00
VALAMO MONASTERY	$ 30,258.00	$ 7,000.00	$ 720.00	$ 43,362.00	$ -
VANCOUVER SCH TH	$ 204,134.00	$ 88,015.00	$ 2,260.00	$ 361,290.00	$ 3,443,709.00

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VANDERBILT U DIV SCH	$ 315,370.00	$ 244,303.00	$ 3,885.00	$ 832,958.00	$ 6,600,826.00
VICTORIA U/EMMANUEL COL	$ 127,354.00	$ 64,030.00	$ 1,500.00	$ 253,884.00	$ 3,280,490.00
VIRGINIA TH SEM	$ 411,507.00	$ 181,081.00	$ 8,674.00	$ 695,432.00	$ 9,549,245.00
WARTBURG TH SEM	$ 123,943.00	$ 52,521.00	$ 1,131.00	$ 212,232.00	$ 5,329,115.00
WASHINGTON TH UNION	$ 131,138.00	$ 87,781.00	$ 4,342.00	$ 260,768.00	$ 4,443,795.00
WESLEY BIB SEM	$ 58,130.00	$ 19,561.00	$ 299.00	$ 82,716.00	$ 1,553,911.00
WESLEY TH SEM/DC	$ 171,846.00	$ 117,749.00	$ 7,600.00	$ 330,346.00	$ 7,781,407.00
WESTERN SEMINARY	$ 107,150.00	$ 25,900.00	$ -	$ 168,320.00	$ 5,645,413.00
WESTERN TH SEM/MI	$ 210,496.00	$ 61,387.00	$ 6,084.00	$ 310,637.00	$ 5,137,001.00
WESTMINSTER TH SEM/CA	$ 100,707.00	$ 62,850.00	$ -	$ 232,600.00	$ 2,283,304.00
WESTMINSTER TH SEM/PA	$ 182,113.00	$ 105,391.00	$ 5,798.00	$ 319,254.00	$ 5,911,118.00
WILF LAURIER U/WATERLOO	$ 61,014.00	$ 30,000.00	$ 1,075.00	$ 103,865.00	$ 1,251,162.00
WINEBRENNER SEM	$ 62,436.00	$ 29,145.00	$ -	$ 105,592.00	$ 1,528,821.00
YALE U DIV SCH	$ 725,837.00	$ 465,164.00	$ 25,847.00	$ 1,294,181.00	$ 12,284,060.00

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LIBRARY HOLDINGS						
Institution	Bound Volumes	Microforms	A/V Media	Periodical Subscriptions	Other Holdings	Total
ABILENE CHRISTIAN U	86,349	161,362	4,802	318	93	252,924
ACADIA DIV COL	90,290	0	0	229	0	90,519
ALLIANCE TH SEM	32,972	6,179	1,136	332	56	40,675
ANDERSON U	205,047	117,370	372	886	51	323,726
ANDOVER NEWTON TH SCH	232,025	11,561	109	540	993	245,228
ANDREWS U	146,551	52,762	1,940	1,435	785	203,473
ASBURY TH SEM	235,124	10,071	12,530	1,220	17,295	276,240
ASHLAND TH SEM	86,221	1,257	2,374	438	286	90,576
ASSEMB GOD TH SEM	82,606	68,580	4,304	455	32	155,977
ASSOC MENN BIB SEM	107,936	1,158	1,418	532	594	111,638
ATHENAEUM OHIO	95,575	1,210	2,441	414	31	99,671
ATLANTIC SCH TH	77,519	160	1,987	1,609	0	81,275
AUSTIN PRESBY TH SEM	157,932	10,203	6,286	592	3,747	178,760
BANGOR TH SEM	136,603	783	870	431	79	138,766
BAPTIST MISS ASSOC TH SEM	62,175	947	5,633	461	8,132	77,348
BARRY U	229,512	535,141	4,373	1,954	150	771,130
BAYLOR U LIB	1,947,642	2,182,670	53,029	8,429	73,099	4,264,869
BETHEL TH SEM	318,595	4,203	9,367	788	9	332,962
BIBLICAL TH SEM	48,870	4,719	1,291	400	10	55,290
BIBLIOTECA CENTRAL	25,088	188	0	362	92	25,730
BIOLA U/TALBOT SCH THE	268,622	508,487	0	1,122	4,174	782,405
BOSTON U SCH TH	138,111	28,837	941	536	9	168,434
BRETHREN HIST LIB & ARCH	9,222	813	965	35	52,690	63,725
BRITE DIV SCH	178,849	556,424	16,364	418	4,222	756,277
CALVARY BAPT TH SEM	70,871	55,068	1,672	345	0	127,956
CALVIN TH SEM	551,546	759,646	518	2,658	144,393	1,458,761
CAMPBELL U	20,352	1,575	30	52	205	22,214
CANADIAN SO BAPT	25,411	1,742	2,568	2,669	9,161	41,551
CANADIAN TH SEM	76,807	27,033	2,454	534	404	107,232
CARDINAL BERAN/U ST THO	62,326	1,433	2,233	383	1,771	68,146
CATHOLIC TH UNION	137,535	0	2,905	486	0	140,926
CATHOLIC U AMER	311,518	6,974	0	976	17	319,485
CENTRAL BAPT TH SEM/KS	90,015	10,716	2,627	403	789	104,550
CENTRAL BAPT TH SEM/MN	33,075	344	235	192	9	33,855
CHICAGO TH SEM	114,346	128	698	144	3	115,319
CHRIST THE KING SEM	149,799	3,508	1,679	430	18,723	174,139
CHRISTIAN TH SEM	201,149	1,851	5,675	1,357	551	210,583
CHURCH GOD TH SEM	77,061	635	7,379	72	4	85,151
CINCIN BIB COL & SEM	107,082	41,893	13,594	800	96,074	259,443
CLAREMONT SCH TH	179,975	5,666	439	630	42	186,752
COLG ROCH/AMBR SWAS	288,362	28,921	3,677	0	56	321,016
COLUMBIA INTL U	108,427	299,506	4,725	425	178	413,261
COLUMBIA TH SEM	147,665	3,802	3,677	791	554	156,489
CONCORDIA LUTH SEM/AB	23,575	173	585	3,905	216	28,454
CONCORDIA SEM/MO	227,166	48,622	8,831	1,056	12,998	298,673
CONCORDIA TH SEM/IN	155,952	11,157	7,270	834	4,584	179,797
CONGREGATIONAL LIBR	228,000	1,190	0	110	1	229,301

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Institution	Bound Volumes	Microforms	A/V Media	Periodical Subscriptions	Other Holdings	Total
CORNERST COL/GR BAPT SEM	119,679	286,983	3,396	1,201	1,239	412,498
COVENANT TH SEM	66,992	1,894	2,703	362	71	72,022
DALLAS TH SEM	178,644	44,645	8,467	1,053	9,629	242,438
DAVID LIPSCOMB U	242,057	304,299	2,208	886	32	549,482
DENVER SEM	154,465	2,413	0	603	10	157,491
DOMINICAN HSE STUDIES	73,759	1,054	691	383	0	75,887
DREW U	487,562	363,077	0	2,630	505,281	1,358,550
DUKE U DIV SCH	334,160	34,774	0	667	0	369,601
EAST BAPT TH SEM	136,187	56	1,519	372	10	138,144
EASTERN MENN U	73,355	32,288	1,572	486	575	108,276
ECUMENICAL INST LIB	1,129	0	0	0	0	1,129
EDEN TH SEM	94,615	0	705	465	8	95,793
EMMANUEL SCH REL	120,721	25,826	144	733	22	147,446
EMORY U/PITTS TH LIB	497,551	110,638	3,352	1,635	741	613,917
EPISC DIV SCH/WESTON JES	228,100	1,289	536	1,174	9	231,108
EPISCOPAL TH SEM SW	101,113	1,296	1,444	260	2	104,115
ERSKINE COL & SEM	192,253	221	801	463	226	193,964
EVANGELICAL SCH TH	71,346	215	572	546	18	72,697
FAITH BAPT COL & TH SEM	64,791	3,008	3,973	423	1,608	73,803
FRANCIS X MCDERM LIB	45,235	30	1,200	205	3	46,673
FULLER TH SEM	235,344	32,800	1,008	600	874	270,626
GARRETT EV/SEABURY W	329,670	8,939	37	1,907	238	340,791
GENERAL TH SEM/NY	261,514	1,252	127	1,497	73	264,463
GEORGE FOX EVANGEL SEM	60,728	5,033	1,801	334	364	68,260
GOLD GATE BAPT TH SEM	158,480	4,441	8,768	801	47,213	219,703
GORD-CONW TH SEM/MA	218,125	45,889	5,864	974	90	270,942
GRADUATE TH UNION	406,392	280,363	5,019	1,452	13,683	706,909
HARDING U GRAD SCH REL	109,998	16,982	2,588	667	2,911	133,146
HARTFORD SEM	74,106	6,565	145	308	41	81,165
HARVARD DIV SCH	450,711	85,159	132	4,578	34,949	575,529
HEALTH CARE CHAPL RES CTR	2,600	0	210	86	5	2,901
HELLENIC COL/HOLY CROSS	112,057	531	1,452	747	530	10,992,645
HOLY APOST COL & SEM	59,178	300	174	220	12	59,884
HOOD TH SEM	23,694	43	157	133	1	24,028
HURON COL	43,271	0	0	127	1	43,399
ILIFF SCH TH	196,330	57,315	2,594	711	836	257,786
IMMAC CONCEPTION/NJ	63,760	0	2,300	475	13	66,548
INTL SCH TH/CA	43,930	2,591	2,640	4,515	0	53,676
ITC/ATLANTA U CTR	425,637	822,339	7,532	2,351	52,158	1,310,017
JESUIT-KRAUSS-MCCORM	346,165	118,505	1,262	980	9,979	476,891
K.U. LEUVEN FAC TH	1,067,335	15,245	813	1,297	92,744	1,177,434
KENRICK-GLENNON SEM	69,931	596	2,234	292	1,614	74,667
KNOX COL/ON	77,632	1,984	0	242	0	79,858
LANCASTER TH SEM	134,633	6,520	3,859	403	14	145,429
LEXINGTON TH SEM	139,340	10,292	0	1,037	0	150,669
LINCOLN CHRIS COL/SEM	88,523	5,197	23,529	466	7,246	124,961
LOGOS EVAN SEM	40,531	0	194	136	4	40,865

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LOUISV PRESBY TH SEM	138,329	7,714	3,507	558	2,075	152,183
LSPS/SEMINEX	39,408	12,819	10	130	0	52,367
LUTHER SEM/MN	232,872	37,426	1,239	765	57	272,359
LUTH TH SEM/GET	161,299	6,186	1,620	605	1,272	170,982
LUTH TH SEM/PHIL	186,698	25,719	5,160	453	3,660	221,690
LUTH TH SOUTHERN SEM	119,060	7,605	1,888	485	1	129,039
MARIST COL LIB	7,167	47	0	46	0	7,260
MARQUETTE U	1,083,179	575,652	6,375	6,248	110	1,671,564
MCGILL U FAC REL	89,144	0	0	148	0	89,292
MCMASTER DIV COL	1,236,135	1,088,104	30,884	9,238	339,418	2,703,779
MEADVILLE/LOMBARD	104,574	0	0	123	1	104,698
MEMPHIS TH SEM	81,584	1,146	223	443	99,884	183,280
MENN BRETH BIB SEM	153,000	275,000	2,070	2,200	742	433,012
METHODIST TH SCH/OH	131,839	1,772	3,905	389	68	137,973
MICHIGAN TH SEM	36,556	0	0	123	3	36,682
MID-AMERICA BAPT/TN	124,075	0	0	968	0	125,043
MIDW BAPT TH SEM	112,589	2,230	3,329	609	2,346	121,103
MOODY BIBLE INST LIB	146,179	1,342	0	882	0	148,403
MORAVIAN TH SEM	247,841	10,264	1,462	1,318	9,247	270,132
MT ANGEL ABBEY	253,123	65,388	1,880	562	5,785	326,738
MT ST MARYS COL & SEM	41,511	4,555	0	190	0	46,256
MULTNOMAH BIB SEM	71,872	4,420	3,739	377	4,791	85,199
N. PARK TH SEM	252,686	278,405	6,723	1,119	33	538,966
N.W. BAPT SEM	20,549	1,600	1,127	100	1,500	24,876
NASHOTAH HOUSE	101,733	3	317	293	354	102,700
NAZARENE TH SEM	98,338	23,764	1,934	519	5,945	130,500
NEW BRUNSWICK TH SEM	164,935	0	0	319	0	165,254
NEW ORLNS BAPT TH SEM	260,526	28,196	25,515	1,101	56,585	371,923
NEW YORK TH SEM	29,306	0	0	17	66	29,389
N. CENTRAL BIB U	75,678	8,823	2,850	387	918	88,656
N. AMERICAN BAPT COL/AB	62,738	487	197	250	12	63,684
N. AMERICAN BAPT SEM/SD	66,286	747	1,777	302	8,278	77,390
NORTHEASTERN SEM	111,548	170,439	259	906	32	283,184
NORTHERN BAPT TH SEM	45,608	2,669	1,432	290	1,922	51,921
OBLATE SCH TH	97,260	1,355	389	363	26	99,393
ORAL ROBERTS U	79,346	10,732	5,718	172	203	96,171
PERKINS SCH TH/SMU	298,376	132,531	1,860	1,110	1,912	435,789
PHILADELPHIA TH SEM	28,033	1	0	92	2	28,128
PHILLIPS TH SEM	126,191	14,913	2,970	434	4,199	148,707
PITTSBURGH TH SEM	259,763	84,620	10,677	1,034	4,275	360,369
PONT COL JOSEPHINUM	132,930	1,871	3,188	522	2,852	141,363
POPE JOHN XXIII NAT SEM	61,315	11,314	7,789	256	-4,059	76,615
PRESBY HIST SOC LIB	180,000	0	0	0	0	180,000
PRINCETON TH SEM	459,191	50,198	1,437	3,444	72,175	586,445
PROVIDENCE COL & SEM	65,317	7,794	2,573	257	5,865	81,806
QUEEN'S TH COL LIB	71,696	73,929	191	164	857	146,837
REF PRESBY TH SEM	48,103	385	1,964	221	556	51,229

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REFORMED TH SEM/MS	234,351	117,935	10,373	1,429	20	364,108
REGENT COL	106,819	34,901	7,145	510	7	149,382
REGENT U/VA	38,405	127,788	956	496	815	168,460
REGIS COL	99,675	0	96	368	1	100,140
S. EASTERN BAPT TH SEM	180,900	93,547	22,367	833	25,192	322,839
S. FLORIDA CTR TH STD	14,818	0	23	152	1	14,994
S. WESTERN BAPT TH SEM	457,229	13,834	41,094	2,115	391,162	905,434
SAC HEART SCH TH/WI	99,427	9,627	5,472	451	12,144	127,121
SAC HEART MAJ SEM/MI	128,263	6,289	3,024	508	0	138,084
SAMFORD U/BEESON DIV SCH	32,050	51,399	852	146	25,656	110,103
SCARRITT-BENNETT CTR	62,191	0	953	148	359	63,651
SEATTLE U	64,698	2,148	143	291	11	67,291
SOUTHERN BAPT TH SEM	372,261	67,067	35,553	1,503	226,898	703,282
SS CYRIL & METHODIUS SEM	79,103	24,247	1,426	335	322	105,433
ST ANDREWS COL	38,673	30	172	126	2,455	41,456
ST AUGUSTINES SEM	33,003	0	1,029	202	7	34,241
ST CHARLES BORROM SEM	130,485	443	8,888	564	23	140,403
ST FRANCIS SEM	88,579	1,032	776	465	165	91,017
ST JOHNS SEM/CA	33,750	0	730	262	1,235	35,977
ST JOHNS U/MN	584,451	116,267	1,449	2,350	6,623	711,140
ST JOSEPHS SEM	100,510	8,395	0	286	7	109,198
ST MARY SEM	68,287	1,155	1,017	331	9	70,799
ST MARYS SEM & U	120,277	1,739	535	376	182	123,109
ST MEINRAD SCH TH	163,866	10,520	4,392	452	8	179,238
ST PATRICKS SEM	106,195	2,174	1,834	283	6,179	116,665
ST PAUL SCH TH/MO	92,835	2	646	569	3,255	97,307
ST PAUL SEM/U ST THOMAS	100,252	3,891	0	426	4,027	108,596
ST PETERS SEM	58,146	7,871	1,851	4,393	0	72,261
ST TIKHONS ORTH TH SEM	38,316	3,236	348	230	939	43,069
ST VINCENT DE PAUL	67,835	774	884	441	5,670	75,604
ST VLADIMIRS ORTH TH SEM	114,288	1,886	298	347	7	116,826
TAIWAN TH COL	43,288	0	0	236	0	43,524
TH COL CANAD REF CHS	24,573	0	0	125	3	24,701
TRINITY COL FAC DIV	45,699	2,222	337	133	11	48,402
TRINITY EPIS SCH MIN	82,805	1,327	4,689	507	178	89,506
TRINITY INTL U	238,932	141,840	4,332	1,332	7,641	394,077
TRINITY LUTH SEM	128,943	3,282	5,023	660	330	138,238
U NOTRE DAME	296,863	236,536	321	626	20	534,366
U ST MARY THE LAKE	176,063	1,902	802	430	12	179,209
U ST MICHAELS COL	131,350	5,673	68	431	22,067	159,589
U THE SOUTH SCH TH	132,594	11,000	609	1,454	18	145,675
UNION TH SEM IN VA	315,636	31,223	34,575	1,356	31,005	413,795
UNION TH SEM/NY	597,343	160,677	1,782	1,705	5,284	766,791
UNITED TH SEM	138,376	9,245	8,038	518	5,180	161,357
UNITED TH SEM/TW CITIES	82,352	8,324	307	285	2	91,270
VALAMO MONASTERY	54,546	7,500	137	151	0	62,334
VANCOUVER SCH TH	91,614	1,583	2,461	408	5,141	101,207

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VANDERBILT U DIV SCH	184,329	27,413	1,444	632	3,997	217,815
VICTORIA U/EMMANUEL COL	70,638	4,749	762	181	13	76,343
VIRGINIA TH SEM	157,061	6,677	3,075	990	964	168,767
WARTBURG TH SEM	85,601	0	369	248	72	86,290
WASHINGTON TH UNION	90,644	557	139	407	22	91,769
WESLEY BIB SEM	55,124	2,809	2,430	257	67	60,687
WESLEY TH SEM/DC	157,903	10,658	2,310	578	5,944	177,393
WESTERN SEMINARY	58,971	32,522	5,485	737	6,912	104,627
WESTERN TH SEM/MI	113,253	4,555	777	437	6,107	125,129
WESTMINSTER TH SEM/CA	48,538	52,239	138	247	23	101,185
WESTMINSTER TH SEM/PA	117,691	14,370	3,540	805	189	136,595
WILF LAURIER U/WATERLOO	21,898	18,316	175	100	6,260	46,749
WINEBRENNER SEM	45,407	373	689	133	0	46,602
YALE U DIV SCH	434,331	220,949	1,600	1,717	2,683	661,280

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CIRCULATION DATA: INTERLIBRARY LOAN			
Institution	Circulation Trans.	ILL Sent	ILL Received
ABILENE CHRISTIAN U	18,713	950	674
ACADIA DIV COL	459	15	111
ALLIANCE TH SEM	7,632	97	150
ANDERSON U	38,157	1,653	1,389
ANDOVER NEWTON TH SCH	20,414	925	338
ANDREWS U	27,541	1,577	1,569
ASBURY TH SEM	112,938	4,518	567
ASHLAND TH SEM	29,677	2,115	507
ASSEMB GOD TH SEM	18,247	108	52
ASSOC MENN BIB SEM	10,954	1,395	437
ATHENAEUM OHIO	12,940	772	89
ATLANTIC SCH TH	22,298	461	104
AUSTIN PRESBY TH SEM	27,553	416	58
BANGOR TH SEM	4,975	246	429
BAPTIST MISS ASSOC TH SEM	6,432	1	1
BARRY U	58,101	4,720	3,206
BAYLOR U LIB	301,601	18,485	10,137
BETHEL TH SEM	33,878	6,321	1,933
BIBLICAL TH SEM	8,242	16	166
BIBLIOTECA CENTRAL	886	2	0
BIOLA U/TALBOT SCH THE	109,213	1,850	1,768
BOSTON U SCH TH	25,500	212	50
BRETHREN HIST LIB & ARCH	0	0	0
BRITE DIV SCH	10,622	360	135
CALVARY BAPT TH SEM	0	30	18
CALVIN TH SEM	123,786	5,300	4,675
CAMPBELL U	1,896	63	134
CANADIAN SO BAPT	3,576	26	15
CANADIAN TH SEM	31,928	654	160
CARDINAL BERAN/U ST THO	4,288	2	38
CATHOLIC TH UNION	18,756	3,041	730
CATHOLIC U AMER	6,893	0	0
CENTRAL BAPT TH SEM/KS	0	116	161
CENTRAL BAPT TH SEM/MN	5,877	9	2
CHICAGO TH SEM	4,614	225	196
CHRIST THE KING SEM	9,072	99	2
CHRISTIAN TH SEM	37,435	1,237	376
CHURCH GOD TH SEM	6,725	928	294
CINCIN BIB COL & SEM	34,371	1,585	850
CLAREMONT SCH TH	66,494	492	340
COLG ROCH/AMBR SWAS	0	1,424	216
COLUMBIA INTL U	41,747	1,150	572
COLUMBIA TH SEM	20,856	876	318
CONCORDIA LUTH SEM/AB	14,650	30	14
CONCORDIA SEM/MO	36,790	625	220
CONCORDIA TH SEM/IN	15,863	1,925	393
CONGREGATIONAL LIBR	2,700	0	0

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Institution	Circulation Trans.	ILL Sent	ILL Received
CORNERST COL/GR BAPT SEM	37,975	1,762	670
COVENANT TH SEM	16,851	411	518
DALLAS TH SEM	61,596	861	364
DAVID LIPSCOMB U	27,558	1,959	439
DENVER SEM	61,203	1,022	465
DOMINICAN HSE STUDIES	5,446	176	366
DREW U	156,071	6,421	4,869
DUKE U DIV SCH	46,236	0	0
EAST BAPT TH SEM	10,973	342	173
EASTERN MENN U	1,332	2,430	1,038
ECUMENICAL INST LIB	1,376	0	0
EDEN TH SEM	15,706	897	83
EMMANUEL SCH REL	22,847	342	143
EMORY U/PITTS TH LIB	23,916	1,446	299
EPISC DIV SCH/WESTON JES	19,071	992	74
EPISCOPAL TH SEM SW	6,708	160	66
ERSKINE COL & SEM	16,785	26	884
EVANGELICAL SCH TH	6,891	21	9
FAITH BAPT COL & TH SEM	15,240	27	56
FRANCIS X MCDERM LIB	8,500	0	0
FULLER TH SEM	73,619	958	1,483
GARRETT EV/SEABURY W	21,310	1,650	240
GENERAL TH SEM/NY	15,838	765	620
GEORGE FOX EVANGEL SEM	7,923	2,241	3,136
GOLD GATE BAPT TH SEM	40,764	76	32
GORD-CONW TH SEM/MA	39,619	721	1,405
GRADUATE TH UNION	172,131	968	371
HARDING U GRAD SCH REL	15,893	622	73
HARTFORD SEM	12,000	1,000	600
HARVARD DIV SCH	63,476	936	232
HEALTH CARE CHAPL RES CTR	350	0	0
HELLENIC COL/HOLY CROSS	3,456	346	225
HOLY APOST COL & SEM	1,500	50	10
HOOD TH SEM	1,807	0	12
HURON COL	3,939	5	2
ILIFF SCH TH	14,990	1,663	287
IMMAC CONCEPTION/NJ	2,105	15	50
INTL SCH TH/CA	2,749	236	73
ITC/ATLANTA U CTR	90,108	147	944
JESUIT-KRAUSS-MCCORM	15,846	1,291	212
K.U. LEUVEN FAC TH	0	12	10
KENRICK-GLENNON SEM	2,985	25	99
KNOX COL/ON	20,513	204	0
LANCASTER TH SEM	16,513	510	305
LEXINGTON TH SEM	8,789	444	86
LINCOLN CHRIS COL/SEM	140,439	1,954	1,769
LOGOS EVAN SEM	9,078	0	3

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Institution	Circulation Trans.	ILL Sent	ILL Received
LOUISV PRESBY TH SEM	16,197	591	174
LSPS/SEMINEX	6,708	113	0
LUTHER SEM/MN	34,210	400	550
LUTH TH SEM/GET	7,323	200	175
LUTH TH SEM/PHIL	17,889	449	122
LUTH TH SOUTHERN SEM	8,937	223	49
MARIST COL LIB	712	0	0
MARQUETTE U	155,511	13,011	10,774
MCGILL U FAC REL	0	0	0
MCMASTER DIV COL	337,003	11,660	4,955
MEADVILLE/LOMBARD	3,020	170	55
MEMPHIS TH SEM	6,294	93	103
MENN BRETH BIB SEM	40,987	599	718
METHODIST TH SCH/OH	11,645	248	151
MICHIGAN TH SEM	807	0	0
MID-AMERICA BAPT/TN	21,374	299	9
MIDW BAPT TH SEM	14,829	1,605	358
MOODY BIBLE INST LIB	71,247	643	306
MORAVIAN TH SEM	43,623	3,905	2,623
MT ANGEL ABBEY	19,585	2,623	328
MT ST MARYS COL & SEM	3,108	167	224
MULTNOMAH BIB SEM	32,728	813	354
N. PARK TH SEM	52,234	2,091	1,283
N.W. BAPT SEM	4,270	0	56
NASHOTAH HOUSE	29,329	614	209
NAZARENE TH SEM	14,711	2,251	488
NEW BRUNSWICK TH SEM	7,722	55	29
NEW ORLNS BAPT TH SEM	71,749	611	453
NEW YORK TH SEM	6,490	0	0
N. CENTRAL BIB U	37,574	517	1,774
N. AMERICAN BAPT COL/AB	4,484	79	9
N. AMERICAN BAPT SEM/SD	8,111	2,600	716
NORTHEASTERN SEM	22,511	1,993	1,220
NORTHERN BAPT TH SEM	8,248	926	428
OBLATE SCH TH	1,035	425	176
ORAL ROBERTS U	17,549	783	103
PERKINS SCH TH/SMU	18,008	153	420
PHILADELPHIA TH SEM	0	0	0
PHILLIPS TH SEM	1,427	2	14
PITTSBURGH TH SEM	24,584	561	278
PONT COL JOSEPHINUM	10,894	953	626
POPE JOHN XXIII NAT SEM	1,097	8	0
PRESBY HIST SOC LIB	2,299	0	0
PRINCETON TH SEM	60,031	582	256
PROVIDENCE COL & SEM	32,462	60	63
QUEEN'S TH COL LIB	8,674	285	266
REF PRESBY TH SEM	4,034	347	49

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Institution	Circulation Trans.	ILL Sent	ILL Received
REFORMED TH SEM/MS	32,066	1,663	1,009
REGENT COL	223,727	0	0
REGENT U/VA	12,126	1,400	517
REGIS COL	17,243	29	0
S. EASTERN BAPT TH SEM	47,991	1,618	986
S. FLORIDA CTR TH STD	437	3	14
S. WESTERN BAPT TH SEM	258,601	1,377	2,092
SAC HEART SCH TH/WI	6,431	155	13
SAC HEART MAJ SEM/MI	28,049	301	157
SAMFORD U/BEESON DIV SCH	6,997	827	586
SCARRITT-BENNETT CTR	5,408	0	0
SEATTLE U	38,847	1,398	2,121
SOUTHERN BAPT TH SEM	92,052	3,613	1,453
SS CYRIL & METHODIUS SEM	5,342	181	108
ST ANDREWS COL	3,027	50	36
ST AUGUSTINES SEM	7,507	39	0
ST CHARLES BORROM SEM	8,264	839	135
ST FRANCIS SEM	5,165	505	69
ST JOHNS SEM/CA	3,536	257	509
ST JOHNS U/MN	91,596	5,164	7,136
ST JOSEPHS SEM	4,400	17	94
ST MARY SEM	3,471	15	68
ST MARYS SEM & U	14,968	0	144
ST MEINRAD SCH TH	11,878	466	210
ST PATRICKS SEM	1,974	155	10
ST PAUL SCH TH/MO	10,185	1,401	851
ST PAUL SEM/U ST THOMAS	11,633	3,847	1,861
ST PETERS SEM	9,050	31	14
ST TIKHONS ORTH TH SEM	3,577	2	59
ST VINCENT DE PAUL	4,610	6	10
ST VLADIMIRS ORTH TH SEM	4,626	171	341
TAIWAN TH COL	8,145	45	15
TH COL CANAD REF CHS	1,787	4	1
TRINITY COL FAC DIV	19,373	28	3
TRINITY EPIS SCH MIN	15,101	627	390
TRINITY INTL U	56,367	3,886	4,371
TRINITY LUTH SEM	14,615	186	76
U NOTRE DAME	50,000	2,723	1,262
U ST MARY THE LAKE	15,689	903	450
U ST MICHAELS COL	62,946	307	0
U THE SOUTH SCH TH	9,591	1,674	120
UNION TH SEM IN VA	44,716	2,249	293
UNION TH SEM/NY	32,031	402	89
UNITED TH SEM	8,050	632	221
UNITED TH SEM/TW CITIES	6,820	420	261
VALAMO MONASTERY	4,267	15	15
VANCOUVER SCH TH	21,108	17	0

Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Statistical Records Report (1999–2000)

CIRCULATION DATA: INTERLIBRARY LOAN			
Institution	Circulation Trans.	ILL Sent	ILL Received
VANDERBILT U DIV SCH	39,451	0	0
VICTORIA U/EMMANUEL COL	30,456	71	0
VIRGINIA TH SEM	19,213	501	65
WARTBURG TH SEM	9,471	603	358
WASHINGTON TH UNION	7,610	0	0
WESLEY BIB SEM	2,731	2	35
WESLEY TH SEM/DC	18,572	142	153
WESTERN SEMINARY	6,018	726	308
WESTERN TH SEM/MI	12,567	181	55
WESTMINSTER TH SEM/CA	24,248	35	97
WESTMINSTER TH SEM/PA	21,316	162	594
WILF LAURIER U/WATERLOO	6,255	494	478
WINEBRENNER SEM	5,995	106	34
YALE U DIV SCH	36,589	697	41

Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Statistical Records Report (1999–2000)

Statistics not reported for the following institutions:

American Baptist Historical Society, Samuel Colgate Historical Library
Archbishop Vehr Theological Library
Asia Pacific Theological Seminary
Benedictine College Library
Bethel Seminary San Diego Library
Bibliothek der Theologischen Hochschule Friedensau
Billy Graham Center Library, Wheaton College
Centre for Ministry, Camden Theological Library
Christian Life College, Russell Meade Memorial Library
Conception Seminary College
Conception Abbey & Seminary Library
Concordia University
Concordia University Library
Ecumenical Theological Seminary
Evangelical Lutheran Church in America Library
Faith Evangelical Lutheran Seminary
Global University Library
Gordon-Conwell Theological Seminary-Charlotte Library
Grace Theological Seminary, Morgan Library
Houston Graduate School of Theology Library
Instituto Libre de Filosofia y Ciencias, Eusebio F. Kino Biblioteca
John Paul II Institute
Kino Institute/Library Diocesan Academy/Religious Studies
Luther Seminary Lohe Memorial Library
Maryknoll Society Library
The Master's Seminary
The Master's Grace Library
Mercer University Swilley Library
Mercyhurst College Hammermill Library
Mid-America Baptist Theological Seminary
Northeast Branch, N.E. Branch Library
Missionary Church Archives & Historical Coll. at Bethel College
National Humanities Center
North American College
Pepperdine University
Payson Library
Protestant Theological Faculty of Charles University/Library
The Queen's University of Belfast The Main Library
Reconstructionist Rabbinical College Mordecai M. Kaplan Library
Saint Vincent College Archabbey Seminary Library
Salvation Army College for Officer Training Library
Southern Christian University Library
St. Andrew's Theological Seminary The Mosher Library
St. John's College Library / University of Manitoba
St. John's Seminary Library
St. Joseph's Seminary Mary Immaculate Library
St. Louis University Pius XII Memorial Library
St. Mark's National Theological Centre Library
St. Willibrordsabdij Library
Suwon Catholic University Library
Tyndale College & Seminary J. William Horsey Library

Tyndale Theological Seminary
Tyndale Library
Unification Theological Seminary
Library
Westminster Theological
Seminary/Texas Campus
Wheaton College Buswell Memorial
Library
Whitefriars Hall / Order of
Carmelites Library
World Council of Churches Library

Appendix IX: ATLA Organizational Directory 2000–2001

Officers

President: Bill Hook (2002), Director, Vanderbilt University, Divinity Library, 419 21st Avenue, South, Nashville, TN 37240-0007. Work: (615) 322-2865; Fax: (615) 343-2918; E-mail: hook@library.vanderbilt.edu

Vice President: Sharon Taylor (2002), Director, Andover Newton Theological School, Trask Library, 169 Herrick Road, Newton Centre, MA 02459. Work: (617) 964-1100, ext. 259; Fax: (617) 965-9756; E-mail: staylor@ants.edu

Secretary: Eileen K. Saner (2001), 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

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, Home: (502) 458-4575, Toll-free: (800) 264-1839; Fax: (502) 895-1096; E-mail: jcoalter@lpts.edu

Stephen Crocco (2002), Princeton Theological Seminary, Speer Library, P.O. Box 111, Princeton, NJ 08542-0803. Work: (609) 497-7930; Fax: (609) 497-1826; E-mail: stephen.crocco@ptsem.edu

Bruce Eldevik (2001), Librarian, Luther Seminary, Library, 2481 Como Avenue, St. Paul, MN 55108. Work: (612) 641-3226; Fax: (612) 641-3280; E-mail: beldevik@luthersem.edu

D. William Faupel (2001), Director of Library Services, Asbury Theological Seminary, B.L. Fisher Library, 204 North Lexington Avenue, Wilmore, KY 40390-1199. Work: (606) 858-2226; Fax: (606) 858-2350; E-mail: bill_faupel@asburyseminary

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

Melody Mazuk (2001), Library Director, Eastern Baptist Theological Seminary, Austen K. DeBlois Library, 6 Lancaster Avenue, Wynnewood, PA 19096. Work: (610) 645-9319; Fax: (610) 645-5707; E-mail: ebasemlib@ebts.edu

*(**Please Note:** this directory reflects the 2000–2001 membership year)*

Sara Myers (2002), Dr. Sara J. Myers, 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

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

Paul Stuehrenberg (2003), 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

Association Staff Directors

Executive Director: Dennis A. Norlin, American Theological Library Association, 250 South Wacker Drive, Suite 1600, Chicago, IL 60606-5834. Work: (312) 454-5100; Fax: (312) 454-5505; E-mail: dnorlin@atla.com

Director of Member Services: Karen L. Whittlesey, American Theological Library Association, 250 South Wacker Drive, Suite 1600, Chicago, IL 60606-5834. Work: (312) 454-5100; Fax: (312) 454-5505; E-mail: kwhittle@atla.com

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Director of CERTR: James Adair, American Theological Library Association, 5385 Five Forks Trickum Road, Suite 201, Stone Mountain, GA 30087. Work: (770) 935-1950; Fax: (770) 935-1663; E-mail: jadair@atla.com

Appointed Officials and Representatives

Statistician/Records Manager: Director of Member Services, American Theological Library Association, 250 South Wacker Drive, Suite 1600, Chicago, IL 60606-5834. Work: (312) 454-5100; Fax: (312) 454-5505; E-mail: atla@atla.com

Representative to NISO (Z39): Myron B. Chace. Mailing address: 7720 Timbercrest Drive, Rockville, MD 20855-2039. (202) 707-5661; Fax: (202) 707-1771; E-mail: mchace@loc.gov

Representative to ALA Committee on Cataloging: Description and Access (CC:DA): Judy Knop. American Theological Library Association, 250 South Wacker Drive, Suite 1600, Chicago, IL 60606-5834. Work: (312) 454-5100; Fax: (312) 454-5505; E-mail: jknop@atla.com

Board Committees

ATS/ATLA Committee:

Joe Coalter	Louisville Presbyterian Theological Seminary, Ernest Miller White Library
Bill Hook	Vanderbilt University, Divinity Library
Paul Stuehrenberg	Yale University Divinity School Library

Digital Standards Committee:

Duane Harbin	Southern Methodist University, Bridwell Library
Mary Martin	St. Paul Seminary, University of St. Thomas, Archbishop Ireland Memorial Library
Martha 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: (219) 631-6663; Fax: (219) 631-6772; E-mail: krieger.1@nd.edu

Carrisse 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:

Joan Blocher	Chicago Theological Seminary
Christina Browne	Jesuit-Krauss-McCormick Library
Keith Wells	Denver Seminary, Carey S. Thomas Library

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
Melody Mazuk	Eastern Baptist Theological Seminary, Austen K. DeBlois Library
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

Paula Hamilton	Mount Angel Abbey Library
Roger Loyd	Duke University Divinity School, Library
Jan Malcheski	St. Paul Seminary
Director of Member Services, ex-officio	

Archives Committee: Joan Clemens, Chair, Emory University, Pitts Theology Library, Atlanta, GA 30322-2180. Work: (404) 727-1222; Fax: (404) 727-1219; E-mail: jscleme@emory.edu

Russell Kracke	American Theological Library Association
Boyd Reese	Eastern Mennonite University, Hartzler Library
Martha 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

*(**Please Note:** this directory reflects the 2000–2001 membership year)*

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: Herman Peterson, Chair, University of St. Mary of the Lake, Feehan Memorial Library, 1000 East Maple Avenue, Mundelein, IL 60060. Work: (847) 970-4833; Fax: (847) 566-5229; E-mail: hpeterson@usml.edu

Marti Alt	Ohio State University Libraries
Dita Leininger	William and Catherine Booth College
Chris Schwartz	St. Charles Borromeo Seminary
Roberta Schaafsma, local host liaison (2001)	Duke University Divinity School Library
Director of Member Services, ex-officio	

Library Materials Exchange Task Force:

Eric Friede	Yale University Divinity School Library
Kevin Smith	Methodist Theological School in Ohio, John W. Dickhaut Library
Ted Winter	Union Theological Seminary & P.S.C.E., William Smith Morton Library
Laura Wood	Emory University, Pitts Theology Library

Membership Advisory Committee: M. Patrick Graham, Chair, Emory University, Pitts Theology Library, Atlanta, GA 30322-2810. Work: (404) 727-4166; Fax: (404) 727-1219; E-mail: libmpg@emory.edu

Linda Corman	Trinity College Library
David Wartluft	Lutheran Theological Seminary
Christine Wenderoth	Colgate Rochester Crozer Divinity School, Ambrose Swasey Library

Preservation Advisory Committee: David O. Berger, Chair, Concordia Seminary, Library, 801 De Mun Avenue, St. Louis, MO 63105. Work: (314) 505-7040; Fax: (314) 505-7046; E-mail: bergerd@csl.edu

Janice Mohlhenrich	Emory University, Woodruff Library
Martha Lund Smalley	Yale University Divinity School, Library
L. Charles Willard	Association of Theological Schools

Professional Development Committee: Roberta Schaafsma, Chair, Duke University, Divinity School Library, Box 90972, Durham, NC 27708-0972. Work: (919) 660-3491; Fax: (919) 681-7594; E-mail: roberta.schaafsma@duke.edu

Laura Olejnik	University of St. Thomas Graduate School of Theology, Cardinal Beran Library
Jeff Siemon	Christian Theological Seminary Library
David Stewart	Princeton Theological Seminary Library

Director of Member Services, ex-officio

Publications Committee: Andy Keck, Chair, Duke University, Divinity School Library, Box 90972, Durham, NC 27708-0972. Work: (919) 660-3549; Fax: (919) 681-7594; E-mail: andy.keck@duke.edu

Lynn Berg	New Brunswick Theological Seminary, Gardner A. Sage Library
Anne Womack	Vanderbilt University Divinity Library

Scarecrow Press Bibliography Series Editor, ex-officio
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

Jack W. Ammerman	Hartford Seminary, Library
Douglas J. Fox	Victoria University Library, Emmanuel College

Theological Librarianship Ad Hoc Committee:

Ken Boyd	Asbury Theological Seminary
Christina Browne	Jesuit-Krauss-McCormick Library
Ken O'Malley	Catholic Theological Union, Paul Bechtold Library
Steven Perry	Pittsburgh Theological Seminary, Clifford E. Barbour Library
David Stewart	Princeton Theological Seminary, Henry Luce III Library
Christine Wenderoth	Colgate Rochester Crozer Divinity School, Ambrose Swasey Library

Interest Group Committees

Collection Evaluation and Development: Tom Haverly, Chair, Colgate Rochester Crozer Divinity School, Ambrose Swasey Library, 1100 South Goodman Street, Rochester, NY 14620-2589. Work: (716) 271-1320, ext. 224; Fax: (716) 271-2166; E-mail: thaverly@crcds.edu

- Roger Loyd, Vice Chair
- Page Thomas, Secretary

College and University: Charles Bellinger, Chair, Texas Christian University, Brite Divinity School Library, P.O. Box 298400, Fort Worth, TX 76129. Work: (817) 257-7668; Fax: (817) 257-7282. E-mail: c.bellinger@tcu.edu

- David Holifield, Secretary
- Noel McFerran
- Melody Layton McMahon
- Sandra Elaine Riggs
- Suzanne Selinger
- Raymond Van de Moortell

Judaica: David Stewart, Chair, Princeton Theological Seminary, Speer Library, P.O. Box 111, Princetion, NU 08542-0803. Work: (609) 497-7942; (609) 497-1826; E-mail: david.stewart@ptsem.edu

- Alan Krieger, Vice-Chair
- Eileen Crawford, Secretary

OCLC Theological Users Group: Linda Umoh, Chair, Southern Methodist University, Perkins School of Theology, Bridwell Library, P.O. Box 750476, Dallas, TX, 75275-0476. (214) 768-2635; Fax: (214) 768-4295; E-mail: lumoh@post.smu.edu

Public Services: Steven Edscorn, Chair, Phillips Theological Seminary Library, 4242 South Sheridan - 3rd Floor, Tulsa, OK 74145. Work: (918) 610-8303; (918) 610-8404; E-mail: steven-edscorn@utulsa.edu

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- Sandra Elaine Riggs, Secretary
- Jan Malcheski
- Suzanne Selinger
- Clifford Wunderlich

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- Richard Wright, Secretary
- Joe Coalter
- Tim Erdel
- Drew Kadel
- Norma Sutton

Dissolved, on request of the Interest Group, by Board action, January 2001.

Special Collections: Eric Friede, Chair, Yale University, Divinity School Library, 409 Prospect Street, New Haven, CT 06511-2108. Work: (203) 432-6372; Fax: (203) 432-3906. E-mail: eric.friede@yale.edu

- Claire McCurdy, Vice-Chair
- Jeff Webster

Technical Services: Joanna Hause, Chair, Southeastern College, Steelman Library, 1000 Longfellow Blvd., Lakeland, FL 33801. Work: (863) 667-5059; Fax: (863) 666-8196; E-mail: Library@secollege.edu

- Eileen Crawford, Vice-Chair
- Gerald Turnbull, Secretary
- Lynn Berg
- Michael Bramah
- Paul Osmanski
- Denise Pakala
- Russell Pollard
- Christine Schwartz
- Hal Cain, ex-officio
- Eric Friede, ex-officio
- Judy Knop, ex-officio

World Christianity: Martha Smalley, Chair, Yale University, Divinity School Library, 409 Prospect Street, New Haven, CT 06511-2108. Work: (203) 432-6374; Fax: (203) 432-3906. E-mail: martha.smalley@yale.edu

Future Annual Conference Hosts

2002, June 19–22: Minnesota Theological Library Association. Site: St. Paul Seminary (University of St. Thomas), St. Paul, MN

2003, June 25–28: George Fox Evangelical Seminary, Mount Angel Abbey, Multnomah Biblical Seminary, Western Seminary. Site: Portland, OR

2004, June 16–19: Hosts. Site: Kansas City, MO

Appendix X: ATLA Membership Directory

Honorary Members

Adamek, Ms. Patricia K. (Patti). 1600 Central Ave., Wilmette, IL 60091-2404; E-mail: padamek@gateway.net

Baker-Batsel, Mr. John David. 2976 Shady Hollow West, Boulder, CO 80304. Work: (303) 546-6736; E-mail: jbakerbats@aol.com

Bollier, Rev. John A. 79 Heloise Street, Hamden, CT 06517. Work: (203) 562-9422; Fax: (203) 498-2216; E-mail: jbollie@pantheon.yale.edu

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

•Farris, Mr. Donn Michael (Donn Michael). 921 North Buchanan Boulevard, Durham, NC 27701. Work: (919) 648-2855; Fax: (919) 286-1544

•Farris, Mrs. Joyce. 921 North Buchanan Boulevard, Durham, NC 27701. Work: (929) 684-2855; Fax: (929) 286-1544

Fritz, Dr. William Richard, Sr. Box 646, White Rock, SC 29177. Work: (803) 781-7741

Grossman, Dr. Maria. 66 Sherman Street, 113, Cambridge, MA 02140.

Hamm, Dr. G. Paul (Paul), Library Director, International School of Theology, Library. 7623 East Avenue, Fontana, CA 92336-2901. Work: (909)770-4000; Fax: (909) 770-4001; E-mail: phamm@isot.org

Jeschke, Dr. Channing R., Margaret A. Pitts Professor, Emeritus. 10210 Rousemont Ct., Ft. Myers, FL 33908

Johnson, Miss Elinor C. 1585 Ridge Avenue, Apt. 504-05, Evanston, IL 60201

Jones, Dr. Arthur E., Jr. (Art), Retired Director, Drew Univ. Library. 400 Avinger Lane #409, Davidson, NC 28036. Work: (704) 896-1409

Markham, Dr. Robert P. (Bob). 2432 Greenland Drive, Loveland, CO 80538-2929

•McLeod, Dr. H. Eugene (Gene). 533 North Wingate Street, Wake Forest, NC 27587. Work: (919) 556-5660

O'Brien, Rev. Elmer J. 4840 Thunderbird Drive, Apt. 281, Boulder, CO 80303-3829. Work: (303) 543-6098; E-mail: baobrien@aol.com

Olsen, Mr. Robert A., Jr. (Bob), Librarian. 3619 Shelby Drive, Fort Worth, TX 76109. E-mail: abolsen@worldnet.att.net

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

•Indicates attendance at the 2001 Annual Conference

Sugg, Mrs. Martha Aycock. 4306 Candidate Terrace, Richmond, VA 23223. E-mail: msugg@erols.com

Swora-Gober, Mrs. Tamara. 4106 Maple Road, Morningside, MD 20746. Work: (202) 707-6293; Fax: (202) 707-3764

Turner, Mr. Dechard. 4215 Prickly Pear, Austin, TX 78731

Retired Members

Balz, Miss Elizabeth L. 5800 Forest Hills Boulevard, Apt. E 123, Columbus, OH 43231-2957

Bracewell, Rev. R. Grant (Grant). 14304 20th Avenue, Surrey, BC V4A 8P9 Canada. E-mail: brace@direct.ca

Bullock, Mrs. Frances E. 1622 Liberty Street, Apt. 6D, Allentown, PA 18102. Work: (610) 433-3837

Camp, Mr. Thomas Edward (Ed). 209 Carruthers Road, P.O. Box 820, Sewanee, TN 37375-0820. Work: (615) 598-5657; E-mail: ecamp@seraph1.sewanee.edu

Chambers, Miss Elizabeth (Betty). 727 Plymouth Road, Claremont, CA 91711. Work: (909) 626-3226

•Chen, Mr. David Woei Ren, Assistant Librarian/Tech Services. 2127 Silversmith Lane, Stone Mtn., GA 30087-1714. E-mail: libdwc@emory.edu

Collins, Ms. Evelyn. 81 St. Mary St., Toronto, ON M5S 1J4 Canada. Work: (416) 926-7111 x3456; Fax: (416) 926-7262; E-mail: evelyn.collins@utoronto.ca

Crumb, Rev. Lawrence N., (retired) Associate Professor Emeritus. 1674 Washington Street, Eugene, OR 97401. Work: (541) 344-0330; E-mail: lcrumb@oregon.uoregon.edu

Culkin, Rev. Harry, Cathedral College of the Immaculate Conception, I.C. Center. 7200 Douglaston Parkway, Douglaston, NY 11362-1997

Else, Mr. James P. (Jim). 4682 Valley View Road, El Sobrante, CA 94803.

Evins, Mrs. Dorothy Ruth Parks. 15 Wesley Court, Hermitage, TN 37076-2155. Work: (615) 782-7300

•Foster, Dr. Julia A. 72 West Winter Street, #7, Delaware, OH 43015-1950. Work: (740) 363-3562; E-mail: jafoster@prodigy.net

Gericke, Dr. Paul. 2727 Sycamore Wood Lane, Lawrenceville, GA 30044. Work: (770) 381-9658

Germovnic, Rev. Frank, CM. 1701 West St. Joseph Street, Perryville, MO 63775-1599

Gillette, Mr. Gerald W., SFO (Jerry). 510 Tarrington Road, Cherry Hill, NJ 08034-3041. Work: (609) 428-7434; E-mail: gwlcg@voicenet.com

Goddard, Mr. Burton L. Box 194, Quincy, PA 17247-0194

Hadidian, Mr. Dikran Y. (Dik), General Editor, Pickwick Publications. 215 Incline Way, San Jose, CA 95139-1526; E-mail: dyh1@aol.com

Hager, Miss Lucille, Director of Library Services. 7121 Hart Lane, #2091, Austin, TX 78731-2435. Work: (512) 478-5212; Fax: (512) 477-6693; E-mail: lspsaustin.parti@ecunet.org

Hanley, Sr. Esther, Librarian, Loretto Abbey. 101 Mason Boulevard, Toronto, ON M5M 3E2 Canada. Work: (416) 487-5543

Harvey, Mr. John Frederick, International Library and Information Science Consultant. Suite 1105, PMB-079, 82 Wall Street, New York, NY 10005-3682. Work: (212) 509-2612; Fax: (212) 968-7962; E-mail: john.f.harvey@usa.net

Henderson, Wm. T. & Kathryn Luther (Bill & Kathy). 1107 E. Silver Street, Urbana, IL 61801. Work: (217) 333-6191; E-mail: henderso@alexia.lis.uiuc.edu

Hilgert, Ms. Elvire. 3840 West Drive, Charlottesville, VA 22901-9223

Howard, Mr. John V. 15(B) Palmerston Place, Edinburgh, EH12 5AF Scotland. Work: 0131-476-0631; Fax: 031-667-9780; E-mail: jvhoward@premier.ac.uk

Hunter, Mr. M. Edward (Edward). 24 Darlington Road, Delaware, OH 43015-0931

Irvine, Dr. James S. 155 Medford Leas, Medford, NJ 08055. Work: (609) 654-3155

Jones, Mr. Charles E. 12300 Springwood Drive, Oklahoma City, OK 73120. Work: (405) 751-0574

Kendrick, Ms. Alice M. 117 North Brookside Ave., Freeport, NY 11520. Work: (516) 379-9524

Kissinger, Mr. Warren S. 6309 Queens Chapel Road, Hyattsville, MD 20782

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Western Seminary, Cline-Tunnell Library, 5511 S.E. Hawthorne Blvd., Portland, OR 97215. (503) 233-8561; Fax: (503) 239-4216. Dr. Robert Krupp; E-mail: rkrupp@westernseminary.org; http://www.westernseminary.edu/

Western Evangelical Seminary *see* George Fox Evangelical Seminary

Western Theological Seminary, Beardslee Library, 101 East 13th Street, Holland, MI 49423-3696. (616) 392-8555; Fax: (616) 392-8889. Mr. Paul Smith; E-mail: pauls@westernsem.org; http://www.westernsem.org/

Westminster Theological Seminary in California, 1725 Bear Valley Parkway, Escondido, CA 92027-4128. (619) 480-8474. Rev. James Dennison: E-mail: jtdwts@aol.com; http://www.wtscal.edu/

Westminster Theological Seminary, Montgomery Memorial Library, P.O. Box 27009, Philadelphia, PA 19118. (215) 572-3822; Fax: (215) 887-5404. Ms. Grace Mullen; E-mail: gmullen@wts.edu; http://www.wts.edu/

Westminster Theological Seminary/Texas Campus, 3878 Oak Lawn, Suite 210, Dallas, TX 75219. (214) 373-7688; Fax: (214) 373-0907. Mr. Steven Vanderhill; E-mail: dallas@wts.edu; http://www.wts.edu

Whitefriars Hall, 1600 Webster Street, N.E., Washington, DC 20017. (202) 526-1221. (202) 526-92217. Mr. Ghiorghis Amine; www.carmelites.org/vwfh.htm

Wilfried Laurier University, Waterloo Lutheran Seminary, The Library, 75 University Avenue West, Waterloo, Ontario, Canada N2L 3C5. (519) 884-0719, ext. 3419; Fax: (519) 884-8023. Ms. Diane E. Peters; E-mail: dpeters@mach1.wlu.ca; http://www.wlu.ca/~wwwsem/index.shtml

William Broadhurst Library *see* Nazarene Theological Seminary

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World Council of Churches, Library, 150, Route de Fermey, P.O. Box 2100, CH-1211 Geneva 2, Switzerland. Pierre Beffa; E-mail: pb@wcc-coe.org; http://www.wcc-coe.org/

Yale University Divinity School, Library, 409 Prospect Street, New Haven, CT 06510. (203) 432-5290; Fax: (203) 432-3906. Mr. Paul Stuehrenberg; E-mail: paul.stuehrenberg@yale.edu; http://www.yale.edu/divinity/

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Canisius College Library, 2001 Main Street, Buffalo, NY, 14208. (716) 888-2937; Fax: (716) 888-2887; Dr. Barbara Boehnke; E-mail: boehnkeb@canisius.edu; http://www.canisius.edu

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Hong Kong Baptist University Library, 34 Renfrew Road, Kowloon Tong. 852-2339-7965; Fax: 852-2339-5236; Ms. Wing Yan Woo, E-mail: wing_woo@hkbu.edu.hk; http://www.hkbu.edu.hk/lib/

International Theological Seminary, 1600 Wilshire Blvd., Los Angeles, CA, 90017. Mr. Kyung Hyun Cho; http://www.its.edu/

Northwestern College, Berntsen Resource Center, 3003 Snelling Avenue North, St. Paul, MN, 55113. (651) 631-5343; Mr. Dale W. Solberg; http://www.nwc.edu

Salvation Army, Crestmont College Library, 30840 Hawthorne Blvd., Rancho Palos Verdes, CA, 90275. (310) 544-6475; Fax: (310) 265-6514; Ms. Misty Jesse; E-mail: mukbill@msu.com

State Historical Society of Wisconsin, Library, 816 State Street, Madison, WI, 53706. (608) 264-6530; Fax: (608) 264-6520; Ms. Susan Dorst; E-mail: sjdorst@mail.shsw.wisc.edu

Taylor University, Zondervan Library, 236 W. Reade Avenue, Upland, IN, 46989. Mr. Daniel Bowell; E-mail: dnbowell@tayloru.edu; http://www.tayloru.edu

The Association of Theological Schools, 10 Summit Park Drive, Pittsburgh, PA, 15275-1103. (412) 788-6505; Fax: (412) 788-6510; Dr. Daniel O. Aleshire; http://www.ats.edu/

Trinity Bible College, Graham Library, 50 South 6th Avenue, Ellendale, ND, 58436. (701) 349-5407; Fax: (701) 349-5443; Mrs. Phyllis Kuno; E-mail: phylliskuno@hotmail.com

United Theological College of the West Indies, U.T.C.W.I. Library, Golding Avenue, P.O. Box 136, Kingston 7, Jamaica. (876) 927-2868; Fax: (876) 977-0812; Miss Adenike Soyibo; E-mail: unitheol@cwjamaica.com; http://utcwi.edu.jm

University of Minnesota, 170 Wilson Library/Serials, 309 19th Ave South, Minneapolis, MN, 55455. Ms. Celia Hales Mabry; http://www.umn.edu/

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K.G. Saur Research Collections, 418 East Sixth Street, Dayton, OH, 45402. (937) 461-4767; Ms. Mary E. Marshall; http://www.saur.de/

Library Dynamics Company, 4201 Cathedral Ave., N.W., Suite 502-E, Washington, DC, 20016. (202) 364-3995; Mr. William Buchanan; E-mail: wbuchanan@librarydynamics.com; http://librarydynamics.com/

Marc Link Corp., 175 N. Freedom Blvd., Suite 100, Provo, UT, 84601. Mr. John Merrill; http://www.marclink.com/

OCLC Information Center, Serials, PO Box 7777, Dublin, OH, 43017-3395. (614) 764-4300; Fax: (614) 793-8707; Mrs. Terry Butterworth; E-mail: butterwt@oclc.org; http://oclc.org/

Orbis Books, Walsh Bldg., Box 308, Maryknoll, NY, 10545-0308. (914) 941-7636, x2558; Ms. Bernadette Price.

Pacific Data Conversion Corporation, 207 East Forest Drive, Box 396, Pocono Pines, PA, 18350. (570) 646-5302; Fax: (570) 646-5317; Ms. Iris L. Hanney; http://www.spitech.com/pdcc

Preservation Microfilm Company, 828 Davis Street, Rm. 102, Evanston, IL, 60201-4420. Mr. Han S. Sul.

Spanish Speaking Bookstore Distributions, 4441 N. Broadway, Chicago, IL, 60640. Mr. Tomas G. Bissonnette; http://www.cbpa.org/publisher/spanish.htm

The Pilgrim Press, 700 Prospect, Cleveland, OH, 44115. Ms. Angie Partida; http://www.pilgrimpress.com/

The Scholar's Choice, 1260 Sibley Tower, Rochester, NY, 14604. Mr. Tom Prins; http://www.scholarschoice.com/

Walter deGruyter, Inc., 200 Saw Mill River Road, Hawthorne, NY, 10532. (914) 747-0110 ext.11; Fax: (914) 747-1326; Mr. Eckart A. Scheffler; E-mail: escheffler@degruyterny.com; http://www.degruyter.com

Westminster John Knox Press, 100 Witherspoon Street, Louisville, KY, 40202. Mr. Tom Bass.

Wm. B. Eerdmans Publishing Co., 255 Jefferson Avenue SE, Grand Rapids, MI, 49503; http://www.eerdmans.com/

Appendix XI: Reaching ATLA Staff

A professional and knowledgeable staff is available to help you in person during regular business hours, 8:00 a.m. to 5:00 p.m. Central Time. The ATLA toll-free number is (888) 665-ATLA (2852). Our fax is (312) 454-5505. Or you may reach us at our e-mail addresses.

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ERRATA

In Appendix IX: ATLA Organizational Directory, page 386 of the 2000 Proceedings, Barbara Dabney was listed as a member of the Education Committee. Ms. Dabney was not a member. Instead, Ann Hotta of Graduate Theological Union Library should have been listed.