

**SUMMARY
OF
PROCEEDINGS**

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



Graduate Theological Union
Berkeley, California
June 21-24, 2000

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**Fifty-fourth Annual Conference
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AMERICAN THEOLOGICAL
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Margret Tacke Collins
Editor

Graduate Theological Union
Berkeley, California
June 21–24, 2000

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PREFACE

The 2000 ATLA Annual Conference, held June 21–24, hosted by the Graduate Theological Union, welcomed 331 conference participants to the campuses of the Graduate Theological Union in Berkeley, California. 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 (1998–1999). In the final appendix, you will also find the Association Bylaws, which are published every three years. The last volume containing the Bylaws was V 51, 1997.

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 Karen Whittlesey for her thorough proofreading of the entire volume and to Carol Jones for her hard work in compiling the information for several of the appendices.

Our conference next year will be held June 20–23, 2001, at the Durham Marriott at the Civic Center and on the campus of the Divinity School at Duke University, Durham, North Carolina, sponsored by the Divinity School at Duke University. The ATLA staff and I look forward to seeing you then.

Margret Tacke Collins
Editor

PROGRAM

American Theological Library Association
54th Annual Conference
June 21–24, 2000
Berkeley, California

TUESDAY, JUNE 20

- 8:30 AM–5:30 PM Board of Directors' Meeting
- 2–5 PM Education Committee Meeting
- 7–9 PM **Preconference Technical Services Session**
“Output vs. Accuracy in Technical Services”
Jeff Siemon (Christian Theological Seminary)

WEDNESDAY, JUNE 21

- 8:30 AM–12 PM **Professional Development Workshops**
“Effective Communication and Conflict Management”
William Goodrich Jones (University of Illinois at Chicago)
- “An Introduction to Rare Book Cataloging”
Elizabeth Annette Robinson (Huntington Library)
- “Teaching in a Hands-on Classroom”
Gail Burrow & Amy Wallace (Honnold/Mudd Library, Claremont, California)
- 10–10:30 AM Coffee Break
- 1:30–5 PM **Professional Development Workshops**
“Demystifying the East: Reference Resources”
Judy Clarence (California State University, Hayward Library)
- “Digitizing 101”
Kevin Koczela (Berkeley, California)
- “Nuts and Bolts of Distance Education”
Ellen M. Enright Eliceiri (Eden-Webster Library)

“Teaching in a Hands-on Classroom”
*Gail Burrow & Amy Wallace (Honnold/Mudd Library,
Claremont, California)*

3–3:30 PM Coffee Break

5:15–6:30 PM Choir Rehearsal
Conducted by Seth Kasten

7–10 PM Opening Reception

THURSDAY, JUNE 22

7:15–8:15 AM New Members' Breakfast

8:45–9:15 AM Worship in the Evangelical Tradition

9:30–10:30 AM **Plenary Address**
“Leadership Issues for Theological Libraries”
*Robert Wedgeworth (formerly with the American Library
Association and the International Federation of Library
Associations and Institutions)*

10:30–11:30 AM Exhibit Opening & Reception

11:30–12:30 PM Association Business Meeting I

12:30–2 PM **Lunch Meetings**
Anabaptist/Mennonite Librarians
Judaica Interest Group (business meeting)
NACO
Preservation Forum

2–3:15 PM **Roundtable Discussion Groups**
“Access vs. Ownership”
Douglas L. Gragg (Emory University)

“Acquiring Foreign Language Materials”
Ellen Frost (Southern Methodist University)

“Cataloging Foreign Language Materials”
Christine Schwartz (St. Charles Borromeo Seminary)

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

“Creation and Nurture of Friends of the Library Groups”

Andrew Kadel (Union Theological Seminary)

“Electronic Reserves Revisited”

David Stewart (Princeton Theological Seminary)

“Theological Librarianship as Ministry”

Herman A. Peterson (University of St. Mary of the Lake)

“Training Staff for New Technologies”

Mary Martin (University of St. Thomas) & Duane Harbin (Southern Methodist University)

“User Surveys: Sharing and Applying Our Results”

Sandra Riggs (Vanderbilt University)

“Virtual Reference Network”

Ann Hotta (Graduate Theological Union)

3:15–4 PM

Break with Exhibitors

4–5:30 PM

Interest Groups
College & University

Judaica

Tour of Judah L. Magnes Museum

David Stewart (Princeton Theological Seminary)

World Christianity

“Documentation of World Christianity”

Timothy Paul Erdel (Bethel College, Mishawaka, Indiana);

Philp M. O’Neill (Barry University); Thomas G. Reid, Jr.

(Reformed Presbyterian Theological Seminary); Paul

Stuehrenberg (Yale Divinity School Library); & Mariel Deluca

Voth (Bethel Seminary, San Diego)

7–8:15 PM

Denominational Meetings

Anglican Librarians

Baptist Librarians

Campell-Stone Librarians

Methodist Librarians

Lutheran Librarians

Non-denominational Librarians

Orthodox Librarians
Presbyterian & Reformed Librarians
Roman Catholic Librarians
United Church of Christ Librarians

FRIDAY, JUNE 23

8:45–9:15 AM Worship in the Protestant Tradition

9:30–10:30 AM Town Meeting I

10:30–11 AM Break with Exhibitors

11 AM–12:30 PM

Interest Groups

Public Services

“Reference Services for a New Millennium”

Roy Tennant (University of California-Berkeley)

Special Collections

“Digital Scriptorium Group”

Martha Rust (Digital Scriptorium Group, Berkeley)

Technical Services

“Theological Technical Services Web Site”

Eileen Crawford (Vanderbilt University)

12:30–2 PM

Luncheon Presentations

“International Theological Librarianship”

*Dennis A. Norlin, Presider (ATLA); André Geuns (BETH);
Jack Graves (Overseas Council International); & Alvaro Pérez
(Universidad Bíblica Latinoamericana)*

2–3:30 PM

Interest Groups

Collection Development & Evaluation

OCLC-TUG

Michael Abern (OCLC, Library Services Division)

Publication

“Electronic Publishing: Collaboration, Accessibility,
and Activism”

Stephanie J. Coopman (San Jose State University)

4 PM

Recreational Events & Free Time

SATURDAY, JUNE 24

- 8:15–8:45 AM Worship in the Roman Catholic Tradition
- 9–10:15 AM Town Meeting II
- 10:15–10:30 AM Coffee Break
- 10:45 AM–11:45 PM **Plenary Address**
“Texts, Sacred and Profane”
Robert N. Bellah (University of California at Berkeley)
- 11:45–1 PM Vice-Presidential Luncheon
“The Care and Feeding of Interest Groups”
- 11:45–1:15 PM **Luncheon & Roundtable Discussion Groups**
“Campus Computer Services”
Thomas P. Haverly (Colgate Rochester Divinity School)

“Distance Education and Its Effect on Technical Services”
Lyn S. Brown (Seminary of the East)

“Library Budget Planning”
James C. Pakala (Covenant Theological Seminary)

“Partnering with Classroom Faculty”
Kevin L. Smith (Methodist Theological School in Ohio)
- 1:15–1:45 PM ATLAS Presentation & Business Meeting II
- 2–3 PM **Papers & Presentations**
“‘For the Benefit of the University’: Bishop Michael J. O’Farrell (1832–1894) and the Catholic University of America”
Amy Agnew (The Catholic University of America)

“From Grapevine to Harvest: Building Library Collections for a New School of Divinity”
Jill Carraway & Sharon Snow (Wake Forest University)

“Librarians and Archivists as Partners in the Globalization of Theological Education”
Judith Berling (Graduate Theological Union); Martha Lund Smalley (Yale Divinity School); & Gerald Turnbull (Vancouver School of Theology)

“Teaching and Technology in the Classroom: The Library’s Role”
Anne Womack, Moderator (Vanderbilt University); Ann Hotta (Graduate Theological Union); Andrew Keck (Duke University); James Rafferty (University of St. Thomas); & Eileen Saner (Associated Mennonite Biblical Seminary)

4:30–10 PM Reception & Banquet

SUNDAY, JUNE 25

9 AM–12 Noon Board of Directors’ Meeting

9 AM–12 Noon Education Committee Meeting

9 AM–12 Noon Annual Conference Committee Meeting

PRE-CONFERENCE TECHNICAL SERVICES SESSION

Output vs. Accuracy in Technical Services

by

Jeff Siemon, Christian Theological Seminary, Indianapolis, IN

Technical services librarians gathered to discuss the perennial issue of output vs. accuracy in acquisitions, serials, and cataloging. After friendly introductions, we had a discussion around the following questions:

Production Quotas/Goals

- Are production quotas part of your daily life? Are they self-imposed or administratively imposed?
- Do you suggest production goals to employees you supervise?
- Do budget increases/cuts and special collection purchases affect production goals?

Policies and Practices

- What kinds of policies are in place to assure accuracy/completeness in your work? How are standards maintained?
- How do output quotas affect relationships with book jobbers, binderies, and subscription services?
- What accuracy/quality goes when it is necessary to increase output?
 - Is there a lack of follow up on unfilled orders, less attention to discounts and other cost savings measures?
 - Is there an increase in unclaimed serials, and mistakes in collation of bound serials?
 - Is there an increase in poor classification, less authority control, fewer gifts added, more reliance on accuracy of copied records?
 - Do you put off cataloging unique materials, or non-book formats, or difficult materials, reducing the overall contribution of your collection to the national collection?
 - Is the staff grumpier? Do you satisfy yourself with poor keeping of statistics/reports, which makes it harder to build case for the need for more staff?

Personal and Personnel issues related to production and accuracy

- How does the demand to do your job at a rate that requires less quality affect your morale in the short term? long term?

- How do production goals affect employee morale and relationships with supervisors and co-workers?
- How do the resulting records impact the technical services department? Patron satisfaction? Reference service? Does output/accuracy affect relationships with other staff members and departments?
- What strategies to you use to manage your time to increase your personal productivity?

Other Issues

- Has automation increased or decreased the conflict between productivity and accuracy/completeness?
- Does globalization affect the quality of your work? greater variety of material to obtain and process
- What other issues should be considered in the output vs. accuracy debate?
- What are strategies for educating administrators about the need for accuracy/completeness in our work, and how staffing decisions will have long term consequences for the quality/value of the collection, and the quality of the education our institutions offer?

PROFESSIONAL DEVELOPMENT WORKSHOPS

Demystifying the East: Reference Resources

by

Judy Clarence

California State University, Hayward Library

Theological and religious studies libraries whose collections have traditionally included resources primarily for the study of Western religions are finding that their faculty and students need to conduct research on Asian religions as well. Students arrive at our seminaries and universities from a variety of cultures and continents; students studying for the ministry may be preparing for mission work in non-Western countries, and an increasing number of Westerners are looking at Asian religious traditions as enriching complements to their Judeo-Christian heritage and to their general understanding of our spiritual world. Thus our students require access to library resources which will enable their investigations into the richness and diversity of Asian thought.

This pre-conference workshop provided, via a PowerPoint presentation, a very brief and cursory overview of the major Eastern religions—Hinduism, Buddhism, Taoism, Confucianism, and Shinto—with examples of artistic expression from these traditions. The major texts of these religions were described, and a bibliography suggested recommended editions of these texts, including translations easily accessible to and readable by Western audiences. Lastly, the most important works which might be included in a reference collection were described, and a bibliography of these was provided, along with a webibliography of significant Internet sources.

Hinduism

We began with Hinduism, noting that Hinduism is more a philosophy (code) of life (called *dharma*) than a religion. People unfamiliar with Hinduism may see it as a polytheistic religion, but in fact the many and varying “gods” are a manifestation of one god, Krishna. All sects of Hinduism share the same moral ideals:

- *Ahimsa* (non-violence)
- *Satya* (truthfulness)
- *Brahmacharya* (search for the truth)
- *Maitri* (friendship)
- *Dharma* (code of life)
- *KaruNa* (compassion)
- *Vürya* (Fortitude)
- *Dama* (self-restraint)
- *Shaucha* (Purity)

And they all share common beliefs concerning the evolution of the physical world, the law of karma and rebirth, and the four-fold goal of human life:

- *Dharma* (righteousness)
- *Artha* (worldly prosperity)
- *Kaama* (enjoyment)
- *Mokshha* (liberation)

These are among the most important Hindu texts:

- The four *Vedas* (“heard” as revelation—we might say “channeled”)—1000 B.C.E.
 - *Rig Veda*
 - *Yajur Veda*
 - *Sama Veda*
 - *Atharva Veda*
- The *Upanishads* (later parts of the *Vedas*)—500 B.C.E. (teaching texts—the inner meaning of things)
- The *Smritis* (works of Hindu law)
- The two epics:
 - *Ramayana*
 - *Mahabharata*
- The *Bhagavad Gita* (400–500 C.E.)
 - The most important of all Hindu texts, the *Bhagavad Gita* is a portion of the *Mahabharata* which describes a conversation between the warrior Arjuna and his charioteer Krishna
- The *Puranas* (500 C.E.)
 - These contain accounts and images of the thousands (or more) of folk gods and deities

Buddhism

Buddhism, which emerged from Hinduism, began with Siddhartha Gautama (the Buddha, which means “Enlightened One”), who was born in the 6th century B.C.E. in what is now modern Nepal. Sometimes he’s also called “Sakyamuni.” According to the legends, he was born into royalty and carefully sheltered during his youth from the unsavory aspects of life such as death, disease, poverty, and old age. He married, fathered a child, then ventured into the world and observed the vast suffering around him. He abandoned home and family to follow the spiritual path, trying asceticism, fasting, and self-mortification as means to gain nirvana. At last he sat down beneath a bodhi (fig) tree and vowed to remain there in silence until he attained enlightenment. Despite temptations by the demon Maya, the Buddha achieved enlightenment, and went on to teach for many years. Having

learned that enlightenment does not spring from extremes such as wealth or riches nor from starvation, self-denial, or bodily mortification, he taught the “Middle Way.”

The great traditions of Buddhism consist of *Theravada* (also called *Hinayana*, “Teachings of the Elders”), which is practiced today in Sri Lanka, Myanmar (Burma), Thailand, Cambodia, and Laos; and *Mahayana* (“Great Vessel”), practiced primarily in China, Korea, Japan, Mongolia, Nepal, Bhutan, and Vietnam. *Vajrayana* (Tantric Buddhism) is found today mostly in Tibet and the Himalayan regions.

Buddhists like to count things. Buddhism speaks of the Three Jewels: the *Buddha*, the *Dharma* (teaching), and the *Sangha* (community); and the Four Noble Truths: “All life is suffering,” “Suffering is caused by desire,” “There can be an end to desire,” and “The way to end desire is the Eightfold Path.” This is the Eightfold Path:

- Right view
- Right intention
- Right speech
- Right action
- Right livelihood
- Right effort
- Right mindfulness
- Right concentration

Buddhism stresses the Five Precepts:

- Refrain from killing; practice reverence for life
- Refrain from stealing; take care with material goods
- Refrain from false speech; speak from the heart
- Refrain from sexual misconduct; practice conscious sexuality
- Refrain from using intoxicants

Here are the most important of the Buddhist Scriptures:

- From the Theravada tradition
 - The *Tipitaka* (Pali Canon)
 - The *Dhammapada* (423 verses in Pali thought to be uttered by the Buddha)
- From the Mahayana tradition
 - The *Sutras* (2,184 sacred writings), in particular
 - The Lotus Sutra (a sermon by the Buddha)
 - Perfection of Wisdom Sutra (describes emptiness)
 - Heart Sutra (describes ultimate reality)
 - Land of Bliss Sutra (describes the “Pure Land” of Amitabha Buddha)

- From the Vajrayana tradition
 - Tantric texts and commentaries
 - *Great Stages of Enlightenment*
 - *The Tibetan Book of the Dead*

Taoism

Taoism owes its existence to the writings of one man, Lao Tzu, the “Old Master,” who lived about 500 B.C.E. His slim little volume is called the *Tao Te Ching*. “*Tao*” means path, or way.

- *Tao* is the way of the ultimate reality, the mystery of all mysteries
- *Tao* is the way of the universe, the ordering principle behind all life
- *Tao* is the way of human life when it meshes with the tao of the universe

These are the primary texts of Taoism:

- The *Tao Te Ching*
- The *Zhuang Zi* (written by a man named Zhuang Zi who lived in the second or third century B.C.E.)—relates the tales of the *Tao* in a spontaneous and humorous manner.

Confucianism

According to tradition, Confucius was a disciple of Lao Tzu. He lived from around 551 to 479 B.C.E. Outspoken, he had his “head in the clouds” and wanted to serve in government, but those in power felt he was too much of a threat. So he became a teacher, but ultimately gave up the position and wandered the countryside for ten years.

The fundamentals of Confucianism:

- The universe is a unity under heaven, of which humans are an integral part
- God (or Ultimate Reality) regulates the world and moral order
- The Ideal is to live a good life in this world through family and society, to observe official and ancestral rites, and to work for a good society by exercising benevolence

Here are the major texts of Confucianism:

- *Lunyu* (The Analects)
- *The I Ching* (The Book of Changes)
- *Shu Jing* (The Book of History)
- *Shi Jing* (The Book of Songs)

- *Chunqiu* (Spring and Autumn Annals)
- *Li Ji* (Book of Rites)

Shinto

Shinto is Japan's indigenous religion (500 B.C.E. or earlier) comprised of ancient folk beliefs, rituals, and belief in the presence of gods in animals, plants, stones, waterfalls, etc. Many sacred places are recognized: mountains, springs, etc. Shinto shrines are dedicated to a specific *Kami* (deity) who responds to prayers of the faithful. Animals are messengers of the gods; statues of a pair of guard dogs ("*Koma-inu*") are frequently seen facing one another on the grounds of shrines. Followers of Shinto wear charms (*mamori*) as an aid in healing and protection. *Origami* ("paper of the spirits") is a Shinto practice: out of respect for the tree spirit that gave its life to make the paper, *origami* paper is never cut.

Here are the important Shinto texts, most of which date from the eighth century C.E.:

- The *Kojiki* (Record of Ancient Matters)
- The *Rokkokushi* (Six National Histories)
- The *Shoku Nihongi* or *Nihon Shoki* (Continuing Chronicles of Japan)
- The *Jinno Shotiki* (a study of Shinto and Japanese politics and history) written in the fourteenth century C.E.

Complete Presentation

The complete, illustrated PowerPoint presentation as well as bibliographies of the texts, essential reference works for the study of each of the five religions, and a guide to Web resources may be found at the following Web site:

<http://www.library.csuhayward.edu/staff/religion/>

Those without Web access may contact the author directly for paper copies of these materials:

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 Instructional and Interpretive Service Librarian
 Religious Studies/Philosophy Specialist
 California State University Hayward Library
 Hayward CA 94542
 (510) 885-3780
jclarenc@csuhayward.edu

Effective Communication and Conflict Management

by

William Goodrich Jones

The University of Illinois, Chicago

Effective communication underlies successful relationships. The current emphasis in the workplace on teams, collaborative projects, and organizational redesign requires that all members of an organization know how to communicate effectively. This includes how to present one's own ideas persuasively, how to respond to the ideas of others, and how to look for solutions that advance both personal and organizational interests.

Twenty-five ATLA members attended this workshop on the morning of June 21, 2000. In the workshop they had the opportunity to assess the consequences of poor communication and to learn what the elements of good communication are. They also learned some of the techniques that can be used to deal with interpersonal conflict. The workshop focused on how active listening, clarifying, paraphrasing, and the asking of open-ended questions can lead to understanding and to insight into what others want. The workshop also included tips on how to handle emotionally charged situations.

The workshop consisted of a review of the elements of effective communication, two simulations in which communication and conflict management skills were used, and follow-up discussions with the participants.

A supplemental packet of materials was distributed to each participant. The following outline formed the basis for the morning's activities:

Elements of Interpersonal Communication

- 1) Components
 - a) Adequate self-concept
 - b) A desire to improve human relationship
 - c) A willingness to disclose oneself truthfully and freely
- 2) Skills
 - a) Active listening [notable in its absence]
 - i) Anticipate
 - ii) Weigh evidence
 - iii) Review and summarize
 - iv) Pay attention to non-verbal and verbal behavior
- 3) Paraphrase
 - a) Display an expression of interest in the other person
- 4) Describing own feelings
 - a) Coercion versus reporting
- 5) Describing behavior
 - a) Avoid value judgments

- 6) Giving and receiving feedback
 - a) Descriptive rather than evaluative
 - b) Specific rather than general
 - c) Takes other people into account
 - d) Focuses on modifiable behavior
 - e) Solicited rather than imposed
 - f) Well timed
 - i) Validated with
 - (1) Receiver
 - (2) Others
 - g) Nonverbal behavior
- 7) *Simulation: The Veginots*
- 8) Guidelines for effective listening
 - a) Keep an open mind
 - b) Create a supportive atmosphere
 - c) Take note of cues, gestures, tone of voice, body positions, eye movements, breathing, etc.
 - d) Listen for feelings as well as words
 - e) Occasionally check for understanding, both verbally and non-verbally
 - f) Demonstrate acceptance and understanding, both verbally and non-verbally
 - g) Concentrate your attention on the speaker
 - h) Listen for ideas as well as information
 - i) Listen optimistically
- 9) Things you may be tempted to do
 - a) Try to change the other's point of view
 - b) Solve the problem for the other
 - c) Give advice (no matter how obvious the solution is for you)
 - d) Pass judgment on the other person
 - e) Explain or interpret the other's behavior
 - f) Give false reassurance
 - g) Attack back if the other is hostile to you; instead try to understand the source of the anger
 - h) Jump to conclusions
- 10) Conflict, conflict resolution, negotiation—a guide to one's own behavior
 - a) The \$1,000 offer
 - i) Avoiding
 - ii) Compromising
 - iii) Accommodating
 - iv) Competing
 - v) Problem-solving
 - b) Lesson: know your conflict resolution style
- 11) *Simulation: The Parking Space*

- 12) Keys to effective conflict management
 - a) Looking for the win/win outcome
 - i) Build a working relationship
 - ii) Treat others fairly; expect fair treatment in return
 - iii) Show yourself to be trustworthy and reliable; expect the same
 - iv) Identify objective criteria and established norms
 - b) What to do in advance
 - i) Anticipate
 - ii) Prepare
 - iii) Gather the facts
 - iv) Rehearse
 - v) Ask open-ended questions
 - vi) Give feedback; accept feedback
 - c) The five don'ts
 - i) Don't react
 - ii) Don't argue
 - iii) Don't reject: reframe
 - iv) Don't push
 - v) Don't escalate

Resources

The outline used in the workshop was drawn largely from the following resources: The “\$1,000 Offer” is described in Shell’s *Bargaining for Advantage*. The points contained in the “Keys to Effective Conflict Management” and “The Five Don’ts” are drawn from Fisher and Ury’s *Getting to Yes*. The “Guidelines for Effective Listening” and “Things You May Be Tempted To Do” were developed by the staff of the Office of Leadership and Management Services, Association of Research Libraries.

Anger, The Misunderstood Emotion, by Carol Tavris. (Simon and Schuster, 1982)

Bargaining for Advantage: Negotiation Strategies for Reasonable People, by G. Richard Shell. (Viking, 1999)

Difficult Conversations: How To Discuss What Matters Most, by Douglas Stone, Bruce Patton, and Sheila Heen. (Viking, 1999)

Getting Past No: Negotiating Your Way From Confrontation to Cooperation, by William Ury. (Bantam, 1993)

Getting To Yes: Negotiating Agreement Without Giving In, 2d ed, by Roger Fisher and William Ury. (Houghton Mifflin, 1991)

Making Meetings Work: A Guide For Leaders And Group Members, by Leland P. Bradford. (University Associates, 1976)

Self-Directed Behavior: Self-Modification for Personal Adjustment, 7th ed. by David L. Watson and Roland G. Tharp. (Brooks/Cole, 1997)

The Seven Habits Of Highly Effective People : Restoring The Character Ethic, by Stephen R. Covey. (Simon and Schuster, 1989)

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

You will note that variable fields have numeric tags and indicators in front of the text area and that many of the strings have subfields (\$). Subfielding variable fields allows libraries to provide additional indexing and easier global changes.

Cataloging Codes for Rare Books

In library cataloging, there exist a number of cataloging codes for a variety of material types. The chief code is *AACR* = *Anglo American Cataloguing Rules*. Created by ALA, CLA and the Library Association, it is currently in its 2nd edition with additional revisions through 1998. Most often it is referred to as *AACR2*. The potential exists for an *AACR3*, but there is also some resistance to that and a desire to totally revamp *AACR*. So, who knows? *AACR2* covers rules for the construction of the catalog record from 1xx through all the 5xxs, 7xxs, and 8xxs.

Sample MARC Record [cont'd]

260 London, :\$bPrinted for R. Royston, at the Angel in Amen-corner, bookseller to the King's Most Excellent Majesty.,\$cMDCLXXVI. [1676]
300 [2], 93, [1] p. ;\$c32 cm. (fol.)
500 Signatures: fol.: A-M⁴.
500 Each of the two sermons has separate title-page : "The first sermon; or, A discourse on I John chap. II. vers. 3,4" (p. [37]-66) and "The second sermon; or, A discourse on I Corinth. XV. 57" (p. [67]-93).
500 With head-pieces; initials.
500 Often found bound with the author's "The true intellectual system of the universe", 1678.

504 Includes bibliographic references.
590 Francis Bacon Foundation/Arensberg Collection copy.
590 Library has another copy: HEH 439670.
501 With : Cudworth, Ralph. The true intellectual system of the universe. London : Printed for Richard Royston. 1678.\$5CSmH
510 4 Wing (2nd ed., 1994),\$cC7468
510 4 ESTC (RLIN),\$cR031350
650 0 Lord's supper.
630 00Bible.\$pN. T.\$pEpistle of John, 1st, II, 3-4\$xSermons.
630 00Bible.\$pN. T.\$pCorinthians, 1st, XV, 57\$xSermons.
650 0 Sermons, English\$xEarly works to 1800.

690 4 1676.
690 4 Francis Bacon Collection.
655 7 Sermons\$zGreat Britain\$y17th century.\$2rbgenr
700 1 Royston, Richard,\$d1599-1686,\$ebookseller.

710 2 Francis Bacon Library, \$former owner.\$5CSmH
752 England\$dLondon.

These make up what is called descriptive cataloging and the establishment of headings. *AACR2* is divided into two main parts.

Contents of *AACR2*—Description

- Ch. 1 - General Rules for Description
- Ch. 2 - Books, Pamphlets, and Printed Sheets
- Ch. 3 - Cartographic Materials
- Ch. 4 - Manuscripts (including Manuscript Collections)
- Ch. 5 - Music
- Ch. 6 - Sound Recordings
- Ch. 7 - Motion Pictures and Videorecordings
- Ch. 8 - Graphic Materials
- Ch. 9 - Computer Files
- Ch. 10 - 3D Artefacts and Realia
- Ch. 11 - Microforms
- Ch. 12 - Serials
- Ch. 13 - Analysis

Part I is for description and helps you create data for MARC fields 1xx-5xx. It has a general chapter as well as chapters for each specific format (i.e., books, maps, manuscripts, music, sound recordings, motion pictures and videos, graphic materials, computer files, three-dimensional artefacts and realia, microforms and serials). The analysis chapter includes instruction for cataloging parts of a host item (e.g., a chapter in a book).

Contents of *AACR2*—Headings, Uniform Titles, and References

- Ch. 21 - Choice of Access Points
- Ch. 22 - Headings for Persons
- Ch. 23 - Geographic Names
- Ch. 24 - Headings for Corporate Bodies
- Ch. 25 - Uniform Titles
- Ch. 26 - References

Part II includes chapters for the placement and form of headings. There is a choice of access chapter (which heading is the main 1xx entry? which are 7xx, etc. added entries?). The other chapters in this part give instruction on how to establish names, that is, how to choose a standard form of name for people, corporate bodies, geographic areas, and uniform titles with references for any variant or related forms. These chapters are used for authority work which is that part of cataloging that records variant forms of name in a supplementary file to the bibliographic catalog itself.

You searched for the SUBJECT: **apocalypse**

Apocalypse of St. John is not used in this library's catalog; **Bible. N.T. Revelation** is used instead.

Do you wish to search for **Bible. N.T. Revelation?** (y/n)

Above is an example from the Huntington online catalog of an authority record at work. We are not using as a title "Apocalypse of St. John" for the Bible's last book but "Bible. N.T. Revelation" instead. The established form or MARC tag 130 is "Bible. N.T. Revelation" and one of the cross-references or 430s is "Apocalypse of St. John."

This example is of a uniform title, so let me digress to that for those of you not familiar with the concept of uniform titles (UTs). As theology librarians, you will probably encounter UTs for books of the Bible, books of hours, other religious texts, works of philosophers and theologians, etc. The likelihood that you will have one work with a variety of known titles in this subset of scholarship is pretty good. Uniform titles collocate all these different titles for the same work under one established form for the sake of full retrieval.

Here is an authority record for another book of the Bible:

Example Uniform Title

```
040  DLC$cDLC
130 0  Bible.$pO.T.$pMalachi.
430 0  Bible.$pMalachi
430 0  Malachi (Book of the Old Testament)
430 0  Malachias (Book of the Old Testament)
430 0  Maleachi (Book of the Old Testament)
670  Woude, A. S. van der. Haggai, Maleachi, 1982:$bt.p.
      (Maleachi)
```

The 130 here is the established form. It has a formatted structure based on rules in chapter 25 of *AACR2*. The 430s are variant forms patrons may input when searching for editions of this work or for secondary sources about it. The idea is to record usage in the 4xxs and any related headings in the 5xxs with your citational information to support the forms in the 670s. And that is *AACR2*—a section for the descriptive portion of the catalog record and a second section for its headings.

There are other cataloging codes, most of which are supplements to or spin-offs of *AACR2*. These include:

Other Cataloging Codes

- Library of Congress Rule Interpretations (LCRIs)
- Descriptive Cataloging of Rare Books (DCRB)
- Graphic Materials: Rules for Describing Original Items and Historical Collections (GIHC)
- Archives, Personal Papers, and Manuscripts (APPM)
- Ancient, Medieval, Renaissance, and Early Modern Manuscripts (AMREMM)

The LC rule interpretations (LCRIs) supplement *AACR2*, outlining the Library of Congress' practice in regard to select rules in the parent code. Although it is LC's **local** practice, the majority of libraries using *AACR2* also follow the LCRIs. In recent decades, LC has come to embrace its role as the national library more and regularly solicits the opinions of libraryland at large when it comes to many of its own policies and incorporating those into the LCRIs. For example, I am a member of the Cataloging Advisory Committee of ARLIS/NA (Art Libraries Society/North America). A few years ago, we developed RIs for the uniform titles of works of art, which we submitted to LC and which LC published in an update to the LCRIs.

While the LCRIs supplement *AACR2*, the other codes here are spin-offs. These include *GIHC* (an LC publication that replaces chapter 8 of *AACR2*), *APPM* developed by the Society of American Archivists (SAA) (which replaces ch. 4), *AMREMM* (a brand new code developed by the ACRL/RBMS Bib Standards Committee and based on both *APPM* and *DCRB*) and, of course, *DCRB* (which replaces the early books portion of ch. 2 in *AACR2*).

DCRB is published by the Library of Congress but edited by BSC, of which I am a member. *DCRB*'s intent is to provide more options for cataloging and more extensive description of early imprints than what *AACR2* allows. *APPM* and *GIHC* sprang up for similar reasons. *DCRB* is currently being revised by BSC, so that a new edition should appear in the coming years.

All these codes are purely for descriptive cataloging. For the headings/authority work, one must still resort to *AACR2*. Intelligently, the writers of these codes understand that library catalogs will be composed of records created using a variety of codes. While variation of descriptive treatment is allowable, uniformity of headings across the entire catalog is a must for collocation and full retrieval.

DCRB

At this point, I am going to do a rather intense survey of *DCRB*, highlighting its structure and its more frequently-consulted rules.

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:

- 4A2** - Similar for publisher statements. One is allowed to gather pieces of the imprint from a variety of sources (see 0D) or supply in brackets. Use 500 notes to clarify information not from the t.p. (See 260 and 2nd 500.)
- 4B2** - Inclusion of prefatory phrases for place (and also publisher, etc., and date).
- 4B8** - Place in brackets when transcribed as part of another subfield (similar for other elements of the imprint). (See 260 \$a and \$b.)
- 4C1** - Publisher statement includes all book trade names (booksellers, printers, publishers, etc.) without \$e nor \$f from *AACR2*. (Subfield g, however, is valid.) All book trade types combined because functions not as distinct in early printing as they are now. (See 260 \$b.)
- 5B1** - Give extent of item in number of leaves or pages or columns. (See 300 \$a.)
- 5B9** - Follow sequence of pagination for text with that for the plates.
- 5B10** - Note if leaves are folded.
- 5B15** - Describe broadsides as “1 sheet.” (See 260 \$e.)
- 5B16** - Describe multivolume items as “# v.” or the like.
- 5B19, 5B20** - Include the pagination of the volumes in 300 or 500, if desired.
- 5C2** - After the extent is the subfield for illustrations. See this rule in *DCRB* for terms to use. Not specifically prohibitive, but hardly ever deviated from. Also note you will find older cataloging copy with “front.” here. Move to a 500 note and say “ill.,” “port.,” or “map” as appropriate. (See 300 \$b and third 500.)
- 5D1** - Note the size (generally the height in cm.) and format (fol., 4to., 8vo., 12mo., etc.) if chainlines are visible. (See 300\$c.)
- 5E1** - Put accompanying material in a \$e. (See 300\$e.)
- 6** - For series, follow *AACR2*.

The rest of the rules selected for presentation today encompass **section 7** in *DCRB*, which discusses 5xx notes. Notes are typically fuller in rare book cataloging than they are for the cataloging of contemporary works. It is useful to record important information—which you may have unearthed in the course of researching the book or for which you are providing tracings—but be moderate on both your research effort and the number of notes you add to a record. Avoid overkill. This is harder than it seems because the cataloger is providing access to a varied audience—researchers who are concerned with content but who also approach the book as an artefact.

Typical notes for rare book catalog records are:

7C2 - Language of the text if item is a translation or contains more than one language. This note has the tag 546. (See 546 on Example 2.)

7C3 - Source of title, if it is not the t.p. (e.g., if your copy lacks the t.p. but you can identify the title). (See 1st 500 after 546 and first 590.)

7C4 - Variations of the title found in your book. See app. A as well. These are 246s. (See 2nd 500 after 546 and second and third 246s.)

7C6 - Note authorship status when anonymous, fictitious, or erroneously attributed. Use 1xx and 7xx to cover all the possible names. (See third 500 after 546 and 700.)

7C7 - Edition and bibliographical history. (See first 500 on slide 16.)

7C9 - Most early books have identifiable format (chainlines, watermarks) and signed gatherings. The signed gatherings are recorded in the signature note. See Philip Gaskell's *A new introduction to bibliography* (1974) and Fredson Bower's *Principle of bibliographical description* (1949 or 1986 reprint) for a full read on signatures. (See 2nd 500 on slide 16.)

7C14 - References to published bibliographies, etc., are recorded in the 510. Typical early imprint sources are STC, Wing, Evans, Shaw & Shoemaker, Sabin, the BM catalogs, ESTC on RLIN, etc. A fantastic source of bibliographies is *Standard citation forms for rare book cataloging* (1996). It includes a subject index that helps one to identify which bibliography to consult, if any, and it also gives abbreviated forms of the bibliography titles to use in this field. Finally, there may be additional information you would like to record from the bibliography within the catalog record. (See 510 in record.)

7C16 - Contents can be informal, 500s for an index or 504 for bibliographical references, or a formal 505. (See 504 in record.)

7C18 - Copy-specific notes are those that pertain to your library's copy but not necessarily any other copy of the title. Older copy cataloging may have these listed as 500s with \$5. Whether your library uses 590 or another local note tag, these should be separated from universal copy information where possible. (See two 590s here.)

7C19 - "With" notes are a brief citation of a separate title that has been bound together with the title you are cataloging. If the binding together is not the publisher's doing or you are unsure, end the field with a \$5 and your institution's NUC code. (See 501 in record.)

Final Notes on Description

The handout I am giving you now (see "Variable Field ISBD Cheatsheet" at end of paper) I will not go over but is a cheat sheet for those of you who are less familiar with MARC tags and their indicators or with ISBD punctuation. One thing I have not mentioned is the option to double punctuate in *DCRB* for transcribed data only. This involves transcribing punctuation as it is printed and adding the ISBD natural punctuation to it.

Exercise

I am passing out an exercise for us to do. This is a copy of the title page of the book we are going to catalog. I want you to take the information you see here and put it into the worksheet attached. Fill in information up to the 500 tag only. The rest I will talk about later. If you don't recall what the tag means, see your ISBD cheatsheet.

Now the Rest of the Record!

What we have covered so far is the descriptive portion of the catalog record. Most books (even rare ones) can have subject headings. And many special

collections use what are called special files to index form and genre, trace book trade names, places and dates of publication, and provenance names.

Let's start with subject headings. Library of Congress subject headings (the red books, now in four volumes) are the most commonly-used subject terms on catalog records throughout the English-speaking world. The terms also live on both bibliographic utilities (RLIN and OCLC) within the subject authority file.

Subject Headings

- Library of Congress Subject Headings
 - LC Subject Cataloging Manual (SCM) - *Subdivisions*
 - H1100, Classes of Persons
 - H1103, Ethnic Groups
 - H1105, Corporate Bodies
 - H1110, Persons
 - H1140, Places
 - H1155.6, H1155.8 - Specific literary works
 - H1156, Literature
 - LC Subject Cataloging Manual (SCM) - *Subdivisions* (cont'd.)
 - H1185, Religion
 - H1186, Religious and Monastic Orders
 - H1187, Religious Denominations
 - H1188, Sacred Works
 - LC Subject Cataloging Manual (SCM) - *Topics*
 - H1295 & H1300, Bibles
 - H1330, Biography
 - H1576, Early Works
 - H1929, Philosophy
 - LC Subject Cataloging Manual (SCM) - *Topics* (cont'd.)
 - H1997, Religion
 - H1998, Religious Aspects of Topics
 - H2015, Denominations and Religions as Subdivisions
 - H2015.5 & H2016, Religious Life and Customs
 - H2032, Sermons
- **TONS OF OTHERS!!**

As a cataloger, you need to also know about LC's *Subject cataloging manual*. This tool lists both subdivision practice for groups of LCSH terms (topics, names, places, etc.) as well as lists types of headings to assign to different kinds of works. The following lists SCM chapters that will probably be of most use to you as theology librarians.

Rare Book Form and Genre Lists

RBGENR - Genre Terms
RBPRI - Printing & Publishing Evidence
RBPUB - Printing & Publishing Evidence
RBPROV - Provenance Evidence
RBPAP - Paper Terms
RBTYP - Type Evidence
RBBIN - Binding Terms
AAT- Art & Architecture Thesaurus

Fictitious Record (Special Files)

100 1_ Smith, John, \$d d. 1700.
245 10 Sermon on the usefulness of prayer and its uirtues
/ \$c by Rev. Iohn Smith, D.D. and chaplain to His
Royal Majesty.
250 __ The third and perfect edition.
260 __ [London] :\$bPrinted by B. Williams, in the Cat's
Pen, on Fairmarket Street, London, for T. Blackburn,
bookseller in Hay-market, \$c MDCLIV [1654].
<etc.>
655 _7 Broadsides \$z Great Britain \$y 17th century. \$2
rbgenr
655 _ 7 Bookplates (Provenance) \$2 rbprov \$5 CSmH
690 _4 1654.

There are a number of thesauri for form and genre that one can use. As a member of BSC, I am plugging the use of the RBMS thesauri for genre, printing/publishing, binding, provenance, paper, and type. Another thesaurus you may find useful, especially for visual works, is the Getty Research Institute's *Art and Architecture Thesaurus* (AAT).

Fictitious Record (Special Files) [cont'd]

700 1_ Williams, Bartholomew, \$d 1615-1669, \$e printer.
700 1_ Blackburn, Thomas, \$dfl. 1640-1670, \$e bookseller.
700 1_ Jones, Edward, \$db. 1599, \$e engraver.
700 1_ Blue, Roger, \$e former owner.\$5 CSmH
752 __ England \$d London.

Other special files include name added-entries for publishers, printers, booksellers, engravers, artists, etc. Also added entries for former owners, donors, and other provenance names.

Where special files are local (form/genre and provenance), add \$5 NUC or use a local tag.

- Peterson, Elaine. "Building a Digital Library: With Comments on Cooperative Grant Projects and the Goals of a Digital Library." *Library Philosophy and Practice*. Vol. 3, No. 2 (Spring, 2001). <http://www.uidaho.edu/~mbolin/peterson2.html>
- Research Libraries Group. "RLG Working Group on Preservation Issues of Metadata." May, 1998. <http://www.rlg.org/preserv/presmeta.html>
- Research Libraries Group. "RLG Worksheet for estimating digital reformatting costs." May, 1998. <http://www.rlg.org/preserv/RLGWorksheet.pdf>
- Vatican Library. "The Gospels of the People." 2000. http://www.vatican.va/exhibits/vangeli_en/vangeli_index.htm
- Yale Divinity School. "Eikon Image Database for Biblical Studies." 2000. <http://eikon.divinity.yale.edu/>
- ZDNet. "Scanners: Quick Start Guide." 2000. <http://www.zdnet.com/zdhelp/filters/quickstart/guides/0,10606,6001661,00.html>

**Digitizing Special Collections:
“Documenting the American South”
Cataloging**

by
Celine Noel

University of North Carolina at Chapel Hill

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

Nuts and Bolts of Distance Education
by
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Eden Theological Seminary (Eden-Webster Library)

Introduction

The Nuts and Bolts of Distance Education Workshop covered the past and future of distance learning, the background and history of Eden-Webster Library, and a demonstration of Passports (Eden-Webster Library's Web site). Included were in-depth discussions of how to begin library support of a distance education program using a checklist that covers the important related issues. Distance education has become an integral part of most educational programs in the United States and it is very important that libraries play a role in supporting these programs. This support can vary but often includes both traditional and electronic support. The challenge is to determine how to offer support for the programs with a limited staff and budget. As will be seen later in this article, Eden-Webster Library is an example of an institution that resolved many of the problems of providing expanded library support for its distance education students. This workshop showed how Eden-Webster Library restructured and developed extensive support for its programs without a major increase in funding and staffing.

History of Distance Learning and Education

Distance learning can be traced back to the 1890's in Europe, Africa, Australia and Asia where open universities offered "external degrees." In the United States, there were several early forms of distance education courses ranging from Isaac Pitman's program to teach shorthand in the 1840s to the University of Wisconsin's courses in 1892. In the 1920s and 1930s radio courses were offered by Columbia University, and other schools began offering televised courses beginning in the 1960s. Australia has been a leader in distance education, making it part of most courses in their programs. Distance education has spread across the globe with major programs in Britain, China, and Turkey since the 1970s. Distance education was popularized by Otto Peters, a German educator, in the 1960s and became more common in the 1980s. The State University of New York had the first exclusively distance education program. Since 1890, about 100 million Americans have taken distance education courses. Franklin D. Roosevelt, Walter P. Chrysler, Walter Cronkite, Barry Goldwater, and Charles Schultz all took distance education classes. The interest in distance education increased gradually until the mid-1990s, when the number of programs soared with the phenomenal changes in the Internet and the World Wide Web. Advances in technology, even in the last five years, have forever changed the definition and meaning of distance education.

Definition of Distance Education

Distance education is the extension of learning or the delivery of instructional resource opportunities through video, audio, computer, multimedia, communications or some combination of these instead of traditional delivery methods. No longer is it dependent on a physical building. The instructor and the students are often not in the same building and can also be separated by time and geography. Education is going to the student instead of the student going to the education. Instead of sitting in a lecture hall or attending a seminar, participants are part of an online conference through a computer, video conference, or television. The traditional classroom interaction is replaced by computer conferences, e-mail, or audio conferences. Research is conducted through the Internet using search engines, online databases, and research librarians.

Distance Education and Libraries

To summarize, distance education allows institutions to increase their ability to serve students in all parts of the world and with no time constraints. It is interactive and learner-centered, permitting increased access to faculty and information resources. Advances in technology have made this significant change in the teaching/learning process a reality. The numbers of students and institutions involved in distance education kept increasing. Libraries have been supporting distance education since its beginning, but now with the explosion of many different types of distance education programs, this support needs to be examined. Distance education today ranges from total online programs to programs in a traditional classroom setting geographically separated from the parent institution. Students and faculty in all of these programs will have library-related needs that must be served. These can range from reference assistance needs to the borrowing of various materials to support their course work.

Webster University and Distance Education

Eden-Webster Library is a joint library of Webster University and Eden Theological Seminary. Webster University has been offering a form of distance education since 1972, when its first extended campus opened. It is an independent, comprehensive, and international university with over seventy extended campuses in the year 2000, including metropolitan campuses in nine states, campuses on military sites, four campuses in Europe, and two in Asia. There are about 10,000 full-time equivalent students enrolled at Webster with over 60% at the extended campuses. The programs are primarily graduate programs in specific subject areas such as business, finance, marketing, counseling, human resources, and other related subject areas. A Masters in Business Administration (MBA) and master's-level courses in education are also offered on-line.

Task Force for Library Support of Distance Education

Until six years ago, library support for these programs consisted of small core collections and one CD-ROM database, with limited additional services. The core collections were quite small, difficult to update, and very costly. We knew there had to be a better way. A task force was formed representing library staff, administrators, and extended campus directors. The first task of this group was to set goals and establish a definite time frame in which to accomplish these goals. Five major goals were set: to develop resources and services comparable to those at the main campus; to use available technology to increase access; to provide resources to support all degree programs; to reallocate current budget resources; and to communicate more with the extended campuses in order to learn more about their needs. The current budget was analyzed in light of accomplishing the goals set by the task force. A survey was developed to determine the facilities, collections, and connectivity needed and to see how the library resources were being used. A proposal was written to replace the CD-ROM with products to increase subject coverage, and with availability of the WWW—with access (for faculty, students, and staff) from home, office, or library anywhere in the world. We looked at the available technology and how it was being used to change traditional ideas of education and library services. Not only is course design and delivery changing, but so is the way students access information and develop skills needed throughout their lives. A large stumbling block was that not all of the campuses had Internet connectivity. This was resolved by applying for and receiving an NSF grant, which helped solve connectivity issues.

Patron Authentication

Methods of access are not yet standardized among the vendors and different vendors have different requirements and restrictions. In working with the various vendors, we knew that we needed a plan to authenticate our patrons who would access the databases. For some of the databases the vendor supplied the authentication and for others we hired a small company to come up with a database authentication program. One major question was what to use for identification. It was decided to use Webster ID numbers, which are distinct seven-digit numbers unrelated to their social security number. ID numbers were assigned to Eden faculty, students, and staff.

Support Challenges and Aims

Our aim was to adapt library support to meet the needs of our remote users. Some of the support challenges were: an electronic substitute for face-to-face reference service, creation of tutorials for online services, and the evaluation of remote patrons' reference needs. A multi-tiered approach was taken involving the development of a plan for new technologies, the analysis of all current services, and the revision of many job descriptions. The aims were to be interactive, creative, and interesting in delivering resources and answering questions. The analysis of services

resulted in the creation of a new position devoted to document delivery, the change of a current position (access services clerk) as a support position, the transfer of video tasks to document delivery, and the addition of another reference librarian. Value-added services—a primary goal—included faxing within forty-eight hours articles from journals owned by the library, shipping books anywhere in the United States at library expense, picking up loaned books from home or office, and giving reference assistance. For the services to be effective, communication was vital. This information was disseminated through newsletters, information packets, printed guides, tip sheets, e-mail, and meetings with representatives from the extended campuses.

Instruction and Teaching

The next step was to teach all of our patrons to be effective library users. This was accomplished through videotapes, CDs, extended campus visits, workshops, handouts, and Web-based training. Frequent help sections on our Web page, Passports, and a tutorial allowed patrons to get the information they needed at every stage. Instruction is vital and will expand on all levels. Access to the online catalog, bibliographic databases, reference resources, various interfaces, and searching methods (with tip sheets for the various databases) are provided to help users find the information needed.

Reference/Consultation

Reference help with searching the various databases and with reference questions is available through telephone calls, e-mail, and through electronically-based forms (AskRef on Passports). Reference assistance and instruction is an important service that is vital to the support of distance education. There is a reference librarian available most of the ninety-four hours a week that the library is open and questions can be submitted on the Web twenty-four hours a day, seven days a week.

Passports (Eden-Webster Library's Homepage)

Educational expectations were for library support, Internet research, training, student orientation, marketing Webster University programs, and extensive research access. The heart of our plan for extending library services to the entire Eden Theological Seminary and Webster University community was our homepage, Passports. Passports is our gateway to library resources online. Through Passports, unlimited access to databases, journals, and catalogs is available at any time from any location in the world. For a better idea of what is available to our faculty, students, and staff, check out Passports (<http://library.webster.edu>). Passports is divided into sections titled "Library Catalogs & Collections," "Databases and Internet Resources" (subheadings: "Online/Full-text Databases," "Net Resources by Subject," and "Internet Search Engines"), "Forms and Help," and "Library Information."

Virtual Library

There are many distance education buzzwords today and one of them is "virtual library." What is a virtual library and how is one created? Why would a virtual library be needed when there is a physical library? One answer is that a virtual library can open up a whole new world of resources to every user. As with everything else, figuring out how to begin creating a virtual library is difficult. Surveying other peer institutions to learn more about issues of budgeting, staffing, electronic collections and services, cataloging available for electronic resources, and decisions on hardware and connectivity issues is a helpful launching point. The next steps are to make a checklist of goals, a list of current services, and an evaluation of all services currently offered. Many articles as well as numerous library and university sites are available on distance education and virtual libraries. Analysis of similar institutions can help one see what is possible and what might not be feasible at first. Today, distance education is all around us and libraries need to embrace it and figure out which services will benefit their populations the most. The heart of any virtual library and distance learning support is a strong and useful Web page. A presence on the Web is almost an essential for all libraries, but especially for academic and special libraries. The digital library has evolved from a Web-based information billboard to a vast collection of resources rivaling the library's own physical collection. Most libraries' first attempts at Web pages integrated little more than the individual library's catalog, a few subject-based lists of electronic resources pulled from the Web, and directional information of library hours and location. Core library services were integrated slowly since electronic journals and books, and even online forms, were not delivered effectively at first. Now the virtual library consists of collections and services which parallel the library's physical resources. Librarians now need to build Web sites that serve the digital needs of their patrons. As mentioned before, some services to be considered for distance education students include links to library resources and services, database and online subscription resources, e-mail reference service, a technical assistance service for questions about the programs or access, telnet access to the library catalog (if required), e-reserves, electronic forms (Interlibrary Loan and Document Delivery Forms), and access to online resources. Academic and special library Web pages will be continually re-invented as technology changes. Web pages and their content are the heart of most libraries and they are a passport to the world of information and resources the library has available for their students, faculty, and staff.

Services

The attendees of the workshop were all concerned about students who did not have Internet access at home, different teaching models, the development of a proactive planning process, various training strategies, skills of library personnel, and interlibrary loan limitations. Models of distance learning that were asynchronous were an interest of some of the attendees. There was also concern about the

differences in providing services to students in total online programs versus programs in which some of the courses were on-line, and others in which the students were in physical extensions or sites geographically separated from the main campus. One issue that is not resolved but must be addressed is that of the personal relationship of patron and librarian. Face-to-face contact is valuable but the convenience of online makes it necessary to go the extra mile to make online access as informative as possible. All librarians want to provide the best service possible within the scope of their resources and limitations.

Document Delivery

Eden-Webster Library, as mentioned above, is providing copies of articles owned by the library within forty-eight hours of a request. These articles are either faxed or e-mailed to students, faculty and staff at the extended campuses and in the online programs. Books owned by the library are also sent through a delivery service. Articles not owned by Eden-Webster Library are requested through interlibrary loan and sent as soon as possible. The electronic form notifies patrons that these articles will take a little longer. The ideal choice, however, is to provide as much full text on-line as possible. It is much more efficient if users can find their research texts on-line through a database on the Internet. These services are essential in the support of distance education.

E-Reserves

One concern was the number of items that most theological libraries have on reserve for their various courses each semester. The option of e-reserves was discussed as well as the practicality of e-reserves for a small library with limited financial resources. At this time, scanning technology still poses technical, copyright, and staffing concerns.

Advances in e-reserves are on the horizon. Making reserve items available to distance education students will be a hurdle that should be disappearing as technology advances. E-reserves will need to be provided within the fair use provisions of copyright.

Staff Training

Staff training was another topic of interest. Knowledgeable staff are crucial to the success of any distance education program but providing support can be a problem for all staff. The technology and available programs are changing so fast that it is difficult for anyone to keep up. Staff training is expensive and time consuming. Whenever possible, library staff from Eden-Webster Library attend training programs offered by other institutions in the area. Also, from time to time, there are sessions given by one staff member for the others. Sometimes vendors will come and demonstrate their product and often also provide us with training CDs, videos, tip sheets, etc. Training is so essential and can be so prohibitively expensive that it is important to utilize as many forms of training as are available.

All of the library staff who come into contact with students, faculty, or staff must be comfortable with the programs and services provided.

Goals

Each library and institution will have specialized goals and needs. One very effective way to determine these is through focus groups that can generate a list of needs and desires. When these are formulated and compared to administrative and institutional goals, the next step is to work on implementation issues. Turning dreams and desires into reality can be difficult. The Distance Learning Library Checklist at the end of this article can provide a beginning. After the focus groups, a proactive planning process is a must. This planning process should include possible starting points of research by distance education students, how students who do not have Internet access at home will be able to tap into the information, limitations of Interlibrary Loan (scanning technology, e-reserves, ariel, etc.), orientation issues for new students, usage of online materials, and how to merge classroom and distance educational models.

Evaluation

Evaluation included library and university surveys, re-accreditation reviews, usage statistics, and feedback from directors, faculty and students. The feedback from Webster University and Eden surveys has been positive, stating that the library offers timely help, is effective, has great resources, gives excellent support, has useful links, is current, and makes the user feel connected.

Future Trends and Challenges

Where are we going? Future trends and challenges involve video-conferencing, expanded technology to build a new community which is virtual and diverse, and implementing and refining access to unlimited resources. It is important to provide access to useful and effective instruction technologies such as real media products, chats, and other functions that increase students' knowledge and forge lifelong information literacy skills. Advances in technology will continue to have a major impact on distance learning programs and library support. These advances will continue to erase geographical boundaries by bringing learning and the world of libraries and information to the personal desktop of every remote student.

Concerns

During the workshop the attendees broke into groups to discuss their concerns about how their own institution could provide distance education to their students. Some were already providing services, others were in the beginning stages, and others were in the planning stage. The checklist was given to each attendee, who used the questions as a starting point for developing library service

to distance education students. The groups then discussed various points of interest and presented to the entire group.

Collection Development

Developing a collection for the support of distance education is as important as developing it for the support of any of the courses offered by the institution. It is important to review annually each database and online subscription to determine their support of the various programs. These licenses for remote access need to be examined regularly to determine the number of simultaneous users needed. Usage statistics can be acquired for the various databases. These are an excellent indication of whether the various databases are being used by students, faculty, and staff. It may be that another resource would be more effective or that the resource needs to be marketed to the users. It is also important to determine overlap in resources. As the number of database subscriptions increases, closer evaluation is necessary to determine their effectiveness and usefulness for the courses offered. Specific subject databases are particularly important to users who are studying a particular area in-depth. The bottom line is to provide as many as possible of the full-text databases and other online resources in the various subject areas that are searchable and comprehensive.

Digital Learning Companies

Many institutions have been contacted by various vendors such as Blackboard, Eduprise, and WebCt. These companies supply the basic software and infrastructure to support distance learning programs. Publishers' relationships with these companies are growing but the library's role with them is still undefined. A goal of these companies is to help colleges and universities to become totally digital, integrated, and entrepreneurial organizations. At this time, Eden-Webster Library has not been actively involved in these programs. There is a link to Passports in Webster University's World Classroom which is used for Webster's Online MBA and in their online graduate education classes and other graduate courses offered at the extended campuses. The library will be working this summer to have an active presence in Webster University's online programs and in Eden Theological Seminary's programs.

Eden and Passports

Eden Theological Seminary students use Passports for research for their classes and assignments. Next fall Eden will have online courses available for their students. The library will play an active role in supporting these courses. Up until now sections of *Net Resources by Subject* on Passports have been designed specifically for Eden courses. This has been a collaborative effort by an Eden faculty member and the head of reference in the library. Each semester, these sections have been refined as resources expand. As Web access to theological resources increases, we

will be adding them to Passports so that Eden online and distance education students will also have access to the materials needed for their courses

Conclusion

Distance education is here to stay and will continue to be a major topic in every library. Advances in technology will continue to increase the challenge of incorporating these new technologies into the services offered. Any library can begin to offer these services to their remote users. Depending on the programs that need to be supported and their financial support, the degree of support for distance education will vary. Following ACRL guidelines, libraries can use the following checklist to help begin library support for distance education. Theological libraries are at many different stages in their efforts to support their users, wherever they are located geographically. Eden-Webster Library has plans to increase our support of distance education programs and provide services to our students all over the world. Distance education students are entitled to quality services and resources. As Eden Theological Seminary moves into additional on-line courses, the library will be working on more ways to support these courses. Libraries need to commit staff and resources to the fill the needs of all their students. Distance education is opening up the world of education to all students and potential students. The nuts and bolts of distance education will help libraries develop their services and refine services already offered.

Distance Learning and the Library Checklist

Introduction

This checklist has been developed to help in the implementation of library support for distance education programs. This is a nuts and bolts approach to establishing or expanding library services for students, faculty, and staff. Distance education support has to be individualized to the institution. The types of courses and the needs of the faculty and students will determine the type of library support needed. This checklist will help in the development of a plan that will let different services evolve.

General/Institutional Issues

- What are your institution's primary goals?
- Has your library considered a needs survey?
- What types of services are other libraries offering to distance education students?
- What are the school's equipment requirements of distance learners?
- Will they be required to have Internet access, e-mail, plug-ins, etc.?
- Are librarians part of the planning process for distance education?
- Initially, how will a written profile of the students' needs be created or obtained? How and how often will it be updated?

- How will the institution/library reach DL students at registration or orientation and acknowledge their existence in ongoing ways?
- Is there a university or seminary training program for faculty and/or students?
- Will there be off-hours technical support?

Library Issues

Circulation

- Will a DL student be allowed to borrow books from the library?
- Will this include other materials, e.g., videos, audio cassettes and compact disks, CD-ROMS?
- How will the requests be made? Phone, fax, e-mail, or electronic form?
- How long will the circulation period be? Renewals?
- What are the delivery details? Will items be shipped by US Mail, delivery service, courier? Will there be a budget for shipping costs or will this be charged to the student?
- Will the library be able to recall borrowed materials early?
- How will overdue and other fines be handled?
- Will reserve materials be available on-line? (Choosing, maintaining and implementing an electronic reserves system?—SUNY Brockport uses a vendor package called E-Res by Docutek.)
- Will students be able to request photocopies of articles from the library's periodicals collection?
- Will there be a promised turnaround time?
- Will additional staff be required?
- Is there a possibility of reciprocal borrowing agreements with libraries more convenient to the DL students?
- How accommodating can a library be to DL students from other institutions?

Collection

- Which areas in the collection need to be enhanced to accommodate DL programs?
- In what depth will collecting occur for relevant subject areas?
- Will additional copies of materials be necessary for lending to distance students?
- How will suggestions from faculty and students be handled?
- How often will the needs of DL students be assessed and collection development/acquisitions policies be revised?
- How will decisions be made to deal with the growing number of Web-based reference sources such as encyclopedias, etc.?

Interlibrary Loan

- Will ILL be available to the distance learner?
- What types of materials will be borrowed for distance students?
- Will the student be charged for the service or is there money budgeted for it?
- In what formats will requests be accepted? Phone, fax, e-mail, electronic forms, FirstSearch ILL?
- What is the best turnaround time that could be expected?

Copyright

- Will you provide an interlibrary loan service for copies from other libraries?
- How will copyright permissions be handled?
- Will you copy books for students?
- What limitations will be put on photocopying service due to copyright restrictions?
- Will your copyright reporting procedures remain the same or change for distance education students?

Reference

- How will reference staff be contacted?
 - phone (long distance or toll-free number)
 - fax
 - e-mail
 - electronic forms
- How extensive will reference assistance be—answering questions, conducting searches, referrals to local resources, ongoing help with in-depth projects?
- Will reference staff provide updated subject bibliographies, database user guides, and paper or electronic tutorials for specific databases?
- Will reference staff provide general tutorials on conducting research?
- Will reference librarians be available to teleconference or electronically chat with students for bibliographic instruction in specific DL classes?
- Will additional reference librarians be needed to accommodate DL students?
- Will staffing patterns have to change to account for time zones of DL students?
- In what format will the library communicate news, such as new databases, system problems, and upcoming workshops, to DL students—e-mail, paper or electronic newsletters, updates on Web site?
- Will the library obtain a toll-free telephone number?

Online Databases

- Do licensing agreements allow for availability of electronic databases to DL students?
- How will ID numbers be assigned?

Central Michigan University Off-Campus Library Services Program
<http://www.lib.cmich.edu/ocls>

Distance Learning

<http://distancelearn.about.com/education/distancelearn/library/weekly/aa112299.htm?rnk>

Discussion of topics relating to distance education. The topics cover all of the issues of concern including library services.

FormPal

<http://www.munica.com/formpal.htm>

This company provides the electronic forms software used on Passports.

Florida Distance Learning Library Initiative

<http://www.dos.state.fl.us?dlli/index.html>

Penn State Information Access System

<http://www.worldcampus.psu.edu/wc101/>

This is a very impressive site from the Penn State Information Access System. World Campus 101 has five modules, including one on library resources. The five sections are an orientation to online education at Penn State. The library module is divided into sections that include “using library resources,” “searching for a book,” “searching for a journal article,” and “using Web-based resources.”

Journal of Library Support for Distance Education

<http://www.westga.edu/library/jlsde>

This is a peer-reviewed e-journal focusing on the issues and challenges of providing research/information services to students enrolled in formal post-secondary distance education.

Library Support for Distance Learning

<http://www.lis.uiuc.edu/~b-sloan/libdist.htm>

Mega-meta list of resources for those interested in library support for distance learning. Created by Bernie Sloan, Graduate School of Library and Information Science, University of Illinois at Urbana-Champaign. Everything from general issues to selected papers.

NODE Learning Technologies Network

<http://node.on.ca/tfl/library/>

Passports

<http://library.webster.edu>

Eden-Webster’s Library home on the Web. It illustrates most of the content of this paper.

Simple Search

<http://www.worldwidemart.com/scripts>

The site details the search software used to search the Passports site.

Transforming Libraries

<http://arl.cni.org/transform/dl/>

This is the Web site for Transforming Libraries and this issue (#6) explores the diverse ways that libraries are currently supporting distance learning, both in its traditional and in its newer Internet-based forms. Library support for distance learners and for their instructors, like the distance learning programs themselves, is characterized by a multiplicity of forms. Furthermore, a wide range of problems and issues confront institutions that establish distance learning programs. The site includes links to the University of Maine, University of Maryland University College, Western Governors University, University of South Florida-Tampa, University of Illinois Graduate Library School, SUNY-Buffalo, University of Minnesota, and other online resources.

University of Minnesota Library

<http://www.lib.umn.edu/dist/>

The University of Minnesota Libraries are committed to providing distance learners with library access equal to that provided for on-campus students. There is a section devoted to services available to students and another section for services available to faculty. The services begin with a section titled "Getting Started" and continue with sections on getting books and articles, computer help, research help, learning library research skills, reserves, etc.

World Lecture Hall

<http://www.utexas.edu/world/lecture/index.html>.

World Lecture Hall, great resource for finding out who in your discipline is developing resources.

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(This listing provides additional information on issues relevant to libraries and distance learning.)

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**Teaching in a Hands-on Classroom:
Pedagogy and Practice for Library Instruction**
by
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Technology, in particular the opportunity to teach in a setting that takes advantage of technology, offers many new opportunities for student learning and interaction. At the same time, it presents challenges for teachers as we rethink how best to teach classes that use technology effectively without being overwhelmed by it. This preconference workshop was designed to allow participants an opportunity to build on their own and others' teaching expertise in order to design more effective hands-on classes. The three main goals of the workshop were to

- Facilitate discussion of successful teaching and classroom management techniques in the hands-on classroom.
- Provide examples of successful teaching and classroom management techniques in the hands-on classroom.
- Allow participants to apply successful teaching and classroom management techniques to create a lesson plan for one of their classes.

Teaching Techniques

Participants began the Teaching Techniques section by focusing on the question, "How do we as teachers judge that our teaching has been successful?" In groups of three or four, participants were asked to discuss concepts and skills that they had taught successfully, the techniques they used, and their evidence that learning took place. As a group, the participants were then asked to identify the two or three teaching techniques that they thought had been the most successful as well as any characteristics that these techniques have in common. These small group discussions identified a wide variety of successful teaching techniques, including hands-on activity, discussion, demonstration, and lecture. Participants agreed that techniques which are interactive and learner-centered are the most successful, since it appeared that most learning took place when a student was involved in activities, participating in class discussions, and asking relevant questions.

The workshop leaders then talked about some of the teaching techniques they have found to be successful. These techniques were divided into four areas, moving from more teacher-centered to more learner-centered:

- Presentation style/stories/analogies/PowerPoint/multimedia
- Questions & answers/discussion
- Individual exercises that promote discovery
- Group assignments that get students talking and allow them to share their discoveries

Following this discussion, participants were asked to work in small groups to develop a learning activity to effectively teach a specific concept or skill. Below is a summary of the concepts assigned and the learning activities that were proposed.

Learning Activity #1: The group was asked to teach students why they might choose one periodical database or index over another (*ATLA Religion Database*, *Wilson Humanities Abstracts*, *Expanded Academic Index*, *New Testament Abstracts*, *Old Testament Abstracts*, etc.). To teach this particular concept, one of the small groups developed a learning activity that would break the class into small groups. Each small group would be assigned to do a search in a particular resource, and answer questions that would flush out the scope and usefulness of their particular resource. The small groups would then share what they had learned about their database with the entire class, so that everyone would learn how each resource might be useful for research.

Learning Activity #2: The group was asked to teach students why they might need to broaden or narrow a search in a periodical database like the *ATLA Religion Database*. To teach this particular concept one of the small groups developed a learning activity that would allow students to select a topic and record the number of hits returned in the *ATLA Religion Database* as the student added or subtracted keywords and used Boolean operators.

Learning Activity #3: The group was asked to teach students how to distinguish if an item they found in the *ATLA Religion Database* was a book, article, review, or other type of item. To teach this particular concept one of the small groups developed a learning activity in which the instructor would project a record from the *ATLA Religion Database* to the front screen. The entire class would then be asked to engage in a discussion that would result in a description of the item that record represented, including where to find it in the library.

Classroom Management

Based on e-mail responses from participants received before the workshop, the leaders identified several classroom management concerns shared by the group. These concerns included students with different levels of computer experience, students who are frustrated or intimidated by technology, students who choose not to follow the class or are uninterested, and classes too large for students to have their own computers or too large to teach in a hands-on classroom. Participants also expressed interest in learning more about balancing content delivery, classroom activities, and classroom technology, since it seems there is never enough time to cover everything.

Participants, in small groups, were given one of the above concerns and asked to brainstorm ways to effectively address it. Suggestions included having more than one instructor in the room to help students stay on track and bring others up to speed, using control software to restore focus to the group, using whiteboards and

other low tech options to restore focus to the group, and overcoming a poor classroom design.

The workshop leaders then talked about some of the classroom management techniques they have used successfully.

- Team teaching
- Regaining group focus
- Classroom control software
- Providing support materials
- Classroom design

Wrap-Up Activity

As a session wrap-up, participants were given an Application Activity. The activity asked them to choose one of the classes they teach and to redesign it for more effective hands-on learning. They were asked to describe the class, list the concepts and skills the students need to learn, and write a lesson plan for the class, including any “before and after” learning experiences and support materials to be provided for the students. Participants were asked to give special attention to several questions related to the concepts and skills they hoped to teach:

- Can you state these as behaviors the students will exhibit when they have learned?
- Which of these need to be taught during your class session?
- Could students effectively learn any of these either before or after your class?
- What are some techniques you can use to teach each of these skills and concepts, whether in class or outside class?

Participants were encouraged to complete the Application Activity following the workshop and share their lesson plan with each other via the workshop Web page (<http://voxlibris.claremont.edu/research/handouts/atla/atla.html>).

Resource List

The workshop leaders provided participants with a selected list of print and online resources they could explore for more information on topics related to the workshop.

Teaching Techniques: Print Resources

1. *Designs for Active Learning: A Sourcebook of Classroom Strategies for Information Education*. Gail Gradowski, Loanne Snavelly, Paula Dempsey, editors. Chicago: Association of College and Research Libraries. 1998. ISBN: 0838979467
2. *Empowering Students: Hands-on Library Instruction Activities*. Marilyn P. Whitmore, editor. Lancaster, PA: Library Instruction Publications. 1996. ISBN: 0965271102

Following this discussion, participants were asked to work in small groups to develop a learning activity to effectively teach a specific concept or skill. Below is a summary of the concepts assigned and the learning activities that were proposed.

Learning Activity #1: The group was asked to teach students why they might choose one periodical database or index over another (*ATLA Religion Database*, *Wilson Humanities Abstracts*, *Expanded Academic Index*, *New Testament Abstracts*, *Old Testament Abstracts*, etc.). To teach this particular concept, one of the small groups developed a learning activity that would break the class into small groups. Each small group would be assigned to do a search in a particular resource, and answer questions that would flush out the scope and usefulness of their particular resource. The small groups would then share what they had learned about their database with the entire class, so that everyone would learn how each resource might be useful for research.

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2. *Empowering Students: Hands-on Library Instruction Activities*. Marilyn P. Whitmore, editor. Lancaster, PA: Library Instruction Publications. 1996. ISBN: 0965271102

3. Gresham, K. "Experiential Learning Theory, Library Instruction, and the Electronic Classroom." *Colorado Libraries* 25:1 (1999): 28–31.
4. Jacobson, Trudi, Beth L. Mark. "Teaching in the Information Age: Active Learning Techniques to Empower Students." *The Reference Librarian* 51/52 (1995) 105–20.
5. Masek, Linda E. "Advice for Teaching Hands-on Computer Classes to Adult Professionals." *Computers in Libraries* 20:3 (2000): 32–36.
6. Reed, Elaine Wisrley. "Projects and Activities: A Means, Not an End." *American Educator* 21:4 (1997–1998): 26–27.
7. Roth, Loric. "Educating the Cut-and-Paste Generation." *Library Journal* 124:18 (1999): 42–44.
8. Simpson, Antony E. "Information-Finding and the Education of Scholars: Teaching Electronic Access in Disciplinary Context." *Behavioral & Social Sciences Librarian* 16:2 (1998): 1–18.
9. Weiner, Wendy L. "Take the Headache Out of Hands-on Learning!" *Instructor* 107:3 (1997): 94–96, 98.

The journal *Research Strategies* (Ann Arbor, MI: Mountainside Pub., c1983– . Quarterly. ISSN: 0734-3310) is always an excellent resource for teaching librarians.

Teaching Techniques: Web Resources

1. ACRL Instruction Section Midwinter Discussion Forum 2000, Share Your Teaching Tool Kit: Best Practices in Library Instruction, <http://www.bk.psu.edu/academic/library/istm/discussionforum/Overview2000.html>
2. Library Instruction Round Table (LIRT) Research Committee, Library Instruction Teaching Tips, <http://Diogenes.Baylor.edu/Library/LIRT/brochures.html>
3. LOEX Clearinghouse for Library Instruction, Instruction Links: Teaching Sites, <http://www.emich.edu/~lshirato/ISLINKS/TEALINKS.HTM>
4. Prairie Rainbow Company, Constructivist Learning, <http://www.prainbow.com/>
5. University of Colorado at Denver, Instructional Design Models, http://www.cudenver.edu/~mryder/itc_data/idmodels.html

Assessment

1. Angelo, Thomas A. and K. Patricia Cross. *Classroom Assessment Techniques: A Handbook for College Teachers*. 2nd ed. San Francisco: Jossey-Bass Publishers, 1993. ISBN: 1555425003
2. Shonrock, Diana D. *Evaluating Library Instruction: Sample Questions, Forms, and Strategies for Practical Use*. Chicago: American Library Association, 1996. ISBN: 0838906656

Classroom Design

1. ACRL Instruction Section Teaching Methods Committee, Classroom Control Systems, <http://www.libraries.rutgers.edu/is/projects/control.html>
2. The Libraries of The Claremont Colleges, W.M. Keck Foundation Learning Room, <http://voxlibris.claremont.edu/hm/keck.html>
3. LOEX Clearinghouse for Library Instruction, Instruction Links: Electronic Classrooms, <http://www.emich.edu/~lshirato/ISLINKS/ELELINKS.HTM>
4. Smarter College Classrooms, <http://www.classrooms.com/>
5. University of Colorado at Denver, Classroom Schema, <http://www.cudenver.edu/public/ITI/classroom.html>

BUSINESS REPORTS

Minutes of Business Meeting I June 22, 2000

The meeting was called to order by ATLA President Milton J Coalter at 11:30 a.m. in the University Christian Church of Berkeley, California.

1. Kris Veldheer, Chair of the Local Host Committee, welcomed attendees and made several announcements. Karen Whittlesey, ATLA Director of Member Services, and Noel McFerran also made announcements.
2. President Coalter reviewed the agenda of the Business Meetings and the Town Meetings.
3. Eileen Saner, ATLA Secretary, announced the results of the recent Board election: Milton J Coalter, Mary Martin, Susan Sponberg, and Paul Stuehrenberg had been elected for three-year terms beginning Sunday, June 25, 2000.
4. President Coalter recognized new members and first-time conference attendees. He also introduced members of the ATLA Board, the Local Host Committee for this conference, the Annual Conference Committee, and the Education Committee.
5. President Coalter presented the proposed revision to the ATLA Bylaws regarding institutional membership. (See Appendix XII: Bylaws) He noted that, prior to the implementation of the policy governance model, the Board had approved all applications for institutional membership. Since the implementation of policy governance, the Board identified a need to give the Executive Director guidance regarding which categories of institutions should be granted institutional membership without requiring Board approval. This led the Board to clarify the historic identity of ATLA by more carefully defining the criteria for institutional membership and by creating the affiliate membership category for institutions that did not fit those criteria. If the stated criteria do not apply, an institution may ask the Board to consider granting institutional membership. The floor was open for discussion.

A concern was raised that accredited membership in ATS does not include associate and candidate members. Some associate and candidate members of ATS are developing their library collections and services in preparation for accreditation. They need contact with ATLA and access to the Library Materials Exchange Program. Accreditation by regional agencies is not possible for some small seminaries. Another member urged flexibility in considering regional accreditation requirements for non-North American academic institutions.

A concern was raised for non-ATS accredited Canadian institutions. **Linda Corman moved and John Trotti seconded that the footnote to Article 1.2 b) and c) be amended to add at the end "or the equivalent in Canadian jurisdictions."** Several comments were made regarding the meaning of

“American” in American Theological Library Association and how best to encourage and support international libraries. **The motion passed unanimously.**

Thomas Reid moved and Ferne Weimer seconded that the word “accredited” be removed from Article 1.2 a). The categories of ATS membership (associate, candidate, and accredited) were described. It was noted that the inclusion of the word “accredited” serves to clarify the historic context of ATLA in graduate theological education. **The motion was defeated by the following vote:**

	<u>Yes</u>	<u>No</u>
Individual members	41	66
Institutional members	27	42

It was noted that affiliate membership dues are equivalent to the lowest level of institutional membership. Affiliate members may subscribe to ATLA publications since this benefit is not included in affiliate membership.

6. It was noted that a simple majority is adequate to pass amendments to a change in the bylaws.

The session adjourned at 12:40 p.m.

Eileen K. Saner
Secretary

Minutes of Business Meeting II June 24, 2000

The meeting was called to order by ATLA President Milton J Coalter at 1:15 p.m. in the University Christian Church of Berkeley, California.

Bylaws Change Regarding Institutional and Affiliate Membership

President Milton J Coalter presented the bylaws change as it had been amended at the June 22 Business Meeting. The bylaws change passed by the following vote:

	<u>Yes</u>	<u>No</u>
Individual members	109	3
Institutional members	68	2

ATLAS Presentation

James Adair and Christian Kelm gave a demonstration of the first public prototype of the ATLA Serials project (for current information, see the ATLAS Web site: <http://purl.org/CERTR/ATLAS>). The meeting adjourned at 1:45.

Eileen K. Saner
Secretary

Executive Director's Report by Dennis A. Norlin

In the novel *Waiting*, Ha Jin tells the story of a Chinese doctor who waits eighteen years for a divorce. For eighteen years he maintains a chaste friendship with the woman he loves and wants to marry and every year visits his wife and asks her for a divorce. She always backs out. Finally, after eighteen years, he is able to obtain a divorce without her consent and marries the woman to whom he has been committed for nearly two decades.

Once he is remarried, however, he begins to look at both his ex-wife and his new wife differently. He finds admirable qualities and attraction in his former wife and has difficulty relating to his new wife. Bound by tradition and cultural prohibitions, he doesn't recognize, until the end of the novel, that he is the only one who hasn't changed. After an argument with his new wife he climbs a hill to think things through.

His inner voice speaks to him. "Let me tell you what really happened," the voice says, "All those years you waited torpidly, like a sleepwalker, pulled and pushed about by others' opinions, by external pressures, by your illusions, by the official rules you internalized. You were misled by your own frustration and passivity, believing that what you were not allowed to have your heart was destined to embrace." (p. 294)

To some degree we find ourselves sometimes like Lin Kong, the protagonist of *Waiting*, watching and waiting to see what will happen; marking time, observing change around us, but oblivious to the change that is going on within us.

There may be some relevance for theological librarians in this novel.

Would someone who had worked in your library in 1946 recognize it today? After more than fifty years, how much would be left of the building, the collection, the policies and procedures, and the staff?

Chances are good that the building would still be recognizable, although it could have been completely replaced, drastically remodeled, or transformed into something other than a library.

It is possible that much of the 1946 collection is still there, but it's a certainty that there are many new volumes, new formats, and entirely new kinds of materials and resources available.

One would hope that there had been a thorough revision of a library's policies and procedures in the last fifty years, and, unless staff started very, very young, it is unlikely that any of the staff from your 1946 library are still active today.

Would that visitor from the past still recognize your library today? What are the kinds of enduring characteristics of your library that would make it identifiable to that time visitor?

Who We Are

ATLA has changed a great deal since that day in 1946 when a group of theological librarians met in Louisville to organize a new Association. Since then

we've changed locations, we've changed formats, we've changed our structure and model, and we've changed staff many times. I think that our founders would still recognize us today, however, and that they would be thrilled with the dynamic organization their association has become.

We are nearly 600 individuals and 250 institutions strong, representing every manner of theological school throughout the United States and Canada with a significant group of international members as well. I am pleased to report to you that we enter the new century with a vigorous and committed membership, a talented and dedicated staff, a strong financial base, a well-deserved reputation for producing essential indexes to religious and theological literature and for preserving the historic literature of our discipline. We are also gaining a reputation for creative and innovative programs and projects for the future.

We are governed by a Board of Directors who provide direction, structure, and evaluation, and who establish the policies by which the Association is governed. During the past year the Board has been thoughtfully led by President Joe Coalter, Vice President Bill Hook, Secretary Eileen Saner and members Cass Armstrong, Michael Boddy, Stephen Crocco, Bruce Eldevik, Bill Faupel, Alan Krieger, Melody Mazuk, Sara Myers, and Sharon Taylor.

Rather than dwell on the past in my remarks, I'd like to invite you to examine with me our Strategic Plan for the next three years. For nearly two years now, we have organized Annual Reports, my quarterly reports to the Board, the Board agendas, and other reports according to the Association's four Organizational Ends and a series of executive limitations on our activities. Our new Strategic Plan follows those same criteria, organizational ends that are by now, I hope, becoming second nature to all of us.

ATLA Strategic Plan: September 1, 2000–August 31, 2003

Membership

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

A. We will pursue appropriate growth within the new definitions of institutional membership

At this conference we are voting on Board-suggested changes to our bylaws that will help us better define who we are. The Board has devoted a great deal of time and effort to developing this proposal, and I believe that, if adopted, it will help us seek those institutional members whose goals and objectives match ours.

Since the advent of our Web site and the broader recognition of our Association the past four years, we have had a dramatic increase in the level of interest in ATLA membership. Since last September we have used the proposed bylaws changes as guidelines in responding to requests for membership, and we believe that the guidelines are appropriate and helpful.

Last week the Association of Christian Librarians, meeting in San Diego, responded enthusiastically to our proposal to work collaboratively on issues of membership, conferences, and products. Their Executive Director, Nancy Olson, and I will be meeting in several weeks to work out the details of that agreement.

With the adoption of these bylaws changes we should actively seek, for institutional membership, appropriately accredited institutions that are engaged in graduate theological education. I believe that we should reach 300 institutional members by August 2003.

B. We will evaluate and enhance the benefits of membership

During the past four years we have worked to increase both the quantity and the quality of benefits provided to ATLA members, both personal and institutional. During the next three years, with the advice and counsel of the Membership Advisory Committee, the Professional Development Committee, and other committees and task forces, we will continue to improve the benefits of ATLA membership.

C. We will support the professional development of ATLA members by

- Hiring a new Coordinator of Professional Development

Consider this a recruiting announcement. Later this summer we will begin searching for a new Coordinator of Professional Development. This individual, working closely with Karen Whittlesey and the Member Services Department, will have responsibility for the research, planning, and overseeing of Professional Development Programs for ATLA members. We would like very much to encourage ATLA members to consider applying for this important position.

- Supporting the work of the Professional Development Committee

The new Professional Development Committee, chaired by Roberta Schaafsma, will provide leadership for us as we work to develop new workshops, programs, and projects that promote the professional development of ATLA members. Less than a month from now, fifteen of your colleagues will meet at the Wabash Center for Teaching and Learning in Theology and Religion for four days of reflection and study about ways in which the Wabash Center can contribute to ATLA members' professional development. Roberta Schaafsma will be present at that meeting and serve as liaison to the new PDC.

We are very pleased that the Wabash Center, for the first time, is sponsoring a consultation for theological librarians comparable to the meetings they have hosted for teaching faculty for the past several years.

- Creating, distributing, and analyzing a survey of the professional development needs of ATLA members

A first step in determining your professional development needs will be the creation of a survey that provides useful information for our member database. We will plan that survey for this fall, and I urge you all to participate in it.

- Using our new headquarters as a resource and location for developing new means of support for members' professional development

I am pleased to announce that last Friday I was notified by the Lilly Endowment, Inc., that they have awarded ATLA a new grant of \$150,000 to help us develop a state-of-the-art electronic classroom and video conferencing facility at our new headquarters in Chicago. Although the grant is being given now, we will not construct this new facility until August 2001. That will give us a year to conduct needs assessment, to evaluate the kinds of equipment and programs that would be most worthwhile, and to work with the Professional Development Committee to insure that the programs and projects we develop match your needs and desires as theological librarians.

- Devoting significant resources and personnel to the development of the new *atlamembers.org* Web site

When we conducted a survey of needs among our members last year, the highest level of priority was assigned to developing a new way to conduct the library materials exchange program. Yesterday's presentation by the Library Materials Exchange task force for a new ATLA Serials Exchange program is an excellent example of the kind of benefit we will seek to provide during the next three-year period. It also shows how we intend to work with you as members, providing the technical and infrastructure support you need, to develop programs that you identify and develop.

Theological Librarianship

ATLA will help members define theological librarianship as a unique profession and interpret it to others

A. We will seek ways to develop and expand the ATLA Endowment Fund

Through the hard work of the staff (especially Cynthia Derrenbacher, our Development Officer, and Pradeep Gamadia, our Director of Financial Services), we have taken a major step forward in the development of the ATLA Endowment Fund. Incidentally, Cindy cannot be at the conference this year since she is scheduled to deliver her new baby next week!

You may know that our Endowment Fund began with a major gift of stock from the family of Raymond Morris in 1991. Through the good stewardship and planning of former Development Director John Bollier, and through the regular annual contributions of many of you, we were able to grow that original \$11,000 gift into a fund of more than \$100,000 by last August.

This year, for the first time, we have been able to use a portion of the interest earned on the Endowment Fund for three purposes:

1. Giving ten \$500 grants to student members, and to regular members without any institutional support, allowing them to attend this year's conference.
2. Investing \$5,000 in the recruitment of minority librarians into theological librarianship. Working closely with the American Library Association's Spectrum program, we hope to significantly increase minority representation within our community. Our Director of Member Services, Karen Whittlesey, will be attending the Spectrum meetings with member Carrie Hackney in July and the Reforma Conference with member Mariel Deluca Voth in August.
3. Sponsoring a luncheon at last November's AAR/SBL conference featuring a panel presentation about theological librarianship as an alternative career for doctoral students in theology and religious studies. Members Pat Graham and Sharon Taylor gave wonderful presentations to a group of seventy-five doctoral students.

I am very pleased to report to you that we have recently affiliated with the North Suburban Library Foundation in Wheeling, Illinois in order to provide a much richer and more effective endowment program for ATLA.

The brochures you have received describe the reasons for our affiliation with the NSLF and the benefits it offers us as a library association. Modeled after community associations, the NSLF is the only consorsial library foundation in the world, serving more than 600 libraries of all types in the north Chicagoland area.

By affiliating with NSLF we have access to better research, better investment strategies, better legal vehicles for receiving gifts, and professional foundation management. We also have an opportunity to influence an important organization. Pradeep Gamadia, our Director of Financial Services, was elected to the NSLF Board of Directors as part of our agreement, and he will be an active participant in all NSLF policies and decisions.

We hope that you will be moved to support the ATLA Endowment Fund with annual gifts as you see the impact they can have on our profession and for our members. We also hope that you will seriously consider a major gift to the ATLA Endowment Fund in the form of a bequest.

Already one anonymous ATLA member has made a provision in his will for a major gift to the ATLA Endowment Fund and we hope that many more of you will follow his example. Please take time to read through the brochures carefully and direct any questions you might have to Cynthia Derrenbacker, our Development Officer.

B. We will develop courses and resources in theological librarianship in collaboration with schools of library and information science.

Very few library schools currently offer courses in theological librarianship, even though we believe that it is a highly specialized form of librarianship that

merits the same attention and consideration as law librarianship or medical librarianship.

We will explore the possibility of developing relationships with library schools to direct more resources and attention to theological librarianship, and we have had several suggestions that, once we have our new electronic classroom facility, we explore the possibility of developing our own course in theological librarianship.

C. We will actively recruit under-represented minorities to the profession

I have already highlighted some of the actions we are currently taking in this area through the expenditure of some of the interest earned by our Endowment Fund. We will also be soliciting your suggestions and counsel about other steps we can take to improve our efforts in the recruitment of minorities to theological librarianship.

D. We will support the production of scholarly articles related to theological librarianship

Working with the Publications Committee we hope to explore new ways that we can publish scholarly articles. ATLA has no official journal of theological librarianship, but we have sought to upgrade the quality of the *Proceedings*, the *Newsletter*, and *TCB* in recent years. Perhaps we can develop an electronic journal published on an occasional basis.

Products and Services

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

A. We will develop the capacity for in-house microfilm preservation of monographs and serials

Two weeks ago Mr. and Mrs. Sang Sul moved their preservation microfilming facilities to ATLA space. We are fortunate to have one of the nation's outstanding filmers working with us to support our On-Demand Filming Program. All ATLA institutional representatives should have received copies of this brochure indicating our ability to provide the highest level of microfilm for journals and monographs for ATLA members. Please contact Russell Kracke for further information about our On-Demand Filming Program.

B. We will develop ATLA's own online version of the *ATLA Religion Database*

Our experience with online vendors' versions of our database, with developing our new *IBRR Online*, and our long struggle to develop our new Windows version

of our CD will serve us well as we continue to develop our own online version of the *ATLA Religion Database*.

Once we have completed the new Windows version, we will begin work on our own online version, hoping to have it ready by 2002.

C. We will focus ATLA CERTR (Center for Electronic Resources in Theology and Religion) staff efforts on research, development, and production of applications for ATLA's electronic products.

We are very pleased with the efforts of our ATLA CERTR team. They are ahead of the schedule we originally established for the production of the ATLAS collection. During the coming year we will gradually shift the production of our commercial electronic products to the Atlanta site, concentrating the staff who have research and design expertise with staff that have focused on commercial product support and development.

This shift of responsibilities for commercial products has several advantages for us:

- It insures the compatibility of all of our commercial products;
- It allows us to contract with a hosting service in Atlanta to provide 24/7 support for all of our customers;
- It frees up Evanston/Chicago staff to work on member projects and support;
- It gives us a better ability to learn from our past experiences.

D. We will focus the Chicago Information Services Department's efforts on facilitating member activities and developing internal systems

Two weeks ago I sent a survey to all of our institutional members outlining some of the possible member projects to which we could devote time and effort in the next three years, asking you to rank six possible projects in order of importance. I am pleased to report that we have had nearly a 50% response to that survey—truly an outstanding rate of response.

We will continue to solicit members' counsel and suggestions as we plan new projects for the future.

E. We will continue to expand and enhance the ATLASerials project

We already have thirty-seven titles signed. I invite you to come to the ATLAS demonstration at Business Meeting II this afternoon.

F. We will utilize CuadraSTAR as our inputting system to support partner databases and other projects

CuadraSTAR allows us to index in full MARC record; it allows partners to index over the Web, it allows us to index from anywhere in the world, and it assures us that the indexing records we produce are fully compatible with MARC.

G. We will pursue three new projects from a survey of ATLA's institutional members

With 102 votes in, the current ranking of projects is this:

1. Digitizing key texts and reference works, creating **a core digital collection** in theology
2. Pursuing **retrospective indexing of religion journals** prior to 1946
3. Developing a **religion portal to Web resources**
4. Initiating a joint **electronic reserves** project for and with ATLA's institutional members
5. Developing a **union catalog** of ATLA member libraries
6. Developing a **virtual repository** of member-created digital projects

Collaboration

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

A. We will support the ATLA member Web site (atlamembers.org) for member activities including:

- *Theology Cataloging Bulletin (TCB)*
- Member publications
- ATLA Serials Exchange

B. We will develop closer ties with ATLA Regional Groups and explore ways to develop programs and workshops

C. We will support member libraries and librarians in their efforts to collaborate with faculty and administrators at their institutions.

The Wabash consultation this summer will be a first step in that direction; there will be others. As I hear more and more of your stories in your institutions, I am convinced that we need to do more to provide you with resources, arguments, and strategies that will help bolster your case for support and recognition on your campuses.

D. We will pursue affiliation with other scholarly societies.

During the past four years we have developed formal affiliations with eleven organizations:

- National Federation of Abstracting and Information Services (NFAIS) [Benefits to ATLA: marketing consultation, up-to-date news of database manufacturers]
- Council on Library and Information Resources (CLIR) [Benefits to ATLA: publications on preservation and digitization, sponsor contact with ARL libraries, Digital Library Federation]
- Bibliothèques Européennes de Théologie (BETH) [Benefits to ATLA: marketing and promotion of the *ATLA Religion Database*]
- Scarecrow Press [Benefits to ATLA: royalty payments, discounts to ATLA members]
- Tübingen University [Benefits to ATLA: cooperation with *ZID* database, sales, access to *Festschriften*]
- Chicagoland Forum [Benefits to ATLA: professional development, trend and developments among Chicago not-for-profit associations]
- American Library Association (ALA) [Benefits to ATLA: advertisements, press releases, exhibits]
- Emory University [Benefits to ATLA: payroll and benefits for ATLA CERTR employees; access to library and technology staff and programs]
- Overseas Council [Benefits to ATLA: support for ATLA subscriptions, distribution of print indexes and computer equipment]
- National Underground Storage (NUS) [Benefits to ATLA: permanent storage of first generation microfilm and first and second generation microfiche; duplication of ATLA fiche]
- North Suburban Library Foundation (NSLF) [Benefits to ATLA: professional management of endowment funds; varied legal instruments for endowment gifts]

We will continue to develop collaborative agreements with other organizations such as the Association of Christian Librarians. As an Association built on collaboration we are particularly well-suited to be partners with other organizations that share some of our goals and objectives.

The coming year and the next three years look promising indeed. We are a strong association; we are immeasurably enriched by your collective experience, wisdom, and skill; we will be developing a true headquarters where you will all be welcome and better served; we will continue to publish high-quality and dependable indexes to religious and theological literature, to maintain our leadership role in the preservation of that literature, and to become a leader in developing new digital projects and initiatives.

In all of that you are well-served by a highly talented and committed staff. We are forty strong now with several important positions to be filled this year. The ATLA staff works hard to provide the kinds of services, programs, and projects you as members desire and deserve. Our collective pledge to you is that we will continue that dedication and service in the next three years. Thank you.

Presidential Address

Religious Reading in Peril: A Challenge to the Vocational Soul of the Theological Librarian by Milton J (Joe) Coalter

The theme of this conference, “Embrace the Diversity: International Theological Librarianship,” recalls a tension in the life of this association that has occupied my mind as I have served as ATLA’s president over the past two years. On one side of that tension have been the efforts of our association to expand the diversity of our membership and collaboration with our colleagues elsewhere in the world. Certainly, some measure of increased diversity in our number and in our cooperative activities is needed and imperative.

But simply bringing together people with varied gifts and backgrounds from different races, nationalities, and religious traditions does not automatically an embrace make. As André Geuns from the Bibliothèque Européennes de Théologie observed in a session on international theological librarianship, an embrace requires two, and I would add, it involves two individuals, each distinctive and aware of their distinctiveness.

This brings me to the second half of the tension that I have experienced, for I have also had several occasions to communicate with other library associations this past year. This correspondence, plus discussions in the Board, and among the membership during this conference about ATLA’s core values, has led me to ask: Why an ATLA? Why are we a separate organization? Why do we not place ourselves under the umbrella of some larger library association much like the Public Library Association operates within the structure of the American Library Association?

Put another way, what is it that we hold in common and distinctively that leads you, leads me, leads all of us to associate in a self-standing association known as the American Theological Library Association? After all, in one fundamental way, we are like every other library and librarian under the sun in that all our collecting, cataloging, indexing, storing, preserving, and instruction are for naught if that which we hold in our libraries is never read. Although we associate to make ourselves better librarians, to improve our libraries’ individual and collective holdings, and to aid our patrons in becoming adept retrievers of information, we remain little more than conscientious caretakers of textual mausoleums if the revelation, commentary, and studies that we treasure and preserve are not picked up and read.

In this we are like all other librarians in North America and beyond. Whatever its special field of expertise be, every library collection requires that all-important reader in order to bear its intended fruit.

However, theological collections are called to gather a distinctive type of text—religious texts—and, in this simple fact may lie the source of a special

responsibility incumbent upon theological librarians if we are not just to preserve the pool of revelation in our holdings but also to release its life-giving properties.

Last fall I encountered a very interesting book by Paul Griffiths titled *Religious Reading*. Griffiths is a philosopher of religion, and he suggests that religious reading is a spiritual discipline striving against bad odds to survive in an environment that is currently hazardous to its health. If Griffiths is right, religious reading is different from the type of reading practiced, if not actually taught, in many universities and theological schools today. Griffiths contrasts religious reading with what he characterizes as “consumerist” reading. Such reading is found throughout the culture as “consumers treat what they read only as objects of consumption, to be discarded when the end for which they are read has been achieved.”¹ At their worst, consumerist readers skim works, preferably with the speed of Evelyn Wood, in order to cull the rudimentary outline of a publication’s argument.

In this milieu, texts are not so much read as gutted. In the momentary fire of fleeting current interest or in service to the impending threat of exams or just because Oprah recommended it, texts are eviscerated and then cast off and forgotten, assuming they were ever committed to memory in the first place.

This consumerist mentality reverses the equation for what is valuable in a text by honoring the “quick read” over the “studied response,” by preferring the executive summary or the synoptic abstract over the full text, by fancying the dictionary entry over a bibliography of authoritative sources to be examined, and by favoring the course reserve reading list laid out like the smorgasbord of the semester rather than the research project where sources must be uncovered, pondered, and then shaped into a thesis.

When I was in graduate school, I remember sitting with a group of students in the home of a professor of colonial American history following a seminar he led. Our professor was entertaining us students with stories of former academic conferences, and in order to calm fears that we harbored about our inability to absorb the texts listed in his syllabus, much less the voluminous literature available in the field, he told us a tale of one memorable confessional during a gathering of his colleagues after an American Historical Association conference. Following a large dinner well-lubricated with alcoholic beverages, the group began to confess to one another the classics in their field that they had never read. Through the good services of review literature, these scholars had acquired sufficient command of the central notions put forth in these seminal works to carry off later “intelligent discourse” with fellow academics and graduate underlings without ever having themselves cracked the pages of the books in question.

Such a confessional, I imagine, could be replicated by a goodly number of our patrons—both students and faculty. Indeed, if the truth be known, these sins of omission have been aided, abetted, and even taught by a few librarians—librarians who, in our zeal to help and our enthusiasm for the reference sources that are our stock and trade, forget that the goal of the texts we offer up for consumption is not only or simply the speedy extraction and transmission of the information that they hold but rather an unhurried contemplation of the wisdom harbored therein.

Griffiths suggests 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, [Griffiths insists] 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.”²

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.

Religious reading is certainly different from consumerist reading and perhaps even all other types of reading. It, among all forms of reading, requires an unhurried feeding on the text—a thorough immersion in its word—again and again so that its insight soaks the soul, permeating the persona of the religious reader with the aroma of the revealed.

But if religious reading is so distinctive, then so too should be the task of the librarians who individually, and in association, harbor in our collections the textual catalyst for this metamorphosis, wherever in this great and grand creation we are called to serve. How we foster such religious reading in an age that finds this essential spiritual practice rather outmoded, if not outright tedious and alien, is a question easily overlooked in our eagerness to find better ways to collect more widely, to catalog more precisely, to store more compactly, to preserve more efficiently, to digitize more broadly, to instruct more effectively, and to retrieve more quickly.

But I think that we ignore this question at the peril of our own profession for what does it profit us to associate for collecting, cataloging, indexing, preserving, and digitizing the whole corpus of theological literature and yet lose our vocational soul—or, perhaps better put, lose our vocation’s sole reason for being? It is my hope that even as we celebrate the diverse situations, skills and offerings of theological librarians and their libraries throughout the globe, we remember this distinctive calling that we share across time and space, namely to be agents for the recovery and sustenance of a central practice of piety in communities of theological education and religious studies—communities that, ironically, have become almost too busy for “religious reading.”

One might say that our colleagues on the faculty in our home institutions have far more impact on this matter than do we. After all, they either designate what is to be read or assign projects that require further reading.

But I would suggest to you that no one on a seminary or university campus is better situated than the theological librarian to recognize the ever diminishing time and attention given to “religious reading” in contemporary curricula. Consequently, you and I, both individually and as an association, have a singular responsibility to advocate for the recovery of this neglected exercise in spiritual enlightenment, to insist that space be recovered for its practice in our students’ curricula, and to

mentor its practice on our campuses and throughout theological education. In this, I believe, lies at least one source of a common sense of who we are as librarians and as an association—a mark of distinctiveness and individuality that we bring to any embrace of diversity.

Endnotes

1. Paul J. Griffiths, *Religious Reading: The Place of Reading in the Practice of Religion* (New York: Oxford University Press, 1999), p. 42.
2. *Ibid.*, pp. 41–42.

INTEREST GROUP MEETING SUMMARIES

Collection Development & Evaluation

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The Collection Development and Evaluation Interest group convened at 2 p.m., Friday June 23. Page Thomas was elected to the steering committee to replace Drew Kadel whose term expired. Tom Haverly will be the new chair. All members of the group were asked to provide current e-mail addresses to the chair so that notices could be distributed. The meeting concluded with a panel on collection development and electronic texts with Roger Loyd, Tom Haverly, and Christian Kelm presenting.

Drew Kadel

College & University Interest Group

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Interested parties of the College and University Interest Group met to discuss the future of the assembly and to set the agenda for the 2001 Annual Conference. While no formal program was offered to the ATLA membership at large, twenty-two individuals attended the meeting, moderated by Raymond Van De Moortell (Boston University).

Items discussed included:

- 1) Future conference ideas (in priority order):

- Comparative ethics
- Comparative religions
- College/university religious studies collections
- Research methodologies
- Christian literary writers
- Theology and science

2) The creation of a College & University discussion group (in priority order):

- Listserv
- ATLANTIS
- Mailing lists

3) A revision (if needed) of the bylaws.

4) The formation of a new steering committee

The 2000–2001 Steering Committee met briefly to discuss next year’s agenda. Charles Bellinger (Regent College) was elected chair. David Holifield (Azusa Pacific University), Raymond Van De Moortell (Boston University School of Theology), Noel McFerran (University of St. Michael’s College), and Suzanne Selinger (Drew University) will continue to serve on the committee. Melody McMahon (John Carroll University), and Sandra Riggs (Vanderbilt University) also joined the team.

The committee met again, the following day, to discuss the 2001 program, to work out the logistics of forming a discussion group, and to distribute the bylaws. The committee discussed points 1, 2, and 3.

1) Charles Bellinger offered to be the primary investigator of conference speakers, drawing upon people and resources at Duke University. It was decided that a topic dealing with hospice issues would be most appealing.

2) It was determined that a separate mailing list, apart from ATLANTIS, was not needed, and that a list of e-mail addresses would be distributed to the steering committee.

3) The steering committee will locate the last bylaws and distribute them to the membership for review and discussion.

David Holifield
Secretary

Judaica

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The Judaica Group met for a business meeting at lunch on Thursday, June 22 during ATLA's 2000 conference.

David Stewart, the group's Chair during the past year, reviewed the minutes as submitted for the Annual Conference *Proceedings* in 1999, which outlined the group's activities at the previous conference. It was noted that the group had made a significant contribution to the 1999 conference program, and that many of the objectives set out in the bylaws had been directly addressed in the first several years of the group's existence.

Officers who were elected over the group listserv were announced:

Chris Brennan to serve as Vice-Chair/Chair Elect, and Eileen Crawford as Secretary. Terms of both positions will be one year.

A discussion followed concerning program suggestions for the 2001 conference to be held at Duke University. The group has about \$300 to finance a session. It was decided to ask Dan Rettberg of Atlanta, a scholar of Yemenite manuscript Haggadoth, to be the speaker. The Special Collections Interest Group will be approached as a partner in funding this presentation. There is a local woman who could be approached as a second option. Access to Duke's collection of Haggadoth will be also pursued to complement the presentation.

The session closed with a request for volunteers to serve in the position of Vice-Chair/Chair-Elect for the coming year. Alan Krieger (Notre Dame) consented to serve. Sandra Lipton will be our liaison with the Association of Jewish Librarians. The suggestion was also made that Rabbi Eckstein, who addressed the Judaica Group at the 1999 conference, be approached as a possible plenary speaker for the 2002 Conference in Minneapolis/St. Paul.

Adjournment was followed (later in the afternoon) by a well-received tour of the Judah L. Magnes Museum in Berkeley, attended by twenty-seven ATLA conference delegates.

Submitted by Eileen Crawford

OCLC-TUG

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Michael Ahern and Barb Kazinsky of OCLC Library Services presented an overview of new services from OCLC to a group of about thirty conference attendees. The presentation included information about Cat Express, CORC and WEBExpress.

Submitted by Linda Umoh

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The session of the Publications Interest Group began with a presentation by Dr. Stephanie J. Coopman from San Jose State University titled "Collaboration, Accessibility, and Activism." Professor Coopman discussed the challenges confronting publishing in the electronic age.

Following the presentation the committee met to discuss the proposals for the ATLA Bibliographic Project Award. Before turning to the bibliographic proposals a question arose concerning whether this group really functions as an interest group.

After vigorous discussion it was decided that rather than offer a program for the 2001 meeting, the group would devote its energies to making a recommendation to the ATLA Board about the future of the group. A meeting will be set up before December to discuss the options with the intent of making a recommendation by January or possibly June.

The group then turned its attention to the bibliography proposals. There was a strong pool of candidates this year. After some discussion, the project "Bibliography of the Dead Sea Scrolls and Associate Literature," submitted by Dr. Avital Pinnick, was selected as the winner.

Submitted by Richard A. Wright

Public Services

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Roberta Schaafsma, Chair of the Public Services Interest Group for 1999–2000 welcomed the approximately eighty persons in attendance and gave a brief introduction to the group and its purposes. Ms. Schaafsma then explained proposed revisions to the group's Plan of Organization and Nature and Aims Document prepared by the Steering Committee, and led the group in a brief discussion of the changes. It was then moved and seconded that the group adopt the revised Plan of Organization. The motion carried. It was moved and seconded that the group adopt the revised Nature and Aims Document. The motion carried.

Elections were then held to fill vacant positions on the Steering Committee. Jan Malcheski was elected to replace Laura Randall, who resigned from the Committee. Sandra Riggs, Kris Veldheer, and Cliff Wunderlich were elected to replace Roberta Schaafsma, who finished her term, and to fill two new positions created by the revised Plan of Organization.

Following the business meeting, Ms. Schaafsma introduced Roy Tennant, Digital Library Project Manager at the University of California at Berkeley. Mr. Tennant gave a presentation titled "Reference Services for a New Millennium." In the presentation, Mr. Tennant explained how reference librarians might form a worldwide network to answer real-time reference questions through the World Wide Web. An active discussion followed Mr. Tennant's presentation.

After the meeting, the new Steering Committee met to appoint officers for 2000–2001. Steering Committee officers and their terms are as follows: Steven Edscorn, Chair (2001); Kris Veldheer, Vice-Chair (2004); Sandra Riggs, Secretary (2004); Jan Malcheski, Electronic Information Coordinator (2002). Other Steering Committee members are Suzanne Sellinger (2003), and Cliff Wunderlich (2004).

Submitted by Steven Edscorn, Vice-Chair

Special Collections

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The Special Collections Interest Group met Friday, June 23, 2000, at the Church Divinity School of the Pacific. The program consisted of a presentation by Martha Dana Rust of the University of California, Berkeley. It was titled "Inside the Digital Scriptorium: Architecture, Search Routes, and Secret Passageways." The program concluded with the business meeting of the interest group.

Ms. Rust's presentation began with an overview of the Digital Scriptorium project. Funded by a Mellon foundation grant, the Bancroft Library of the University of California, Berkeley and Columbia University's Rare Book and Manuscript Library began Phase One of the project in 1996. At the core of the Digital Scriptorium is a Web-accessible (<http://sunsite.berkeley.edu/Scriptorium>) image database of dated and datable medieval and renaissance manuscripts. The images provide public access to scattered and fragile resources, many of which would have been unlikely candidates for traditional reproduction. The goal of the project is to develop the database into an international tool for teaching and scholarly research in paleography, codicology, art history, textual studies, and sundry other areas.

Ms. Rust then explained how the Digital Scriptorium works. It is a shared database of bibliographic data, fundamentally a union catalog, with a single search-interface. The images are digitized at each participating institution and are held locally on the servers of that institution. The bibliographic data is also held locally and is the source from which the shared database is constructed. Ms. Rust continued her presentation by describing her role as Research Assistant, in Berkeley, for the Digital Scriptorium project and her work in inputting bibliographic data. The specifications for the bibliographic data are flexible enough to allow for variation in detail from item to item. Participating institutions decide what level of description each item requires. Each institution also decides which pages of the item are digitized and included as images in the database.

Ms. Rust then spoke about the future of the project as it moves into Phase Two. Funded by an NEH grant, the Digital Scriptorium is expanding to include other libraries, such as the Huntington Library, the New York Public Library and the Ransom Center at the University of Texas, Austin. Currently consisting of approximately 8,500 images, the database is expected to grow swiftly in the near future. Also during the second phase, the Digital Scriptorium will become economically self-sustaining by arranging for a consortial fee-based distribution of the database. Ms. Rust ended the presentation with a thorough demonstration of the extended capabilities of the search-interface. The interface supports

sophisticated searching on manuscript, part, text, or image descriptions, using a combination of controlled and uncontrolled vocabulary. In concluding her demonstration Ms. Rust highlighted an interesting selection of images from manuscripts, early printed books, and documents.

Eric Friede convened the business meeting that followed Ms. Rust's presentation. Jefferson Webster, Collection Development Librarian of Dallas Theological Seminary, was elected to the Steering Committee, Andrea Lamb having completed her term of service on the committee. Mr. Friede and Claire McCurdy, Archivist and Project Director, AWTS, Union Theological Seminary (N.Y.) continue on the Steering Committee. Mr. Friede clarified to the group the availability of honoraria for special speakers on application to ATLA. A discussion of the accessibility of the bylaws of the group concluded with the decision to post them to the ATLA members' Web site. The meeting concluded with a discussion of possible topics and speakers for the 2001 annual meeting.

Submitted by Eric Friede.

Technical Services Section

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Lynn Berg welcomed over fifty people to the Section meeting and introduced Eileen Crawford, who has developed the Technical Services Web Site. She spoke of the expectations and usefulness of the site and noted ATLA's history of supporting such co-operative projects.

Eileen prefaced her demonstration by noting the great value of co-operation when we share common collection development patterns and face rising costs, more demanding skill levels, and a need for ongoing training. Eileen provided a printed outline of the Web site features as well as a Proposal for Cooperative Technical Services Projects among ATLA Institutions.

Lynn Berg announced that the first proposal, the TSS listserv, ATLATech-L@atla.com, will be hosted by ATLA. Karen Whittlesey will manage it on behalf of the Section. A notice of its availability will soon be posted on Atlantis.

Eileen's presentation was enthusiastically received, and the Web site's value as a clearinghouse for expertise was very evident. It was suggested that specific institutions could take responsibility for relevant areas relating to original cataloging, monographic series, or denominational publications, while ATLA might be in a position to act as broker for various software products. It is hoped that a

workshop at next year's conference can be devoted to Web site contributions and maintenance.

In the discussion that followed, it was suggested that the Web site could be useful in establishing uniform titles for liturgical works, linking with cataloging resources for non-English language material, and promoting enhancement of OCLC records. Questions relating to the scanning and copyright of Web resources were also raised.

Lynn thanked Eileen for the work and vision that went into her presentation.

Lynn opened the Business Meeting by welcoming participants and introducing Steering Committee members as well as Susan Sponberg, newly elected ATLA Board member.

The first order of business was a motion to transfer the Technical Services Web Site from Vanderbilt to ATLA, it being understood that Eileen Crawford would provide guidance and administration for an interim period, but the TSS is to undertake primary responsibility. This was moved, seconded, and carried unanimously.

Judy Knop reported on developments relating to CC:DA. Sections for serials and electronic resources are being revised. More information will be available in the *Theology Cataloging Bulletin (TCB)*. Judy also reported that there will be a NACO program next year, and that two independent NACO members, Gene Fieg and Raymond Van De Moortell, have been approved.

Ballots were distributed to fill the vacancy on the Steering Committee; the tellers retired to count the votes and reported that Michael Bramah of Virginia Theological Seminary was elected to serve until 2003.

Paul Osmanski reported on the activities of the Dewey Classification Editorial Policy Committee. The 22nd edition of Dewey is scheduled for 2003. No explicit changes are planned for the 200's, but changes are likely in the 360's, 540's, 560's, and 700's as well as Table 1 of the Standard Subdivisions. He also noted that the printed version of the Notes and Decisions will be discontinued in favor of an online version. Further information will be available in *TCB*.

We ended an informative and pleasurable meeting looking forward to exciting possibilities on the listserv and Web site and adjourned to meet again next year.

Submitted by Gerald Turnbull, Secretary

World Christianity

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Mariel Voth of Bethel Seminary gave a presentation on collecting theological materials from Argentina. This talk emphasized the significance to this endeavor of bookstores, publishers, and organizations in that country.

Tom Reid of Reformed Presbyterian Theological Seminary spoke about acquiring materials on World Christianity for a small denominational seminary. Included in this presentation were such topics as developing a collection policy, establishing personal and professional links, and sharing materials through cooperation.

Tim Erdel of Bethel College spoke about the collection of the Zenas Gerig Library in Jamaica. He also talked about his current efforts in collecting materials on World Christianity for the Missionary Church Archives at Bethel College in Mishawaka, Indiana.

Philip O'Neill of Barry University presented a paper on an automation project linking the library of the Southeast Pastoral Institute in Miami Florida with the main campus. He also talked about its Spanish language Roman Catholic collection.

Paul Stuehrenberg of Yale University presented a proposal for a cooperative program whereby ATLA would microfilm primary resources on World Christianity from Africa, Asia, and Latin America.

Philip O'Neill asked Paul Stuehrenberg and Robert Phillips of Southwestern Baptist Theological Seminary to conduct the business meeting. He did so because these two individuals have been instrumental in founding and directing this interest group over the years.

First, a steering committee was selected through the year 2003. The future conveners are: Martha Smalley of Yale University (2001), William Miller of Nazarene Theological Seminary (2002), and David Bundy of Christian Theological Seminary (2003).

There was also a call for suggestions for future projects for the WCIG. Philip O'Neill requested that this interest group consider ways in which ATLA can share the expertise of North American theological libraries with their counterparts in Third World countries.

Over eighty people attended the 2000 WCIG session.

Submitted by Philip M. O'Neill

PRESENTATIONS TO INTEREST GROUPS

From the Colonial Christ and Babylonian Captivity to *Dread Jesus*: Documenting World Christianity on a Shoestring Budget

by

Timothy Paul Erdel

Missionary Church Archives, Bethel College, IN

Introduction

G. K. Chesterton once claimed, “Anything worth doing at all, is worth doing badly” (1963, 40–41). It may be worth exploring whether trying to document world Christianity is one of those things worth doing badly. Today I will speak from two perspectives, both of them from my personal experience—though I should make clear from the outset that my role was often little more than that of an observer. First, I will speak as someone who worked as a theological librarian over a six-year period (1987–1993) in a two-thirds world setting. Second, I will speak as someone who has now been a denominational archivist for a small evangelical denomination for six years (1994–). In both cases, I had and have many other duties and responsibilities, including fairly heavy teaching loads. In both cases, funding for the sorts of collection development that I will be describing has been irregular and marginal at best—mostly derived from personal gifts, relatively small grants, and other outside sources, though every attempt has been made to tap local campus resources and to gain institutional approval and legitimacy for the projects even when formal funding is not possible. My remarks are intended especially for those institutions that may be viewed as too small or as having too few funds to consider documenting world Christianity, or for persons who think that a few stolen hours given over to documenting world Christianity will never make much of a difference. In my first case, I think I can point to evidence of success beyond what one might dare hope given the scale of financial investment. In the second example, I am personally convinced that valuable materials have been collected that could provide fairly unique windows on global Christianity, but relatively few researchers have taken advantage of the resources to date. I will begin with some remarks about the historical, cultural, and ecclesiastical setting in which I worked overseas, namely, Jamaica. This should provide a better understanding of why a special West Indies collection was so crucially important to theological education in that context.

West Indies Collection, Zenas Gerig Library, Kingston, Jamaica

The colonial Christ came to Jamaica 1494, when Christopher Columbus landed with two Roman Catholic priests. The “Babylonian captivity” began shortly thereafter as African slaves were brought against their will through the dreaded middle passage to Jamaica. Over the years, a million or more slaves were shipped to

an island the size of Connecticut. To gain some perspective on this number, it is commonly estimated that some 500,000 African slaves were taken from their homeland to the rest of North America. Perhaps 200,000 slaves brought to Jamaica were transferred to smaller islands, but most who were left to labor in Jamaica died under horrible working conditions. The average life-span for a Jamaican slave was approximately twenty-six years. At the time of emancipation in 1834 (though slavery was not legally abolished until 1838), there were only 320,000 slaves left on the island, and that despite intensive breeding programs (cf. Norris 1962, 2–3).

Jamaica did not gain her political independence until 1962, well after the rise of the Rastafari movement and the discovery of *Dread Jesus* (cf. Murrell, Spencer, and McFarlane 1998, Spencer 1999). Jamaica is still searching for the means to overthrow economic colonialism and attain genuine national sovereignty. It is also still seeking ways to attain full emancipation from the hideous social and psychological legacies of slavery. These include Afro-Jamaican male marginality and badly fractured families. Male marginality has multiple roots: slavery itself; colonial structures which fostered a stratified society bordering on apartheid; sharp class divisions based on gender among persons of African descent; compulsory scholastic exams which discriminate against young boys; a school system in which less than one percent of the male population receives a university education; business and economic structures strongly favoring European, Asian, or mixed-race minorities; informal marketplaces dominated by women; and matriarchal family life (Miller 1986, 1990, and 1991). Perhaps the best known *religious* response to male marginality among Jamaicans of African descent is the rise of the Rastafari (made famous around the globe by their *Reggae* music and sacramental use of *ganja*), a movement that emphatically proclaims the inherent dignity and worth of the African male. Universal issues of self-esteem have special application in Jamaica (cf. Carlson 1988, a frequent, long-time visiting professor to the island).

Patterns of illegitimacy and fractured family life share many of the same roots as male marginality, though the problems are complicated by other factors as well, including deeply entrenched social-cultural alienation from legal matrimony (see Dundas 1990), endemic poverty, patterns of mass migration, child abandonment, and lower-class value stretch. The most important single analysis of Jamaican culture remains the classic study by British social anthropologist Edith Clarke, *My mother who fathered me* (1957; cf. Kerr 1952, Blake 1961, Smith 1962 and 1965, Phillips 1973, Kuper 1976). By 1995 86% of the children born on the island were without a father of record; in Kingston, the figure reached 93% (from a CVM-TV [Kingston, Jamaica] broadcast news report on government statistics, including an interview with and commentary by Jamaican psychologist Barry Davidson, 16 May 1995). Phenomena such as “barrel children” (Larmer 1996) and the rise of street gangs and deadly posse gunmen (Gunst 1995) are among the fruits of such social problems, while in turn adding to the social chaos.

Yet, and this is no small irony, Jamaica is blanketed with churches. Perhaps one may question the frequent claim that Jamaica has more churches per square mile than any other nation on earth; there is, after all, the Vatican. But there are indeed all sorts of churches. Established churches have been there since the arrival of the first Europeans—first, Roman Catholics with the Spanish (cf. Osborne

1988), then the Anglicans with the British in 1665, while the dissenting churches also entered during British rule. Today Protestant churches are in the majority, especially Evangelical and Pentecostal ones. There are also Ethiopian Orthodox Churches (some filled with Rastafari), and “revivalist” groups—including Zionism, Pukkumina (Pocomania), and Kumina (Cumina)—which combine elements of Christianity with African spirit possession. One should probably note practitioners of Myalism and Obeah too, as well as followers of other non-Christian religions (cf. Bisanauth 1989).

A key figure in establishing populist churches was Baptist missionary George Liele (ca. 1750–1828), a Virginia-born former slave from Georgia, whose missionary outreach predated that of William Carey. Liele had a remarkable impact on Jamaica as an evangelist and educator, even establishing a mission to reach Africa (Gayle 1982). Jamaican slave and indigenous Baptist “Daddy” (deacon) Sam Sharpe (ca. 1808–1832) is one of many who combined religious fervor with social concern. Sharpe organized passive slave resistance—the Great Slave Rebellion in December 1831—which turned violent against his will. The British hanged him along with 311 others after brutally crushing the revolt. Native Baptist pacifists Paul Bogle and George William Gordon met similar fates in 1865 when their Morant Bay Rebellion for better working conditions turned violent. Today all three are among seven national heroes of Jamaica (Reid 1989, Erdel 1995). The church has long struggled with its role in rooting out social evils (cf. Reid 1987).

Making theological sense of all these historical facts, social-cultural realities, and religious currents is not an easy task. In some ways standard Western theologies (and seminary textbooks) have limited application in such a setting (cf. Davis 1990, Erskine 1981, HoSang and Ringenberg 1983, Persaud 1991, Watty 1981, Williams 1994; cf. also Noëlliste 1987). One’s very view and understanding of God may be transformed by sober reflection on the Caribbean context (see Noëlliste 1998). Nor are pressing theological questions limited to traditional theological categories. For example, how should a Christian worldview inform the development of a tourist-based economy? Hence, many now recognize that theological education and ministerial formation must be rooted in the Caribbean ethos if they are to lead to effective ministry within the islands (see Gerig 1967 and 1993, Henry 1988, Ringenberg 1992; cf. also Noëlliste 1993). Where does a theological library fit in such a picture, and how might the library contribute to the documentation of world Christianity? Consider the case of the Zenas Gerig Library, which supports two schools sharing the same campus, the Jamaica Theological Seminary and the Caribbean Graduate School of Theology.

I do not have the time to rehearse the history of the entire library, which goes back before the Jamaica Theological Seminary first opened in 1960 (see Ringenberg 1992, 28, 41, 148–54, Erdel 1990b), nor of the heroic struggles over the years in the areas of mission and objectives, staffing, facilities, collections, organization of materials, services, administration, budgeting, inter-library cooperation, or new technologies. Each domain would be a story in itself. For example, how hard may librarians push for funding during years when the operating budget for an entire graduate school is less than the average salary for one senior faculty member at a typical North American seminary? The first priority of a small school is to survive.

So a library will receive attention only insofar as it proves essential to the school's existence (Erdel 1990a). The quest for survival became paramount after the campus was physically devastated by Hurricane Gilbert on September 12, 1988, the most powerful class five hurricane on record in the Caribbean. The campus was then wracked by a leadership crisis, which was finally resolved with the 1992 appointment of Dieumème Noëlliste as the first president over both schools.

During this period of tumult and turmoil, the process of seeking full accreditation, which both schools were very eager to secure, gave tremendous leverage to the librarians (Erdel 1990b, 1993). So did the rapid growth of both schools after they received accreditation from the Ministry of Education (Jamaica), from the National Institute for Higher Education (Trinidad and Tobago), from the University Council of Jamaica, and from theological and psychological associations in the Caribbean. Recognition continued when the schools became founding members of the Association of Caribbean Tertiary Institutions and the Joint Committee for Tertiary Education in Jamaica (cf. Henry and Erdel 1991). In addition, it helped the librarians tremendously that Jamaica is the location for the sole library school serving the English-speaking Caribbean, and that the professional library community within Jamaica is active internationally, raising local expectations for librarians, libraries, and library services (cf. Spencer 1997). The designation of the Zenas Gerig Library as the national node library for theological libraries by the College Library Information Network in Jamaica (in 1987) and the library's role as the *de facto* hub for evangelical libraries across the Caribbean further enhanced its status. It is perhaps enough to say that the Zenas Gerig Library now enjoys a new three-story building and is staffed by an appropriate mix of Caribbean professional librarians, para-professionals, student workers, and a fairly steady stream of volunteers, both Jamaican and from overseas.

There are many strategies that the Jamaica Theological Seminary and the Caribbean Graduate School of Theology have deliberately pursued in order to assure (insofar as is possible) the contextual appropriateness of the education they offer to their students. One policy that the library staff has followed from the earliest years is in some respects fairly simple. Nevertheless, the policy's repercussions have had a profound effect, not just on the shape of the library, but on the whole educational climate and research orientation of the campus. The decision was made many years ago by founding librarian Zenas Gerig and continued by long-time head librarian Cecelia M. ("Madge") Spencer to make the West Indies Collection the primary focus of the library's collection development. That does not mean that the majority of the library's books and other materials are in the West Indies Collection, for substantial theological library collections (reference, serials, general circulation) have been acquired over the years. This general growth has been accomplished mostly through aggressive direct solicitation of books and journals from abroad, both from North American scholars who have donated their personal libraries, and from North American theological librarians who have sent duplicates from their libraries. A fair number of ATLA libraries and librarians have helped the campus library at one time or another. What the collection development policy does mean is that the very limited cash the library does receive for direct purchases is reserved primarily for materials published in or

about the Caribbean. It also means that whenever librarians become aware of new primary or scholarly materials about the Caribbean, whether published or unpublished, whether mainstream research or ephemeral broadsides, including materials about social institutions, cultural milieu, political movements, artistic expressions, and especially, religious life, every effort is made to acquire copies as soon as possible. Many materials are free, or relatively inexpensive; others are very costly, sometimes outrageously so within the context of the local economy. But few materials remain readily available over a long period of time. Timely acquisitions are of the essence.

Thus it is that a small campus shared by two schools in the two-thirds world has developed a relatively modest yet fairly unique special collection, with sources that researchers from various countries have begun to realize are often difficult to find anywhere else. These materials provide fascinating insights into one portion of global Christianity and its interaction with local culture. It is, of course, very gratifying when mainstream scholarly presses in North America and Europe begin to publish works based on research in the West Indies Collection of the Zenas Gerig Library (e.g., Murrell, Spencer, and McFarlane 1998, Noëlliste 1998, Spencer 1998, Spencer 1999). A surprising number of doctoral dissertations done for degrees from abroad have drawn substantially on those same resources (e.g., Henry 1988, Ringenberg 1992, Edmonds 1993, Dennis 1995). The library as a whole has for some time supported research for numerous local publications as well, including two internationally recognized journals that have now merged (i.e., *BINAH* 1996–1997 and *Caribbean Journal of Evangelical Theology* 1997–). I found the library more than adequate for much of my own work while I was there (e.g., Erdel 1996a). Even more gratifying, however, is the way campus students draw on the West Indies Collection. In fact, the greatest danger the materials face comes from extremely heavy usage; and for that reason, multiple copies are prized and added whenever possible. I have no solid evidence other than my own direct observation, but my general impression is that most students working on course papers begin their research by going to the West Indies Collection. It is a rare research paper that doesn't reference these materials; often the use is substantial (e.g., Ramlal-Williams 1989). Graduate research students writing theses inevitably turn to them, because the graduate school regulations require students to address the Caribbean context within the scope of their topic, regardless of the field of study (Erdel 1991; see, e.g., Awojobi 1995, Duncan 1991, Dundas 1990, Ferguson 1989, Homer 1989, Joseph 1992, Oliver 1991, Palmer 1989). It may be worth noting that from the beginning the graduate school has deposited its theses with University Microfilms International (now a subsidiary of Bell & Howell) as a means of disseminating student research.

I trust this first example will encourage theological librarians to realize that the intentional and intensive collection of local resources may in itself be a very valuable contribution to the documentation of world Christianity. My understanding is that here at the Graduate Theological Union the collections on new religious movements are in part doing just that, but one may operate on a far smaller scale than GTU and still make an important impact.

Missionary Church Archives, Bethel College, Mishawaka, Indiana

The Missionary Church is a small evangelical denomination with roots in the Mennonite and Methodist traditions. During the latter half of the nineteenth century, numerous pockets of Mennonites, Amish, and River Brethren across North America were transformed by frontier revivals and by pietist calls for personal conversion. Sunday schools, cottage prayer meetings, protracted meetings, camp meetings, new modes of musical expression, use of the English language in church services, emotional displays during times of worship, aggressive evangelism and missionary outreach, ecumenical Bible conferences, Baptism by immersion, and openness to women in ministry were among the controversial new practices adopted by some of these groups. Probably nothing was more offensive to some tradition-centered Anabaptists than the bold new message that everyone, even bishops or ruling elders, must be born again (cf. Nussbaum 1980). Soon some of these same people discovered the Wesleyan-Holiness experience of Holy Spirit crisis sanctification as well. A common charge was that these various Anabaptist groups had “all gone Methodist” (Storms 1958, 36). A. B. Simpson’s Keswickian messages on victorious Christian living and on the fourfold gospel were also influential: Jesus Christ as Savior, Sanctifier, Healer, and Coming King. In 1875 the first two of at least six distinct streams began a process of multiple mergers that resulted in a single denomination by 1969 (Lageer 1979, see also earlier histories by Huffman 1920, Storms 1948 and 1958, Lugibihl and Gerig 1950, and briefer overviews by Engbrecht and Erdel 1994, Erdel 1997, 1998, 1999). Concern to spread the twin messages of salvation and sanctification gave rise to an overriding emphasis on missions, as did the duty to “bring back the King” (see Matt. 24:14 and Mk. 13:10). Hence the denominational name, Missionary Church. The church’s first foreign missionary, Eusebius Hershey, who went to Liberia in 1890 at the age of sixty-seven after a long career as a circuit-rider (Beals 1994, 4–7), is generally recognized as the first Anabaptist missionary from North America (Schlabach 1980, 29), though I personally think pacifist George Liele deserves that honor. Over the years Missionary Church missionaries have worked in more than eighty countries, and today the International Fellowship of Missionary Churches, in which each national church is autonomous, maintains a presence in over two dozen countries.

Each new generation seemed eager to grasp new insights, and in the process, whether consciously so or not, often first neglected, then discarded, the commitments of previous generations. The general denominational drift went from Anabaptism to Pietism to the holiness movements (whether Wesleyan or Keswickian) to a fairly generic brand of evangelicalism. There are further influences from theologically alien movements, including dispensationalism, Pentecostalism, fundamentalism, and Baptist Calvinism. The drive to reach out to others has had a profound impact as well. For however much missionaries are accused of transforming other peoples and their cultures, probably nothing so transforms missionaries or their sending agencies as engaging in mission. More recently, within the last decade, a sudden and fairly striking surge of church planting across North America has had a similar effect. Establishing new churches in new geographical

areas among diverse populations while welcoming a flood of new converts is once again changing the ethos profoundly (Erdel 1999).

In the midst of these and other changes, the Missionary Church Historical Society was founded in 1979 by Wayne Gerber and others at Bethel College (Mishawaka, Indiana), in part to preserve, reclaim, and celebrate a religious heritage which is generally forgotten by or even unknown to younger generations within the Missionary Church. Among other projects, the society pressed for the formation of the Missionary Church Archives and Historical Collections. The society was able to acquire a large personal collection from the family of the late denominational historian and editor Everek Storms, as well as numerous back files from the denominational headquarters. The society had the beginnings of an archives. Former Bethel and Asbury College librarian Lois Luesing, better known for her many service projects overseas through World Partners and the Association of Christian Librarians, provided the initial processing, preservation, and organization of materials during repeated working visits back to Bethel College. Some at Bethel also became concerned about the sorry state of the Bethel College Archives, which, after some preliminary organization decades before by Ms. Luesing, had simply accumulated as a disorganized heap in the corner of a storage room. In 1984 Bethel College had also become custodian of the Otis R. Bowen Museum and Archives, dedicated to honor the life and public service of a prominent Hoosier politician. The confluence of needs presented by these three archives allowed for the appointment of a quarter-time archivist in 1994.

More substantial support from Bethel College would have been difficult, since the school was just recovering from a period when it teetered on the verge of bankruptcy and collapse. The low point for Bethel College was the Spring of 1987, when there were eighty-nine resident students. Since then, the college has enjoyed an almost miraculous renaissance, with a greatly expanded curriculum, numerous new faculty appointments, a whole series of major construction projects, an enrollment now exceeding 1,700 students, and, not least (for sports fans), fifteen small college team national championships since 1990. A rising tide lifts all boats; each of the three archives has benefited from the general progress on campus. The Bethel College Archives are routinely used for a variety of campus projects and publications (e.g., Bethel College 1997). The Bowen Archives have supported research for a forthcoming book on "Doc" Bowen (Bowen 2000). The situation of the Missionary Church Archives is more complex.

Since 1994 the Missionary Church Archives have expanded rapidly, often by the rescuing of mission, denominational, district, congregational, and individual records, papers, files, letters, diaries, and ephemeral publications from attics, basements, storage closets, filing cabinets, and at times quite literally, trash dumps. As the archives gain visibility within the Missionary Church, more and more donations arrive unsolicited—as many as thirty large boxes of unprocessed materials have turned up at a time. Perhaps one-third of the materials have to do one way or another with missionary service overseas. These constitute one of the great treasures of the entire archives, since most of the published and nearly all of the unpublished materials would be difficult to find anywhere else. During early years one in every one hundred Missionary Church members was a foreign

missionary, and the denomination, though lower middle-class in origin, frequently led the nation in denominational per-capita giving in order to support a strong missionary outreach. The records bear witness to hundreds of remarkable lives and provide amazing vistas on other countries and cultures. There is, to take but one fairly minor example, a set of large, hand-tinted glass slides with photos from West Africa in the early twentieth century.

There are still no funds for acquisitions—nor even a real budget—so many preservation and staffing needs require direct donations or outside grants. While most materials have been processed in a preliminary fashion, the collections have yet to be systematically inventoried or catalogued. But there are visible signs of progress in the Missionary Church Archives. The archives are on the verge of moving to their third new quarters in seven years. Back runs of major denominational periodicals have been microfilmed through the ATLA preservation program. A major indexing project should help provide access to some periodicals and may be available on-line within a few years if annual grants continue to be renewed. The archives have supported research for student projects, church anniversary celebrations, and several publications, including the journal *Reflections*, articles for other serials, entries for the *Historical Dictionary of the Holiness Movement* (Kostlevy forthcoming), and a project to write a new history of the Missionary Church. Scholars have now come from as far as France and the Middle East to examine unique archival records, such as those covering some four decades of relief work with and ministry to survivors of the Armenian massacres in Turkey. Perhaps the most important step has been to gain the continued support of the Bethel College administration, which, while still short on cash, has in a variety of ways underwritten the direct and indirect costs of housing the archives on campus. They have also generously supported related projects such as the relocation and restoration of a historic log church on the Bethel College campus (Lowe 1998).

In the Fall of 1995 ATLA member David Bundy served as a visiting consultant for the graduate programs at Bethel College. Upon examining the Missionary Church Archives, he pronounced them “the crown jewels of the campus.” Later, in the Spring of 1996, a historian from the Associated Mennonite Biblical Seminary was surprised by the resources he found, saying more than once, “There are dozens of [potential] dissertations here” (Erdel 1996b, [3]). But the archives have yet to capture the imagination of the Missionary Church or the Bethel College communities in the way the West Indies Collection has become a campus locus back in Kingston, Jamaica. Our students at Bethel are more enamored of the Internet than they are of traditional library materials, and the archives seem doubly removed from current technologies. Nevertheless, treasures are there for those perceptive enough to find them, and many of those treasures document little known corners of World Christianity not recorded anywhere else.

Nota bene: The references throughout this paper are cited as representative examples rather than as systematic or exhaustive coverage of the literature.

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The Library of the Southeast Pastoral Institute

by

Philip M. O'Neill

Barry University

This presentation to the ATLA WCIG (World Christianity Interest Group) is a history of the Library of the Southeast Pastoral Institute in Miami, Florida. SEPI was created in 1978 to assist the Bishops of the IV and V Regions of the United States in their pastoral service to Catholic Hispanics. There are currently twenty-six Dioceses in the eight Southeastern States of Alabama, Mississippi, North Carolina, South Carolina, Tennessee, Georgia, Florida, and Kentucky. Hispanics in this region exceed 2.7 million. SEPI assists the Dioceses in the formulation, programming, and implementation of a Pastoral Plan for Hispanic Ministry.¹ Due to the lack of vocations to the priesthood and religious life, the Roman Catholic Church has had to increasingly rely on the efforts of the laity. SEPI has expended great effort in preparing lay volunteers throughout the Southeastern United States to work in the evangelization of a growing Hispanic community. SEPI conducts non-credit workshops throughout its region. At the Miami headquarters, they offer a Master's Program in Hispanic Ministry whereby students receive a degree from Barry University.

Over the years, the Southeast Pastoral Institute, under the energetic leadership of its founder, the Rev. Mario Vizcaino, Sch. P., has been faithful to the goals outlined in the 1988 document of the National Conference of Catholic Bishops *National Pastoral Plan for Hispanic Ministry*. SEPI has placed particular emphasis on the section concerning "In-Service Training for Hispanic Pastoral Action." Two of its goals are:

- 1) That pastoral institutes, pastoral centers and schools of ministries provide the formation and training of pastoral agents for Hispanic ministry at the national, regional, diocesan, and parish levels, according to the common vision of the pastoral plan.
 - *How:* Through the creation of programs, courses, materials, and other necessary resources, mobile teams, etc
- 2) To develop the theological-pastoral growth of Hispanics in the United States.
 - *How:* Facilitating encuentros for Hispanic pastoral ministers; publishing theological pastoral reflections of Hispanics; organizing opportunities for practical experience in different pastoral areas; assisting with scholarships for advanced studies in different pastoral areas; celebrating liturgies that incorporate the wealth of Hispanic cultural expressions.²

As a consequence of the Master's program with Barry University, the Barry Library became interested in SEPI's small 5,000-volume library of (mostly Roman Catholic) Spanish-language theological materials. We wanted students on our main campus to be aware of the books and journals in the SEPI library. We also wanted the students at SEPI to be able to know about the resources of the main campus

library. SEPI is at a site in a suburb southwest of Miami. The main campus of Barry University is in a community just north of the City of Miami. Each institution is separated by approximately fifteen miles. Our challenge was to enable the SEPI library to enter records for their books into both OCLC and the Barry University OPAC. Up until this point, the SEPI Library had no computers. A paper card catalog listed all of the books and journals. Originally, the book collection had been given labels with Dewey Decimal numbers. Over the last two years, the volunteer staff has very skillfully changed most of these labels to ones using Library of Congress numbers.

After nearly two years of planning, SEPI, the Barry University Library, and the Barry University Division of Information Technology (to which the Barry Library reports) decided on a course of action. Mr. John Beaubrun, Associate Vice President and Dean for Information Technology, Mrs. Nancy Kalikow Maxwell, Director of the Library, and Ms. Lydia Menocal, Assistant Director of SEPI, were instrumental in their support of the following plan.

SEPI would begin by purchasing one Gateway computer for its library. It would have dial-in access to the Internet through the BellSouth Company. SEPI would be given an additional OCLC password for the Barry University account. All SEPI books entered into OCLC would have the Barry University location symbol and not a separate SEPI symbol. All SEPI books would be entered, via telnet, into the Barry University Library's OPAC. Once these records were entered in the OPAC, there would be location information indicating that these materials were at the SEPI Library and not at the main library.

In addition, students at the SEPI Library would have full use, via the Barry Intranet, of over 150 pay databases. Of particular interest to the SEPI students is access to five theological indexes. As would be the case with other Barry students, the SEPI students would be able to view these databases with their home computers in addition to using them at the SEPI Library.

Another benefit of this cooperative arrangement would be an increase in interlibrary loan transactions between the two campuses. For years, students from both institutions had visited each other's libraries. Interlibrary loans had been exchanged; however, too often, students from each campus had been unaware of the resources of the other school's library. With the electronic links, students from both sites would know of the existence of all of the materials in the other's library.

This kind of cooperative plan was not without precedent. Earlier, the Barry Library had entered into a similar arrangement with the Blessed Edmund Rice School for Pastoral Ministry in Arcadia, Florida. Like SEPI, the Rice School is a separate institution (sponsored by the Catholic Diocese of Venice, Florida) which also grants Master's degrees in Theology from Barry University. As of the writing of this paper, the Rice School had already entered over 100 book records into the Barry OPAC. Their students, like those of SEPI, have full access to Barry's databases from home. Also, Barry University owns a number of satellite campuses throughout the State of Florida. Although these branch campuses do not have libraries, the Division of Information Technology is now providing full Intranet connectivity to all of the electronic resources of the main campus. Our main library

ships circulating books and photocopies of periodical articles from the main campus to the branch campuses.

The next phase was the actual cataloging and entering of the materials in both OCLC and in the Barry OPAC. As with most libraries today, most cataloging is copy cataloging. We concluded that 90% to 95% of the books at SEPI would already have records in OCLC. Some might doubt that only a limited number of Spanish-language theological materials would exist in OCLC; however, a preliminary study, which involved searches of randomly selected volumes from the SEPI Library, proved the above estimate to be accurate. Only a small number of the volumes would require original cataloging.

This task has required some adjustments which are unique to the SEPI Library. Since 1982, their library had depended on the work of many dedicated volunteers and a few paid employees. Among these enthusiastic workers have been: Mrs. Teresa Perez, Mrs. Yolanda Calzadilla, Mrs. Estella Rasco, Mrs. Conchita Miranda, Mrs. Miriam Figueres, Sister Soledad Galeron, R.M.I., and Dr. Juan Jose Rodriguez, Director of Youth Programs. Although these staff members had previous experience working in libraries, only Dr. Rodriguez was familiar with computers. Also, although Juan Jose and Estella Rasco were fluent in English, the others had only a limited command of the language. It was decided that beginning in January, 2000, I would begin training the volunteer staff in basic computer skills, OCLC cataloging, and DRA cataloging (for our OPAC)—in Spanish. This has proceeded well now for over six months. It has been a challenge, however, because Spanish is not my native tongue. Also, I am primarily a reference librarian and have not done cataloging for twenty years; however, Dr. Juan Jose Rodriguez and I recently attended an OCLC Boot Camp, which proved to be most helpful. Lastly, although I am familiar with personal computers through my work in reference, I am hardly a systems librarian. It has been necessary to be patient with the volunteers' lack of computer experience and they have had to be tolerant of my American-accented Spanish and my grammatical errors. I do not for a moment regret these experiences, however, as they have been an opportunity for growth for us all. Recently, we entered our first book into both OCLC and the Barry OPAC. In the coming year we hope to complete the cataloging of all books and journals.

Some Spanish, Catalan, and Portuguese Language Theological Journals in the Library of the Southeast Pastoral Institute *

CEHILA (Comissão de Estudos de Historia da Igreja na América Latina) Boletim
(In Portuguese) (Brazil)

CELAM (Brazil)

Caminantes: La Voz del Ministerio Hispano (Diocesis de Galveston-Houston)
(United States)

Christus: Teología y Ciencias Humanas (Mexico)

Construyendo Nuestra Esperanza (United States)

Encuentro: Selecciones Para Latinoamérica (Peru)

Imágenes de la Fé: Las Claves de la Vida Cristiana Hoy (Spain)

Justicia y Paz (Mexico)

LADOC (Peru)
Liturgia y Canción (United States)
En Marcha! (National Conference of Catholic Bishops/Secretariat for Hispanic Affairs) (United States)
Medellin: Teología y Pastoral Para América Latina (Colombia)
Misión Joven Antes Tecnica de Apostolado (Spain)
Páginas (Peru)
Pastoral Misionera (Spain)
Phase: Revista Bimestral de Pastoral Litúrgica Vinculada al Instituto de Liturgia de Barcelona (Spain)
Proyecto Catequista Para Catequistas y Padres (Spain)
Puebla Caminada Libertadora del Pueblo Latinoamericano: Experiencias y Reflexiones (Brazil)
La Revista Católica (Chile)
Revista Internacional de Teología Concilium (Spain)
Revista Latinoamericana de Teología (El Salvador)
Revista de Pastoral Juvenil (Spain)
Revista Militante (Movimiento de Cursillos de Cristiandad, Arquidiócesis de Miami) (United States)
SIC Centro Gumilla (Venezuela)
Sal Terrae: Revista de Teología Pastoral (Spain)
Selecciones de Teología (Spain)
Servir Teología y Pastoral (Mexico)
Signo de los Tiempos (Mexico)
Suplementos Cristianisme i Justicia (In Catalan) (Barcelona, Spain)
Theologica Xavieriana (Colombia)
30 Dias en la Iglesia y en el Mundo (Spain)
Vida y Pensamiento (Costa Rica)

* All periodicals are in Spanish unless otherwise indicated.

Web Sites of Institutions Mentioned in This Paper

Barry University
<http://www.barry.edu>

Blessed Edmund Rice School for Pastoral Ministry
<http://www.riceschool.org/>

Southeast Pastoral Institute (SEPI)
<http://socrates.barry.edu/lib-poneill/sepi.htm>

Endnotes

1. Flier on the History of SEPI distributed with another flier which is a Special Report on the XX Anniversary of SEPI.
2. *National Plan for Hispanic Ministry*. United States Catholic Conference, Washington, DC, 1988, p. 10.

**Acquiring Materials on World Christianity in a
Small Theological Seminary Library**
by
Thomas G. Reid, Jr.
Reformed Presbyterian Theological Seminary

Introduction

The acquisition of materials on Christianity throughout the world poses a greater problem for the theological librarian in the United States than it does in other countries. This situation has been produced by the parochial view of our constituencies, most having developed in a culture so large and monolingual that little attention has been given to the rest of the world. This myopic viewpoint fashions both the a priori expectations that are placed upon the seminary library and the actual use the library receives from patrons.

No seminary library should be permitted to become a narrowing factor in the life of the institution it serves. Involved in the ministry of the church "in Jerusalem, Judea and Samaria, and to the ends of the earth" (Acts 1:8), we have no choice but to view our calling in an expansive way.

Therefore, the theological librarian should be personally committed to international collection development work. That commitment finds expression both in the collection development policy that the library maintains and in the way the librarian implements that policy. In turn, that policy should have some real connection with the mission statement of the seminary, and may, indeed, be able to influence the latter in the direction of globalization. The collection development policy should, in particular, contain clear guidance concerning the following: the acquisition of materials in languages other than English; those foreign denominations whose official documents you will collect; the different levels at which you collect materials on the various aspects of world Christianity, from nothing or minimal up to exhaustive; and the geographic and/or theological limitations on acquisitions. In preparation for this paper, I confess that I had to update the collection development policy of my institution in order to better emphasize the international materials we needed to collect in general, as well as to express the recent commitments of the Seminary to cooperate with institutions in Japan, Korea, and Scotland in theological education.

Implementation

Analysis

The librarian should then analyze the collection in relation to the commitments made in the collection development policy. Some years ago, I read that the good librarian is one who is often in the stacks, which I found reassuring, since I am an inveterate stack meanderer. Perhaps, with the development of computer technology, there is less need for such activity, but still, there is only one sure way of knowing what your library has: get out into the stacks. Nevertheless,

the computer should help, by indicating how many titles in your collection were published in other lands, in non-English languages, and in what years. Does your collection represent the breadth of materials that the rest of the world has been producing? In the future, you will want to protect the areas where you are already strong, while at the same time developing those areas where you are weak. And remember that, over time, if you are doing your job well, these categories may well change.

Networking

The librarian should consciously develop personal contacts with librarians, publishers, and church leaders throughout the world, beginning with the natural contacts among those of similar theological commitments, including, of course, faculty and students at your institution.

Travel in other parts of the world can contribute to such contacts. On several occasions while I was library director at Reformed Theological Seminary (RTS) in Jackson, Mississippi, I was actually able to travel to Europe to purchase materials, following up on my contacts from six years of living on that continent, but also developing some new ones. Such travel is less expensive than one might imagine. One concrete result of these trips was the subsequent offer and purchase of a large collection of materials on church music at a reasonable price from a used book dealer I visited in Belfast, Northern Ireland (Emerald Isle Books). Duplicate materials from this purchase were sold to the emerging Orlando campus of RTS and covered most of the initial outlay.

Also important is the development of written and/or unwritten agreements with other libraries concerning what each will collect. Of foremost importance are nearby theological seminaries (if there are such), thus assuring the better availability of a breadth of materials in your immediate area; however, for the sake of completeness, confessional groups like the Presbyterian and Reformed Librarians in ATLA have been seeking to do the same.

Identifying

What will you acquire, whether sitting in your office at home or traipsing about the world? Begin by subscribing to a selection of journals from around the world that are representative of your theological tradition(s). The easiest way to find them is to visit similar libraries and see what they receive. Then comb the book reviews of these journals, and, if you are very eager, as you should be, their bibliographical notes as well.

Secondly, encourage foreign students and professors to suggest materials from home, or about their home situations. While at RTS, an Egyptian student presented to me a list of the titles we did not have on Coptic Christianity, which proved to be invaluable, if expensive. I am ashamed to report that I did not seek out this list but received it from a rather frustrated Th.M. student!

Thirdly, ask around about the jobbers that libraries use—your local university can be a help in this regard—and get yourself on their mailing list. Although you may be interested in only one or two titles in a particular catalog, you will have

found materials much more quickly than if you wait for the book reviews to appear or human contacts to present themselves.

Fourthly, examine carefully the increasing number of reference works which list materials on world Christianity. Two that I have found particularly useful are the *Encyclopedia of World Christianity*, edited by David Barrett (Nairobi: Oxford University Press, 1982), soon to be published in a new three-volume edition, and *The Encyclopedia of Christianity* (Grand Rapids: Eerdmans, 1999), although only one volume of four has been published so far.

Finally, develop written lists of online resources that your patrons may find of interest to them. Even simple searches using words like “Reformed” or “Unitarian” should lead you into many fascinating sites, although many Web sites are too-often like the proverbial moving target.

Affordability

We may hesitate to purchase abroad because of our impression that foreign materials are all expensive. It is true that E. J. Brill of Leiden and a number of other European publishers are pricey, although even Brill recently had a “seven books for \$250 sale.” But many European works are sold cheaply and the price of many Third World books is astonishingly low. The cost can often be further reduced by making purchases using a credit card, rather than paying to have a check cut in a foreign currency, or by the use of a jobber, either American or foreign.

Another factor discouraging worldwide purchasing is the continuing decline in our purchasing power. We feel we must buy the latest heavy theological tome from OUP or Eerdmans or W/JK, and all that is left is spare change, hardly worthy of our commitment to international Christianity. But let’s remember one thing: you will find the money for what you really value. Is America all that really counts?

Cataloging

The librarian should be committed to the full cataloging into a major database of materials from around the world, no matter what language is being used. Your international contacts on or near campus can help you in the languages that you find most difficult; for me, these are Korean and Arabic.

As a result of my commitment to collecting and cataloging foreign materials, my initial hit rate on OCLC is barely eighty percent, which may astonish many other librarians; and, in an institution where acquisitions are about 2,000 titles per year, I input over 300 titles into OCLC every year, most of them foreign imprints. This statistic confirms to me how little American theological libraries are collecting foreign materials.

Cooperating

Even in relatively wealthy Europe, theological libraries are bare-bones operations compared to North American institutions, despite our griping. Our commitment to international Christianity, therefore, should go beyond merely building our libraries’ reflections of the current realities in the churches found in other lands. We must also be active in strengthening weaker libraries abroad, for, in

the body of Christ, we are not so much competing with one another as supporting one another.

To help libraries in other lands develop their ministries, share your exchange lists with a small number of comparable institutions abroad, particularly in the developing nations. Encourage donations of library materials with these institutions in mind: you get the unusual stuff that is given, while the other institution(s) receive the bread-and-butter materials that you already have and they most need. At RTS, we even went so far as to collect materials for a third world seminary library and shipped off thousands of dollars worth of books that our patrons did not need. Some denominations or mission boards have organized, ongoing programs that you can aid in these ways. Yes, you lose the opportunity to make a quick buck on the resale of materials you do not need; the other library will profit far more than you will, but, it seems to me, that Jesus said a number of things of relevance in this regard!

A deeper form of cooperation involves cooperative purchasing, in which the richer institution buys a collection of materials at a reasonable price, takes what it needs, and then lets the poorer institution abroad have the rest, perhaps charging something, perhaps not.

Another way to increase collection development through cooperation is to offer your own collection, through a Web-based catalog, for the use of the patrons of certain foreign seminaries. The Reformed Presbyterian Seminary is currently working on doing precisely that with several overseas libraries.

Conclusion

As theological librarians, we are always busy, we are often struggling with declining financial and personnel support, we are constantly scrambling to keep up with technological changes, but these problems are relatively minor compared with those of our colleagues throughout the rest of the world. Should not part of our work be encouraging these brethren, not only through personal contact and cooperation, but also through taking them and their churches seriously? Every day we have the opportunity to do so. We must simply make, and keep, a commitment to reach that worthy goal.

The Documentation of World Christianity: a Proposal for a Cooperative Preservation Program

by

Paul F. Stuehrenberg
Yale University Divinity School Library

Since its founding, the World Christianity Interest Group has concentrated on helping ATLA member libraries to think about how they might better document world Christianity. This, I believe, is still a most laudable goal, one that we should continue to encourage and facilitate. Today, however, I would like to raise the possibility of another approach, one that would be more collaborative and proactive.

Several years ago some of my ATLA colleagues suggested that we establish a consortium that would identify and preserve primary resources for the documentation of world Christianity. Today I would like to pursue this notion with you a bit more, not so much to outline a full-blown proposal, but more to determine how much interest there might be among ATLA members to work together to establish such a program. To help our thinking, today I will describe two such models: the area studies programs based at the Center for Research Libraries, and the Pacific Manuscripts Bureau. These two programs are alike in that they bring together a group of interested institutions to accomplish something that they would not be able to do individually. However, as we will see, in most other ways, these two programs are quite different. After describing these programs, I will discuss one situation that illustrates some of the problems and possibilities in a cooperative approach to the preservation of the primary sources of world Christianity. I will then call for expressions of interest in moving forward.

The Center for Research Libraries

The Center for Research Libraries in Chicago is a “center” in two senses of the word: it is both a physical place where a collection is built collaboratively, and it is a virtual place where members identify and carry out collaborative programs. It is this second area that is of interest to us today, especially the preservation microfilming activities carried out by the various area studies councils. Organizationally, the Area Studies Council (<http://www.crl.uchicago.edu/info/asc.htm>), which was formed in 1992, is an umbrella body that fosters communication between the various area studies programs. It serves both as an advisory body to CRL and as the way CRL relates to the area studies programs.

There are currently six area studies microform projects based at CRL: Cooperative Africana Microform Project (CAMP), Latin American Microform Project (LAMP), Middle East Microform Project (MEMP), South Asia Microform Project (SAMP), Southeast Asia Microform Project (SEAM), and the Slavic and East European Microform Project (SEEMP). With the exception of SEEMP, each of the projects grew out of scholarly area studies organizations; SEEMP was organized by CRL. Each of these projects has its own organization and bylaws.

They generally have one or two meetings per year for representatives of member libraries, usually at a professional meeting (e.g., LAMP at the Seminar on the Acquisition of Latin American Library Materials), and are governed in the interim by an elected executive committee. Each member institution pays an annual membership fee (generally between \$500 and \$750), which is used as the core funding for the projects. Additional funding is sought from foundation and government sources.

Responsibility for the identification of potential projects generally rests with the membership. Once a project has been identified, the proposal, including a budget, is brought to one of the regular meetings. For some projects, material is collected and sent to CRL where it is collated and microfilmed. Others are cooperative projects with institutions in the country of origin (such as national libraries). Others are carried out in cooperation with Library of Congress field offices. Still others are arranged on an ad hoc basis. Once completed, the master microfilm is deposited at CRL, where it is made available to member institutions, either for interlibrary loan, or for purchase.

The scope of the projects is quite broad. For example, CAMP states that it “acquires expensive microform sets and authorizes original filming of unique research materials in North America, Africa, and Europe” (<http://www.crl.uchicago.edu/info/camp.htm>). CAMP collects microform copies of such materials as:

- Selected newspapers, including titles received on current subscriptions
- Journals
- Government publications
- Personal and corporate archives
- Personal papers of historians, journalists, anthropologists, geographers, and government leaders
- Writings in English, French, Portuguese, Spanish, German, and other European languages, as well as works in Swahili, Xhosa, Zulu, and other African languages

Despite this broad scope, however, in practice the various groups have tended to focus on the cooperative purchase of commercially-available microform sets, or, when they sponsor the filming, most of it is for print materials, much of it held by American institutions. Many of the projects are for the filming of newspapers, periodicals, and government reports. I would note, for example, that the Latin American Microform Project is working with Princeton Seminary Library to microfilm Latin American theological journals. Relatively little microfilming has been done for non-print materials, although in recent years, this has been changing.¹

The difficulties of arranging for microfilming projects in many of these regions are notorious. As Jack C. Wells notes of South Asia:

There is, to be sure, a vast quantity of valuable research material in South Asia, but the difficulties of mounting foreign sponsored filming projects there have proved to be virtually insurmountable. Shortages of raw film stock, undependable supplies of electricity, and, most important, difficulty of access due to institutional inertia and indecision, all serve to make it most difficult for foreigners to systematically microfilm materials.²

Faced with such difficulties in mounting its own initiatives, SAMP has relied, instead, on cooperation with libraries in South Asia and Western Europe.

The tale of a filming project in Bolivia highlights some of the difficulties. Dan Hazen, Latin American bibliographer at Harvard, related at the LAMP annual meeting that “everything that could possibly go wrong, went wrong.” The filmers’ agents were robbed in the train station. Their equipment failed at the filming site due to electrical problems. Materials were thrown out. The town fathers halted the filming when they learned that the film would be sent to North America, threatened to arrest the filmers, and confiscated the equipment. A year later he reported that the camera was still under police guard. The historian who was the person on-site was in the process of changing institutions, and so would not return to Bolivia for another year. In the meanwhile, the project was stalled.³

Despite such difficulties, projects go forward, materials are microfilmed, thus providing access to and preserving scarce and deteriorating materials.

The Pacific Manuscripts Bureau

While the Center for Research Libraries and its various area studies programs have dozens of member institutions, mostly American, the Pacific Manuscripts Bureau (<http://rspas.anu.edu.au/pambu/pmbhom2.htm>) has a total membership of eight: the National Library of Australia, the Library of the Australian National University, the State Library of New South Wales, the National Library of New Zealand, the University of Auckland Library, the University of Hawaii Library, the University of California, San Diego Library, and Yale University Library. Yale is the newest member of a consortium that traces its beginnings to 1968.

Adrian Cunningham provides a succinct summary of the work of the Pacific Manuscripts Bureau:

The Pacific Manuscripts Bureau is one of the very few long-term archival projects in the world based on international cooperation. [Since 1968] it has responded to the twin imperatives of academic research requirements and the need to preserve the documentary cultural heritage of the Pacific Islands. The Bureau is small in scale: one room, one camera, one officer; a cork in an ocean of Pacific archives.⁴

I first learned about the Pacific Manuscripts Bureau about three years ago, when a microfilm vendor (Norman Ross) sent me a notification of some microfilm of missionary archives from the Pacific region. Because of the interests of the Day Missions Collection, I ordered the microfilm. Some two weeks later, I received a

letter from the Executive Director of the Pacific Manuscripts Bureau, asking if Yale would be interested in joining the Bureau. I consulted with my colleagues at the Yale University Library, and they agreed that, yes, even though Yale does not have an area studies program for the Pacific, this was an organization we should support.

Besides the fact that the Pacific Manuscripts Bureau has only eight members, there are several other ways in which it is unlike the CRL area studies programs. For one thing, while housed at the Australian National University, it must entirely pay its own way. Revenues are made up of membership fees (currently AU\$15,000 per year [US\$9,000]), plus sales of microfilm. This revenue supports the Executive Director and a part-time administrative assistant. The Executive Director is responsible for identifying archival collections, making site visits around the Pacific, working with the PMB Board to set filming priorities, and arranging for microfilming. Indeed, most of the microfilming in the field is done by the Executive Director.

A significant portion of the Bureau's output historically has been Western missionary archives, most of which are housed in Western depositories. The rationale for filming these, and other sources housed in Western institutions, has been three-fold: to preserve fragile materials, to provide access to these materials for scholarship, and to place a microfilm copy of the resources in the hands of the people they document. In recent years the focus of the Bureau's activities has changed to include materials held in the Pacific Islands, produced by the Islanders themselves. Even with this new focus, however, a high proportion of the materials filmed has related to Christianity. So, for example, recent initiatives have included the filming of such things as the archives of various Roman Catholic dioceses, those of the Methodist Church in Fiji, and BD theses from the Pacific Theological Seminary in Fiji. In addition, of course, they also film government archives, documentation of trade unions, coffee plantations, political and social movements, and the like. The Bureau has a goal of producing 100 reels of microfilm annually.

The Documentation of Caribbean Christianity: A Case Study

Last month I had the privilege to visit the United Theological College of the West Indies in Kingston, Jamaica, at the invitation of its president, Howard Gregory. One of his long-range plans is to make the College a regional center for the study of Caribbean Christianity. I was interested in discussing with him a collaborative program to preserve the documentation of Caribbean Christianity. Such a program might involve on the one hand Caribbean institutions—including academic institutions, church bodies, regional ecumenical organizations, and national libraries—and on the other hand North American theological and research libraries.

One might think that the English-speaking Caribbean would be one of the better-documented regions of world Christianity. After all, it is relatively accessible both in terms of language and physical proximity. However, when I did some checking for the proceedings and minutes of the annual synods and assemblies of the denominations that support the UTCWI (which, I would note, represent "mainline" Protestant denominations), I found only scattered holdings in North

American libraries. For example, while Yale Divinity Library has some holdings of the annual publication of the Jamaica Baptist Union, the most recent volume we hold is 1925. If the “mainline,” English-language denominations in the region of the world closest to our shores are so poorly documented in North American libraries (even though they have been publishing materials on a regular basis for decades), it is clear that we have our work cut out for us.

While I was in Jamaica, I met with officials at the UTCWI, as well as the president of the Jamaica Council of Churches and the regional director or the Caribbean Conference of Churches. I have subsequently been in contact with the director of the National Library of Jamaica. All of them expressed profound interest in trying to develop a collaborative program that would preserve and provide access to the documentation of Caribbean Christianity. While, obviously, the people with whom I met do not represent all the varieties of Caribbean Christianity, they are, also obviously, one group with whom it is logical to begin discussing such a program.

Subsequently, I raised the issue with Cesar Rodriguez, the Latin American Curator at Yale University Library, and the out-going President of SALALM. He mentioned this proposal to some of his colleagues at the SALALM annual meeting held earlier this month, and they likewise expressed interest in such a project.

What about ATLA?

All of which brings us to our meeting today. The narrower question is whether ATLA, or a subset of its membership, has an interest in participating in a cooperative, collaborative program to preserve the documentation of Caribbean Christianity. The broader question is whether such a program might be established, perhaps in cooperation with the area studies programs of CRL, that would address the issue more globally.

I believe that ATLA could seek to emulate either the CRL or the PMB model, or some variant thereof. But that’s what I’d like to find out from you today. Are there institutions that would pay \$500 per year to participate in a cooperative program to preserve the primary documentation of world Christianity? Are there people who would take the initiative to identify projects, make proposals to a board, and see the projects through to completion?

Or are there institutions that would be willing to make a commitment to a more substantial annual membership to underwrite the cost of an aggressive, proactive program on the model of PMB, perhaps on a regional basis?

And, lastly, what is the institutional role of ATLA in developing and fostering such a program?

Endnotes

1. This conclusion is supported for Latin American resources by Dan C. Hazen in his historical overview of the preservation microfilming of Latin American library materials; see *The Production and Bibliographic Control of Latin American Preservation Microforms in the United States* (Washington: Commission on Preservation and Access, 1991).
2. Jack C. Wells, "The South Asia Microform Project," *Microform Review*, 17:1 (Feb. 1988), 26–31. Reproduced on the CRL Web site at: <http://www.crl.uchicago.edu/info/samp/samphis.htm>.
3. Minutes of the 1997 and 1998 annual meetings, Latin American Microform Project.
4. Adrian Cunningham and Ewan Maidment, "The Pacific Manuscripts Bureau: a Duty of Care for the Preservation and Dissemination of Pacific Documentation," *Contemporary Pacific*, 8 (1996), 44–454. A pre-print of the article can be viewed at <http://www.nla.gov.au/nla/staffpaper/acunning2.htm>

Finding Your Way through Chaos: Information Gathering in Argentina

by
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Abstract

Obtaining materials from different parts of the world can be perceived as challenging, as frustrating, or merely as full of creative opportunities. The goal of this talk is to begin to understand the *modus operandi* of information gathering in Argentina. Streams of consciousness in areas such as bookstores, publishing houses, theological associations, and church denominations will be identified. Practical ideas will be expressed and a list of important contacts (Web pages, institutions and publishing houses) will be included.

“Wisdom is about living harmoniously in the universe, which is itself a place of order and justice that triumphs over chaos and employs chance for its ultimate purpose.”—Matthew Fox

The chaos theory fits extremely well into the Argentine culture since, as expressed by Margaret Wheatley in *Leadership and the new science: learning about organization from an orderly universe*, “Living in the realms of order and chaos and quantum events makes things much more interesting, expecting there to be new ways of working, without being able to discern them clearly.” I will try to convey the idea that information gathering in some parts of the world is full of potential and that even chaos has a shape.

I invite you today to allow the information to move into confusion, to create even more information . . . and then, maybe this information will crystallize into interesting forms and ideas. I know that some of these forms may feel less secure, harder to see, and much more challenging; they may demand an extreme dose of adaptability from us. So what I will actually try to do this afternoon is to embark on a journey of exploration; the gathering itself can be wonderful, not only the finding of solutions. I am using the concept of exploration since it seems to convey the idea of movement and participation; these aspects seem to be very important in the gathering of information overseas. I may leave you somewhat confused but wanting to know more; today may only provide us with one little step towards clarity.

So let's begin our exploration:

The love for books in Argentina began more than 400 years ago when boats came from Europe to America full of gilt-edged books. A strange though strong and powerful image comes to my mind: much gold is taken from America to Europe in those same boats, or at least in very similar ones. Later on, in 1837, the Argentine Bookstore opens its doors, slowly at first, with authors such as Dumas, Cio, Rousseau, Vico, and Adam Smith. The ideas expressed in these books would

assist in the emergence of this new country, freed from Spain between 1810 and 1816.

To understand information gathering in Argentina, a minimum of four elements will need to be considered: booksellers, universities, the newspaper industry, and institutions. As a fifth point some U.S. initiatives will also be mentioned.

Booksellers

The first level of understanding can begin with booksellers: From the very beginning of its literary history one of the most important elements in Argentine life was the bookstore. In Buenos Aires, the capital of Argentina that never sleeps and accommodates 12+ million people, one can find block after block of small or big and new or old bookstores. The group of booksellers is very active, effective, and organized. One of the most important events organized by the Argentine booksellers is La Feria del Libro (Book Fair). It is held during April or May of each year and the 26th was celebrated during the year 2000. Addresses of most of the bookstores and publishing houses of Argentina can be found at http://usa2.clarin.com/Empresas_y_Negocios/Editoriales_y_librerias.html. The library of García Cambeiro needs special attention since a bibliographer can search its site and find complete information on Argentine books, journals, and CD-ROMs. It maintains a Web site at <http://www.latbook.com.ar> This particular bookstore is devoted to serving libraries throughout the world.

University

The second level can be found in the university. The national university is free for all and many campuses can be found throughout the country. Private universities, both secular and religious (Catholic and Protestant), have been established throughout Argentina; though traditionally the national university has been considered the most prestigious one. Most universities will publish their own work; therefore anyone interested in the research conducted at those institutions should check their catalogs (<http://www.unq.edu.ar/reun/catalogo2.htm>).

Newspaper Industry

A third element to be considered is the newspaper industry. *La Nación*, with a history of more than 100 years, and *Clarín* are wealths of information and their Web sites deserve to be searched. Their Web pages contain links to cultural events, radio, news, bookstores, and important databases (<http://www.lanacion.com>, <http://www.clarin.com>, or <http://www.addisyc.com/diarios.htm>).

Institutions

A fourth element, important for our discussion, involves institutions. Within the theological realm, institutions such as ASIT and KAIROS need to be reviewed and inside the world of professional librarians, the work of AGBRA needs to be considered.

- ASIT (Asociación de Seminarios e Instituciones Teológicas) gathers around forty seminaries from the Southern cone of Latin America. Since 1963 these seminaries and their leaders have worked together in the areas of accreditation, professional development for faculty and staff, annual regional meetings, biennial continental meetings, publications, curriculum development, and librarianship. Its publication, *Encuentro y Diálogo*, devotes each issue to a particular theme pertinent to theological education. This academic ecumenical society has been influenced by the activity of theologians such as José Míguez Bonino, René Padilla, and Sidney Rooy, among others. <http://ils.unc.edu/rlit/insteo3.html> includes a list of theological institutions in Argentina and other Latin American countries. ASIT mail and inquiries can be sent to Ramón L. Falcón 4080, 1407 Buenos Aires, Argentina.
- COMUNIDAD KAIROS was founded by René Padilla and strives to serve the kingdom of God through many venues. It organizes forums, leads discussion groups and retreats, and publishes books and magazines. *Iglesia y Misión*, its most important magazine, devotes each issue to themes related to holistic mission, ethics, hermeneutics, and indigenous theology. Mail inquiries can be sent to José Mármol 1734, 1602 Florida, Buenos Aires, Argentina.
- AGBRA (Asociación de Bibliotecarios Graduados de la República Argentina) was founded in 1953 with the purpose of providing a dynamic character to the Argentine librarianship movement. It also intended to make known the importance of the librarian's profession—to the government, to the institutions, and to the community at large. Finally, it took on the responsibility of defending professional interests in the national and international arenas. As an association it participates in the professional committee of the Foundation of the Book of Buenos Aires, and it is an active member of IFLA (International Federation of Library Associations and Institutions). It organizes an annual meeting and publishes proceedings, a manual, and guidelines. AGBRA has invited IFLA to hold its 70th General Conference in Buenos Aires in the year 2004. Sociedad Argentina de Información also equips librarians and students; (Web site: <http://www.sai.com.ar>).
- UNIRED is a social and economic sciences database, which provides access to more than 657,000 bibliographic references to documents available in Argentina. UNIRED (Economic and social sciences information network) is a cooperative system established in Buenos Aires in 1989 as a mechanism to find, promote, and exchange bibliographic information. This database is the result of the work of the fifty-six libraries of government, private, and international institutions that are currently members of UNIRED. To access the documents you must contact the library mentioned in the record. The database was created with MicroISIS, software provided by Unesco, and for the Internet the search engine WWWISIS of BIREME. The Library of the Consejo Profesional de Ciencias Económicas de la Capital Federal (Economic Sciences Professional Council) is pleased to provide this information on the World Wide Web at <http://www.lacultura.com.ar/unired/index.html>.

U.S. Initiatives

A fifth element to be considered is the important initiatives that have occurred in the United States; a brief list follows:

- University of Texas at LANIC (Latin American Network Information Center) links to resources for Argentina in the following areas: Academic Research Resources, Arts & Humanities, Economy & Finance, Government, History, Human Rights, Literature, Magazines, Military, Music, Newspapers, Organizations, Politics, Radio Stations, Science & Technology, Sports, and Travel and Tourism (<http://lanic.utexas.edu/la/argentina/>).
- University of California at Berkeley. Carlos Delgado, librarian for the Latin American Collection at the Doe Library, visits and lectures in Argentina on a regular basis. He maintains an excellent collection of Argentine publications since UC-Berkeley has designated Argentina as one of its countries of interest.
- ALA in their Association of Research Libraries maintains a site dedicated to the Latin American Research Resources Pilot Project with a selective list of journals from Argentina with searchable tables of contents.
- SALALM (Seminar on the Acquisition of Latin American Library Materials). SALALM's Web site includes important links to national libraries of Latin America, booksellers, bibliographies, and resources. Their Latin American Information Series is designed to make available bibliographies or other relevant bibliographic works on topics of current interest related to Latin America or topics being studied in Latin American area studies courses.
- Latin American Book Store in Ithaca, NY maintains a Web site at <http://www.latinamericanbooks.com>.
- Spanish Speaking Bookstore in Chicago, Illinois. Their extensive catalog includes resources in the following areas: Bible, theology, spirituality, pastoral ministry, catechesis, liturgy, literature, culture, psychology and philosophy, music, and children and youth. Catalogs can be requested by writing to Spanish Speaking Bookstore, 4441 N. Broadway, Chicago, IL 60640.
- <http://www.booksfactory.com> has an important link to [loslibros.com](http://www.loslibros.com) that sells books in Spanish. Booksfactory can be searched to find any kind of book (new, used, rare, antiquarian, out-of-print) in more than 2,000 libraries and bookstores. Materials of more than 1,500 publishers from all over the world can be searched.

BUT . . . the expedition towards books in Argentina will have to stop and we must think about two related yet different crises: an intellectual crisis and a book crisis.

Intellectual Crisis

Henz Dieterich, in an article titled "Requiem for critical thinking," states that Latin American dictatorships asphyxiated the great movements of the 60's and somewhat propitiated mediocrity in the social sciences and forced exile for many. The think-tanks of earlier years are really memories of a glorious past. Exile, death,

and persecution became commonplace during the 70's. Neoliberal reforms also took place at that time in the universities and these educational institutions were slowly curtailed through important budget cuts. The imposition of neoclassic theory in the school of economics, the persecution of liberation theology supporters, and the collapse of European socialism had a tremendous impact on the Latin American intellectuals. The subsequent waves of imperial ideologies such as neoliberalism, deconstructivism, postmodernism, and an untold number of factors severely affected the critical thinking theory of America. Unfortunately, many great Latin American thinkers and university professors have become unconditional multiplying agents of the hegemonic interest of the global system of domination. The intellectual crisis prevails.

Book Crisis

Emece, Losada, and Sudamericana, the traditional Argentina publishing houses, have begun to globalize the Argentine bookstores by producing a Latin American boom with the translation of foreign works. Changes in the area of textbooks have also occurred; in many cases textbooks are now published by Pearson Education and Scholastic of England and the U.S. School children are now only reading 1.3 books per year vs. 4 in Spain and 8 in the U.S. Regardless of the tremendous massive stands the reading culture has changed. The Argentine publishing houses have gone from being independent to being a branch—and from an empire to a colony. Somehow they have to think globally and act locally. There are still a few publishing houses known to be run with Argentine money; these include: PAIDOS, EMECE, Ediciones de la Flor, EUDEBA, Fausto Bookstore, Yenny, Ateneo, Musimundo.

For acquisitions purposes it is extremely important to know that in Argentina an average edition is of 3,000 books. Back in the early 70's it was common to run 40,000 per edition, and up to 200,000. Right now only authors like Sábato, Andahazi, or Aguinis produce similar numbers. Argentina's great publishing years were from 1930 to 1979 and it was considered a beacon of literary light for all of Latin America. From the 90's on researches have identified a tendency among publishers to keep only new titles. The love for the new—an average of fifteen to thirty new books a month per publisher—places an enormous pressure to innovate and to get rid of the very classics or holdings that had made certain publishing houses popular or known. There is no room for the old . . . only the new. The book crisis continues.

So as the quote at the beginning of my presentation suggested, “wisdom is about living harmoniously in the universe which is itself a place of order and justice that triumphs over chaos and employs chance for its ultimate purpose.” So I invite you to take a chance and travel to Argentina to buy some great books for your libraries!

Important Argentine Addresses

Universities, Libraries, Governmental Institutions

Academia Nacional de la Historia (ANH)

Biblioteca

Balcarce 139

(1064) Buenos Aires—Argentina

Tel: (54 11) 4343-4416; 4331-5147; 4331-4633 Interno 3

Fax: (54 11) 4343-4416; 4331-5147; 4331-4633 Interno 109

E-mail: anhistoria_b@sinectis.com.ar; postmaster@anh.edu.ar

Administración Nacional de la Seguridad Social (ANSeS)

Biblioteca

Balcarce 610, piso 2

(1039) Buenos Aires—Argentina

Tel: (54 11) 4339-6037 al 6038

Fax: (54 11) 4339-6038; 4339-6019

E-mail: salbornoz@anses.gov.ar

Asociación Argentina de Presupuesto Público (ASAP)

Centro de Documentación

Belgrano 1370, piso 5

(1084) Buenos Aires—Argentina

Tel: (54 11) 4383-9759; 4383-7061

Fax: (54 11) 4383-9759

E-mail: asap@inea.com.ar

Asociación de Bancos de la Argentina (ABA) CID

San Martín 229, piso 10

(1004) Buenos Aires—Argentina

Tel: (54 11) 4394-1836

Fax: (54 11) 4394-6340

E-mail: adeba@datamarket.com.ar

Asociación de Bibliotecarios Graduados de la República Argentina (ABGRA)

Biblioteca Reinaldo J. Suárez

Tucumán 1424, piso 8, Depto. D

(1050) Buenos Aires—Argentina

Tel: (54 11) 4371-5269; 4373-0571

Fax: (54 11) 4371-5269

E-mail: abgra@ciudad.com.ar

Banco Central de la República Argentina (BCRA)
Biblioteca Dr. Raúl Prebisch
San Martín 216
(1004) Buenos Aires—Argentina
Tel: (54 11) 4348-3500 interno 2801 ó 2802; 4348-3771; 4348-3772
Fax: (54 11) 4348-3771 pedir línea
E-mail: biblio@bcra.gov.ar

Bolsa de Cereales
Biblioteca
Corrientes 119, piso 1
(1043) Buenos Aires—Argentina
Tel: (54 11) 4312-2000 al 2009; 4312-6516 al 6519; 4311-1884
Fax: (54 11) 4312-3611
E-mail: bolcebib@datamarkets.com.ar

Bolsa de Comercio de Buenos Aires (BCBA)
Biblioteca
Sarmiento 299
(1353) Buenos Aires—Argentina
Tel: (54 11) 4316-7000, interno 7205 ó 7207
Fax: (54 11) 4316-7006
E-mail: biblioteca@bcba.sba.com.ar

Bolsa de Comercio de Rosario
Biblioteca Germán M. Fernández
Córdoba 1402, piso 1
(2000) Rosario—Provincia de Santa Fe—Argentina
Tel: (54 0341) 421-3471 al 421-3478, interno 2214 ó 2235
Fax: (54 0341) 424-1019
E-mail: bib@bcr.com.ar

Buenos Aires. Gobierno.
Dirección General de Información y Archivo Legislativo de la Legislatura
de la Ciudad Autónoma de Buenos Aires (CEDOM)
Biblioteca
Hípólito Yrigoyen 502
(1086) Buenos Aires—Argentina
Tel: (54 11) 4334-6670
Fax: (54 11) 4334-6670; 4342-0901
E-mail: oabrigo@cedom.gov.ar; Info@cedom.gov.ar

Buenos Aires. Gobierno. Secretaría de Educación
Biblioteca del Docente
Av. Entre Ríos 1349
(1133) Buenos Aires—Argentina
Tel: (54 11) 4305-7202; 4305-6665
Fax: (54 11) 4305-7202; 4305-6665
E-mail: bibleduc@netizen.com.ar

Buenos Aires (provincia). Ministerio de Economía
Centro de Documentación
Calle 8 entre 45 y 46, Of. 25
(1900) La Plata—Provincia de Buenos Aires—Argentina
Tel/Fax: (54 0221) 4294667

Centro de Economía Internacional (CEI)
Centro de Documentación
Esmeralda 1212, piso 2
(1007) Buenos Aires—Argentina
Tel: (54 11) 4819-7000, interno 7485
Fax: (54 11) 4819-7484
E-mail: nom@mrecic.gov.ar

Centro de Estudios de Población (CENEP)
Biblioteca
Av. Corrientes 2817, piso 7
(1193) Buenos Aires—Argentina
Tel: (54 11) 4961-0309; 4961-2268
Fax: (54 11) 4961-8195
E-mail: cenep@cenep.satlink.net

Comisión Económica para América Latina y el Caribe (CEPAL)
Centro de Documentación
Paraguay 1178, piso 3, depto. B
(1057) Buenos Aires—Argentina
Tel: (54 11) 4815-7810 (Líneas Rotativas)
Fax: (54 11) 4815-2534
E-mail: biblio@cepal.org.ar

Comisión Nacional de Comercio Exterior (CNCE)
Área de Biblioteca y Traducciones
Paseo Colón 275, piso 6
(1063) Buenos Aires—Argentina
Tel: (54 11) 4348-1724; 4348-1710
Fax: (54 11) 4348-1711
E-mail: llegui@mecon.ar

Consejo Federal de Inversiones (CFI)
Biblioteca Manuel Belgrano
San Martín 871
(1004) Buenos Aires—Argentina
Tel: (54 11) 4317-0799; 4317-0899

Consejo Profesional de Ciencias Económicas de la Capital Federal (CPCECF)
Centro de Información Bibliográfica Dr. Juan Bautista Alberdi
Viamonte 1549, piso 6
(1055) Buenos Aires—Argentina
Tel: (54 11) 4811-0050 al 0059, interno 358
Fax: (54 11) 4811-0050 al 0059, interno 358, pedir línea
E-mail: biblioteca@cpcecf.org.ar

Facultad Latinoamericana de Ciencias Sociales (FLACSO)
Biblioteca Central de Ciencias Sociales
Ayacucho 551
(1026) Buenos Aires—Argentina
Tel: (54 11) 4375-2435
Fax: (54 11) 4375-1373
E-mail: biblio@flacso.wamani.apc.org

Facultad Latinoamericana de Ciencias Sociales (FLACSO)
Centro de Documentación de Relaciones Internacionales
Ayacucho 551
(1026) Buenos Aires—Argentina
Tel: (54 11) 4375-2435
Fax: (54 11) 4375-1373
E-mail: mfossati@flacso.wamani.apc.org

Federación Iberoamericana de Bolsas de Valores (FIABV)
Centro de Documentación
Cerrito 1266, piso 5
(1010) Buenos Aires—Argentina
Tel: (54 11) 4816-4401
Fax: (54 11) 4816-1997
E-mail: centrodoc@fiabv.org.ar

Fundación de Altos Estudios en Ciencias Empresariales y
Universidad de Ciencias Empresariales y Sociales (UCES)
Biblioteca Federico Cléricali
Paraguay 1401, Subsuelo
(1061) Buenos Aires—Argentina
Tel: (54 11) 4815-3290, interno 162/185
Fax: (54 11) 4815-3290, interno 163
E-mail: biblioteca@uces.edu.ar

Instituto de Educación Superior N° 28 Olga Cossettini
Biblioteca
Entre Ríos 1190, Planta Alta
(2000) Rosario—Provincia de Santa Fe—Argentina
Tel/Fax: (54 0341) 472-1420
E-mail: auibi@citynet.net.ar

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Biblioteca
Esmeralda 1212, Sector C, entrepiso
(1062) Buenos Aires
Tel: (54 11) 4819-7000, interno 8144
E-mail: atr@mrecic.gov.ar

Instituto Movilizador de Fondos Cooperativos (IMFC)
Centro Cultural de la Cooperación
Unidad de Información
Maipú 73, piso 2
(1084) Buenos Aires—Argentina
Tel: (54 11) 4320-6060 interno 6352
Fax: (54 11) 4320-6034
E-mail: villalba@rcc.com.ar

Instituto Nacional de Estadística y Censos (INDEC)
Centro Estadístico de Servicios
Julio A. Roca 615
(1067) Buenos Aires—Argentina
Tel: (54 11) 4349-9646
Fax: (54 11) 4349-9621
E-mail: sdoss@indec.mecon.ar; galoe@indec.mecon.ar

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Fax: (54 0223) 486-1830
E-mail: biblio@inidep.edu.ar

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Fax: (54 11) 4320-1865
E-mail: gloriapr@iadb.org; irisc@iadb.org

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E-mail: library@itdtar.edu.ar; rpereyra@utdt.edu.ar

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(1310) Buenos Aires—Argentina
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Fax: (54 11) 4349-5540; 4349-8593; 4349-7571
E-mail: cdimeyos@mecon.ar

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(1310) Buenos Aires—Argentina
Tel: (54 11) 4349-8666
Fax: (54 11) 4349-8647; 4349-8663
E-mail: emoliv@mecon.ar

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(1020) Buenos Aires—Argentina
Tel/Fax: (54 11) 4811-0275
E-mail: informacion@server1.bnm.mcy.gov.ar

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Centro Nacional de Información Documental Educativa
Pizzurno 953
(1020) Buenos Aires—Argentina
Tel/Fax: (54 11) 4815-6331
E-mail: informacion@server1.bnm.mcy.gov.ar

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Biblioteca
Leandro N. Alem 650
(1001) Buenos Aires—Argentina
Tel: (54 11) 4310-6074 al 6078
Fax: (54 11) 4310-6077 pedir línea
E-mail: biblioteca_mtss@trabajo.gov.ar

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Centro de Documentación Científica y Técnica
Elordi 434
(8300) Neuquén—Provincia de Neuquén—Argentina
Tel: (54 0299) 449-5660
Fax: (54 0299) 442-3152
E-mail: cdcyt@neuquen.gov.ar

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E-mail: cpdi@rnonline.com.ar

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Fax: (54 11) 4349-2742
E-mail: iherl@sagyp.mecon.ar

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(1063) Buenos Aires—Argentina
Tel: (54 11) 4349-2124; 4349-2125
Fax: (54 11) 4349-2102
E-mail: fsanti@sagyp.mecon.ar

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TE: (54 11) 4349-3494 al 3499
Fax: (54 11) 4349-3494
E-mail: eroge@secind.mecon.ar

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Centro de Documentación y Consulta
Av. Corrientes 389, piso 9
(1327) Buenos Aires—Argentina
Tel: (54 11) 4317-2865; 4312-8114 al 18, int. 2949 ó 2959
Fax: (54 11) 4317-2780
E-mail: cdcsigen@impsat1.com.ar

Unión Europea (UE)
Centro de Documentación
Ayacucho 1537
(1112) Buenos Aires—Argentina
Tel: (54 11) 4805-3759, interno 113
Fax: (54 11) 4801-1594
E-mail: documentacion@datamarkets.com.ar

Universidad Argentina de la Empresa (UADE)
Biblioteca
Lima 717, 1° subsuelo
(1073) Buenos Aires—Argentina
Tel: (54 11) 4379-7511 al 7513
Fax: (54 11) 4383-4309 indicar Biblioteca
E-mail: rlöhe@uade.edu.ar

Universidad Austral. Rosario
Biblioteca
Paraguay 1950
(2000) Rosario—Provincia de Santa Fe—Argentina
Tel: (54 0341) 481-4990, interno 123
Fax: (54 0341) 481-0505
E-mail: cifceua@uaufce.edu.ar

Universidad de Belgrano (UB)
Centro de Información Bibliográfica
Zabala 1837, piso 1
Buenos Aires—Argentina
Tel: (54 11) 4788-5400, interno 2140 ó 2141
Fax: (54 11) 4576-3931
E-mail: biblio@ub.edu.ar

Universidad de Buenos Aires (UBA)
Facultad de Ciencias Económicas
Biblioteca Prof. Dr. Alfredo L. Palacios
Córdoba 2122, piso 1
(1120) Buenos Aires—Argentina
Tel/Fax: (54 11) 4370-6118
E-mail: sanllore@econ.uba.ar

Universidad de Palermo (UP)
Biblioteca
Mario Bravo 1259
(1175) Ciudad de Buenos Aires—Argentina
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Religious Electronic Journal Collections: Defining, Defying, Defaulting on a Digital Divide

by

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Prospect and Problem

Electronic journals and traditional printed journals in electronic form are growing in number, as is the number of providers. These resources have the potential to serve researchers, commuting students, and distance-learning programs well.

Numerous general academic, full-text journal collections already crowd the market: UMI, EBSCO, FirstSearch's Wilson Select, and so forth. At the Ambrose Swasey Library (ASL) of Colgate Rochester Divinity School/St. Bernard's Institute/Bexley Hall Seminary, some of these have already proven useful (and inexpensive, thanks to regional and statewide consortial subscriptions, combined with a relatively low FTE student enrollment). But these are not adequate to support serious professional or graduate research in religion, either for indexing or for full-text material. Furthermore, many individual journals are scattered across numerous providers and sources, making it a challenge to locate a particular article or title (but see the JAKE database created at Yale University, for example, now available at: <http://www.lib.rochester.edu/database/ejournal.htm>, which indicates where a journal is available on-line in full-text).

New, explicitly religious databases are available or in process: UMI ProQuest Religion database (currently available), Logos (new, with a conservative focus; CD-based), and the ATLAS Project (forthcoming). These offer improved, if still limiting, depth for religious and theological researchers.

Even apart from the multiplicity of vendors and titles, electronic full-text database subscriptions present a serious problem: how does the library (such as ASL) handle the costs of *duplicating* journal titles in paper and electronic formats, when faced with flat budgets for acquisitions (about \$30K annually)?

This paper assumes that other libraries are in a comparable situation, and examines one obvious solution, short of raising budgets or radically re-working budget profiles: *replacing* (selected) print subscriptions with electronic forms of the same titles.

UMI's ProQuest Religion Database.

The UMI ProQuest Religion database is used for this project because it is current, complete, and of a known cost: it has a short, but significant, track record. This database is available to ASL for \$560 per year, under statewide library contract with UMI and predicated on current student FTE level. (\$560 is a bargain.)

The database consists of ninety-one periodical titles (list on-line at <http://www.umi.com/cgi-bin/TitleForm?cfg=LibTitles.cf>):

1. all are indexed;
2. eighty-one have *current* full-text available in one or more forms;
3. fifty-three are abstracted;
4. ASL currently receives sixty-seven of these titles (ATLAS will duplicate fourteen of UMI's ninety-one, by recent count).

Between August 1999 and April 2000, two journal titles were dropped (*Journal of Psychology and Theology* and *Christian Librarian*), and two added (*Greek, Roman & Byzantine Culture* and *Journal of Pastoral Counseling*). Another significant change: in the later list, six fewer titles contribute current, full-text data (including *Journal for the Scientific Study of Religion* and *Journal of Theological Studies*) than eight months previously.

This fluidity, which is common in numerous full-text databases, highlights a further issue that must be addressed in the proposed solution. What to do when titles (or full-text representations) are dropped from the database? For current issues, presumably one simply resumes subscription to the print source. For back issues, the problem becomes trickier: how does one retain archival access? The proposed solution, then, must incorporate a back-up plan for physical access to the journal data: I explore the alternative of purchasing retrospective microforms.

Leveraging the UMI Religion Database

For purposes of this discussion, a short list of twenty-seven UMI titles was selected. All of these titles are present in full-text on the database, are current ASL subscriptions, and represent likely sources for student and faculty research. (See Table 1.)

Costs of print subscriptions

Current annual subscription prices are added to an average cost for processing and binding paper issues for long-term stacks storage. An uncalculated figure that represents a significant addition to the cost of paper copies is the long-term cost of storage of the bound periodicals. For ASL, such a savings is a future potentiality: the current periodical stacks area has capacity for several years' growth, and will require maintenance and HVAC whether at 60% capacity or 100%. The savings consist in postponing or eliminating the need to add further stacks space at some future time. (While not a difficult concept, in itself, calculating its value is beyond the scope of this paper.)

Costs of electronic subscriptions

The UMI subscription is currently \$560 per year (it may vary in price, under three variables: UMI pricing, changes in NY state consortial agreements, and school FTE growth or decline). To this are added costs for annual microfilm/microfiche copies: microform costs average \$13 (22%) more than bound print volumes. Costs for computers and network support are not factored in, as these costs are currently borne anyway, and storage of microforms is considered so much more advantageous than paper as to be an insignificant factor.

Table 1

Title	Paper sub.	Binding	Bound Cost	Micro-form
American Journal of Theology & Philosophy	\$30	\$15	\$45	\$151
Anglican Theological Review	\$40	\$15	\$55	\$66
Buddhist - Christian Studies	\$23	\$15	\$38	N/A
Catholic Biblical Quarterly	\$25	\$15	\$40	\$35
Church History	\$50	\$15	\$65	\$35
Ecumenical Review	\$35	\$15	\$50	\$35
Greek Orthodox Theological Review	\$24	\$15	\$39	\$67
Interpretation	\$30	\$15	\$45	\$35
Journal of Church and State	\$35	\$15	\$50	\$41
Journal of Cuneiform Studies	\$55	\$15	\$70	\$67
Journal of Marriage and the Family	\$121	\$15	\$136	\$52
Journal of Pastoral Counseling	\$40	\$15	\$55	\$131
Journal of Psychology and Theology	\$40	\$15	\$55	\$66
Journal of Religious Thought	\$22	\$15	\$37	\$35
Journal of the American Oriental Society	\$90	\$15	\$105	\$66
Journal of the Evangelical Theological Society	\$36	\$15	\$51	\$66
Journal of Theology for Southern Africa	\$35	\$15	\$50	\$151
Judaism	\$35	\$15	\$50	\$66
Muslim World	\$56	\$15	\$71	\$65
Religion and American Culture: R & AC	\$49	\$15	\$64	\$151
Religious Education	\$70	\$15	\$85	\$35
Religious Studies and Theology	\$40	\$15	\$55	\$35
Sewanee Theological Review	\$20	\$15	\$35	\$151
Sociology of Religion	\$52	\$15	\$67	\$35
Theological Studies	\$33	\$15	\$48	\$41
Theology Today	\$40	\$15	\$55	\$35

Title	Paper sub.	Binding	Bound Cost	Microform
Trinity Journal	\$40	\$15	\$55	\$131
Total cost	\$941		\$1,256	\$1,416
<i>Average Cost</i>	<i>\$45</i>		<i>\$60</i>	<i>\$71</i>
<u>Print Journals & Binding</u>				
Paper subscription and binding costs	\$1,256			
Long term storage (maintenance, HVAC)	?			
Total current annual costs:	\$1,256			
<u>Ejournals & Microform</u>				
Database cost (sliding fee)	\$560			
Microform archival backup	\$1,416			
Total alternate annual costs:	\$1,976			
Net Difference	(\$720)			

Analyzing the results

Replacing the twenty-seven print, bound subscriptions with the database and microform backup would cost \$833 more each year—the cost of purchasing and binding fourteen (other) titles. A financial case can only be made if future building costs are factored in. In addition, the extra expense of microform over paper copies would cause an increasing gap between the two projects, if titles beyond the twenty-seven were considered. Ironically, however, a greater reliance on microforms would lead to further potential savings in building costs. The issue would be in persuading the administration that increased potential savings should be translated into increased current funding.

The Digital Divide: “A Great Gulf Fixed?”

At \$560, it might be possible simply to absorb the cost of the UMI database subscription, in the name of improved electronic services, and not to attempt anything creative in terms of the way serials are currently collected and handled at ASL. Nevertheless this figure represents the cost of ten typical print titles: in a budget crunch situation, the librarian will be hard-pressed to justify acquiring duplicates of some titles at the expense of not acquiring others, particularly when the database content is so far from comprehensive.

The real problem will come as other databases come on-line, particularly ATLAS. ATLAS may offer both greater stability in title selection (although that remains to be seen) and a more reliable archival solution. Current experience of the cost of the *ATLA Religion Database* as offered through OCLC FirstSearch gives rise to the expectation that ATLAS will come at a price that will force a library such as ASL to consider alternatives to maintaining duplicate print subscriptions, if it is affordable at all.¹ Maintaining access to *both* these databases, and others, is likely to be unthinkable.

Must the digital divide widen among ATLA libraries, between those that can afford full-text electronic journal databases and those that cannot? A medium-sized, independent library like ASL is hard-pressed to maintain the breadth of periodical titles it has traditionally acquired in any case: prices rise, as does the number of periodicals *in print*. Acquisition of electronic resources at the expense of the depth of the collection does not seem to be a good portent for the electronic age.

Are there creative solutions to this dilemma? Will the technological sophistication of the ATLAS Project be matched with financial accessibility? Hopefully, ATLA and its member libraries will work at controlling the costs of electronic journals as assiduously as they have in creating electronic products for the benefit of the *entire* community of theological and religious libraries.²

Endnotes

1. This fear was borne out subsequent to the reading of this paper at the Conference, when a flat, annual subscription price of \$2000 for ATLA seminary libraries was announced. ASL will most likely not be able to afford this product.
2. I would like to thank my colleagues at ASL for their participation in the process of this project; thanks especially to Luanne Brando and Lenore Rouse for helping to gather data.

**Creating a Digital Archive:
The Use of the Tagged Image File Format
by
Christian Kelm**

ATLA Center for Electronic Resources in Theology and Religion

Beagrie and Greenstein¹ recommend seven areas that should form a framework for the creation of data resources. These include:

1. Data and collection design,
2. data creation,
3. data storage and data structures,
4. data documentation,
5. preservation strategies,
6. preservation practices, and
7. data use.

One of these, “preservation strategies,” outlines how data “migration is the preferred preservation strategy for data resources which are created with platform-independent data standards or which can be migrated into such data standards with minimal content loss. Such resources may be preserved by ensuring their readability on contemporary media and, where necessary, by reformatting them as required by ascendant standard regimes” (52). They argue further that there has been little experience in “technical preservation” and that this kind of experience should be developed. This paper intends to be a contribution to that end.

I realize, however, that to use words and phrases such as “preservation strategy,” “digital archival copy,” “migration,” and “conversion” is to engage in the larger debate about the nature and function of archives and preservation in general, and digital archives and digital preservation in particular. This paper seeks only to engage in this discussion at a superficial level. I am prepared to discuss, however, how the use of the Tagged Image File Format (TIFF)—currently used in the ATLASerials Project (ATLAS)—may be an important component in a preservation strategy and how it may have an important impact on the duplication and replication of materials in print and electronic formats. In short, from the perspective of the ATLAS Project, the technology team have discovered that the TIFF image has the potential to allow preservationists the opportunity to create a “digital archive” copy, which, in turn, has the potential not only for migration, as Beagrie and Greenstein argue, but also for future conversions.²

The Tagged Image File Format

TIFF is an acronym for *tagged image file format*, one of the most widely supported file formats for storing bit-mapped images. TIFF images can be any resolution and either black and white, gray-scaled, or color. As a standard file format, TIFF images are used for storing, especially for scanned images.

- (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. *Arminian 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 biographers.
 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*?

each of the journals being digitized can be preserved at the highest standard developed for preservation of digital collections.⁴

Bitonal TIFF images of text pages in the ITU Group 4 format are ideal for the creation of master files and form an important component of the ATLAS preservation strategy. Because of their extremely compact representation of information and the widely-available processing tools, the opportunities presented by this rich malleable format and compression continue to spur the development of systems that will use this archival master to derive a variety of other formats based on user demand.

Notice the clarity of the following TIFF image (Figure 1) from *Church History* 1999 Vol. 68:4. Here you can read not only the main body of text, but also the Greek and Armenian texts, clearly.

This kind of clarity in an archive has important advantages and has a bearing on the issue of the duplication of materials in print and electronic formats. Each of the 600 dpi TIFF images can be downloaded into any word processor or image software and printed. Unlike other images, such as GIF (Graphic Interface Format) or JPEG (Joint Photographic Expert Group), that lose quality because of compression factors, the ATLAS 600 dpi TIFF images with their high resolution and “loss-less” nature provide clear copies of the original pages. It is important to keep mind that these pages are NOT the originals but only copies of the originals. As such, however, they have a particular value to both publishers and libraries.

For publishers, the archived TIFF images provide an opportunity to act as a resource for reprints of specific articles or an entire journal issue. For libraries, they provide them with an opportunity to purchase or produce on-demand print copies of the original text at a fraction of the cost of purchasing reprints, if such reprints are available.

TIFF images have proven useful in the ATLAS Project as “master copies” from which other image file formats can be generated. For example, using an automated sequence of actions in Adobe Photo Shop 5.5, we can generate GIF or JPEG images from these original TIFF images. In some cases, the generation of these images appears to be better than actually scanning the original text document into a GIF or JPEG format. The now-automated conversion process involves the following five steps:

1. Read TIFF
2. Mode: change to Grayscale
3. Embed Watermark: Digimarc
4. Image size: resolution from 600 to 60
5. Export: “Save for Web” GIF, 16 colors, and 0 lossy

course with a man,"⁹⁴ and for bearing false witness to Pilate that "it is through fornication that Mary gave birth to Christ,"⁹⁵ to which the earliest Armenian version adds that the Jews harassed Mary "to deny the truthful birth of the Messiah."⁹⁶ If the charges of Mary's sexual immorality implicit in the Jewish sources are occasionally somewhat muted in these Christian texts, this is probably a deliberate action by Christian writers who found such accusations too shocking to reproduce accurately. Nevertheless, the relation between these portraits of the Jews as especially hostile toward the Virgin and the Jewish claims about her sexual morality seems quite clear in these and other similar passages.

This connection is elsewhere confirmed in late antique literature, where the Virgin often appears as a strongly anti-Jewish figure, particularly in the context of refuting Jewish claims against her sexual purity. Among the many possible examples from ancient Christian literature, the *adversus Iudaeos* tradition in particular stands out. Here, Mary and her virginity frequently appear as points of dispute in Jewish-Christian "dialogue," where the Jewish denial of her virginity is both raised and summarily refuted. For example, in an anonymous anti-Jewish dialogue, probably from the sixth century, the Jewish interlocutor, who has already been convinced of the truth of the Incarnation, objects that "it is impossible for a virgin to give birth without a man."⁹⁷ Thereupon the Christian defends Mary's virginal conception at length, arguing exclusively from the Hebrew scriptures and

94. Pseudo-Evodius of Rome, *Homily on the Dormition (St. Mac.) 4* (Paul de Lagarde, *Aegyptiaca* (1883; reprint, Osnabrück: Otto Zeller Verlag, 1972), 41).

95. ΕΤΒΕ ΟΥ ΜΠΕΠΕΚΛΑΣ ΟΥΕΓΤΕ ΖΝ ΤΕΚΤΑΠΡΟ Ω ΠΕΙΟΥΔΔΙ ΕΤΣΟΟΪ ΜΠΝΑΥ, ΝΤΑΚΧΟΟΣ ΖΜ ΠΕΚΛΑΣ ΝΨΟΥΨΑΔΑΤΪ ΜΠΙΑΔΤΟΣ ΧΕ ΝΤΑΜΑΡΙΑ ΧΠΟ ΜΠΕΧΣ ΖΝ ΟΥΠΟΡΝΚΕΧΑ: pseudo-Evodius of Rome, *Homily on the Dormition (St. Mich.)*, Pierpont Morgan MSS 596, 22r; Stephen J. Shoemaker, "The Sahidic Coptic Homily on the Dormition of the Virgin Attributed to Evodius of Rome: An Edition of Morgan MSS 596 and 598 with Translation," *Analecta Bollandiana* 117.3-4 (1999, forthcoming). This passage occurs in §10 of the edition.

96. Եւ մարմնոյ իմոյ զգոյշ լեր ի Հըրիցն յատելեացն Քրիստոսի, զի գիտես զնոցա շարսթիւնն, որքան նեղեցին զիս և սառսապեցուցին, որանայ զճշմարտութեան ծուռոցն Օձելոյն. I. Daietsi, ed., "Երանելոյն Նիկողոսիոսի Մատցեալ Յաղագս Ննջման Մարիանոս Սատուածածնի և Միշս կուսին [A Narration concerning the Dormition of the Theotokos and Ever-Virgin Mary by the Blessed Nicodemus]," in Սեկանան Գիրք Նոր կտակարանաց [Ankaron Girk' Nor Kitakaronac], Թանգարան Հայկական Հին և Նոր Դպրութեանց, Բ [T'angaran Haykakan Hin ew Nor Dprut'eanc' 2] (Veruce: I Dparani S. Lazaru, 1898), 460.

97. *Anonymus dialogus cum Iudaeis* 5.1-12 (José H. Declerck, ed., *Anonymus dialogus cum Iudaeis, saeculi ut videtur sexti*, CCG 30 [Turnhout: Brepols/Leuven University Press, 1994], 34); for the date see Declerck, introd., xlii-li.

Figure 1

Of importance, however, is the quality of the TIFF image. It has been our experience that poor-quality TIFF images prove useless in generating any future image file formats. Notice in the following TIFF image (Figure 2) how the letters are neither clear nor completely filled in, especially the “o,” the “e,” etc. Without such completeness in the regenerated image—either GIF, JPEG, or other—there can be no successful migration.

We opened the fourth
all those kingdoms” (Josh
our dig last year highly to
interesting discoveries in
discoveries at the very end
no time to follow them up
came. Consequently, we
eagerness.

Figure 2

It is vital that the TIFF image, because it will become part of the ‘master’ file, be of the highest quality.

Consider the same section as a high-quality TIFF image (see Figure 3)

We opened the four
all those kingdoms” (Josl
our dig last year highly
interesting discoveries in
discoveries at the very end
no time to follow them u
came. Consequently, we

Figure 3

A Component of a Preservation Strategy

The use of the TIFF image as part of a preservation strategy is significant in three areas. First, the TIFF image has the potential to be the master copy from which all new image formats—as they appear—can be generated. For example, because the GIF image format is proprietary—that is, it is owned by Unisys Corporation⁵—the viewer for this type of image is not available in Windows 98 nor, I suspect, will it be available in Windows 2000. Because it is the GIF image that subscribers to ATLAS will see, it will be necessary for each subscriber to download a particular viewer for this format. Fortunately for Netscape Communicator 4.5 and Microsoft Internet Explorer 5.x, a so-called ‘GIF viewer’ is included as a plug in. Thus, there may not be a problem viewing these images while on the Internet; however, if a subscriber wishes to download the image and view it later, she or he must download a GIF-viewer in order to see the image.

An alternative to the GIF format is the developing Joint Photographic Experts Group (JPEG) 2000.⁶ This format appears to be loss-less and is not proprietary. When this type of image format becomes available, the ATLAS team will consider migrating the TIFF master images into this format (i.e., transfer the digital information into a new setting).

The use of the TIFF images allows the preservationist the means to ensure the readability of the texts of a journal as is required, if not demanded, by the rapid progression of computer hardware and software technology.

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 *r*esearch. 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.

Of Electronic Books and Librarians: Duke and the NetLibrary Experiment

by

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Today, I propose to discuss electronic books (e-books), using as a case study the discussions at Duke about whether and how to offer electronic books to our patrons via NetLibrary.

A new favorite author in librarianship for me is GraceAnne A. DeCandido. In a recent talk, she put the matter this way: "If librarianship is the connecting of people to ideas, it doesn't matter where the ideas are."¹

In another article, she writes:

"We librarians have always been creative in our uses of technology to connect the reader and the idea 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 I think the current folderol about books vs. bytes is going to turn out all right, too."²

What Is an E-book?

Is it this? A Palm Pilot, carrying the text of one or more books in its memory, available to read so long as the battery lasts? [Read from Arthur Conan Doyle, *The Sign of the Four*, first two sentences.]

Is it this? A CD-ROM, produced by Octavo editions, of the Bridwell Library at SMU's copy of John Merbecke's *The Booke of Common Praier Noted* (London, 1550). In it, the splendid pages may be searched, viewed, and displayed by means of Adobe Acrobat.

Or is it this? I open my Web browser, go to a URL, and voila! There is the Gutenberg Bible, digitized, for my reading and enjoyment. By the way, this has just been announced by the university library of Göttingen, Germany.

If indeed this is what we mean by e-books (and it includes them), then many of us have been doing e-books for a very long time, with such resources as the *Patrologia Latina Database*, the works of a theologian on CD-ROM, and so on.

We should distinguish between the devices by which we read electronic books, and the e-books themselves (which I define to be the intellectual content of the work—words, graphics, structure, statements of responsibility, and so on).

Devices for E-books

Devices include handheld devices (such as Palm Pilots and now, several new devices made by Casio and others, using the new Windows CE operating system and Microsoft Reader with ClearType). Typically, their viewing window is about the size of a Post-It note.

Another type of device is the single-purpose device, made specifically to allow reading of e-books. Best-known of these are the Rocket eBook and the SoftBook. Each can store several full-length books, display them, allow them to be searched and bookmarked and notes added, and carried around (again, depending on battery power). In my opinion, these devices are still too heavy and primitive to be of much appeal. Some people are eagerly awaiting the arrival of electronic ink (e-ink), which will make it possible to have a device with not just one window but a series of pages that can be turned, allowing much more flexibility in reading an e-book.

Of course, the device that most often comes to mind to read an e-book is a computer, whether laptop or desktop. Because the typical computer these days has so much storage capacity, it is conceivable to store and use many volumes in stand-alone mode.

But the most often-discussed combination is a networked computer, viewing one or more electronic books. We will pursue this option for the rest of my time.

Sources for E-books

Free E-Books

There are many sources to obtain electronic books. As you know, many e-books are available free from Internet Web sites. Examples are on the handout, and include Project Wittenberg for Lutheran materials, Project Gutenberg for public-domain works, and national library projects in the US and Canada. Another notable gathering point on the Web for freely available e-books is called The On-Line Books Page, maintained by John Mark Ockerbloom. There are perhaps 15,000 titles available by this method, obviously not all in religion.

Two other interesting projects offering free e-books are housed at the University of California (offering some recent titles, in such fields as Middle Eastern Studies, as free e-books, for the moment), and at the University of Pennsylvania library (which is partnering with Oxford University Press to offer recent titles in history).

Online Bookstores for E-books

A second source is purchasing e-books from an online bookstore, such as BarnesandNoble.com, Amazon.com, or Chapters.ca (in Canada). Again, because these vendors are more interested in the mass market, and therefore more apt to offer fiction, we will pass them over quickly. In a recent check, however, I did find eighty-one e-book titles in religion (loosely defined) on the Barnes & Noble Web site.

NetLibrary and Other E-book Vendors

Now we turn to the main topic of purchasing e-books (whether as an individual or a library) from the newest e-publishers, namely NetLibrary (and its competitors not yet in the market but very interesting: Questia and Ebrary.com).

NetLibrary began by offering itself for individual subscriptions at \$29.95/year. This gave the student (or other subscriber) full access to their database of e-texts, including both those publicly available (already free) and those digitized by

agreements with publishers and copyright holders, a database of around 22,000 titles.

Soon, they began focusing more toward selling to academic libraries, on the model of the library. A library buys access to (or ownership of) a collection of NetLibrary titles, adds records to the online catalog (if it chooses to do so), and circulates them to its authenticated patrons. When one book circulates, it is unavailable to someone else until returned. A typical circulation period is two hours. Readers may print, search, and otherwise make use of the collection, twenty-four hours a day, seven days a week.

Library costs are substantial. For instance, if my library wanted to purchase permanent rights to a title, we would pay 150% of the original retail value of the book as a one-time fee. Alternatively, we could pay an access fee on a yearly basis.

In Duke's case, we had conversations with our colleagues at NC State, who had experimented with a small collection of NetLibrary titles with good success. We therefore decided to join the effort to acquire a NetLibrary collection, but wanted to do so as part of a consortium. Ultimately, we chose to join the SOLINET effort, gaining access to the entire NetLibrary collection on a prorated basis by student body size. The goal was \$1/FTE per institution, annual cost. It should be implemented this fall, all going well. The decision was essentially reached by the administration of the central university library, with some consultation with me and my staff along the way.

Why Should Libraries Acquire and Offer E-books?

Values often listed include searchability, availability (never lost), low staff impact (other than cataloging work to enter into online system), convenience to patrons, librarian participation in planning (true for all three players) and "general coolness" (not being left behind). Moreover, this form of presenting ideas to people adapts itself well to remote learning, whether in distance education or simply in students whose schedules do not allow much library use during the hours we are open at the 'wood pulp library.'

Negatives are high cost for (in essence) added copies to works already in the collection, unpredictability of the technology, and a fundamental objection to the type of reading done by this method: atomizing of the text, not a 'close reading' but a 'plundering the Egyptians' model. Another very real objection is that this model spends huge resources (sometimes the library's) of paper, toner, machine repair and replacement, and so on. It moves the printing operation from a commercial enterprise to an institutional one. And, finally, there is the aesthetic negative: reading from a computer screen still is less pleasing (to many) than from a printed page.

A Thought Experiment

Let us end with a thought experiment: Suppose you were offered the opportunity to purchase all the scholarly output of a good press in religion in both print and electronic format, for a reasonable price. Let's just pick one and say

Eerdmans (since they are an ATLA exhibitor; I know nothing about whether this is an idea they've considered).

Say your experiment lasted six months and then you entirely cut off all access to the electronic versions. Would you expect protests? What would they say they missed? What would you have given up and gained?

Endnotes

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2. DeCandido, GraceAnne A. "Words Are All We Have: A Very Brief Disquisition on Librarians, Technology, Access, Feminism, and the Truths of Things." Given at California Library Association, November 16, 1997. <http://www.well.com/user/ladyhawk/pasadena.htm>

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E-book Devices: Vendors

- Palm Pilot [handheld devices; wireless or stand-alone]—<http://www.palm.com/>
Pocket PCs [handheld devices, using Windows CE and Microsoft Reader with ClearType; Casio, Compact, and Hewlett-Packard, manufacturers.]—<http://www.microsoft.com/PressPass/features/2000/01-06pocketpc.asp>
Rocket eBook reader [e-texts sold by Barnes&Noble <http://www.bn.com/>]—<http://www.rocket-ebook.com/>
SoftBook Reader—<http://www.softbook.com/>

E-book Vendors

- Ebrary.com [launch date: summer 2000]—Goal of 600,000 volumes in database. View free; pay to print or download, ca \$0.25/page. <http://www.ebrary.com>
NetLibrary [launch date: March 1999]—18,000 copyrighted works and 4,000 public-domain works. Purchase access or buy at 150% of retail. <http://www.netlibrary.com/>
Questia [launch date: Spring 2001]—Opening with 50,000 books; goal of 250,000 books in three years. Database freely searchable; subscribe to view pages. Price not yet set. Will pay per-use fees to publishers. <http://www.questia.com>

Free E-books in Religion: Selected Sources

- American Memory: Historical Collections for the National Digital Library. [Library of Congress]—<http://memory.loc.gov/ammem/amhome.html>
Christian Classics Ethereal Library [Works of early church fathers, Bible study tools, etc.]—<http://www.ccel.org/>
The Internet Public Library [12,000 books, all subjects]—<http://www.ipl.org/reading/books/index.html>
National Library of Canada Electronic Collection—<http://collection.nlc-bnc.ca/>
The On-Line Books Page [11,000 books, all subjects]—<http://www.digital.library.upenn.edu/books/lists.html>
Project Gutenberg [over 6,000 texts in ASCII format, all subjects]—<http://promo.net/pg/index.html>
Project Wittenberg. [Works by Martin Luther, other Lutheran authors and bodies]—<http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-home.html>

Web Sites

- EBookAd [general information]—<http://www.ebookad.com/>
North Carolina State University Libraries. “New Technologies Available at the NCSU Libraries: Electronic Books.” [SoftBook Reader, Rocket eBook, NetLibrary]—<http://www.lib.ncsu.edu/colmgmt/ebooks/>
Open eBook Forum [Standards for ebooks]—<http://www.openebook.org>
Rippel, Chris. “Tri-conference 2000: Can E-books Improve Libraries?”—<http://skyways.lib.ks.us/central/ebooks/>
Weeks, Linton. “The Last Book: The Future of Words.” *Washington Post*, April 24, 25, and 26, 2000. [Available as enhanced Web site.]—<http://washingtontpost.com/wp-srv/style/thelastbook/>

Electronic Publishing: Collaboration, Accessibility, and Activism

by

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Abstract

The Internet promises great potential for collaborative work across disciplines that is accessible to millions of people and makes a difference in people's lives. How can we realize this potential? In this essay, I will elaborate on what I believe are three crucial themes for the future of scholarship: collaboration, accessibility, and activism. First, I discuss the importance of these three themes in scholarship. Second, I provide examples that demonstrate the utility of the Internet as a powerful tool for bringing together scholars from a variety of disciplines to produce information that the general public can understand and use. Third, I offer strategies for enhancing the intersection of these three areas in our academic lives.

Introduction

Much of what we learn in college, from undergraduate work through the doctoral dissertation, runs counter to collaboration, accessibility, and activism. That is, we learn to work individually, write in an obscure fashion, and conduct "value-free" research. Yet, in this new age of the Internet and cyberspace, collaboration, accessibility, and activism are crucial to the future of scholarship.

If we view the academy as a brain, we observe much routinized, habituated learning in daily operations. But when faced with new situations, such as the explosion of new communications technologies in the larger environment, learning becomes exploratory. Researchers suggest the importance of striking a balance between routines and exploration, stability and innovation (Weick & Westley, 1996; Morgan, 1997). Innovation promises excitement and challenges, yet often delivers frustration and disappointment. Although we usually enjoy change associated with new situations, we typically are not prepared to undergo complete cognitive and behavioral transformations. Constant innovation leaves organizations and individuals in states of profound chaos; constant stability prevents organizations and individuals from reacting to and acting on their environments. In responding to the turbulent and changing environments of the Information Age, the academy and its members must embrace innovation in the fundamental ways they do business. Thus, we must work together, communicate so that others can understand us, and translate our scholarship into practice. At the same time, we must not innovate just for the sake of change.

According to Weick and Westley (1996), knowledge is embedded in culture and revealed in physical artifacts; language, vocabularies, and jargons; and in the mechanisms for coordinating our actions, such as rituals. Many aspects of culture encourage routinized learning. Yet, individuals do not always follow the routines, and the resulting improvisation creates flexibility and flashes of insight, offering

alternative explanations for the usual and taken-for-granted. Taking the improvisation image a bit further, Weick and Westley (1996) apply a music metaphor to organizational culture. These researchers posit that rituals, vision statements, and practices are the “songs” in an organization. Organizations typically stress the importance of a single tune that everyone sings. Yet, singing a variety of tunes rather than relying on the same one provides opportunities for learning. It’s time that the academy, and those of us who call it home, stop singing the same old tune. Moreover, rather than replace the old tune with a new one, we need multiple voices singing multiple tunes.

In the first section of the paper, I discuss collaboration, accessibility, and activism and their importance to scholarship. Second, I demonstrate how the Internet necessitates and provides a powerful tool for these foundations of scholarship. Last, I provide strategies for facilitating collaborative, accessible, and activist scholarship. Although I discuss these issues separately in sections of the essay, they are clearly intertwined as I will later demonstrate.

The Future of Scholarship: Collaboration, Accessibility, Activism

During the first week of March 2000, the Association of American Universities, the Association of Research Libraries, and the Merrill Advanced Studies Center of the University of Kansas sponsored a meeting in Tempe, Arizona, to address current “crises” in scholarly publishing. Librarians play a key role in sponsoring and attending the meeting, as well as bringing much-needed attention to the issue. According to the conference Web site, “the meeting was held to facilitate discussion among the various academic stakeholders in the scholarly publishing process and to build consensus on a set of principles that could guide the transformation of the scholarly publishing system” (“Principles for Emerging Systems of Scholarly Publishing,” 2000). The nine principles on which the group agreed centered to a large extent on the issues I have identified: collaboration, accessibility, and activism.

Collaboration

Collaboration requires that scholars work together to produce something they could not produce working individually. Collaboration often necessitates identifying common ground from which to begin and setting aside personal preferences for solving a problem or researching an issue. Collaboration offers scholars an opportunity to frame what they study in different and unique ways.

Recently, representatives for the state of California, the U.S. Federal government, environmentalists, farmers, and cities came to an agreement on a 10 billion dollar water plan for the state. How to balance the needs of wildlife, agriculture, and metropolitan areas against the realities of a limited resource has proved challenging. The past few decades saw multiple lawsuits and battles over water rights and its use. These legal wrangles, in which groups were pitted against each other, resulted in either no action, or action that satisfied no one. With the ink barely dry on the plan, predicting all parties’ happiness with the plan’s application is risky. Still, the plan, with a goal “to restore the health of the San Francisco Bay and

its ecologically struggling delta, the state's largest source of fresh water, while providing a more reliable water source for farms and cities," (Rogers, 2000, p. 1A) appeals to all players in this high-stakes game. This kind of collaboration, involving members of divergent and disparate groups, can produce the most creative solutions as well as the most destructive conflicts.

Like negotiation and politics, scholarship also benefits from collaboration. Even single-authored essays, such as this one, are not the result of one person acting alone. One of my professors in graduate school said, "There are no new ideas. There is always a seed of the old in the new." Informal collaborations, such as discussing research-in-progress with colleagues, talking about current events with friends, engaging in online discussion with other listserv members, and debating the merits of a new mega-bookstore with a *café barista*, serve to shape, frame, and spark our ideas. For example, my research on international students studying on a predominantly American campus (Coopman, 1995) stemmed from a brief conversation with my officemate that semester. My research on students with disabilities traces its roots back to a chance encounter with one of my students outside the classroom building (Coopman, 2000). Thus, everyday encounters can provide the impetus for our scholarship.

Some researchers have taken this notion of collaboration to include research participants. Those whom we study are no longer "subjects" but are "participants." Particularly with ethnographic studies, researchers may ask participants to read and comment on the researcher's field notes, initial drafts of the report, and the research process. Study participants thus become collaborators in the research process.

We may also collaborate with professionals working in the field. Very often these professionals provide a gatekeeper function for access to organizations and organization documents. These organization members can contribute crucial insights into the research process and give feedback at key stages. For example, when I was working on my dissertation in hospice organizations, the director of a hospice not involved in the study supplied resources and first-hand accounts of how a hospice functions and its uniqueness as a health care provider.

The March meeting in Tempe of thirty-six individuals from diverse backgrounds, all linked to the issue of scholarly publishing, demonstrates the power of collaboration when people with dissimilar interests join together to address a complex problem. The outcome was a set of nine principles that the document signatories hope will "provide guidance while leaving open to creativity and market forces the actual development of such systems" ("Principles for Emerging Systems of Scholarly Publishing," 2000). The first principle stresses the need for collaboration in addressing the current publishing crisis:

The cost to the academy of published research should be contained so that access to relevant research publications for faculty and students can be maintained and even expanded. Members of the university community should **collaborate** to develop strategies that further this end. Faculty participation is essential to the success of this process ("Principles for Emerging Systems of Scholarly Publishing," 2000; emphasis added).

Another aspect of collaboration is working with students. Involving students in the research process not only exposes them to academic work, but also demonstrates the importance of collaboration in scholarship. I have co-authored a number of convention papers and publications with students. As an undergraduate and later a graduate student, I worked with professors on research projects. Still, although faculty-student collaborations are fairly common, particularly at the graduate level, there is the potential for the abuse of power and not giving students credit for their work. Thus, while collaboration is an essential part of the socialization process in the academy, not all faculty make good role models.

However, when we usually think of collaborative research, we envision colleagues, within and between disciplines, working together. I was fortunate in that faculty in my doctoral program at the University of Kentucky encouraged and modeled collaboration in the research process. I collaborate with others in much of my research, often with my cohorts from graduate school. Yet, fostering collaboration can be challenging, particularly in a culture and educational system that prizes individual accomplishments over team efforts. Last fall I taught a graduate seminar in organizational communication. As one course requirement, students conduct a qualitative mini-study. Although I allow students to work in teams if they can provide a strong rationale for a team approach, I discouraged students from exercising this option. One student said, "How are we supposed to check our own field observations without someone else there observing as well?" She had a point.

Collaborative researchers face challenges that lone researchers do not. For example, promotion and retention committees often view multiple-authored convention papers and publications as "less than" single-authored pieces. Deans, chairs, and senior faculty may dissuade junior faculty from working with others and emphasize the need to develop a clear and solitary program of research. Collaborative researchers face pressures due to the nature of collaboration as well. Collaborators may have different work, communication, and conflict styles. Two of my colleagues worked together on one project and never repeated the experience. He took a systematic approach, setting up and following a schedule to complete the project. She waited to do everything until the last minute, working late into the night and hastily preparing the final report. He was stressed because he had to wait for her to do her work; she was stressed because he was unwilling to put in long hours as the deadline loomed.

When I was a master's student, I took a class in conflict and negotiation. The professor emphasized a collaborative approach to conflict. For the class simulation in negotiation, we applied the principles of *Getting to Yes*, in which participants seek common ground and ways to creatively solve problems and differences in objectives. A more appropriate description of our simulation was *Getting to No*. The two sides could not even agree on an agenda. When I saw the professor at a convention in April, he brought up that simulation from many years ago. He claimed it has become a wonderful story he tells every time he teaches the class—a sort of primer on what is *not* collaboration. The negotiation simulation was

characterized by competition rather than cooperation; innovation and creativity did not stand a chance.

In spite of the difficulties associated with collaboration, our mutating, information-saturated world requires a more complex approach to research. Kay Meidlinger, a former graduate student at San José State, and I published two articles stemming from her master's work on the Roman Catholic Church. The first publication came directly from her original analysis of stories told by parish staff members (Coopman & Meidlinger, 1998). In the second and more-recent article, we reanalyzed the stories from a critical perspective, presenting what we believe presents a more comprehensive and layered analysis (Coopman & Meidlinger, 2000). This research required both of us: Kay provided the insider's view of an organization she had known from birth; I provided the outsider's view and knowledge of organizational communication and research in religious organizations.

Thus, collaboration forms the basis of sound scholarship. Whether we are collaborating with the people we study, the clerk at the local bookstore, our colleague from graduate school, a scholar in another discipline, or professionals outside academe, collaboration can produce richer, more interesting, and more authentic research than the mythic lone scholar.

Accessibility

Accessibility has two dimensions: the ability to understand the message and the ability to obtain the message. If we write in such a way that only a select few can grasp the message, then making our work available to others becomes meaningless. If others do not have access to what we write, then writing so others might understand becomes meaningless.

Accessibility in Writing. In my first year as a master's student, one of the faculty stated his teaching goal was to "mystify" students in his large undergraduate lecture course. He seemed to enjoy using terms students did not understand and requiring primary sources for which they were unprepared. Although some mystery or ambiguity can challenge individuals to ponder, question, and reflect on ideas and issues, too much mystery only leads to frustration and abandoning the learning process.

Accessible writing is clear, engaging, concise, and appropriate for the audience(s). Scholarship need not be unintelligible to the public. Yet, some scholarship is so dense and jargon-filled, only a small, select group can read and comprehend it. In her critique of postmodernism, Epstein (1997) argues:

There is an intense ingroupyness [among postmodernists], a concern with who is in and who is out, and an obscurantist vocabulary whose main function often seems to be to mark those on the inside and allow them to feel that they are part of an intellectual elite. This is not to object to the use of a technical vocabulary where it is needed to express ideas precisely. The world of postmodernism has unfortunately come to be flooded with

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 led 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

- 14) Reference Web Site
- 15) Authentication
- 16) Live Chat
- 17) Pages on Hold
- 18) Meanwhile, Back at the Library
- 19) What Julia Sees
- 20) Tools for Web Reference
- 21) What Julia
- 22) Form Sharing
- 23) Follow Me Browsing
- 24) Networking Services
- 25) Session Transcripts
- 26) Moving Reference to the Web
 - Easier to network and collaborate with other libraries
 - Brings the answer to the patron, rather than forcing the patron to come to the answer
 - Allows you to reach more people without building more buildings
 - Easier to operate 24x7
 - Our patrons are moving there, the content is moving there ... we'd better get there too
- 27) Digital Reference Initiatives
 - LC's Collaborative Digital Reference Service (CDRS)—Diane Kresh, LC; see this month's D-Lib Magazine article, www.dlib.org
 - Metropolitan Cooperative Library System (MCLS) and Los Angeles County—Susan McGlamery, MCLS
 - University of California—Janice Koyama, UCLA
- 28) What You Can Do Today!
 - Make it easy for your users to find you when and where they need help (reference desk phone number and hours on catalog results screens, etc.)
 - Provide more on-the-spot assistance in your catalog and summary handouts on the Web
 - Work to make your systems easier to use
 - Watch and learn from digital reference initiatives; or, participate . . .
 - Discuss forming reference networks with libraries of like needs and clientele

Theological Technical Services Web Site
by
Eileen Crawford
Vanderbilt Divinity School Library

[Please note: this was originally given as a PowerPoint presentation]

Part I

Why a Technical Services Web Site for Theology and Religion?

- Although there is very good Internet documentation for cataloging, no site currently addresses the specialized documentation needs for materials in the areas of theology and religion.
- The responsibility for creating specialized documentation for our field lies with no other agency. If we don't, then who will?
- A single site—organized to provide links to specialized documentation and links to more general documentation—simplifies workflow.
- A Web site, which will serve as a depository for the expertise of all members of the ATLA Technical Services Section, will benefit our membership, technical services staff outside our specialized field, and our international colleagues.
- A Web site will provide a location to coordinate cooperative efforts, which will minimize duplication of effort among individual ATLA institutions.
- The accessibility and immediacy of the Internet extends the possibility for cooperative relationships to include theological libraries internationally.

Web site (Working Draft)—Disclaimers

- The current Web site represents the ideas generated by the workflow and documentation needs of a single institution, rather than ATLA libraries in general.
- The contents of the current Web site are limited by the expertise, time constraints, and creativity of one individual.

Contents of the Web Site

- Bible—Sub headings
- Classification Conversion (Library of Congress—Dewey)
- Denominational Materials
- Historical Documents and Articles
- Serial Notices
- Technical Services Links

- Theological Online Catalogs
- Theology Cataloging Bulletin

<http://divinity.library.vanderbilt.edu/ATLA/TS/technical.htm>

Link to Web Site and Explanation for Inclusion of Each Section

Bible—Sub headings

The purpose of this Web page is to simplify the work of a student staff member creating cataloging records for dissertations. The specificity of dissertations makes it imperative that the student staff should be aware of the many options available under this heading. However, this particular search is cumbersome and time consuming in OCLC's authority file. The link enables the student to quickly browse the LC sub-headings authorized under Bible when used as a subject.

Denominational Material

There is material currently at this site for the Baptist and the Stone Campbell Movement. The Baptist denominational material is lifted from the *Proceedings, Fifth Annual Conference of ATLA* and will have to be updated. Leo Crismon is to be credited for the inspiration behind this section on the Web site. Following is a quote from his address delivered before this group in 1951:

Catalogers from each of the denominations can enable one another by creating documentation that will illuminate the complicated organizational structures, corporate headings, classifications, and histories of their own denominations. (*Proceedings*, 1951: 28)

Fifty years later, Mr. Crismon's advocacy of a project for ATLA libraries to produce denominational genealogies and documentation, continues to be relevant. No doubt, he would be pleased by the actualization of his vision and the accessibility of this material on the Internet.

Inclusion of the Stone Campbell Movement in this presentation is a consequence of the denominational affiliation of the student who helped with this project. Gail Davidson, a former Disciples of Christ M.Div. student at Vanderbilt, used Mr. Crismon's work as a model to create this section.

Anecdotal Example

The Special Collections cataloger at Vanderbilt solicited the Divinity Library's help in determining a corporate heading for a nineteenth-century German-speaking denomination located in Pennsylvania. Determining that this denomination was eventually merged into the Methodist Church was very difficult and time consuming.

Historical Documents and Articles

Julia Pettee's address to this group at the 1955 ATLA Conference deserves an audience. It is an account of the early days of theological cataloging from someone who personally knew Melville Dewey and Charles Cutter. Julia Pettee was charged with classifying the theological library of Union Seminary in New York at a time when the Library of Congress had not developed their B classification schedules. Her Union System was used by many libraries for years and continues today to be the classification scheme for a number of libraries around the world.

The text of the second part of this presentation is also linked from this page to enable further discussion on the ATLA Tech Services listserv and among other interested library staff.

Serial Notices

Serials by nature are problematic. But with a reliable Web site, cessations, frequency changes, numbering problems, and title changes can be posted once by someone who has received official word from a publisher or a vendor. Staff from other libraries can view the Web site and benefit from this single verification.

Technical Services Links

This is the section which offers the potential for ATLA libraries to create documentation specifically for cataloging theology and religion material. Most of the links currently on this page are to generic Technical Services Web sites; however, the Web page, "Hebrew Copyright Dates" has been created to illustrate documentation which is tailored to our special needs. The future success of the Web site will depend greatly on making more of this specialized documentation available on-line in a form that will encourage its use as a tool in the day-to-day workflow of our institutions. ATLA Technical Services members will be solicited in the coming year to submit documentation that they use locally and also to create new documentation.

Theological Online Catalogs

There are approximately one hundred links to the OPACs of ATLA libraries. In each instance, the denomination and classification scheme is given. The collection strengths are provided whenever they were clearly stated on the institution's Web site or when staff at the institutions submitted the information. This section is part of the day-to-day workflow in the cataloging department of the Vanderbilt Divinity Library. When a brief publisher's record is found in OCLC, the students search WorldCat to determine the holding libraries. They then link to one or more of these libraries from this Web page to find an enhanced record which includes a call number and subject headings. This information is added to the local record through cut-and-paste editing.

Theology Cataloging Bulletin

This is a link to the Theology Cataloging Bulletin located on the ATLA Web site.

Part II

Cooperative Proposal for Tech Services in ATLA Libraries

Historically, Technical Services has been an area in which libraries have been very successful in developing cost effective procedures through cooperative ventures. The Library of Congress' National Union Catalog was an early program designed to share cataloging on a national level. OCLC and RLIN brought shared cataloging to a new level by making cataloging records available electronically. The more recent development of PCC programs and the presence of OPACs on the Internet represents the newest evolution of shared access that provides opportunities for simplifying and streamlining workflow in individual libraries. This proposal identifies opportunities that have been made available with today's technology and integrates them into a schematic of cooperative programs that could conceivably be coordinated through the ATLA Technical Services Section.

The following components of the proposal assume that there are common collection patterns among groups of ATLA libraries. These patterns may be built around similar degree offerings, denominational affiliations, or formalized collection sharing arrangements with other institutions. It also assumes a shared struggle with rising costs, the need for higher skill levels to operate in an increasingly technological environment, and ongoing training issues.

1. **Create a Technical Services Listserv** where cooperative projects can be coordinated and information shared. A listserv specific to TSS would also create a means to ask very specific question and answers that are not currently shared on ATLANTIS.
2. **Create a Theological Technical Services Web site.** The prototype for the Web site has been outlined in the first part of this presentation. The success of the Web site's future evolution depends on its appropriation as an official project by the Technical Services membership of ATLA. Individuals can contribute on multiple levels, including editing or adding material to the Web site, creating denominational histories, and/or submitting locally-used or newly-created documentation which would be useful to other catalogers in the field of religion and theology.
3. **Coordination of original cataloging through an allocation of particular series titles or publisher titles.** Collection development patterns would dictate the various levels or breakdowns of groups of titles. Individual institutions could make arrangements with publishers to receive new titles in a particular prearranged category as priority or rush orders. The responsible institution would then execute a streamlined workflow to input a cataloging record into OCLC. Other institutions would benefit from the assurance that a

record would be in the OCLC database when their copy of the title was received. Workflow could be revised accordingly. The contributing institution in turn would benefit from a similar pattern of record input by other institutions. Examples of breakdowns could be an arrangement between a group of libraries that shared a common list of series standing orders. Another could be a denominational group that purchased all or most titles of a particular publisher.

4. **Program for Cooperative Cataloging** A refinement of no. 3 would be the commitment of more institutions to become participants in the Program for Cooperative Cataloging (PCC). ATLA has had a funnel PCC program for several years coordinated by Judy Knop at ATLA headquarters. She has offered NACO (name authorities) and CONSER (serial records) training each year in conjunction with the ATLA annual conference. Adding BIBCO (bibliographic records) training would allow the institutions responsible for expedited OCLC input of a group of titles to enter them with PCC status. A much larger number of titles in the area of theology and religion could then be added to the cost-efficient LC-copy workstream producing a significant cost savings for all of the ATLA institutions.
5. **Coordination of electronic cataloging of Internet resources.** Cataloging Internet resources in theology and religion is an area that presents an opportunity for coordination on the front end of something new. CORC is OCLC's initiative to create a database of records that can be used as a powerful Internet search engine. A group of ATLA libraries could coordinate a pilot project to create records in the CORC database. Tags or identifiers could be placed on the ATLA CORC records that would allow ATLA libraries to easily identify and download this subset of records either for addition into their database or to create pathfinders as a reference resource. Non-inputting ATLA libraries could suggest titles to catalog in CORC through the TSS listserv. OCLC has plans in the coming months to integrate the CORC database and the OCLC database, which would allow all members easy access to records to download into their own OPACs.
6. **ATLA could become the broker for products** such as Cataloger's Desktop, Keyboard Express (macro software), and the purchase of a subset of CORC records created by ATLA libraries. Technical support for these products could be provided by TSS members volunteering their expertise via phone, e-mail, or the TSS listserv. These volunteers could help libraries successfully implement a product and its updates through step-by-step instructions mounted on the Web site, and whenever necessary supply multiple versions of the instructions for different software environments.
7. **Coordination with libraries international** is an important aspect of a TSS Web site and listserv. LC-Dewey conversion tables, language documentation, links to OPACs internationally would be beneficial to all libraries. An exchange of expertise would, over time, create valuable relationships from which new ideas for cooperation could develop.



**Bibliography Today:
User Training in Three Theological Libraries**
by
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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 populations³ 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.

database services) are sold subject to the agreement to a license, or contract, that states the terms and conditions of use. In some cases, these licenses are more restrictive than the applicable laws; for example, there was a legal database that for a time was available to faculty, but not to students, or there was a geographic database that tried to permit a user to print the map, but not the accompanying statistics. Many of these license agreements were originally intended for commercial uses and have simply been applied to educational institutions without modification. Librarians are learning to recognize the need to read the license carefully and ask for modifications where necessary. Library communities are also learning to recognize the need to join information providers in developing license agreements that are appropriate models for our users. The Yale University *Liblicense* site is a prominent example of this cooperation.¹

During the course of my career as an academic librarian, library association executive, library educator, and international association president, I have been continually exposed to leadership issues. During that time we have developed comprehensive collections of library materials, created complex systems to organize and provide access to them, built impressive physical facilities to house the collections and their users, and employed the latest technologies to improve libraries and their services.

Over the past two years I have also led leadership and management institutes in Boston, Minneapolis, and Houston, sponsored by the Association of College and Research Libraries (ACRL), a division of ALA. This was not an effort to teach the participants how to lead and manage academic libraries, but rather, how to think about the challenge of leading and managing libraries during a period of such rapid change. It was also not idiosyncratic, but based on the documented experience of leading and managing not only libraries, but also other types of organizations.

Nevertheless, we all have our pet peeves about management. Mine tend to be focused on stamping out anti-service messages and symbols. For example, I deplore libraries that offer services like photocopying for a few cents, but post signs at the service desks that say "No Change." Why not either direct users to a change machine and/or sell copy cards? Another example is "No Reference Service at this desk after 7 PM." Well, where does one get reference service after 7 PM? Well meaning, but unhelpful signs like these send a very clear message. "Take your problems somewhere else!" Fortunately, that has not been the predominant message sent by libraries over the past half century.

The Library Environment

As members of ATLA you have experienced the unprecedented growth and development of academic and scholarly libraries of recent decades. Some of you have witnessed the changes from card catalogues and printed bibliographies to online catalogues and online bibliographies. You have seen collections grow and new facilities built to house them. You have seen better-qualified staff brought into the field with the latest technological equipment to support their efforts. Yet with all these changes, some problems have persisted while new ones have emerged.

Specialized libraries have always faced the choice of differentiation vs. integration. Whether it is in the context of an independent library or a specialized unit of a larger library system, the perennial question is to what extent should the library be autonomous and to what extent should it cooperate with other libraries? Normally, the theoretical question does not need to be addressed. The issue more commonly surfaces in the context of decisions about financing, staffing, equipping, and operating the library. Emerging challenges for libraries include managing a traditional library collection while developing a multimedia collection; training staff to understand and operate in a more technological environment; and persuading administrative authorities that improvements to user services come at the price of increased costs. The library is only one of many institutions caught in the sea change of the communications revolution.

The Societal Environment

We live in a society where communication is faster and more comprehensive than ever before. To cope with this, information comes to us in more fragmented ways whether it is in print or some other media. The definition of literacy has changed from the simple ability to read and write to the ability to comprehend and utilize many forms of specialized communications. Applications forms, labels on food packages, and electronic advertising are just a few of the challenges to basic literacy. For the educated population information is segmented to appeal to different audiences characterized by age, interests, gender, language, and ethnicity. Moreover, communications is no longer limited by the restrictions of geography, time zones, or national boundaries. Twenty-four hours each day information gets communicated to every part of the globe in seconds. Due to global financing services, more information is stored in commercial computers about individuals of a given country than is maintained by their national government. So not only are there concerns about the demands of literacy but also about privacy as well.

Global forces of economics, technology, demographics, and culture are increasingly shaping our lives and our institutions. Recently, the Netherlands-based Elsevier Science purchased Endeavor, the emerging leader in integrated systems software for libraries. Based on previous experience, it is quite likely that future systems from that company will be priced differently to compete in the global marketplace with different expectations of profits from several areas of the world. The cost of products and services priced originally in currencies other than the U.S. dollar has had a great impact on the economics of libraries. The most dramatic example of this was the serials crisis that began in the late 1970's and continues with the emergence of online journals. Estimates made at the University of Illinois in the mid 1990's indicate that the eleven European countries with the largest publishing output now publish about 50% more new titles than the U.S. Many of these titles are of interest to the scholarly users of theological libraries.

For generations our academic institutions enrolled student bodies that were fairly homogenous in terms of age, gender, ethnicity, and national origin. Today they enroll a larger and more widely diverse population characterized by a wide range of academic as well as physical abilities. Various physical disabilities and

multicultural backgrounds of students stimulate the need for new materials and new technologies to make libraries more accessible. What then are the leadership implications of this new environment?

Leadership Issues

Certainly there are issues of media and technology. How does a library retain its role as a provider and mediator of information services? There are many commercial interests that are poised and eager to assume the responsibility for delivering information services currently provided by libraries if they could figure out a way to make a profit at it. Free Web sites abound that provide some fragment of the information needed by students and scholars. I emphasize "fragment," for few of these services can offer the comprehensive resources that libraries provide; however, the increasing importance placed on current information and the growing files of online information will make online services more attractive as time passes.

The availability of so many choices of information sources on-line may in fact be the guarantee of the full employment of librarians. Most users know and care to know very little about the techniques and strategies of online searching. Having available the technologies for accessing online information services as well as trained personnel to assist users in finding what they need will continue to remain a library advantage; however, it will come at the cost of maintaining good print collections as we add the newer online services that complement, and eventually, will supplant them. It will also come at the cost of recruiting, training, and retaining information professionals who can provide information services across all of the media employed.

This brings us to the issue of finance. Although most of your libraries receive a budget from a parent institution, many of these budgets need to be supplemented by grants, gifts, fee-based services and cost-sharing strategies. As the latest issue of *Library Trends* illustrates, there is a growing need for development programs in all kinds of libraries, but especially academic and scholarly libraries.²

Development and fundraising require special skills and abilities that can sometimes be available from a central office, but often need to be available to work directly with the library leadership, especially during campaigns. Identifying, cultivating, and soliciting donors is very similar to membership development in your association. A case needs to be made for their support. A relationship needs to be cultivated. And finally, a specific request needs to be made to a potential donor that you have reason to believe they can and will meet. Development and fundraising experience will increasingly be part of the basic portfolio of credentials that all library leaders will be expected to have. Indeed, it will be essential if only to counter the bias of fundraising professionals who almost uniformly advise against separate library campaigns.

Given the many possibilities of services that can be offered to a user population, another issue is how can we be sure that libraries are doing the best job of meeting user needs? The choices can relate to the selection of materials as well as the configuration of staff and hours of service. Assessment programs are being developed by many libraries to regularly survey user populations to determine their

perceptions of how well they are served in addition to soliciting suggestions for improving services. The methodologies for these assessment programs vary; however, they include written questionnaires, focus groups as well as suggestion boxes that are monitored on a continuing basis.

Perhaps the issue that will command the greatest attention in the foreseeable future relates to the cultivation of a more supportive environment within the campus administration for the needs and challenges that libraries face. Campus administrators at the college level, or the central administration, had little difficulty financing libraries that needed limited amounts of new materials each year and could be staffed largely with personnel of general abilities. The proliferation of materials at higher prices due to foreign sources, the new technological environment of the library, and the need for more specialized personnel have created a different cost model for libraries that few higher-education administrators fully understand and appreciate. Changing that environment so that the benefits of a technologically advanced and service-oriented library become not only obvious, but also desirable, will not be easy. As long as libraries could be financed out of marginal revenues it was relatively easy to get the support of faculty and deans for increased library support. Now that annual increases to the library budget are large enough to compete with new faculty positions, a more tactical approach will need to be made.

Framing the Issues

A recent management publication by Bolman and Deal recognizes that at any given time we are well aware that the literature of leadership and management offers an abundance of guidance;³ however, much of it addresses primarily one approach. In the 1970's in library schools we were looking at the scientific management of libraries with only occasional glimpses of the human side of the enterprise. That was because the most pressing issue was how to manage the massive increase in the number of books and journals that were pouring into our collections and that needed to be organized and made available to users.

Later, as personnel costs escalated, we became more aware of the need to organize personnel and to manage them more effectively. The factory-like attitudes fostered by scientific management were no longer acceptable to library employees and new management schemes were developed on theories like Maslow's "Hierarchy of Needs" and McGregor's "Theory X and Theory Y."^{4,5} Maslow recognized that as basic needs of human beings are satisfied, people look for ways to realize greater potential through belonging or through increases in self-esteem. McGregor recognized that management based its organization of work processes on assumptions that workers are basically lazy and want to be told what to do.

More recently, financial management and the management of Internet-based technologies have been at the forefront of library management thinking. Bolman and Deal, in their book *Reframing Organizations*, propose that management and leadership require looking at these issues simultaneously in order to coordinate them more effectively. The methodology proposed is called framing. Four basic frames are used to analyze issues and problems and to formulate ways to address

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 again, 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

Texts, Sacred and Profane
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Harold Bloom has said that once we were a text-obsessed culture, then we became a text-centered culture, and now we have become a text-less culture. We must wonder what Bloom means by calling us text-less. It is true that at one point it was predicted that in the electronic age printed texts would cease to exist. But instead we are inundated with printed texts in a variety of forms (fax, e-mail, Web pages) beyond anything imaginable in the pre-electronic age. Yet amidst this blizzard of printing it may be that there are few if any of the kind of texts Bloom was thinking about. Bloom probably did not have in mind only specifically religious texts, what we could broadly call scripture, but he was thinking of texts that have a kind of authority, that are in an extended sense of the term sacred, that are indeed canonical. The question is whether in the blizzard of disposable print any text has more than the most fleeting authority, or could speak to us from beyond its transient occasion, that is, whether any of it could remotely be called canonical? Or are all or almost all of the texts that surround us irredeemably and inanely profane?

Literacy has never been more important in an economy increasingly based on knowledge rather than physical labor, yet we know that a significant proportion, perhaps as much as fifty percent, of the population even of our enlightened nation are functionally illiterate, that is they can read the words but they cannot understand even a simple set of instructions. Those of you who have recently taught undergraduates may have discovered that functional illiteracy turns up even among our college students. But if we are talking about literacy with respect to the kind of texts to which Bloom was referring, the proportion of people who are functionally illiterate may be much higher. It was some years ago that George Lindbeck lamented that even the fundamentalist students who showed up at Yale Divinity School were Biblically illiterate. What these considerations indicate is that texts, sacred or profane, do not live except in the context of practice: they must be read, and reading is a social practice embedded in a whole range of other social practices.

Clearly profane texts have no meaning in themselves: they exist as instruments, utilities, and once used they may be discarded, for they are devoid of any intrinsic or lasting value. That is why there are few qualitative distinctions between them—if they serve their purpose, one is as good as another. Nor is there any great distinction between texts that are meant to inform and texts that are meant to entertain, for the difference between them is increasingly blurred, as in infomercials and infotainment, or, for example, *USA Today* or some television newscasts.

We are inclined to think that sacred texts, canonical texts, have in themselves an intrinsic meaning and are by nature qualitatively different from other texts, but this is a mistake. It leads to the culturally conservative view of texts as objects embalmed in glass cases to be reverently referred to as authoritative, maybe to be touched, as some people touch their Bibles, but not necessarily to be read. In fact sacred texts must be read or listened to in the context of a community for which

they are sacred: it is in the practices of a living community that they become sacred. The once-sacred texts of an ancient civilization unearthed by archeologists are no longer sacred; they are merely the objects of scholarly curiosity. It is true that they are potentially sacred, and can become sacred again if they are inserted into the practice of a living community. But texts outside the practice of a community are not sacred. Thus the textlessness of which Bloom complains is not only the symptom of a cultural depletion, though it is that, but of a social depletion as well. If we don't know what is canonical any more it is because the communities for which the texts were canonical have become incoherent. Thus it may be more useful to judge postmodernism not as theoretically right or wrong, but as the legitimate expression of an incoherent society. Let me illustrate with a literary example.

The newly-appointed director of the California Shakespeare Theater last December announced that he rejects the idea that Shakespeare plays should be done because, in his words, "they're timeless and speak to the human condition. I'm not even sure what 'the human condition' is." Jonathan Moscone, the new director, went on to say that he didn't "buy into any antiquated, museum-oriented, highfalutin' language ideas about Shakespeare."¹ The intention to free Shakespeare from "museum-orientation" is admirable, but it hardly ensures that Mr. Moscone's intention is to invoke a new audience that will take Shakespeare seriously. Rather, I'm afraid, Mr. Moscone, by eschewing any understanding of the plays as speaking to the human condition, means only that he hopes to make them entertaining, that is, not qualitatively different from the many other forms of entertainment available today.

Shakespeare seems to be able to survive in a competitive entertainment market even among people who think he doesn't "speak to the human condition," perhaps because, as Bloom in his recent book on Shakespeare has argued, Shakespeare has created our human condition.² But for how many people is Shakespeare formative today? How many know not just a line or two, but characters, scenes, whole plays, which provide a reference point for living? There once was what might be called a religion of high culture. If one goes to performances of classical music one can see that this religion is still alive, but like the congregations of many churches, it is rapidly aging, with few young replacements. Some so-called classical music stations play wall-to-wall baroque music as a kind of easy-listening. But how many are really attending to, say, Mozart? Karl Barth wrote that in the great throne room in heaven Bach was to be heard, but that when God retired to the intimacy of his living quarters with a few angels they listened to Mozart. We know that Barth began every working day by listening to a phonograph recording of Mozart. There are those, such as my wife, who think that Jesus has already come again and his name was Wolfgang Amadeus. My point is not only to lament the passing of a devotion to high culture, although it saddens me that my own children don't listen to classical music or read poetry, but to show that such devotion is only possible when there is a community to carry it, a community of serious, attentive, readers and listeners. Philip Roth, who is about my age, was quoted in a recent New Yorker as saying "every year, seventy readers die and only two are replaced . . . [T]he literary era has come to an end." He even spoke of "the death of reading."³ Since everyone reads

all the time—that may be part of the problem—Roth means a certain kind of reading, just as Bloom meant a certain kind of text, reading as a practice, carried by a community of practice.

Let me try another approach. We have all heard about the information superhighway. We live in the midst of an information explosion. I have heard it said that the world's knowledge doubles every two years, and I am not prepared to doubt it, though I don't know how that is quantified. You in the library business are in the forefront of this information explosion. But of this I am sure: the world's meaning is not doubling every two years. Meaning and information are in a kind of zero-sum relation, so that the more information the less meaning. In terms of my title, meaning is sacred; information profane.

Let me try to suggest why meaning is so unfashionable today. Meaning doesn't tell us something new, it seems just to be saying the same old thing, though in a deeper understanding it makes sense of the new. Meaning is iterative, not cumulative. If someone in an intimate relation says to the other "Do you love me?" and the other replies "Why do you ask, I told you that yesterday?" we can say that he doesn't get it. The request was not for information but for the reiteration of meaning. Or another way of making the point would be if someone said, "Why do we have to say the Lord's Prayer *this* Sunday?"—we already said it *last* Sunday," again we would say the person is making a category mistake. The Lord's Prayer is not news that we can forget once we've heard it; it is an expression of who we are in relation to who God is, and its reiteration is not redundant but a renewed affirmation of meaning, an invocation of a total context.

I am reminded of a story a friend told on herself. She was a graduate student at Harvard and went to a seminar offered by the great Plato scholar Eric Voegelin. Voegelin announced that the text for the term would be Plato's *Republic*. After class my friend went up to Voegelin and said, "But Professor Voegelin, I have already read the *Republic*." Voegelin replied, "Well, read it again." Canonical texts, sacred texts, can never be reread too often. And canonical texts may turn up in strange places, such as my own field of sociology, where certain texts by Marx, Weber, and Durkheim are as close to sacred as we get. I remember my own teacher, Talcott Parsons, telling me he had read Emile Durkheim's *Elementary Forms of the Religious Life* at least thirty-five times. I haven't kept count but I have read it quite a few times myself. Knowledge of these texts is a marker of membership in a community.

One way of putting my argument would be to say that the reading of canonical texts is a kind of ritual that occurs in a community for which the text is canonical. The untutored ear in an information culture would hear me as saying the reading of canonical texts is *only* a ritual, therefore pointless. That is because the very word "ritual" has become pejorative. Ritual, however is indispensable, for it is the place where meaning occurs. Saying "I love you" to an intimate other is indeed a ritual, but it contributes more than we imagine to maintaining the meaning of the intimate relationship, just as the ritual of reciting the Lord's Prayer reiterates the meaning of our worship of God. These ritual moments don't tell us anything about specifics, but they remind us of the whole in which all specifics make sense. In an information culture, where only what is new and what is useful is interesting, ritual is incomprehensible. But if I am right, then ritual is the basis of culture, and of our

humanity, and no one can avoid it. The annoyance of the PC user when faced with a Mac program or vice versa is an example of how even in the world of the computer we need familiar rituals to feel at home. Ritual persists in the interstices of our lives—otherwise how could we live?—but ritual practices as central cultural concerns are pushed to the margins.

I began this discussion of meaning by saying that meaning has become unfashionable today, but that isn't quite right. There is a hunger for meaning that is evident throughout our society, but many are looking for it in the wrong place. Since they don't understand ritual, they think they can find meaning in the right kind of information, some new spirituality, some new self-help technique. By confusing meaning and technique they imagine there is a quick fix for the meaning problem, and that the individual can find it all alone.

So how can we understand theological libraries in the world in which we live? Tocqueville tells us that even in the crude huts of the American frontier there were to be found books, usually just two books, a Bible and a Shakespeare. Maybe that's all they needed. Maybe they were in some sense better educated than we are. Does that mean that theological libraries should have only one book: the Holy Bible? Well, maybe a few, for we would need at least several translations and a concordance. But then, although the canon of the Bible is closed, each strand of the tradition has other works that are in a looser sense canonical. Indeed they don't even all agree about what is in the canon of the Bible. There are the Church Fathers, the Doctors of the Church, the great theologians, the reformers and founders. So our theological libraries are growing. And since theological libraries are usually associated with seminaries, which in turn serve particular denominations, or even particular religious orders, they will be shaped in part by what the communities they serve take as canonical. But here our earlier assertion that meaning and information are in a zero-sum relation begins to break down, or is shown to be only one aspect of the truth, for in another sense meaning and information are complementary. Even the most basic terms that give us meaning, like the word "love" or the words of the Lord's Prayer require to be understood anew in every age, to be interpreted again, to be applied to present reality.⁴ And to understand, interpret, and apply we will need a lot of information. In a sermon interpreting words that are totally familiar we may hear things we never heard before, things that, if said rightly, deepen our understanding of the meaning, rather than distract from it. Or they may not. When Robert Maynard Hutchins became president of the University of Chicago, he regularly attended Rockefeller Chapel for Sunday services. But when one Sunday the Dean of the Chapel began his sermon with "Yesterday I was on the golf course and as I teed off I was reminded that we must follow through in life," Hutchins was so upset that he never returned.⁵ We can understand why.

The story I am telling about Christianity and the several churches that compose it could be told of any of the great religious traditions. At their core is the spoken word of Moses, the Buddha, Confucius, Jesus, Muhammad, words that continue to be spoken in the ritual life of the communities that carry these traditions. Sooner or later the words get written down, though often there are lengthy oral traditions behind the written texts. And then, inevitably, there are the

**From Ecclesiastic to Theological Libraries:
How Religious Libraries Cope with Diversity in Europe**
by
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Introduction

At last year's ATLA Annual Conference in Chicago, the main theme of this meeting was announced in rather general terms: international theological librarianship. This theme has been a focus of attention for both ATLA and BETH because it is considered "beneficial to both *Conseil* and ATLA members."¹ The organizers of this year's conference had the happy intuition to add a complementary element to the general theme: "Embrace the diversity." This expresses ATLA's conviction that international theological librarianship involves coping with diversity, a proposition that European librarians can surely underwrite. Rather than being technical and overly precise, "to embrace" has something poetic that leaves it open to a rainbow of interpretations.² To embrace implies at least two participants, each of whose individualities remain intact in the action. In the best cases, the "hug" could lead to the creation of a completely new creature, again with its own individuality. Should the event result in the elimination of one of the partners, one could speak of a deadly embrace, a case surely not intended by the theme given to our meeting.

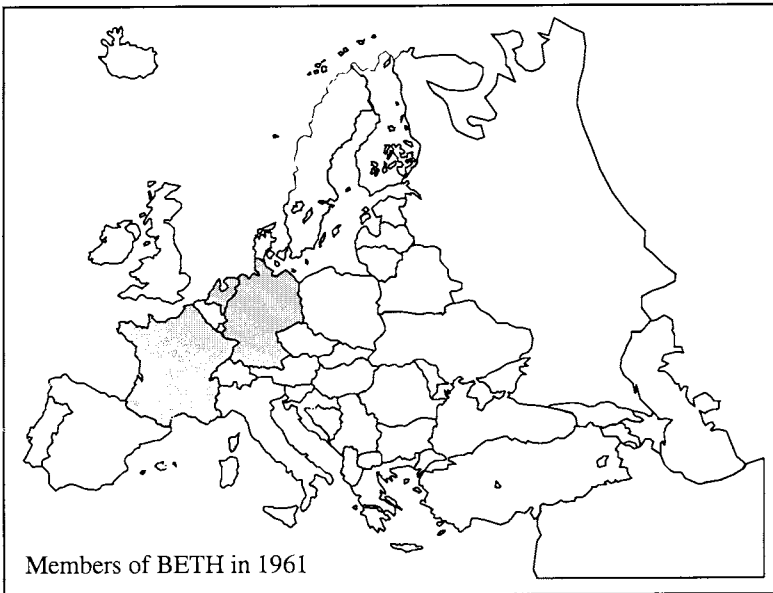
In Europe, national, geographic, cultural, and religious diversities are numerous and deep. Our history shows that in many cases the embrace of our diversities has tended to be a deadly one. The most evident manifestation in recent history of the suppression of diversity is National Socialism and its absolutist theory that, when put into practice, suppressed (an)other race(s) and left destruction and disarray throughout Europe. Differences were effectively recognized and evidenced. Prisoners in the Austrian Mauthausen concentration camp were required to wear a triangle having a distinctive color according to group: Jews, Gypsies, political prisoners. This practice both displayed diversity and established "inferiority" to the dominating race.

I refer to this negative example because it resulted, ultimately, in the conviction that Europe had to change and it led to the creation of a new spirit of union and solidarity among European peoples and their diverse cultures. This diversity is an element we will always carry with us. This year, Europe is celebrating the fiftieth anniversary (18 May 1951) of its first steps toward a major integration of our diversities. We have started out in a new direction and have commenced a new adventure. No one knows where this will end. Old habits are not easily abandoned; the need to discard old certainties and reactions force us to question our willingness and determination to work in this new spirit. It is evident that a monetary union on its own will not suffice. Some form of political, social, and cultural integration will

be required. The question is how can theological libraries and librarians play a role in this stunning process.

The Rise of Associations of Religious Libraries

The origin of religious libraries on the European continent goes very far back in human memory. Although church libraries had worked for centuries to collect and preserve theological documents, often preserving ancient manuscripts, there was initially little concerted cooperation and no form of association. The libraries of those times jealously guarded their valuable and often impressive collections, their independence, and their limited access. The disastrous situation following the Second World War forced them to go beyond their own enclosures and seek support from similar libraries and colleagues. Consistent with the general political and cultural climate that urged Europe's political leaders to strive for greater unity, librarians felt for the first time the urgent need for a more intense cooperation. Faced with the need in 1947 to rebuild what had been thoroughly destroyed, the librarians of private universities, seminaries, abbeys, and monasteries in (then West) Germany decided to found the "Association of Catholic Ecclesiastical Libraries AKThB).³ Libraries in other countries followed suit, gradually growing toward a federated body in 1961: the "International Committee for the Co-ordination of the Associations of Libraries of Catholic Theology" (C.I.C.). Where do we stand ?



Theological Librarianship as Ministry

by

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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 Black¹ was the first to give the concept of models a solid philosophical background and Ian T.

Ramsey² the first to see how models might be applied in theology. However, it was the work of Avery Dulles³ 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

To open its doors to this great variety of theological collections and welcome this many-sided diversity, BETH decided, on at least three occasions, to modify its official name. The organization started in 1961 as an exclusively Catholic institution (International Committee for the Coordination of the Associations of Libraries for Catholic Theology). In 1972, it was opened to the libraries of theological institutions that have no direct link with the Roman Catholic Church (International Council of Associations of Theological Libraries). Finally, two years ago, the European Association decided to stress its European character while opting for a shorter, more striking title (BETH or European Theological Libraries). The three-fold name change demonstrates the increasing need to include the different types of libraries spread throughout Europe. It is an expression of the need to embrace diversity. Associations affiliated with BETH had done the same earlier. While only two of them modified their name, a majority of them gradually adopted an affiliation policy that was not directly linked to a specific church or faith. The French librarians recently abandoned their ecclesiastic attribute, replacing it with the more general term "Christian." The Dutch association, which started in 1946 as an ecclesiastical organization, adopted the more general expression "Theological" in 1974. While these changes might seem unimportant, they indicate the librarians' desire to enlarge their cooperation to include a greater range of libraries.

The Typology of the European Associations

BETH's institutional members, being national associations, are not identical. The first major distinction is their relationship to a particular church. They can be divided according to their links to churches as follows:

One church	Christian churches in general	No direct links to a church
ABEI – I – R.C.	ABCF – F	ABTAPL – GB
ABIE – SP – R.C.		ABTIR – B
AKThB – D – R.C.		EKE – H
C.K.W.B. – D – Reformed		VRB – B
		VTB – NL
		SUISSE – CH

There is, however, no clear-cut line. In most cases, church-related associations reflect the situation in a country that has a clear majority presence of one church and a minor presence of members of other denominations.

A second distinction encompasses the associations' attitude toward non-Christian religious libraries. The bylaws of eight of the twelve associations (ABCF, ABEI, ABIE, AKThB, EKE, FIDES, VKWB, and VRB) only accept Christian libraries. Although some may be willing to be more lenient, no non-Christian libraries are listed as members. Four associations, however, (ABTAPL, ABTIR, VTB, and SUISSE) are open to non-Christian libraries, although only two (ABTAPL and SUISSE) have enrolled a few Buddhist, Islamic, and Hebrew libraries. It would not be unrealistic to posit the future membership of non-Christian libraries, given the increasing immigration from other countries, cultures, and religious traditions.

A third aspect that should not be underestimated in Europe is the presence of theological literature in institutions that have no direct connection with any ecclesiastical organization. In many cases, these are libraries run by public government, such as national and/or university libraries. Only three associations have no connection with this type of institution (ABCF, ABIE, and FIDES). Four associations count one or more national library(ies) among their partners (ABTAPL, EKE, VTB, and SUISSE).

While some of the twelve European associations have no significant impact outside their national frontiers, seven have a certain appeal for foreign libraries or librarians: AKThB has eighteen foreign partners (11%); VKWB, three libraries (2%); ABCF, nine (4%); VRB, ABEI and SUISSE each have one. Only ABTAPL claims a considerable quantity of foreign associates: 70 of the 190 libraries (27%). This is probably due to the open policy ABTAPL has pursued, to the widespread accessibility of the English language, and to the traditional links of the UK with the other Commonwealth-countries. The presence of foreign libraries in ABTAPL clearly surpasses the proportion of foreign institutional affiliates in ATLA: 17 of the 284 institutional members (6%).⁴ (See Figure 3.)

ABTAPL is the association with the greatest active response to a modern multi-cultural society. I am convinced that the experience acquired by our British colleagues can be of assistance to other European nations who now, or who will soon, confront changes arising from augmented social and cultural diversity. Increasing immigration and the need for integration pose one of the major challenges to European nations. Libraries can and should play an eminent role in this process of harmonization in human society.

FIGURE 3

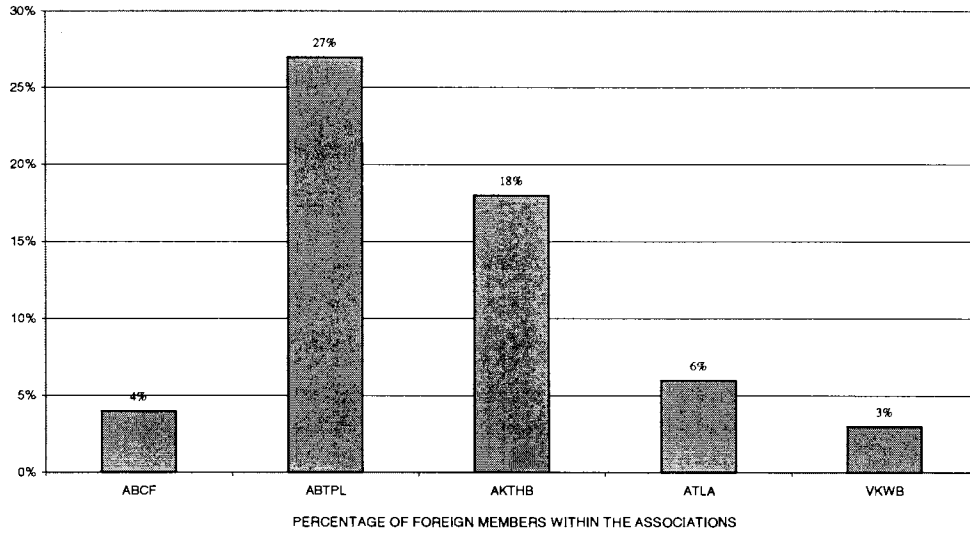


Figure 3

Are our libraries equipped to answer the numerous demands of a culturally diverse community? The answer to this question is still rather vague and incomplete due to a lack of sufficient data.⁵ One factor in this is the great variety of theological libraries as well as the rich patrimony of documents they possess. Figure 4 shows the most frequent types of libraries and their numbers.⁶ (See Figure 4.)

	ABCF	ABIE	ABTAPL	ABTIR	AKTHB	EKE	FIDES	VKWB	VRB	VTB	SUISSE	TOTAL	PER- CENTAGE
SPECIAL LIBRARIES	4	18	56	10	33		2	43	9	17	13	205	17.20
RELIGIOUS ORDERS	38	15	14	8	55	3	13	2	23	15		186	15.60
MONASTIC LIBRARIES	41		15	10	22	2	1		14	11	4	120	10.07
SEMINARY LIBRARIES	11	25	5	4	16		30	16	4	1	7	119	9.98
CENTERS OF THEOL. STUDIES	5	5	25	5	8		1	39	3	7		98	8.22
THEOL. COLLEGES			97									97	8.14
DIOCESAN LIBRARIES	25		10	1	23	3	5	23		3		93	7.80
THEOL. FACULTIES	2	9	5	3	19		5	20	4	8	7	82	6.88
PUBLIC LIBRARIES			33			1			5	7	6	52	4.36
UNIV. LIBRARIES	5	3	28	1	1		1		2	6	2	49	4.11
PARISH LIBRARIES			30		2		2	9			3	46	3.86
DOCUMENTATION CENTRES	5		1	8	3			4	6	3	1	31	2.60
NATIONAL LIBRARIES			4			1			1	1	1	8	0.67
SCHOOL LIBRARIES			3		1		2					6	0.50
TOTAL	136	75	326	50	183	10	62	156	71	79	44	1192	100.00

Figure 4: Typology of European Theological Libraries

This general typology reveals two main categories. First are libraries that serve ecclesiastical institutions directly (e.g., libraries of religious orders and monastic, diocesan, and seminary libraries). These libraries generally operate for a specific group of users and have, in some cases, limited accessibility. Second are libraries oriented toward a wider public and not directly linked to any particular ecclesiastical organization. This two-fold division has implications for the coordination and functioning of theological libraries in Europe.

Cooperation among Ecclesiastical and Non-Church Libraries

Neither ecclesiastical libraries nor non-church libraries has a monopoly position in Europe. While the public sector's role in fostering integration and harmonization in a multicultural society is easy to predict, it is logical to assume that church organizations would be concerned first with their own flock—on the condition that they do not become exclusive or hermetically closed to the presence of other religious convictions or communities. Libraries containing religious literature, and that are run by more neutral or public authorities, are not urged to limit their accessibility to any specific segment of society. By definition they are required to serve a broad public without regard to creed. European libraries have a rather long tradition in this field. Many libraries continue to care for collections of religious documents, although the situation is not identical everywhere. Some nations have a consistent policy on this matter. Within the context of legal deposit, Great Britain, Germany, France, and Switzerland have assigned certain libraries to collect all religious literature published in the country as well as a large selection of original-language theological publications from other countries. Germany, for example, has "Sondersammelgebiete." For religion this has been assigned to the library of the University of Tübingen. In France, the National Library of Strasbourg has the same responsibility (Pole d'Excellence). This policy has contributed greatly to making a wide range of theological literature available to a very broad group of users. This task is one that ecclesiastical libraries would likely be unwilling or unable to perform.

Among conditions for the harmonious organization of theological library services is that ecclesiastical and general theological libraries respect one another, cooperate, and try to be complementary in the action field. This is the main motive in the change from 'ecclesiastical' to 'theological' in library names: the desire to involve both categories in common action. It is encouraging to note the recent increased participation of public libraries in BETH, brought about, in part, by the greater openness and accessibility of ecclesiastical libraries. The recent evolution in European society urges us to go further in this direction. Political leaders in Europe are increasingly convinced of the importance of a well-functioning multicultural and religious society. Some recent examples: the President of the French Republic received an official visit from four high personages representing the Islamic community, implicitly recognizing that Islam has become the second religion in France. Starting this academic year, Islam is being taught in some German schools. The University of Bologna (Italy) inaugurated a library for its Centre of Islamic Sciences on 13 January 2000. Yet much remains to be done to foster a greater understanding of diverse cultures and traditions. Even when religion cannot be considered the unique underlying factor in this comprehensive attitude, culture and civil society have an important role to play in the process. Theological libraries of all types will have to contribute to this process.

*An International Project: ETHERELI or
Multilingual Thesaurus for Religion*

ATLA members have been amply informed on previous occasions about the objectives of this project. In the framework of this Conference, it seems fitting to stress its intercultural aspects. Previous thesauri and cataloguing systems, such as U.D.C. or Dewey, have certainly proven their value, but they can be considered children of a time when cultural and theological trends were mainly dominated by Occidental Christian traditions. Approaches to religious reality are, and will increasingly be, different. The influence of other traditions and the reactions of other ethnic groups have an impact on theological reflection. Religious beliefs are numerous and sometimes are mutually cloistered. A common language—essential in this case—does not yet exist. This is an obstacle to mutual understanding and exchange of thought.

This difficulty exists first within the Christian tradition, even before taking into account the properties of non-Christian religions. Catholics, for example, prefer to speak of “Eucharist” or “Mass,” while Protestant traditions tend to refer to a similar reality as the “Last Supper” or “Evening Meal.” Many misunderstandings have been caused by this disparity of terms. Attention to terminology coming from other than Christian traditions might cause still greater problems for traditional or new cataloguing systems. The contribution of emerging countries is certainly positive, and confronts us with the question of our willingness and ability to reach mutual understanding. This applies also to theology and thus to theological librarianship.

If ETHERELI intends to “embrace the diversity” authentically, these factors cannot be overlooked. International librarianship will have an important role to play here. It would be hard to imagine the production of this kind of thesaurus without the cooperation of persons from different countries, cultures, languages, and religions. I am convinced that we stand at the start of a new and exciting experience. Given the multitude of languages and cultures present in Europe, we should take the lead here; but I would like to invite peoples from other continents to make contributions from their points of view. This may make the solutions to problems more intricate, but they will certainly be more rewarding for all. To navigate more easily and more accurately the enormous amount of information available on each religion—in itself a vast and diverse world—libraries and their users need better tools for accessing it. ETHERELI is not the only such effort. The University of Derby’s Religious Resources and Research Centre is making a serious effort in the same direction with its *“Religions in the U.K.: A Multi-Faith Directory”* (Weller, ed. 1997). This treats the principal world religious traditions with significant communities in the UK and other interfaith initiatives in Great Britain. Another example is *MultiFaith.Net*, a newly-developed Internet gateway to global electronic resources and interactions of world religious traditions and communities and the practice of interfaith dialogue.⁷ These European initiatives should be compared with efforts in this field being made in other parts of the world. The cooperation of many will be urgently required.

It is, therefore, a pleasure for me to announce that ETHERELI has recently been integrated into a wider project. The national libraries of Great Britain, France, Germany, and Switzerland are launching the project MACS, a multilingual access application for all fields of science. BETH has been asked to take charge of defining the terminology to be used in the various sectors of theological knowledge, while relying on the technical support of the general project. This contact between MACS and BETH shows that broad projects of this kind depend on large-scale international cooperation. BETH alone does not have available the means necessary to provide the required technical support, while single ecclesiastical library structures might not be ready or able to take care of all the implications of multicultural and interfaith approaches in this vast matter.

Cooperation in Europe and Beyond

The assumption of a new name intends to express more clearly the European context in which we operate. As demonstrated, cooperation among theological libraries in Europe does work, even with its geographic limits and with the majority of libraries operating in a Christian context. We will have to repeat our appeals to the libraries of Eastern Europe, still poorly organized because of their limited means. Two factors make this situation stressful: increasing secularization and the expansion of a pluralistic society. Yet libraries have a great opportunity here. Although many people have lost real contact with the churches, some of them are still attracted to the cultural and artistic phenomena these churches have produced and continue to produce. Libraries are part of this picture; people who seek an answer to life's questions can frequent them.

Immigration, and the geographical confluence of beliefs that it brings, is still a recent phenomenon. Most "new" religious communities operate in a sphere of propaganda and proselytism. Many of the "new" churches' libraries may not yet be in a position to commit themselves to an authentic dialogue with their Christian colleagues. The UK, with a longer history of settlement and migration, has already confronted the integration of new religious resources into national life in the form of the great world religions. This makes ABTAPL the only European national religious library association with inter-religious membership, even if the numbers are not yet great. Slowly but surely other nations will undergo the same evolution. In the near future we can expect a discussion of, and policy for, enhancing our understanding of and sensibility for the multi-ethnic and multi-religious milieu in which we will be living. We can only hope that our answers will be more genuine and generous than in the past. It will not be easy for some Europeans to modify routine; it may be difficult to change customs and attitudes. Past experience with assimilating Jewish libraries into religious library associations is not really a positive omen. Although there have long been Hebrew libraries on the European continent, only a few of these libraries participate in the associations, and then only in the UK and Switzerland. No contacts exist as yet in other countries.

We, like ATLA, consider ourselves an association of theological libraries without regard to creed or church affiliation. This makes it difficult to explain why

these libraries are absent. To be honest, inter-religious dialogue runs the risk of becoming a question of pure brainstorming when librarians of different religions never meet, do not know one another or never work on a common project. Dialogue without practical applications, such as shaping library policy, could become a sterile exercise that only adds fuel to prejudice, intolerance, and disrespect. We have had enough of these sentiments in the past.

As to geographical limitations, it should be noted that BETH did not completely abandon its international ambitions. Recent contacts—mainly with ATLA but also with LATIN and ANTZLA—should be interpreted as efforts in this direction. After all, European coordination is also international since we are still different nations. Yet we must admit that, in practice, we have not gone very far. Except for ABTAPL, contacts with libraries on other continents are still rare and only occasional. Very often they are reduced to the exchange of books relegated to the closed stocks of out-of-use volumes. Surely these documents might still find a new, and in some cases positive, destination and thus serve a good cause. But honestly, dumping our surplus is not really a generous and authentic contribution to international librarianship, with all respect for the people who provide this service. Little is currently being done in Europe for the exchange of theological librarians between various countries. Only ABTAPL has sponsored a few exchanges. The Deutsche Forschungsgemeinschaft (Germany) promotes international exchange and offers financial help. To my knowledge, no one from the theological sector has thus far applied.

Conclusion

In conclusion, I wish to repeat the appeal I made to you and to the colleagues in Europe at last year's conference to consider the creation of an international federation of associations of theological libraries, in a form and with a structure that is open to discussion. My impression is that the idea has made little headway since Chicago. Of course we should not create another coordinating body just to hold meetings and tour the world. But let us not forget that at present there is no place where theological libraries can regularly meet on a largely international level. Our ideas about "embracing the diversity" could remain very abstract and provide little enrichment. As far as I know, this meeting is the first occasion that addresses the theme of international theological librarianship. What will happen, once this Conference closes? Do we return home with lofty proposals that will change nothing because of a lack of follow-up? It is already difficult to keep up with all the ideas, trends, opinions, and creeds that are in circulation in a particular region of the world; it is still more problematic to intercept feelings, reactions, customs, and ways of life that are geographically and humanly very far from our own. Librarians are supposed to be in a good position to play a key role in this exchange of opinion, mentality, and attitude in a spirit of open confrontation with and respect for one another.

The new reality in Europe has taken the first steps in recognizing, harmonizing, and integrating its numerous differences, the authentic treasures of its culture. There is still a long and hazardous way to go, but it is worth trying. Theological librarians should not make the mistake of falling behind. Once we have set off in this direction in Europe, we will be better equipped to share ideas and projects with colleagues from other parts of the world.

Endnotes

1. *ATLA Annual Report, 1998–1999*, p. 15.
2. Note its etymological origin (em+bras/brachium in Latin, in French: bras; in Italian: braccio): to take or clasp in the arms; *The New Hamlyn Encyclopedic World Dictionary*, ISBN 060050297 Xù
3. See Hermann-Josef SCHMALOR: Die Arbeitsgemeinschaft katholisch-theologischer Bibliotheken (AKThB), in: *Conseil International des Associations de Bibliothèques de Théologie, 1961–1996*, G. GINNEBERGE (ED.), Leuven, Bibliotheek van de Faculteit Godgeleerdheid van de K.U. Leuven, 1996, p.9 (ISBN 90-73583-17-3).
4. *ATLA Annual Report, 1998–1999*, p. 29–33.
5. The main data collected for this paper have been furnished by a recent questionnaire sent to all institutional members of BETH, complemented by data from the national directories of ABTAPL, AKThB, VKWB, VRB, and VTB.
6. The data for the typologies of the libraries from ABEI are not available, while those concerning ABIE, EKE, and FIDES are incomplete, due to the lack of a directory for the countries of these associations.
7. For further information on both projects see the article by Paul Weller, “Multi-Faith Information Resources, Religions in the UK” and Multifaith.Net, in *Bulletin of ABTAPL*, vol. 5 nr. 2, June 1998, pp. 19–33. (ISSN 005-781X)

Partnership with the Developing World: A Latin American View
by
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Introduction

It is a wonderful opportunity to be able to share additional information about theological librarianship from the perspective of the Developing World. Today's presentation would have been a complement of last year's presentation: "Theological Librarianship: A Perspective from a Developing Region,"¹ which included related subjects, such as the geographical and socio-economic context, librarianship and information in Latin America, Latin American theological librarianship, the theological librarian and its image, and the Latin American Information Network (LATIN). Since there isn't much information on these subjects it was intended to be a document for further research and subject to improvement. For some unknown reason (not on purpose, I am totally sure) only part of it was printed. The section on Latin American theological librarianship was left out. Because of this, some portions of that document will be included, as necessary, in this presentation.

Latin American Theological Librarianship (LATL)

LATL is only emerging, in its current form, in this part of the Developing World. It is affected by the conditions that plague this region: lack of economic resources (which means working within very tight budgets, when available); limited access to information technology (access is very difficult, and many libraries do not have access at all); and foreign currency issues (bibliographical resources must be bought using difficult-to-obtain foreign currency). Theological institutions are constantly struggling to survive.² The priority is on the teaching staff and the students—things they can't do without. If there is no money for a library, the professor's personal library might be a resource on which to rely. If there are no bibliographical resources at all, the institution still can resort to a form of teaching that will allow knowledge transfer, such as the oral method. The results will be far from those desired, but still some limited goals can be achieved. In the past, in many institutions, the teaching staff was in charge of not only teaching but also of administrative work—including taking care of library matters, if a library existed. This is still the practice in a number of theological institutions.

The Theological Librarian

The human resource is an important one in any organization. It is, or could be, the thinking part that can make the difference between an effectively-functioning organization or the opposite. As Lelo puts it, "In any setting, human resources are the major investment because they determine the success or failure of an

organization. They are considered to be the backbone of the system and, therefore, particular attention should be paid to the selection or recruitment of personnel”³ (1992, p. 252). The quality of this resource is vital. A theological library is not an exception. Unfortunately, for various reasons, in a considerable number of theological libraries in developing regions qualified human resources are scarce. In 1990 Schreiter, with respect to networking beyond USA and Europe, stated that many of the librarians, especially in the smaller and poorer institutions, have no training in library science (p. 156).⁴ Zweck, in research he had conducted on Asian theological libraries, makes the following remark regarding library staff: “the lack of professional qualified staff in so many instances should be a matter of concern to the parent institutions” (p. 41).⁵ Probably, in many cases, this reality has not changed very much. In recent past experience, and most likely the current experience for a number of cases, Latin America is similar.

In Latin America the reality can be demonstrated with figures.⁶ In a 1994 survey it was found that 29% of people working in libraries had formal training in librarianship; 14% had learned this trade, whatever they knew about it, by attending theological librarianship workshops; and 57% had no training at all. This clearly explains why only 33% of the libraries used standards, 14% were using some kind of “standards,” and 53% did not use librarianship standards at all. There is an image of library work—that very little knowledge is required for such a job or that anybody can do it,⁷ even a secretary. The current reality may be the result of such an image and practice. Of course, as was stated earlier, there may be good reasons that explain this. A trained librarian is a more expensive resource and there may not be enough money to hire one; therefore, an institution could consider that a secretary is a cheaper resource or that they can even resort to a professor. In either case the idea is that they can take care of more than one job with one salary.

The situation is slowly changing. Institutions are becoming aware of the importance of (and the difference it makes) hiring a professionally-trained librarian. This is the reason why today there is a larger number of professional librarians in Latin America than a few years ago, particularly in the larger theological schools. Recent research in this area shows that this trend is continuing. Latin American theological associations are also becoming aware of the benefits of trained theological librarians. Unfortunately, many of the institutions cannot afford such a resource due to their low budgets. To compensate for this, these theological associations are organizing librarianship workshops from time to time (however, they compensate the facilitator only for travel expenses!). The Latin American Theological Information Network (LATIN) was created to bring about change in this scenario. The idea was to create a professional organization for Latin American theological librarians, borrowing ideas from experiences of others⁸ and also coming up with some of its own ideas⁹ to deal with the problems of theological librarianship in the region. Fortunately, to the benefit of this initiative, there are already a number of professional theological librarians, colleagues, that have joined LATIN’s work. As responsible professionals, they need to stay current with the

changing information environment—particularly librarianship. This is something LATIN can facilitate.

The Latin American Theological Information Network (LATIN)

LATIN was the result of a number of voices arising from various sources. From time to time, such as during 1991 and 1992,¹⁰ concerns were stated regarding the need for creating a theological library network in the Latin American Region. In 1994, Southern Cone colleagues were also concerned about regional theological librarianship cooperation as Mariel Deluca Voth states it in her article, "La biblioteca teológica: sus funciones."¹¹ Also interesting to note is the work of the ASTI's libraries,¹² which aims to improve theological librarianship in that part of Latin America. One of the goals for LATIN was to create an association of information professionals that would be concerned with theological information services in Latin America rather than being exclusively involved with the old traditional library vision. The idea behind this was to find a way to coordinate library work and at the same time to share theological information. Of course, coming up with the idea was easy, but putting it into practice was something else. In 1993 the first issue of the *Boletín del Bibliotecario Teológico Latinoamericano* (Latin American Theological Librarian Newsletter) made its appearance. It was like throwing it up in the air just to find out if it would land somewhere, and then hoping to receive a response. The first issue stated that it was an attempt to create a link between theological information professionals in the region, a window through which we could see what others were doing, expecting to mutually benefit from each other's work. Fortunately the newsletter landed in fertile soil and it is still issued.

In 1996 Latin American theological librarians were invited¹³ to attend a meeting to consider a more formal way of uniting efforts. A number of institutions and librarians answered this invitation and met that year. During this meeting it was decided to move ahead and establish LATIN. Another congress was called for 1998.¹⁴ During this second congress bylaws were approved, a coordinating group was elected, and clear objectives were stated. These objectives are: to work on standards for information processing, to analyze and to disseminate the Latin American theological information, to promote interlibrary cooperation in the field of Latin American theology, to encourage research that improves Latin American theological librarianship, and to highlight the role of the library and the role of the librarian in the theological education process.

What is LATIN doing to achieve these objectives? It has been considered very important to focus on professional development, as described by Havener & Solt:¹⁵ a range of activities aimed at developing and enhancing knowledge, skills, and attitudes, and as such not only preparing the individual to carry out his or her job in the most effective manner, but also heightening motivation, and contributing to the individual's long-term progress and achievement. This development has to be done basically in two levels: professional and empirical. The Latin American theological librarians' *Encuentros* (meetings) are mainly oriented toward professional

development, a service that LATIN provides to the theological institutions as well as to individual theological librarians. LATIN encourages the vision and practice of interlibrary cooperation. Workshops are being conducted in various places; to assist with the lower level, for instance, a brief workshop theological librarianship will take place in July, in Quito, Ecuador; and a more intensive workshop will be offered in Guatemala City during September. Later on, hopefully, there will be a similar activity in Mexico City. The second edition of a librarianship manual, in Spanish, for theological libraries is almost in its final stage. This is another form of training in which the presence of a facilitator is not necessary. After all, workshops can be expensive given the economic conditions of the region.

In all the cases above, the need to use standards for information processing is stressed. There is also a Web site, in an embryonic stage, that is intended to share Latin American theological information in the Spanish and Portuguese languages. It is in an operational stage but it still requires a lot of work. Another major concern is to encourage research that improves Latin American theological librarianship. At the present time efforts are being made that are producing results: The *Lista de Encabezamientos de Materia para Teología* (Theological Subject Heading List); The *Catálogo Colectivo de Publicaciones Periódicas* (Union Catalogue of Journals); research on the information needs of Latin American Theological Institutions; and the most recent research, which is underway, on the training needs of Latin American theological librarians. Because of the librarian's image and the importance of theological libraries, it is necessary to highlight the role of the library and the role of the librarian in the theological education process in this region. This last objective is being achieved within the regional theological associations; for instance, there was a theological association meeting in Cali, Colombia.¹⁶ A librarian had the opportunity to speak for three hours to the presidents of nearly fifty seminaries from different countries; the subject: a library model for theological schools. There will be a similar opportunity when the Latin American Ecumenical Seminaries meet in Quito, Ecuador, this July. Financial support is being requested from the theological associations to assist with the publication of the librarianship manual.

It is interesting that the theological schools, although not all of them, are responding to LATIN's initiative by sending their librarians to its *Encuentros*. They know through these congresses their human resources improve their library vision. This means they are taking care of all the expenses. From an economic perspective, LATIN has needed very little money to carry on with part of its work. But because of financial constraints, this organization is unable to reach and satisfy all the needs and expectations. Some colleagues who would like to attend the III Encuentro de Bibliotecarios Teológicos Latinoamericanos (Third Congress of Latin American Theological Librarians) will not be able, due to financial limitations. Undoubtedly, future projects will require considerable funding. As a summary, LATIN is currently involved in:

- Professional development
- Creating a new edition of the *Manual para bibliotecas teológicas* (Manual for Theological Libraries)
- Library training (regional and local workshops, tailored to particular needs, since these are uneven)
- Organizing Latin American theological librarians congresses¹⁷
- Research
- Solving current needs
- Developing tools (new ones, new editions, updates, etc.)
- Practical support
- Software for libraries
- Web site
- E-mail discussion list
- General library consultancy (library organization, technical matters, technology, etc.)
- Strategic approaches
- Interlibrary cooperation
- Development of institutional support

LATIN must continue improving all of the items listed above as well as addressing additional concerns, such as:

- Developing additional information products and services
- Producing a CD-ROM with a Latin American theological bibliography
- Delivering, upon request, a ready-to-use library software, with manual
- Further developing its Web site
- Publicizing and making better use of the electronic discussion list
- Improving the current institutional support¹⁸
- Improving the image of the librarian
- Providing general library consultancy (organization, technology, etc.)
- Coordinating librarianship development with Latin American theological associations
- Seeking support from the Developed World
- Seeking alliances with theological library associations of the world
- Following up unfinished business

There is no doubt that partnership can indeed be useful to achieve the above goals and many others. Later on a partnership proposal will be presented.

Partnership

“Embrace the Diversity: International Theological Librarianship”¹⁹ is the theme of this conference. This form of librarianship does indeed exist around the globe, in one way or another, as has been briefly mentioned. It can be seen as diversity with different goals, or it can be seen as diversity with common goals. On an occasion such as this a lot can be said about this diversity; for instance, the concerns of this diversity, the things that are being done by this diversity, the things this diversity can do (meaning going ahead in partnership), etc. We can come to this meeting just to tell each other who we are and what we do. We can make comparisons with respect to one another and that can be it. Or, we can go a little further and see if there is room for cooperation between the existing associations and “worlds,” giving more meaning to the word “embrace.”

Partnership is a very interesting subject for theological librarians in Latin America. In our case, partnership can indeed be very useful, especially when certain tasks require assistance in order to be more effective. Each participating partner may possess the knowledge, skills, or resources that would give our business a better chance of success than it would have were we working solo. This kind of partnership is common practice in the business world of today. But partnership can also be seen as a cooperative way of working together, as the vehicle that enables the participants to coordinate, integrate, eliminate redundancy, and more effectively prepare for the challenges that lay ahead. Partnership is put into practice by NGOs, community groups, church groups, and business groups, including librarianship organizations. This last one will be addressed later.

In spite of the definition attempt, partnership may be understood differently in our present society. It can be theoretically or practically approached, or maybe a combination of both. The practical approach may be promising and may include a vision and practice of solidarity in the form of exchange. From a librarianship perspective, there are many ways in which partnership can be tremendously useful, such as research, tool development, information processing, production of information services, and access to information. There is no doubt of the potential benefits to those that would be willing to be a part of partnership in international theological librarianship.

Local Actions for Partnership

In the following paragraph there is an example of how theological organizations are providing theological training—an action that calls for partnership, a partnership of a theological librarianship nature. Since librarianship in the Developing World is in the making, with respect to the Developed World, there is room for joint action by both worlds.

A step that has been taken by a number of theological institutions is to break down the training process and have it take place with a group of partners over a wide geographical area. The reason for doing this is mostly that the prevailing socio-economic conditions of the region make it increasingly difficult to sustain

residential programs, and that in some cases these programs are not very strategic (from the perspective of the reality of the students and of the church as well). This form of partnership is currently practised by a number of theological organizations. Part of the training can take place in a given geographical region with resources from that area, and later on the students may move to a different place where a new set of resources will be used to continue their training process until it is completed. For those familiar with Theological Education by Extension, this is provided from a hub, or by established alliances with similar organizations, for that purpose. This philosophy of work requires a different strategy, which includes an interlibrary cooperation, such as the networking of some services. From the library perspective it means to move from its traditional role to a different one. Since the theological library is designed to support the institution's programs it has to go this other way too.

Partnership: A Practice from the Developed World

There are differences between the realities of those in the Developing World; some are closer to the Developed World, and some are at the other end, where everything is extreme (poverty, lack of education, poor health, telecommunications systems, etc.). Within this range the variety of needs is diverse—another way of seeing diversity.

Partnership can be understood and practised in different ways. For example, the World Library Partnership Resources Program (<http://RTPnet.org/~wlp/>) supports sustainable library development by providing communities with valuable information about how to start and run a library, book donation programs, training resources, funding, library and publishers' associations, other programs serving libraries in developing countries, how to help, and how to adopt a partner library. World Library Partnership also has a database the purpose of which is to collect and disseminate information of use to libraries in developing countries and to bring together people who are interested in helping these libraries succeed.

Another example is Union Theological Seminary, in Richmond, Virginia, which donates books to libraries in the Developing World. The books are in good condition and suitable for the theological libraries to which they are sent—particularly those in which English can be read. The Association of Christian Librarians (ACL, <http://www.ACL.org/>) is also concerned with partnership. Its Commission for International Library Assistance (CILA, <http://www.ACL.org/cila.htm>) has defined the following goals: (a) To mobilize the skills of Christian academic librarians for service especially outside the United States and Canada, (b) To provide funding to send trained persons and materials to assist Christian institutions of higher learning primarily beyond North America, and (c) To create specialized resources for use in Developing World Christian institutions of higher learning in other countries. ACL has produced "The Librarian's Manual" (a text for beginning librarians in developing regions), it provides training seminars that have been conducted in the different regions of the Developing World, volunteer ACL members have provided consulting services and assistance to libraries, and a

clearing house to publicize requests from developing countries for library tools.²⁰ Another form of relationship, the so-called “sister libraries,” joins a library from the Developed World with a library in the Developing World—a partnership in which the first one helps the latter one.

What about ATLA’s partnerships?²¹ It has the following concerns:²² (a) within the Developed World, joint ventures between ATLA and European indexing agencies and publishers for the automation of their operations (European) and for the production and world-wide distribution of their data in electronic formats;²³ (b) to help with the project *Bibliografía Teológica Comentada* (this publication has been terminated), which was the first ATLA international partnership, and to produce CD-ROMs for three new partners (two in USA and one in South Africa);²⁴ and (c) to assist in the development of a Latin American Theological Information Network (LATIN).²⁵ In 1996, it was stated that ATLA “is now extending its services beyond North America to become a global partner with bibliographical services and theological institutions in South America, Africa, and Europe.”²⁶ Finally, a more recent word,²⁷ in the ATLA Strategic Plan: 1998–2000, it states that this organization “must demonstrate foresight and wisdom as it evaluates the many opportunities for partnership that currently exist. In pursuit of its commitment to thoughtful collaboration, the association will: Support efforts of international theological library associations and develop relationships based upon mutual respect.”²⁸

We have this vision and practice of partnership from a librarianship perspective—it is a vision and practice from the Developed World. It is clearly a practical approach designed to meet the pressing needs of theological institutions in the Developing World. I suspect, and I hope, that research has been previously conducted in order to produce a list of pressing needs, and that the current practices are the answers to those needs. On my part, there is no complaint about such a good response from the Developed World. But, in spite of that extended list of things that are being done, I still think there is room for some more action.

A Partnership Approach with the Developing World

As was earlier stated, Latin American theological librarianship is still emerging. We are trying to draw from the experience of others, we are slowly learning from our own experience, and in this process we hope to accumulate valuable knowledge. In Latin America the idea of partnership needs further development. Not everyone has the vision and the attitude to work in a partnership environment. For some it is a process that may require some stages, for others it is clear that this is one of the ways to go; particularly in a globalized world, partnership can make things easier. In spite of this limitation, we Latin American theological librarians are beginning to see the usefulness of such an interesting concept.

It is obvious that for a more mutually-effective partnership to take place, there must exist some minimal conditions; otherwise, a relationship of dependency may develop. What are these conditions? An African colleague, who writes about the

**Technical Services Section
Annual Report 1999–2000**
by
Lynn Berg

These are the important changes in, and activities of, the Technical Services Section from the conclusion of the 1999 conference in Chicago to the beginning of the 2000 conference in Berkeley:

Steering Committee membership. Elections were held during the Technical Services Section meeting in Chicago to fill three positions due to term expirations. Outgoing members of the committee were Liz Kielley, Chris Schwartz, and Susan Sponberg. The newly-elected members were Joanna Hause, Denise Pakala, and Gerald Turnbull; each will be serving a term of three years (1999–2002).

The committee membership for the year 1999–2000 is as follows:

Lynn Berg (1998–2001)

Jeff Brigham (1997–2000)

Eileen Crawford (1998–2001)

Joanna Hause (1999–2002)

Paul Osmanski (1998–2001)

Denise Pakala (1999–2002)

Russell Pollard (1998–2001)

Gerald Turnbull (1999–2002)

Liaison to Education Committee: Chris Schwartz

Liaison to CC:DA: Judy Knop

Liaison to Dewey Classification Editorial Policy Committee: Paul Osmanski

Ex Officio: Hal Cain (*TCB*)

Steering Committee officers. The current officers of the committee are Lynn Berg, Chair (1998–2000); Paul Osmanski, Vice Chair (1998–2000); and Joanna Hause (1999–2001).

ATLA Conference 2000 (Berkeley, CA) planning. Educational events planned for the 2000 conference were a preconference session (output vs. accuracy in cataloging), a workshop (rare book cataloging), and three roundtables (acquisition of foreign language materials, cataloging foreign language materials, distance education and its effect on technical services). The Theological Catalogers' Web Site currently in development was chosen as the topic for the Interest Group meeting presentation. All of the topics for these events were determined through our annual survey of the membership for program ideas.

Committee on Cataloging: Description and Access (CC:DA). Judy Knop (ATLA Preservation Specialist) is our liaison to CC:DA. Judy's full report of the activities of CC:DA is available in the May 2000 issue of the *Theology Cataloging Bulletin*. Main issues were the harmonization of ISBD (ER) with AACR2, the revision of AACR2 0.24 (content vs. carrier), a review of the logical structure of AACR2, and the changing of rules concerning seriality.

NACO/CONSER. Training sessions for NACO (a cooperative name authority program) and CONSER (a cooperative online serials cataloging program) were planned to be held immediately before and after the 2000 conference; however, no one was able to participate this year. There are several people who have expressed interest in receiving NACO training next summer. Currently, there are two active participants in NACO, none in CONSER. The time and effort expended by participants in these projects are greatly appreciated by catalogers everywhere, as their contributions to the national database increase the productivity of all the database users.

Congratulations go this year to Gene Fieg (Claremont School of Theology) and Raymond Van De Moortell (Boston University School of Theology) for being the first participants to achieve independent status for personal name submission.

Theology Cataloging Bulletin (TCB). Significant changes occurred this year in the persons responsible for the content of *TCB*. Jon Jackson (Graduate Theological Union), the compiler of Section Two on LC Classification Additions and Changes B-BX, accepted a new position at the San Francisco Public Library, and as a result, could not continue compiling that section. Jon initiated this contribution to *TCB* in the August 1995 issue and continued through the August 1999 issue. We are grateful for his efforts, and hope to find someone to continue this service. Section One of *TCB* on New and Changed Subject Headings from the Library of Congress Weekly Lists also had a change of responsibility. Alice Runis (Iliff School of Theology) retired from her position as compiler with the August 1999 issue. Hal Cain (Joint Theological Library, Melbourne, Australia) graciously agreed to take over where Alice left off, and began compiling the list with the November 1999 issue. *TCB* remains available on the Web and in print (to those who specifically request print copies). There are currently twenty-three non-members who subscribe to the print version. And there were 2,095 hits on the Web *TCB* from July 1, 1999 to June 1, 2000.

Decimal Classification Editorial Policy Committee. Paul Osmanski (Woodstock Theological Center Library) is our liaison to the EPC, which held its last meeting at the Library of Congress, November 7-9, 1999. Paul's full report of the Committee's activities will be published in the August 2000 issue of the *Theology Cataloging Bulletin*. In brief, the 200 Religion schedule was not one of the schedules worked on this year by the committee. The EPC approved the discontinuation of Decimal Classification, Additions, Notes and Decisions (CD&) after volume 6, number 3. The Dewey Web site (http://www.oclc.org/dewey/updates/new_changed_entries.htm) will contain corrections, changes, and updates to the schedules. Revisions to the Abridged Table 1 Standard Subdivisions were approved. The committee expects an unabridged Edition 22 to be published in the year 2003.

Theological Catalogers' Web Site. Eileen Crawford (Vanderbilt University) has been developing a Web site specifically to meet the needs of theological catalogers. She will be giving a presentation at the 2000 conference during the Technical Services Section meeting which will highlight the features of the Web site and propose some cooperative projects for the group to consider. It is hoped that

Statistical Records Report (1999–2000)

FINANCIAL DATA					
Institution	Salary/Wages	Library Materials	Binding	Total Library Expenditures	Total Institutional Expenditures
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	\$ -
EDEM 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 CHAP REL 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

Note: Financial data is reported in U.S. Dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. A blank (-) 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)

FINANCIAL DATA					
Institution	Salary/Wages	Library Materials	Binding	Total Library Expenditures	Total Institutional Expenditures
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

Note: Financial data is reported in U.S. Dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. A blank (-) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

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	Hill 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

Appendix III: Officers of ATLA (1947–1996)

Term	President	Vice President Elect	Executive Secretary*	Treasurer
1947-48	L.R. Elliott	Charles P. Johnson	Robert F. Beach	Ernest M. White
1948-49	L.R. Elliott	Lucy W. Markley	Robert F. Beach	J. Stillson Judah
1949-50	Jannette Newhall	Kenneth S. Gapp	Robert F. Beach	E.F. George
1950-51	Jannette Newhall	O. Gerald Lawson	Evah Ostrander	E.F. George
1951-52	Raymond P. Morris	Margaret Ilort	Evah Kincheloe	Calvin Schmitt
1952-53	Raymond P. Morris	Henry M. Brimm	Esther George	Calvin Schmitt
1953-54	Henry M. Brimm	Robert F. Beach	Esther George	Calvin Schmitt
1954-55	Robert F. Beach	Evah Kincheloe	Alice Dagan	Ernest M. White
1955-56	Robert F. Beach	Helen Uhrlich	Alice Dagan	Ernest M. White
1956-57	Helen B. Uhrlich	Calvin Schmitt	Alice Dagan	Harold B. Prince
1957-58	Calvin Schmitt	Decherd Turner	Alice Dagan	Harold B. Prince
1958-59	Decherd Turner	Pamela Quiers	Frederick Chenery	Harold B. Prince
1959-60	Pamela Quiers	Kenneth Quiers	Frederick Chenery	Harold B. Prince
1960-61	Kenneth Gapp	Conolly Gamble	Frederick Chenery	Harold B. Prince
1961-62	Conolly Gamble	Donn M. Farris	Frederick Chenery	Harold B. Prince
1962-63	Donn M. Farris	Jay S. Judah	Frederick Chenery	Harold B. Prince
1963-64	Jay S. Judah	Charles Johnson	Frederick Chenery	Harold B. Prince
1964-65	Charles Johnson	George H. Bricker	Frederick Chenery	Peter VandenBerge
1965-66	George H. Bricker	Roscoe M. Pierson	Thomas E. Camp	Peter VandenBerge
1966-67	Roscoe Pierson	Arthur E. Jones	Thomas E. Camp	Peter VandenBerge
1967-68	Arthur E. Jones	Maria Grossmann	Susan A. Schultz	David Guston
1968-69	Maria Grossmann	Harold B. Prince	Susan A. Schultz	David Guston
1969-70	Harold B. Prince	Henry Scherer	Susan A. Schultz	David Guston
1970-71	Henry Scherer	Genevieve Kelly	Susan A. Schultz	David Guston
1971-72	Genevieve Kelly	Peter VandenBerge	David J. Wartluft	Warren Mehl
1972-73	Peter VandenBerge	John D. Batsel	David J. Wartluft	Warren Mehl
1973-74	John D. Batsel	Oscar C. Burdick	David J. Wartluft	Warren Mehl
1974-75	Oscar C. Burdick	Roland E. Kircher	David J. Wartluft	Robert A. Olsen, Jr.
1975-76	Roland E. Kircher	Erich Schultz	David J. Wartluft	Robert A. Olsen, Jr.
1976-77	Erich R.W. Schultz	John B. Trotti	David J. Wartluft	Robert A. Olsen, Jr.
1977-78	John B. Trotti	Elmer J. O'Brien	David J. Wartluft	Robert A. Olsen, Jr.
1978-79	Elmer J. O'Brien	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1979-80	Simeon Daly	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1980-81	Simeon Daly	Jerry Campbell	David J. Wartluft	Robert A. Olsen, Jr.
1981-82	Jerry Campbell	Robert Dvorak	Albert Hurd	Robert A. Olsen, Jr.
1982-83	Robert Dvorak	Martha Aycocock	Albert Hurd	Robert A. Olsen, Jr.
1983-84	Martha Aycocock	Ronald Deering	Albert Hurd	Robert A. Olsen, Jr.
1984-85	Ronald Deering	Sara Mobley	Albert Hurd	Robert A. Olsen, Jr.
1985-86	Sara Myers	Stephen Peterson	Simeon Daly	Robert A. Olsen, Jr.
1986-87	Stephen Peterson	Rosalyn Lewis	Simeon Daly	Robert A. Olsen, Jr.
1987-88	Rosalyn Lewis	Channing Jeschke	Simeon Daly	Robert A. Olsen, Jr.
1988-89	Channing Jeschke	H. Eugene McLeod	Simeon Daly	Robert A. Olsen, Jr.
1989-90	H. Eugene McLeod	James Dunkly	Simeon Daly	Robert A. Olsen, Jr.
1990-91	James Dunkly	Mary Bischoff	Simeon Daly	Robert A. Olsen, Jr.
1991-92	James Dunkly	Mary Bischoff		
1992-93	Mary Bischoff	Linda Corman		
1993-94	Roger Loyd	Linda Corman		
1994-95	Roger Loyd	Linda Corman		
1995-96	Linda Corman	M. Patrick Graham		
1996-97	M. Patrick Graham	Sharon A. Taylor		
1997-98	M. Patrick Graham	Dorothy G. Thomason		
1998-99	Milton J (Joe) Coalter	Dorothy G. Thomason		
1999-2000	Milton J (Joe) Coalter	William Hook		

*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: 2000 Annual Conference Hosts

The American Theological Library Association gratefully acknowledges the librarians of the schools of the Graduate Theological Union, Golden Gate Baptist Theological Seminary, and St. Patrick's Seminary for their hospitality and hard work to make the 2000 Annual Conference possible.

Local Host Committee

Kris Veldheer (Chair)—Graduate Theological Union Library
Barbara Dabney—Golden Gate Baptist Theological Seminary
Ann Hotta—Graduate Theological Union Library
Cecil White—St. Patrick's Seminary

Conference Hosts

Golden Gate Baptist Theological Seminary Library
St. Patrick's Seminary, McKeon Memorial Library
Graduate Theological Union Library
Institutions of the Graduate Theological Union:
American Baptist Seminary of the West
Church Divinity School of the Pacific
Dominican School of Philosophy and Theology
Franciscan School of Theology
Jesuit School of Theology at Berkeley
Pacific Lutheran Theological Seminary
Pacific School of Religion
San Francisco Theological Seminary
Starr King School for the Ministry

Appendix V: 2000 Annual Conference Institutional Representatives

Jack W. Ammerman
Lynn A. Berg
Joan Blocher
Michael Boddy
Mary Lou Bradbury
Lyn S. Brown
M. Tim Browning
Maira Bryant
Mitzi J. Budde
Jack Budrew
David Bundy
Joe Coalter
Chuck Church
S. Craig Churchill
Linda Corman
Joachim Cotsonis
Ronald W. Crown
Barbara Dabney
Davena Davis
Ronald F. Deering
John Dickason
Susan K. Ebbers
Bruce Eldevik
Timothy Paul Erdel
Bonnie Falla
D. William Faupel
Lynn A. Feider
Cheryl A. Felmlee
Ivan K. Gaetz
J. Michael Garrett
Barbara Geiger
M. Patrick Graham
William B. Hair, III
Roberta Hamburger
Paula Hamilton
Duane Harbin
Bonnie Hardwick
Terry Heisey
Bill Hook
Shieu-yu Hwang
Robert D. Ibach
Pam Jervis

Philip Johnson
Seth Kasten
Donald Keeney
Robert M. Krauss, Jr.
Alan D. Kreiger
Roger Loyd
Pamela MacKay
Mary Martin
Melody Mazuk
Noel S. McFerran
Don L. Meredith
William C. Miller
Allen W. Mueller
Robert S. Munday
Philip O'Neill
Ray A. Olson
Paul Osmanski
James C. Pakala
Beth Perry
Steven C. Perry
Herman A. Peterson
Russell O. Pollard
Boyd Reese
Thomas G. Reid, Jr.
Ronald Reifsnider
Terry Robertson
Robert V. Roethemeyer
Paul A. Roberts
Alice I. Runis
Eileen K. Saner
Eugene Schemper
Dorothy H. Schields
Paul Schrodt
Christine A. Schwartz
Robert Sivigny
Ellie Soler
Susan Sponberg
Michael R. Strickland
Paul Stuehrenberg
Norma S. Sutton
Sharon Taylor
John B. Trotti

Gerald R. Turnbull
Raymond Van De Moortell
Ferne Weimer
Keith P. Wells
Christine Wenderoth
Cecil White
Marguerite Wolf
Logan Wright

Appendix VI: 2000 Annual Conference Non-Member Presenters, Exhibitors, Onsite Staff, and Visitors

Non-Member Presenters

Michael Ahern
Robert N. Bellah
Judith Berling
Gale Burrow
Jill Carraway
Judy Clarence
Stephanie J. Coopman
A.J. Geuns
Jack Graves

William G. Jones
Kevin Koczela
James Rafferty
Elizabeth Robinson
Martha Rust
Roy Tennant
Amy Wallace
Robert Wedgeworth

Exhibitors

Mary Bright
Tammy Clark
Chriscita Corbin
John Eilts
Nilo Enerio
Debra Farrington
Deborah Forman
Iris Hanney
Don Haymes
Bobbi Jo Heyboer
Bob Hirni
Lorne Kenyon
Barbara Kosinsky
David C. Lachman
Pat Lachman

Sarah Lachman
Michael Lawrence
John MacPherson
Patricia Malango
Charles Puskas
Robert Robbins
Drew Ryan
Jeff Spitzer
Peter Stevens
John Nathan Stroud
Jon Sweeney
Kelly Tarlton
John Taylor
Susan Taylor

Onsite Staff

James Adair
Richard J. Adamek
Margret Tacke Collins
Melody L. De Catur
Sabine B. Dupervil
Karl J. Frantz
Pradeep Gamadia
Carol B. Jones

Christian Kelm
Judy Knop
Russell Kracke
Tami Luedtke
Dennis A. Norlin
Erica Treesh
Karen L. Whittlesey

Other Visitors

Don Bailey
Jennifer Carlson
Nina Chace
Alton Chinn
Anita Churchill
Eloise Crittenden
Lou Crittenden
Edith A. Deering
Elliott R. Dupervil
Dawn Easton-Merritt
Lenise Eidson
Victoria Ertelt
William Falla
Penelope R. Hall
John Hauf
Jerrod Huguenot
Jon Jackson
Debbie Johnson
Robert Jones
Carla Keck
Flora Keshgegian

Hae-Sook Kim
Kendra Knop
Ken Lahners
Diane Lammert
Donna McWhirter
Evelyn Meredith
Ed Mooney
David S. Morey, Jr.
Lyne Paris
Sandra Perry
Mary Pollard
Paul Powell
Joan Pries
Kristine Rankka
Janet Reese
Mehry Samadi
Vicki Smith
Mark C. Takaro
Joan Trotti
Marian Warden
Warren Willis

Appendix VII: 2000 Annual Conference Sponsors and Exhibitors

The American Theological Library Association extends its appreciation to the following sponsors, exhibitors, and advertisers of the 2000 conference:

Sponsors

Endeavor Information Systems
OCLC Online Computer Library Center, Inc.

Exhibitors

Abingdon Press
Augsburg Fortress
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Baker Book House
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Endeavor Information Systems, Inc.
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Harrassowitz Booksellers and Subscription Agents
Jean Touzot, Libraire-editeur
Jerusalem Books
Library Corporation - TLC
OCLC Online Computer Library Center, Inc.
Pacific Data Conversion Corp.
Research Libraries Group
Scarecrow Press, Inc.
Society of Biblical Literature
Stroud Booksellers
Swedenborg Foundation Publishers
The Morehouse Group
The Scholar's Choice
Westminster John Knox Press
Wm. B. Eerdmans Publishing Company
Zeitschriften Inhaltsdienst Theologie

Appendix VIII: Statistical Records Report (1998–1999)

POPULATION SERVED AND LIBRARY STAFF							
Institution	Library Type	Students	Faculty	Professional Staff	Student Staff	Other Staff	Total Staff
ABILENE CHRISTIAN U	c	141	15.45	10.58	14.78	15.92	41.28
ACADIA DIV COL	c	50	11.5	0	0	0	0
ALLIANCE TH SEM	a	237	17.9	1	2.6	2.5	6.1
ANDERSON U	c	58	11.7	6	6.5	3	15.5
ANDOVER NEWT TH SCH	a	231	27.9	3	1.7	3.5	8.2
ANDREWS U	c	381	42.1	3	4	4.5	11.5
ASBURY TH SEM	a	761	51	6	7	9	22
ASHLAND TH SEM	b	417	37.64	1	4	1.5	6.5
ASIA PACIFIC TH SEM	a	77	9	3	0	2	5
ASSEMB GOD TH SEM	a	260	22.33	1	3.5	3.5	8
ASSOC MENN BIB SEM	a	102	15.58	1.87	1.3	0.7	3.87
ATHENAEUM OHIO	a	171	16	1.75	0.75	1.25	3.75
ATLANTIC SCH TH	a	63	13.3	3.1	1.6	2.7	7.4
AUSTIN PRESBY TH SEM	a	195	25	4167	1.5	2.7	4171.2
BANGOR TH SEM	a	77	12.72	2.5	1.5	0	4
BAPT MISS ASSOC TH SEM	a	30	6.75	1	0	0	1
BARRY U	c	120	16	7	8	23	38
BETHEL TH SEM	a	564	28.5	5	1.5	1	7.5
BIBLICAL TH SEM	a	177	10.6	1	1.5	0	2.5
BIBLIOTECA CENTRAL	a	82	7	2	0	1	3
BIOLA U/TALBOT SCH TH	c	347	44.27	5	7	8	20
BOSTON U SCH TH	a	211	34.25	4	9	3	16
BRETHREN HIST LIB & ARCH	a	0	0	1	0	1	2
BRITE DIV SCH	c	200	17.75	23	16	31	70
CALVIN TH SEM	c	236	20.28	7.4	12.5	6.75	26.65
CANADIAN SO BAPT	a	27	7.3	0	0	0	0
CANADIAN TH SEM	d	62	13	1	1	3.26	5.26
CARDINAL BERAN/U ST THO	a	131	13	2	0	2	4
CATHOLIC TH UNION	a	248	31	3	2	3.5	8.5
CATHOLIC U AMER	d	88	21.8	1.5	1.3	0.5	3.3
CENTRAL BAPT TH SEM/KS	a	89	8.12	2	2.3	0	4.3
CENTRAL BAPT TH SEM/MN	a	0	0	1	0	0.34	1.34
CHESAPEAKE TH SEM	a	150	20	1	1	0	2
CHICAGO TH SEM	a	144	13	1.5	1	0.8	3.3
CHRIST THE KING SEM	a	53	9	4	0	0	4
CHRISTIAN TH SEM	a	238	23.2	3	2	3	8
CHURCH GOD TH SEM	d	183	20	1.6	1.2	3	5.8
CINCIN BIB COL & SEM	c	235	12.68	3	6.1	3	12.1
CLAREMONT SCH TH	a	342	27.6	4	2.5	3	9.5
COLG ROCH/AMBR SWAS	d	116	32.5	5.8	4	3.6	13.4
COLUMBIA INTL U	c	283	22.75	4	3	4.5	11.5
COLUMBIA TH SEM	a	290	29	6.1	0.6	5	11.7
CONCEPTION SEM & AB	a	93	17.1	3.6	0	0.5	5.1
CONCORDIA LUTH SEM/AB	a	26	4.4	1.2	0	0	1.2
CONCORDIA SEM/MO	a	509	27.4	3	7	7.5	17.5
CONCORDIA TH SEM/IN	a	312	27.22	4	4.5	4	12.5
CONGREGATIONAL LIBR	a	0	0	2	0	3	5

Note: Library Type Definitions are as follows: a=Independent Library, b=Department/ Department Branch, c=Integrated Library, and d=Shared Library. A zero (0) may mean that the information is not applicable and/or not available.

Statistical Records Report (1998–1999)

POPULATION SERVED AND LIBRARY STAFF							
Institution	Library Type	Students	Faculty	Professional Staff	Student Staff	Other Staff	Total Staff
CORNERST COL/GR BAPT SEM	c	127	9	2.8	6	3.5	12.3
COVENANT TH SEM	a	391	20.4	2	2.4	2.2	6.6
DALLAS TH SEM	a	939	63.1	5	6.1	6	17.1
DENVER SEM	a	273	21.8	3.5	1.5	3	8
DOMINICAN HSE STUDIES	d	55	13.2	1	6	3	10
DREW U	a	476	31.5	11.6	0	15.9	27.5
DUKE U DIV SCH	b	459	40.25	3	3	2	8
EAST BAPT TH SEM	a	242	20.36	2	3	2.5	7.5
EASTERN MENN U	c	49	12	1.7	2.9	2	6.6
ECUMENICAL TH SEM	a	12	5	0.5	0	1.5	2
EDEN TH SEM	c	129	12.7	12.5	0	15.5	28
EMMANUEL SCH REL	a	92	10	2	3	3	8
EMORY U/PITTS TH LIB	b	591	55.5	7	4.5	7.5	19
EPISC DIV SCH/WESTON JES	d	253	39	5	1.8	6	12.8
EPISCOPAL TH SEM SW	d	86	16.25	3	1	1	5
ERSKINE COL & SEM	a	194	11.75	2	2.5	4	8.5
EVANGELICAL SCH TH	a	82	8	1	0.35	0.55	1.9
EVANGELICAL SEM PR	a	77	10	2	1	2	5
FAITH BAPT COL & TH SEM	a	376	23.4	1	1.5	1.75	4.25
FULLER TH SEM	a	1882	74.5	3.6	2.5	10.5	16.6
GARRETT EV/SEABURY W	d	377	47.16	5	6	3	14
GENERAL TH SEM/NY	d	98	14.9	3	2.3	7.1	12.4
GOLD GATE BAPT TH SEM	a	506	22.85	3	4.5	7.9	15.4
GORD-CONW TH SEM/MA	a	868	38	3	3	4	10
GRADUATE TH UNION	d	1406	156	8	11	14	33
HARDING U GRAD SCH REL	a	86	14	2	1	2	5
HARTFORD SEM	a	57	19.4	1.5	0.25	3	4.75
HARVARD DIV SCH	b	439	39.5	6	8	9	23
HEALTH CARE CHAPL RES CTR	a	15	17	1	0	0	1
HELLEN COL/HOLY CROSS	a	74	16	5	4.38	0.6	9.98
HOLY APOST COL & SEM	a	0	0	1.25	1	1.5	3.75
HOOD TH SEM	c	71	8.25	0	0	0	0
HURON COL	c	33	5.67	0.64	0.3	1.28	2.22
ILIFF SCH OF TH	a	220	25.05	2.5	2	3.5	8
IMMAC CONCEPTION/NJ	b	115	19	2	2	0	4
INTL SCH OF TH/CA	a	35	12	1	1	2	4
ITC/ATLANTA U CTR	d	298	30	26.5	18	34	78.5
JESUIT-KRAUSS-MCCORM	d	497	41.5	8.5	4.5	3	16
K.U. LEUVEN FAC TH	b	505	46	7	1	1	9
KENRICK-GLENNON SEM	a	69	9	1	1.2	1.6	3.8
KINO INST	a	0	0	1	0	3	4
KNOX COLLEGE/ON	a	90	8	2	0.8	1	3.8
LANCASTER TH SEM	a	89	10	2	0.75	2.5	5.25
LEXINGTON TH SEM	a	68	11.4	0	0	0	0
LINCOLN CHRIST COL/SEM	c	124	13	2.75	3.45	3.1	9.3
LOGOS EVAN SEM	a	54	10	1	1	2	4
LOUISV PRESBY TH SEM	a	170	17	3	2.3	4	9.3

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POPULATION SERVED AND LIBRARY STAFF							
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LSPS/SEMINEX	d	26	4	0.25	0	0	0.25
LUTHER SEM/MN	a	561	45	3	3	3.25	9.25
LUTH TH SEM/GET	a	148	15	2	1	3.2	6.2
LUTH TH SEM/PHIL	a	192	22.3	2.75	0.88	3	6.63
LUTH TH SOUTHERN SEM	a	152	15.5	2	1.5	2.5	6
MARQUETTE U	c	0	0	29.5	32.7	42	104.2
MASTER'S SEM	a	300	18	3	0	8	11
MCGILL U FAC REL	c	58	14.25	0.25	0.15	1	1.4
MCMASTER DIV COL	c	105	11	19.45	10.71	80.17	110.33
MEADVILLE/LOMBARD	a	44	6.33	0.6	1	1	2.6
MEMPHIS TH SEM	a	147	14.5	2	1.5	1.5	5
MENN BRETH BIB SEM	d	77	10	4.25	2.85	2	9.1
METHODIST TH SCH/OH	d	176	21.2	2	9	2	13
MICHIGAN TH SEM	a	115	7.4	1	0.5	0	1.5
MID-AMERICA BAPT/TN	a	410	21	1	5	2	8
MIDW BAPT TH SEM	a	339	21.34	5	2.3	0	7.3
MORAVIAN TH SEM	c	42	10.33	6.4	7.2	5.4	19
MT ANGEL ABBEY	a	108	12.5	4	9	8	21
MT ST MARYS COL & SEM	c	192	14	1	1.6	1.2	3.8
MULTNOMAH BIB SEM	a	147	10.9	2	3.8	3.25	9.05
NASHOTAH HOUSE	a	50	8.25	1	1	2.5	4.5
NAZARENE TH SEM	a	212	21	2	2.3	2	6.3
NEW BRUNSWICK TH SEM	a	107	16	2.3	1	1.5	4.8
NEW ORLNS BAPT TH SEM	a	1014	46.63	6	8.5	4	18.5
NEW YORK TH SEM	d	179	8.83	1	0	1	2
N. CENTRAL BIB COL	a	976	48.5	2	3.2	3.35	8.55
N. AMER BAPT COL/AB	a	54	7.67	1	1	2.5	4.5
N. AMER BAPT SEM/SD	a	148	14.93	1	1	1	3
N. PARK TH SEM	c	102	17.29	8.5	11.7	6	26.2
NRTHRN BAPT TH SEM	a	154	19	3	1.1	0.8	4.9
N.W. BAPT SEM	a	42	5	0	0	1.5	1.5
OBLATE SCH TH	a	91	15	5	1	4	10
ORAL ROBERTS U	c	263	24	5	6	2	13
PERKINS SCH TH/SMU	a	334	30.84	8.25	3.75	9.62	21.62
PHILADELPHIA TH SEM	a	11	6.33	0	0	0	0
PHILLIPS TH SEM	a	89	9.6	2	1	2	5
PITTSBURGH TH SEM	a	201	20.4	3.5	2.6	3	9.1
PONT COL JOSEPHINUM	a	89	7.7	2	0.6	3	5.6
POPE JOHN XXIII NAT SEM	a	70	10.9	2	2	0.5	4.5
PRINCETON TH SEM	a	655	54.75	11	7.5	14.3	32.8
PROVIDENCE COL & SEM	a	159	22	1	0.67	2.25	3.92
REF PRESBY TH SEM	a	46	4.1	0.6	0.2	1.2	2
REFORMED TH SEM/MS	c	522	40.2	7	9.75	2.5	19.25
REGENT COL	d	266	24.2	2	1.5	2.5	6
REGENT U/VA	c	148	12.5	2	4	3	9
REGUS COL	a	119	17.75	1	0.4	2.8	4.2
SAC HEART MAJ SEM/MI	a	74	13.6	1.4	1.4	3.8	6.6

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SAC HEART SCH TH/WI	a	95	17.67	2	0.12	0.7	2.82
SAMF U/BEESON DIV SCH	c	146	15.3	1.2	0.75	1.9	3.85
SCARRITT-BENNETT CTR	a	0	0	2	0	2	4
SEATTLE U	c	119	19.5	9	3	16	28
SEM OF THE EAST	a	39	5.25	1	0.25	0.25	1.5
SO CHRISTIAN U	a	172	14	2	4	0	6
S. FLORIDA CTR TH STD	a	36	10.25	1	0.3	0.6	1.9
S. EASTERN BAPT TH SEM	a	811	47	4	9	4	17
SOUTHERN BAPT TH SEM	a	918	70.2	8	8	17	33
S. WESTERN BAPT TH SEM	a	2106	127.8	10	40	10	60
SS CYR & METHODIUS SEM	d	38	15.1	3	0.65	1.8	5.45
ST ANDREWS COL	a	21	5.5	0.5	0	1.5	2
ST ANDREWS/MOSHER LIB	c	28	9.5	2	1	2	5
ST AUGUSTINES SEM	a	94	15.8	1	2.5	1.5	5
ST CHARLES BORROM SEM	a	121	19.2	3	0	4.6	7.6
ST JOHNS SEM/CA	a	78	24	1	1.5	1	3.5
ST JOHNS SEM/MA	a	78	20.7	1	1	2	4
ST JOHNS U/MN	c	95	9.67	10.21	14.17	16.88	41.26
ST JOSEPHS SEM	a	89	16	3	0	3	6
ST MARY SEM	a	54	17	1	0	1.5	2.5
ST MARYS SEM & U	a	162	17	2	0.3	2.3	4.6
ST MEINRAD SCH TH	d	108	20	2	1.5	5	8.5
ST PATRICKS SEM	a	84	14.5	2.5	1.5	0	4
ST PAUL SCH TH/MO	a	193	17.73	3	0.8	1.5	5.3
ST PAUL SEM/U ST THOMAS	b	142	16.3	3	2.5	1.5	7
ST PETERS SEM	a	35	12	2	0	1.5	3.5
ST TIKHONS ORTH TH SEM	a	21	7.66	1.3	1	1.5	3.8
ST VINCENT DE PAUL	a	76	11.55	2	1	1	4
ST VLADIMIRS ORTH TH SEM	a	78	14.5	2.25	0	0.1	2.35
SUWON CATHOLIC U	b	286	0	3	0	0	3
TAIWAN TH COL	a	0	0	4	15	0	19
TH COL CANAD REF CHS	a	8	4	1	0	0.3	1.3
TRINITY COL PAC DIV	c	53	6.1	1	1	1	3
TRINITY EPIS SCH MIN	a	99	19.25	3	1.5	2	6.5
TRINITY INTL U	a	895	55.83	4.66	4.5	10	19.16
TRINITY LUTH SEM	a	214	22	3.5	2	2	7.5
TYNDALE COL & SEM/ON	d	491	23.5	3	1.88	3.25	8.13
TYNDALE TH SEM	a	50	6	0	2	0	0
UNION TH SEM IN VA	a	721	54.9	5.8	6.91	13.74	26.45
UNION TH SEM/NY	a	271	31.25	5.3	3.5	7	15.8
UNITED TH SEM	a	256	26	2	1.5	4	7.5
UNITED TH SEM/TW CITIES	a	111	14.8	2	1	0.6	3.6
U NOTRE DAME	c	173	40	5	3	17	25
U ST MARY THE LAKE	a	223	20.4	1	1	3	5
U ST MICHAELS COL	c	126	17.8	1.9	2	2.6	6.5
U THE SOUTH SCH TH	c	152	12.5	2	0.2	0	2.2
VALAMO MONASTERY	a	0	0	1	0	2	3

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VANCOUVER SCH TH	a	86	14.1	1	0.33	4	5.33
VANDERBILT U DIV SCH	b	139	23.7	2.6	6.4	2	11
VICTORIA U/EMMANUEL COL	b	150	12	1.4	1.5	1	3.9
VIRGINIA TH SEM	a	175	22	6	1	5	12
WARTBURG TH SEM	a	143	17.75	1.08	0.93	3	5.01
WASHINGTON TH UNION	a	154	28	2	1	3	6
WESLEY BIB SEM	a	42	6.25	1	4	1	6
WESLEY TH SEM/DC	a	301	29	6	0.36	0	6.36
WESTERN EVANG SEM	b	179	16.8	1	1.38	3	5.38
WESTERN SEMINARY	a	361	27.83	2.5	1.5	1	5
WESTERN TH SEM/MI	a	109	13	1.75	2	3	6.75
WESTMINSTER TH SEM/CA	a	137	11.4	2	1	1	4
WESTMINSTER TH SEM/PA	a	403	22.7	4	2	1	7
WILF LAUR U/WATERLOO	c	77	7	0.45	0.18	1.11	1.74
WINEBRENNER SEM	a	30	7.17	3.5	0	0	3.5
YALE U DIV SCH	b	311	34	5	7	10	22

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FINANCIAL DATA						
Institution	Salary/Wages	Library Materials	Binding	Total Library Expenditures	Total Institutional Expenditures	
ABILENE CHRISTIAN U	\$ 171,286.10	\$ 126,357.70	\$ 1,196.00	\$ 377,227.80	\$ 2,429,323.00	
ACADIA DIV COL	\$ -	\$ 46,270.00	\$ -	\$ 46,270.00	\$ 1,560,215.00	
ALLIANCE TH SEM	\$ 119,536.00	\$ 43,657.00	\$ -	\$ 181,347.00	\$ 2,988,092.00	
ANDERSON U	\$ 379,698.00	\$ 219,573.00	\$ 4,083.00	\$ 685,332.00	\$ 1,191,760.00	
ANDOVER NEWT TH SCH	\$ 260,839.00	\$ 89,280.00	\$ 16,057.00	\$ 425,051.00	\$ 5,704,277.00	
ANDREWS U	\$ 322,804.00	\$ 137,600.00	\$ 5,300.00	\$ 599,211.00	\$ 7,124,859.00	
ASBURY TH SEM	\$ 605,734.00	\$ 260,218.00	\$ 7,819.00	\$ 922,082.00	\$ 15,136,520.00	
ASHLAND TH SEM	\$ 77,812.00	\$ 89,961.00	\$ 2,393.00	\$ 194,084.00	\$ 4,236,081.00	
ASIA PACIFIC TH SEM	\$ 5,820.91	\$ 26,200.00	\$ -	\$ 49,695.89	\$ -	
ASSEMB GOD TH SEM	\$ 127,292.00	\$ 74,283.00	\$ 824.00	\$ 270,367.00	\$ 3,547,104.00	
ASSOC MENN BIB SEM	\$ 118,224.00	\$ 52,257.00	\$ 1,244.00	\$ 189,128.00	\$ 2,823,585.00	
ATHENAEUM OHIO	\$ 90,600.00	\$ 70,390.00	\$ -	\$ 192,056.00	\$ 2,620,450.00	
ATLANTIC SCH TH	\$ 185,296.00	\$ 47,048.00	\$ 2,825.00	\$ 258,355.00	\$ 1,944,662.00	
AUSTIN PRESBY TH SEM	\$ 271,654.80	\$ 142,771.00	\$ 4,063.00	\$ 505,185.80	\$ 5,701,333.00	
BANGOR TH SEM	\$ 109,134.00	\$ 42,950.00	\$ 1,463.00	\$ 164,103.00	\$ 2,323,210.00	
BAPT MISS ASSOC TH SEM	\$ 80,957.00	\$ 22,781.00	\$ 487.00	\$ 115,329.00	\$ 687,404.00	
BARRY U	\$ 632,479.00	\$ 570,323.00	\$ 14,720.00	\$ 1,489,287.00	\$ 1,132,398.00	
BETHEL TH SEM	\$ 186,628.00	\$ 66,144.00	\$ 2,615.00	\$ 270,775.00	\$ 5,943,476.00	
BIBLICAL TH SEM	\$ 54,500.00	\$ 36,945.00	\$ 3,124.00	\$ 98,129.00	\$ 2,049,440.00	
BIBLIOTECA CENTRAL	\$ 40,969.00	\$ 9,589.00	\$ 510.00	\$ 64,583.00	\$ 201,968.00	
BIOLA U/TALBOT SCH TH	\$ 588,955.00	\$ 416,290.00	\$ 1,299.00	\$ 1,088,519.00	\$ 6,946,937.00	
BOSTON U SCH TH	\$ 319,643.00	\$ 169,962.00	\$ 21,271.00	\$ 553,822.00	\$ 6,675,532.00	
BRETHREN HIST LIB & ARCH	\$ 54,707.00	\$ 2,397.00	\$ -	\$ 63,070.00	\$ -	
BRITE DIV SCH	\$ 1,750,198.00	\$ 2,373,475.00	\$ 52,767.00	\$ 4,658,597.00	\$ 4,463,173.00	
CALVIN TH SEM	\$ 626,865.00	\$ 917,964.00	\$ 46,929.00	\$ 1,743,908.00	\$ 4,842,813.00	
CANADIAN SO BAPT	\$ 34,939.00	\$ 22,756.00	\$ 1,008.00	\$ 149,582.00	\$ 1,011,191.00	
CANADIAN TH SEM	\$ 126,734.00	\$ 77,990.00	\$ 2,019.00	\$ 219,658.00	\$ 1,125,589.00	
CARDINAL BERAN/U ST THO	\$ 68,605.00	\$ 57,464.00	\$ 1,027.00	\$ 139,866.00	\$ 1,082,716.00	
CATHOLIC TH UNION	\$ 181,878.00	\$ 130,147.00	\$ 4,352.00	\$ 393,534.00	\$ 4,699,436.00	
CATHOLIC U AMER	\$ 75,945.00	\$ 152,832.00	\$ 17,443.00	\$ 279,084.00	\$ 2,140,042.00	
CENTRAL BAPT TH SEM/KS	\$ 112,270.00	\$ 78,131.00	\$ 1,499.00	\$ 274,770.00	\$ 2,513,674.00	
CENTRAL BAPT TH SEM/MN	\$ 35,837.85	\$ 10,752.70	\$ 137.15	\$ 50,373.61	\$ -	
CHESAPEAKE TH SEM	\$ 9,350.00	\$ 1,498.72	\$ -	\$ 10,848.72	\$ 250,000.00	
CHICAGO TH SEM	\$ 118,875.00	\$ 39,190.00	\$ 635.00	\$ 168,333.00	\$ 3,038,329.00	
CHRIST THE KING SEM	\$ 99,599.00	\$ 131,440.00	\$ 5,202.00	\$ 255,493.00	\$ 1,932,580.00	
CHRISTIAN TH SEM	\$ 215,701.00	\$ 129,089.00	\$ 5,874.00	\$ 385,596.00	\$ 6,604,444.00	
CHURCH GOD TH SEM	\$ 124,576.00	\$ 84,356.00	\$ 996.00	\$ 219,039.00	\$ 2,402,187.00	
CINCIN BIB COL & SEM	\$ 198,071.00	\$ 50,094.00	\$ -	\$ 344,551.00	\$ 6,440,365.00	
CLAREMONT SCH TH	\$ 284,560.00	\$ 102,075.00	\$ 7,455.00	\$ 436,007.00	\$ 6,398,538.00	
COLG ROCH/AMBR SWAS	\$ 415,996.00	\$ 91,805.00	\$ 5,800.00	\$ 588,671.00	\$ 7,656,626.00	
COLUMBIA INTL U	\$ 237,233.00	\$ 111,625.00	\$ 13,348.00	\$ 419,508.00	\$ 5,138,167.00	
COLUMBIA TH SEM	\$ 459,387.00	\$ 169,453.00	\$ 8,790.00	\$ 702,609.00	\$ 8,236,896.00	
CONCEPTION SEM & AB	\$ 89,545.00	\$ 36,220.00	\$ 8,091.00	\$ 201,465.00	\$ 1,721,809.00	
CONCORDIA LUTH SEM/AB	\$ 52,528.00	\$ 25,117.00	\$ 63.00	\$ 82,781.00	\$ 956,456.00	
CONCORDIA SEM/MO	\$ 388,305.00	\$ 201,281.00	\$ 5,966.00	\$ 664,814.00	\$ 11,397,840.00	
CONCORDIA TH SEM/IN	\$ 296,233.00	\$ 115,960.00	\$ 3,840.00	\$ 463,373.00	\$ 8,206,147.00	
CONGREGATIONAL LIBR	\$ 148,000.00	\$ 9,000.00	\$ -	\$ 189,250.00	\$ 942,600.00	

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CORNERST COL/GR BAPT SEM	\$ 232,636.00	\$ 196,025.00	\$ 5,000.00	\$ 574,037.00	\$ 1,263,830.00
COVENANT TH SEM	\$ 144,043.00	\$ 54,270.00	\$ 3,290.00	\$ 258,646.00	\$ 6,410,570.00
DALLAS TH SEM	\$ 458,128.00	\$ 362,672.00	\$ 9,364.00	\$ 888,154.00	\$ 15,413,790.00
DENVER SEM	\$ 215,712.00	\$ 92,834.00	\$ 9,553.00	\$ 351,192.00	\$ 6,008,826.00
DOMINICAN HSE STUDIES	\$ 120,450.00	\$ 42,693.00	\$ 5,793.00	\$ 242,522.00	\$ 604,621.00
DREW U	\$ 1,457,843.00	\$ 804,016.00	\$ 16,968.00	\$ 2,486,649.00	\$ 11,887,000.00
DUKE U DIV SCH	\$ 235,716.00	\$ 272,213.00	\$ -	\$ 640,777.00	\$ 10,716,360.00
EAST BAPT TH SEM	\$ 150,679.00	\$ 67,254.00	\$ 4,284.00	\$ 260,750.00	\$ 4,485,832.00
EASTERN MENN U	\$ 110,650.00	\$ 77,328.00	\$ -	\$ 223,103.00	\$ 1,621,025.00
ECUMENICAL TH SEM	\$ 25,119.00	\$ 13,440.00	\$ -	\$ 44,134.00	\$ 468,309.00
EDEN TH SEM	\$ 155,195.00	\$ 55,385.00	\$ 3,683.00	\$ 252,855.00	\$ 3,971,800.00
EMMANUEL SCH REL	\$ 199,888.00	\$ 64,155.00	\$ 9,024.00	\$ 329,358.00	\$ 2,488,632.00
EMORY U/PITTS TH LIB	\$ 558,712.00	\$ 311,286.00	\$ 6,886.00	\$ 923,207.00	\$ 28,280,110.00
EPISC DIV SCH/WESTON JES	\$ 504,166.00	\$ 164,120.00	\$ 14,500.00	\$ 739,537.00	\$ 8,190,073.00
EPISCOPAL TH SEM SW	\$ 195,072.00	\$ 29,508.00	\$ 840.00	\$ 268,454.00	\$ 2,887,411.00
ERSKINE COL & SEM	\$ 201,850.00	\$ 111,339.00	\$ 2,700.00	\$ 363,650.00	\$ 1,437,305.00
EVANGELICAL SCH TH	\$ 51,509.00	\$ 29,405.00	\$ 1,214.00	\$ 85,429.00	\$ 1,173,341.00
EVANGELICAL SEM PR	\$ 77,632.25	\$ 39,624.66	\$ 2,396.00	\$ 133,407.90	\$ 1,504,029.00
FAITH BAPT COL & TH SEM	\$ 63,910.00	\$ 42,000.00	\$ 3,800.00	\$ 136,038.00	\$ 3,259,900.00
FULLER TH SEM	\$ 511,281.00	\$ 232,840.00	\$ 15,221.00	\$ 869,514.00	\$ 29,439,300.00
GARRETT EV/SEABURY W	\$ 351,883.00	\$ 149,839.00	\$ 9,440.00	\$ 587,518.00	\$ 10,062,580.00
GENERAL TH SEM/NY	\$ 464,658.00	\$ 122,066.00	\$ 7,206.00	\$ 876,151.00	\$ 6,243,328.00
GOLD GATE BAPT TH SEM	\$ 363,652.00	\$ 81,491.00	\$ 2,020.00	\$ 481,477.00	\$ 7,024,129.00
GORD-CONW TH SEM/MA	\$ 218,674.00	\$ 129,571.00	\$ 1,533.00	\$ 439,669.00	\$ 11,955,320.00
GRADUATE TH UNION	\$ 1,000,508.00	\$ 416,150.00	\$ 14,438.00	\$ 1,839,071.00	\$ 33,149,900.00
HARDING U GRAD SCH REL	\$ 150,838.00	\$ 78,429.00	\$ 4,370.00	\$ 255,488.00	\$ 1,968,458.00
HARTFORD SEM	\$ 122,400.00	\$ 40,500.00	\$ -	\$ 177,700.00	\$ 4,009,570.00
HARVARD DIV SCH	\$ 846,549.60	\$ 374,526.00	\$ 39,043.00	\$ 1,612,121.00	\$ 18,764,650.00
HEALTH CARE CHAPL RES CTR	\$ 40,000.00	\$ 11,142.24	\$ -	\$ 52,264.48	\$ -
HELLEN COL/HOLY CROSS	\$ 168,453.00	\$ 38,809.00	\$ 9,120.00	\$ 425,875.00	\$ 3,406,484.00
HOLY APOST COL & SEM	\$ 37,000.00	\$ 17,000.00	\$ -	\$ 65,000.00	\$ -
HOOD TH SEM	\$ 77,050.00	\$ 17,027.68	\$ -	\$ 98,653.79	\$ 654,008.00
HURON COL	\$ 69,460.00	\$ 26,254.00	\$ 1,000.00	\$ 107,235.00	\$ 837,632.00
ILIFF SCH OF TH	\$ 309,477.00	\$ 153,538.00	\$ 5,798.00	\$ 522,643.00	\$ 6,546,842.00
IMMAC CONCEPTION/NJ	\$ 47,518.00	\$ 42,189.00	\$ -	\$ 104,517.00	\$ 2,897,139.00
INTL SCH OF TH/CA	\$ 85,949.00	\$ 24,004.00	\$ 2,996.00	\$ 158,740.00	\$ 2,816,035.00
ITC/ATLANTA U CTR	\$ 1,847,023.00	\$ 1,299,570.00	\$ 52,005.00	\$ 4,597,464.00	\$ 9,808,069.00
JESUIT-KRAUSS-MCCORM	\$ 473,640.00	\$ 149,268.00	\$ 4,290.00	\$ 1,113,345.00	\$ 13,445,160.00
K.U. LEUVEN FAC TH	\$ 406,000.00	\$ 297,600.00	\$ 23,000.00	\$ 740,600.00	\$ 2,500,000.00
KENRICK-GLENNON SEM	\$ 105,717.00	\$ 64,546.00	\$ 3,890.00	\$ 187,545.00	\$ 2,913,250.00
KINO INST	\$ -	\$ -	\$ -	\$ -	\$ -
KNOX COLLEGE/ON	\$ 156,105.00	\$ 58,315.00	\$ 4,259.00	\$ 225,686.00	\$ 2,127,035.00
LANCASTER TH SEM	\$ 137,029.00	\$ 59,102.00	\$ -	\$ 213,692.00	\$ 2,392,809.00
LEXINGTON TH SEM	\$ 230,124.00	\$ 118,413.00	\$ 8,048.00	\$ 400,681.00	\$ 4,022,251.00
LINCOLN CHRIST COL/SEM	\$ 229,455.00	\$ 68,603.00	\$ 2,950.00	\$ 333,396.00	\$ 1,971,248.00
LOGOS EVAN SEM	\$ 80,377.00	\$ 19,030.00	\$ 1,148.00	\$ 110,179.00	\$ 1,289,835.00
LOUISV PRESBY TH SEM	\$ 288,579.00	\$ 149,388.00	\$ 3,787.00	\$ 538,448.00	\$ 6,981,317.00

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Statistical Records Report (1998-1999)

FINANCIAL DATA					
Institution	Salary/Wages	Library Materials	Binding	Total Library Expenditures	Total Institutional Expenditures
LSPS/SEMINEX	\$ 13,140.00	\$ 7,240.00	\$ 77.00	\$ 23,170.00	\$ 490,589.00
LUTHER SEM/MN	\$ 293,748.00	\$ 188,887.00	\$ 11,500.00	\$ 541,793.00	\$ 11,816,440.00
LUTH TH SEM/GET	\$ 188,849.00	\$ 82,266.00	\$ 5,572.00	\$ 367,460.00	\$ 3,908,375.00
LUTH TH SEM/PHIL	\$ 229,745.00	\$ 74,124.00	\$ 12,404.00	\$ 331,137.00	\$ 5,237,346.00
LUTH TH SOUTHERN SEM	\$ 160,937.00	\$ 57,951.00	\$ 1,165.00	\$ 241,772.00	\$ 3,403,525.00
MARQUETTE U	\$ 2,545,934.00	\$ 3,360,720.00	\$ -	\$ 6,412,831.00	\$ -
MASTER'S SEM	\$ 288,000.00	\$ 77,000.00	\$ 5,000.00	\$ 399,500.00	\$ 2,316,760.00
MCGILL U FAC REL	\$ 51,000.00	\$ 79,000.00	\$ -	\$ 130,000.00	\$ 1,508,564.00
MCMASTER DIV COL	\$ 1,235,518.00	\$ 2,118,947.00	\$ 111,649.00	\$ 4,066,857.00	\$ 1,802,674.00
MEADVILLE/LOMBARD	\$ 74,906.00	\$ 18,929.00	\$ -	\$ 103,708.00	\$ 1,733,215.00
MEMPHIS TH SEM	\$ 131,263.00	\$ 54,347.00	\$ 3,910.00	\$ 206,816.00	\$ 2,162,902.00
MENN BRETH BIB SEM	\$ 275,584.00	\$ 216,126.00	\$ 15,930.00	\$ 565,181.00	\$ 2,452,511.00
METHODIST TH SCH/OH	\$ 204,876.00	\$ 66,138.00	\$ 2,557.00	\$ 295,690.00	\$ 3,884,191.00
MICHIGAN TH SEM	\$ 46,390.00	\$ 14,780.00	\$ -	\$ 61,765.00	\$ 775,203.00
MID-AMERICA BAPT/TN	\$ -	\$ -	\$ -	\$ -	\$ -
MIDW BAPT TH SEM	\$ 122,066.00	\$ 62,765.00	\$ 5,991.00	\$ 275,051.00	\$ 4,555,287.00
MORAVIAN TH SEM	\$ 383,380.00	\$ 391,975.00	\$ 15,030.00	\$ 890,657.00	\$ 1,413,670.00
MT ANGEL ABBEY	\$ 172,867.00	\$ 160,500.00	\$ 7,000.00	\$ 534,551.00	\$ 1,959,460.00
MT ST MARYS COL & SEM	\$ 53,581.00	\$ 53,581.00	\$ 2,400.00	\$ 135,726.00	\$ 1,501,642.00
MULTNOMAH BIB SEM	\$ 165,787.00	\$ 91,901.00	\$ 3,682.00	\$ 281,249.00	\$ 1,802,569.00
NASHOTAH HOUSE	\$ 92,592.00	\$ 62,121.00	\$ 1,272.00	\$ 189,554.00	\$ 2,326,440.00
NAZARENE TH SEM	\$ 188,293.00	\$ 94,184.00	\$ 4,884.00	\$ 367,056.00	\$ 3,114,852.00
NEW BRUNSWICK TH SEM	\$ 132,514.00	\$ 60,161.00	\$ 1,300.00	\$ 301,402.00	\$ 2,675,585.00
NEW ORLNS BAPT TH SEM	\$ 329,810.00	\$ 220,588.00	\$ 10,438.00	\$ 660,797.00	\$ 9,840,714.00
NEW YORK TH SEM	\$ 87,290.00	\$ 4,770.00	\$ -	\$ 193,475.00	\$ 2,649,863.00
N. CENTRAL BIB COL	\$ 148,819.00	\$ 49,602.62	\$ 1,826.00	\$ 235,079.00	\$ 10,751,120.00
N. AMER BAPT COL/AB	\$ 97,311.00	\$ 36,873.00	\$ 567.00	\$ 154,635.00	\$ 349,768.00
N. AMER BAPT SEM/SD	\$ 109,107.00	\$ 37,288.00	\$ 1,265.00	\$ 164,916.00	\$ 3,146,898.00
N. PARK TH SEM	\$ 542,807.00	\$ 421,829.00	\$ 14,500.00	\$ 1,460,212.00	\$ 2,644,619.00
NRTHRN BAPT TH SEM	\$ 145,965.00	\$ 51,136.00	\$ 3,433.00	\$ 253,730.00	\$ 3,793,595.00
N.W. BAPT SEM	\$ 24,935.00	\$ 8,790.00	\$ -	\$ 38,785.00	\$ 824,000.00
OBLATE SCH TH	\$ 122,118.00	\$ 55,851.00	\$ 4,386.00	\$ 244,919.00	\$ 2,419,860.00
ORAL ROBERTS U	\$ 238,902.00	\$ 54,607.00	\$ 1,547.00	\$ 312,833.00	\$ 4,643,504.00
PERKINS SCH TH/SMU	\$ 760,668.00	\$ 533,057.00	\$ 27,618.00	\$ 1,654,708.00	\$ 9,231,766.00
PHILADELPHIA TH SEM	\$ -	\$ 1,728.18	\$ -	\$ 2,426.18	\$ 567,543.00
PHILLIPS TH SEM	\$ 136,663.00	\$ 39,347.00	\$ 2,013.00	\$ 196,689.00	\$ 2,463,994.00
PITTSBURGH TH SEM	\$ 283,472.00	\$ 214,520.00	\$ 13,241.00	\$ 603,055.00	\$ 6,545,995.00
PONT COL JOSEPHINUM	\$ 179,148.00	\$ 118,313.00	\$ 4,762.00	\$ 327,986.00	\$ 3,356,810.00
POPE JOHN XXIII NAT SEM	\$ 86,257.00	\$ 36,750.00	\$ 2,409.00	\$ 129,673.00	\$ 1,809,921.00
PRINCETON TH SEM	\$ 1,502,140.00	\$ 666,909.00	\$ 65,517.00	\$ 3,354,651.00	\$ 38,023,810.00
PROVIDENCE COL & SEM	\$ 118,670.00	\$ 80,255.00	\$ 2,277.00	\$ 216,316.00	\$ 1,504,330.00
REF PRESBY TH SEM	\$ 49,167.00	\$ 23,741.00	\$ 3,176.00	\$ 87,001.00	\$ 545,650.00
REFORMED TH SEM/MS	\$ 394,813.00	\$ 177,963.00	\$ 27,030.00	\$ 661,268.00	\$ 10,454,600.00
REGENT COL	\$ 194,500.00	\$ 138,880.00	\$ 4,700.00	\$ 415,816.00	\$ 6,181,083.00
REGENT U/VA	\$ 185,566.00	\$ 123,195.00	\$ 2,760.00	\$ 410,197.00	\$ 3,616,000.00
REGUS COL	\$ 125,695.00	\$ 54,393.00	\$ 2,574.00	\$ 193,634.00	\$ 1,599,445.00
SAC HEART MAJ SEM/MI	\$ 163,687.00	\$ 70,295.00	\$ 5,344.00	\$ 268,145.00	\$ 1,682,012.00

Note: Financial data is reported in U.S. Dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. A blank (-) may mean that the information is not applicable and/or not available.

Statistical Records Report (1998–1999)

FINANCIAL DATA					
Institution	Salary/Wages	Library Materials	Binding	Total Library Expenditures	Total Institutional Expenditures
SAC HEART SCH TH/WI	\$ 93,846.00	\$ 35,306.00	\$ 1,491.00	\$ 181,943.00	\$ 4,140,333.00
SAMF U/BEESON DIV SCH	\$ 94,682.00	\$ 55,142.00	\$ 1,267.00	\$ 170,108.00	\$ 4,063,224.00
SCARRITT-BENNETT CTR	\$ 67,363.00	\$ 15,978.00	\$ 300.00	\$ 91,258.00	\$ -
SEATTLE U	\$ 998,540.00	\$ 122,625.00	\$ 3,326.00	\$ 1,257,623.00	\$ 2,477,619.00
SEM OF THE EAST	\$ 50,000.00	\$ 10,073.00	\$ 3,636.00	\$ 71,947.00	\$ 865,757.00
SO CHRISTIAN U	\$ -	\$ -	\$ -	\$ -	\$ -
S. FLORIDA CTR TH STD	\$ 26,900.00	\$ 23,394.00	\$ 329.00	\$ 53,448.00	\$ 472,710.00
S. EASTERN BAPT TH SEM	\$ 404,040.00	\$ 130,980.00	\$ 3,752.51	\$ 590,229.80	\$ 14,346,900.00
SOUTHERN BAPT TH SEM	\$ 701,132.00	\$ 249,076.00	\$ 16,245.00	\$ 1,279,729.00	\$ 16,401,950.00
S. WESTERN BAPT TH SEM	\$ 778,922.00	\$ 219,547.00	\$ 10,168.00	\$ 1,471,676.00	\$ 25,059,800.00
SS CYR & METHODIUS SEM	\$ 143,499.00	\$ 68,733.00	\$ -	\$ 239,060.00	\$ 1,277,743.00
ST ANDREWS COL	\$ 68,466.00	\$ 21,450.00	\$ 610.00	\$ 95,732.00	\$ 1,035,771.00
ST ANDREWS/MOSHER LIB	\$ 10,885.71	\$ 32,694.00	\$ 1,693.98	\$ -	\$ 257,142.80
ST AUGUSTINES SEM	\$ 118,003.00	\$ 41,127.50	\$ 1,907.00	\$ 163,750.50	\$ 2,203,151.00
ST CHARLES BORROM SEM	\$ 207,071.00	\$ 90,518.00	\$ 9,064.00	\$ 365,117.00	\$ 3,465,857.00
ST JOHNS SEM/CA	\$ 28,664.00	\$ 87,855.00	\$ -	\$ 116,519.00	\$ 3,561,313.00
ST JOHNS SEM/MA	\$ 60,076.00	\$ 81,779.90	\$ 18,775.00	\$ 196,027.40	\$ 2,234,766.00
ST JOHNS U/MN	\$ 1,234,940.00	\$ 852,444.00	\$ -	\$ 2,285,357.00	\$ 1,991,738.00
ST JOSEPHS SEM	\$ 150,039.00	\$ 65,394.00	\$ 6,192.00	\$ 248,629.00	\$ 2,871,497.00
ST MARY SEM	\$ 95,159.00	\$ 52,493.00	\$ 6,536.00	\$ 169,463.00	\$ 1,489,627.00
ST MARYS SEM & U	\$ 152,832.00	\$ 109,656.00	\$ 5,920.00	\$ 296,817.00	\$ 5,409,855.00
ST MEINRAD SCH TH	\$ 194,341.00	\$ 95,327.00	\$ 3,104.00	\$ 330,327.00	\$ 3,382,097.00
ST PATRICKS SEM	\$ 111,257.00	\$ 37,670.00	\$ 2,245.00	\$ 170,487.00	\$ 2,036,079.00
ST PAUL SCH TH/MO	\$ 152,309.00	\$ 73,289.00	\$ 2,211.00	\$ 262,998.00	\$ 4,350,080.00
ST PAUL SEM/U ST THOMAS	\$ 253,788.00	\$ 79,787.00	\$ 3,431.00	\$ 373,915.00	\$ 2,553,895.00
ST PETERS SEM	\$ 83,511.00	\$ 46,173.00	\$ 3,192.00	\$ 140,296.00	\$ 1,087,430.00
ST TIKHONS ORTH TH SEM	\$ 42,000.00	\$ 12,009.00	\$ -	\$ 61,174.00	\$ 638,676.00
ST VINCENT DE PAUL	\$ 65,410.00	\$ 89,413.00	\$ -	\$ 182,904.00	\$ 2,026,693.00
ST VLADIMIRS ORTH TH SEM	\$ 79,138.00	\$ 53,097.00	\$ 13,662.00	\$ 181,949.00	\$ 2,009,229.00
SUWON CATHOLIC U	\$ -	\$ -	\$ -	\$ -	\$ -
TAIWAN TH COL	\$ 22,556.25	\$ 39,804.66	\$ 1,094.00	\$ 52,838.30	\$ 75,394.25
TH COL CANAD REF CHS	\$ 36,000.00	\$ 30,000.00	\$ 1,813.00	\$ 70,313.00	\$ 580,372.00
TRINITY COL FAC DIV	\$ 125,233.00	\$ 40,399.00	\$ 1,700.00	\$ 175,758.00	\$ 1,233,000.00
TRINITY EPIS SCH MIN	\$ 227,441.00	\$ 52,769.00	\$ 3,056.00	\$ 292,428.00	\$ 2,904,872.00
TRINITY INTL U	\$ 474,679.00	\$ 177,196.00	\$ 5,794.00	\$ 791,017.00	\$ 11,822,040.00
TRINITY LUTH SEM	\$ 245,902.00	\$ 90,513.00	\$ 1,987.00	\$ 365,677.00	\$ 6,298,128.00
TYNDALE COL & SEM/ON	\$ 246,527.00	\$ 108,745.00	\$ 3,170.00	\$ 379,373.00	\$ 6,981,597.00
TYNDALE TH SEM	\$ -	\$ 2,314.00	\$ 76.00	\$ 2,973.00	\$ 235,000.00
UNION TH SEM IN VA	\$ 857,827.00	\$ 211,948.00	\$ 5,007.00	\$ 1,190,105.00	\$ 15,858,910.00
UNION TH SEM/NY	\$ 436,503.00	\$ 169,580.00	\$ 7,489.00	\$ 835,050.00	\$ 11,334,820.00
UNITED TH SEM	\$ 180,097.00	\$ 107,530.00	\$ 3,309.00	\$ 320,956.00	\$ 4,720,631.00
UNITED TH SEM/TW CITIES	\$ 116,151.00	\$ 38,691.00	\$ 1,810.00	\$ 169,099.00	\$ 3,128,900.00
U NOTRE DAME	\$ 675,915.00	\$ 280,569.00	\$ 8,832.00	\$ 1,677,430.00	\$ -
U ST MARY THE LAKE	\$ 138,644.00	\$ 86,128.00	\$ 3,827.00	\$ 294,271.00	\$ 5,609,643.00
U ST MICHAELS COL	\$ 253,495.00	\$ 121,940.00	\$ 10,710.00	\$ 420,632.00	\$ 2,223,000.00
U THE SOUTH SCH TH	\$ 112,956.00	\$ 110,158.00	\$ 12,119.00	\$ 235,458.00	\$ 7,177,682.00
VALAMO MONASTERY	\$ 30,258.00	\$ 6,000.00	\$ 720.00	\$ 39,204.00	\$ -

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Wortman, Mr. James A. Greenville Presbyterian Theological Seminary. P.O. Box
690, Taylors, SC 29687. Work: (864) 322-2717; Fax: (864) 233-1148; E-mail:
awortman@gpts.org

Institutional Members

- A.P. Mahoney Library *see* St. Peter's Seminary
- A.R. Wentz Library *see* Lutheran Theological Seminary (Gettysburg)
- A.T. Wehrle Memorial Library *see* Pontifical College Josephinum
- Abilene Christian University, Brown Library, 221 Brown Library, ACU Box 29208, Abilene, TX, 79699-9208. (915) 674-2347; Fax: (915) 674-2202. Mr. S. Craig Churchill; E-mail: churchillc@acu.edu; <http://www.acu.edu>
- Acadia Divinity University, Vaughan Memorial Library, Wolfville, Nova Scotia, Canada B0P 1X0. (902) 542-2285; Fax: (902) 542-7527. Rev. Glenn Wooden; E-mail: glenn.wooden@acadiu.ca; <http://ace.acadiu.ca/divcol/>
- Alcuin Library *see* St. John's University
- Alliance Theological Seminary, 350 North Highland Avenue, Nyack, NY 10960. (914) 353-2020; Fax: (914) 358-2651. Ms. Cheryl A. Felmlee; felmleec@alliancesem.edu
- Alumni Memorial Library *see* SS. Cyril and Methodius Seminary
- Ambrose Swasey Library *see* Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary and the St. Bernard's Institute
- American Baptist Historical Society, American Baptist-Samuel Colgate Historical Library, 1106 South Goodman Street, Rochester, NY 14620-2532. (716) 473-1740; Fax: same. Dr. Deborah Van Broekhoven; E-mail: abhs@crd.edu
- Anderson University, School of Theology Library, 1100 East 5th Street, Anderson, IN 46012. (765) 641-4285; Fax: (765) 641-3850. Ms. Trish Janutolo; E-mail: tbj@anderson.edu; <http://www.anderson.edu>
- Andover-Harvard Theological Library *see* Harvard Divinity School
- Andover Newton Theological School, Trask Library, 169 Herrick Road, Newton Centre, MA 02459. (617) 964-1100; Fax: (617) 965-9756. Ms. Sharon A. Taylor; E-mail: staylor@ants.edu; <http://www.ants.edu>
- Andrews University, James White Library, Seminary, College Station, Berrien Springs, MI 49104. (616) 471-6267. Mr. Terry Robertson; E-mail: trobtsn@andrews.edu; <http://www.andrews.edu/SEM>
- Archbishop Ireland Memorial Library *see* St. Paul Seminary, University of St. Thomas
- Archbishop Vehr Theological Library, 1300 South Steele Street, Denver, CO 80210-2599. (303) 722-4687, ext. 250. Ms. Sylvia Rael.
- Archibald Foundation Library *see* Canadian Theological Seminary
- Asbury Theological Seminary, B. L. Fisher Library, 204 North Lexington Avenue, Wilmore, KY 40390. (859) 858-2226; Fax: (859) 858-2350. Dr. D. William Faupel; E-mail: bill_faupel@ats.wilmore.ky.us; <http://www.ats.wilmore.ky.us>
- Ashland Theological Seminary, Darling Memorial Library, 910 Center Street, Ashland, OH 44805. (419) 289-5168; Fax: (419) 289-5969. Rev. Bradley Weidenhamer; E-mail: bweidenhamer@ashland.edu; <http://www.ashland.edu/seminary.html>
- Asia Pacific Theological Seminary, P.O. Box 377, 2600 Baguio City, Philippines. Ms. Melany Wilks; E-mail: apts@xc.org

- Assemblies of God Theological Seminary, Cordas C. Burnett Library, 1435 N. Glenstone Avenue, Springfield, MO 65802. (417) 268-1000. Mr. Joseph F. Marics, Jr.
- Associated Mennonite Biblical Seminary, Library, 3003 Benham Avenue, Elkhart, IN 46517-1999. (219) 296-6233; Fax: (219) 295-0092. Ms. Eileen K. Saner; E-mail: esaner@ambs.edu; <http://www.ambs.edu>
- Athenaeum of Ohio, Eugene H. Maly Memorial Library, Mt. St. Mary's Seminary, 6616 Beechmont Avenue, Cincinnati, OH 45230-2091. (513) 231-2223; Fax: (513) 231-3254. Sr. Deborah Harmeling; E-mail: dharmeli@mtsm.org; <http://www.mtsm.org>
- Atlantic School of Theology, Library, 640 Francklyn St., Halifax, Nova Scotia, Canada B3H 3B5. (902) 496-7948; Fax: (902) 423-7941. Dr. Davena Davis; E-mail: ddavis@astheology.ns.ca; <http://astheology.ns.ca>
- Austin K. DeBlois Library *see* Eastern Baptist Theological Seminary
- Austin Presbyterian Theological Seminary, Stitt Library, 100 E. 27th Street, Austin, TX 78705-5797. (512) 472-6736; Fax: (512) 479-0738. Mr. Timothy D. Lincoln; E-mail: tlincoln@mail.austinseminary.edu; <http://austinseminary.edu>
- B.L. Fisher Library *see* Asbury Theological Seminary
- Bangor Theological Seminary, Moulton Library, 300 Union Street, Bangor, ME 04401. (207) 942-6781, ext.122; Fax: (207) 990-1267. Mr. Clifton Davis; E-mail: CDavis@bts.edu; <http://bts.edu>
- Baptist Missionary Association Theological Seminary, Kellar Library, 1530 E. Pine Street, Jacksonville, TX 75766. (903) 586-2501; Fax: (903) 586-0378. Rev. James C. Blaylock; E-mail: BMATSDean@juno.com; <http://www.geocities.com/Athens/Acropolis/3386/>
- Barry University, Monsignor William Barry Memorial Library, 11300 N.E. Second Avenue, Miami Shores, FL 33161-6695. (305) 899-3772; Fax: (305) 899-3775. Mr. Philip O'Neill; E-mail: oneill@albert.barry.edu; <http://www.barry.edu>
- Baylor University, Baylor University Libraries, P.O. Box 97148, Waco, TX 76798. (254) 710-2968; Fax: (254) 755-3116 Rev. William B. Hair, III; E-mail: Bill_Hair@Baylor.edu; <http://www.baylor.edu/>
- Beardslee Library *see* Western Theological Seminary
- Beeson Divinity School *see* Samford University
- Benedictine College, Benedictine College Library, 1020 N. 2nd Street, Atchison, KS 66002-1499. (913) 367-5340, ext. 2511; Fax: (913) 367-6102; Ms. Corine Cardona; E-mail: ccardona@benedictine.edu; <http://www.benedictine.edu/>
- Bethel College *see* Missionary Church Archives & Historical Collection
- Bethel Seminary West, Library, 6116 Arosa Street, San Diego, CA 92115-3902. (619) 582-8188; Fax: (619) 583-9114. Ms. Mary Lou Bradley; E-mail: ml-bradbury@bethel.edu; http://www.bethel.edu/seminary_academics/semlibrary/sdindex.htm
- Bethel Theological Seminary, Carl H. Lundquist Library, 3949 Bethel Drive, St. Paul, MN 55112. (651) 638-6275; Fax: (651) 638-6006. Ms. Pam Jarvis; E-mail: p-jervis@bethel.edu; <http://www.bethel.edu/seminary/student/library/library.htm>

- Biblical Theological Seminary, The Library, 200 North Main Street, Hatfield, PA 19440. (215) 368-5000; Fax: (215) 368-7002. Ms. Joanna Hause; E-mail: jhause@biblical.edu; <http://www.biblical.edu>
- Biblioteca Central, P. Martín J. Berntsen, OP., P.O. Box 1968, Bayamón, Puerto Rico 00960-1968. (809) 787-1826; Fax: (809) 798-2712. Sr. Ada Ma Pagán, S.V.
- Bibliothek der Theologischen, Hochschule Friedensau, An der Ihle 5, D-39291 Friedensau, Sachsen-Anhalt, Deutschland. 011 49 3921 916-136; Fax: 011 49 3921 916-120. Mr. Ralph Koehler; E-mail: Ralph.Koehler@ThH-Friedensau.de; <http://www.ThH-Friedensau.de>
- Billy Graham Center Library, Wheaton College, Wheaton, IL 60187. (630) 752-5084; Fax: (630) 752-5916. Ms. Ferne L. Weimer; E-mail: Ferne.Weimer@wheaton.edu; <http://www.wheaton.edu/bgc/bgc.html>
- Biola University Library, 13800 Biola Avenue, La Mirada, CA, 90639. (562) 903-4837; Fax: (562) 903-4840. Mr. Bob Krauss; E-mail: bob.krauss@biola.net; <http://www.biola.edu>
- Bishop Payne Library *see* Virginia Theological Seminary
- Boston University School of Theology, Boston University School of Theology Library, 745 Commonwealth Avenue, Boston, MA 02215. (617) 353-3070 Fax: (617) 353-0699. Dr. Raymond Van De Moortell; E-mail: rvdm@bu.edu; <http://www.bu.edu/sth>
- Bosworth Memorial Library *see* Lexington Theological Seminary
- Brethren Historical Library and Archives, 1451 Dundee Avenue, Elgin, IL 60120-1694. (847) 742-5100. Mr. Kenneth M. Shaffer, Jr.; E-mail: kshaffer-gb@brethren.org
- Bridwell Library *see* Perkins School of Theology
- Brimson Grow Library *see* Northern Baptist Theological Seminary
- Brite Divinity School Library, Texas Christian University, Box 298400, Fort Worth, TX 76129. (817) 921-7575; Fax: (817) 921-7305. Ms. Cheri Kendrick; E-mail: c.kendrick@tcu.edu; <http://www.brite.tcu.edu/brite/>
- Brown Library *see* Abilene Christian University
- The Bruening-Marotta Library *see* St. Mary Seminary
- Broadhurst Library *see* Nazarene Theological Seminary
- The Burke Library *see* Union Theological Seminary
- Calvary Baptist Theological Seminary, Calvary Baptist Theological Seminary Library, 1380 Valley Forge Road, Lansdale, PA 19446. (215) 368-7538; Fax: (215) 368-1003. Mr. Clint Banz; E-mail: cbanz@cbs.edu; <http://www.cbs.edu>
- Calvin Theological Seminary, Hekman Library, 3233 Burton Street, S.E., Grand Rapids, MI 49546. (616) 957-6299. Mr. Lugene Schemper; <http://www.calvin.edu/seminary>
- Canadian Southern Baptist Seminary, Keith C. Wills Library, Gas Plant Road, Box 512, Cochrane, AB T0L 0W0, Canada. (403) 932-6622; Fax: (403) 932-7049. Mrs. Kathy Seidler; E-mail: library@csbs.ca; <http://www.calgarychristian.com/highered/csbs.htm>

- Canadian Theological Seminary, Archibald Foundation Library, 4400 Fourth Avenue, Regina, Saskatchewan, Canada S4T 0H8. (306) 545-1515; Fax: (306) 545-0210. Mr. H.D. (Sandy) Ayer; E-mail: hdayer@cbccts.sk.ca; <http://www.cbccts.sk.ca>
- Cardinal Beran Library, University of St. Thomas Graduate School of Theology at St. Mary's Seminary, 9845 Memorial Drive, Houston, TX, 77024-3407. (713) 686-4345; Fax: (713) 681-7550. Ms. Laura Olejnik; E-mail: olejnik@stthom.edu; <http://www.stthom.edu/stmary>
- Carl H. Lundquist Library *see* Bethel Theological Seminary
- Catholic Theological Union, Library, 5401 South Cornell Street, Chicago, IL 60615. (773) 753-5322; Fax: (773) 753-5340. Rev. Kenneth O'Malley; E-mail: omalleyk@ctu.lib.il.us; <http://www.ctu.edu>
- Catholic University of America, Religious Studies/Philosophy Library, 300 Mullen Library, Washington, DC 20064. (202) 319-5088; Fax: (202) 319-4735. Mr. R. Bruce Miller; E-mail: millerr@cua.edu; <http://www.acad.cua.edu/srs>
- Caven Library *see* Knox College
- Central Baptist Theological Seminary, Library, 900 Forestview Lane, Plymouth, MN 55441. (612) 417-8264; Fax: (612) 417-8258. Ms. Patricia Passig; E-mail: ppassig@centralseminary.edu; <http://www.centralseminary.edu>
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