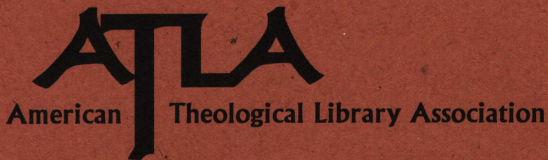


**SUMMARY
OF
PROCEEDINGS**

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



Loyola University Chicago
Chicago, Illinois
June 9-12, 1999

**SUMMARY
OF
PROCEEDINGS**

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

Margret Tacke Collins
Editor

Loyola University Chicago
Chicago, Illinois
June 9–12, 1999

© 1999 by the American Theological Library Association

All rights reserved.

This book may not be reproduced, in whole or in part, in any form (beyond that copying permitted by Sections 107 and 108 of the U.S. Copyright Law and except by reviewers for public press), without written permission from the publishers.

Published by: American Theological Library Association, 820 Church Street,
Suite 400, Evanston, IL 60201-5613, tel. (847) 869-7788.

TABLE OF CONTENTS

Preface	vii
<i>Margret Tacke Collins</i>	
Program for the 1999 Annual Conference	1–7
Preconference Technical Services Session	9–11
“Training Paraprofessionals and Students for Technical Service Positions”	9
<i>Jeff Siemon</i>	
Professional Development Workshops	13–101
“ATS Accreditation Review Training”	13
<i>Daniel Aleshire</i>	
“Constructing Web Sites for Bibliographic Instruction”	15
<i>Julie Bockenstedt & Kirk Moll</i>	
“Disaster Plans: How to Respond When Disaster Strikes”	21
<i>Alva Caldwell</i>	
“Hebraica Cataloging”	23
<i>Shoshanah Seidman</i>	
“Introduction to Theological Reference Work”	47
<i>Barry W. Hamilton</i>	
“Issues in Religion/Theology Cataloging”	73
<i>Elvirita Estampador Gildea</i>	
“Judaica Reference”	85
<i>Daniel Stuhlman</i>	
“The Library and the Faculty Media Lab: Creating a Partnership”	101
<i>Alva Caldwell</i>	
Business Reports	103–116
Minutes of the Business Meeting	103
Executive Director’s Report to the Annual Conference	105
Presidential Address	113
Interest Groups Meeting Summaries	117–123
College and University	117
Judaica	118
OCLC-TUG	119
Public Services	119
Publications	120

Special Collections	121
World Christianity	123
Presentations to Interest Groups	125–188
“The Academic Library’s Role in Distance Education”	125
<i>Linda C. Smith</i>	
“The ATS Surveys and Theological Libraries”	133
<i>Mary Martin</i>	
“Cataloging Internet Resources”	139
<i>Rebecca Routh</i>	
“Documentation of World Christianity”	155–188
<i>David Bundy</i>	155
<i>Philip M. O’Neill</i>	177
<i>Martha Lund Smalley</i>	187
Plenary Sessions	189–237
“Redefining a Profession”	189–217
<i>Richard A. Danner</i>	189
<i>John Dickason</i> (response)	207
<i>William Miller</i> (response)	211
<i>Sharon Taylor</i> (response)	215
“Serving the Religion Information Needs of the Public”	219
<i>Mary Dempsey</i>	
“Virtual Reality and Christianity”	229
<i>Susan Thistlethwaite</i>	
Papers and Presentations	239–307
“Hard Copy and Beyond: Considering the E-Reserve Option”	239
<i>David Stewart</i>	
“International Theological Librarianship”	247–266
<i>André Geuns</i>	247
<i>Penelope R. Hall</i>	253
<i>Alvaro Pérez</i>	257
<i>Thomas Riplinger</i>	263
“Library Assessment and Accreditation Expectation”	267
<i>Margaret M. Sullivan</i>	
“The Library of the Ecumenical Patriarchate of Constantinople”	273
<i>George C. Papademetriou</i>	
“Mounting Archival Finding Aids on the Web”	301
<i>Martha Lund Smalley</i>	

Roundtable Discussions	309–318
“Acquisition Sources on the Internet”	309
<i>Noel S. McFerran</i>	
“Christian Hymnody”	309
<i>M. Patrick Graham</i>	
“Contemporary Religious Literature”	310
<i>Marti Alt</i>	
“Internet Use Policies”	312
<i>Andrew Keck</i>	
“Participation in ATLA”	312
<i>Karen L. Whittlesey</i>	
“Reality beyond a Collection Development Policy”	313
<i>Ellen Eliceiri</i>	
“Reference Shop Talk: Solving the More Challenging Questions”	317
<i>Seth Kasten</i>	
<i>Laura Randall</i>	
Denominational Meetings	319–328
Anglican Librarians	319
Baptist Librarians	319
Campbell Stone Librarians	320
Lutheran Librarians	320
Methodist Librarians	323
Presbyterian/Reformed Librarians	325
Orthodox Librarians	326
United Church of Christ Librarians	327
Worship	329–340
“‘The Lion in the Library:’ A Service of Morning Prayer in the Lutheran Tradition”	329
<i>Jan Wiersma Halverson</i>	
Worship in the Evangelical Tradition	331
Worship in the Roman Catholic Tradition	333
<i>Francis Cardinal George</i>	
Meditation Song: “Lex Domini”	335
<i>Seth Kasten</i>	
Memorial Tributes	341–344
Jack H. Goodwin— <i>Mitzi Budde</i>	341
James Michael MacLeod— <i>Myron Chace</i>	343

Appendices	345–454
Appendix I: Annual Reports	345–360
ATLA Representative to NISO	345
Education Committee	348
Greater Vancouver Theological Librarians Group	349
Minnesota Theological Library Association	350
Preservation Advisory Committee	351
Public Services Section	352
Southeastern Pennsylvania Theological Library Association	353
St. Louis Theological Consortium	353
Technical Services Section	354
Washington Theological Consortium	358
World Christianity Interest Group	359
Appendix II: 1999 Annual Conference Hosts	361
Appendix III: 1999 Annual Conference Institutional Representatives	362
Appendix IV: 1999 Annual Conference Visitors	364
Appendix V: 1999 Annual Conference Sponsors and Exhibitors	366
Appendix VI: Statistical Records Report (1997–1998)	367
Appendix VII: ATLA Organizational Directory (1998–1999)	384
Appendix VIII: ATLA Membership Directory	391
Appendix IX: Reaching ATLA Staff	453

PREFACE

The 1999 ATLA Annual Conference, held June 9–12, hosted by the Association of Chicago Theological Schools and ATLA, welcomed 380 conference participants to the Lakeshore Campus of Loyola University Chicago. This record number of attendees includes the exhibit representatives 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; as well as the full text or abstracts of plenary sessions, papers, and workshops presented during the conference. This year we have also included two homilies and a program outline from the mornings of worship as well as a composition written by an ATLA member, which was performed by the ATLA Choir. Included in the appendices are the organizational and membership directories and the Statistical Records Report (1997–1998).

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 21–24, 2000, on the campuses of Graduate Theological Union, sponsored by the Golden Gate Baptist Theological Seminary, St. Patrick's Seminary, and the Graduate Theological Union. I look forward to seeing you then.

Margret Tacke Collins
Editor

PROGRAM

**American Theological Library Association
53rd Annual Conference
June 8–13, 1999
Chicago, Illinois**

TUESDAY, JUNE 8

- 8:30 AM–5:30 PM Board of Directors
- 2–5 PM Education Committee
- 7–9 PM **Preconference Technical Services Session**
“Training Paraprofessionals and Students for
Technical Service Positions”
Jeff Siemon (Christian Theological Seminary)

WEDNESDAY, JUNE 9

- 8:30 AM–12 PM ATLA Board of Directors
- 8:30 AM–12 PM **Professional Development Workshops**
“Constructing Web Sites for Bibliographic
Instruction”
*Kirk Moll (Dickinson College) & Julie Bockenstedt
(Dickinson College)*
- “Hebraica Cataloging”
Shoshanah Seidman (University of Chicago)
- “The Library and the Faculty Media Lab: Creating a
Partnership”
Alva Caldwell (The United Library)
- 10–10:30 AM Coffee Break
- 12–1:30 PM **Lunch Meeting**
“Making the Most of Your ATLA Membership”
*Karen L. Whittlesey (American Theological Library
Association)*

1:30–5 PM

Professional Development Workshops

“ATS Accreditation Review Training”

Daniel Aleshire (Association of Theological Schools)

“Constructing Web Sites for Bibliographic Instruction”

Kirk Moll (Dickinson College) & Julie Bockenstedt (Dickinson College)

“Disaster Plans: How to Respond When Disaster Strikes”

Alva Caldwell (The United Library) & Patrick King (Midwest Freeze-Dry)

“Judaica Reference”

Daniel D. Stuhlman (Hebrew Theological College)

“Introduction to Theological Reference Work”

Barry Hamilton (United Theological Seminary)

“Issues in Religion/Theology Cataloging”

Elvirita Estampador Gildea (Library of Congress)

3–3:30 PM

Coffee Break

5:45–7 PM

Choir Rehearsal

Conducted by Seth Kasten

7–10 PM

Opening Reception

THURSDAY, JUNE 10

7:30–8:30 AM

New Members’ Breakfast

8:45–9:15 AM

Worship in the Lutheran Tradition

9:30–10:30 AM

Plenary Address

“Serving the Religion Information Needs of the Public”

Mary Dempsey (Chicago Public Library)

10:30–11:30 AM

Exhibit Opening & Reception

11:30–12:30 PM

Business Meeting

12:30–2 PM

Lunch Meetings

Anabaptist/Mennonite Librarians
NACO

12:30–2 PM

Users' Group

SilverPlatter's Version of the *ATLA Religion Database*

2–3:15 PM

Roundtable Discussion Groups

“Acquisitions Sources on the Internet”

Noel McFerran (University of St. Michael's College)

“Christian Hymnody”

M. Patrick Graham (Pitts Theology Library/Emory University)

“Contemporary Religious Literature”

Marti Alt (The Ohio State University Libraries) & John Trotti (Union PSCE)

“Culture & Technology of the Book”

John R. Muether (Reformed Theological Seminary) & D. G. Hart (Westminster Theological Seminary)

“Database Clean-up”

Christine Schone (St. Charles Borromeo Seminary)

“Internet Use Policies”

Andrew Keck (Duke University)

“Participation in ATLA”

Karen L. Whittlesey (American Theological Library Association)

“Reality beyond Collection Development Policy”

Ellen Eliceiri (Eden-Webster Library)

“Reference Shop Talk: Solving the More Challenging Questions”

Seth Kasten (Union Theological Seminary) & Laura Randall (Bridwell Library/Southern Methodist University)

“Sharing Local Authority Procedures”
*Elizabeth Kielley (Lutheran Theological
Seminary/Gettysburg)*

3:15–4 PM

Coffee Break & Exhibits

4–5:30 PM

Interest Groups

College & University

“The Academic Library’s Role in Distance
Education”

*Liz Leahy, Presider (Azusa Pacific University) &
Linda C. Smith (University of Illinois at Urbana-
Champaign)*

Judaica

“Jewish-Christian Relations: The International
Fellowship of Christians and Jews”

*Yechiel Z. Eckstein (International Fellowship of
Christians and Jews)*

World Christianity

“Documentation of World Christianity”

*Paul Stuehrenberg, Presider (Yale Divinity School
Library); Philip M. O’Neill (Barry University),
Martha Lund Smalley (Yale Divinity School Library),
& David Bundy (Christian Theological Seminary)*

6–7 PM

Users’ Group

OCLC FirstSearch’s Version of the *ATLA Religion
Database*

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 11

7–8:30 AM

Women Directors' Breakfast

8:45–9:15 AM

Worship in the Evangelical Tradition

9:30–10:30 AM

Papers & Presentations

“Hard Copy & Beyond: Considering the E-Reserve Option”

David Stewart (Princeton Theological Seminary)

“International Theological Librarianship”

Dennis Norlin, Presider (American Theological Library Association); André Geuns (Bibliothèques Européennes de Théologie (BETH), Penelope Hall (University of Edinburgh), Alvaro Pérez (Universidad Bíblica Latinoamericana), & Thomas Riplinger (University of Tübingen)

“Library Assessment & Accreditation Expectation”

Margaret Sullivan (College Consulting Network, Commission on Colleges)

“Mounting Archival Finding Aids on the Web”

Martha Lund Smalley (Yale Divinity School Library)

“The Library of the Ecumenical Patriarchate of Constantinople”

George Papademetriou (Hellenic College/Holy Cross Greek Orthodox School of Theology)

10:30–11 AM

Coffee Break & Exhibits

11 AM–12:30 PM

Interest Group Meetings

Public Services

“The ATS Surveys and Theological Libraries”

Mary Martin (University of St. Thomas, St. Paul, MN)

Publication

“Digitization: Blurring the Lines between Publication and Preservation”

Stephen Crocco, Presider (Princeton Theological Seminary)

Technical Services

“Cataloging Internet Resources”

Lynn Berg, Presider (New Brunswick Theological Seminary), Rebecca Routh (Northwestern University Library)

12:30–2 PM

Lunch Meetings

Canadian Librarians
International Librarians
SWATLA

2–3:30 PM

Interest Groups

Collection Development & Evaluation

Drew Kadel, Presider (Union Theological Seminary)

OCLC-TUG

Linda Umoh, Presider (Bridwell Library/Southern Methodist University)

Online Reference Resources

L. Charles Willard, Presider (Andover-Harvard Theological Library)

Special Collections

“Archives of Women in Scholarship”

Claire McCurdy (Union Theological Seminary)

4 PM

Recreational Events & Free Time

Architectural River Cruise
Gerber/Hart Library Tour
Small Group Outings

SATURDAY, JUNE 12

7–8:15 AM

Users’ Group

ATLA Religion Database on Endeavor’s Citation Server

8:15–8:45 AM

Worship in the Roman Catholic Tradition

Francis Cardinal George, Archbishop of Chicago

9–10 AM

Plenary Address

“Virtual Reality and Christianity”

Susan Thistlethwaite, President (Chicago Theological Seminary)

10–10:45 AM	Coffee Break
10:45 AM–12 PM	Town Meeting
12–1:30 PM	Presidential Luncheon
1:30–2:45 PM	Plenary Address “Redefining a Profession” <i>Richard A. Danner (Duke University); Roger Loyd, Presider (Duke University); Respondants: John Dickason (Fuller Theological Seminary), William Miller (Nazarene Theological Seminary), & Sharon Taylor (Andover Newton Theological School)</i>
3–3:30 PM	Business Meeting
4 PM	Reception & Banquet
SUNDAY, JUNE 13	
9 AM–12 Noon	Board of Directors
9 AM–12 Noon	Education Committee
9 AM–12 Noon	Annual Conference Committee

PRECONFERENCE TECHNICAL SERVICES SESSION

Training Paraprofessionals and Students for Technical Service Positions: A Discussion

by

Jeff Siemon, Christian Theological Seminary, Indianapolis, IN

Questions for Discussion

For which complex tasks do you utilize paraprofessionals or student workers?

Hiring

Do you have a choice of which student workers are assigned to technical services?

What characteristics do you look for in paraprofessionals and student workers? And why are these useful?

- Computer skills—How do you assess level of skill?
- Schedule
- Willingness to work/Attitude

Job descriptions clarify expectations and help potential worker better assess if they desire the job.

Training

What sorts of training methods work well, and for which aspects of the job?

- Manuals—help maintain consistency
- Mentoring—develops an ongoing working relationship
- Students training other students

Do student employees get a full orientation to the library and its mission?

- Videos or group orientation can work well for general orientation
- The literature suggests specific skills are better taught in small groups or one-on-one
- An orientation checklist can help provide consistent training

- Besides the basic task, orientation should include:
 - The goals of the department
 - Expectations about work schedule and who to notify for absences
 - Things that should be brought to the attention of the supervisor
 - How their performance will be measured and rewarded

Supervision

Which styles of supervision work best for these tasks/employees?

- Direct assignment of tasks
- Friendly, supportive leadership
- Rewards for productivity
- Strict expectations and frequent reviews
- Hands-off leadership, let the worker creatively accomplish the task

The literature suggests direct assignments and close supervision during the training period, broadening to friendly supportive leadership is effective.

Do students supervise other students?

What motivation works well?

Retention of Employees

Is there high turnover among these employees?

Management theory suggests—after initial training—a supportive, friendly supervisor is best for employees doing routine tasks: the friendship is the reward, since the actual tasks are less fulfilling.

Does your school offer merit pay raises for paraprofessionals and students?

Supervision of other workers can be a reward for good employees.

Keeping the overall mission of the library before these workers can help them see how valuable they are to the entire work of the library and the school. The supervisor can cultivate in her/himself an attitude of the value of all human beings, and the dignity of work and workers.

Several articles suggest that the careful training of student workers and paraprofessionals frees catalogers to do the more professional tasks of original cataloging, authority control, database management, and general management activities.

Bibliography

- Michael D. Kathman and Jane M. Kathman. "Management problems of student workers in academic libraries" in *College and research libraries* 39:2 (March 1978) p. 118–122.
- Lori Proudfit Robare. "Training paraprofessionals in classification and subject analysis" in *Technical Services Quarterly* 14:2 (1996) p. 49–63.
- D. J. Kenney. "Recruiting, hiring and assessing student workers in academic libraries" in *Journal of library administration* 21:3/4 (1995) p. 29–45.
- F. Davidson-Arnott. "Library education programs: skills-oriented paraprofessional education" in *Library Trends* 46:3 (Winter 1998) p. 540–563.
- Anonymous. "Support staff training: why and how?" in *The Journal of Education for Library and Information Science* 36:1 (Winter 1995) p. 33–34.
- Lynne C. Howarth. "The role of the paraprofessional in technical services in libraries" in *Library Trends* 46:3 (Winter 1998) p. 526–539.
- S. Nevin. "Recruiting and training the paraprofessional cataloger: a program for college and undergraduate library supervisors" in *College and undergraduate libraries* 4:2 (1997) p. 65–92.
- Mary Liu Kao. *Cataloging and classification for library technicians* (New York: Haworth Press, 1995).
- Thomas W. Leonhardt. "Keys to success for library paraprofessionals and support staff" in *Library administration and management* 10:4 (Fall 1996) p. 214–219.
- Mary Nagel. "In praise of student supervisors" in *College and research library news* 52:9 (October 1991) p. 577–578.
- Jean Weihs. "Technical services education for library technicians in the 1990s" in *Technical services quarterly* 15:1/2 (1997) p. 43–66.

PROFESSIONAL DEVELOPMENT WORKSHOPS

ATS Accreditation Review Training

by

Daniel Aleshire

Association of Theological Schools

The workshop on accreditation conducted by the Association of Theological Schools in the United States and Canada focused on three major areas of discussion: (1) an orientation to the standards that ATS uses in the accreditation of theological schools; (2) a description of the accrediting process used by ATS; and (3) the expectations and tasks of accrediting visitors.

The ATS standards of accreditation were completely redeveloped between 1992 and 1996, and the present standards were adopted in 1996. Accrediting standards vary in their textual character and literary function with each accrediting agency, and ATS standards describe characteristics of quality in theological education, identify mandatory issues to which schools must attend, and define patterns of effective institutional and educational practice. The standards of ATS are adopted by the member schools and serve as a normative guide for all accrediting decisions.

Accreditation is an evaluation process that involves the school, a group of peer evaluators, and the decision of the Commission on Accrediting. The most substantial evaluative effort in the accreditation process is undertaken by the school in the work of its self-study. The self-study process expects a school to evaluate its institutional and educational efforts in the context of the ATS accrediting standards. ATS then appoints an evaluation committee comprising representatives from other schools, who work together to evaluate a school according to the standards of accreditation, using as an initial guide the school's self-study. The committee prepares a narrative report and makes a recommendation to the Commission on Accrediting, which alone makes all formal accrediting decisions.

The work of the evaluation committee members involves advance preparation, including reading the self-study, other institutional documents supplied by the school, and the ATS standards and procedures. A typical comprehensive evaluation requires approximately three days, in addition to travel and possible report writing following the visit. ATS has a variety of expectations regarding confidentiality, avoidance of conflicts of interest, and other ethical or procedural expeditions of committee members.

Constructing Web Sites for Bibliographic Instruction

by

Kirk Moll and Julie Bockenstedt

Dickinson College

I. Introduction

The purpose of this workshop is to assist theological librarians in using the World Wide Web to enhance their library instruction activities. The first part of the workshop will review the current state of affairs of library instruction on the Web. Julie Bockenstedt will set out a rationale for using the Web for instruction and provide a look at a sample of excellent sites. Kirk Moll will present a typology of instructional Web sites currently under development in theological libraries.

The second half will focus on creating Web pages for library instruction. Julie and Kirk will show sample pages which they created using inexpensive software. Participants will then have hands-on experience using this software to create similar pages. Participants will:

- Create sample instructional pages for their library
- Learn basic Web creation techniques using Netscape Composer
- Learn basic scanning and image editing procedures for producing images to enhance instructional Web pages using Adobe PhotoDeluxe and MapEdit

II. Overview of Library Instruction on the World Wide Web (Julie Bockenstedt)

The pairing of technology and instruction has been a natural development for librarians and has manifested itself in two parts: librarians teach the use of technology and use technology to teach. Some examples of the latter include Mac HyperCard Stacks, e-mail courses, and tutorials on the World Wide Web. In fact, the Web has been quickly embraced in a variety of ways as a medium of instruction. Both traditional and innovative teaching materials are quickly appearing on the Web. Lavery (1997) provides examples of these materials including: overheads, pathfinders, how-to guides, and interactive tutorials. This paper covers the advantages and justifications for moving library instruction onto the Web and looks at sites from different schools around the country.

Why go to the Web?

Two things have been important to librarians as they decide whether or not to move onto the Web: efficiency and pedagogy. First, does this method efficiently use staff time? Some schools have testified to the great amount of time it takes to create a computer-based tutorial. (Kaplowitz 1998; Vishwanatham 1997); however, even though the time commitment runs into the

hundreds of hours for some libraries, efficiency is gained in other ways. Once these tutorials are created, updating is easier and quicker than updating paper handouts. Web-based tutorials also reach a greater number of users than a classroom can accommodate (Vishwanatham 1997) and become a resource continuously available to the campus community and beyond. Reaching more users with fewer staff is a definite advantage.

Better Teaching

Nothing would be gained in efficiency if Web instruction were not also an effective way of teaching. The advantages of using technology to deliver instruction are numerous and noted in the literature. Kaplowitz and Contini (1998) studied the teaching effectiveness of their CAI program for undergraduates and discovered that CAI was just as successful as the lecture method for teaching library skills. In surveys conducted at Tufts (Sabol 1998) and Ohio State University (O'Hanlon 1999) users indicated at least a 50% satisfaction rate. Success and satisfaction are the result of good pedagogy. There are many qualities of good instruction that can be incorporated into a Web tutorial. I will look at four points repeatedly mentioned in the literature: self-guided learning, multi-leveled instruction, graphics and multimedia, and interactivity.

Self-Guided Learning: Students should have control over their learning. Booth's guidelines for successful Human-Computer dialogue include giving the user "adequate control" in the interaction (Church, 1999). Corroboration of this theory comes from students at Tufts, who appreciated a Web tutorial that allowed them to cover material at their own pace (Sabol 1998). The following example shows how "traditional" paper materials placed on the Web facilitate self-paced work.

- Cory Laverty at Queen's University in Canada has created a Pathfinder for English Literature that breaks the lesson into discrete parts to be used and digested by students as needed. <http://stauffer.queensu.ca/inforef/english/>

Multi-level Instruction: Intimately linked with the idea of self-guided instruction is the ability to instruct to the different needs of the students. It is difficult, if not impossible, to provide beginner *and* advanced materials in the traditional fifty-minute BI session. Dewald (1999) points out that having the flexibility to embrace a wide range of learners' abilities is a principal characteristic of an excellent instructional Web site. Without the limitation of classroom time, a librarian can place a large amount of information at different difficulty levels on the Web. Students can access the information equal to their level of knowledge. The Web is ideal because information does not have to be displayed in a linear fashion. At Tufts, students who had already attained a certain proficiency at using the library were bored with a straightforward linear presentation of material.

Dewald (1999) notes that one way to allow the learner to choose his or her path is to construct the site with a table of contents in frames. No one has taken full advantage of this feature of Web instruction, but a few sites have incorporated the structure to facilitate multi-level sites.

- Cal Poly's instructional site works with frames. Users are free to choose sources they do not know about and skip the tools with which they are already familiar as they navigate through the reference sources tutorial. http://multiweb.lib.calpoly.edu/infocomp/modules/03_locate/index_c.html
- Students also navigate with frames within Ohio State University's net.TUTOR tutorial on the Evaluation of Web Sites. This site includes links to other sources on the same topic for further learning. <http://gateway.lib.ohio-state.edu/tutor/les1/index.html>
- The University of Arizona's Library Catalog Tutorial starts with a table of contents so that a user can enter the tutorial at the point of his or her informational need. <http://www.library.arizona.edu/rio/sabiocat.html>

Graphics and Multimedia: The combination of graphics and text makes the tutorial visually interesting to the user and beneficial to the learning process by appealing to different learning styles.

- The library at the University of Arizona uses edited images of catalog records to explain how to read a record. <http://www.library.arizona.edu/infolit/rio/sabio-3c.html>
- University of New Brunswick's library site has pop-up boxes with images of a catalog record. http://www.lib.unb.ca/library/instruction/InfoSearch_Searching.html
- Cal Poly's site effectively incorporates images of journals and magazines to demonstrate the differences between scholarly and popular literature. http://multiweb.lib.calpoly.edu/infocomp/modules/03_locate/index_d.html

Interactivity: Interactivity and feedback have also been identified as important pedagogical weapons employed by librarians on the Web (Dewald 1999; Church 1999). The sites listed below consist of real-time tutorials or provide exercises with immediate feedback in order to engage students with the material.

- The Ohio State University's net.TUTOR has a live connection to their catalog during a tutorial. <http://gateway.lib.ohio-state.edu/tutor/open/oscar/index.html>
- Cal Poly's site has a pop-up answer box on the Reference Sources exercises page. http://multiweb.lib.calpoly.edu/infocomp/modules/03_locate/index_c.html

Problems and Conclusion

Students' main critique of Web tutorials is the absence of human interaction (Sabol 1998; Kaplowitz 1998; Vishwanatham 1997; Byers 1996); however, using the Web does not preclude classroom teaching. Librarians have not abandoned, nor plan to abandon, face-to-face interaction with users, and often Web tutorials accompany in-class sessions. If the Web tutorial is meant to stand alone, outside a classroom setting, contact information for help should be added to each tutorial page.

Another noted disadvantage is the potential of alienating non-computer-literate users. As more and more students arrive on campus with previous computer experience this complaint may disappear. In fact, Ohio State found that even the majority of students who had little to no Web experience thought their tutorials were easy to use (O'Hanlon and Roecker 1999). Having an instruction presence on the Web is important as 24-hour Web access for research and fun has become part of a student's life. Librarians have played a fundamental role in making the Internet a valuable place to research. Teaching from or on the Web is the next logical step.

III. Typology of Instructional Uses of the Web in Religion and Theology (Kirk Moll)

Expansions/Supplements to the Catalog

- Electronic Journals in Religion—Vanderbilt Divinity Library <http://divinity.library.vanderbilt.edu/relig.html>
- EIKON Image Database for Biblical Studies—Yale Divinity <http://eikon.divinity.yale.edu>
- Andover-Harvard Theological Library: Internet Links—Islam <http://divweb.harvard.edu/library/internet/islam.htm>

Bibliographies and Guides

- Religious Studies Web Guide (Lipton and Adams) <http://www.acs.ucalgary.ca/~lipton/>
- Yale University Library Research Guide for Christianity (Smalley) <http://www.library.yale.edu/div/xtiangde.htm>
- Andover-Harvard Theological Library: Bibliographies (Wunderlich) <http://divweb.harvard.edu/library/#bibliographies>
- Internet Resources in Religion and Theology—Duke Divinity <http://www.lib.duke.edu/divinity/divlist.html>

Tutorials

- Tips on Finding Journal Articles . . . (Yale Divinity) <http://www.library.yale.edu/div/articles.htm>
- Resources for the Study of Religion: Bible Reference Tools <http://www.library.yale.edu/div/tutframe.htm>
- Yale Divinity Library Research Tutorial <http://www.library.yale.edu/div/restut4.htm>

Special Collections

- Formatting the Word of God—Bridwell Library http://www.smu.edu/~bridwell/ryrie_catalog/titlepg.htm
- Of the Incomparable Treasure of the Holy Scriptures—Andover-Harvard <http://divweb.harvard.edu/library/exhibitb/index.htm>
- Manuscript Registers—Andover-Harvard <http://divweb.harvard.edu/library/bms/bmsind1.htm>

IV. Demonstration of Sample Instructional Pages

- PsycINFO (Julie Bockenstedt)—<http://library.dickinson.edu/psych1.htm>
- Elenchus of Biblica (Kirk Moll)—<http://library.dickinson.edu/eob1.htm>

V. Hands-On Workshop

- Presentation Slides—<http://library.dickinson.edu/cwsatlahandout.htm>

Cited References

- Byers, Dorothy F. and Lucy Wilson. 1996. The Web as a teaching tool. *National Online Meeting Proceedings*. 17: 31–6.
- Church, Gary M. 1999. The human-computer interface and information literacy. *Information Technology and Libraries*. 18 (March): 3–21.
- Dewald, Nancy H. 1999. Web-based library instruction: what is good pedagogy? *Information Technology and Libraries*. 18 (March): 26–31.
- Kaplowitz, Joan and Janice Contini. 1998. Computer-assisted instruction: is it an option for bibliographic instruction in large undergraduate survey classes? *College & Research Libraries* 59 (January): 19–27.
- Laverty, Corinne Y. C. 1997. Library instruction on the Web: inventing options and opportunities. In *The Challenge of Internet Literacy: The Instruction-Web Convergence*, edited by Lyn Elizabeth Martin. New York: Haworth Press. 55–66.

- O'Hanlon, Nancy and Fred Roecker. 1999. "How students use Web-based tutorials and library assignments: case studies from the Ohio State University Libraries." Paper presented at the 9th National Conference of ACRL, 8–11 April, at Detroit, Michigan.
- Sabol, Laurie. 1998. The Value of Student Evaluation of a Web Site. *Research Strategies* 16, no. 1: 79–84.
- Vishwanatham, Rama, Walter Wilkins, and Thomas Jevic. 1997. The Internet as a Medium for Online Instruction. *College & Research Libraries* 58 (September): 433–44.

Disaster Plans: How to Respond When Disaster Strikes

by

Alva Caldwell, The United Library

Participants will travel to the Midwest Freeze-Dry facility in Skokie, where its director will conduct an onsite seminar in the art of saving books and manuscripts which have become waterlogged due to disasters. Participants will see the vacuum chambers that are used to freeze dry and deacidify materials, and will learn about these processes. One of the newest techniques in disaster recovery is the use of a "cold plasma generator" to decontaminate books and other materials; participants will learn more about this and see a demonstration of the process.

Nine ATLA members traveled to the Midwest Freeze-Dry facility in Skokie, Illinois, where Patrick King, Mary Moran, and several of the staff gave hands-on demonstrations of how to deal with water damaged materials in the library. Participants were invited to try their hand at packing books into a plastic carton with spines alternating so that the books press against each other and use their own weight for uniform treatment. Many simple techniques using common hardware tools and Styrofoam coolers were demonstrated as a way to deal with small disasters. For example, if just a few books are damaged, one can place them in a Styrofoam cooler with dry ice and ship overnight to Midwest Freeze-Dry. In addition, participants were introduced to the newest and most complicated equipment and techniques for saving damaged materials. Participants were treated to a first-time experience of watching the "plasma field" in a cold plasma generator, which is one of the most recent technologies for restoring damaged materials. Mr. King and his staff were very generous with their time. Persons wishing to learn more are invited to visit the Midwest Freeze-Dry home page <http://www.hometown.aol.com/mfd7326/midwest.html> or you may telephone (847) 679-4747, fax (847) 679-4191, or e-mail mfd7326@aol.com

Hebraica Cataloging
by
Shoshanah Seidman
University of Chicago

This workshop's objectives were to help the experienced cataloger understand the rules used in the cataloging (descriptive and subject analysis) of Hebrew-alphabet materials and materials of Jewish content, especially sacred texts and liturgy.

The workshop was a hands-on experience and was thus based on numerous exercises to illustrate the rules that were presented.

Introduction

Traditionally there have been two approaches to the cataloging of Hebrew-alphabet materials: the "integrative" approach which uses roman-character description as much as possible with only a little data in Hebrew, and the "stand alone" method where all the data is in Hebrew. The "integrative" approach has been the one of choice in the Anglo-Saxon world and is the method used by the Library of Congress. Once the decision to "romanize" has been made, more decisions face the cataloger of Hebrew-alphabet materials—specifically, how much to romanize (full or partial romanization) and how to romanize or transliterate the data.

The definitions given by the American National Standards Institute for transliteration, transcription, and romanization are as follows: "Transliteration denotes the representation of Hebrew writing symbols while transcription denotes the representation of Hebrew speech sounds." Romanization is a cover term for both transliteration and transcription.

The difficulties of romanizing Hebrew-alphabet materials are numerous: most Hebrew texts are unvocalized, there are different pronunciations (especially Sephardic and Ashkenazic), and there are various orthographic systems.

This presentation and the exercises aim at giving guidelines and some answers to the cataloger.

Description

- Cataloging of a publication having its own title (e.g., *Sefer Sam Hayim*) but consisting of part(s) of a larger work, *Sefer Tokhahat Hayim* by Palache. The rule dealing with such a situation is 25.6A1: "If a separately cataloged part of a work has a title of its own, use the title of the part by itself as the uniform title. "So the uniform title (240) in the bib record will be "Sam Hayim." The fact that we know Sam Hayim is part of Tokhahat Hayim is brought out in the authority record for the uniform title. This rule applies

even if we think that it was (probably) not the author himself who called this particular “separately cataloged part of the work” by the name it has (Sam Hayim) because the piece in hand is by this author and is called Sam Hayim

- When a text by one author is published in conjunction with commentary, exegesis, or interpretation by another author, rule 21.13 of AACR2 specifies that if the “chief source of information” (generally the title page) presents the item as a commentary, main entry is made under the author of the commentary. If the item is presented as an edition, main entry is made under the author or uniform title of the original work. This decision generally governs subject cataloging as well (SCM—H1435)
- 041 field—For liturgical works that are in the original Hebrew with a translation into some other language (for example, Spanish), the 041 should be coded 1 spaheb\$heb. The only translations exempted from being treated as such in the 041 field are translations of all or parts of the Bible

- Edition statements

The rules in AACR2rev that seem to be relevant to this discussion are:

- 1.2B1 Transcribe the edition statement as found on the item . . .
- 1.2C1 Transcribe a statement of responsibility relating to one or more editions, but not to all editions, of a given work following the edition statement if there is one . . .
- 1.2C2 In case of doubt about whether a statement of responsibility applies to all editions or only to some, or if there is no edition statement, give such a statement in the title and statement of responsibility area When describing the first edition, give all statements of responsibility in the title and statement of responsibility area

Examples:

1. “Yotse le-or pa’am rishonah”—transcribe in 250 (per 1.2B1, no statement of responsibility included)

250 Yotse le-or pa’am 1.

2. “Yotse le-or pa’am rishonah me-‘etsem ketav-yad ha-mehaber”—transcribe in 250 (per 1.2B1, no statement of responsibility included)

250 Yotse le-or pa’am 1. Me-‘etsem ketav-yad ha-mehaber.

3. “Yotse le-or pa’am rishonah ‘im hagahot ‘a.y. A.B.”—transcribe in 245\$c (per 1.2C2, statement of responsibility included)

245 . . . /\$c (. . .) yotse le-or pa’am rishonah ‘im hagahot ‘a.y. A.B.

4. “Yotse le-or pa’am rishonah ‘a.y. A.B. me-‘etsem ketav-yad ha-mehaber”—transcribe in 245\$c (per 1.2C2, statement of responsibility included)

245 . . . /\$c (. . .) yotse le-or pa’am rishonah ‘a.y. A.B. me-‘etsem ketav-yad ha-mehaber.

Note that in the 245\$c, numbers like “rishonah” are spelled out if they are spelled out in the item (i.e., they are “transcribed” as they appear), while in the 250 they are replaced by numerals as per App. C.3B1.

- **Abbreviations**

Gershayim sometimes mark abbreviations (“initialisms” or “acronyms”) in Hebrew and sometimes signal that an expression is to be read as a number. A list of Hebrew abbreviations is also on the Web at <http://infoshare1.princeton.edu/katmandu/hebrew/hebrewtoc2.html>

Romanization Hints

- According to the ALA/LC romanization table, the only legitimate romanization for yod-yod in a name is AI, not E, not EI (e.g., gimel-resh-yod-yod-bet-resh will be transcribed as “Graiber” with, maybe, a ref. from Graiver)
- “Z” in romanization (for zayin) cannot be considered as “Z” with subscript dot in *Encyclopaedia Judaica*
- Galili—is always Galili in \$c of the title entry (245) and always a x-ref in the Name Authority Record (NAR) even when the romanized form in the book is Galili
- “Alef”—If we are dealing with a name with a reasonably transparent Hebrew etymology, in a Hebrew context, an “alef” should be interpreted as a consonant if it has a vowel of its own (cf. *Hebraica Cataloging*, p. 12)
- He or Hei?—he-tsere-yod-yod—can be transcribed only as “he” not “hei” (ALA/LC romanization table does not recognize “ei” as a permitted combination of characters). LC uses “ai” for “patah,yod,yod” as an extrapolation from “ai” for patah,yod, but the romanization for “tsere-yod” is “e” and “ei” can’t be extrapolated from that
- “Little words” (*Hebraica Cataloging*, p. 21)
“In the few cases where Even-Shoshan (E.-S.) may show the same word under more than one entry element, the more ‘analytical’ option (i.e., the one with a hyphen) is chosen.”
 - likrat *instead of* Li-kerat
 - lema’an le-ma’an (detailed entry under “lamed” in E.-S.)
 - levadi le-vadi

- Words commonly misromanized

	Wrong:		Right:
<i>Not</i>	Estrategyah	<i>but</i>	astrategyah, -I, etc.
	Et(I)yop(I)yah		Etyopiyah
	‘ikare		‘ikre
	‘inyane		‘inyene
	ma’aserot		ma’asrot
	ma’ayan		ma’yan
	ma’yene		ma’ayene
	mehkare		mehkere
	mishpate		mishpete
	No’ami		No’omi
	ra’ayon (diacritic is ‘ayin)		ra’yon
	she-ba’al-peh		shebe-al-peh
	sugiyot, kushiyot		sugyot, kushyot
	yetsivut		yatsivut
	zohare		zohore

- Whenever a kamats precedes a hataf kamats, it’s a kamats katan. Therefore, the transliteration of “zayin,heh,resh,yud” is Zohore not Zohare. The same for No’omi (and not Na’omi)
- Guttural consonants ‘ayin, he, and het:
When they follow long vowels at the end of a word, they are vocalized with patah (sometimes called “furtive patah”).
LC catalogers transcribe it as an “a” *after* the consonant if the consonant is ‘ayin or he, e.g., Yehoshu’a, raki’a, gavoha
LC catalogers transcribe it as an “a” *before* the consonant if the consonant is het, e.g., luah, siah
- Arvi—Even-Shoshan gives three possible plurals of this word—‘Arvim, ‘Arvi’im and ‘Arviyim. “‘Arve” is the construct of ‘Arvim while “‘Arviye” is the construct of ‘Arviyim
- Names of cities:
Venice—In romanizing geographic names of Romance derivation in searchable fields, LC practice is to romanize the consonants according to their equivalents in the Hebrew romanization table, and vowels in as close an approximation as possible to those in the original name. LC catalogers may seek further help in vocalized sources, especially in ha-Entsiklopedyah ha-‘Ivrit. In the Entsiklopedyah, the Hebrew word for “Venice” is spelled “vav-segol-nun-segol-tsadi-hirek-yod-kamets-he”, i.e., “Venetsiyah” (subscript dot under the V). This is therefore the romanization of choice for the name of this city in Hebrew script, if the found spelling can be accommodated to it
The sequence “vav-yod-nun-yod-tsadi-yod-alef-he” would probably be romanized as “Venetsi’ah” (subscript dot under the V)

Yiddish Names

- There are dissimilar editions of Weinreich’s Yiddish-English dictionary (i.e., 1968, 1977). In cases where the romanization differs according to the edition, make 246s for the other possibilities.
- As of Nov. 6, 1998—place-names of Hebrew/Aramaic derivation will be romanized as Yiddish in Yiddish contexts.

From now on—Yisroel

Medines Yisroel

Yerusholayim

Tel-Oviv

Tsiyen

Yiddish Forenames

- Forenames appearing in the list of “Shemot peratiyim” in Even-Shoshan’s *ha-Milon he-hadash* (latest available edition) are romanized according to the Hebrew romanization table in all contexts

e.g., Shelomoh Epshteyn (Yiddish context)

Shelomoh Epshtain (Hebrew context)

If such a name is established from a Yiddish source, a reference with a “Yiddish-style” romanization of the forename may be provided:

X Epshteyn, Shloymeh

- Forenames which do not appear in the list of “Shemot peratiyim” are romanized as Yiddish in Yiddish contexts. Those clearly of Yiddish derivation are romanized as Yiddish in all contexts (HCM p. 23):

“lamed-yod-yod-bet” is romanized as “Leyb” not “Leb”

“alef-yod-(yod-)zayin-yod-kuf” is romanized as “Ayzik” (subscript dot under k) not “Aizik”

- Doubtful cases in Hebrew contexts are romanized as Yiddish or Hebrew according to the cataloger’s judgment:

“mem-‘ayin-nun-dalet-‘ayin-lamed” Mendel (all contexts)

“mem-‘ayin-nun-dalet-lamed” Mendl (Yiddish contexts)

Mendl or Mendel (Hebrew contexts)

“mem-nun-dalet-lamed” Mendel (Hebrew context)

Yiddish Surnames

Names that are common in both languages are romanized according to context. “resh-vav-zayin-nun-shin-tet-yod-yod-nun sofit” is romanized as “Rozenshtain” in Hebrew and “Rozenshteyn” in Yiddish (subscript dot under t).

- In Yiddish contexts, surnames are romanized according to the Yiddish romanization table
“ayin-pe-shin-tet-yod-yod-nun sofit” Epshteyn
“tet-vav-yod-bet-‘ayin-samekh” Toybes
“alef-vav-yod-‘ayin-resh-bet-alef-kaf sofit” Oyerbakh
- In Hebrew contexts, surnames are romanized according to the Hebrew romanization table, with the proviso that the letter “alef” may serve, according to the cataloger’s judgment, as am em kerī’ah for the vowel “a”, and the letter “ayin” for the letter “e”

Epshtain
Toibes
Oyerbakh

- For the sake of consistency, in surnames of Germanic or Slavic origin which are established from Hebrew contexts, the romanization table for Hebrew is applied strictly, without regard to supposed etymology, unless vocalization is provided in the source or another reference source. This practice has its most visible effects in the treatment of vocalic yod (romanized as “i”) and vocalic “yod-yod” (romanized as “ai”)

“vav-yod-samekh” Vis
“vav-yod-yod-samekh” Vais
“bet-resh-nun-shin-tet-yod-nun sofit” Bernshtin
“bet-resh-nun-shin-tet-yod-yod-nun sofit” Bernshtain

- If a surname is established from a Yiddish source, the Yiddish romanization table is employed. If the same author also writes in Hebrew, the heading for his Hebrew works is the established heading, but the surname occurring in the bibliographic description is romanized (according to context) as Hebrew. A surname occurring in a Yiddish bibliographic description is romanized as Yiddish whether or not the established form employs the Hebrew romanization table.

Name Headings

Form of Personal Names

- AACR2 Rule 22 is the one to use for deciding the choice of the form of the name heading

- AACR2 Rules 0.8 and 2.0B2 give the list of prescribed sources for forms of names
- *Encyclopaedia Judaica* is the only authoritative source for romanized form
- An index reference in *Encyclopaedia Judaica* does not count for form of name; one needs a complete article entry
- The form of the names (even if only forenames) from the chief source should be used in the name heading even when this form differs from the form of the names used in a descriptive phrase
- If a book consists of four reprints, each with its own (facsimile of) original t.p., but there is also a collective t.p. naming all four included titles and their authors, the chief source for the NAR is the chief source for the piece in hand (cf. Rule 22.1B which refers to 1.0A on chief sources). Information from elsewhere in the piece can provide additions to the heading (dates or spelled-out forms of initials, for example), but the heading itself comes from the chief source.
- If the Rashe Tevot (Abbreviated form) can be pronounced, we have to input the pronounced form as a cross-reference in the NAR
 - Name statement on cover: Mahari Shapira
 - 100 Shapira, Yosef Yos.ki
 - 400 Mahari Shapira
- If the forename of the father comes before the author's surname and there is nothing between the forename of the author and the forename of the father, we have to use ben in the heading
 - Natan Ashkenazi ben ha-rav Rabi Shimshon, zal, Shapira
 - 100 Shapira, Natan Ashkenazi ben Shimshon, \$d ca. 1490–1577
 - 400 Spira, Nathan,\$s ca. 1490–1577
 - 400 Ashkenazi, Natan,\$d ca. 1490–1577
 - For this latest x-ref do not include name of father since it comes after the surname
 - 670 OCLC
 - 670 LC NUC—because not found in *EJ* the only authoritative source for romanized form
- Rule 22.8A1 specifies that when the sequence of “names” is interrupted by something substantial, such as “any words or phrases denoting place of origin, domicile, occupation . . .” we stop transcribing the names (surname, name of the father)

Following this rule we may end up with an author's name established only as a forename, although there is a surname on the title page, because “words or phrases” interrupt the forename(s) surname sequence
- If the name being established is entered under a surname and includes a forename, words or phrases are *forbidden* as \$c qualifiers by rule 22.15C “unless they are required to distinguish between two or more persons with the same name and neither dates nor fuller forms of name are available.” Note that an exception is made for terms like “ha-Kohen,” “ha-Levi,”

“Kohen,” “Kats” which are added to names under the provisions of rule 22.12 (they are treated as inherited titles of nobility)

- If the name being established consists only of forenames (i.e., does not include a surname) “include in the name any words or phrases denoting place of origin, domicile, occupation or other characteristics that are commonly associated with the name in works by the person or in reference sources” (Rule 22.1A1)
- Names consisting only of forenames: following are certain rules for adding additional elements, as \$c qualifiers, to them
 - If a patronymic “ben” (or the like) appears following such a name, include it in the heading. Exclude names of ancestors more distant than the father, unless they appear in a string in the item (A ben X ben Y) without intervening elements
 - If a string of titles or occupations follows such a name, use only the first one in the heading but record all of them in the 670
 - If a string of place-names follows such a name, use only the first one in the heading but record all of them in the 670
- Blessings such as “zal,” “shelita,” etc. are excluded
- If a string of forenames is interrupted by “ha-mekhuneh” (called by), make separate references from the surname
 - Tsevi Menahem ha-mekhuneh Hirsh Mendl Pineles
 - 100 10 Pineles, Hirsch Mendel ben Solomon
 - 400 10 Pineles, Tsevi Menahem
 - 400 10 Pineles, Hirsh Mendl
 - 400 00 Tsevi Menahem
- If the author is also known by the name of an important work, add this as a cross-reference in the NAR
 - 100 Sofer, Moses, 1762–1839
 - 400 Hatam Sofer, 1762–1839 (name of work by which he is known)
 - 400 Baal Hatam Sofer, 1762–1839
- If an author is a 20th-century person, consider the person has a surname
- For people with ha-Kohen, especially from Djerba, *Hakohen* is the surname, make a cross-reference with \$c ha-Kohen
 - 100 Hakohen, Avraham, 1897–1931
 - 400 Avraham, \$c mi-Guts, ha-Kohen, 1897–1931

Note that the “ha” is always lower case and never the first item in the heading

20th century Hakohen
pre-20th century \$c ha-Kohen

- “Ben” and equivalent words are never abbreviated in headings (HCM, p. 46)

- RI 26.2 p. 4 (the Ben-Gurion example) forbids references which are generated by treating names with “Ben (and by extension with “Bar” and “Bat,” according to current LC practice) as compound surnames. These names are not considered “compound” in the sense that refs need to be made from their 2nd elements. On the other hand, rule 22.8B (the “Isaac ben Aaron” example) seems to require at least one (or some?) generated by the heading. We follow the RI, not the rule
- If the forename is vocalized in Even-Shoshan (or *Entsiklopedyah ha-Ivrit*), use this form for the heading
- To break conflicts (LCRI 22.19), terms of address are preferred to descriptive phrases (e.g., mi-k.k. . . .) but “when choosing terms of address or descriptive phrases to resolve conflicts, use the one that provides the most specific and distinctive identification of the person” (in Hebrew cataloging, “R.” (Rabbi) may not be the best choice of term of address)
- If an author’s name appears in different scripts (e.g., Hebrew, roman and Arabic), which form of the name should become the heading?
In AACR2, the presumption is that a person writes in his own language, unless there is evidence to the contrary. If there is no such evidence, the author of a book in Hebrew (although his name may be clearly Arabic) is presumed to be a “Hebrew author,” and RI 22.3C dictates that we use the roman form
- We cannot use a full Hebrew form from the t.p. when there is a romanized form on the t.p. verso, even when the non-standard romanization on the t.p. verso is non unique. This is the price that catalogers of materials in the “Hebraic” script have to pay for being allowed, exceptionally, to use non-chief-source forms at all (Rule 22.3C1)
- Changes of name—Per 22.2C1 the later name takes precedence even if it is in parentheses on the t.p. and there is a roman script form of the name on the t.p. verso. This will be a case where not only a form other than the prominent roman one takes precedence but also of a form presented in parentheses

Dates

- If circa is used, only the earlier of the two possible Gregorian dates is cited (e.g., ca. 1814 or 5–1891)—the heading will cite ca. 1814
- A 20th century person is not allowed to have “any” imprecise dates in the heading, e.g., “circa” (unless one needs it to break a conflict—RI 22.17). In this case only the birth or death date is cited
- If there is a conflict in dates between two sources, one is required to look for a third source (for example *EJ* and *NUC*; try also *ha-Entsiklopedyah ha-Ivrit*). If both dates do not agree, we do not cite any. If either the birth or death dates agree, we cite this one
- We are not supposed to cite a date in the heading unless the source specifically gives it (e.g., information in the book mentioning that the

author was ten years old in 1939 cannot be used to infer a date—put this date in the 670 of the Authority Record)

Added Entries

Uniform titles

- Establish an Authority Record for translations of books cited in 240
 - 100 Saint Exupery, Antoine de, 1900–1944
 - 240 Petit Prince. \$l Hebrew
 - 245 ha-Nasikh ha-katan

- AR— 100 Author name. \$t title. \$l language
- 400 Author name. \$t title in translation

- For books with Sefer, we need to make a 240 and to make sure that the author has not written any books in the catalog with titles NOT beginning with “Sefer.” (HMC, p. 46)
 - If all of an author’s works begin with the word “Sefer,” then no name/title authority records are needed. If the word “Sefer” does not appear on all of an author’s works, then a name authority record has to be made for those books that *do have* “Sefer” (HC, p. 46). This practice is a special dispensation for the Hebraica Team because, without it, they would have to make so many (rather unhelpful) NARs.
 - If an author publishes books with “Sefer” and the same title but on different topics (e.g., different tractates), we have to establish Authority Records of the type
 - 100 author. \$t Title (qualifier)
 - 400 author. \$t Sefer title (no qualifier)
 - 400 author. \$t Title (no qualifier)

- 100 1 Schneersohn, Menahem Mendel, 1902– \$t Sha‘are ha-mo‘adim (Hag ha-Pesah)
- 400 1 Schneersohn, Menahem Mendel, 1902– \$t Sefer Sha‘are ha-mo‘adim
- 400 1 Schneersohn, Menahem Mendel, 1902– \$t Sha‘are ha-mo‘adim

The qualifier can be a topic or a numbered book (e.g., shishah)

- It is not the practice of the Hebraica Team to create NARs for 130s that do not have references unless there is a need to show special data derived from researching the heading. This is the reason why most of the liturgical headings with language subfields (130s with subfield l) do not have NACO records

- For different translations and editions of the Bible, the 130 will be of the form
 - 130 0 Bible. \$l language. \$s version. \$f date
 - 130 0 Bible. \$l English. \$s Authorized. \$f 1877
 - The version \$s can be the name of an editor
- Under AACR2, dates (\$f qualifier) are added to main-entry uniform titles (130) only for “Bible.” Since the 1988 amendments to AACR2rev., the \$f subfield is added to uniform titles only if the \$a is “Bible” (130 or 730) or the \$a or \$t is “Works” or “Selections” (240, 700)

Until recently the Hebraica Team added dates to 730 that were analyzed (coded 2—book included) or referred to (coded 1—book not included). A recent RI has changed this practice. Now *no* dates are added to 130 or 730 unless the \$a is “Bible”
- Qualifiers for liturgical works (like Mahzorim)

Such works receive qualifiers if they are “authorized or traditional variant(s) or special text(s) of a liturgical work” (Rule 25.22A)

The first numbered section of the rule specifies that the qualifier may be the name of a special “rite,” e.g., “Haggadah (Sephardic)” or “Haggadah (Reform)”

After the numbered sections, the rule goes on, “If a single term is insufficient to identify the variant text, add a second term (e.g., the name of the editor) “Haggadah (Reform, Guggenheim)” and “Haggadah (Reform, Seligmann)”

If the work being cataloged is a *part* of such a variant text, then the name of the part follows the qualified heading for the text as a \$p. It is the text that is qualified, not the part of the text, thus “Mahzor (Reform, Temple Emet, Los Angeles, Calif.).\$p High holidays”
- Cataloging of a publication having its own title (Sefer Sam Hayim) but consisting of part(s) of a larger work, Sefer Tokhahat Hayim (mentioned in the “Description” part)

The authority will bring out the fact that we know Sefer Sam Hayim is part of Sefer Tokhahat Hayim

 - 100 Palache . . . \$t Sam Hayim
 - 400 Palache . . . \$t Tokhahat Hayim. \$p Sam Hayim

A 246 30 will have to be made for the Sam Hayim portion of the title proper. RI 21.30J requires this access point “When a title proper begins with a separable statement of responsibility that is omitted from the uniform title . . . , make an additional added entry for the title without the initial statement of responsibility.” Here what we have omitted is not a statement of responsibility but the introductory word “Sefer,” but the application of the RI is the same.

Subject Headings

Commentaries

- Name-title or uniform title subject heading
For works entered under an author, this heading consists of the name of the author followed by a period, two spaces, and the title of the work with any initial article in the nominative case omitted
For works entered under title, it consists of the *uniform* title alone.
Such elements as language of the text, translator, version, edition, imprint date, etc. are not added to the heading
- Sacred works (including individual parts) and anonymous classics
Use as the uniform title subject heading the form of the title that would be used as the main entry for an edition of the work itself. In addition, assign the appropriate form subdivision
- The subdivision Commentaries is only valid under sacred works (SCM H1188), not liturgical works
 - Talmud—Commentaries
 - Siddur—Commentaries *not valid*

Headings for Prayers

e.g., Kol ha-neshamah—Reconstructionist prayer book for Arvit of Shabat

- Based on the “pattern headings” rules which generated “Arvit (Sephardic)” and “Arvit (Sabbath),” the heading needed is “Arvit (Reconstructionist: Sabbath)” AACR2rev prescribes the “rite” qualifier, “Sephardic” or “Reconstructionist” (Rule 25.22A)
The “explanatory” qualifier “Sabbath” is prescribed by Rule 25.5B1 and distinguishes the Sabbath Arvit from other parts of the liturgy also called “Arvit”
Both qualifiers are necessary to distinguish the heading from, on the one hand, non-Sephardic Arvits and, on the other hand, non-Sabbath Arvits. The order of the qualifiers analyzes the Sephardic Sabbath Arvit as part of the Sephardic Arvit liturgy in general
Since there is no conflict (so far) for the basic heading “Arvit (Reconstructionist),” it is not necessary to further qualify this heading (per Rule 25.22A, end of the rule) by a second term such as “Federation of Reconstructionist Congregations and Havurot”

Subdivisions for Rites

- LC practice has been to subdivide the headings for Jewish rites by “—Liturgy” or “—Customs and practices”:
These subdivisions are free-floating under the heading for Judaism (SCM H1185); however, while the free-floaters listed in H1185 may be applied to

sects and denominations, they are *not valid* under rites. Recently “—Liturgy” (only) was allowed under the headings of Jewish rites.

Therefore, “Judaism—[named rite]—Customs and practices” is *not valid*.

The heading “Judaism—[named rite]” refers in general to customs and practices

- Bene-Israel

“Judaism—Bene-Israel rite” is not established as a subject heading. Bene-Israel are considered to be an ethnic group

- Karaite liturgical works

Karaites are not considered a “rite” (but the name of a religion/sect and class of persons), so the appropriate heading for works of their prayers would be “Karaites—Liturgy—Texts”

LC assigns both free-floating subdivisions applicable to classes of persons (SCM H1100) and those applicable to religions or sects (SCM H1185) to the headings “Karaites”

Responsa

- The heading “Responsa” is actually a genre heading which has been applied to material in this form regardless of the orientation of the author(s). LC practice allows for identifying the movement with which *responsa* are associated by assigning additional headings to bring out the movement.

e.g., Questions and Reform Jewish answers: new American Reform
responsa

650 0 Reform Judaism—Customs and practices

650 0 Responsa—1800—

650 0 Jewish law—Reform Judaism

Sermons

- The procedure for assigning subject headings to individual sermons and to collections of sermons are described in the SCM H2032. Several headings are assigned to bring out the religion, language, sect, topic, and occasion.
- The memo states that in accordance with H1185 (Religions), assign a heading of the type “[name of sect]—Sermons” to individual sermons or collections of sermons by authors from the sect (e.g., “Hasidism—Sermons”; “Reform Judaism—Sermons”)

Special headings

Zaddikim

- The heading “Zaddikim” has, until now, been assigned at LC for works only about Hasidic zaddikim. The broader terms for “Zaddikim” is “Jewish saints.” This practice is being questioned and a proposal has been submitted to allow for geographic subdivisions under “Zaddikim”

Controversial Literature

- Part 2 of SCM H1472 states “Assign the free-floating subdivision “—Controversial literature” under religions and their sects, Christian denominations, and monastic and religious orders . . .”
- The heading “Karaites—Controversial literature” was assigned because Karaites are being treated under this memo as a sect of Judaism. LC has treated the subject headings “Jews” as a heading for an ethnic group and so, would not assign “Controversial literature” as a subdivision under that heading.

Reference Materials

Manuals

Subject Cataloging Manual:

Hebraica Cataloging: a guide to ALA/LC romanization and descriptive cataloging, prepared by Paul Maher (Washington, DC: Cataloging Distribution Service, Library of Congress, 1987)

AJL Cataloging Committee Web site: <http://infoshare1.princeton.edu/katmandu/hebrew/hebrewtoc2.html>

Dictionaries and Lexical Aids

Even-Shoshan, A. *Ha-Milon he-hadash*/Avraham Even-Shoshan—Yerushalayim: Kiryat-sefer, 1969–1970 (3 vols.)

Alcalay, R. *Milon 'Ivri-Angli shalem*/Reuven Alkalai—Tel-Aviv: Masadah, 1964 (1 vol.)

Ashkenazi, S. *Otsar rashe tevot*/Shemu'el Ashkenazi ve-Dov Yarden—Yerushalayim: R. Mas, 1965 (1. vol.)

Barkali, S. *Luah ha-pe'alim ha-shalem*/Sha'ul Barkali—Mahad. 12—Yerushalayim: R. Mas, 1956 (1 vol.)

Barkali, S. *Luah ha-shemot ha-shalem*/Sha'ul Barkali—Mahad. 3—Yerushalayim: R. Mas, 1947 (1. vol.)

Weinreich, U. *Modern English-Yiddish, Yiddish-English dictionary*/Uriel Weinreich—New York: YIVO, 1968 and 1977 (1 vol.)

Jastrow, M. *A dictionary of the Targumim, the Talmud Babli and Yerushalmi and the Midrashic literature*/compiled by Marcus Jastrow—New York: Verlag Choreb, 1926 (1 vol.)

Encyclopedias

Encyclopaedia Judaica—Jerusalem: Encyclopaedia Judaica, 1971–1972

The Jewish encyclopedia—New York: Funk and Wagnalls, 1901–1905 or 1916 (12 vols.)

The Universal Jewish encyclopaedia—New York: Ktav, 1969, c1939 (10 vols.)

Collective Biographies and Literary Histories

- Who's who in Israel and in the work for Israel abroad*—Tel Aviv: Bronfman & Cohen Pubs., 1969–1980
- Leksikon fun der nayer Yidisher literature*—Nyu York: Aroysgegebn fun Alveltelekhn Yidishn kultur-kongres, 1956–1981 (8 vols.)
- Reisin, S. *Leksikon fun der Yidisher literatur, prese un filologye*/Z. Reysen—Vilne: Vilner farlag fun B. Kletskin, 1927–1929 (4 vols.)
- Kressel, G. *Leksikon ha-sifrut ha-'Ivrit*/G. Kressel—Merhavayah: Sifriyat po'alim, 1965–1967 (2 vols.)
- Tidhar, D. *Entsiklopedyah le-halutse ha-yishuv u-venav*/David Tidhar—Tel-Aviv: D. Tidhar, 1947–1971 (19 vols.)
- Waxman, M. *A history of Jewish literature*/Meyer Waxman—New York: T. Yoseloff, 1960 (5 vols. in 6)
- Zingerg, I. *A history of Jewish literature*/Israel Zinberg—Cleveland: Press of Case Western Reserve University, 1972–1978 (12 vols.)

Bibliographies

- Kiriat Sefer* (Jerusalem)—Yerushalayim: Bet ha-sefarim, 1924–
- Friedberg, B. *Bet 'eked sefarim*/B. Friedberg—Tel-Aviv: ha-Mimkar ha-rashi, M.A. Bar-Yuda, 1951–1956 (4 vols.)
- Moria, M. *Bet 'eked sefarim he-hadash: 710–733* /M. Moriyah—Tsefat: Mekhon “Tsiyon”, 1974–1976 (3 vols.)

University Catalogs

- British Museum—*Catalogue of the Hebrew books in the Library of the British Museum*, comp. Joseph Zed (London: British Museum, Dept. of Oriental Printed Books and Manuscripts, 1867)
- Oxford University. Bodleian Library—*A Concise Catalogue of the Hebrew Printed Books in the Bodleian Library*, by A. E. Cowley (Oxford: The Clarendon Press, 1929)
- Harvard University Library, *Catalogue of Hebrew Books* (Cambridge, MA: Harvard University Press, 1968), 6 vols.—Supplement I (1972) 3 vols., Appendix: Judaica in the Houghton Library.
- Hebrew Union College—Jewish Institute of Religion. Library, *Dictionary Catalog of the Klau Library*, Cincinnati (Boston: G.K. Hall, 1964) 32 vols.
- New York Public Library. Reference Department, *Dictionary Catalog of the Jewish Collection* (Boston: G.K. Hall, 1960) 14 vols.
- New York Public Library. Research Libraries, *Hebrew-Character Title Catalog of the Jewish Collection* (Boston: G.K. Hall, 1981) 4 vols.
- YIVO Institute for Jewish Research. *The Yiddish Catalog and Authority File of the YIVO Library*, edited by Zachary M. Baker and Bella Hass Weinberg (Boston: G.K. Hall, 1990) 5 vols.

Hebraica Cataloging Workshop—Examples

Description and Added Entries

Edition:

“Yotse le-or pa’am sheniyah”—transcribe in 250 (per 1.2B1, no statement of responsibility included)
250 Yotse le-or pa’am 2.

Added entry for related work:

Sefer Mi-nahal ba-derekh: hashlamah la-kuntres ha-rishon “Al ge’ulat Yisra’el” she nidpas bi-shenat 708/me-et Refa’el Avraham Shalem.

- 100 Shalem, Refa’el Avraham.
- 240 Mi-nahal ba-derekh
- 245 Sefer Mi-nahal ba-derekh: hashlamah la-kuntres ha-rishon . . .
- 650 Chronology, Jewish.
- 700 1 Shalem, Refa’el Avraham. \$t’ Al ge’ulat Yisra’el.

Two works, same author:

Sefer Kele ha-ro’im; \$b Regel yesharah/Tsevi Elimelekh Dinov.

- 100 Dynow, Zevi Elimelech, 1785–1841.
- 240 Kele ha-ro’im
- 245 Sefer Kele ha-ro’im; \$b Regel yesharah.
- 500 Cover title.
- 630 Bible. O.T.-Commentaries.
- 700 12 Dynow, Zevi Elimelech, 1785–1841.\$t Regel yesharah.
- 740 02 Regel yesharah.

Two works, different authors:

Sefer Likute Ramal, Alfa beta

- 100 Moses Leib,\$c of Sasov,\$d 1745–1807.
- 240 Likute Ramal
- 245 Sefer Likute Ramal. \$b Alfa beta.
- 246 3 Sefer Likute Ramal. Alfa beta.
- 246 30 Likute Ramal
- 500 Cover title.
- 650 Hasidim.
- 630 Bible. O.T. Pentateuch—Criticism, interpretation, etc.
- 630 Mishnah. Avot-Commentaries.
- 700 02 Zevi Hirsch,\$c of Nadworna,\$d 18th cent.\$t Alfa beta.
- 740 02 Alfa beta.

Name Headings

- Romanization: Ma'yanam shel avot/Mordekhai Vis
t.p. verso (Mordechai Vies [in rom.]) p. 6 (Mordekhai Vais)
100 10 Vies, Mordechai
400 10 Vis, Mordekhai
400 10 Vais, Mordekhai

Ima, yesh rak aheret/Devorah Raflad-Zilbershtain
t.p. verso (Debora Silverstien [in rom.])
100 10 Silverstien, Debora
400 20 Raflad-Zilbershtain, Devorah
400 10 Zilbershtain, Devorah Raflad-

- Change of name:
Title /Shelomoh Brodski (Shuler)
t.p. verso: Solomon Brodsky [in rom.]
Leksikon fun der nayer Yidisher literatur informs us that Brodski was
his original name and Shuler his later name

100 10 Shuler, Shelomoh
400 10 Brodsky, Solomon
400 10 Brodski, Shelomoh

Note: The later form is on the t.p.; this is the form that should be used
in the heading (per 22.2C1)

- Sequence of names:
Sefer Or la-yesharim/Hilel Mosheh Meshil b. ha-r. R. Tsevi Hirsh, zal,
Gelbshtain

100 10 Gelbshtain, Hilel Mosheh Meshil ben Tsevi Hirsh

- ID:
The heading “Judaism—[named rite]
In gir a.b.d. di-k.k. Korstshov ve-Hodorkov ben ha-Rav Natan

100 00 Me'ir, \$c a.b.d. di-k.k. Korstshov

Note: the sequence of names is interrupted by something substantial;
we stop transcribing the names

- Sequence of names, place-name qualifiers and ha-mekhun.
Sefer Lekah tov/Eli'ezer ha-mekhun. Lipman b. ha-r. R. Menahem Maneli, zal, mi-k.k. Zamosht

100 00 Eli'ezer Lipman ben Menahem Maneli,\$c mi-k.k. Zamosht
400 10 Lipman, Eli'ezer

Liturgical Works

Liturgy—Siddur

Sidur bet ha-keneset: minhag Ashkenaz: kolel tefilot Yisra'el le-khol ha-shanah. (text; no commentary, no editor)

- 130 Siddur.
245 Sidur bet ha-keneset: \$b minhag Ashkenaz: kolel
650 Siddurim—Texts.
650 Judaism—Liturgy—Texts.

Sidur tefilot Yisra'el: 'im perush ha-ga'on ha-Rav Shimshon ben Refa'el Hirsh.

- 245 130 Siddur
Sidur tefilot Yisra'el: \$b 'im perush ha-ga'on ha-Rav Shimshon ben Refa'el Hirsh.
650 Siddurim—Texts.
650 Judaism—Liturgy—Texts.
630 Siddur.
700 Hirsch, Samson Raphael,\$d 1808–1888.

Sefer 'Avodah sheba-lev: otsar likut perushe ha-tefilah/nilkat ve-ne'erakh 'al yede Aleksander Z. Shternbukh.

Shternbukh, A. \$q (Aleksander)

'Avodah sheba-lev

Sefer 'Avodah sheba-lev . . .

Siddur.

Judaism—Liturgy.

To pray as a Jew: a guide to the prayer book and the synagogue service by Hayim Donin.

100 Donin, Hayim.

To pray as a Jew . . . /Hayim Donin.

Siddur.

Judaism—Liturgy.

Prayer—Judaism.

Judaism—Customs and practices.

Note: **Not** 630 Siddur-Commentaries. (SCM H1188—**subdivision Commentaries** is only valid under sacred works (Bible, Talmud) not liturgical works)

Sidur ha-Ari: ve-hu seder ha-tefilot mi-kol ha-shanah ‘im kavanot ha-Ari, z. ts.

- 130 Siddur (Ari)
- 245 Sidur ha-Ari: \$b ve-hu seder ha-tefilot mi-kol ha-shanah . . .
- 630 Siddur (Ari)
- 650 Siddurim—Texts.
- 650 Judaism—Ari rite—Liturgy—Texts.

Sidur Sha’ar ha-shamayim: nusah Sefarad: kolel ha-tefilot le-khol ha-shanah: ‘im perush naeh be-derekh pardes/asher hiber Yesha’yah ha-Levi Horovits.

- 130 Siddur (Sephardic)
- 245 Sidur Sha’ar ha-shamayim: \$b nusah Sefarad: kolel . . .
- 630 Siddur (Sephardic)
- 650 Siddurim—Texts.
- 650 Judaism—Sephardic rite—Liturgy—Texts.

Sidur Shevil hadash: le-vate kenesityot ule-vate sefer: ‘im harbeh tikunim ve-hidushim/mesudar ‘al-yede Y. Vaisberg . . .

- 130 Siddur
- 245 Sidur Shevil hadash: \$b le-vate kenesityot ule-vate sefer: . . .
- 650 Siddurim—Texts.
- 650 Judaism—Liturgy—Texts.
- 650 Jewish children—Prayer-books and devotions—Hebrew.

Blessed are you: traditional everyday Hebrew prayers/Michelle Edwards.

- 100 Edwards, Michelle.
- 245 Blessed are you: \$b traditional everyday . . .
- 650 Jewish children—Prayer-books and devotions—English.
- 650 Jewish children—Prayer-books and devotions—Hebrew.
- 650 Judaism—Prayer-books and devotions—Hebrew—Juvenile literature.
- 650 Judaism—Prayer-books and devotions—English—Juvenile literature.

Liturgy-Mahzor

Mahzor Tefilah le-Mosheh: Rosh ha-Shanah: lefi minhag ha-Sefaradim va-‘adot ha-Mizrah: ‘im perushim/‘arukh, mesudar u-mevo’ar bi-yede Mosheh Rabi.

- 130 Mahzor (Sephardic). \$p Rosh ha-Shanah
- 245 Mahazor Tefilah le-Mosheh . . .
- 650 Rosh ha-Shanah—Liturgy—Texts.
- 650 Mahzorim—Texts.
- 650 Judaism—Sephardic rite—Liturgy—Texts.
- 630 Mahzor (Sephardic). \$p Rosh ha-Shanah.

ha-Mahazor sheli: le-hage Tishre: kit'e tefilah nivharim la-gil ha rakh/ne'erakh be-yi'uts Mazal Mashat-Penini.

- 130 Mahzor. \$p High Holidays. Selections.
- 245 ha-Mahazor sheli: . . .
- 650 High holidays—Liturgy—Texts.
- 650 Mahzorim—Texts.
- 650 Judaism—Liturgy—Texts.
- 650 Jewish children—Prayer-books and devotions—Hebrew.

The new mahzor: for Rosh Hashanah and Yom Kippur = Mahazor hadash/compiled and edited by Sidney Greenberg and Jonathan D. Levine.

- 130 Mahzor (Conservative, Greenberg). \$p High Holidays. \$l English & Hebrew
- 245 The new mahzor . . .
- 650 High holidays—Liturgy—Texts.
- 650 Mahzorim—Texts.
- 650 Judaism—Liturgy—Texts.

The Ladino Mahzor of Ferrara, 1553/a critical edition by Moshe Lazar

- 130 Mahzor (Sephardic). \$p High holidays. \$l Ladino.
- 245 The Ladino Mahzor of Ferrara, 1553/. . .
- 650 High Holidays—Liturgy—Texts.
- 650 Mahzorim—Texts.
- 650 Judaism—Sephardic rite—Liturgy—Texts.

Liturgy-Haggadah

Haggadah shel Pesah/arikhah Beno Rotenberg

- 130 Haggadah.
- 245 Haggadah shel Pesah . . .
- 650 Haggadot—Texts.
- 650 Seder—Liturgy—Texts.
- 650 Judaism—Liturgy—Texts.

Haggadah shel Pesah: 'im perush Menahem Tsiyon/me-et Menahem ben Tsiyon Zaks.

- 130 Haggadah.
- 245 Haggadah shel Pesah: 'im perush Menahem Tsiyon . . .
- 650 Haggadot—Texts.
- 650 Seder—Liturgy—Texts.
- 650 Judaism—Liturgy—Texts.
- 630 Haggadah.

The Passover Seder: an anthropological perspective on Jewish culture/Ruth Fredman Cernea.

- 100 Cernea, Ruth Fredman.
- 245 The Passover Seder . . .
- 630 Haggadah.
- 650 Haggadot—Texts—History and criticism.
- 650 Seder—Liturgy—Texts—History and criticism.
- 650 Judaism—Liturgy—Texts—History and criticism.

The Bay Area Jewish Forum Hagadah—/illustrated by Bezalel Schatz.

- 130 Haggadah (Reform, Bay Area Jewish Forum)
- 245 The Bay Area Jewish Forum Hagadah . . .
- 650 Haggadot—Texts.
- 650 Seder—Liturgy—Texts.
- 650 Reform Judaism—Liturgy—Texts.

Hagadah shel Pesah: lefi nusah Ben Ish Hai . . .

- 130 Haggadah (Ben Ish Hai)
- 245 Hagadah shel Pesah: \$b lefi nusah Ben Ish Hai
- 650 Haggadot—Texts.
- 650 Seder—Liturgy—Texts.
- 650 Judaism—Liturgy—Texts.
- 630 Haggadah.
- 700 Joseph Hayyim ben Elijah al-Hakam, ca. 1834–1909.

Hagadah shel Pesah: Otsrot Hayim: otsar shel perushim ve-hidushim melukatim mi-kol sifre Yosef Hayim . . . mi-Bavel . . .

- 130 Haggadah.
- 245 Hagadah shel Pesah: \$b Otsrot Hayim . . .
- 650 Haggadot—Texts.
- 650 Seder—Liturgy—Texts.
- 650 Judaism—Liturgy—Texts.
- 630 Haggadah.
- 700 Joseph Hayyim ben Elijah al-Hakam, ca. 1834–1909.

Haggadah for the American family: English service with directions/written by Martin Berkowitz.

- 130 Haggadah. \$l English & Hebrew.
- 245 Haggadah for the American family: . . .
- 650 Haggadot—Texts.
- 650 Seder—Liturgy—Texts.
- 650 Judaism—Liturgy—Texts.

Hagadah shel Pesah: 'im be'ur Minhat hen: kolel hidushim, be'urim, he'arot ve-hidurim be-dine hag'alat kelim . . .

- 130 Haggadah.
- 245 Hagadah shel Pesah: \$b 'im be'ur . . .
- 650 Haggadot—Texts.
- 650 Seder—Liturgy—Texts.
- 650 Judaism—Liturgy—Texts.
- 630 Haggadah.
- 650 Passover—Customs and practices.

Differentiate between liturgical works which are rites of traditional Judaism and those which are sectarian.

- Judaism (Hasidic rite)—Liturgy—Texts.
- Karaites—Liturgy—Texts.

Deviations from the traditional text must be considered in assignment of uniform titles and other liturgical headings (Karaites can be assigned both as the name of a religion/sect and as class of persons but Bene-Israel are considered to be an ethnic group)

Hagadat "Bene Israel"

- 130 Haggadah. Marathi & Hebrew.
- 245 Hagadat "Bene Israel"
- 650 Haggadot—Texts.
- 650 Seder—Liturgy-Texts.
- 650 Judaism—Liturgy—Texts.
- 650 Bene-Israel—Prayer-books and devotions.

A treasury of Sephardic laws and customs/Herbert Dobrinsky.

- 100 Dobrinsky, Herbert C.
- 245 A treasury of Sephardic laws and customs . . .
- 650 Judaism—Sephardic rite.
- 650 Sephardim—Social life and customs.

Sefer Otsar minhage Hasidim . . . /Yoel Taitelbom. [work on liturgy of a rite]

- 100 Teitelbaum, Joel.
- 240 Otsar minhage Hasidim
- 245 Sefer Otsar mihage Hasidim
- 650 Judaism—Hasidic rite—Liturgy.
- 650 Judaism—Hasidic rite.

Sacred Works

Sacred Works (Bible, Mishah, Tosefta, Talmud)

Kitaaba Waaga. ("The Bible in Borana, a new translation by S.M. Houghton and D. Diida"—T.p. verso)

- 130 Bible. \$l Boran. \$s Houghton-Diida. \$f 1994.
- 245 Kitaaba Waaga
- 650 Boran dialect—Texts.

Sefer Shir ha-shirim: 'im perush Rashi ve-'im be'ur hadash . . .

- 130 Bible. O.T. Song of Solomon. Hebrew. 1981.
- 245 Sefer Shir ha-shirim: \$b 'im perush Rashi
- 630 Bible. O.T. Song of Solomon—Commentaries.
- 700 Rashi, 1040–1105.

Chapters of the Sages: a psychological commentary on Pirkey Avoth/Reuven P. Bulka.

- 100 Bulka, Reuven P.
- 245 Chapters of the Sages:
- 630 Mishnah. Avot-Commentaries.

Abrabanel on Pirke Avot = [Pirke avot, Nahalat avot]: a digest of Rabbi Isaac Abrabanel's "Nahalat avot" with selections from other classical commentaries on Pirkei avot/compiled and translated by Avraham Chill.

- 100 Chill, Avraham.
- 245 Abrabanel on Pirke Avot
- 630 Mishnah. Avot—Commentaries.
- 600 Abravanel, Isaac, 1437–1508. \$t Nahalat avot.
- 700 Abravanel, Isaac, 1437–1508. \$t Nahalat avot.

Torah dynamics: Pirkei Avot looks at life/Samson Krupnick and Morris Mandel.

- 100 Krupnick, Samson.
- 245 Torah dynamics: \$b Pirkei Avot looks at life .
- 500 Includes text and translation of Pirkei avot.

- 630 Mishnah. Avot—Criticism, interpretation, etc.
- 650 Ethics, Jewish.
- 730 02 Mishnah. Avot.

Note: needs 730 02 because text is included.

Commentaries on Commentaries (supercommentaries) H1435

Assign subjects (name-title or uniform title) for both the original work and for the commentary being commented on, even if they duplicate descriptive access points (H184)

Sefer Tif'eret Yosef: 'al pe. Rashi/Yosef Yosef Segal.

- 100 Segal, Yosef Yosef
- 240 Tif'eret Yosef
- 246 Sefer Tif'eret Yosef: \$b 'al pe. Rashi
- 600 Rashi, 1040–1105.\$t Perush Rashi 'al ha-Torah.
- 630 Bible. O.T. Pentateuch—Commentaries.

Sefer Pardes Yosef: 'al Hamishah humshe Torah: le-va'er kol hamira be divre Rashi ve-Ramban . . . /Yosef Patsanovski.

- 100 Patsanovski, Yosef.
- 240 Pardes Yosef
- 245 Sefer Pardes Yosef: \$b 'al Hamishah humshe Torah . . . /
- 600 Rashi, 1040–1105.\$t Perush Rashi 'al ha-Torah.
- 600 Nahmanides, ca. 1195–ca. 1270.\$t Perush ha-Torah.
- 630 Bible. O.T. Pentateuch—Commentaries.

Insights into Rashi's commentary/by Pinchas Doron.

- 100 Doron, Pinhas.
- 245 Insights into Rashi's commentary
- 500 Includes an English translation of selections from Perush Rashi 'al ha-Torah.
- 600 Rashi, 1040–1105.\$t Perush Rashi 'al ha-Torah.
- 630 Bible. O.T. Pentateuch—Commentaries.
- 700 Rashi, 1040–1105.\$t Perush Rashi 'al ha-Torah. English. Selections.

Shulhan 'arukh Hoshen ha-mishpat: 'im perushe gedole ha-dorot kefi . . .

- 100 Karo, Joseph ben Ephraim, 1488–1575.
- 240 Hoshen mishpat
- 245 Sulhan 'arukh Hoshen ha-mishpat: \$b 'im perushe gedole ha-dorot . . .
- 650 Jewish law—Early works to 1800.
- 600 Karo, Joseph ben Ephraim, 1488–1575. Hoshen mishpat.

Introduction to Theological Reference Work
by
Barry W. Hamilton
United Theological Seminary, Dayton, Ohio

Philosophy of Reference

Theological reference work is performed by librarians whose principal subject environment consists of religion, theology, philosophy, and related fields. Theological librarians are distinguished from other librarians in terms of subject specialization. Theological reference work is conducted in terms of principles common to all reference work. William A. Katz states, “The primary role of the library is to serve the community.”¹ The “community” of a theological library commonly consists of faculty and students in a graduate school of divinity or a theological seminary—but also includes religious professionals and residents who live and work nearby, and students from other institutions who may or may not be specialists in religion/theology. The “community” of a theological library may also be the campus of a state university with a large department of religious studies. Theological libraries often experience the diversity common to other specialized academic libraries, serving a larger circle of patrons than faculty, administration, and students; however, those who perform theological reference work should have an understanding of the principal constituents in their library’s community and be acquainted with the types of materials and online resources available in the specialized environment of the theological libraries. The librarian must go beyond directional information (“we’re open during the summer Monday through Friday 8:30 a.m. to 4:30 p.m.”) and assist patrons in clarifying their information needs and locating information resources which address those needs. The level of service provided depends on a number of variables, including library policy, workload, and patron needs/expectations. Most patrons will communicate verbal/nonverbal cues that indicate when the librarian has provided enough service. According to Margaret Nichols, “assisting the user to find information is the librarian’s primary duty.” The librarian must ascertain what level of service is needed in each individual case—“the librarian becomes involved in the search until the user can function independently.” Nichols states further: “All too often the librarian insists that the search is the patron’s responsibility or provides the ‘quick fix’—‘Look in the catalog.’ Or ‘Look in the encyclopedia.’ These unfortunate occurrences not only frustrate the patron, but give the library a bad image.”² Professional reference service involves skillfully assisting patrons with information needs through the facilitation of clear communication and through knowledgeable guidance in the organized patterns of stored information. Professional reference service respects the dignity of the patron while providing service within limits established by library policy. This requires the careful, continual honing of interpersonal communication skills.

The Distinctiveness of Theological Libraries

In the academic environment the library reflects the mission of the supporting institution. Theological research collections also reflect the mission of a supporting institution that is typically engaged in theological education. The theological library provides access to information that supports this educational mission, and this mission gives the theological library its distinctive shape. To use Jesse Shera's terms, the library is "microcosmic" in that its collections/access services represent the concerns of the specific institution and, on the other hand, is "macrocosmic" in relation to the entire universe of knowledge.³ For example, the United Theological Seminary collects in strength in areas which reflect the strengths of the supporting institution—particularly in biblical studies, Third World and feminist theologies, Methodist Studies, missions, and church history (except medieval studies). A Doctor of Ministry program in which the majority of students are African American mandates strength in the collection of Black Theology, African American church history, Civil Rights movement, race relations, and urban ministries. A new Ph.D. in Intercultural Studies is in process, and this in turn will shape the collection in new directions. There is a strong correlation between the curriculum and the corresponding areas of the classification scheme which support the needs of the institution. A significant percentage of the collection is catalogued in B-BY, with the greatest strength in BR-BY. The BY classification is used by a select number of Methodist-affiliated libraries for Methodist Studies, and UTS's strength in this area reflects its affiliation as an official seminary of the United Methodist Church. On the other hand, the UTS Library collects in strength in several areas in the rest of the classification scheme, including DS, DT, E185, LA-LB, ML3100, PA, RA390.A2, RC489.E83, reflecting the interdisciplinary and multidisciplinary interests of theological education as defined by the mission of UTS. In this manner, the library collection reflects the distinctive nature of theological education at United Theological Seminary in its historical and present dimensions.

The Reference Librarian

The personal characteristics of the reference librarian are critical for the delivery of quality reference service. The best discussion of this issue can be found in Jennerich and Jennerich (1997),⁴ who point out the importance of a "sense of humor"—a quality required of a good reference librarian—as a means for dealing with the flood of details which are a part of the nature of librarianship.⁵ The author often resorts to humor when old 386-era computers break down, and the ATLA CD-ROM is unavailable for searching. Library staff often joke about allowing professors to keep dozens of books in their offices, since the latter's offices do not have roof leaks—whereas thunderstorms often send library staff running for the plastic sheeting, buckets, and mops. The author

also jokes with visitors who request access to the Rare Book Room—the collection desperately needs a comprehensive cleaning and a conservation program (a couple of years ago the rare book collection appeared as an item on the dining menu of vermin—which left much of the collection ravaged and filthy). The author takes the 1950s-era decor of his office in stride, decorating the wall with his daughter’s child-art collection. Humor keeps a library staff well-oiled, especially when equipment breaks down, when the network goes down, when international students tell library staff that library technology is better in their home country—and the students emphasize that their home country is in the Third World.

Jennerich and Jennerich also emphasize the critical importance of dedication or commitment in the reference librarian—a characteristic which “should be to the profession as a whole, and more specifically to meeting the needs of patrons in their quests for information.”⁶ This element mitigates against the “traffic cop” model of reference service, which points patrons in this direction and that direction. Quality service, whether in the library or in a retail store, requires an ingrained desire to help people—an other-centeredness which motivates the librarian to find the desired information and induce a sense of satisfaction in the patron. The satisfaction of the librarian is that his/her level of professional service must rely on a vicarious satisfaction in having assisted the patron in their information needs. Few characteristics will destroy the level of reference service more than an attitude in the librarian which signals indifference to the patron’s needs. Dedication to the service of the patron, and vicarious satisfaction in meeting the needs of the patron, will go a long way toward pulling the reference librarian through the troughs of despondency over inevitable glitches and failures. Not every reference encounter is pleasant, not every search for resources is successful, and (for certain) not every patron will be pleasant to meet.

The quality of reference service requires a transparency of character in the librarian—a genuineness throughout the reference encounter. Jennerich and Jennerich state, “A *genuine liking for people* is another important trait.”⁷ This is an integral component in the delivery of quality service, for this trait will directly affect the verbal—and, more importantly, the nonverbal—components of the reference encounter. While “liking people” cannot substitute for competency in matching needs to resources, this trait will improve the chances that patrons will “open up” and communicate their real needs early in the reference encounter. It is another vital component in communicating a quality of interpersonal communication, which will linger with the patron long after s/he leaves the library. As a library school student, the author noted a student worker in a university library (at the circulation desk) greeting patrons in a consistently brusque manner—nothing in the student’s manner indicated that s/he enjoyed working with people. The author overheard students complaining to professional staff about the unfriendliness of this worker and their perception that s/he preferred not to assist patrons. The point of the criticism was that “helping

people” was exactly what a person in the student worker’s position should be doing. And “liking people” is the foundation for “helping people.”

Dedication or commitment, and a genuine liking for people, are qualities that encourage the reference librarian to *take initiative* in meeting the information needs of patrons. This is a difficult quality to cultivate in today’s theological reference librarian, since librarians are often carrying out the work of six people. No library can afford to have staff members sitting idle at the reference desk or walking around the library looking for people to help. This simply isn’t practical—and it would annoy most patrons. Initiative can be cultivated by taking an interest in people who have the appearance of an uncertain search—body language and facial expression are often indicators of patrons who need assistance. Most patrons are reluctant to “bother” the busy library staff, but a staff member who deliberately makes eye contact and says, “Are you finding everything okay?” opens the door to a quality reference interview. The library staff must *never* speak to a patron while continuing to engage in other work. This type of action *kills* the quality of interpersonal communication in the reference encounter. It tells the patron that his/her need is insignificant and will certainly create a negative impression in the patron’s mind concerning the level of library service offered.

Jennerich and Jennerich list “*patience and persistence*” as vital qualities for the reference librarian.⁸ The nature of working with people requires patience—reference interviews often require working through the incoherence of a patron who has trouble expressing his/her need. The librarian needs patience when patrons come up to the reference desk and “bellyache” about the Middle-Bronze-Age state of technology in the library or about the lousy work the interlibrary loan department has done (it’s hard to “bite your tongue” when you know better), or even when the patron is whining about the library’s policy to lock its doors during chapel (even though it’s ordered by the academic dean). The nature of the research process requires persistence, particularly when the topic is fairly specialized. When the seminarian walks up to the reference desk and would like to see copies of some obscure patristic document like the *Acts of Pilate*, the librarian may have to try several search strategies. The author is revising a dissertation involving historical research, and is aware that some information takes weeks or even months to surface, especially when some of the involved publications have never been indexed. In most cases, the author provides reference service until the patron signals (verbally or nonverbally) that the desired level of assistance has been attained.

The Reference Interview

Reference librarianship is first and foremost about people—not about print and online resources. While the reference librarian must be schooled in the art of finding resources, s/he can succeed in his/her mission only when s/he has skillfully negotiated a reference interview. And the essential element of a reference interview is communication that provides clarification of the

information needs of the patron.⁹ Often the reference librarian rushes into the search for resources, snatching a directory here or finding that “really cool” Web site, only to remain oblivious to the real needs of the patron. The reference librarian may be tempted to “load up the shopping basket” of the patron, perhaps with the unconscious motive of impressing the patron with the information-finding skills of a “real professional;” however, most patrons are already overwhelmed with information overload, and prefer a skilled helper who can “cut to the chase” to resources that directly address their information needs. And the first task of the librarian as skilled helper is to assist the patron in clarifying his/her information needs through active listening.¹⁰ Bill Katz states, “There is a difference between *passive* listening and *active* listening. The former requires no skill. One simply lets the other person talk, interjecting at reasonable times an affirmative sign that one is indeed listening. Active listening at the reference desk includes not only hearing what the other person says, but evaluating and summarizing the message so that it can be acted on.”¹¹

Reference work is much more than merely playing information “traffic cop,” pointing patrons this way and that. Practically everyone who has ever engaged in reference work can provide examples of patrons who have difficulty articulating their needs.¹² The reference librarian should avoid assuming that the patron’s initial statements accurately represent his/her real need. Tam Hoskisson states, “Effective reference service is only possible when the real question has been asked and understood.”¹³ And the “real question” is rarely asked at the outset—in fact, many patrons approach the reference librarian without having clarified their real needs for themselves.¹⁴ The reference librarian provides the opportunity for positive give-and-take communication in which the real information need of the patron is clarified.¹⁵ Hoskisson names several assumptions which can impede an effective interview process: “(1) the user has stated his [sic] actual information need; (2) the user has some idea of the sources in which he [sic] may find the information; (3) the user knows something about the library’s arrangement; (4) the user has understood what the librarian has said; (5) the user will let the librarian know whether or not the question has been interpreted correctly; (6) if the user is not satisfied with the librarian’s answer to the question, he [sic] will let the librarian know; and (7) the user is interested in the librarian’s ‘professional competency.’”¹⁶

Reference work requires “people skills” which enable the librarian to recognize his/her assumptions, set them aside (inasmuch as is practicable), and engage the patron in skillfully-guided conversation. The reference librarian must recognize extraneous elements that distract from productive interaction. Occasionally the patron exhibits unusual dress, physical appearance, or mannerisms, and the reference librarian must resist the distraction and focus on the formulation of a clearly articulated understanding of the patron’s need. From time to time the reference librarian is “having a bad day”—i.e., s/he has recently emerged from a stressful faculty meeting, or has had one or several unpleasant encounters with patrons or other library staff. Often the reference librarian is overwhelmed with a heavy workload, and expresses his/her stress in an

unwelcoming posture toward patrons. S/he may have a posture or facial expression that communicates to the patron that s/he is occupied with “important” matters, and prefers not to be “disturbed” by the patron’s needs. The reference librarian will communicate a reluctance to assist the patron, and will increase the difficulty of communicating with the patron and clarifying the latter’s “real needs.” While the librarian’s primary objective is to assist the patron in finding information, it is also important that the librarian maintain a “pleasant demeanor during the reference encounter.”¹⁷ When the reference librarian blends information-finding accuracy with good interpersonal skills, s/he facilitates clear communication with the patron. As Isaacson states, “A user has a right to expect that a reference librarian will be both pleasant and accurate.”¹⁸ The librarian must appear open to communication—alert, smiling, and interested in the patron. It is important that the librarian make eye contact with the patron and signal an unspoken welcome.¹⁹

In an ideal situation—which rarely happens—the librarian can communicate an abundance of interest and a readiness to invest time and energy in the patron. In the real world of libraries, the librarian is pulled between several duties—from reporting a broken copier to the office-machine company to instructing students in WordPerfect. The librarian is tempted to point the patron in the direction of the reference stacks as though s/he were saying, “You can find it over there in the self-service section.” This is a critical point where a philosophy of reference work impacts the level of patron service. The “traffic cop” model of reference work de-professionalizes the librarian, bringing him/her down to the level of a clerk who provides a minimum of assistance. To operate at a professional level of service, the librarian must possess a thorough knowledge of the organizational structure of the library—which includes the classification system and the Library of Congress Subject Headings—and use this knowledge to address the needs of patrons. To bring this knowledge to bear on the needs of patrons, the librarian must establish a working relationship with patrons in the first few seconds of the reference interview. Some factors in the reference interview are outside the control of the librarian; however, as Isaacson states, “What is in the librarian’s control, however, is how we present ourselves to the public. If we indicate by body language, eye contact, welcoming gestures, smiles, and other nonverbal as well as verbal cues that we have empathy and respect for the person asking the question, we are . . . much more likely to create an atmosphere in which the user will feel comfortable enough to ask the real reference question that may be embedded within other preliminary questions.”²⁰

Creating the right “atmosphere” for the reference interview is a complex process, and there is no ready-to-use formula for handling the interaction. The librarian has to make intuitive, split-second decisions on where to steer the conversation. Mary Ellen Bates lists several skills for the reference interview, including nonverbal and verbal aspects. For nonverbal skills, she suggests: “(1) make eye contact; (2) have a relaxed, open posture; (3) watch your facial expression and tone of voice; (4) ‘be here now.’” For verbal skills, she suggests: (1) project a professional image over the telephone; (2) be quiet and let the user

talk; (3) listen to and remember each item of the request; (4) use encouragers; (5) ask open-ended questions; (6) establish a sense of expertise; (7) avoid premature diagnosis; (8) get to the heart of the matter; (9) paraphrase the request in different words; (10) negotiate boundaries; (11) how to say 'no' without saying NO; (12) think through your search—any additional questions?"²¹ Putting this into practice requires professionalism—some patrons can be difficult to handle. The librarian often meets "know-it-all" patrons, "know-little-or-nothing" patrons, "I-don't-have-all-day" patrons, "I'm-not-sure-you-can-help-me" patrons, and these "irregular people" can quickly test the mettle of the librarian's professional demeanor, especially when several of these types visit the library in the same afternoon. The nature of some information needs may virtually guarantee considerable difficulty in the research process. The graduate student who wants a copy of an obscure apocryphal text, the seminarian who wants a digital image of life in Germany in 1904, the high school student who wants a copy of the Jerusalem newspaper published on the day Jesus Christ was born—these are by no means "ready reference" questions. A pastor from a 3,000-member congregation "drops by" the library to find information on a Disciples of Christ evangelist whose active ministry took place in the mid-19th century. He does not know the name of the evangelist, except that he was "proslavery." The pastor—an executive-type wearing an expensive black suit—exudes a demeanor that says, "I can't wait all day for this." Reference work requires a quick mind—and a tactful manner.

Querying the patron in the reference interview can be a delicate matter. Patrons often approach the librarian with a "definiteness" in their voice, projecting the image that they know exactly what they are looking for (when in fact this is rarely the case). Often the librarian is tempted to dash off to the shelves, log onto a search engine, or rush to the online catalog terminal, as an instinctive attempt to convey the impression to the patron that s/he is knowledgeable and knows exactly what to do. Professionalism in the reference interview often requires restraint from impulsiveness, and requires a patterned interaction with patrons that does not sound artificial. Professionalism does not mean that the librarian has to be uncomfortably formal, but it does require a disciplined/thoughtful manner in dealing with people.

The author often greets seminarians in the library's main reading room, not by walking directly up to them, but by walking past them, looking at them, and asking, "Are you finding everything okay?" Since the author knows quite a number of students by first name, he often chooses an informal manner of opening the interaction—a smile, a slight wave of the hand, a cheery "What's up?" (this is a technique of "sending out feelers")—to let seminarians know that the Assistant Librarian is casting attention their way. This "breaks the ice" for many seminarians, and they can feel comfortable in asking for assistance.²² Unless patrons have taken the initiative to ask a reference question, the author avoids walking directly toward them and asking them if they need assistance. The author works toward creating an atmosphere of openness—a relaxed climate in which patrons can readily ask for assistance without feeling as though

they are imposing on the time of the busy librarian. When patrons have a query, the author *listens* carefully to the question while asking himself whether the question clearly states the need. If the author senses that the communication is sufficiently relaxed, he will respond to the patron's request with a direct question e.g., "What are you driving at? What kind of assignment do you have?" In the vast majority of cases students will provide enough clarification for the author to link them with the needed resources. Sometimes a thirty-to-sixty second conversation is necessary to get a handle on the topic. Sometimes a simple correction is needed—a staff member recently fielded a reference question over the phone. Lacking formal training in theological studies, she understood the patron to be requesting information on "Chicano glory." An initial search had failed to turn up any information, until the author corrected the term to "Shekinah glory," after which a number of excellent articles turned up in Bible dictionaries and encyclopedias.

In *Researching Online for Dummies*, Reva Basch has provided a useful set of questions for improving a reference interview. Though she is addressing the online research context, these questions could be useful when assisting patrons with print resources. The questions are as follows: (1) What am I trying to accomplish? (2) How much effort is appropriate? (3) What else should I know about? (4) Am I likely to find my answers online? (5) Is online the best place to look? (6) What's my plan? (7) Who's likely to know the answer? (8) What have I gathered so far? (9) What have I overlooked? (10) How do I know the information is good?²³ Most reference interviews will probably not require such rigorous questioning. Most patrons would lose patience with the librarian who insists on asking each of these questions; however, occasionally some patrons (e.g., doctoral students) will ask the librarian for assistance in conducting a thorough inquiry into a subject, and will welcome Basch's questions and the structure they provide. In any case, the librarian has to make a judgment regarding the depth of service required—from directional ("where are the restrooms?") to tougher questions ("I'm looking for sources for my doctoral thesis on holistic mentoring"). A general rule of thumb is that the level of reference service is proportional to the complexity of the reference question (but this is not always the case—multiple factors are involved, such as the expectations of the patron).

Types of Theological Reference Works

Perhaps the best discussion of the basic forms of reference literature can be found in G. E. Gorman and Lyn Gorman, *Theological and Religious Reference Materials*, 3 vols. (Westport, CT: Greenwood, 1984), 1:6–9. Another discussion of form divisions can be found in William M. Johnston, *Recent Reference Books in Religion: A Guide for Students, Scholars, Researchers, Buyers, & Readers* (Downers Grove, IL: InterVarsity, 1996), 29–37. Neither source covers all forms of reference literature, and Johnston's recent work covers some forms rarely seen or used by theological librarians; however, these sources are adequate

overviews of the most common types of reference works, although neither spends much time informing readers how to use these reference works in these form divisions. The best way to learn to use these reference works is for the librarian to spend some time becoming familiar with individual works, especially those most commonly used by patrons in a particular library. Library school trained the author to learn reference materials in this manner. From time to time, select a reference work and become closely acquainted with its layout—particularly the introduction, lists of abbreviations, its scope, and the indexes. Recently a library staff member asked the author, “How can I find out who wrote this article in the *Encyclopaedia Judaica*? The article is signed only with initials.” The author responded, “Look in the front matter of the first volume.” The library staff member later replied, “I found the answer to the question I asked you a few minutes ago. It was exactly where you said I would find it.” The most common types of reference literature in theological libraries are as follows:

Atlas—Theological libraries usually have selections of historical atlases which trace geographic/demographic information as related to biblical stories, characters or periods. Also known as a “Bible atlas.”

Example: Aharoni, Yohanan and Michael Avi-Yonah. *The Macmillan Bible Atlas*. New York: Macmillan, 1968.

Bible Commentary—Johnston defines this as “a collection of chapter-by-chapter or verse-by-verse explications of each book of the Bible, arranged in sequence of the biblical canon.”²⁴ Johnston states that commentaries “enhance activities as diverse as evangelizing, teaching and researching,” and usually “proclaim confessional allegiance.”

Example: *New Bible Commentary*. Downers Grove, IL: InterVarsity, 1994.

Bible Dictionary—Johnston defines this as “an alphabetically arranged lexicon of (nearly) all persons, places, practices, and events mentioned in the (Christian) Bible.” Johnston adds that “each book . . . elicits an introduction that untangles problems of date, authorship, audience, purpose and content.”²⁵

Example: *Eerdmans Bible Dictionary*. Grand Rapids, MI: Eerdmans, 1987.

Companion—“An introduction to a field of study, arranged alphabetically and designed for self-teaching . . . Aimed at the general reader rather than the specialist.” Johnston notes that “the genre remains predominately British. It flourishes at Oxford University Press and Blackwell Reference.”²⁶

Example: Kee, Howard Clark. *The Cambridge Companion to the Bible*. New York: Cambridge University Press, 1997.

Concordance—“These are word lists associated with particular texts (usually literary classics) that enable researchers to determine exactly where any particular word(s) appear within a text.”²⁷

Example: Abingdon’s Strong’s *Exhaustive Concordance of the Bible*. Nashville, TN: Abingdon, 1980.

Dictionary—Johnston calls this “a collection of definitions, whether of terms or proper names, arranged alphabetically.”²⁸ He also mentions that this term is nearly synonymous with “lexicon.”

Example: *Westminster Dictionary of Theological Terms*. ed. Donald K. McKim. Louisville, KY: Westminster John Knox Press, 1996.

Directory—A guide for locating people and organizations, containing lists of addresses, telephone numbers, and personnel/departments within an institution.

Example: *Directory of African American Religious Bodies*. 2nd ed. Washington, DC: Howard University Press, 1995.

Encyclopedia—“The most comprehensive of reference works, an encyclopedia attempts exhaustive coverage of a field or even all fields . . . Strictly speaking, one-volume encyclopedias are enriched dictionaries.”²⁹

Example: *The Zondervan Pictorial Encyclopedia of the Bible*. Grand Rapids, MI: Zondervan, 1975.

Handbook—“A compendium of articles commissioned to expound (rather exhaustively) problems, history and bibliography of a research field.”³⁰

Example: *A New Handbook of Christian Theology*. ed. Donald W. Musser and Joseph L. Price. Nashville, TN: Abingdon, 1992.

Interlinear Bible—“A Bible with parallel texts for purposes of comparison between languages, usually Hebrew/Greek/English.” Those that contain Strong’s Concordance Numbers tend to be the most popular.

Example: *The Interlinear Bible: Hebrew—Greek—English; With Strong’s Concordance Numbers Above Each Word*. Hendrickson, 1986.

Who's Who—"A dictionary of capsule biographies, arranged alphabetically. Typically it consists of commissioned articles with bibliography."³¹

Example: *Who's Who in Biblical Studies and Archaeology: First Edition, 1986–1987*. Washington, DC: Biblical Archaeology Society, 1986.

When the reference librarian needs one of these resources, and does not know the title of a particular work, s/he can follow the "Type-of-Literature" model discussed in Thomas Mann, *Library Research Models*, chapter 6. (One notable exception is the "Who's Who," which can be readily found by title.) Most of the form divisions can be located through the subdivisions of Library of Congress Subject Headings; for example: Theology, Doctrinal—Dictionaries; Religions—Encyclopedias; Bible—Commentaries; Bible—Handbooks, manuals, etc. While one can look up the title *Encyclopedia of Religion in the South*, it's usually faster to find the same work under Southern States—Religion—Dictionaries, especially if one does not know that this particular work exists. The author can testify that knowledge of Library of Congress Subject Headings is an indispensable tool for reference service. For a thorough discussion of the form divisions in biblical studies, the author strongly recommends Frederick W. Danker, *Multipurpose Tools for Bible Study*, rev. and expanded ed. (Minneapolis, MN: Fortress, 1993).

Search Strategy—Print Resources

A detailed outline of the search process has been outlined by Bill Katz, but he warns his readers not to expect the process to proceed so smoothly: "Were the search process always this neat, the problem would only be one of finding specific sources or entry points to those sources." Katz adds perceptively: "Because of the variables of both human judgment and resources, it is impossible to give a definitive outline of a search process."³² Although it is important for the reference librarian to have a general outline of a search strategy, individual searches require a "search algorithm" to be formulated as the search is in process. This is where the librarian performs work as a *professional*—s/he must exercise a trained and seasoned judgment in order to mediate between the needs of the patron and the resources in the local library and (increasingly) in the wider universe of knowledge resources. Katz has described the search process in detail in his *Introduction to Reference Work Volume II*, pages 70–71, but emphasizes that the process is usually not so carefully marked out in practice. One should note that the first item on the list is the reference interview. Katz emphasizes that the "techniques" for searching have been developed by reference librarians "through experience more than through scientific analysis or theoretical considerations." He suggests some "applicable techniques," although he cautions against too much rigidity on the part of librarians: (1) "Often when a librarian 'knows' the answer is in a

particular source, it usually is”; (2) “Depend on no one’s prior research for accuracy or complete-ness”; (3) “Keep a list of where you have looked”; (4) “Take your time”; and (5) “Try various entry points.”³³ While librarians should avoid rigidity in applying these suggestions, they will benefit from the ability to provide structure to an interview, and keep the interview moving to a satisfactory conclusion, rather than haphazardly, “taking a shot at it.”

The foundation for developing a search strategy is clarification of the “real question” of the patron through the reference interview. This is a source of real frustration on the part of both librarians and patrons—either the librarian “stands at the ready” to dash for the stacks or workstations (gotta impress that patron), or the patron expects the librarian to run over to the stacks and fetch the right book out of 70,000 reference books in 26.4 seconds. Here’s where “people skills” are so critical. The reference librarian must skillfully and tactfully engage the patron—keeping him or her involved in conversation—until the librarian has a clear understanding of the patron’s needs. Clarity in the articulation of the patron’s needs proportionately contributes to the chances of a successful search. (See the author’s handout, “Building A Research Vocabulary.”) This clarification of the patron’s needs applies whether those needs can be met through print or online resources (or both). The librarian should never assume that citations written by the patron—or even citations in an index, or online records, or catalog cards—are error-free. The author has found errors in citations, often after several minutes of futile searching (“But that article is *supposed* to be right here!”). This is a major reason why dogged persistence is a valuable quality in reference librarians, who also need patience to conceal their irritation at patrons who provide faulty citations.

Perhaps the best resources for developing traditional library research skills have been written by Thomas Mann of the Library of Congress.³⁴ Although some of the material applies to libraries with card catalogs (and the author works in a theological library with a card catalog), the “traditional library research model” is an effective tool for finding print resources. Mann emphasizes the value of the “vocabulary-controlled catalog” and the importance of the *Library of Congress Subject Headings*. Although the latter is available on CD-ROM, most librarians are familiar with the “big red books” and their lists of subject headings. The theological reference librarian needs to acquire a strong familiarity with the LCSH books (or CD-ROM) and their structure of UF, BT, NT, and RT. The LCSH books can assist the researcher in finding correct subject headings, broadening or narrowing a search, and finding related subject headings. For libraries with strong resources in African American studies, the author recommends that the researcher have a copy of *Subject Headings for African American Materials*.³⁵ Also essential are the “tracings” on catalog cards and online records—these can substantially increase the number of resources for the researcher—especially for searches which produce limited resources.³⁶ The subdivisions of subject headings are another valuable tool for the researcher.³⁷ The theological reference librarian should have a copy of *Free-Floating Subdivisions: An Alphabetical Index*, 7th ed. (Washington, DC: Library of

Congress, Cataloging Distribution Service, 1995). (Mann recommends this resource if the researcher wants to be a “supersearcher.”) The theological reference librarian must also acquire a strong familiarity with the classification scheme of his/her library.³⁸ While the librarian needs some experience in order to tell the patron that a large number of books on Ecology—Religious aspects—Christianity can be found in BT 695.5, s/he at least must be familiar with the general scheme before any assignment to reference duties. It is especially important that the reference librarian have a solid understanding of the interrelatedness of subject headings, the library catalog (whether card or online), and the classification scheme. The librarian needs to understand that materials cataloged under the subject, Palestine—Antiquities, may be scattered across several classification numbers, in several areas of the library. The librarian also needs to remember that if only a half dozen works can be found on African Americans—Religion in BR 563 .N4, s/he can go to the shelf list, look up each record for these works, and find additional subject headings from the tracings. The reference librarian also needs to remember Mann’s advice to check the indexes of books for references to specific topics (e.g., a patron who is researching the ministry of Harold Carter, Sr., can search the indexes of books in the range BR 563 .N4). Sometimes a search can begin with an encyclopedia—especially when the topic appears to be rather obscure. When a patron wants information on Smith Wigglesworth, it helps if the librarian can get enough information in the reference interview to understand that Wigglesworth was an important evangelist in early Pentecostalism. Then the librarian can find the *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 1988), and look up “Wigglesworth, Smith” and find an excellent article and short bibliography.

Search Strategy—Online Resources

Search strategy for online resources includes a reference interview, in part to determine whether the patron “really does need an online search.”³⁹ A splendid checklist for an online search interview has been put together in a paper presented at the 18th National Online Meeting (1997). The strategy is similar to the process involved in locating print resources, with questions grouped under these major headings: (1) Formulate and clarify the question; (2) Pick the best resource; (3) Create the search strategy; and (4) Assess results.⁴⁰ The online resource which is probably most often used by theological librarians is the *ATLA Religion Database*. Available in CD-ROM and online formats, the *ATLA Religion Database* is useful for finding articles, essay, dissertations, reviews, and monographs. (See the author’s handout, “Tips for Searching CD-ROM Databases.”) The author will usually start a search for resources with the *ATLA Religion Database* when the patron specifically requests articles or dissertations, or when the topic will probably not readily be found in the catalog. (For example, the author once conducted a search for the Berlin Conference of 1885. Nothing turned up in the catalog, but at least a dozen articles and essays were

cited in the *ATLA Religion Database*.) The *ATLA Religion Database* is particularly useful when patrons (especially seminarians) are writing an exegetical paper. The researcher can find articles on particular Scripture references, e.g., John 1:14 or I Peter 1:13-16. If a patron says s/he is looking for information for an exegetical paper on the story of the “Stilling of the Storm,” the first step for the librarian is to look up the Scripture reference (using a tool like Strong’s concordance), and then move to the *ATLA Religion Database*. (Of course, after the librarian finds articles and essays in the *ATLA Religion Database*, s/he may suggest the patron look at commentaries and monographs. The author often assists students in selecting “better-quality” commentaries—since some commentaries are excellent and others are hardly worthwhile.) It is especially important that the librarian closely review the documentation for the *ATLA Religion Database*, and keep a copy of the *Quick Reference Guide* close at hand. The librarian should give particular attention to the section, “Scripture Reference Search,” especially in the seminary or divinity school context, for s/he will probably receive numerous reference encounters related to this area. The librarian should be aware of the section, “Scripture Reference Abbreviations,” for s/he will need to use the proper abbreviation when searching for a Scripture reference. (For example, when searching the index for the Gospel of John, the proper abbreviation is JN. Simply entering “John” will produce considerable frustration.) The reference librarian should be familiar with each of the search types—person, title, keyword, etc.—and be able to use the indexes and “link” the fields for narrowing searches. The librarian should also be able to search for works in a particular language. In some cases, a search will produce eighty-six hits, but a search limited to English will yield twenty-four hits—a useful limitation when patrons can read only English. The librarian should also be familiar with the “Print Guidelines” and be able to show the patron how to print single records, print “All Found Documents,” a range of documents, or how to mark records and print only marked records. The librarian should also know how to operate and troubleshoot the printer—especially how to change the ribbon and add paper. (The author works in a library where the *ATLA Religion Database* is mounted on a computer attached to a dot-matrix continuous-feed printer. This printer is particularly onerous to load and operate.) The librarian should exercise discretion when conducting a keyword search—patrons commonly start typing away in the keyword field—and the computer responds with question marks and “term(s) not found.” Keywords should be linked with Boolean operators such as AND or OR (if the database allows Boolean operators), and phrase searching requires quotation marks around the terms, e. g. “Shining Path” or “Azusa Street.”⁴¹ When searching for an author, it’s best to search in the AUTHOR field, using the index. When searching for works about a person, search in the SUBJECT field, using the index. Entering a personal name in AUTHOR or SUBJECT fields almost always yields a response of ??? or “term(s) not found,” so it’s best to *use the indexes*.

An easily overlooked aspect of online database searching is the use of databases that overlap subject fields. Cecelia Kopp calls this service

“interdisciplinary database searching.”⁴² While the author rarely does this during routine searches, he is more likely to conduct interdisciplinary database searching for Doctor of Ministry students, particularly when assisting them in a search for literature for their dissertation topics. For example, if a student plans to write a thesis on developing a ministry in the church to African American families, the author would search not only the *ATLA Religion Database*, but the *NISC Family Studies* database and *G. K. Hall’s Black Studies* database. Other databases, particularly in the social sciences, would also be likely candidates for a search through OCLC’s FirstSearch. Here again, the searcher should develop a list of search terms before commencing a search in order to have a firm grasp on the subject(s) laid out in the topic. (See the handout, “Developing a Research Vocabulary.”) Again, the searcher should have conducted a thorough interview with the patron, and perhaps conduct an ongoing conversation during the search. The author will frequently ask a Doctor of Ministry student to write a paragraph containing a full and accurate description of the topic of his/her dissertation. The description is valuable when conducting a search—particularly when the search includes the Internet—and the search is conducted over a period of time (this often happens when the student wants the author to “keep an eye out” for new resources). The author finds his skills in interdisciplinary database searching depend on his awareness of databases and his acquaintance with the subject areas of particular databases. Reference librarians should become acquainted with the databases available in their own libraries, including those commonly accessed through online services.

The theological reference librarian should become familiar with the features of the databases in his/her library, especially those that are in heavy demand. When using online search services such as OCLC’s FirstSearch, the librarian should become familiar with field searching—by subject, keyword, author, descriptor, etc. When the author is searching on a less-familiar database, such as NISC’s Family Studies CD-ROM, and the topic lies beyond his subject expertise—e.g., African American women who are survivors of childhood sexual abuse—he attempts to link specific keywords with subject headings. When several likely candidates emerge in the search, then the author looks for descriptors that are shared among two or more entries, and searches in the descriptor field. But in a complex search—as in the sexual abuse example—the author tries to “link” fields together when this feature is available. This “linking” option is often available on CD and online search engines in the “Advanced Search” feature (FirstSearch has this feature). Internet search engines often have an advanced search feature that allows for precise (more or less!) searching. Of course, at this time Internet search engines vary considerably in features and accuracy, and most searches can be called “accurate” only with some humor mixed in (retrieving 14678 hits for “church growth” can scarcely be precise). There are some excellent Internet tutorials on the Web, most of which include some training on search engines. The author has found an excellent Web engine tutorial at <http://www.learnthenet.com>, and has examined several excellent print manuals, including Randolph Hock’s *The*

Extreme Searcher's Guide to Web Search Engines: A Handbook for the Serious Searcher (Medford, NJ: CyberAge Books, 1999) and Reva Basch's *Researching Online for Dummies* (Foster City, CA: IDG Books Worldwide, 1998).⁴³ When searching library catalogs on the Internet, the librarian should turn to the *OPAC Directory: A Guide to Internet-Accessible Online Public Access Catalogs*. ed. Bonnie R. Nelson. Medford, NJ: Information Today, 1998. Web sites can be organized into folders on the reference librarian's Web browser, with labels such as "Catholic Resources," "Pentecostal Resources," etc. (See also the excellent resources at these Web sites: <http://riceinfo.rice.edu/Internet/>; <http://sunsite.berkeley.edu/LibraryLand>.)

Internet research software has been developed which can search multiple large databases, including BookWhere 2000 from Sea Change Corporation (Toronto, Ontario) (www.bookwhere.com). Websleuth from Prompt Software is another package that searches multiple engines and provides indexes of keywords and phrases to narrow searches (www.promptsoftware.com). Demo versions can be downloaded from these Web sites.

Bibliographic Instruction

Most reference librarians in academic libraries would readily agree that in this Information Age, bibliographic instruction (or "information literacy") is more vital than ever.⁴⁴ The author observes new seminarians coming into the library with no clear idea how to conduct systematic research. The author recently assisted a seminarian who had no idea "what all those letters and numbers on the side of the book" meant (the student was referring to the Library of Congress classification numbers on the spines). Seminarians come into the library year after year, sit down at the computer for a CD-ROM search, and simply start typing in whatever comes to mind. Michael Perkins discusses the complexities of searching for information in the Information Age, and argues that computers have changed the way people look for information but have not eliminated the need for sophistication in "manipulating language." Discussing Internet search engines, Perkins writes, "For sophisticated users, trained and educated in the subjects they are pursuing, search engines are truly helpful, and provide quick access to enormous amounts of information. But what happens when those users pursue information on an unfamiliar subject? Without a published, controlled vocabulary, how will they familiarize themselves with the jargon of the new subject? And will search engines offer anything to the high school student, or the college freshman, generally unsophisticated users, other than the illusion of high tech infallibility?" Perkins continues, "Unfortunately, as those of us who work in colleges and universities can attest, most high school graduates are less and less capable of manipulating language. The number of remedial English classes taught each year at our public schools also attest to it."⁴⁵ Seminarians often lack sophistication in searching for information (and this includes some doctoral students), and often find information through good fortune and persistence rather than through a systematic strategy. The author

teaches a class that includes considerable bibliographic instruction, but the majority of seminarians at United Theological Seminary have no formal BI. The author has prepared handouts for his class for theological research (see “Developing a Research Vocabulary” and “Tips for Online Searching”), but often makes copies and places them next to the CD-ROM computer, on tables in the Reading Room, and on the circulation desk. Sometimes the author gets downright evangelistic and distributes the handouts to seminarians as they enter and leave the library, or as they are making photocopies. Copies are also distributed to library staff, including student workers, so that the entire library staff can assist patrons with searches. The author intentionally looks for areas of difficulty, tied to the seminary’s curricula, which have not been addressed in either institutional literature or in publications. For example, when Doctor of Ministry students kept asking, “How do you write an annotated bibliography?” even after having been instructed in class sessions, and published literature seemed inadequate, the author produced a brief one-page summary of suggestions for writing an annotated bibliography.

Reference Work and Other Library Departments

Discussing the “Follow-Up” which takes place after reference interviews, Jennerich and Jennerich point out that “the longer a reference librarian works with a particular collection of materials, the more obvious any gaps in the collection will become. As patrons ask for information about a subject, reference librarians will be the first to realize that the collection is inadequate to meet such information requests. Perhaps the library has no materials, or they are outdated or in insufficient numbers.” An alert reference librarian can provide valuable, front-line information and feedback to collection development personnel. Jennerich and Jennerich state, “Therefore, the collection development nature of reference service is critical. Reference librarians who can identify crucial gaps in reference, periodical, and circulating collections (book and non-book), databases, and CD-ROMs should work to see that those gaps are filled.”⁴⁶

The author’s reference work encouraged him to recommend the NISC Families Studies database CD-ROM (to which the library has subscribed). In the absence of a permanent director, some of the collection development work was passed on to the author, who drew on his knowledge of reference requests to make selections—which included sets of encyclopedias on human rights, human ecology, world cities/demographics, and additional resources for African American studies.

Reference work and cataloging can also work together to improve library services. The United Theological Seminary library endeavors to classify reference works on similar subjects together when possible, especially when strict adherence to the classification schedules would separate these works considerably. For example, the author classifies reference books which have the subject heading, Internet (Computer network)—Religious aspects—Christianity in Ref. TK 5105.875 .I57 even when the DLC MARC record provides another

number. This practice occurs for the convenience of UTS library patrons who browse the shelves. Another example is the practice of classifying all printed bibliographies in the Reference Z's, although shelf browsing in the Reference Z's is typically futile (owing to the nature of the Z classification).

The Dangers of Stress and Burnout

Reference work is perhaps the area in librarianship most susceptible to stress and burnout. The nature of reference work exerts a heavy strain on the nerves: the interaction with patrons who are sometimes disagreeable, the frustration with attempting to locate obscure information, the pressure to perform within time limits, the indifference of patrons to the librarian's professional credentials, the need to maintain a professional image in dealing with a wide range of people. Reference work invites "interruptions" by placing the librarian in a public area which sends the signal—"Lost? Confused? Angry? Ask here." Frequent exposure to a stressful environment can lead to burnout, especially among inexperienced reference librarians. Susan J. Fischer states, "Burnout occurs when chronic stress becomes unmanageable and results in emotional, physical and mental exhaustion. Burnout causes physical problems, paranoia, depression, cynicism, and apathy. It may unveil itself in physical agony such as constant fatigue, sleeping problems, an abundance of colds and flu, headaches, and a general state of weariness; it may attack a person's psychological well being by disrupting emotions through headaches and a general state of weariness."⁴⁷ Certain types of library employees may be especially susceptible to burnout. A single mother of small children, working as a paraprofessional, taking classes toward the MLS, commuting twenty miles, with mounting educational loans and consumer debt, who drinks large amounts of coffee (not decaffeinated), with poor organizational skills, would be at risk for burnout at the reference desk. Fischer offers several suggestions for avoiding stress and burnout, including laughter, feedback, self-worth, balance, and perception.⁴⁸ In the library where the author works, staff members often find time for laughter—and staff parties. The author would never consider working in a library where staff members were too serious for laughter and parties, for these are vital elements for staff wellness (particularly toward the ends of semesters). Laughter can be a sign of healthy staff relationships, another vital element for warding off burnout. Staff conflict can seriously undermine the quality of library service, particularly reference work. Effective reference work often depends on staff cooperation—the author is often called away from his cataloguing duties to assist another staff member with finding an obituary in *Die Christliche Botschafter*, or responds to vociferous outcries of "Help!" when Microsoft Word malfunctions (which is quite often).

In turn, the author calls for assistance from campus technical support personnel when the CD-ROM changer digests the *ATLA Religion Database* for breakfast (a problem recently solved with new equipment). The author experienced signs of burnout when this failure of vital (and aging) equipment

became chronic, even during bibliographic instruction sessions. The author felt angry and impatient and inwardly groused about work conditions (“surely things can’t be this bad in other libraries”).⁴⁹ Fischer mentions “self-worth” as an important element in avoiding stress and burnout, and encourages librarians to “review their thought processes and recognize that they do indeed have a choice of feelings.”⁵⁰ Academic librarians can become frustrated in the race for tenure, particularly if they are classified as non-tenured faculty, and often feel intimidated by tenured and tenure-track faculty who publish massive scholarly monographs and receive rave reviews, and whose students boast loudly of their professors’ academic prowess. At these times, academic librarians need a clear sense of identity, mission, and purpose—and a sense of satisfaction with their role as librarians.

Institutions need to reward librarians for performing library service, rather than sending the message that teaching, research, and raising money are the only things that matter.⁵¹ Fischer also suggests “balance” as a crucial factor in avoiding burnout, and states, “What people do during their time after work is crucial to the success of coping and handling stress at the work place. It is important to leave the job at work and develop outside interests away from the job. Bringing the job home can be hazardous to one’s health and home life.”⁵² While diet and exercise should be obvious factors, many adults do not have a regular program of exercise and do not eat properly. The author is acquainted with faculty who have been diagnosed with depression, and their treatment consisted partly of physical exercise. Physicians informed them that exercise generates natural antidepressants, which are safer and more effective than prescription drugs. Fischer discusses “perception” in terms of the degree of control which librarians believe they exert over their work environment. Academic librarians can feel angry and dissatisfied with their jobs when they perceive that top-level administrators are “micro-managing” the library, making decisions about which online system the library should purchase, or whether to lock the library’s doors during chapel services.

Perhaps the principal occupational hazard faced by reference librarians in the 1990s is “technostress,” which Craig Brod defines as “a modern disease of adaptation caused by an inability to cope with the new computer technologies in a healthy manner.”⁵³ John Kupersmith has thoroughly analyzed technostress as it impacts reference librarianship, and has named “at least four related but distinct components: performance anxiety, information overload, role conflicts, and organizational factors.”⁵⁴ According to a former professional paradigm, the reference librarian could achieve a high level of performance largely through an excellent memory. The author continues to work according to this paradigm to a considerable extent (“We can find an overview of Harry Emerson Fosdick’s preaching ministry in *20 Centuries of Great Preaching*—it’s right back here on the left side, third row down from the top, medium blue binding”). But this paradigm is obsolete in cybrarianship—often the “expert” librarian with a second master’s degree or doctorate in theology, with a specialization in patristics, is called over to the CD-ROM/bibliographic searching computer—to

fix a paper jam, change the ink cartridge, or add paper. Instead of assisting the patron with the question, "How can I find articles comparing Antiochene and Alexandrine Christology?" the question today is often, "Why won't this thing print?" The reference librarian can walk away from that kind of encounter feeling frustrated, undervalued, and unappreciated. Another source of technostress is the pressure for reference librarians to learn new software programs, often with the lack of opportunity for hands-on practice. The author's library recently switched from the DOS version of the *ATLA Religion Database* to the Windows version. The author had to quickly learn the new software, since the *ATLA Religion Database* is by far the most heavily used CD-ROM database in the UTS Library. The author even received phone calls at his home from library staff who had questions about displaying and printing search results. According to Kupersmith, technostress can also be manifested in an obsession with computers. The author has experienced the temptation to spend inordinate amounts of time at work "surfing the 'Net'" (especially in the first few weeks of availability). Kupersmith has provided several guidelines for dealing with technostress, but he cautions that the problem differs among people. His suggestions include proper diet, rest, and exercise; cultivation of a positive attitude; time management; and realistic goals.⁵⁵ While many libraries will probably continue to have tight budgets and a shortage of reference staff, institutions should be supportive of the training of librarians in emerging technology. Library staff should be trained in application programs before installation on public terminals (though this is rarely the case). Most reference librarians probably do not need to become Microsoft Certified Systems Engineers; however, they should be able to deal with common printer problems, and assist patrons with file management problems.⁵⁶ And while most reference librarians should avoid modifying the Windows 95 registry, they should be able to run Scandisk and determine whether a floppy disk has bad sectors. In spite of the insulting titles, libraries should provide their staff with handbooks such as *PCs for Dummies* and *Upgrading and Fixing PCs for Dummies*. And of course libraries should purchase staff copies of manuals/handbooks/guides for software application programs, such as Windows 98, Microsoft Office, and Corel WordPerfect. The author's library has a well-organized area in a staff workroom which contains (1) manuals, software, etc., which came with each computer when purchased; (2) cleaning kits for floppy drives and CDs; (3) a basic tool kit for PCs; (4) a flashlight which works (usually); and (5) a large bottle of extra-strength Tylenol. Reference librarians should also take advantage of courses at area community or technical colleges, or at regional OCLC providers (such as OHIONET), which offer training for applications software. The author's institution has provided vouchers to all faculty (including professional librarians) for software training at a local private company.⁵⁷ While it is unreasonable to expect each library staff member to become proficient in all the application programs in the library, the library can designate technological specializations among staff members. While the Technical Services Assistant concentrates on developing an intensive knowledge of OCLC software and

services, the Reference Librarian can focus on becoming a Web SuperSearcher. The Circulation Assistant can become the department's expert on Microsoft Office 2000, and the Head Cataloguer could become the first person to call when vermin are sighted in the Rare Book Room. While library staff should be able to deal with common problems, the library's supporting institution should have an on-campus technical support specialist who can take care of serious troubles. Library staff simply cannot afford to spend an entire morning trying to figure out why the new inkjet printer spits out "hieroglyphics," or investigate the breach of security on the Acquisition Assistant's computer (where someone sneaked into the workroom at night and surfed the Internet at www.penthouse.com).

Conclusion

Reference work requires a complex set of interpersonal communication skills, a thorough knowledge of print and online resources (as well as the organization of those resources), and strong motivation for continual improvement in those areas. Theological librarianship is principally an area specialization comprising the fields of religion/theology and philosophy ("microcosmically") and other fields such as history, literature, and social sciences as these interact with religion/theology and philosophy ("macrocosmically"). While defining theological education is beyond the scope of this discussion, the model of theological education at one's supporting institution will serve a significant role in defining the nature of library collections and the role of the library in supporting the institution's mission. Within this specialized context, theological librarians practice the skills common to the profession. As a whole, librarians should uphold high standards of professionalism and deliver excellence in service to their respective communities.

Endnotes

1. William A. Katz, *Introduction to Reference Work Volume II: Reference Services and Reference Processes*. 6th ed. (New York: McGraw-Hill, 1992), 3.
2. Margaret Irby Nichols, *Informational Sources and Services: Instructional Manual*. 7th ed. (Denton, TX: School of Library and Information Sciences, University of North Texas, 1988), 4.
3. See John B. Trotti, "Introduction to the Study and Use of Theological Literature," in G.E. Gorman and Lyn Gorman, *Theological and Religious Reference Materials*. vol. 1, *Bibliographies and Indexes in Religious Studies* no. 1 (Westport, CT: Greenwood Press, 1984), 4–6. Trotti is asking where one should "draw the line" in distinguishing theological and religious studies from other subjects.

4. Elaine Zaremba Jennerich and Edward J. Jennerich, *The Reference Interview as a Creative Art*. 2nd ed. Englewood, CO: Libraries Unlimited, 1997.
5. Jennerich and Jennerich, 35–36.
6. Jennerich and Jennerich, 36.
7. Jennerich and Jennerich, 37.
8. Jennerich and Jennerich, 37.
9. Dale J. Parus states, “It is not enough for reference librarians to know the sources of information and how to use them. It is far more important that the discipline’s professionals learn to listen and communicate more effectively with patrons. It is only then that we may better understand and provide for their information requirements.” See Dale J. Parus, “The Reference Interview: Communication and the Patron,” available from <http://edfu.lis.uiuc.edu/review/winter1996/parus.html>; Internet; accessed 4 May 1999.
10. Miscommunication frequently occurs between reference librarians and patrons. An excellent study of this problem can be found in Patricia Dewdney and Gillian Michell, “Oranges and Peaches: Understanding Communication Accidents in the Reference Interview,” *RQ* 35, no. 4 (Summer 1996), 520–536.
11. Katz, *Introduction to Reference Work Volume II*, 56.
12. Cecelia Kopp states, “There are four levels of thought processes which most clients work through when trying to formalize a question: visceral need, unconscious need, formalized need, and compromised need The visceral need or the gut feeling of what clients want, is unconscious and difficult to verbalize. During the second level, the conscious level, clients may verbally ramble, trying to match words to their visceral need. The third level, the formalized need, is fairly concrete and clients can verbalize the need, but may not be able to put it into context. At the final level, the compromised need, the question is presented to a searcher or system, phrased in a manner which clients think will match the database and the librarian’s knowledge level.” Cecelia Kopp, “Searching Online: Tips & Strategies,” *Nebraska Library Association Quarterly* 25 (Spring 1994), 40–41.
13. Tam Hoskisson, “Making the Right Assumptions: Know Your User and Improve the Reference Interview,” *The Reference Librarian* 59 (1997), 68.
14. Hoskisson cites Bill Katz: “Experienced reference librarians know that the original question put to them by a user is rarely the real question.” See Katz, William A., *Introduction to Reference Work Volume II: Reference Services and Reference Processes*. 7th ed. New York: McGraw-Hill, 1996. Cited in Hoskisson, “Making the Right Assumptions,” 68.
15. The author teaches a course at United Theological Seminary (Dayton, Ohio), “Study and Research Skills for Theology and Ministry,” in which students are encouraged to write a paragraph on a research topic, and share the paragraph with other students, asking whether the topic is clearly stated.

- The author emphasizes that a clearly articulated statement of the topic is foundational for a research project, and drives home the threadbare proverb, "If you don't know where you are going, any road will get you there."
16. Hoskisson, "Making the Right Assumptions," 68.
 17. See David Isaacson, "Pleasures and Pitfalls That Can Make or Break a Reference Encounter," *The Reference Librarian* 59 (1997), 60.
 18. Ibid.
 19. See Elaine Z. Jennerich and Edward J. Jennerich, *The Reference Interview as a Creative Art*. 2nd ed. (Englewood, CO: Libraries Unlimited, 1997), 10–17. Jennerich and Jennerich provide a detailed discussion of nonverbal and verbal components of the reference interview.
 20. Isaacson, "Pleasures and Pitfalls," 61. Parts of Isaacson's statements are citations of Michael Afolabi, "The Application of Counseling Concepts to Interviewing in Reference Services," *Library Review* 41, no. 4 (1992), 31–37.
 21. Mary Ellen Bates, "The Art of the Reference Interview," presented at Online World 15 September 1997; available from <http://www.batesinfo.com/ref-interview.html>; accessed 4 May 1999. Cited with permission of Mary Ellen Bates.
 22. In the small academic institution—especially the theological seminary or divinity school—it is beneficial for librarians to build relationships with students outside the library environment. Attending "Common Meal" (often practiced in seminaries), participating in worship and community life activities (the author has preached in chapel services), and even teaching an occasional class can enrich the relationship between librarian and patrons. The author has taught a course each spring semester—"Study and Research Skills for Theology and Ministry," as well as occasional courses in church history—and has formed friendships with students, which often allows the author to have an in-depth understanding of their research interests; however, a large proportion of reference interviews are "one-timers"—the patron is a complete stranger, and the interaction restrained and formal.
 23. Reva Basch, *Researching Online for Dummies* (Foster City, CA: IDG Books Worldwide, 1998), 291–198. Her section on pages 20–21, "Reference Interviewing Yourself," is especially helpful.
 24. William M. Johnston, *Recent Reference Books in Religion: A Guide for Students, Scholars, Researchers, Buyers, & Readers* (Downers Grove, IL: InterVarsity, 1996), 30.
 25. Johnston, *Recent Reference Books*, 31.
 26. Johnston, *Recent Reference Books*, 31.
 27. Thomas Mann, *Library Research Models: A Guide to Classification, Cataloging, and Computers* (New York: Oxford University Press, 1993), 60.
 28. Johnston, *Recent Reference Books*, 32.
 29. Johnston, *Recent Reference Books*, 32.
 30. Johnston, *Recent Reference Books*, 33.

31. Johnston, *Recent Reference Books*, 37.
32. Katz, *Introduction to Reference Work Volume II*, 70–71.
33. *Ibid.*, 82.
34. See Thomas Mann, *Library Research Models: A Guide to Classification, Cataloging, and Computers*. New York: Oxford University Press, 1993, especially chapters 3 and 4; and Thomas Mann, *A Guide to Library Research Methods*. New York: Oxford University Press, 1987, chapters 2 and 3.
35. Lorene Byron Brown, *Subject Headings for African American Materials*. Englewood, CO: Libraries Unlimited, 1995.
36. For further information on tracings see Mann, *Library Research Models*, 37–38; *A Guide to Library Research Methods*, 21–23.
37. For a thorough discussion on subdivisions see Mann, *Library Research Models*, chapter 6; *A Guide to Library Research Methods*, 19–21.
38. See Mann, *Library Research Models*, Chapter 3; *A Guide to Library Research Methods*, Chapter 3.
39. Kopp, “Searching Online: Tips & Strategies,” 41.
40. Veronica M. Adams and George R. Plosker (Information Access Company), “Concepts in End-User Training: How Well-Established Research Techniques Can Be Translated into Effective End-User Tools,” in *National Online Meeting Proceedings—1997* (Proceedings of the 18th National Online Meeting, New York, 13–15 May 1997, sponsored by Information Today, Inc.) ed. Martha E. Williams. (Medford, NJ: Information Today, 1997), 7–20. The checklist is on pages 16–18.
41. Several helpful articles on using Boolean operators exist in the professional literature. These include Marjorie L. Pappas, “Analytical Searching,” *School Library Media Activities Monthly*, vol. XII, no. 4 (December 1995), 35–37; Judy Ala and Kathy Cerabona, “Boolean Searches—A Life Skill,” *School Library Journal* 38 (November 1992), 42. See the “Search Strategy Worksheet” in Edna O. Schack and Markham B. Schack, “Online Data Retrieval Using Boolean Logic,” *Small Computers in Libraries* 7 (May 1987), 38–40. See also Bill Katz’ discussion on Boolean operators in his *Introduction to Reference Work Volume II*, 104–105.
42. Kopp, “Searching Online: Tips & Strategies,” 42.
43. For additional Internet tutorials visit the following Web sites: <http://www.albany.edu/library/internet/>; <http://search.page1.org/>; <http://sunsite.berkeley.edu/LibraryLand/> (This Web site is highly recommended for Web sites on all aspects of librarianship. Under the category, “Internet Librarianship,” the link for “Beginners” will bring up a page with numerous links to Internet tutorials.)
44. For a thorough discussion of bibliographic instruction and information literacy, see *Information for a New Age: Redefining the Librarian*. comp. Fifteenth Anniversary Task Force, Library Instruction Round Table, American Library Association. Englewood, CO: Libraries Unlimited, 1995; *Sourcebook for Bibliographic Instruction*. ed. Katherine Branch and

- Carolyn Dusenbury. Chicago, IL: American Library Association Editions, 1993; and Patricia Iannuzzi, et. al., *Teaching Information Literacy Skills*. Englewood Cliffs, NJ: Prentice Hall, 1999.
45. Michael Perkins, "Bibliographic Instruction? More Than Ever!" *Journal of Academic Librarianship* 22 (1990), 212. At the beginning of the article is a quotation from Paul G. Zurkowski, President, Information Industry Association: "Information competency involves more than computer literacy. It not only involves how to access information, wherever it is stored and how; it requires an awareness of what information is available, how it is organized, how it is intended to be used, and how it can contribute to wealth-generating efforts in specific situations. This is a cerebral activity that requires education and training."
 46. Jennerich and Jennerich, *The Reference Interview as a Creative Art*, 21.
 47. Susan J. Fischer, "Taking the First Job/Avoiding Stress," *Current Studies in Librarianship* 21 (Spring/Fall 1997), 5.
 48. Fischer, "Taking the First Job/Avoiding Stress," 6–8.
 49. The replacement of the Bronze Age CD-ROM changer and computer (circa A.D. 1990) lifted the author's spirits considerably. Institutions risk staff frustration and burnout when equipment is not replaced/upgraded in a timely fashion. This especially applies to computers and photocopiers.
 50. Fischer, "Taking the First Job/Avoiding Stress," 7.
 51. Andrew Keck has written an essay that discusses theological librarianship as a "call." Although the author does not believe a "call" is essential, the author does believe that a sense of "calling" contributes substantially to a sense of meaning and purpose, and thereby helps prevent burnout. See Andrew J. Keck, "Information or Divine Access: Theological Librarianship Within the Context of a Ministry," in *The American Theological Library Association: Essays in Celebration of the First Fifty Years*, ed. M. Patrick Graham, Valerie R. Hotchkiss, and Kenneth E. Rowe (Evanston, IL: American Theological Library Association, 1996), 172–182. See also the recent survey of the library profession in which 49% of the respondents agreed with the statement, "I see librarianship as a calling," in Rachel Singer Gordon and Sarah Nesbeitt, "Who We Are, Where We're Going: A Report from the Front," *Library Journal* 124, no. 9 (May 15, 1999), 36–39.
 52. Fischer, "Taking the First Job/Avoiding Stress," 7. Fischer also states on page 8, "The important thing to remember is that there truly is more to life than just work. When an individual allows work to be all consuming without the existence of a separate private life, it is only a matter of time before work related stress becomes unmanageable. The cultivation of a fulfilling and varied private life is essential in complementing a successful professional life."
 53. Craig Brod, *Technostress: The Human Cost of the Computer Revolution* (Reading, MA: Addison-Wesley, 1984), 16, cited in John Kupersmith, "Technostress and the Reference Librarian," *Reference Services Review*, 20

(Summer 1992), 7–14, 50; available from http://www.greatbasin.net/~jkup/tstr_ref.html; accessed 23 May 1999.

54. Kupersmith, “Technostress and the Reference Librarian.”
55. Ibid.
56. The author recently assisted a student who was writing a research paper on a computer in the library. The student had saved the file to a 3-½ floppy disk, and was bewildered when the file was nowhere to be found on the floppy. The author discovered that the student had inadvertently saved the file to the hard drive.
57. Training is also available from New Horizons, Inc. (<http://www.newhorizons.com>) and Blue Chip (<http://www.bluechip.com>). These are private companies with training centers in several metropolitan areas in the USA.

Issues in Religion/Theology Cataloging
by
Elvirita Estampador Gildea, Library of Congress

Issues in Religion/Theology Cataloging

Workshop Purpose

This workshop is intended for religion catalogers to assist them in the accomplishment of assigning subject headings and LC classification numbers.

Learning Objectives

At the end of this workshop the participants will be able to:

1. Apply the form subdivision \$v.
2. Apply the subdivisions: Contributions in [specific field or topic]; Views on [specific topic]; Career in [specific field or discipline], and Knowledge-[specific topic] with the emphasis on the first two.
3. Associate LC classification for religious/theological and philosophical works with the above subdivisions.
4. Identify cases in which the main entry affects the assignment of subject headings and classification number.
5. Apply the subdivisions Papal documents and Juvenile literature.

Objective One: Form Subdivision \$v

I would like to start off by giving a short background of the form subdivision \$v. In February 1995 the proposal to define \$v for form subdivisions in the authority and bibliographical formats was approved. Later that year a Form/Genre Working Group was set up, which met monthly between 1995 to 1997, to plan the implementation of \$v in authority and bibliographic records. These form subdivisions were first identified with a diamond in the margin of the 5th edition of the *Subject Cataloging Manual: Subject Headings*, which was published in 1996, and in the 1997 edition of *Free-Floating Subdivisions: An Alphabetic Index*. LC implemented the new data elements in the subject authority file on February 17, 1999, and LC catalogers began coding form subdivisions as \$v on the same date.

The Library of Congress will create subdivision authority records to control the approximately 3,000 topical, form, and chronological free-floating subdivisions in the Library of Congress Subject Headings system. These records will contain subdivision data in 18X fields and codes in 073 fields that identify their controlling instruction sheet numbers from the *Subject Cataloging Manual: Subject Headings* (H 1095 - H 1200).

The recent updates of the *Subject Cataloging Manual: Subject Headings*, dated February 1999, contains more precise help in coding \$v.

Note:

\$x Liturgy \$x Texts \$v Concordances.

\$v Prayer-books and devotions \$x English, [French , . . .]

Form subdivisions in LCSH are added to main headings and to main heading subdivision combinations to indicate what the item being cataloged is rather than what it is about. Some of the most frequently used general form subdivisions are:

- Bibliography
- Biography
- Congresses
- Dictionaries
- Directories
- Early works to 1800
- Encyclopedias
- Indexes
- Juvenile literature
- Periodicals

Most form subdivisions may also be used as topical subdivisions when assigned to works about those specific forms. For example, the heading Theology—Periodicals is assigned to general periodicals on Theology; the heading Theology—Periodicals—History is assigned to a monograph on the history of theological periodicals.

General Principle

Code a form subdivision as a \$v when you want to indicate what the item being cataloged actually is. Code a form subdivision as \$x when it represents a form that the item is about.

Form subdivisions are generally the last subfield in the order: [topic]—[place]—[chronology]—[form]. Sometimes the last two subfields represent the form of the item, for example,—Bibliography—Periodicals for bibliographies issued as periodicals;—Bibliography—Catalogs for bibliographical catalogs; and —Biography—Dictionaries for biographical dictionaries.

Subdivisions that precede the form subdivisions —Bibliography and —Indexes generally function as topical subdivisions to represent a bibliography or list of a particular type of publication or an index to a particular type of publication, for example, Mythology—Bibliography for bibliographies on Mythology; Mythology—Periodicals—Indexes for indexes of periodicals on mythology.

An exception to the general rule that form subdivisions are in the last position occurs with the subdivision —Dictionaries. The language subdivisions

that may follow —Dictionaries will be coded as \$x, for example, 650 \$a Spanish language \$v Dictionaries \$x French. Another exception is shown in one of your exercises, 650 \$a Sick \$v Prayer-books and devotions \$x English \$v Early works to 1800.

Exercises

1. Title: The advocate: Gospel sermons for Sundays after Pentecost.
650 \$a Pentecost season \$__ Sermons.
2. Title: Moses, take two tablets and call me in the morning: and other Bible stories to tickle your soul
630 \$a Bible \$p O.T. \$__ Juvenile humor.
3. Title: Small miracles of love and friendship
650 \$a Miracles \$__ Case studies.
4. Title: The wonder of Christmas: a family Advent journey
650 \$a Advent \$__ Prayer-books and devotions \$__ English.
5. Title: Frontier religion: Elder Daniel Parker
650 \$a Baptists \$z United States \$__ Biography.
6. Title: Who's who in Biblical studies
650 \$a Biblical scholars \$__ Biography \$__ Dictionaries.
7. Title: Current Christian reviews
650 \$a Christianity \$y 20th century \$__ Book reviews.
8. Title: Good tidings and great joy: the birth of Jesus the Messiah
650 \$a Jesus Christ \$x Nativity \$__ Meditations.
9. Title: Devotions upon emergent occasions; and, Death's duel
650 \$a Sick \$__ Prayer-books and devotions \$__ English \$__ Early works to 1800.
10. Title: The New York Public Library amazing mythology : a book of answers for kids
650 \$a Mythology \$__ Miscellanea \$__ Juvenile literature.
11. Title: Open letter to confused Catholics
610 \$a Catholic Church \$__ Controversial literature.
12. Title: The sources for the early history of Ireland: ecclesiastical: an introduction and guide
651 \$a Ireland \$x Church history \$y To 1172 \$__ Sources \$__ Bibliography
650 \$a Manuscripts, Irish \$__ Catalogs.

Answers

1. Title: The advocate: Gospel sermons for Sundays after Pentecost.
650 \$a Pentecost season \$_v__ Sermons.
2. Title: Moses, take two tablets and call me in the morning: and other Bible stories to tickle your soul.
630 \$a Bible \$p O.T. \$_v__ Juvenile humor.

3. Title: Small miracles of love and friendship.
650 \$a Miracles \$ _v_ Case studies.
4. Title: The wonder of Christmas: a family Advent journey.
650 \$a Advent \$ _v_ Prayer-books and devotions \$ _x_ English.
5. Title: Frontier religion: Elder Daniel Parker.
650 \$a Baptists \$z United States \$ _v_ Biography.
6. Title: Who's who in Biblical studies.
650 \$a Biblical scholars \$ _v_ Biography \$ _v_ Dictionaries.
7. Title: Current Christian reviews.
650 \$a Christianity \$y 20th century \$ _v_ Book reviews.
8. Title: Good tidings and great joy: the birth of Jesus the Messiah.
650 \$a Jesus Christ \$x Nativity \$ _v_ Meditations.
9. Title: Devotions upon emergent occasions; and, Death's duel.
650 \$a Sick \$ _v_ Prayer-books and devotions \$ _x_ English \$ _v_ Early works to 1800.
10. Title: The New York Public Library amazing mythology: a book of answers for kids.
650 \$a Mythology \$ _v_ Miscellanea \$ _v_ Juvenile literature.
11. Title: Open letter to confused Catholics.
610 \$a Catholic Church \$ _v_ Controversial literature.
12. Title: The sources for the early history of Ireland: ecclesiastical: and introduction and guide.
651 \$a Ireland \$x Church history \$y To 1172 \$ _v_ Sources \$ _v_ Bibliography
650 \$a Manuscripts, Irish \$ _v_ Catalogs.

Second and Third Objectives

1. Apply the subdivisions: Contributions in [specific field or topic]; Views on [specific topic]; Career in [specific field or discipline], and Knowledge-[specific topic] with the emphasis on the first two.

2. Associate LC classification for religious/theological and philosophical works with the above subdivisions

Four subdivisions that relate the person to specific disciplines, fields, or topics: —Career in [specific field or discipline]; —Contributions in [specific field or topic]; —Knowledge—[specific topic]; and —Views on [specific topic]. These four free-floating subdivisions under names of persons are listed in H 1110 of the *Subject Cataloging Manual: Subject Headings*, v. 2.

(Transparency #3a)

When you use these subdivisions also assign an additional heading for the specific field or topic.

—Contributions in [] is used for works discussing the person’s actual substantive contributions or accomplishments in a specific field or topic.

(Transparency #4)

When this subdivision is used for works by a theologian the work is classified under the topic. This is because of the directive on p. 149 of the class schedule BT 19 (Doctrine and dogma) which states that when “By theologian, see the theologian for general works on his theology, for special doctrines in his theology, see the doctrine.”

(Transparency #5)

Title: Augustine’s invention of the inner self.

1st subject heading: 600 \$a Augustine, \$c Saint, Bishop of Hippo \$x Contributions in doctrine of soul.

2nd subject heading: 650 \$a Soul \$x History of doctrines \$y Early church, ca. 30–600.

Title classed under: BT741.2 (which stands for: The soul; works from 1951–)

(Transparency #6)

Title: Christian love and just war.

1st subject heading: \$a Augustine, \$c Saint, Bishop of Hippo \$x Contributions in just war doctrine.

2nd subject heading: \$a Just war doctrine \$x History of doctrines \$y Early church, ca. 30–600.

However when the subdivisions —Career in [specific field or discipline]; —Knowledge—[specific topic]; and —Views on [specific topic] are used these works are classed under the theologian’s number. This is according to the guidelines of F 275, *Subject Cataloging Manual: Classification*.

(Transparency #7)

“Although these numbers are called biography numbers, they are used for classifying various other kinds of works in addition to those that merely present facts concerning the personal life of an individual. Generally, these numbers are used for any work whose purpose is to relate an individual (or group of individuals) to a topic. Such works may and often do give personal details, but they may also merely discuss the individual’s activities, contributions, views, etc., relating to the topic in question.”

—Views on [specific topic] is used for works discussing the person's opinions or attitudes on a topic, whether explicitly stated by the person or inferred from his or her life and works.

(Transparency #8)

Title: Misogynie oder Philogynie?

1st subject heading: 600 \$a Augustine, \$c Saint, Bishop of Hippo \$x Views on women.

2nd subject heading: Women in Christianity \$x History \$y Early church, ca. 30-600.

Title classed under: BR65.A9 (St. Augustine's #) (***Transparency #9a and #9b***)

(Transparency #10)

Title: Edith Stein und das Judentum.

1st subject heading: Stein, Edith, \$d 1891–1942.

2nd subject heading: Stein, Edith, \$d 1891–1942 \$x Views on Judaism.

3rd, 4th, 5th. Subject headings

Title classed under: BX4705.S814 (Stein's biography #)

(Transparency #11)

Title: Agostino Giustiniani.

1st subject heading: \$a Giustiniani, Agostino, \$d 1470–1536 \$x Views on Judaism.

2nd subject heading: \$a Dominicans \$z Italy \$v Biography.

3rd subject heading: \$a Humanists \$z Italy \$v Biography.

Title classed under: BX4705.G55473 (Giustiniani's biography #)

When the three subdivisions Career in [], Views in [], and Knowledge— [] are applied, generally these titles are classed under the individual's number (the person written about).

Works classed under B (Philosophy): When these subdivisions are used generally the work is classed under the number of the philosopher.

(Transparency #12)

Title: St. Augustine's theory of knowledge.

1st subject heading: \$a Augustine, \$c Saint, Bishop of Hippo \$x Contributions in theory of knowledge.

2nd subject heading: \$a Knowledge, Theory of \$x History.

Title classed under: B655.Z7 (St. Augustine's number) (***Transparency #13a and 13b***)

(Transparency #14)

Title: Augustins Philosophie der Endlichkeit.

1st subject heading: \$a Augustine, \$c Saint, Bishop of Hippo \$x Contributions in concept of the finite.

2nd subject heading: Finite, The \$x History.

3rd subject heading: Idea (Philosophy) \$x History.

4th subject heading: Dualism \$x History.

Title classed under: B655.Z7 (St. Augustine's number)

(Transparency #15)

Title: Zum Begriff des Bösen bei Augustinus und Kant.

1st subject heading: \$a Augustine \$c Saint, Bishop of Hippo \$x Contributions in concept of evil.

2nd subject heading: \$a Kant, Immanuel, \$d 1724–1804 \$x Contributions in concept of evil.

3rd subject heading: \$a Good and evil \$x History.

Title classed under: B655.Z7 (St. Augustine's number)

(Transparency #16)

Title: Meditation according to Rudolf Steiner.

1st subject heading: \$a Steiner, Rudolf, \$d 1861–1925 \$x Contributions in meditation.

2nd subject heading: \$a Meditation.

3rd subject heading: \$a Anthroposophy.

Title classed under: BP595.S895 (Steiner's number)

(Transparency #17)

Title: Heidegger and Sartre.

1st subject heading: \$a Heidegger, Martin, \$d 1889–1976 \$x Contributions in ontology.

2nd subject heading: \$a Sartre, Jean Paul, \$d 1905– \$x Contributions in ontology.

3rd subject heading: Ontology.

4th subject heading: Phenomenology.

Title classed under: B3279.H49 (Heidegger's number)

(Transparency #18)

F 275 (p. 5) Individual biography tables: Works classed in biography numbers are further subarranged in accordance with an individual biography table. Some schedules provide unique tables applicable to the specific schedule, for example the B schedule as shown in our previous examples. For those classes for which a unique table is not provided, a general table is used. "When this general table is used, the numbers for Collected works, Selected works, and Speeches, essays, and lectures are used only when the collection by the individual biography is so general that the work cannot be classed with a

specific topic.” This table is commonly used for autobiography, correspondence, or biography and criticism.

(Transparency #19)

Title: Il n’y a pas d’amour perdu.

1st subject heading: \$a Maillard, Philippe, \$d 1920-

2nd subject heading: \$a Catholic Church \$z France \$x Clergy \$v Interviews.

3rd subject heading: \$a Chaplains, Prison \$z France \$v Interviews.

Title classed under: BX4705.M2631 \$b A3 1992 (A5 should have been used instead of A3; including interviews falls under A5)

(Transparency #20)

Class BX4705 (No unique table provided thus the general table is applied)

(Transparency #21)

Title: Un prêtre diplomate, 50 ans au service de l’Eglise.

1st subject heading: Jadot, Jean, \$d 1909– \$v Interviews.

2nd subject heading: Papal legates \$z Belgium \$v Interviews.

3rd subject heading: Catholic Church \$z Belgium \$x Clergy \$v Interviews.

Title classed under: BX4705.J31634 \$b A5 1992

(Tranparency #22)

Title: Carnet de Beni Abb`es.

1st subject heading: \$a Foucauld, Charles de, \$d 1858–1916 \$v Diaries.

2nd subject heading: \$a Catholic Church \$x Clergy \$v Diaries.

Title classed under: BX4705.F65 \$b A3 1993

(Tranparency #23)

Title: Freud’s women.

1st subject heading: \$a Freud, Sigmund, \$d 1856–1939 \$x Relations with women.

2nd subject heading: \$a Freud, Sigmund, \$d 1856–1939 \$x Views on women.

3rd subject heading: \$a Women and psychoanalysis \$x History.

4th subject heading: \$a Women psychoanalysts \$x History.

Title classed under: BF109.F74 \$b A86 1992

(Transparency #24)

BF class schedule p. 122.

(Transparency #25)

Title: The diary of Sigmund Freud, 1929–1939.

1st subject heading: \$a Freud, Sigmund, \$d 1856–1939 \$v Diaries.

2nd subject heading: \$a Psychoanalysts \$z Austria \$v Diaries.

3rd subject heading: \$a Psychoanalysts \$z England \$v Diaries.

4th subject heading: \$a Psychoanalysis.

Title classed under: BF109.F74 \$b A3 1991

Fourth Objective

4. Identify cases in which the main entry affects the assignment of subject headings and classification number.

A work is entered under the name of the author, if he/she is speaking as an individual, as opposed to speaking as the official head of the church. The main entry affects where you class the title as well as in assigning subject headings.

(Transparency #26)

Main entry: \$a John Paul \$b II, \$c Pope, \$d 1920–

Title: \$a Juan Pablo II en la Argentina, 1987.

1st subject heading: \$a John Paul \$b II, \$c Pope, \$d 1920– \$x Journeys \$z Argentina.

2nd subject heading: \$a Argentina \$x Church history \$z 20th century.

Title classed under: BX1378.5 \$b .J583 1987 (Classed under his number)

(Transparency #27)

Class schedule BX (individual popes; BX1376 . . .)

(Transparency #28)

Class schedule BX870 (Catholic Church; Documents of individual popes)

(First title was classed under John Paul II as opposed to BX870 where works are classed for official documents. BX870 is when the Pope is speaking as the official head of the Catholic Church.)

(Transparency #30)

Main entry: \$a Catholic Church. \$b Pope (1978–: John Paul II)

Title: \$a The encyclicals of John Paul II.

1st subject heading: \$a Catholic Church \$x Doctrines \$v Papal documents.

Title classed under: \$a BX870 \$b 1978a Oct.

(Transparency #31)

Main entry: \$a Catholic Church. \$b Pope (1978– : John Paul II)

Title: \$a John Paul II : \$b the encyclicals in every day languages.

1st subject heading: \$a Encyclicals, Papal.

2nd subject heading: \$a Catholic Church \$x Doctrines \$v Papal documents.

Title classed: BX1378.5 \$b C37 1996 (This work should have been classed under BX870 along with the other Papal documents).

(Transparency #32)

Main entry: \$a John Paul, \$b II, \$c Pope, \$d 1920–

Title: \$a A pilgrim Pope : \$a messages for the world.

1st subject heading: \$a Catholic Church \$x Doctrines \$v Papal documents.

Title classed under: BX870 \$b 1978c Oct. (Apparently this title contains official messages. The main entry has to be changed to Catholic Church. Pope (1978–: John Paul II) to reflect the class number)

(Transparency #29)

Main entry: \$a John Paul, \$b II, \$c Pope, \$d 1920–

Title: \$a Original unity of man and woman.

1st subject heading: \$a Marriage \$x Religious aspects \$x Catholic Church \$v Meditations.

2nd subject heading: \$a Man (Christian theology) \$x Biblical teaching \$v Meditations.

3rd subject heading: \$a Bible. \$p O.T. \$p Genesis I–III \$v Meditations.

Title classed under: BX2250 \$b J64 (Classed under topic because it's John Paul as theologian)

The same situation holds true with Bible headings. If the main entry is entered under Bible then the title should be classed under BS (Bible text). If it is a commentary on the Bible, then it should be entered under the person who made the comments, not under Bible uniform title.

(Transparency #33)

Main entry: \$a Bible. \$l English. \$s Authorized. \$k Selections. \$f 1998.

Title: \$a Bible promises to treasure for teens.

1st subject heading: \$a Promises.

2nd subject heading: \$a Bible \$x Quotations.

3rd subject heading: \$a Teenagers \$x Religious life

Classed under: BS680.P68 \$b W54 1999 (This title has been recataloged and placed under title entry. If the uniform title Bible was appropriate then the class number had to be changed to BS as Bible text)

Fifth Objective

5. Apply the subdivisions Papal documents and Juvenile literature.

(Transparency #34)

\$v Juvenile literature (subject authority record)

Add \$v Juvenile literature to headings like: Christian children—Religious Life; Children—Conduct of life when they are assigned to books for children. This will provide the distinction between books for children and books about children.

Do not add \$v Juvenile literature to headings of the type: Children \$v Prayer-books and devotions.

(Transparency #35)

H 1095 states that the free-floating subdivision —Prayer-books and devotions is to be assigned under “classes of persons for whose use the prayers are intended.” The addition of \$v Juvenile literature, therefore, would be redundant since “Children” in the \$a of the 650 already makes it clear that the book is for juveniles.

(Transparency #36)

Title: \$a Praise and worship : \$b a devotional for little ones.

1st subject heading: \$a Children \$v Prayer-books and devotions \$x English.

2nd subject heading: \$a Christian life \$v Juvenile literature.

Classed under: BV4870

(Transparency #37)

Title: \$a All God’s creatures.

1st subject heading: \$a Children \$v Prayer-books and devotions \$x English.

2nd subject heading: \$a Animals \$x Religious aspects \$x Christianity \$v Juvenile literature.

Classed under: BV4870

(Transparency #38)

Title: \$a God be in my heart : \$b poems and prayers for children.

1st subject heading: \$a Children \$v Prayer-books and devotions \$v Juvenile literature.

(\$v Juvenile literature is not needed)

(Transparency #39)

Do not add \$v Juvenile literature to the heading \$a Etiquette for children and teenagers. Since the authority record for this heading has a see reference from Etiquette—Juvenile literature, the heading itself can be considered a juvenile heading without further subdivision.

(Transparency #40)

\$v Papal documents is used under topical headings for collections of documents and other papal pronouncement on the topic.

For example: Main entry: \$a Catholic Church. \$b Pope (1978– : John Paul)

Title: The post-synodal apostolic exhortations of John Paul II.

1st subject heading: \$a Catholic Church \$v Papal documents.

Title classed under: BX870 1978b Oct.

Main entry: \$a Catholic Church. \$b Pope (1978– : John Paul II)

Title: The encyclicals of John Paul II.

1st subject heading: \$a Catholic Church \$x Doctrines \$v Papal documents.

Title classed under: BX870 1978a Oct.

Judaica Reference
by
Daniel D. Stuhlman
Saul Silber Memorial Library
Hebrew Theological College, Skokie, IL

Introduction

This was a teaching workshop designed to teach the participants reference skills and reference sources in Judaica. This document is a partial summary of the workshop. Included are the documents used in the presentation.

Taste of Jewish learning

The word for book in Hebrew is *Sefer*. *Sefer* appears in the Hebrew Bible over 100 times. The Bible uses *Sefer* to mean the Torah or for the titles of books that were not preserved (for example *Sefer Yashar* and *Sefer Milkhot Ha-shem*). The modern Hebrew words *Sifriah* for library and *Safran* for librarian are relatively modern inventions.

Some Selections from Jewish Sources about the Importance of Books

From the book of Jeremiah 32:14:

Take these documents (*sefarim* in Hebrew), this deed of purchase, the sealed text and the open one, and put them into an earthen jar, so that they may last a long time.

This is an early example archiving public records and making sure they are preserved.

Judah Ibn Tibbon, ca. 1120–1190, born in Granada, Spain, was forced to leave Spain in the middle of the 12th century. He was the “father of translators” who translated the works of Bahya, Judah Halevi, and others from Arabic into Hebrew. He was an active collector of books. This is what he said in his ethical will, “A Father’s admonition”:

My son! Make books your companions, let your case and shelves be your pleasure-grounds and gardens. Bask in their paradise, gather their fruit, pluck their roses, take their spices and myrrh. (*Hebrew Ethical Wills*, Jewish Publication Society, 1976.)

Ibn Tibbon tells us to care for our books.

Take care of your books. Cover your shelves . . . guard against water and mice. Write a complete catalog of your books and examine them

. . . When you lend a book, keep a record. (*Life in the Middle Ages*, edited by I. Abrahams, Macmillan, 1896.)

Reference Service

Reference service depends on an adequate collection of resources and knowledgeable staff to guide the readers. Resources include reference books, electronic and non-print sources, and the knowledge of other people to whom one can turn for help. The possession of the right books, and the knowledge to use them, are essential to the successful answering of reference questions. A reference staff member who does not know when to ask for help and therefore gives the wrong answer is doing a disservice. A staff member who is skilled at the art of information searching can show the reader astonishing results with meager resources.

Only constant, practical use of a particular reference work will make the librarian or reader thoroughly familiar with its character and use. The workshop examined a few reference books using some of the following criteria:

- Scope of the work
- Authorship
- Publisher—What is the publisher's reputation?
- Date of publication to determine approximate date of the information
- Examine the arrangement of the book. What is the arrangement: alphabetic, topical, historical? What are the index and table of contents like?
- Special limitations or features
- How is the work arranged? Are entries concise or comprehensive? Are there bibliographies or references?

Exercise Using Reference Books

Exercise 1: General Reference Topics

The group was divided into teams of two for the purpose of this exercise. The teams were assigned two questions each to discuss based on the following directions: What is your search strategy to help a reader? What kinds of questions would you ask the readers to clarify the questions so that the best answers can be found?

- A reader is invited to an orthodox Jewish wedding and wants to know what the wedding ceremony is all about and the proper etiquette for guests.

Discussion: The librarian must determine how much the reader wants to know. Is this a ready-reference question or a research question? The reader could be directed to a book of Jewish customs, a book on Jewish marriage, or *How to be a Perfect Stranger*.

- A Jewish friend of the reader lost a parent, and asks what is the Jewish custom concerning consoling the friend and the family?

Discussion: Ask the reader how much depth they want to know. If the reader requires in-depth information then a book such as *The Jewish way in death and mourning* by Maurice Lamm should be recommended.

- A reader is invited to a Passover Seder and wants to know more about the Seder rituals. What is a proper house gift?

Discussion: Discuss with the reader the depth of preparation required. Recommend a general book on Passover, a Passover Haggadah, or *How to be a Perfect Stranger*.

- After seeing *Star Wars* a reader wants to know if Judaism has a concept of the “dark side of the force,” i.e., an evil inclination.

Discussion: This is a hard question for a reference librarian to know because it requires knowledge of Judaism and the *Star Wars* movies. A short answer may be found in a one-volume encyclopedia about the evil inclination, which in Hebrew is called *Yatsar ha-rah*. This question can open a long discussion that the librarian probably does not have the time for.

- In studying Easter a reader learns that the Last Supper was a Passover Seder. The reader wants to know how to figure out when Easter and Passover will occur in the year 2010.

Discussion: Make sure the reader is clear on the facts. Question why the year 2010 is wanted.

- Readers named Reuben, Moses, and Rosa want to know the meanings of their names and the Biblical sources.

Discussion: Reuben and Moses should have no problem finding information about their namesakes by looking in an English Bible concordance, an index to a Bible, or a book of names. Rosa is out of luck. Rosa is not in the Bible.

- After seeing an advertisement for challah (braided loaves of bread eaten on Sabbath and holidays) in a supermarket, a reader wants to know where to find a recipe to make his/her own.

Discussion: Determine if the reader is interested in making challah because they collect bread recipes or because they want a special Sabbath bread. The reader should be guided to a cookbook or a book about the Sabbath.

- While planning a trip to Israel, a reader learns that many fast food chains have franchises in Israel. The reader wants to know how to find them.

Discussion: Refer the reader to a guidebook on travel to Israel.

- After seeing a news story of an American official visiting Israel, the reader is wondering why the official put on a black head covering when visiting the Western Wall. Since the reader is Catholic, he also wondered if a white or red covering is allowed for a Jew.

Discussion: The answer requires knowledge of Jewish and Catholic practices. Learning about Jewish head covering could be a quick answer or in-depth research. This question could be referred to an expert who could give a quick answer. The answer from a book will take a lot of searching. The answer is: The black head covering is neutral and inexpensive. There is not limitation on the colors for head coverings. Most of the time adults will wear dark colored head coverings. Perhaps at a party someone may wear a red head covering.

- A reader is searching for the origins of some of the prayers in her church. She wants to know the source of “Holy, holy, holy is the Lord of Hosts.” She also wants to know if Jews have this line in their prayer service.

Discussion: Reader should be directed to a prayer book with an English translation. There is no index. The reader will have to flip through the pages or ask someone who knows.

- A reader wants to go to Israel for the summer to study. What are sources for appropriate programs?

Discussion: The reader should be referred to the Israeli consulate or the academic department that may be able to give better information than a library.

- A reader wants a list of the Hebrew months and dates for the Jewish holidays.

Discussion: Ask the reader the purpose of finding out the dates. Does the reader want this year, a previous year, or some time in the future?

Refer the reader to a calendar, computer program for calculating dates, or a calendar book that covers many years.

Exercise 2: Comparing Encyclopedias

This is a compare and contrast encyclopedias exercise. Use the *Encyclopaedia Judaica*, *Universal Jewish Encyclopedia*, *Jewish Encyclopedia*, *Catholic Encyclopedia*, and general encyclopedias.

Look up the topics in three or more different sources. Have each member of the group read one article. Discuss with your group the following: 1) The purpose and usefulness of the particular encyclopedia; 2) The coverage of the topic; 3) The strengths and weakness of the encyclopedia.

It is important to report when a particular encyclopedia does not have an article on the topic and when the article has a different title than in the list below.

When done we will gather the large group and report our findings.

Each group will have one topic from each category.

- 1) Times and events
 - a) Holocaust
 - b) Bible
 - c) Spanish Inquisition and expulsion from Spain
 - d) Anti-semitism
- 2) Cities
 - a) Warsaw
 - b) Chicago
 - c) Berlin
 - d) Vilna—The article may be spelled Wilno in older encyclopedias. Current name of the city is Vilnius, but any Jewish book will use Vilna.
- 3) People
 - a) Maimonides
 - i) Name may be entered as : Maimonides, Moses or Rambam
 - b) Elijah, Gaon of Vilna
 - c) Joseph Karo
 - i) Name may be entered as Caro, Joseph or Karo, Yosef ben Ephraim.
 - d) Rashi (Rabbi Shlomo Yitzhaki)

Telnet Sites for Libraries with Large Judaica Collections

<i>Address</i>	<i>Name</i>	<i>Sign-on Name</i>
louis.brandeis.edu	Brandeis University	louis
aleph.huji.ac.il	Hebrew University	aleph
Hollis.Harvard.edu	Harvard University	hollis
library.jtsa.edu	Jewish Theological Seminary	aleph
LOCIS.LOC.GOV	Library of Congress	[none]

library.ohio-state.edu
library.princeton.edu

Ohio State University
Princeton University

aleph
[none]

Useful Web Addresses

<http://aleph.lib.ohio-state.edu/www/ajl.html>
Association of Jewish Libraries

<http://www.library.brandeis.edu/judaica/cover.htm>
Brandeis University Hebrew funnel

<http://www.yu.edu/libraries/yulis.htm>
Yeshiva University Library

<http://lcweb2.loc.gov/catalog/>
Library of Congress Web access to catalogs

<http://www.virtual.co.il>
Virtual Jerusalem (Lots of links to other Jewish sites)

<http://www.atsisrael.com>
Shamash (Lots of links to other Jewish sites)

<http://www.jpost.com>
Jerusalem Post on-line version

<http://people.delphi.com/ddstuhman/liblob.htm>
Daniel Stuhlman's Librarian's Lobby

<http://www.israelemb.org/chicago/index.htm>
Consulate General of Israel, Chicago. (Has links to Israel government sites.)

<http://www.cs.brandeis.edu/~walrus/sst.html>
The Frum Side of the Web (Lots of links to other Jewish sites)

Librarian's Lobby

<http://people.delphi.com/ddstuhman/liblob.htm>

Sites with Lots of Jewish Links

Shamash home page: <http://shamash.org>
Virtual Jerusalem <http://www.virtualjerusalem.com>

Libraries in the USA with Large Judaica Collections

- Jewish Theological Seminary (New York)
- Yeshiva University (New York)
- YIVO (New York)
- New York Public Library Judaica Division
- Hebrew Union College-Jewish Institute of Religion (Cincinnati, New York, Los Angeles, Jerusalem)
- University of Pennsylvania (Philadelphia)
- Ohio State University (Columbus)
- Harvard University (Cambridge, MA)
- Brandeis University (Waltham, MA)
- Library of Congress (Washington, DC)

Handouts and Texts

Books of Jewish Quotations (Originally Published May 1997)

Several readers asked me to explain the use of some library reference tools that might be helpful when you teach or prepare sermons. There are two cases when you want to find sources—1) When you have an idea or concept; 2) When you have the exact words.

When searching for the source of an idea, it is useful to work with a tool that arranges the entries by subjects. Examples are: Baron, Joseph L. *Treasury of Jewish Quotations*. New York, 1965. Rosten, Leo. *Treasury of Jewish Quotations*. Philadelphia and New York, 1972.

Both of these books have an alphabetic arrangement of subjects plus indexes. They cover the full history of Jewish literature starting with the Bible and continuing with Talmud and rabbinical sources, medieval, and contemporary sources. Baron gives a number to each entry. Rosten gives more narrative and explanations for each section of quotes. In the entry for “Rabbi” Baron has forty-two entries to Rosten’s thirteen. Rosten tells the reader which are his favorites with a fleuron { § }. Baron makes no evaluations.

Both quote Solomon Schechter, “Unless you can play baseball, you’ll never get to be rabbi in America.” Baron gives a reference, *Time*, Oct. 15, 1951; Rosten gives just Schechter’s name.

Both books are easy to use. If you want narrative information and explanations of terms, Rosten is the better source. If you want exact sources with hopes to find further information, then Baron is the better source. To look up a subject or idea one may flip through the books or use the indexes in the back of the books.

In *The Wisdom of Israel*, by Lewis Browne (New York, 1945), the arrangement is by book quoted. There are sections for Tanach, Apocrypha, Talmudic period, medieval periods, and modern periods. The book has no subject index. Quotes do not always have sources. This book is good for getting

a broad overview of Jewish literature, but has limited value when searching for a precise word or idea.

Analytical Concordance to the Bible, by Robert Young (22nd American edition. Grand Rapids, MI, 1970) is based on the English Bible. It is a concordance of words and phrases. Included in each entry are the Hebrew and Greek words with explanations of some words. If you know an English word and you are not quite sure of the Hebrew, this is a useful tool. If the English word has more than one Hebrew equivalent in the Bible, each is listed. The word "Rabbi" does not appear in Tanach. Since this tool includes the so-called New Testament, the entry for "Rabbi" defines the word and gives seven places in Matthew and John where it appears.

To use this tool, look up the word using alphabetical order. The words are defined and then the sources are listed in canonical order (i.e., Genesis, Exodus, Chronicles). The explanations are long enough for a small encyclopedia. For example the entries for Aaron and Moses are each over 550 words, while the entry for "morrow" gives just the translation "*boqer*." This concordance gives a portion of the verse that contains the words.

The concordance contains an index to Hebrew words. The words are in transliteration with Hebrew on the right. The possible English translations are underneath.

Hebrew concordances, such as *Konkodantsiah hadash* by Even Shoshan, list all the Hebrew words from Tanach. To use them one must know the root of the word for which you are searching. In another column I will deal with Hebrew concordances and specialized Hebrew dictionaries.

If you know a Hebrew word and want to find a quote, there are three books to look at depending on the scope of coverage. *Otsar imrei avot*, me-et Tsvi Leriman (Jerusalem, 1959) covers the Talmud, midrashim, Tosephta, Zohar, and books of the Reshonim. *Otsar divrei hakhamim ve-pitgamim*, me-et Aharon Heiman (Tel Aviv, 1956) covers the Talmud, midrashim, Tosephta, Zohar, books of the Reshonim, Kuzari, Rambam, Rashi, Ba'al Turim, and more. Both are similar in their typography and directions for use. One just looks up a word. The word is the first word of a phrase quoted in the book. The reader is given the word in its context and the source. If you look up *emet* in either book, both give the source as Berachot 12a. Leriman has twelve entries for *emet*, while Heiman has eighteen entries. Both books are equally usable.

The final book for this month is: *Otsar ha-agadah*, me-et David Gross. Gross uses another format. He has broad concepts as entries. His entry: *emet ve-sheker* is the equivalent *emet* of the previous two books. Gross gives a quote to put the word into context and the sources are in footnotes at the bottom of each page. Use this tool for checking broad concepts since this is almost the equivalent of the two English quotation books mentioned at the beginning. This three-volume work has a smaller coverage (it does not cover contemporary literature), but covers the rabbinical works in great detail. Gross tries to get every example of the concepts he chooses, while Rosten and Baron are making a judgement and picking the quotes they want in their books. The entry *rav ve-*

talmid is equivalent to Baron's "Rabbi." Gross has almost six pages of quotes with over 264 examples.

If you know the words that you need then, search for them using one of the computer CD-ROMs. Dafka and Bar Ilan publish CD-ROMS containing the Tanach, Talmud, and rabbinical literature. Bar Ilan's disk also includes teshuvah literature, while Davka's disk includes more of the Jewish classics. The HTC Library has both of these programs. They do require a certain amount of skill to learn how to use them to full advantage. One may search for words or phrases using Boolean logic (a method of looking up information in databases using operators *and*, *or*, and *not*), or look up particular pages. While the computer programs are expensive, they are less expensive than owning the printed copies of the actual works.

Story of the Two Brothers (Originally published February 1997)

A rabbi in Israel wrote to me via e-mail with further discussions about the story of the two brothers and then suggested that I tell you the whole bibliographic detective story.

Two Brothers

One of our faculty members came into the Library with a question about the source of a story about two brothers. He said that the story is so old that it must be from the rabbis. He thought that he remembered it from the Talmud, but couldn't quite remember the source. He wanted my help to find the source.

Let me retell the story.

King Solomon wanted to find a place build the Temple. A heavenly voice directed him to Mount Zion to a field that was owned by two brothers. One of the brothers was a bachelor and the other was blessed with children. It was harvest time. Under the cover of night the father kept adding to his brother's pile because he reasoned that the bachelor had no children to support him in his old age. The bachelor added to the father's pile because his thought that with so many children his brother needed more grain. The brothers met in the middle of the field and embraced. This field, a manifestation of brotherly love, King Solomon reasoned, was the best site for the Temple.

The story sounds like it is very old. Since the events happened in Biblical times hundreds of years before the Talmud, one would reason that the story should be found in the Talmud.

We used a computer search of the Talmud and Midrash. We tried terms such as two brothers and *Beit Mikdash* but found nothing. We wanted to verify the story to be sure that we weren't imagining the story. We tried Bialik's *Sefer HaAgadah* and Bin Gorion's *Mimekor Yisrael* and found nothing.

We looked in the index of *The Legends of the Jews* by Louis Ginzberg. The story is found on page 154 of volume 4. We checked Ginzberg's sources. Ginzberg quotes I. Costa in *Mikveh Israel*, no. 59, which says that Berthold Auerbach refers to this legend in his *Village Stories*. The HTC Library does not own either of the books referenced by Ginzberg. Ginzberg further speculates

that the author may have been drawing upon an oral tradition from the Jews of Russia or Germany. The legend seems to be a midrashic exposition of Psalm 133:1. Ginzberg is not sure of the source.

At this point in the search, I put a query on the list H-Judaic, which is an Internet discussion group for Jewish studies. An answer came back to check Zev Vilnay's *Legends of Jerusalem*. The Library owns this book. On page 77 Vilnay says Israel Kosta (*Mikvah Israel*, 1851) [Ginzberg and Vilnay refer us to the same author, but they cite his name differently] in the middle of the 19th century relates a story of the two brothers. Vilnay says the legend first appears in the description of travels by A. de Lamertine, *Voyage en Orient*, I, 1875.

Both Vilnay and Ginzberg are unsure of the exact origin of the legend. The story is definitely not from Biblical or Rabbinical times. It may be a variant on a Russian or French non-Jewish legend.

Compare this to the evidence in Tanach. In II Chronicles 3:1 it says that Solomon built the Temple on Mount *Moriah*, which was revealed to David. *Moriah* is connected to *Akedat Yitzhak*. *Midrash Tehilim* connects Adam and Noah to Mount *Moriah*. The site had *kedushah* [holiness] long before the time of King Solomon. This conflicts with the legend of two brothers.

The answer to the bibliographic quest is the legend is not rabbinical and even goes against Biblical and rabbinical evidence. This is not the final word on the source of the legend; that requires a bit more research. From this quest we learn that we should be careful about quotes we call Talmudic or rabbinical.

The Leningrad Codex (Originally published March 1998)

Over ten years ago a series of meetings in Chicago between Astrid Beck, an editor-scholar, and Bruce Zuckerman, a photographer-scholar, started the project to photograph and document the oldest complete Bible manuscript, known as the *Leningrad Codex*, or *Leningradensis*. The manuscript, copied in about 1010 CE, is in the Russian National (Saltykov-Shchedrin) Library, formerly known as Saltykov-Shchedrin State Public Library in St. Petersburg, formerly known as Leningrad. The result is *The Leningrad Codex: a facsimile edition*.¹ When the publishers (W. B. Eerdmans and Brill Academic) announced the publication over two years ago, the Hebrew Theological College Library immediately ordered a copy. This is a massive book of 1,061 pages printed on heavy glossy paper. The introductory essays and comments are in English.

The technical aspects of this project involved transporting a photographic team with specialized equipment and supplies to St. Petersburg.² The team brought a portable darkroom to check their work. As part of the agreement with the library, they donated much of their equipment to the library. The photographic work was done in May/June 1990.

This manuscript, cataloged as "Firkovich B 19 A," is known as the Leningrad Codex. At the request of the Russian National Library "Leningrad" remains in the name of the manuscript, used to avoid confusion. The manuscript was purchased by a collector of Hebrew manuscripts, Abraham Firkovich, who does not discuss anywhere in his writings where he acquired the manuscript.

The manuscript was brought to Odessa in 1838 and later transferred to the Imperial Library in St. Petersburg in 1863. The origin of the manuscript according to its colophon (information page for the book similar to our title pages) was Cairo. After almost 1000 years this manuscript is still in almost mint condition; it was not like the worn-out parchments found in the Cairo *Geniza*. Conservation notes on pages 995-1006 document every smudge and stain.

The manuscript was first described in 1845 by Dr. Moses Pinner. In 1935 the manuscript was lent to the Old Testament Seminar of the University of Leipzig for two years while Paul Kahle³ used it in preparing *Biblia Hebraica* (Stuttgart, 1937 and later editions). This manuscript was several hundred years earlier than the Hebrew manuscripts used for the previous editions of the printed Hebrew Bibles. Rudulf Kittel, who edited the 2nd ed. of *Biblia Hebraica* died in 1929.

The manuscript is a beautiful piece of workmanship written in black ink on thick white parchment and bound in leather. The boards for the original binding include metal clasps. Currently the leaves are not bound. It was decided that leaving the leaves in their present condition was better for preservation than rebinding them. The Biblical text is written in large square script and includes all the *nikudot*, massoretic notes, and *ta'amei ha-mikrah*. The text is in three columns except for Psalms, Job, and Proverbs, which are written with two columns per page. Each column has the Massorah at the sides of the text and the bottom of the pages. The non-Biblical texts are in smaller square script with and sometimes without *nikudot*. At the end of the Bible texts are massoretic lists counting verses and phrases. The pages in the facsimile are 24.5 x 22 cm. (height x width), with the text covering 19.5 x 19 cm. The book itself is 33 x 28.5 cm.

Included with the manuscript are two medieval poems. On folio 490 verso (left) is a poem by Moshe ben-Asher; on folio 491 recto (right) a poem by Shemu'el ben Ya'acob. The poems have been published three times.

The Leningrad Codex is also an outstanding example of medieval Jewish art. There are sixteen pages at the end decorated in gold, blue, and red with massoretic rules in micrography (an artistic arrangement of words printed in small letters). These pages were previously published in a book of Hebrew art.⁴

The Leningrad Code—Part 2 (Originally published May 1998)

In my last column I described the project that prepared the Leningrad Codex (hereafter **L**) for publication. This month I would like to describe some of the features that add to our understanding of the transmission of the Biblical text.

Order of the Biblical Books

A librarian is interested in keeping books in a set order to enable readers to find the books they need. Ordering the Biblical books is one of the earliest classification systems. The order of the books of the Torah and Early Prophets is

in chronological order. The tradition for the rest of the Later Prophets and the Writings is not the same in all the sources. The earliest discussion on the order of the books is in *Bava Batra* 14b. With the exception of *Iyov* the order in the Talmud is meant to be chronological. The order from the Talmud was used in some German and French manuscripts. The Spanish and oriental manuscripts contain the order that we use in our printed Bibles.

<i>Talmud BB 14b</i>	<i>Modern Hebrew Bibles</i>	<i>Leningrad Codex</i>	<i>Septuagint</i>
Jeremiah	Isaiah	Isaiah	Kings I & II
Ezekiel	Jeremiah	Jeremiah	Chronicles
Isaiah	Ezekiel	Ezekiel	I Esdras
Minor Prophets	Minor Prophets	Minor Prophets	II Esdras (Ezra and Nehemiah)
Ruth	Psalms	Chronicles	Psalms
Psalms	Proverbs	Psalms	Proverbs
Job	Job	Job	Ecclesiastes
Proverbs	Song of Songs	Proverbs	Song of Songs
Ecclesiastes	Ruth	Ruth	Wisdom of Solomon
Song of Songs	Lamentations	Song of Songs	Wisdom of Sirach
Kinot ⁵	Ecclesiastes	Ecclesiastes	Esther (& additions)
Daniel	Esther	Lamentations	Judith
Ezra	Ezra	Daniel	Tobit
Chronicles	Nehemiah	Ezra	Minor Prophets
	Chronicles	Nehemiah	Isaiah
			Jeremiah
			Baruch
			Lamentations

Large and Small Letters

The custom of writing small and large letters never became legally fixed, although some examples are well known. The Massorah itself gives more than one list. *Megillah* 16b mentions some of the letters written in small print.

Meanings or interpretations are associated with these letters.⁶ The Leningrad Codex does not have large or small letters in all of the places mentioned in the massoretic lists. In most of the cases in the **L** a careful examination with a magnifying glass was required to determine if the letters were enlarged. Without the massoretic lists of words containing large or small letters, one may miss finding them, in a casual reading of a page in **L**.

For example: the word *Yigdal* (Num. 14:14). According to one massoretic list, the initial *yod* is enlarged; according to a second list the *gimmel* is enlarged. The *gimmel* in **L** is enlarged. In our Hebrew printed text and *Sifrei Torah*, the *yod* is enlarged. The *Aleph* of beginning word of *Va-yikra* is not small in **L**. In Genesis 27:46, *Katsati* has a small _ (kuf) in the massoretic list, our printed Hebrew text, and the Torah scroll; but **L** has a normal letter.

III. The Reading Tradition

The written text is generally conceived as stable since the second century.⁷ Verse divisions show almost no variations in any of the vocalised manuscripts. Vowel letters (_ *Aleph*, _ *Vav*, and _ *Yod*) differ among the manuscripts. These variations occasionally affect the meaning of the words or their translations. The vocalisation was not stabilised until much later than the orthography. For example, the reading tradition of ben-Asher and ben-Naftali disagree concerning the placement of the vowel before a _ *yod* as in *Bi-yisrael*. Ben-Asher requires that a *sheva* be under the *yod* [*Bi-yisrael*]. Ben-Naftali treats the *yod* as a vowel letter and places a *heriq* (vowel pronounced “ee”) under the *bet* and no vowel under the *yod* [*Bi-yisrael*].⁸ Codex **L** follows the ben-Asher tradition.

There are few places in **L** with variations that may be classified as “typos.” For example, in Gen. 15:10 the word *ha-tsafar* is missing the *dagesh* in the _ [*Tsadi*]. The grammar rules indicate that after a *hey ha-yediah* (definite article) a *dagesh* is required. The *dagesh* or lack of one may change the meaning; however, most readers would not change the way this word is pronounced.

Some places may be following a different tradition for the vocalization. For example, in Gen. 22:13 the word *ne-ehaz* has a *kamatz* under the *het* in many manuscripts while L and other manuscripts have a *patah*. After examining the text, one can not call this a careless error.

IV. Conclusion

The Leningrad Codex⁹ is one of the most important manuscripts of the Bible in existence due to its completeness, massoretic notes, and beauty. While the scribe who prepared this Codex was very careful, there are a few cases of errors in vocalization or diacritical marks. These errors are minor, but nonetheless emphasize the enormous responsibility required to transmit a holy text.

Bibliography

This list includes books referred to in this paper and during the workshop.

- Abrahams, Israel. *Life in the Middle Ages*. New York: Macmillan, 1896.
- Baron, Joseph L. *A treasury of Jewish quotations*. South Brunswick, NJ: Thomas Yoseloff, 1956.
- Bialik, Hayyim Nahman. *Sefer HaAgadah*. Tel-Aviv: Davir, 1967.
- Bin Gorion, Micha Joseph. *Mimekor Yisrael: classical Jewish folktales / collected by Micha Joseph Bin Gordon. Translated by I. M. Lask*. Bloomington, IN: Indiana University Press, 1976.
- Cohen, Harry A. *A basic Jewish encyclopaedia: Jewish teaching and practices . . .* Hartford, CT: Hartmore House, 1965.
- Encyclopaedia Judaica: das Judentum in Geschichte und Gegenwart*. Berlin: Eschkol A.G., 1928–1939. (Only A-L was published.)
- Ginzberg, Louis. *The legends of the Jews*. Philadelphia: Jewish Publication Society, 1968.
- Encyclopaedia Judaica*. Jerusalem; New York: The Macmillan Company, 1972.
- Haggadah. 1998. *Tiferet Asher Haggadah for Passover . . . / Ben-Zion Rand, editor*. Skokie, IL: Hebrew Theological College Press, 1998.
- How to be a perfect stranger a guide to etiquette in other people's religious ceremonies / edited by Arthur J. Magida* Woodstock, Vt.: Jewish Lights Pub., c1996-c1997.
- The Jewish encyclopaedia: a descriptive records of the history, religion . . . of the Jewish people from the earliest time to the present day . . .* New York: Funk and Wagnalls, 1901.
- Kosta, Israel. *Mikwah Israel*, 1851.
- Latner, Helen. *The book of modern Jewish etiquette: a guide for all occasions*. New York: Schocken Books, 1981.

- Rosten, Leo. *Leo Rosten's treasury of Jewish quotations*. Philadelphia; New York: Jewish Publication Society; McGraw-Hill, 1972.
- Telushkin, Joseph. *Jewish literacy: the most important things to know about the Jewish religion, its people and its history*. New York: William Morrow, 1991.
- The universal Jewish encyclopedia: an authoritative and popular presentation of the Jews and Judaism since the earliest time* / edited by Isaac Landman. New York: Universal Jewish Encyclopedia, Inc., 1939.
- Vilnay, Zev. *Legends of Jerusalem*. Philadelphia: Jewish Publication Society, 1973.

Notes

1. The names of the city and library changed from the beginning of the project to the end. The Dead Sea scrolls, the Aleppo Codex, and the Codex Sinaiticus are older, but incomplete. The Russian State Library has a manuscript of Prophets that is about eighty years older. The first facsimile edition of the manuscript was published by Makor (Jerusalem, 1971) in a limited edition of 135 copies. It was based on a poor quality microfilm made by the State Public Library. The current publication used more advanced and careful photographic techniques.
2. St. Petersburg was the capital of Russia until 1918.
3. See Paul Kahle, *The Cairo Geniza*, 2nd ed. (New York, 1959) pp. 81-92. Kahle also describes how the text of Leningrad Codex is related to Kittel's *Biblia Hebraica* (pp. 113 ff.) The 1958 Hebrew Bible, published by the British and Foreign Bible Society, edited by Norman Henry Snaith, is chiefly based on a Sephardi codex from the British Museum. Another edition was prepared by the British and Foreign Bible Society edited by Meir Letterus from another manuscript and published in the United States by Hebrew Publishing Company.
4. B. Klar, "Ben Asher," *Tarbiz* 14 (1953): p 156-173; Paul Kahle, *The Cairo Geniza*, p. 83-86; Aron Dotan, *Ben Asher's Creed: a study of the history of the controversy* (Missoula, 1977), p. 66-79.
5. The Talmud uses *Kinot* for the book we call *Eicha* (*Lamentations* in English). Ezra and Nehemiah were considered as one book in the Talmud. The Talmud text discusses some of the reasons for the order of the books.
6. For example in Deut. 6:4 the large letters in *Shema* and *Ehad* are interpreted as the word "ed" and used as an interpretation of the first verse of the Shema. The full list of these words is from the Massorah and can be found on page 230 of *Introduction to the Rabbinic Bible* by Jacob Ben Chajim ibn Adonijah, edited by C.D. Ginsburg. New York, 1968. The Massorah has two lists, one with twenty-five examples and the second with twenty-seven examples.

7. R. Isaac, a 3rd cent. Amora, said that the text was handed down as law to Moses at Sinai (Ned. 37b-38a). The division of the verses was handed down orally with evidence in the Talmud for the divisions. Kid. 30a says the Torah contains 5,888 verses; according to the Massorah there are 5,845. See *Encyclopedia Judaica*, v. 16 "Massorah".
8. This is the way modern Hebrew is vocalized.
9. Codex L is the basis for Hebrew printed Bibles. Modern editors have made changes based on Jewish law, Massorah, and other manuscripts.

The Library and the Faculty Media Lab: Creating a Partnership
by
Alva Caldwell, The United Library

Participants will travel to The United Library of Garrett-Evangelical & Seabury-Western Theological Seminaries in Evanston where library staff and the Academic Computing Faculty Laboratory staff will demonstrate how classroom resources are produced. Hands-on demonstrations will train people to scan images and texts, to place files in electronic reserve (using the Voyager System), and to use classroom software such as "CourseInfo" and "First Class."

Twenty-six participants traveled to the United Library of Garrett-Evangelical and Seabury-Western Theological Seminary in Evanston, Illinois. The workshop began with a brief introduction by Librarians Alva R. Caldwell and Newland F. Smith III, who identified key issues in the way the United Library worked with the seminaries to identify a program of academic computing which created a partnership with the library and the classroom. Immediately following this introduction, the twenty-six participants were divided into three small groups and each small group rotated to each of the following sites: (1) Dianne Robinson, Circulation Librarian and Administrative Secretary, met the groups in the Electronic Production Area of the Library, where she led a session on Creating and Using Electronic Texts for Reserves on the Voyager System. She demonstrated the process of scanning the texts, and then linking the texts and the bibliographic references to the Voyager System. (2) George Kalantzis, Director of Academic Computing and Assistant Professor of History of Christianity at Garrett-Evangelical, met the groups in the newly created Student Computer Laboratory at Garrett-Evangelical, where he provided an introduction to the use of CourseInfo, which is a product of Blackboard.Com. The ATLA Workshop was set up as a class on CourseInfo; all participants were listed as "students," the workshop leaders were listed as "faculty," electronic texts produced in (1) above were connected to the class page, and ATLA participants were led through the process of using this tool. In addition, the participants were given passwords that were good for three months so that they could continue to connect to this site after returning to their home libraries. (3) Mark McKernin, Coordinator of Academic Computing at Seabury-Western, and Professor of Art at Northeastern University, took the participants through the process of designing faculty Web pages as a way to enhance the communication between students and faculty and library. Work he has done for Seabury-Western and Northeastern was displayed. Following the three sessions, a Question/Answer period concluded the workshop at the United Library.

BUSINESS REPORTS

ATLA Business Meeting Thursday, June 10, 1999 Loyola University, Chicago Galvin Auditorium

Call to Order	
Welcome to Conference	Milton J (Joe) Coalter, ATLA President Louisville Presbyterian Theological Seminary
Announcements	Local Host Committee
Greetings	Sarah Ann Long, President-Elect of the American Library Association and Director of the North Suburban Library System
First reading of bylaws change concerning institutional membership criteria:	William Hook, ATLA Board Member Vanderbilt Divinity School
Announce Agendas for Town Meeting and Second Business Meeting	
Report of the Executive Director	Dennis A. Norlin (printed on pp. 105–111)
Results of ATLA Board Elections	Christopher Brennan, Board Secretary Colgate Rochester Divinity School
Introductions	Milton J (Joe) Coalter, ATLA President
<ul style="list-style-type: none">• ATLA Board Members• Annual Conference Committee and Education Committee	
New Business	Milton J (Joe) Coalter, ATLA President
Remarks	Milton J (Joe) Coalter, ATLA President
Adjourn	

Town Meeting
Saturday, June 12, 10:45 AM
Galvin Auditorium

President Joe Coalter presided at the ATLA Town Meeting. Executive Director Dennis Norlin and staff were on hand to make brief presentations and to respond to questions. Topics included the following:

- Discussion of ATLA Budget (P. Gamadia)
- Discussion of Headquarters Situation (D. Norlin)
- Discussion of Future Conference Scheduling (K. Whittlesey)
- Discussion of Endowment Fund/Annual Giving (J. Trotti)

Second Business Meeting
Saturday, June 12, 3:00 PM
Galvin Auditorium

The second business meeting was devoted to discussion of a proposal by the Board to more clearly define the definitions for Institutional Membership contained in the ATLA Bylaws 1.2.

Executive Director's Report to the Annual Conference

by

Dennis A. Norlin

I have always been fascinated by ideas about time and attitudes towards the future, and I believe the two are closely related. Before we discuss ATLA's future, I invite you to ponder our attitudes about time. One of the most engaging recent considerations of time is Alan Lightman's book *Einstein's Dreams*.¹ In this delightful volume Lightman imagines how Albert Einstein dreamed about time while developing his theory of relativity. Einstein dreams that time stands still, that time slows down as one goes higher or lower, and that time goes in reverse.

One of the worlds depicted in the book is a world in which there is no future, only the present. Lightman describes that world:

A person who cannot imagine the future is a person who cannot contemplate the results of his actions. Some are thus paralyzed into inaction. They lie in their beds through the day, wide awake, but afraid to put on their clothes. They drink coffee and look at photographs. Others leap out of bed each morning, unconcerned that each action leads into nothingness, unconcerned that they cannot plan out their lives.

That is what it is like to live in a world without a future.

In another world, time is a visible dimension so that just as one may look off in the distance and see houses and trees, so may one look out in another direction and see births, deaths, marriages, deaths that are signposts in time. A woman in this world decides to run away, but ends up sliding into the future:

She makes up her mind. Without finishing her packing, she rushes out of her house, this point of her life, rushes straight to the future. She rushes past one year ahead, five years, ten years, twenty years, finally puts on the brakes. But she is moving so fast that she cannot slow down until she is fifty years old.

How we understand time and how we use time have an important impact on the future we experience. ATLA has become the strong and vital association it is because our predecessors invested generously of their time, intelligence, and effort. I believe that ATLA has the potential to have a wonderful shared future as well, but it depends to a great degree on how we understand and use our time in the present. We do not want to be paralyzed by fear about the future. Neither do we want to go sliding past opportunities that present themselves.

Let me share with you, then, some of the things that I see in our future together. I want to organize these thoughts around the four organizational ends

856 Electronic Location and Access

First Indicator = Access Method

- 0 Email
- 1 FTP
- 2 Remote login (Telnet)
- 3 Dial-up
- 4 HTTP (new in May 1998)
- 7 Method specified in subfield \$2

Second Indicator = Relationship (newly-defined indicator)

- 0 Resource
- 1 Version of resource
- 2 Related resource
- 8 No display constant generated

Subfield codes:

- \$a Host name
- \$b Access number
- \$c Compression information
- \$d Path
- \$f Electronic name
- \$g Electronic name—End of range
- \$h Processor of request
- \$i Instruction
- \$j Bits per second
- \$k Password
- \$l Login
- \$m Contact for access assistance
- \$n Name of location of host in subfield \$a
- \$o Operating system
- \$p Port
- \$q File transfer mode
- \$r Settings
- \$s File size
- \$t Terminal emulation
- \$u Uniform Resource Locator
- \$v Hours access method available
- \$w Record control number
- \$x Nonpublic note
- \$z Public note
- \$2 Access method
- \$3 Materials specified

SOURCE: Field 865 Guidelines (LC)
<http://www.loc.gov/marc/856guide.html>

Bibliography

Available in Print

- Anglo-American Cataloguing Rules*. 2nd ed. rev. Chicago: ALA, 1988.
- Hudgins, J. *Getting Mileage Out of Metadata: Applications for the Library*. Chicago: ALA, 1999.
- ISBD(ER): International Standard Bibliographic Description for Electronic Resources*. Munchen: G.K. Saur, 1997.

Titles Available Online

- CONSER Cataloging manual (c1993)
<http://www.tlcdelivers.com/tlc/crs/man11573.htm>
- CONSER—Remote Access Computer File Serials (rev. 06-30-98)
<http://lcweb.loc.gov/acq/conser/module31.html>
- Task Force on the Harmonization of ISBD(ER) and AACR2: Draft Final Report (Jan. 1999)
<http://www.library.yale.edu/cataloging/aacrer/tfhrepdf.htm>
- Library of Congress. Draft Interim Guidelines for Cataloging Electronic Resources (01-05-98)
http://lcweb.loc.gov/catdir/cpsd/dcmb19_4.html
- Library of Congress. Guidelines for the Use of Field 865 (rev. 1997)
<http://www.loc.gov/marc/856guide.html>
- OCLC CORC homepage (Cooperative Online Resource Catalog) (1999)
<http://www.oclc.org/oclc/research/projects/corc/>
- OCLC Guidelines on the Choice of Type and BLvl for Electronic Resources (23-03-98)
<http://www.oclc.org/oclc/cataloging/type.htm>
- Olson, Nancy. *Cataloging Internet Resources: A Manual and Practical Guide* (2nd ed., c1997)
<http://www.purl.org/oclc/cataloging-internet>

Journal of Early Christian Studies [an electronic journal]

OCLC:	33891207	Rec stat:	c						
Entered:	19951212	Replaced:	19980825	Used:	19990607				
Type:	a	ELvl:	Srcce:	d	GPub:	Ctrl:	Lang:	eng	
BLvl:	s	Form:	Conf:	0	Freq:	q	MRec:	Ctry:	mdu
S/L:	0	Orig:	EntW:	Regl:	r	ISSN:	Alph:		

- 040 NSD \$c NSD \$d OCL \$d GUA \$d WAU \$d IUL \$d OCL \$d IUL \$d OCL
007 c \$b r \$d c \$e n \$f u
022 0 1086-3184 \$y 1067-6341
037 \$b Johns Hopkins University Press, PO Box 19966, Baltimore, MD 21211 \$c \$59.40
043 aw----- \$a e----- \$a ff-----
050 14 BR66
092 270.1
130 0 Journal of early Christian studies (Online)
222 0 Journal of early Christian studies \$b (Online)
245 00 Journal of early Christian studies \$h [computer file].
260 Baltimore, Md.: \$b Johns Hopkins University Press, \$c c1996-
263 9601
310 Quarterly
362 0 4.1 (spring 1996)-
500 Title from title screen.
500 Made available through: OCLC FirstSearch Electronic Collections Online.
516 8 Text (electronic journal)
520 "Focus is on the study of Christianity in the context of late ancient societies and religions from C.E. 100-700."
530 Also available in a print ed.
538 Mode of access: World Wide Web via Internet; Acrobat reader required to access some articles provided in PDF (Portable Document Format).
550 "The official publication of the North American Patristics Society (NAPS)."
550 Digitized and made available by: Project Muse.
650 0 Church history \$y Primitive and early church, ca. 30-600 \$x Periodicals.
650 0 Theology \$x History \$y Early church, ca. 30-600 \$x Periodicals.
650 0 Theology, Doctrinal \$x History \$y Early church, ca. 30-600 \$x Periodicals.
650 0 Christian antiquities \$z Rome \$x Periodicals.
650 0 Fathers of the church \$x Periodicals.
710 2 North American Patristic Society.
710 2 Project Muse.
776 1 \$t Journal of early Christian studies \$x 1067-6341 \$w (DLC) 93656272 \$w (OCoLC)27316330
856 40 \$u
<http://muse.jhu.edu/journals/journal%5Fof%5Fearly%5Fchristian%5Fstudies>
856 4 \$u <http://www.ref.oclc.org:2000> \$z Address for accessing the journal using authorization number and password through OCLC FirstSearch Electronic Collections Online

The Ecole Initiative [a hyperlinked encyclopedia with text and images]

OCLC: 39764352 Rec stat: c
Entered: 19980828 Replaced: 19980915 Used: 19990608
Type: a ELvl: I Srce: d Audn: Ctrl: Lang: eng
BLvl: m Form: Conf: 0 Biog: MRec: Ctry: ilu
Cont: GPub: Fict: 0 Indx: 0
Desc: a Ills: a Fest: 0 DtSt: m Dates: 1995,9999

1 040 WAU \$c WAU
2 006 [m d]
3 007 c \$b r \$d m \$e n
4 019 39775852
5 043 e-----
6 090 BR95 \$b .E2
7 092 \$b
8 049 INUA
9 245 05 The Ecole Initiative \$h [computer file] \$b creating a hypertext encyclopedia of early church history on the World-Wide Web.
10 256 Computer data.
11 260 [Evansville, Ind.] : \$b University of Evansville, \$c 1995-
12 538 Mode of access: World Wide Web.
13 500 Title from Web page (viewed on Aug. 27, 1998).
14 500 Anthony F. Beavers, founder.
15 520 The Early Church On-Line Encyclopedia (Ecole) Initiative is a cooperative effort on the part of scholars across the Internet to establish a hypertext encyclopedia of early Church history (to the Reformation) on the World-Wide Web.
16 650 0 Church history \$x Encyclopedias.
17 650 0 Church history \$d Computer network resources.
18 700 1 Beavers, Anthony F.
19 856 40 \$u <http://cedar.evansville.edu/%7Eecoleweb/> \$z Connect to this title on-line

Scrolls from the Dead Sea [hyperlinked electronic texts and images]

OCLC: 35154847 Rec stat: n
Entered: 19960729 Replaced: 9960729 Used: 19990423
Type: m ELvl: I Srce: d Audn: g Ctrl: Lang: eng
BLvl: m File: d GPub: MRec: Ctry: xx
Desc: a DtSt: s Dates: 1995,

1 040 OUK \$c OUK
2 090 BM487 \$b .A1 1995
3 092 \$b

4 049 INUA
5 245 00 Scrolls from the Dead Sea \$h [computer file] : \$b the ancient library of Qumran and modern scholarship, an exhibit at the Library of Congress, Washington, DC / \$c hypermedia interface by Jeff Barry.
6 246 0 \$i HTML source title: \$a Dead Sea—Intro
7 246 3 Dead Sea—Intro
8 246 0 \$i At head of title: \$a Welcome to
9 246 3 Welcome to scrolls from the Dead Sea
10 256 Computer data.
11 260 [S.l. : \$b s.n., \$c 1995?]
12 500 Electronic document and digitized images of artifacts
13 516 Text and images
14 538 Mode of access: Internet. Address: <http://sunsite.unc.edu/expo/deadsea.scrolls.exhibit/intro.html>
15 500 Title from home page title screen.
16 500 “Project Judaica Foundation, the international sponsor of the Dead Sea Scrolls exhibition is making the Scrolls available to the public through the Internet.”—Home page screen.
17 500 “The original data was copied by ftp from ftp.loc.gov.”—Home page screen.
18 520 Provides online access to part of the original exhibit of 100 objects; includes images of 12 scroll fragments and 29 other objects; hypertext links access explanatory text and images that may be clicked to full size GIF equivalents. Each section includes links to related materials in the Library of Congress. Provides hyperlink to the Project Judaica Foundation Web site. Includes links to bibliographies and a glossary.
19 505 2 Introduction: the world of the scrolls—The Qumran library—The Qumran community—Today: 2,000 years later—Conclusion—Outline of objects and topics in Scrolls from the Dead Sea—LC collections enrich Dead Sea scroll exhibit—Selected readings—Resource materials for teachers—Glossary.
20 630 00 Dead Sea scrolls \$x Exhibitions \$x Databases.
21 700 1 Barry, Jeff.
22 710 2 Project Judaica Foundation.
23 710 2 Library of Congress.
24 856 7 \$u
<http://sunsite.unc.edu/expo/deadsea.scrolls.exhibit/intro.html> \$2 http

Bible Gateway [electronic text and retrieval program]

OCLC: 36152782 Rec stat: c
Entered: 19970103 Replaced: 19970106 Used: 19970103
Type: m ELvl: I Srce: d Audn: g Ctrl: Lang: eng
BLvl: m File: d GPub: MRec: Ctry: xx
Desc: a DtSt: s Dates: 1994,

- 1 040 OUK \$c OUK
 2 007 c \$b r \$d m \$e n
 3 041 1 eng \$h mul
 4 090 BS1 \$b 1994
 5 245 00 Bible gateway \$h [computer file] : \$b welcome to the Bible gateway.
 6 246 1 \$i HTML source title: \$a WWW Bible gateway
 7 256 Computer data.
 8 260 [S.l.] : \$b Gospel Communications Network, \$c [1994?]
 9 500 Electronic format of Biblical text
 10 516 Text
 11 538 Mode of access: Internet. Address: <http://www.gospelcom.net/cgi-bin/bible>
 12 538 Alternate address: <http://www.gospelcom.net/bible>
 13 546 Text in English, German, Swedish, Latin, French, Spanish, and Tagalog. Complete Bible text not available in all languages.
 14 500 Title from home page display.
 15 520 A CGI script written in perl; started as a script that would create HTML versions of Bible chapters. Now provides access to Biblical text by passage and search words in several languages (partial coverage at this time), and in several versions: NIV, NASB, RSV, KJV, Darby, YLT. Shows references and footnotes in NASB and NIV versions. Provides concordance type searches on over 22,000 topics by Logos Research Systems, with hypertext links from search results to text. Chronicles ongoing changes to the database; these changes and other information are made available with hypertext links.
 16 500 Descriptions based on display showing the most recent change 02-23-96.
 17 630 00 Bible. \$l Polyglot \$x Concordances \$x Databases.
 18 856 7 \$u <http://www.gospelcom.net/cgi-bin/bible> \$2 http
 19 856 7 \$u <http://www.gospelcom.net/bible> \$2 http

Fixed Fields

Leader/06

- a = Language material content
 c = Printed music
 d = Manuscript music
 e = Printed cartographic material
 f = Manuscript cartographic material
 g = Projected medium
 i = Nonmusical sound recording
 j = Musical sound recording
 k = Two-dimensional non-projected graphic
 m = Computer file
 o = Kit

p = Mixed material [multimedia?]
r = Three-dimensional artifact
t = Manuscript language material

08 Computer File type (content)

a = numeric
b = computer program
c = representational
d = document
e = bibliographic data
f = font
g = game
h = sound
i = interactive multimedia
j = online system or service
m = combination
u = unknown
z = other

007 Computer File Special Material Designation (carrier)

a = tape cartridge
b = chip cartridge
c = computer optical disc cartridge
f = tape cassette
h = tape reel
j = magnetic disc
m = magneto-optical disc
o = optical disc
r = remote
u = unknown
z = other

SOURCE: USMARC Format for Bibliographic Data, 1994 ed.

Documenting “Oneness” Pentecostalism: A Case Study in the Ethical Dilemmas Posed by the Creation of Documentation

by
David Bundy
Christian Theological Seminary

As one looks at problems related to the documenting of World Christianity, and as one searches for materials, one is often stunned by how little there is to document the religious and cultural lives of many. This is particularly true of the churches that are composed of persons without access to the structures of social and political power. These movements have no institutions to create and recycle documentation. They have no groups of privileged academics to sit and reflect upon their history and theology or to ponder about how ministry might best be undertaken and problems resolved. National and state/provincial governments as well as university and national libraries rarely consider these often newly minted traditions of the poor as worthy of concern. Laws are passed in efforts to control them, but few resources are devoted to understanding them.

This is true for the better part of a billion Christians who are variously classified as Pentecostal and/or Charismatic or as African or Asian Initiated Churches. There are two issues that arise: (1) how and to what extent can one create documentation for groups that do not create their own in genres that can be accommodated by libraries; and (2) what are the ethical implications of creating this material? This essay does not address the larger question posed by the extent and diversity of documenting non-North American, non-European Christianity that was broached last year as part of the “World Christianity” group at ATLA.¹

Instead, the method is to examine aspects of the problem of creating documentation by looking at one facet of that documentation problem, the tradition known as “Oneness” Pentecostalism. “Oneness” Pentecostalism is also known as “Apostolic” Pentecostalism or the “Jesus-Only” tradition. The term “Oneness” is used in this essay as a more neutral term. The method of this essay is to define “Oneness” Pentecostalism, describe the state of documentation, present case studies to demonstrate the state of resources available for understanding the tradition, and, finally, examine ethical issues posed by the creation of documentation by those who would create it, preserve it and use it to examine the traditions. This example has also been chosen because it demonstrates that the project of documenting religious traditions outside North America and Europe must at least on occasion be done with regard to the experiences in North America and Europe.

“Oneness” Pentecostalism

The term “Oneness” Pentecostalism masks a series of historical, theological, and ecclesiological issues. The received historical tradition is that “Oneness” Pentecostalism began as a tradition within Pentecostalism in 1913.² At a camp meeting at Arroyo Seco, California, someone read carefully the reports of baptisms among early Christians in the Book of the Acts of the Apostles. It was observed that these baptisms invariably reported the events in the same way. That is, the new believers were “baptized in the name of Jesus” rather than with a Trinitarian formula. Like mainline academic scholars of the Bible, these Pentecostals recognized the Trinitarian formulae as accretions to the tradition, but unlike most of those scholars, opted for the earlier tradition. Subsequent research in the Los Angeles newspapers has revealed that Baptist clergy converts to Pentecostalism were baptizing “in Jesus’ name” as early as 1906–1907.³

Many Pentecostals were offended, as were most of the older churches, at the discarding of classical Cappadocian and Western Trinitarian language to frame the liturgy of baptism and then to discuss the nature of God. Some have attempted to describe this theology as a type of “Unitarianism” or of “Modalism.” Neither, I think, is quite correct. I prefer to understand the tradition as representing radical monotheism in the tradition of Philo, Clement of Alexandria, and Origen. Another tenet of the tradition is “baptismal regeneration.” The ecclesiology contains a mix of episcopal and congregational features. The big issue however was the issue of the nature of divinity. The criticism by the “Oneness” Pentecostals of popular Trinitarian theology during the twentieth century was unconvincing to many other Pentecostals. As well, the fear of being doubly cursed by the established churches as *both* “holy-rollers” and “heretics” was more than most could bear. Without a doubt this sociological problem was complicated by traditions of reading the Bible and of liturgical commitments which were not negotiable for many people. The language and rhetoric of both sides of this most acrimonious battle within Pentecostalism led to a schism that has not gone away.

It is a tradition that now has adherents around the world. Demographer David Barrett has published statistics about “Oneness” Pentecostals. According to material prepared for the *Dictionary of Pentecostal and Charismatic Movements*, he estimated that there were 1,372,970 “Oneness” Pentecostals in 1988, with 1,638,100 estimated for the year 2,000.⁴ He claimed to be tracking ninety denominations in fifty-seven countries;⁵ however, if one goes to the *Encyclopedia of World Christianity* the totals suggest a different scenario (see Appendix I). Matters are made even more complicated by taking into account data supplied by the churches themselves, as Appendix I demonstrates. If one takes the numbers from each national grouping and denomination listed in the *Encyclopedia* that is clearly “Oneness,” the numbers come to 1,869,598 for outside North America. Many churches were undercounted, especially the

Pentecostal Assemblies of the World and the other predominantly African-American “Oneness” Pentecostal denominations of North America.

In many other places where the numbers can be examined, it would appear that fewer than fifty percent of the adherents were counted; in other areas numbers have declined slightly. Most importantly, significant numbers of members of the Pentecostal Assemblies of the World, for example, were missed in the USA, Canada, Europe, Africa, and Asia, as was the True Jesus Church in the USA. When the numbers of Barrett are revised in light of the recent United Pentecostal Church report on its worldwide mission projects, the number of “Oneness” Pentecostals outside North America rises to 3,525,595, of which number 1,989,754 are baptized members of the United Pentecostal Church. It is estimated that there are about 1.8–2.0 million “Oneness” Pentecostals in the USA. That would make a conservative world count at about 5.3 million adherents and a top count of about 6.5 million, incorporating only modest growth for the other branches of the tradition. It will be interesting to see what is reported in the second edition of Barrett’s *Encyclopedia* that is scheduled to appear soon.

Demographically, most of the “Oneness” Pentecostal churches are made up of people of color. The major, but not the only, exception is the United Pentecostal Church; however the rest of the adherents in the USA are primarily African American or Hispanic, and these churches are growing quickly. Economically and socially, while there are many persons of means and a good number with significant national social influence, the vast majority of “Oneness” Pentecostals are to be found among the middle and lower classes, although the formula varies from congregation to congregation and from country to country.

In Europe, the majority of “Oneness” Pentecostals are to be found among the immigrants from the Caribbean who brought their version of Christianity with them, although Asian immigrants to Europe are beginning to do the same thing. Even the USA has experienced this immigration. Near my home, a community of several hundred Russian “Oneness” Pentecostals worships several times per week; for a time they were hosted by a local, primarily African-American, Pentecostal Assemblies of the World congregation which also fed and clothed them. The True Jesus Church is starting a seminary in New York to educate clergy needed in North America. This indicates that there is no easy way to say that problems in documenting “World Christianity” are beyond the shores of North America and Europe.

The State of Documentation on “Oneness Pentecostalism

The best sources for finding information on the North American traditions of “Oneness” Pentecostalism are the *Dictionary of Pentecostal and Charismatic Movements* and the *Encyclopedia of American Religions* edited by Gordon Melton.⁶ To these must be added the bibliographic efforts of the two premier bibliographers of Pentecostalism, Sherry Dupree and Charles Edwin Jones.

Together they provide access to about 500 titles written by and about “Oneness” Pentecostals. None of these gives significant attention to developments outside North America. The 3.4 to 6.5 million “Oneness” Pentecostals are not huge in number when compared to the larger tradition, of which Barrett suggests that there are about 482 million Pentecostals/Charismatics and about 440 million adherents of the African/Asian Initiated Churches,⁷ however when one compares it numerically to the Christian Church (Disciples of Christ) (circa 900,000) or the Wesleyan Church (500,000), and when one considers the documentation for those two churches in Nashville and Indianapolis, as well as in archives across the USA, the disparity is glaring. Charles E. Jones, in his *Guide to the Study of the Pentecostal Movement* lists about eighty “Oneness” Pentecostal denominations and associations, as well as about four hundred titles, including a large number of periodicals. Most of the periodicals are known by only a few fascicles. They were not collected by institutions. In the *ATLA Religion Database* (as of June 1999), there are no subject headings for seventy-eight of these denominations. There are headings for the “United Pentecostal Church” and the “Pentecostal Assemblies of the World” which point to a total of nine articles. This is not indicative of a prejudice on the part of ATLA bibliographers. It is merely that there has been so little scholarly effort to understand these our neighbors, and so few resources to tempt and/or enable scholars to undertake that work. These religious traditions, frequently described as the “religion of the poor,” remain quite undocumented, even in their North American expressions.

If the state of documentation is dreary with regard to the North American context, the situation is even more desperate when one looks at the problem on a global level. Four case studies have been selected to demonstrate the problems in documentation: Colombia, Great Britain, Mexico and Thailand.

Case Studies of “Oneness” Pentecostal Churches with Attention to Documentation Levels

Colombia

The first “Oneness” Pentecostal missionary to Colombia was from Denmark, via Canada. Verner Larsen was born in Denmark and converted to “Oneness” Pentecostalism there. He immigrated to Canada, became a Canadian citizen, and then experienced a call to missionary service. Sponsored by the Pentecostal Assembly of Jesus Christ, he and his wife moved to Bucaramanga, Colombia, in early 1938; his wife, known in the sources only as Mrs. Larsen, died in November 1938. Larsen decided to stay in Colombia and eventually remarried. Growth was very slow. As the couple was preparing to leave the country to go on furlough, they passed through Barranquilla, where their offerings of tracts received such a positive response that they stayed to create the second “Oneness” Pentecostal congregation in Colombia. These were the only “Oneness” Pentecostal congregations in Colombia until 1950.

After 1945, when the Canadian Pentecostal Assemblies of Jesus Christ and the Pentecostal Church (USA) merged to form the United Pentecostal Church,

more resources eventually became available and the mission grew more rapidly. In 1969, the US missionaries split off from the United Pentecostal Church of Colombia to form a competing United Pentecostal Church. The issues at stake were control of ministry and the unwillingness of the US missionaries to be accountable to a developing national leadership. By the early 1970's the indigenous denomination claimed 75,000 members.⁸

The archives of the United Pentecostal Church in Hazelwood, Missouri, contain, as far as can be ascertained, nothing related to the history or experience of the two primary UPC churches in Colombia. When Cornelia Butler Flora was working on her dissertation during the early 1970's, the sources available did not include a single item focused on Pentecostalism in Colombia.⁹ No oral sources or other non-print items were developed to support the thesis or to bring the voice of the churches being analyzed into the discussion. The volume by Francisco Ordóñez does not mention either of the branches of the Iglesia Pentecostal Unida in what purports to be a "History of Evangelical Christianity in Colombia."¹⁰ Haddox also ignores the tradition in the important analysis of society and religion in Colombia.¹¹

Great Britain

The British Isles have proven an attractive destination for emigrants from the Caribbean, primarily from islands that are part of the British Commonwealth. Beginning in the 1950s this immigration became an important factor in British life. The Caribbean Pentecostal immigrants did not find a ready reception in most British Pentecostal churches, and as well the British Pentecostal worship was much more restrained than Caribbean worship. The "Oneness" Pentecostal believers had the additional problem of theology. These formed British versions of the churches they had known in the Caribbean, just as African Pentecostals have established African churches in Britain and began to actively evangelize the other Caribbean and African immigrants. Roswith Gerloff has discussed this complex story in detail in her dissertation written under the direction of Professor Walter Hollenweger at the University of Birmingham, England. She has also provided access to all sources up through the mid-1980s.¹² The majority of the sources used by Gerloff are materials created by her and her associates in the research project and in the decades of the cooperative venture, "Partnership between Black and White" in Birmingham, England. Much of the data is supported by oral history interviews undertaken by the author. None of these resources is to my knowledge, preserved in libraries.

Mexico

In Mexico there are four primary "Oneness" denominations: Iglesia Apostólica de la Fe en Cristo Jesús, Iglesia Evangélica Cristiana Espirituel (formerly the Iglesia Evangélica del Consejo Espirituel), La Luz del Mundo, and El Buen Pastor. These are all indigenous to Mexico. The Iglesia Apostólica has established an important presence among Hispanic Pentecostals in the USA,

Canada, and Central America. El Buen Pastor has also been active in mission work. La Luz del Mundo is centered at Guadalajara, Jalisco, but with branches throughout Central America. The “mother church,” which will be discussed below, can, with its distinctive architecture, accommodate at least 25,000 worshippers and during my visits has always been at or near capacity.

The story of Mexican “Oneness” Pentecostalism begins with the story of a woman, Romanita de Valenzuela, who had fled from civil strife in Mexico to California, where she made contact with a house church that was part of the Pentecostal Assemblies of the World network. After her conversion, she, together with her nephew and a few followers, returned to Mexico to establish the Iglesia Apostólica. It drew on the results of the Moody-Sankey evangelistic tours as well as on the contacts with Holiness ministers from various denominations, several of whom accepted the “Jesus Only” message. Additional clergy joined after the establishment of a comity plan for the evangelization of Mexico by the “mainline” churches of the United States. It is this church which Maclovio Gaxiola and his son Manuel Gaxiola have served as Bishops, and which they have represented on the world Pentecostal stage as theologians. Manuel Gaxiola, the historian of the Iglesia Apostólica, is perhaps the best known “Oneness” Pentecostal theologian.¹³

The Iglesia Evangélica Cristiana Espirituel resulted from a conflict between two leaders of the Iglesia Apostólica over control of the denomination. Franciso Borrego lost that struggle and withdrew in 1929 to form another organization. An Irish missionary, Joseph Stewart, heavily influenced the church. Its area of primary strength is Northern Mexico, although there are congregations scattered throughout Central America and the USA.¹⁴

Eusebio Joachim (1898–1964), who was converted in 1925, founded the church, La Luz del Mundo. He received the name “Aarón” in a dream during 1926 and the church still has a pattern of adopting biblical names at conversion. The church members were referred to as “Aaronistas.” After the death of Eusebio Joachim, his son Samuel Joachim became the leader. The movement had about 200,000 members (*pace* Barrett) by the mid 1980’s. The “mother church” is in Guadalajara.¹⁵ José Marie Gonzalez, who led about twenty-five pastors and four hundred members out of La Luz del Mundo, established El Buen Pastor in 1942. The controversy began because of accusations of ministerial impropriety made against Eusebio Joachim (Aarón).¹⁶ It is also worth noting that all of the Mexican “Oneness” churches were influenced in varying degrees by the ministry of a Swedish Pentecostal missionary, Axel Andersson, who between 1919 and 1981 was instrumental in the founding of at least 15,000 congregations and preaching points in Mexico.¹⁷

In all instances, the periodicals have not been preserved. The same is true for the occasional printed text. No study of the hymnody (or of the liturgy generally) of these traditions has been made to document the corpus of music and rites. Architecture and use of forms and symbols remain undocumented. No data has been collected on the relationship between all of these items and the indigenous context. Documents need to be created to tell the story of these

traditions. Ken Gill was able to find some printed sources for use in his study, but these remain inaccessible to other scholars. Gill used oral history and participant observer resources developed for the dissertation research, but did not apparently use other non-print materials. That is not to criticize the quality of Gill's research. It is merely to observe the paucity of sources available.

Thailand

The United Pentecostal Church of Thailand was, until recently, the largest Pentecostal Church in Thailand. Like other Pentecostal traditions that date from the 1940's and 1950's, they owe a debt to both the Finnish Pentecostal missionaries¹⁸ and to the Holiness revivals (1938, 1939) led by John Sung during World War II. John Sung was converted in China through contact with Wesleyan/Holiness Methodist missionaries. He came to the USA and received a Ph.D. in chemistry from Ohio State University. He went to Union Theological Seminary, New York, where he was "reclaimed" in a Baptist Church. In a Holiness meeting he experienced entire sanctification and was committed by the President of Union Theological Seminary, Henry Sloane Coffin, to an insane asylum. After stays in Ohio and Kentucky, he returned to Asia, where he ministered initially in cooperation with the Bethel Bands of Andrew Gih, which were modeled on the Free Methodist "Pentecost Bands." His revivalist efforts had both immediate and mythic impacts and provided cultural warrants for the later arrival of revivalistic Pentecostal missionaries.¹⁹

The second Pentecostal church to arrive in Thailand, after the Finnish Pentecostals, was the United Pentecostal Church. Elly Hansen, a Danish missionary, was converted in the Pentecostal "Free Gospel Evangelistic Church" in Rungsted, Denmark in 1938. After World War II, she went as a missionary to Thailand (from 1950) with the Danish Missionary Society, a group associated with the China Inland Mission. In 1952 she experienced "Baptism in the Holy Spirit." One of the leaders of the Thai Presbyterian congregation with which she was associated, Boon Mak, was converted to "Oneness" Pentecostalism under the tutelage of United Pentecostal Church evangelist Billy Cole during a visit to the United States about 1960 and united with the UPC mission program in 1962. Elly Hansen attended a camp owned by Boon Mak in 1965 and was baptized "In Jesus' Name." Soon thereafter evangelistic work was begun throughout Thailand. She, her assistants, and converts became the nucleus of the UPC work in Thailand and she herself accepted appointment as a UPC missionary in 1974.²⁰ The work has grown to at least 20,000 members. The United Pentecostal Church of Thailand has at least 6,734 full members and perhaps another 15,000 adherents (See Appendix I). This is clear from visits to congregations where it can be observed that members, in most services, seem outnumbered by ratios of three or four to one.

Once again the United Pentecostal Church archives in Hazelwood, Missouri has not collected primary sources or other information on the tradition in Thailand. As far as I can ascertain, no one in Thailand is collecting either. The comparative success of a radically monotheistic Christian tradition in a Buddhist

context would appear to pose very interesting theological, sociological, and missional questions. Unfortunately, there are no resources in Thai or non-Thai libraries to explore these questions. As in Colombia and Mexico, the librarians and other scholars will need to create documentation in order to preserve the narrative of the tradition.

Creating Documentation: The Case For and Against

There is a huge literature devoted to relationships between cultures. It is a portion of this literature that lies behind these thoughts. What are the ethical dilemmas faced in creating, or not creating, documentation for religious traditions such as the one that serves as the case study for this essay, the “Oneness” Pentecostal churches around the world? As is clear from the numbers listed on the basis of Barrett’s *Encyclopedia*, and knowing the economics of publishing, there is little possibility for even the publication of periodicals. For the most part, the nature of the communities, the language barriers, and the economics militate against having a circulation sufficient to sustain such a publication. A few groups have succeeded in maintaining serial publications over a long period, often at enormous sacrifice and effort. There are occasional printings of small booklets by presses with no name that are circulated within the communities, often only among the clergy. Occasionally there will be a video or cassette tapes, or a program from an anniversary celebration. Many items are photocopied for distribution. There may be small files of letters, although these are going the way of e-mail and generally appear to me to be being preserved in even smaller percentage than before; however, even after one assembles all of the available information, it is insufficient to understand the phenomenon.

For example, in the case of La Luz del Mundo, the “Aaronistas” of Guadalajara, the reading of the available studies did nothing to prepare me to see and understand the liturgy in the large church with the beacon light on top.²¹ It did nothing to prepare one for the architectural symbol developed in the huge building where the sermon was eventually delivered from a pulpit outlined in red and blue neon lights that seemed to hover over the edge of the congregation. The sermons were multi-layered and exegetically complex. The structure of the sermons resembled those I had heard in other places in the world, but the content and illustrations were remarkably unique to my experience and different from what is found in the scant literature. The literature also did not describe the parameters of the quasi-communitarian experiment, the evidence of which I first saw as I walked through the streets toward the church. As I walked, people who emerged from small, well-kept houses joined me. I was surrounded by a singing throng, all carrying Bibles and dancing through the streets in choreographed movements set to songs. It turned out that an entire area formerly at the edge of the city had been purchased as a site for the church and the experiment in community. How does one learn from this experiment in urban renewal and communitarian life?

How was one to understand the small chapel miles away on the other side of the city that was somehow related to the “Aaronist” church? In this chapel there was a quieter liturgy and everything was more humble and more mellow, but more intense. Prayer times merged into sermon and sermon into prayer. There was music and spoken word and Biblical text all together with testimonies and ecstatic speech. There were prayers for jobs and offers of jobs, there were requests for healing and testimonies of healing; there were discussions of problems with the city services, government, and the police, and prayers and plans for action. How does one learn what worked and what did not and how others might find inspiration for their contexts? How does one bring this theology of radical social witness and radical personal faith into discussion with the theologies of others? How does one provide these kinds of resources for one’s own tradition and for the tradition of, in this case, the “Aaronistas”? How does one help later generations of “Aaronistas” to find their roots and to understand their tradition in light of new realities?

If I were to analyze this tradition and many like it around the world, I would need to create the texts. Written texts are not going to be produced any time soon that conform to the present norms of European and American scholarship. In the churches were no book tables. There were a half dozen tracts, but the woman dispensing them was uncertain whether I should have any and so I did not press the issue—although I wanted to. The tradition is highly oral. The theology, history, liturgy, and ethics are maintained by community tradition. When I asked questions, I was continually referred to one of the older members of the congregations. When they answered the questions, the answers were at least as reflective and as clear as one finds among North American clergy of my acquaintance. They generally acted as if I was going to author an exposé of the tradition for a national newspaper, and were visibly relieved when the questions ceased. They have learned that academics and news media representatives are not to be trusted with their stories. To document this story one would have to have a relationship with the churches and clergy, and be very surreptitious. One cannot dial up the book dealers in Miami and Mexico City. Can one record them without their knowledge? What happens to a tradition when one transposes its oral sources into the technological and intellectual spheres of the dominant world culture in the midst of a culture of exploitative globalization? Can the seminary library, particularly the denominational seminary library or the library related to a tradition, mediate this conflict in values?

I would want to argue that there is a moral obligation to minister to the other Christians, even when they are not like us, perhaps, especially when they are “other.” I also would argue that the Ecumenical movement in its best form has taught the Christian traditions that it is not necessary to make others into one’s image in order to work with them for common missional goals. In the documentation of the traditions that are “other,” it is important to find ways in which to document a tradition without violating that person’s integrity and without developing an adversarial stance toward the tradition at points when it becomes resistant to our quest. In this quest for creating documentation one can

work with anthropologists who have longer experience in doing this type of work. A model approach was made by the team of André Droogers of the Free University of Amsterdam. His research teams have worked with Christians, primarily Pentecostals, in Latin America and India to find ways to tell their stories. The result has been criticized as being too charitable. It was the same with the film of Robert Duvall, *The Apostle*, which was scathingly reviewed in the *New York Times*. That reviewer insisted that any analysis or portrayal of life in these traditions must make clear that this is a terrible religion of the lower classes. If one begins with such an understanding of the "other," the "culture wars" will become more intense within Christian ranks rather than less.

And what are the ethical implications of not documenting these traditions? Think, if you will, of how different life in the Christian church might have been for women if the early Christian Association for Theological Library Acquisitions (CATLA) had documented the Montanist traditions, or the Messalians and provided accurate information about the roles of women and praying people? Think how much the tiny library found at Nag Hammadi and Medinet Madi transformed our understanding of the early Church and of Manichaeism. Most of the information about all of these groups that circulated in the dominant cultures of the day was skewed, misleading, or downright incorrect. The same is generally true today. We have a moral obligation to try to find ways to document the "other" so that we can avoid being party to an intellectual pogrom against the "other."

The provision of accurate information will not only assist the decision-making of the dominant culture. If it is ethically and cooperatively produced, it will assist the "other" to respect their own traditions more and to be more ready to bring these traditions into the halls of their "cultured despisers" for a meaningful conversation. If we as librarians are able to find ways to do this work and to educate our faculties to the integrity of the "other," the conversations that might take place may give a positive meaning to the demeaning rhetoric chosen by the ATS about "globalization." What this project offers is a means by which theological librarians can make a difference in how the world works. In the past we have been too often hesitant to exploit possibilities afforded by realities such as the ATS rhetoric about "globalization." If we are to get beyond narcissistic tourism, with the emphasis on "individual experience," not unlike a visit to the zoo for kindergartners, we have to act. Documenting and creating documentation is a means by which we can achieve these cultural transformations of theological education.

"Oneness" Pentecostalism offers a case study of the need and the parameters within which such a project could be made; however, it is my impression that this is true as well for the branch traditions of the North American and European churches outside North America and Europe. One could, I think, make the same claims on the basis of an analysis of the Methodist traditions of Africa, Latin American, and Asia.

Appendix I

Oneness (Apostolic) Pentecostals outside the USA

The numbers of “adherents” provided in the first two columns are taken from Barrett’s *Encyclopedia*, as are the names of the churches that are sometimes incorrect. No effort has been made to correct or supplement data, although it will be clear to many readers that there are problems. Despite these problems this is the best picture of the global structures of the tradition and one is grateful to have the data! The names of denominations are given as per Barrett. The third column provides the data for the United Pentecostal Church provided by a recent publication on UPC mission.²² The two categories of sub-totals are for Barrett’s numbers and Barrett’s numbers revised by the UPC numbers. UPC numbers are limited to adult baptisms according to the UPC baptismal liturgy. The UPC numbers do not include occasional participants in religious services or children. Barrett’s numbers are more inclusive. The differences in numbers reflect quite complicated local realities as well as differences in data collection. These are provided to suggest the parameters of the documentation problem with regard to one branch of the Pentecostal tradition. Unfortunately, updated numbers from the Pentecostal Assemblies of the World are not yet available. The Pentecostal Assemblies of the World are significantly under represented in these numbers. Like the UPC, the PAW has experienced significant growth, as have other indigenous “Oneness” churches.

<i>Country</i>	<i>Church Unit</i>	<i>Barrett</i>	<i>UPC#s</i>
Argentina	Iglesia Ev. Pentecostal Unida	700	6,860
Australia	United Pentecostal Church	4,000	1,468
Austria	Vereinigte Pfingstkirche	500	115
Bahamas	United Pentecostal Church		2,500
Bangladesh	United Pentecostal Church		1,281
Barbados	Pentecostal Assemblies of the World	200	
Belize	United Pentecostal Church		600
Belarus	United Pentecostal Church		350
Belgium	Église Pentecôtiste Unie de Belgique		165

<i>Country</i>	<i>Church Unit</i>	<i>Barrett</i>	<i>UPC#s</i>
Benin	Église Pentecôtiste Unie		1,000
Bolivia	Iglesia Pentecostal Unida		2,850
Botswana	United Pentecostal Church		800
Brazil	Igreja do Espírito Santo	2,000	
	Igreja Evangélica Pentecostal Unida	30,000	
	Igreja Messiânica Mundial do Brasil	2,000	
	Igreja Pentecoste Unida do Brasil	8,000	47,500
		[sub-total: 42,000] [revised sub-total 81,500]	
Burma	United Pentecostal Church	10,000	13,602
Burkina Faso	United Pentecostal Church		60
Burundi	United Pentecostal Church		2,064
Cambodia	United Pentecostal Church		131
Cameroon	Église Pentecôtiste Unie	1,000	418
Canada	Apostolic Church of Pentecost in Canada	30,000	
	United Pentecostal Church of Canada	15,000	
		[sub-total 45,000]	
Chile	Iglesia Pentecostal Unida de Chile	2,000	2,000
China	True Jesus Church	35,000	
China-Taiwan	True Jesus Church in Taiwan	50,000	
	United Pentecostal Church		185
Colombia	Iglesia Pentecostal Unida	95,000	
	Iglesia Pentecostal Unida (USA)	5,000	16,410
		[sub-total: 100,000] [revised sub-total 111,410]	
Congo, Democratic Republic			1,937

<i>Country</i>	<i>Church Unit</i>	<i>Barrett</i>	<i>UPC#s</i>
Costa Rica	Iglesia La Luz del Mundo (Aarónistas) Iglesia Pentecostal Unida	100	3,319
Cuba	Iglesia Apostólica de Jesucristo United Apostolic Church	20,000	5,600
Denmark	United Pentecostal Church	100	
Dominican Rep.	Iglesia Pentecostal Unida	1,000	1,750
Egypt	United Pentecostal Church		700
El Salvador	Iglesia Apostólica de la Fe en Cristo Jesús Iglesia Pentecostal Unida	2,000	72,616
Equador	Iglesia Evangélico Unida del Equador Voz de Aclamación	20,000 1,000	15,000
		[sub-total: 21,000] [revised sub-total 16,000]	
Ethiopia	United Pentecostal Church of Ethiopia	6,000	1,000,638
Fiji	United Pentecostal Church		5,600
France	Église Pentecôtiste Unie de France		510
Germany	Vereinigte Pfingstkirche	200	209
Ghana	United Pentecostal Church	20,000	8,200
Greece	United Pentecostal Church		900
Guatemala	Iglesia Apostólica de la Fe en Cristo Jesús Iglesia Pentecostal Unida	1,000	12,000
Guyana	United Pentecostal Church		2,500
Haiti	Église Pentecôtiste Unie	10,000	24,698
Honduras	Iglesia Pentecostal Unida		5,768

In 1904, Patriarch Joachim III provided shelving for the library. The Grand Archimandrite Nicephoros Neokles classified the books which then numbered about 2000. Including pamphlets, the total number of printed items was about 3000. Earlier, in 1849, Skarlatos Vilkiós, professor at the Megale Schole had compiled a “Catalog of the Common Library of the Great Church.” And in 1860 Basil Kalliphronos, a teacher, produced a “Catalog of the Common Library.” The contemporary catalog was started in 1923 by the librarian Triantaphylos Georgiades. New titles have been continuously added to this catalog by the library staff. Searching is done through cards filed by author’s last name which identify titles produced by each author.⁴⁵

Important donors to the Patriarchal Library were Patriarch Photios II (1929–1935), who donated 2000 books, Patriarch Benjamin (1936–1946), who donated 500 books, and Patriarch Athenagoras (1948–1972), who sent all of the books that he had received from a multitude of authors—approximately 7,500. Other important scholars and Churches have also donated books to the library. In addition, subscriptions to various periodicals are received in exchange for the journal *Orthodoxia*.⁴⁶ Currently, 357 Greek-language periodicals and 215 non-Greek-language periodicals are being received.

An important collection of periodicals and newspapers, many from the 19th century, has been preserved at the Patriarchal Library. Many of the holdings are rare and some may exist only at this library. A listing of these periodicals and newspapers, including dates covered by the collection, is provided in Appendix I of this paper.

The history of the Patriarchal Library which we have been reviewing also applies generally to the archives of the Ecumenical Patriarchate. The surviving Patriarchal Archives are all dated after the fall in 1453 and have many gaps.⁴⁷ They are stored beginning with the Greek letter A. Appendix II of this paper provides a list of manuscripts, codices, and other documents currently held in the archives.

Regarding the archives, Emilianos Tsakopoulos wrote that: “In the time of the Patriarch Metrophanes III (1565–1572) the monastery of the Holy Trinity on Halki had more than three hundred (300) manuscripts. In 1936 these were transported, along with those at the monastery of Panagia Kamariotissa and at the Greek Orthodox School of Halki, to the Ecumenical Patriarchate. The remaining manuscripts were stolen, sold, or given away as presents.”⁴⁸

Tsakopoulos published a three-volume catalog of the manuscripts: Vol. I, 1953; Vol. II, 1956; and Vol. III, 1968. The oldest manuscript is the *Gospel of Hagia Sophia* dated the eleventh century. Almost all the manuscripts of the Ecumenical Patriarchate were filmed by Dumbarton Oaks in 1956–1957 and are available.⁴⁹

At the beginning of the 20th century, during the patriarchal tenure of Joachim III, there were serious discussions relative to erecting a library building “from the foundations,” to house the library collection and the archives of the Patriarchate. Regrettably, this very commendable desire was never actualized. The building currently in use—a tower—dates to the sixteenth century (before

the Patriarchate move to the Phanar). Printed books are located on the ground level, where periodicals and newspapers are also housed. The printing press was also located at this level, in an area that is now empty. The entrance to the building is at the first level where the offices of the librarian and the archivist are located. The reading room, also at this level, was renovated in 1923, when it was used as a meeting place for the mixed council. The second level houses the old printed books, the manuscripts, and the rich libraries donated by Patriarchs Photios II, Benjamin, and Athenagoras I. In 1991, with the personal interest of Patriarch Dimitrios I, a complete renovation of the Library and Archives Room began with the financial assistance of P. Angelopoulos. It was completed during the patriarchal tenure of Bartholomew I and inaugurated on the Sunday of Orthodoxy, March 20, 1994.⁵⁰ The library collection presently consists of 40,000 to 45,000 volumes. The content of the collection is made up of ecclesiastical and theological as well as general and educational texts. This library is indeed a significant Greek Orthodox Christian intellectual center.⁵¹

Although it is not part of this study, a brief comment is in order on the very important library at the Halki Theological School, which also belongs to the Patriarchate. It is very rich in both volume and content and is oriented toward supporting the academic community whose mission is to train priests and theologians of the Church at large. The school is not functioning currently but both faculty and library have been retained intact. The professors and monks residing at the Holy Trinity Monastery, which is located on the campus, are responsible for the care of this library.⁵²

VI: Memorandum—Observations and Recommendations on Library to Patriarch Bartholomew

As requested by Ecumenical Patriarch Bartholomew I, personal observations and recommendations for the Patriarchal Library were submitted to him in the following memorandum, which has been included here as part of this study:

“Your All Holiness,

I would like to express my gratitude to you for approving the use of the Patriarchal Library and Archives for the research that my son, Anastasios, and I are conducting here in Constantinople. I would also like to praise our hosts for the wonderful hospitality offered to us, at your direction, especially in the Library. The two dedicated priests and colleagues, Fr. Nicholas and Fr. Athenagoras, as well as the staff of the Library, and throughout the Ecumenical Patriarchate, were most gracious.

Your All Holiness asked for suggestions for the preparation of a suitable candidate who would become the professional head of the library. I would like to make my recommendations in a very concrete manner. As a professional librarian (Master of Library Science, Simmons College), trained at one of the

most prestigious schools in the United States, and having studied the situation at the Library and Archives of the Ecumenical Patriarchate, I offer the following suggestions:

A. Director of the Library (Librarian)

The person selected for this position must be a lover of books, have great patience, and also have a great enthusiasm for serving those who seek information. Upon completing a B.A., professional credentials should be acquired in both library science and Orthodox theology, along with an in-depth knowledge of the Greek language. I recommend that the candidate be sent to the Simmons College Graduate School of Library Science in Boston to acquire a Master's Degree in Library Science. In addition, if the candidate does not have a degree in theology, it would be possible to also attend Holy Cross, with residence on that campus. Master-level degrees in both theology and library science are essential. Furthermore, a doctorate in theology or history is strongly recommended, in order that the director of the library can achieve the status of professor.

Since the librarian will have responsibilities for both library and archives, studies at the School of Library Science should specifically focus on library organization, cataloging, and preservation of library collections and archives. In addition to being personally prepared to address all technical and professional aspects of library work, the librarian must also be the manager of a staff to which responsibility is assigned for the myriad details involved in day-to-day operations.

The librarian, who will be accountable to the Synodical Library Committee, should participate in working deliberations of this committee as a full member, in order to understand the needs of the Patriarchate and to be able to personally communicate the needs associated with achieving library goals and objectives. This needs to be arranged in a manner that does not unduly distract from the commission to run the Library. And it is extremely important that, with the responsibility for bringing the library and its services up-to-date, the librarian also have the authority necessary to do so.

B. Catalog System

It is my understanding that it is the wish of Your All Holiness to reorganize the Patriarchal Library to make this significant collection more accessible to Yourself and others at the Patriarchate. I commend this vision and would simply add a few remarks. The Library collection must be cataloged according to modern standards using the Library of Congress cataloging system. My recommendation is that, at the outset, the specific needs of both the Patriarchal Library and the Theological School of Halki Library be identified, for the purpose of implementing a unified online catalog database which will virtually, although not physically, unify the two libraries. The much larger overall collection that results will be far more useful to both residents of the Patriarchate and to visiting scholars. And the wider attention that results will yield greater

recognition of this valuable resource. Should the Patriarchate decide at a later date to make resources from the two collections available to the larger ecclesiastical and academic community via the Internet, a catalog system that can support this will be in place.

C. Preservation

I have also become aware of the goal to electronically photograph the archives of the Patriarchate and to place them on CD-ROM. This, too, shows great foresight. My recommendation is that the items that are placed on CD-ROM also be properly repaired according to appropriate preservation standards, encapsulated in acid free containers, stored in a moisture-free environment, and properly secured to be available for future generations. Researchers wishing to use archival items would use the electronic images to the maximum extent possible, with reference to the originals only as needed to address details that have not been captured by the electronic process. Also, with regard to cataloging, the archive and manuscript collections should be cataloged according to archive and manuscript standards and be kept on a separate database than the main collection for better supervision and control of this collection.

D. Physical Storage of Books and Archives

The archives are housed in a building that sufficiently protects them from damage or loss with little attention to modern preservation techniques and organization. These archives, however, are still at risk of deterioration in so far as they remain in the present condition. With regard to the Library stacks housed in the basement, the concern is more immediate. In spite of the newly-renovated space, this storage area suffers from unsteady stacks as well as from threat of water damage from leaks in the foundation walls. Water is the greatest enemy of books and must be kept out of the library. I recommend immediate attention to the physical protection of the books, as well as expansion into the rooms of the Patriarchal Press to relieve the stress of overcrowding which also hinders proper preservation. In addition, periodicals which are currently not being bound should be properly bound for preservation and all stored in dry, safe storage areas otherwise they will quickly deteriorate as well. This is a unique collection and deserves to be maintained as the legacy of the Patriarchate for future generations.

I believe that the above suggestions may enable this library to become one worthy of the Ecumenical Patriarchate. Once these improvements have been made, then it might be suitable to turn the Patriarchal Library and Archives into a valuable research center, occasionally offering lectures and symposia, for the benefit of visiting scholars and for scholars residing in Istanbul, with proceedings that could also be published. In addition to being the spiritual head and center of Orthodoxy, such a research center could also promote the library and ultimately the Patriarchate as an intellectual center.

I humbly submit these recommendations to Your All Holiness as a response to your instructions to think about the matter of the Directorship of the Library and the Library. I thank you again for your generosity and I, as always, asking for your Patriarchal blessing, remain

Most respectfully yours,
Reverend Protospesbyter Dr. George C. Papademetriou.”

VII: Concluding Remarks

I am grateful to the American Theological Library Association (ATLA) for the opportunity to make this presentation on the Library of the Ecumenical Patriarchate of Constantinople.

I wish to express my deep respect to the Ecumenical Patriarch Bartholomew I and express my deep gratitude for his receiving me with open arms at the Patriarchate. Also many thanks to Father Nicholas Petroppei, Archivist, and Father Athenagoras Chrysanes, Grand Archimandrite and Librarian. Also I would like to recognize Athanasios Korakas and Yeorgios Belisoy, Library staff, for their untiring assistance during my research.

My experience at the Patriarchate was one of enrichment and education. My stay at the American Research Institute in Turkey, and my interaction with Turkish scholars, was pleasant and rewarding. Tom’s knowledge of the Turkish language made it ever so much more enriching.

In conclusion, I would like to repeat a statement, by Callinikos Delikanes at the beginning of the 20th century, which still holds true today:

“He who will undertake the Herculean, but not humanly insurmountable, task of systematically collecting and classifying the myriad documents that came out of Patriarchal circles—lost for so many centuries—scattered throughout the world—writings, collections, pamphlets, periodicals, monographs—published in various places—unpublished—held in public libraries and archival centers in Europe—hidden in Patriarchal Churches, dioceses, monasteries, churches, schools—in private collection—he who will prepare and publish this most valuable body of extant documents of the Patriarchal Throne of Constantinople—will erect a truly beautiful, unique and immortal memorial of the sixteen long centuries of activities of this Prime Ecclesiastical Orthodoxy Center—at the same time glorifying and immortalizing his own name in the memory of forthcoming generations.”⁵³

May this vision become reality as we face the 21st century. And, if I may, let me offer an additional hope which Delikanes could not have been foreseen in his day. May the day come when the documentation effort which he so eloquently

requested is organized in a modern cataloging system and placed on-line, along with the collections of the Patriarchal Library and the Halki Theological School, that they may reach out to the entire world.



L to R: Father George C. Papademetriou, Patriarch Bartholomew, Tom Papademetriou



L to R: Tom Papademetriou, Fr. Nicholas (Archivist), Fr. George C. Papademetriou



L to R: Tom Papademetriou, Fr. Athenagoras (Librarian), Fr. George C. Papademetriou

Endnotes

1. For an excellent study see Constantine A. Manaphes, *The Libraries in Constantinople: Imperial and Patriarchal and their Archival Collection until the fall (1453)* (in Greek), Athena Periodical Publications of the Scientific Society in Athens: Series of Dissertations and Studies no. 14, Athens: Rodes Brothers Press (1972), pp. 15 ff. (Hereafter, *Libraries in Constantinople*.)
2. Constantine Sp. Staikos, *The Library: From the Ancient World to the Renaissance and Important Humanistic and Monastic Libraries (3000 BC–1600 AD)* (in Greek), Athens: n.s. (1996), p. 245. (Hereafter, *The Library*.)
3. Eusebius, *The Life of Constantine*. Philip Schaff and Henry Wace, *Nicene and Post-Nicene Fathers of the Christian Church*, vol. 1, p. 549. For a general history of the Patriarchate see Maximos of Sardis, *The Ecumenical Patriarchate in the Orthodox Church—A Study in the History and the Canons of the Church*, (trans.) George McLellan, Thessalonika: Patriarchal Institute for Patristic Studies (1976).
4. Manaphes, *Libraries in Constantinople*, pp. 62–63. Nigel Y. Wilson, *Books and Readers in Byzantium*, Byzantine Books and Bookman, Washington DC: Dumbarton Oaks (1975), pp. 1–15.
5. *Ibid.*, p. 63.

6. Ibid., pp. 66–67.
7. Ibid., p. 68. For a detailed description of the Hagia Sophia precincts see Aristides Pasadaios, *The Patriarchal Residence of the Ecumenical Throne* (in Greek) with a French summary of pp. 151–160, Thessalonika: Institute for Studies of Chersonese of Ainou, No. 157, (1976) pp. 45–55.
8. Nicephoros Callistos Xanthopoulos, *Ecclesiastical History. Patrologia Graeca*, 147c. 457B. (Hereafter *P.G.*) Manaphes, *Libraries in Constantinople*, pp. 70–72. Staikos, *The Library*, p. 245. Vasilios Stavrides, *History of the Ecumenical Patriarchate* (in Greek), Athens, n.s. (1987), p. 199. (Hereafter *History*.) Manuel Gedeon, *Chronicle of the Patriarchal Residence and Church*, Constantinople: Patriarchal Press (1884), pp. 24–25.
9. Manaphes, *Libraries in Constantinople*, p.72. Heretical books were “locked away” in the “Episcopium of Constantinople.” “The Seven Ecumenical Councils of the Undivided Church,” *Nicene and Post-Nicene Fathers of the Christian Church*, Second Series, Vol. 14, Grand Rapids: Wm. B. Eardmanns Pub. Co. (1971), p. 561. *J.D. Mansi, Sacrorum Conciliorum Nova et Amplissima Collectio*, (reprint) Graz (1960–61), Vol XIII, p. 430B. (Hereafter *Mansi*)
10. *Mansi*, XI, 213E–216A. Manaphes, *Libraries in Constantinople*, pp. 73–81.
11. Manaphes, *Libraries in Constantinople*, pp. 86–87.
12. *Mansi*, XI, 589A–B. Manaphes, *Libraries in Constantinople*, p.87. See also the excellent study by Cyril Mango, “The Availability of Books in the Byzantine Empire, AD 750–850.” *Byzantine Books and the Bookman*, Washington DC: Dumbarton Oaks (1975), pp. 29–45.
13. *P.G.* 98C, 41D–44A.
14. *Mansi XII*, 184B–196D. Manaphes, *Libraries in Constantinople*, pp. 92–93.
15. Manaphes, *Libraries in Constantinople*, p. 94. A list of Books used in the Seventh Ecumenical Council (787) is found in *Mansi XII, XIII*. See also Manaphes, pp. 94–98.
16. Manaphes, *Libraries in Constantinople*, pp. 105–111.
17. During the Middle Ages magic was associated with mathematics, which were under suspicion in both East and West. See L. Brehier, “Un Patriarche Sorcer a Constantinople,” *Review L’Orient Chrétien* 9 (1904), pp. 261–268.
18. Manaphes, *Libraries in Constantinople*, pp. 114–117. Staikos, *The Library*, p. 250. It seems that initially the functions of librarian and archivist were combined in the position of *chartophylax*. For further information on this position see Chrysostomos Demetriou, *A Study on the Chartophylax in the Great Church of Christ in Constantinople*, Athens, Greece: Phoenikos Press (1924) pp. 3–60.
19. The bibliography on Photios is extensive. For a positive characterization of Photios and a rich bibliography see N.B. Tomadakis, “Photios,” *Religious and Ethical Encyclopedia* (in Greek) Athens: Martinos Publishers (1968), Vol. 12, pp. 21–31.
20. Staikos, *The Library*, p. 252.
21. Manaphes, *Libraries in Constantinople*, p. 123.

22. Ibid., pp. 124–125.
23. Manaphes. *Libraries in Constantinople*, pp. 130–131.
24. Staikos, *The Library*, p.254. Manaphes, *Libraries in Constantinople*, op. cit., pp. 132–133.
25. Manaphes. *Libraries in Constantinople*, pp. 134–141.
26. Manaphes, *Libraries in Constantinople*, p. 142.
27. Ibid., p. 143–144.
28. Ibid., p. 144–145.
29. Doucas XLII, 1, in *Doucas Historia Turco-Byzantina 1341–1462*, (ed.) Vasile Grecu, Bucharest (1958), “Scriptores Byzantini I,” p. 393. Manaphes, *Libraries in Constantinople*, p. 145.
30. Vasile Grecu, “Critobul din Umbros din Domnia Lui Mahomed al 11–lea anii 1451–1467,” *Scriptores Byzantini IV*, 2,8, Bucharest (1963) p. 145. Manaphes, *Libraries in Constantinople*, p. 145.
31. Manaphes. *Libraries in Constantinople*, p. 146. For references on private and monastic libraries see footnotes 1, 2 and 3, p.146. George Scholarios, *Erga I* (1928), p. 288.
32. Manaphes. *Libraries in Constantinople*, p. 147. For references on Ianos Laskaris see footnotes 3 and 4, p. 147.
33. Ibid., p.148.
34. Pasadaios. *The Patriarchal Residence*, pp. 63–87.
35. Staikos, *The Library*, p.258.
36. Stavrides, *History*, p. 200. Antoine Du Verdier, *Supplementation Epitomes Bibliothecae Gesneviae Lyons* (1585), pp. 57–59. Du Verdier lists fifty-five surviving manuscripts in the library of the Ecumenical Patriarchate. Another list is provided in a periodical published in Constantinople, *Ekklesiastike Aletheia* (Ecclesiastical Truth), Year 4 (11 October 1883–29 September 1984), pp. 566–567. Manuel Gedeon, *Chronicles of the Patriarchal Residence and Church* (in Greek), Constantinople: Patriarchal Press (1884), p. 62. Gedeon makes references to Gerlach’s information and the list provided by Antoine Du Verdier on pp. 127–129.
37. Pasadaios. *The Patriarchal Residence*, p.100.
38. Ibid., p.104.
39. Staikos, *The Library*, p. 258.
40. Ibid., pp. 258–260. It is interesting to note that an Armenian printing press began functioning in 1718 and a Turkish printing press in 1726. Furthermore, in some way, a Jewish printing press had been producing books in Hebrew as early as 1488. See also A.K. Offenberg, “The First Printed Books Produced at Constantinople (1493).” *Studia Rosentaliana 3* (1969), pp. 96–112.
41. Ibid., p. 262.
42. Stavrides, *History*, pp. 201–202. Staikos, *The Library*, p. 262.

43. Vasilios Stavrides, "The Ecumenical Patriarchate Libraries and Archives," in *The Institute for Eastern Studies of the Patriarchal Library of Alexandria*, No. 16 (in Greek), Alexandria (Egypt): Emporium Press (1967), p. 38. The volume which includes this study is dedicated to Theodore D. Moskonas in honor of his 25th anniversary in the service of the Patriarchal Library of Alexandria. See also Stavrides, *History*, p. 202.
44. *Ibid.*, p. 202.
45. Stavrides, *History*, p. 203.
46. *Ibid.*, p. 203.
47. Stavrides, *History*, pp. 208–209. Professor Stavrides enumerates the many and various reasons for the existence of gaps in the archives, pp. 206–207.
48. E. Tsakopoulos, "Manuscripts: A Spiritual Testimony of Many Centuries," *The Oecumenical Patriarchate: The Great Church of Christ*, (ed.) Athanasios Paliouras, Athens: E. Tzaferes, S.A., publisher (1989), p. 137. This article provides an excellent general description of the Patriarchal archives and includes beautiful color illustrations of various Manuscripts. See also the detailed work of Georgios A. Soteriou, *The Treasures of the Ecumenical Patriarchate, Patriarchal Church and Treasures* (in Greek), Athens, Greece: Estia Press (1937), pp. 65–98.
49. Stavrides, *History*, p. 204.
50. Akylas Mellas. "Stamps from Constantinople: Parishes of the Holy Archdiocese." *He Mnemosyne*, Agra Publications, No. 4 (November 1996), p. 62.
51. Stavrides *History*, pp. 204–206; Staikos, *The Library*, pp. 262–263. Vasilios Stavrides, "Library Archives," *The Synodical Institution of the Ecumenical Patriarchate*, Thessalonike: Kyriakides Bros. Publishing House (1986), pp. 197–226.
52. See Vasilios Drosos, *The Patriarchal Library of the Holy Monastery of Holy Trinity, Halki (16th Century till Today)* (in Greek), Theologia (October–December 1995) Vol. 66, No. 4, pp. 739–768. *Orthodoxia*, 32, No. 1 (1957), p. 119. Apostolos Daniellides, *The Monastery of the Holy Trinity, Halki* (in Greek), Ekklesia and Theologia, Vol. 2 (1981), pp. 995–1023. Vasilios Anagnostopoulos, *The Library of the Sacred Patriarchal Monastery of the Holy Trinity, Halki* (in Greek), Athens: Ep ethriv" ÔEstiva" Qeolovgou Cavlkh" Scoli'" (1980), pp. 203–212.
53. Callinikos Delikanes, *The Codices found in the Patriarchal Archives Extant Ecclesiastical Documents* (in Greek) Constantinople: Patriarchal Press (1902) Vol. I, p. 28–29.

Appendix I: Periodicals and Newspapers, Patriarchal Library

The following list of periodicals and newspapers at the Patriarchal Library was provided by the staff. Many of these holdings are rare and, perhaps, are not to be found anywhere else:

1. *Angeliophoros* (Bearer of Good News)

A weekly newspaper published in *Karamanlidika*, a Turkish language of Asia Minor which uses Greek characters.

Holdings:

Year 7, 3/1–26/12/1878

2. *Anagenesis* (Renaissance)

Organ of a Church organization—bi-weekly

Holdings:

1/9/1919–15/2/1922 (Nos. 1–60)

3. *Anatolikos Aster* (Eastern Star)

Publisher: Stergios Polites

Holdings:

Year 13, 16/5/1874

Year 15, 13/5/1876 (Nos. 1183–1388)

Year 32, 1/5–31/12/1893 (Nos. 1–200)

4. *Apostolos Andreas* (Apostle Andrew)

Holdings:

23/6/1951–8/4/1964 (Complete set)

5. *Armonia* (Harmony)

Publisher: K.M. Chourmouzes—bi-weekly

Holdings:

Year 1, 11/3/1864–2/4/1866 (Nos. 1–206)

12/9–10/3/1865 (Nos. 52–100)

6. *Avge* (Morning)

Holdings:

Year 1, 6/7/1880–31/12/1881 (Nos. 1–421)

23/9–31/12/1882 (Nos. 977–1069) (*or* Nos. 977–1068)

2/1–31/12/1883 (Nos. 1070–1348) (*or* Nos. 1069–1348)

1/1–11/11/1884 (Nos. 1349–1357) (*9 issues in 11 months?*)

7. *Bosporia* (A Woman's illustrated magazine)

Publisher: Cornelis Preveziotes

Holdings:

Year 1, 7/4/1899–29/1/1900 (Issues 1–27)

8. *Byzantis*

Holdings:

Years 24–28, 9/11879–1/7/1883

9. *Ekklesiastike Aletheia* (Ecclesiastical Truth)

Holdings:

1880–1923 (Complete set)

10. *Elevthere Phone* (Free Voice)

Holdings:

1954–1961

11. *Empros* (Forward)

Holdings:

1953–1974

12. *Epitheoresis* (Review)

Publisher: Epaminondas Kyriakides

Holdings:

1887

13. *Epitheoresis* (weekly Neologou)

Holdings:

Year 1, 1891–92 (Nos. 1–52)

Year 2, 25/10/92–24/10/93 (Nos. 1–52—duplicates)

Year 3, 1/11/93–13/11/94

Year 4, to 29/12/1894

14. *Ephemeris*

Publisher: Markouzos Th. Kavalleros

Holdings:

Year 9, 1955

Year 10, 1956

Year 11, 1957

15. *Thrake* (Thrace)

Holdings:

Year 1, 7/10/1873–6/10/74 (Nos. 1–291)

Year 2, 7/10/1874–8/10/75 (Nos. 292–570)

Year 6, 11/11/1878–10/7/1880 (Nos. 1331–1902)

Year 7, 13/7/1880–16/12/1880 (duplicates)

16. *Kyriakatike Proia* (Sunday Morning)

Publisher: Markos Konstantopoulos

Holdings:

1954–7/8/1960 (Nos. 358–718)

2/5–7/8/1961 (Nos. 720–1060)

17. *Konstantinoupolis* (Constantinople)

For the People of the East. Published three times a week.

Holdings:

1886

3/4/1887–20/02/1888)

18. *Melissa* (Bee)

Publisher: Demetrios Eutychiades. Published three times a week.

Holdings:

Year 2, 20/6–Nos. 221–224 (This same volume is continued as a newspaper)

19. *Nea Epitheoresis* (New Review)

Publisher: Spyridon Karayiannides. Published three times a week.

Holdings:

1890 (Nos. 1–57)

1891 (Nos. 160–241)

1892–1 2/1–30/6 (Nos. 385–525)

1892–2 1/7–31/12 (Nos. 526–677)

1893–1 1/1–30/6 (Nos. 678–820)

1893–2 1/7–31/12 (Nos. 821–966)

1894 1/1–30/6 (Nos. 967–1097)

1895 13/3–30/12 (Nos. 1303–1506)

1896 2/1–30/6 (Nos. 1507–1624)

1896 1/7–15/10 (Nos. 1625–1722)

Continues until 31/12 as *Nea Ephemeris*

20. *Neologos* (A very rare item)

Editors: S. Vouteras, I.A. Vretos, G. Vafeiades. Published three times a week.

The first period of publication was 1866–1897. The second period began in 1908. The second period holding is significant since it is not found in any of the libraries of Istanbul or Athens.

Holdings:

Year 2, (5/9/1867–14/3/1868)

1870, 1871, 1872, 1878–79, 1878, 1879, 1880 duplicates

1881 (January–September)

1881 (February–December)

1881–82

1883 three sets
1884 (January–July)
1885, 1886, 1887, 1888, 1889, 1890, 1896 (second volume)

21. *Neos Poimen* (The New Shepherd)

Monthly theological periodical.

Holdings:

1919–1923 (Complete set.)

22. *Omonoia* (Unity)

Holdings:

Year 1, 9/5/1862–8/5/1863 (Nos. 1–103)

23. *Orthodoxia* (Orthodoxy)

Theological review

Holdings:

April 1926–March 1963 (Ceased publication in 1963)

24. *Proodos* (Progress)

Editor: Charmoudopoulos D. Menas

Holdings:

1878–9/1880 (Nos. 836–981)

25. *Savvataia Epitheoresis* (Saturday Review)

Political and philological journal. Voularas and Co. Press.

Holdings:

Year 1, 1877–1878 (Nos. 1–52)

26. *Tachydromos* (Mail Man)

Holdings:

Year 1, 17/4/1898–2/1/1899 (Nos. 1–300)

16/4–24/4/1899

1/1–31/12/1899

1900 (Second part)

1901 (Nos. 188–1078)

1902 1/5–30/4/1903 (Nos. 1172–1455)

1903

1904

1905

27. *Chronos* (Time)

Publisher: Stavros N. Zervopoulos

Holdings:

1920, 11

1922, 1

1942–1967

28. *Apoyevmatine* (Afternoon)

Holdings:

1925 (1, 11)

1925 (1, 11)

to

1947 (1, 11)

1948 (11)

1949 (1, 11)

to

1953 (1, 11)

1954 (1)

1955 (1, 11)

to

1989 (1, 11)

Appendix II

Manuscripts and Codices, Patriarchal Archives

Manuscripts and codices currently in the Patriarchal Archives are as follows:

1. Patriarchal codex of Synodical decrees and sygillia:
Volume I—1899–1922;
Volume II—1922–present.
2. Codex—Patriarchal correspondence, 1539 and following
3. Codex—memoranda, including acts of Patriarchal and hierarchical elections.
4. Codex—acts of unfrocking clergy and lifting them.
5. Codex—minutes of the Holy Synod.
6. Codex—minutes of finances of the Holy Synod.
7. Codex—minutes of Juridical acts of the Holy Synod (1891–1952).
8. Codex—Judicial decisions of the Holy Synod (1823–1952).
9. Collection of various ecclesiastical documents.
10. Codices of Judgement A–B and Legal collection.
11. Protocols of Patriarchal correspondence.
12. Codices of Turkish documents.
13. Firmans.
14. Veratia.
15. Administrative minutes of mixed council, 1862 and following

16. Legal minutes of the mixed council.
17. Minutes of the two bodies (Legal and Administrative) of the mixed council 1874–1923.
18. Codices of various monasteries of the Archdiocese of Constantinople and its Eparchies.
19. Codices of minutes of the central ecclesiastical commission since 1851.

Mounting Archival Finding Aids on the Web

by

Martha Lund Smalley
Yale Divinity School Library

Introduction and Definitions

SGML, EAD DTD, XML, XSL, ISAD(G)—the cryptic language of the SGML clan can be mystifying. The hour allotted for this session will not allow for explanation of all these mysteries, but I will attempt to provide an overview of the changing standards and procedures for providing access to archival finding aids on the Internet. My primary goal here, however, is to proselytize—to encourage those of you who have manuscript and archival collections in your libraries to create reputable finding aids and put them on-line according to accepted standards. What I hope you take away from this session is a sense of how to proceed with this task and where to go for additional information.

First, a bit of translation: HTML, or Hypertext Markup Language, is familiar to many of us as the coding used to format Web pages. HTML is a kind of primitive, stripped-down, subset of SGML, Standard Generalized Markup Language. At the time when SGML was established as an international standard in 1986, there were increasing numbers of competing electronic text markup schemes being developed, many of which were tied to specific software packages. The driving force behind the creation of SGML was the need to define a nonproprietary language standard that could be transferred from one program or application to another.

Rather than being concerned only with formatting, as HTML is, SGML is intended to define and express the logical structure of documents. The use of SGML “tags” or codes enables software products to control the searching, retrieval, and structured display of documents. Consistent markup of documents that have similar structures is key to successful electronic indexing of them, so SGML introduces the concept of a Document Type Definition. The Document Type Definition is like the grammar for the markup language; it prescribes the ordered set of SGML markup tags that are available for encoding documents with similar structures or purposes. The DTD used in encoding a document will vary according to the nature of the document. Perhaps the most widely known Document Type Definition is the TEI, or Text Encoding Initiative, which is being used in many electronic text projects.

EAD DTD stands for Encoded Archival Description Document Type Definition. The EAD DTD was developed to deal with the specific characteristics of archival finding aids. Its development began with a project initiated by the University of California, Berkeley Library in 1993. By the early 1990s, the archival community was fully invested in the creation of collection-level records for archival holdings, i.e., MARC format records in institutional online catalogs and the national bibliographic databases. There was, however, an

increasing desire to develop a scheme for providing more complete information over the Internet—the type of detailed information traditionally provided in finding aids.

Finding Aids

This may be a good point at which to digress briefly on the subject of finding aids. Perhaps many of you were trained as librarians rather than archivists and have never had the experience of creating an archival finding aid. In the most simplistic terms, while the librarian-cataloger's task is to provide various points of access—such as author, title, and subject—to an individual work or volume, the archives processor-cataloger has a different task. The size of most archival or manuscript collections precludes direct access to individual pieces. There may be hundreds of letters in the personal papers of some individual and it is not feasible or reasonable to catalog each letter individually. The archivist's task, rather, is to create an intellectual framework that allows access to material without having to describe each individual piece of paper.

In the archival field, the creation of this intellectual framework most often involves the establishment of "series," or defined subsections. The creation of series and sub-series within a collection allows for a kind of architecture or hierarchical structure that will make the collection as a whole easier to describe and access. A series is a grouping of similar material within the larger collection—usually material that is similar in format or in purpose. The series can be defined in any manner that makes sense. Some possible series titles include: Correspondence, Notes and notebooks, Writings, Photographs, Collected Material, Subject File, etc., but the number, titles, and arrangement of series and sub-series in a collection depend completely on the types of material included in the collection. If this is new to you, I suggest that you take a look at the condensed version of the Yale Divinity Library's archives processing manual, which is available on the Web at: <http://www.library.yale.edu/div/archproc.htm>.

In addition to a structured description of contents, a good archival finding aid also includes introductory material that establishes the provenance of the material, provides historical or biographical background, and includes an evaluative summary of the collection's contents.

Using the EAD DTD for Finding Aids

In developing a method for presenting archival finding aids on the Internet, the Berkeley project recognized that its scheme would have to meet five specific criteria:

- 1) the ability to present the extensive and detailed descriptive information typically found in archival finding aids

- 2) the ability to represent the hierarchical relationships existing between levels of description
- 3) the ability to express the way in which information in finding aids is inherited by one hierarchical level from another
- 4) ability to move easily within a hierarchical informational structure, and
- 5) support for element-specific indexing and retrieval—for example personal names or date¹

To make a long story very short, SGML was chosen as the scheme that could best meet these criteria and the EAD DTD was developed. If anyone is interested in the gory details of how the EAD DTD was developed, tested, and revised, and tested again, see the official EAD Web site at: <http://www.loc.gov/ead/eadback.html>.

The story is far from complete. One of the significant drawbacks of using SGML is that it requires a special browser. Technological support and development of SGML browsers has been limited because of the relatively small market involved. Because SGML browsers such as Panorama and MultiDoc Pro are relatively expensive and not widely available, many repositories have chosen to mount finding aids in both SGML and HTML formats, or to convert SGML to HTML on the fly, so that a normal Web browser can be used. The eventual solution to the SGML browser problem is the introduction of XML, or Extensible Markup Language, a new standard now under development, which can take advantage of SGML's powerful capabilities but will work with standard Web browsers like Internet Explorer or Netscape.

A good explanation of XML is available on the World Wide Web Consortium Web site at: <http://www.w3.org/XML/Activity.html>. Very briefly, XML is a simple, very flexible text format based on SGML, which will:

- Enable internationalized media-independent electronic publishing
- Allow industries to define platform-independent protocols for the exchange of data, especially the data of electronic commerce
- Deliver information to user agents in a form that allows automatic processing after receipt
- Make it easy for people to process data using inexpensive software
- Allow people to display information the way they want it
- Provide metadata—data about information—that will help people find information and help information producers and consumers find each other.²

As you can tell from these stated goals, XML has broad application to a wide range of economically profitable activities, so is much more likely than SGML to achieve wide acceptance.

The EAD DTD can function in SGML or XML and there is little doubt that archival finding aids will be mounted on the Web using XML in the future, but XML is still very “cutting edge” for now. The XML syntax was approved as an

international standard in 1998 but the XSL, or Extensible Stylesheet Language, needed for display of XML is still under development.

While we are waiting for the XML story to unfold, however, there is no reason not to proceed with SGML markup of archival finding aids. The tags used in SGML markup with the EAD DTD will be very similar to those used in XML markup and many programs will be available to translate from SGML to XML.

The Importance of Mounting Finding Aids on the Web

So let me now return to my proselytizing purposes by addressing these questions:

- 1) Why make finding aids for archival collections in the first place?
- 2) Why put these finding aids on the Web?
- 3) Why use SGML markup instead of HTML?
- 4) What is the best method for marking up and mounting finding aids?

The first of these questions I have already addressed. Finding aids are the accepted method for describing archival collections. These finding aids generally have two major components, first “front matter,” which provides information about the collection, and secondly a listing of the contents of the collection, arranged according to its logical structure. The combination of these two components allows the researcher to understand the context of the collection, to see both the whole forest, so to speak, and the individual trees within it.

Researchers are thrilled when they can examine finding aids for collections on the Internet in advance of their arrival to do research at a repository. Prior knowledge of the content and degree of organization of a collection helps the researcher in planning for more efficient use of time. Of course, the availability of finding aids on the Web also means that researchers can more easily request photocopies from afar and may not need to visit a repository at all. In general, however, I would have to say that having our finding aids on the Web has been a significant positive factor in attracting new users for our manuscript and archival collections.

Advantages of SGML

Some of you may already have finding aids on the Web in HTML format and wonder “why all the fuss about SGML?” As anyone who has done Web page markup knows, HTML is a very loosely regulated language designed to be a simple method of sharing text and graphics via the Internet. It is a presentational, or format-related, application of SGML and tends to be viewed with disapproval by other SGML users, because it neglects the descriptive power of SGML. The Encoded Archival Description DTD exploits SGML’s

element structure to nest descriptive elements within others in order to replicate the hierarchical layout of an archive. This system of nested elements makes possible the creation of a navigator that illuminates the intellectual framework of the collection. Descriptive SGML tagging also allows for much more sophisticated indexing and retrieval of information. In its most intensive implementation, EAD allows the researcher to search for information that is specifically tagged as being a personal or corporate name, geographical entity, title, date, biographical statement, etc. Yale has not chosen to implement many of these specific descriptive tags because to do so is very labor intensive. We have implemented less detailed tagging in the interest of getting the bulk of our finding aids available on-line quickly, but even our system's ability to restrict searches to the front matter versus the folder listings, or to dates versus folder numbers, can be an important factor in facilitating research.

Markup, Parsing, and Delivery

There are three basic steps to mounting SGML finding aids on the Web: markup, parsing, and delivery. First, the finding aid must be "marked up" with appropriate EAD tags. As is typical of many things in the archival field, there is definitely no one way to mark up a finding aid in EAD. If we take a look through the list of current implementers of EAD on the EAD Roundtable Help Pages (<http://jefferson.village.virginia.edu/ead/sitesann.html>) we can see that the various implementers are using different methods and degrees of markup. A new site, incidentally, that is not yet on this list is that of the General Commission on Archives and History for The United Methodist Church, which is at <http://www.gc ah.org/>. To cite just a few examples of markup methods, the Iowa Women's Archives at the University of Iowa uses a program called Author/Editor; at the University of California, Berkeley, container lists available as database files are imported into MS Access and then exported directly to EAD; at Yale, as at many repositories, we use macros to convert word-processed text into EAD tagged documents. At the Yale Divinity Library, the content of the finding aid is entered into a WordPerfect template; a macro is run against this template to produce the EAD-tagged document; another macro is run to produce an HTML version of the document. An overview of the process we followed in marking up previously existing finding aids is available on the Web at: <http://www.library.yale.edu/div/sgmanual.htm>.

Generally speaking, repositories have found that manual markup, using SGML authoring tools such as WordPerfect SGML version or Author/Editor, is much slower and less efficient than running PERL scripts or word-processor macros against text to result in tagged documents. An important factor is that the person entering the data in a word-processed format does not need to know anything about SGML or the EAD DTD. A number of sample macros and scripts are available from the Help Pages at <http://jefferson.village.virginia.edu/ead/products.html>; we are also willing to provide copies of the macros used at Yale Divinity Library.

The second step in the process of creating EAD finding aids is “parsing” the instances to verify that the tagging has been done correctly. There are also many methods of parsing. SGML authoring tools such as Author/Editor contain their own parsing mechanisms. With the advent of EAD version 1.0, Yale now uses James Clark’s SP parser, information about which is available on the Oasis SGML/XML Web Page (<http://www.oasis-open.org/cover/publicSW.html>).

The third, and probably most problematic, step in mounting finding aids on the Web is that of delivery. Delivery has two components: display and indexing. As I mentioned earlier, SGML documents require an SGML browser for viewing, so many repositories now provide HTML versions of their SGML-encoded documents, so that they are more accessible to the general public. If you do want to use an SGML browser, SGML documents must be associated with auxiliary files called stylesheets and navigators in order to appear correctly. The display issue is not a “show-stopper” even for small, stand-alone repositories. A variety of macros are available to translate SGML documents into HTML, so that you can have the finding aids readily available on the Web while the SGML/XML story unfolds.

The more complicated issue is that of indexing. Repositories not only want to be able to display their finding aids on the Web, they also want to have their finding aids indexed and searched as a whole, so that one search will identify occurrences of a name or phrase in all of the repository’s collections. Another look through the list of EAD implementers will reveal that various different options have been utilized for indexing and national delivery of archival finding aids. Yale uses the Open Text/LiveLink set of software. Berkeley uses Inso Corporation’s Dynaweb product. A number of these products are in flux, due to the somewhat shaky status of SGML vs. XML. For the small repository, I would suggest that you let this scenario play itself out. There is no reason not to get your finding aids in standard, tagged format while the story of delivery mechanisms unfolds.

Sources of Support

There is now a union delivery and indexing system for online finding aids that is available to everyone. The Research Libraries Group Archival Resources project is collecting SGML finding aids from repositories across the world and making them available in a union database that includes both archival collection-level records and archival finding aids. The database currently combines some 500,000 collection records from RLG’s Archives and Mixed Collections file with over 4,500 finding aids. The RLG Archival Resources Web site (<http://www.rlg.org/arrhome.html>) provides information about how your repository can participate in this venture. It is not inexpensive to subscribe to the RLG Archival Resources database service, but there is no cost for including your finding aids in the database, and this can be an excellent opportunity for national exposure for your collections.

Olsen, Mr. Robert A., Jr. (Bob), 3619 Shelby Drive, Fort Worth, TX 76109;
Home: (817) 926-8790; E-mail: abolsen@worldnet.att.net
Prince, Rev. Harold B., Presbyterian Home, 117E, Clinton, SC 29325; Work:
(864) 833-6676
Schultz, Rev. Erich R.W., Waterpark Place, 1502-6 Willow Street, Waterloo,
ON N2J 4S3 Canada
Sugg, Mrs. Martha Aycock, 4306 Candidate Terrace, Richmond, VA 23223;
Work: (804) 754-0421
Swora-Gober, Mrs. Tamara, 4106 Maple Road, Morningside, MD 20746; Work:
(202) 707-6293; Fax: (202) 707-3764
Turner, Mr. Dechard, 4215 Prickly Pear, Austin, TX 78731

Retired Members

- Balz, Miss Elizabeth L., 5800 Forest Hills Boulevard, Apt. E 123, Columbus, OH 43231-2957
- Bracewell, Rev. R. Grant (Grant), 14304 20th Avenue, Surrey, BC V4A 8P9 Canada; Work: (604) 535-4967; E-mail: brace@direct.ca
- Bullock, Mrs. Frances E., 1622 Liberty Street, Apt. 6D, Allentown, PA 18102; Work: (610) 433-3837
- Camp, Mr. Thomas Edward (Ed), 209 Carruthers Road, P.O. Box 820, Sewanee, TN 37375-0820; Work: (615) 598-5657; E-mail: ecamp@seraph1.sewanee.edu
- Chambers, Miss Elizabeth (Betty), 727 Plymouth Road, Claremont, CA 91711; Work: (909) 626-3226
- Collins, Ms. Evelyn, Head of Reference, 19 Ballanaine Drive, Toronto, ON M8Y 4A7 Canada; Work: (416) 926-7111 x3456; Home: (416) 231-6209; Fax: (416) 926-7262; E-mail: collins@vax.library.utoronto.edu
- Crumb, Rev. Lawrence N., (retired) Associate Professor Emeritus, 1674 Washington Street, Eugene, OR 97401; Work: (541) 344-0330; E-mail: lcrumb@oregon.uoregon.edu
- Culkin, Rev. Harry, Cathedral College of the Immaculate Conception, I.C. Center, 7200 Douglaston Parkway, Douglaston, NY 11362-1997
- Else, Mr. James P. (Jim), 4682 Valley View Road, El Sobrante, CA 94803
- Evins, Mrs. Dorothy Ruth Parks, 15 Wesley Court, Hermitage, TN 37076-2155; Work: (615) 782-7300
- Foster, Dr. Julia A., 72 West Winter Street, #7, Delaware, OH 43015-1950; Work: (740) 363-3562; E-mail: jafoster@prodigy.net
- Gericke, Dr. Paul, 2727 Sycamore Wood Lane, Lawrenceville, GA 30044; Work: (770) 381-9658
- Germovnic, Rev. Frank, CM, 1701 West St. Joseph Street, Perryville, MO 63775-1599
- Gillette, Mr. Gerald W., SFO (Jerry), 510 Tarrington Road, Cherry Hill, NJ 08034-3041; Work: (609) 428-7434; E-mail: gwlcg@voicenet.com
- Goddard, Mr. Burton L., Box 194, Quincy, PA 17247-0194
- Hadidian, Mr. Dikran Y. (Dik), General Editor, Pickwick Publications, 4137 Timberlane Drive, Allison Park, PA 15101; Work: (412) 487-2159; Fax: (412) 487-8862; E-mail: dyh1@aol.com
- Hager, Miss Lucille, Director of Library Services, 7121 Hart Lane, #2091, Austin, TX 78731-2435; Work: (512) 478-5212; Fax: (512) 477-6693; E-mail: lpsaustin.parti@ecunet.org
- Hanley, Sr. Esther, Librarian, Loretto Abbey, 101 Mason Boulevard, Toronto, ON M5M 3E2 Canada; Work: (416) 487-5543
- Hassell, Lorna, 109 Esgore Drive, Toronto, ON M5M3S1 Canada; Work: (416) 481-0920

Henderson, Wm. T. & Kathryn Luther, 1107 E. Silver Street, Urbana, IL 61801;
 Work: (217) 333-6191; E-mail: henderso@alexia.lis.uiuc.edu

Hilgert, Ms. Elvire, 3840 West Drive, Charlottesville, VA 22901-9223

Hunter, Mr. M. Edward, 24 Darlington Road, Delaware, OH 43015-0931

Irvine, Dr. James S., Associate Librarian/Head of Technical Services, 307
 Emmons Drive, #A2, Princeton, NJ 0854-6510

Jones, Mr. Charles E., 12300 Springwood Drive, Oklahoma City, OK 73120;
 Work: (405) 751-0574

Kendrick, Ms. Alice M., 117 North Brookside Ave., Freeport, NY 11520; Work:
 (516) 379-9524

Kissinger, Mr. Warren S., 6309 Queens Chapel Road, Hyattsville, MD 20782

Koch, Rev. R. David (Dave), Retired Theological Librarian, 28 Brownback
 Road, Linfield, PA 19468; Work: (610) 495-7767

Latimer, Mrs. Myrta, 5525 Full Moon Drive, Fort Worth, TX 76132-2309;
 Work: (817) 923-1921

Leach, Mrs. R. Virginia, 1400 Dixie Road, #1805, Mississauga, ON L5E 3E1
 Canada; Work: (905) 274-8064

Leidenfrost, Rev. Theodore E., 826 South Lynn Street, Moscow, ID 83843-
 3519; Work: (208) 882-5855

Leonard, Miss Harriet V., Box 3205, West Durham Station, Durham, NC
 27715-3205

Magnuson, Dr. Norris, Bethel Theological Seminary, The Carl H. Lundquist
 Library, 3949 Bethel Drive, St. Paul, MN 55112; Work: (612) 633-9073;
 Fax: (651) 638-6006

Matthews, Mr. Donald, 156 Hart Avenue, Doylestown, PA 18901

McTaggart, Mr. John B., 8330 Saint Francis Court, Centerville, OH 45458-2760

Mehl, Rev. Dr. Warren R., 415 West Jefferson, #303, Kirkwood, MO 63122-
 4046; Work: (314) 822-4181

Neth, Mr. John W., 231 Old Milligan Hwy., Johnson City, TN 37601

O'Brien, Mrs. Betty A., 4840 Thunderbird Drive, Apt. 281, Boulder, CO 80303;
 Work: (303) 543-6098; E-mail: baobrien@aol.com

O'Malley, Rev. Kenneth, C.P., Library Director, Catholic Theological Union,
 Paul Bechtold Library, 5401 South Cornell Avenue, Chicago, IL 60615-
 5698; Work: (773) 753-5322; Fax: (773) 753-5340; E-mail:
 omalleyk@ctu.lib.il.us

O'Neal, Rev. Ellis E., Jr., Librarian, Emeritus, Andover Newton Theological
 Seminary, 330 W. Brambleton Avenue, Norfolk, VA 23510-1304; Work:
 (757) 640-8633; E-mail: eeo@worldnet.att.net

Oostenink, Rev. Dick J., Jr., 2329 Elliott Street S.E., Grand Rapids, MI 49506

●Papademetriou, Rev. George, 20 Lantern Lane, Needham, MA 02492; Work:
 (617) 850-1237; Home: (617) 850-1237

Runyon, Mrs. Cynthia, 780 Houston Mill Road, Atlanta, GA 30329, Home:
 (404) 636-2305; E-mail: libcgr@emory.edu

- Sayre, Dr. John L., 1413 West Stone, Raymore, MO 64083; Work: (816) 322-4922
- Scott, Rev. James F., 11303 NE Siskiyou, Portland, OR 97220; Work: (503) 252-4052
- Sparks, Dr. William S., 2903 84th Street, Lubbock, TX 79423-3107
- Spoor, Mr. Richard D., (Dick), 163 Belgo Road, PO Box 391, Lakeville, CT 06039-0391; Work: (860) 435-8971; Fax: (860) 435-0215
- Sput, Dr. Ray R., 330 West Henderson Road, Columbus, OH 43214; Work: (614) 268-8032
- Swann, Rev. Arthur W. (Art), 2727 DeAnza Road, #T10, San Diego, CA 92109-6827; Work: (619) 490-6226
- Swayne, Miss Elizabeth, 3 Dean's Walk, St. Asaph, Clwyd LL17 0NE England; Work: 011-745-583145
- Thompson, Mr. John W., 5436 W. Dakin Ave., Chicago, IL 60641; Work: (773) 481-1090; Fax: (773) 481-1095; E-mail: thompson@fsj.org
- Wente, The Rev. Norman G., 3113 Croft Drive NE, St. Paul, MN 55418; Work: (612) 781-3980
- Westerhaus, The Rev. Martin O., Librarian, Wisconsin Lutheran Seminary, 6633 West Wartburg Circle, Mequon, WI 53092; Work: (414) 242-2331
- Williams, Ms. Mary S., 1051 Overlook Road, Berkeley, CA 94708-1711; Work: (510) 644-8268; E-mail: mhswilliams@earthlink.net
- Williams, Rev. Roger M., P.O. Box 2162, Sun City, AZ 85372-2162; Work: (602) 933-7446

Individual Members

- Adams, Ms. Cheryl L., Reference Librarian, Library of Congress, 101 Independence Ave., Washington, DC 20540-4660; Work: (202) 707-8476; Fax: (202) 707-1957; E-mail: cada@loc.gov
- Adams, Dr. Nancy R., Technical Services Librarian, Eastern Baptist Theological Seminary, Austen K. DeBlois Library, 6 Lancaster Avenue, Wynnewood, PA 19096; Work: (610) 645-9317; Fax: (610) 645-5707; E-mail: adams@ebts.edu
- Aho, Mr. Jon Arvid, University of Texas at Austin, Graduate School of Library & Information Science, Austin, TX 78744; Work: (512) 385-3881; E-mail: jonaho@gsliis.utexas.edu
- Alt, Mrs. Marti, General Humanities Bibliographer, Ohio State University Libraries, 1858 Neil Avenue Mall, Columbus, OH 43210-1286; Work: (614) 292-3035; Fax: (614) 292-7895; E-mail: alt.1@osu.edu
- Altmann, Mr. Thomas (Tom), Asst. Coordinator—Art & Music Dept., Milwaukee Public Library, 814 W. Wisconsin Avenue, Milwaukee, WI 53233; E-mail: taltma@mpl.org
- Ammerman, Dr. Jackie W., Library Director, Hartford Seminary, Library, 77 Sherman Street, Hartford, CT 06105; Work: (860) 509-9560; Fax: (860) 509-9509; E-mail: jwa@hartsem.edu
- Anderson, Mr. Norman E., 18 Tenney Road, Rowley, MA 01969; Work: (978) 948-2955; E-mail: anderson@shore.net
- Armstrong, Ms. Cassandra (Cass), Systems Librarian, Pittsburgh Theological Seminary, Clifford E. Barbour Library, 616 North Highland Avenue, Pittsburgh, PA 15206; Work: (412) 441-3304 x2199; Fax: (412) 362-2329; E-mail: brush@lis.pitt.edu
- Arriola, Mr. Francisco R., Library Director, Colegio Bíblico Pentecostal, P.O. Box 901, St. Just, PR 00978; Work: 78-761-7392
- Avramsson, Mr. Kristof, Reference Librarian/Information Specialist 601-225 Lisgar Street, Ottawa, ON K2P 0C6 Canada; Work: (613) 231-6990; E-mail: kristof_avramsson@hc-sc.gc.ca
- Badke, Mr. William B. (Bill), Librarian, Assoc. Canadian Theological Schools, NBTC/ACTS Library, P.O. Box 790, Langley, BC V3A 8B8 Canada; Work: (604) 888-7511 x3906; Fax: (604) 888-3354; E-mail: badke@twu.ca
- Ballou, Ms. MaryJane, Director, Library, Archives & Institutional Research, American Bible Society, 1865 Broadway, New York, NY 10023; Work: (212) 408-1495; Fax: (212) 408-1526; E-mail: mballou@americanbible.org
- Balsbaugh, Mr. J. Dale (Dale), Payne Theological Seminary, P.O. Box 474, Wilberforce, OH 43584-0474; Work: (513) 376-2946; Fax: (513) 376-3330
- Banazak, Rev. Gregory A., Theological Consultant, Alumni Memorial Library, 3555 Indian Trail, Orchard Lake, MI 48324; Work: (810) 683-0419; Fax: (810) 683-0526

- Banz, Mr. Clint, Librarian, Calvary Baptist Theological Seminary, Library, 1380 Valley Forge Road, Lansdale, PA 19446; Work: (215) 368-7538; Fax: (215) 368-1003; E-mail: cbanz@cbs.edu
- Barrick, Ms. Judy H., Director, Liturgy Library, 8000 Hickory Lane, Lincoln, NE 68510-4485; Work: (402) 488-1668
- Batts, Rev. Peter M., Head Librarian, Dominican College Library, 487 Michigan Avenue, NE, Washington, DC 20017; Work: (202) 529-5300; Fax: (202) 636-4460; E-mail: peterbatts@juno.com
- Beermann, Mr. William H., Cataloger, 1043 W. Glenlake Avenue, Apt. 1, Chicago, IL 60660; Work: (773) 256-0735; Fax: (773) 256-0737; E-mail: wbeerman@lstc.edu
- Beffa, Mr. Pierre, Director, World Council of Churches Library, 150, Route De Ferney, P.O. Box 2100/CH-1211, Genève, 2 Switzerland; Work: 22-791-6272
- Beldan, Mr. A. Chris, Lancaster Theological Seminary, Philip Schaff Library, 555 West James Street, Lancaster, PA 17603; Work: (717) 291-3271; Fax: (717) 393-4254; E-mail: cbeldan@lts.org
- Benedetto, Prof. Robert (Bob), Associate Librarian, Union Theological Seminary & P.S.C.E. William Smith Morton Library, 3401 Brook Road, Richmond, VA 23227; Work: (804) 278-4313; Fax: (804) 278-4375; E-mail: rbenedet@utsva.edu
- Berg, Ms. Lynn A., Director of Technical Services, New Brunswick Theological Seminary, Gardner A. Sage Library, 21 Seminary Place, New Brunswick, NJ 08901; Work: (732) 246-5604; Fax: (732) 247-1356; E-mail: lab@nbts.edu
- Berg, The Rev. Richard R. (Dick), Director of Library Services, Lancaster Theological Seminary, Philip Schaff Library, 555 West James Street, Lancaster, PA 17603; Work: (717) 290-8742; Fax: (717) 393-4254; E-mail: rberg@lts.org
- Berry, Mr. Stephen R., Archivist—Periodicals, Reformed Theological Seminary Library, 5422 Clinton Blvd., Jackson, MS 39202; Work: (601) 923-6208; Fax: (601) 923-6203; E-mail: sberry@rts.edu
- Berryhill, Dr. Carisse Mickey, Assistant Librarian, Harding University Graduate School of Religion, L.M. Graves Memorial Library, 1000 Cherry Road, Memphis, TN 38117; Work: (901) 761-1354; Fax: (901) 761-1358; E-mail: berryhil@hugrs.edu
- Best, Miss Kathleen M., Acquisitions Librarian, Virginia Theological Seminary, Bishop Payne Library, Alexandria, VA 22304-5201; Work: (703) 461-1853; Fax: (703) 370-0935; E-mail: kbest@vts.edu
- Bickel, Mrs. Julie, Public Services Administrator, Luther Seminary, Library, 2481 Como Avenue, St. Paul, MN 55108; Work: (651) 641-3226; Fax: (651) 641-3280; E-mail: jbickel@luthersem.edu

- Bilbrey, Mr. Dale E., Administrative Librarian, Memphis Theological Seminary, Library, 168 East Parkway South, Memphis, TN 38104; Work: (901) 458-8232; Fax: (901) 452-4051; E-mail: dbilbrey@mtscampus.edu
- Bischoff, Ms. Mary R., 12033 Ann St., Blue Island, IL 60604; Work: (708) 371-7558; E-mail: mbischoff@earthlink.net
 - Blake, Ms. Marsha J., New Brunswick Theological Seminary, 21 Seminary Place, New Brunswick, NJ 08901; Work: (732) 247-5620; Fax: (732) 247-1356; E-mail: mjb@nbts.edu
- Blaylock, Rev. James C., Library Director, Baptist Missionary Association Theological Seminary, Kellar Library, 1530 East Pine Street, Jacksonville, TX 75766; Work: (903) 586-2501; Fax: (903) 586-0378; E-mail: blaylock@tenet.com
- Boddy, Mrs. Judy, Assistant for Library Support Services, Cedarville College, P.O. Box 601, Cedarville, OH 45314-0601; Work: (937) 766-7841; Fax: (937) 766-2337; E-mail: boddyj@cedarville.edu
- Boddy, Mr. Michael P., Library Director, Claremont School of Theology, Library, 1325 North College Avenue, Claremont, CA 91711; Work: (909) 626-3521 x263; Fax: (909) 626-7062; E-mail: mboddy@cst.edu
- Bolshaw, Ms. Cynthia L., 210 Herrick Road, #72, Newton Centre, MA 02159-2248; Work: (617) 558-9426; E-mail: cbolshaw@ants.edu
- Bond, Ms. Janine, Librarian, St. Mark's College, Library, 5935 Iona Drive, Vancouver, BC V6T 1J7 Canada; Work: (604) 822-4463; Fax: (604) 822-4659
- Booher, Mr. Harold H., Director of Library, Episcopal Theological Seminary of the Southwest, Library, P.O. Box 2247, Austin, TX 78768-2247; Work: (512) 478-5212; Fax: (512) 472-3098
- Boylan, Ms. Lorena A., St. Charles Borromeo Seminary, Ryan Memorial Library, 100 East Wynnewood Road, Wynnewood, PA 19096; Work: (610) 667-3394 x280; Fax: (610) 664-7913; E-mail: lboylan@scs.edu
- Bradshaw, Mrs. Debra L., Associate Director of Library Services, Nazarene Theological Seminary, William Broadhurst Library, 1700 E. Meyer Road, Kansas City, MO 64131; Work: (816) 333-6254; Fax: (816) 822-9025; E-mail: dlbradshaw@nts.edu
- Breedlove, Mr. Stephen, Reference Librarian/Interlibrary Loan Coordinator, LaSalle University, 1900 West Olney Avenue, P.O. Box 21444, Philadelphia, PA 19102; Work: (215) 951-1287; Fax: (215) 951-1595
- Brennan, Mr. Christopher (Chris), Associate Librarian for Technical Services, Colgate Rochester Divinity School, Ambrose Swasey Library, 1100 South Goodman Street, Rochester, NY 14620-2589; Work: (716) 271-1320 x227; Fax: (716) 271-2166; E-mail: cbrennan@crds.edu
 - Brigham, Mr. Jeffrey L., Technical Services Librarian, Andover Newton Theological School, Trask Library, 169 Herrick Road, Newton Centre, MA 02459; Work: (617) 964-1100; Fax: (617) 965-9756; E-mail: jbrigham@ants.edu

- Brock, Mr. William E., Jr. (Bill), Documentary Resources & Information Director, Austin Presbyterian Theological Seminary, Stitt Library, 100 East 27th Street, Austin, TX 78705-5797; Work: (512) 472-6736, ext. 286; Toll-free: (800) 777-6127; Fax: (512) 479-0738; E-mail: bbrock@mail.austinseminary.edu
- Brown, Dr. Lyn S. Seminary of the East, Library, 1605 N. Limekiln Pike, Dresher, PA 19025; Work: (215) 641-4801; Fax: (215) 641-4804; E-mail: lyn-brown@bethel.edu
- Brown, Mr. Terrence Neal (Terry), Serials/AV Librarian, Mid-America Baptist Theological Seminary, Ora Byram Allison Memorial Library, 2216 Germantown Road, South, Germantown, TN 38138-3815; Work: (901) 751-8453; Fax: (901) 751-8454; E-mail: tbrown@mabts.edu
- Browning, Rev. M. Tim (Tim), Director, Columbia Theological Seminary, John Bulow Campbell Library, 701 S. Columbia Drive, Box 520, Decatur, GA 30031-0520; Work: (404) 687-4547; Fax: (404) 687-4687; E-mail: browningt@ctsnet.edu
- Bryant, Elaine, LifeWay Christian Resources of the Southern Baptist Convention, E.C. Dargan Research Library, 127 9th Avenue, North, Nashville, TN 37234
- Bryant, Mr. Michael E., Law and Humanities Librarian, Trinity Law Library and Information Center, 2200 N. Grand Avenue, Santa Ana, CA 92705-7016; Work: (714) 796-7171; Fax: (714) 796-7190; E-mail: mbryant@tiu.edu
- Budde, Ms. Mitzi J., Librarian, Virginia Theological Seminary, Bishop Payne Library, 3737 Seminary Road, Alexandria, VA 22304; Work: (703) 461-1731; Fax: (703) 370-0935; E-mail: mjbudde@vts.edu
- Budrew, Rev. John (Jack), Library Director, South Florida Center for Theological Studies Library, 609 Brickell Avenue, Miami, FL 33131; Work: (305) 536-0186; Fax: (305) 536-9082
- Buffington, Dr. Cynthia Davis (Cynthy), Partner, Philadelphia Rare Books & Manuscript Company, P.O. Box 9536, Philadelphia, PA 19124; Work: (215) 744-6734; Fax: (215) 744-6137; E-mail: cynthy@prbm.com
- Bugaay, Ms. Anelia N., Librarian, Asia-Pacific Nazarene Theological Seminary, Ortigas Extension Road Kaytikling, Taytak, Rizal 1920 Philippines
- Bundy, Mr. David D., Director, Christian Theological Seminary, Library, 1000 West 42nd Street, Box 88267, Indianapolis, IN 46208; Work: (317) 931-2370; Fax: (317) 923-1961; E-mail: dbundy@cts.edu
- Caldwell, Rev. Alva R. (Al), Librarian for Administrative Services, The United Library, Garrett-Evangelical & Seabury-Western Seminaries, 2121 Sheridan Road, Evanston, IL 60201; Work: (847) 866-3911; Fax: (847) 866-3957; E-mail: alva@nwu.edu
- Califf, Mr. John Mark, Assistant Methodist Librarian, Drew University, Library, Madison, NJ 07940; Work: (973) 408-3673; Fax: (973) 408-3993; E-mail: jcaliff@drew.edu or jcaliff@drew.bitnet

- Camilli, Prof. E. Michael (Mike), Chair—Dept. of Historical Studies, St. Mary's Seminary and University, 5400 Roland Avenue, Baltimore, MD 21210; Work: (410) 323-8245; Fax: (410) 323-8245; E-mail: emcamilli@aol.com
- Carew, Rev. Alphonso A., Collegio San Paolo, Via Di Torre Rossa 40, Roma, 00165 Italy; Work: (650) 323-7914; Fax: (650) 323-3231
- Carian, Ms. Mary, Reference Librarian, St. Francis Seminary, Salzmann Library, 3257 South Lake Drive, St. Francis, WI 53235; Work: (414) 747-6476; Fax: (414) 747-6442; E-mail: mcarian@sfs.edu
- Cavanaugh, Mr. Martin A. (Marty), Reference/Subset Librarian, Washington University, Olin Library, 1 Brookings Drive, St. Louis, MO 63130; Work: (314) 935-7365; Fax: (314) 935-4919; E-mail: martin-cavanaugh@library.wustl.edu
- Chace, Mr. Myron B., Head, Special Services Section, Photoduplication Service, Library of Congress, Photoduplication Service, 101 Independence Avenue, SE, Washington, DC 20540-4576; Work: (202) 707-9501; Fax: (202) 707-1771; E-mail: mchace@loc.gov
- Chan, Ms. Phyllis Anne Dunne, Head Librarian, Sabah Theological Seminary, P.O. Box 11925, Kota Kinabalu, Sabah 88821 Malaysia; Work: 60-88-216-687; Fax: 60-88-232-618; E-mail: apchan@pc.jaring.my
- Cheatham, Rev. Gary L., Assistant Professor of Library Services, Northeastern State University, Tahlequah, OK 74464; Work: (918) 456-5511 x3265; Fax: (918) 458-2197; E-mail: cheatham@cherokee.nsuok.edu
- Chen, Mr. David Woei Ren, Asst. Librarian/Technical Services, Emory University, Pitts Theology Library, Kilgo Circle, N.E., Atlanta, GA 30322-2810; Work: (404) 727-1220; Fax: (404) 727-1219; E-mail: libdwc@emory.edu
- Choquette, Ms. Diane, 647 Amador St., Richmond, CA 94805; E-mail: dchoquet@gateway.com
- Churchill, Mr. S. Craig (Craig), Theological Librarian, Abilene Christian University, The Brown Library, ACU Box 29208, Abilene, TX 79699-9208; Work: (915) 674-2347; Fax: (915) 674-2202; E-mail: craigc@nicanor.acu.edu
- Clemens, Ms. Joan S., Curator, Archives & Manuscripts, Emory University, Pitts Theology Library, Atlanta, GA 30322-2180; Work: (404) 727-1222; Fax: (404) 727-1219; E-mail: jsclleme@emory.edu
- Coalter, Dr. Milton J (Joe), Librarian, Louisville Presbyterian Theological Seminary, Ernest Miller White Library, Louisville, KY 40205; Work: (502) 895-3411 x471; Toll-free: (800) 264-1839; Fax: (502) 895-1096; E-mail: jcoalter@lpts.edu
- Cogswell, Mr. Robert E. (Rob), Associate Librarian for Cataloging and Reference Services, Episcopal Theological Seminary of the Southwest, P.O. Box 2247, Austin, TX 78768; Work: (512) 478-5212; Fax: (512) 472-3098; E-mail: recogswell@etss.edu

- Colclasure, Ms. Virginia, 1730 Morse Road, Jarrettsville, MD 21084; Work: (410) 577-1730; Fax: (410) 692-6787
- Compton, Mrs. Trisha, Technical Services Librarian, Golden Gate Baptist Theological Seminary, 201 Seminary Drive, Mill Valley, CA 94941-3197; Work: (415) 380-1670; Fax: (415) 380-1652; E-mail: trishcompton@ggbts.edu
 - Corman, Ms. Linda, College Librarian, Trinity College Faculty of Divinity Library, 6 Hoskin Avenue, Toronto, ON M5S 1H8 Canada; Work: (416) 978-2653; Fax: (416) 978-2797; E-mail: corman@vax.library.utoronto.ca
 - Crawford, Mrs. Eileen, Vanderbilt University, Divinity Library, 419 21st Avenue, South, Nashville, TN 37240-0007; Work: (615) 343-9880; Fax: (615) 343-2918; E-mail: crawford@library.vanderbilt.edu
- Creecy, Miss Rachel Alice (Alice), Assistant Librarian Cataloguing, Alliance Bible Seminary, 22 Peak Road, Cheung Chau, Hong Kong; Work: 852-2981-5813; Fax: 852-2981-9777
- Critchfield, Mr. Ronald Thomas, Assistant Director, Warner Southern College, Learning Resource Center, 5301 US Highway 27 South, Lake Wales, FL 33853; Work: 941-638-7268
- Crocco, Dr. Stephen, Princeton Theological Seminary, Speer Library, P.O. Box 111, Princeton, NJ 08542-0803; Work: (609) 497-7930; Fax: (609) 497-1826; E-mail: stephen.crocco@ptsem.edu
 - Crown, Dr. Ronald W. (Ron), Reference Librarian, St. Louis University, Pius XII Memorial Library, 3650 Lindell, St. Louis, MO 63108; Work: (314) 977-3593; Fax: (314) 977-3108; E-mail: crownrw@slu.edu
- Cummins, Mrs. Carol P., Head of Public Services, Virginia Theological Seminary, 3737 Seminary Road, Alexandria, VA 22304; Work: (703) 892-5269; Fax: (703) 370-0935; E-mail: ccumins@vts.edu
- Cunniff, Fr. Declan J., Assistant Librarian, Seton Hall University, 400 South Orange Avenue, South Orange, NJ 07079; Work: (973) 275-2224; Fax: (973) 275-2119; E-mail: cunnifde@shu.edu
- Dabney, Ms. Barbara, Director of Library Services, Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, CA 94941-3197; Work: (415) 380-1678; Fax: (415) 380-1652; E-mail: bdabney@ggbts.edu
- Dallmann, Ms. Dianne, 2311 Branard, Houston, TX 77098; Work: (713) 942-9505; Fax: (713) 942-9506; E-mail: hgst@flash.net
- Davids, Dr. Peter H., Director of Studies, Postfach 623, A6021, Innsbruck, Austria; Work: 436642434684; Fax: 43664772434684; E-mail: pjdavids@compuserve.com
- Davis, Rev. Dr. Davena, Head Librarian, 624 Francklyn Street, Halifax, NS B3H 3B5 Canada; Work: (902) 496-7948; Fax: (902) 423-7941; E-mail: ddavis@astheology.ns.ca

- Deering, Dr. Ronald F. (Ron), Associate Vice President for Academic Resources, Southern Baptist Theological Seminary, James P. Boyce Centennial Library, 2825 Lexington Road, Louisville, KY 40280; Work: (502) 897-4807; Toll-free: (800) 626-5525; Fax: (502) 897-4600; E-mail: 76547.2634@compuserve.com
- Dennison, Rev. James T., Librarian, Westminster Theological Seminary, Library, 1725 Bear Valley Parkway, Escondido, CA 92027-4128; Work: (619) 480-8474
- Derksen, Mr. Jim, Public Services Librarian, Briercrest Schools, Archibald Library, 510 College Drive, Caronport, SK S0H 0S0 Canada; Work: (306) 756-3295; Fax: (306) 756-3366; E-mail: jderksen@briercrest.ca
- Derrenbacher, Ms. Cynthia E. (Cindy), 97 Delaware, Toronto, ON M6H 2S9 Canada; Home: (416) 531-2626; Fax: (416) 531-2626; E-mail: cderrenbac@aol.com
 - Dickason, Mr. John, Director of the Library, Fuller Theological Seminary, McAlister Library, 135 North Oakland Avenue, Pasadena, CA 91182; Work: (626) 584-5219; Fax: (626) 584-5613; E-mail: dickason@fuller.edu
 - Diehl, Mr. Duane, United Methodist Publishing House, The Library, 201 Eighth Avenue, South, Nashville, TN 37203; Work: (615) 749-6527; Fax: (615) 749-6128; E-mail: ddiehl@umpublishing.org
- Dinovo, Rev. Terrence L. (Terry), Curator of Special Collections, Luther Seminary, Library, 2481 Como Avenue, St. Paul, MN 55108; Work: (651) 641-3226; Fax: (651) 641-3280; E-mail: tdinovo@luthersem.edu
- Dixon, Mr. Clay Edward, Reference & Collection Development, St. Charles Borromeo Seminary, Ryan Memorial Library, 100 East Wynnewood Road, Wynnewood, PA 19096; Work: (610) 667-3394 x 277; Fax: (610) 664-7913; E-mail: cedixon@scs.edu
 - Dobias, Mr. Dale, Assistant Director of the Library, United Theological Seminary of the Twin Cities, The Spencer Library, 3000 Fifth Street, NW, New Brighton, MN 55112; Work: (612) 633-4311; Fax: (612) 633-4315
- Donnelly, Prof. Anna M., Reference Librarian/Associate Professor, St. John's University Library, 8000 Utopia Parkway, Jamaica, NY 11439; Work: (718) 990-1518; Fax: (718) 380-0353; E-mail: donnelly@sjvm.stjohns.edu
- Dorn, Dr. Knut, Otto Harrassowitz, Taunusstr. 5, P.O. Box 2929, Wiesbaden, 65019 Germany
- Driver, Dr. C. Berry (Berry), Director of Libraries, Southwestern Baptist Theological Seminary, A. Webb Roberts Library, Box 22000, Fort Worth, TX 76122; Work: (817) 923-1921 x2770; Fax: (817) 921-8765; E-mail: bdriverlib.swbts.edu
- Duffy, Ms. Jane, Head, St. John's College Library & St. Paul's College Library, University of Manitoba Libraries, 92 Dysart Road, Winnipeg, MB R3T 2M5 Canada; Work: (204) 474-6882/6817; Fax: (204) 261-0187; E-mail: Jane_Duffy@UManitoba.ca

- Duffy, Mr. Mark, Archivist, Episcopal Church of the USA, P.O. Box 2247, Austin, TX 78768; Work: (512) 472-6816; Fax: (512) 480-0437
- Duncan, Mrs. Howertine L. Farrell, Wesley Theological Seminary Library, 4500 Massachusetts Ave, NW, Washington, DC 20016-5690; Work: (202) 885-8696; Fax: (202) 885-8691; E-mail: howertin@clark.net
- Dunkly, Dr. James W. (Jim), Librarian, University of the South, Library, School of Theology, 735 University Avenue, Sewanee, TN 37383-1000; Work: (931) 598-1267; Fax: (931) 598-1702; E-mail: jdunkly@sewanee.edu
- Dunn, Dr. Durwood, Dept. of History, Tennessee Wesleyan College, Athens, TN 37371; Work: (423) 746-5242; E-mail: dunnd@tnwc.edu
- Dupuis, Sr. Barbara, MSC Notre Dame Seminary School of Theology, 2901 S. Carrollton Avenue, New Orleans, LA 70118; Work: (504) 866-7426
- Ebbers, Ms. Susan K., Director of the Library/Asst. Prof., United Theological Seminary of the Twin Cities, The Spencer Library, 3000 Fifth Street, NW, New Brighton, MN 55112; Work: (612) 633-4311; Fax: (612) 633-4315; E-mail: sebbbers@unitedseminary-mn.org
- Edscorn, Mr. Steven R., Northwestern State University, Natchitoches, LA; Work: (318) 357-4346; E-mail: edscorns@alpha.nsula.e
 - Eldevik, Mr. Bruce, Librarian, Luther Seminary, Library, 2481 Como Avenue, St. Paul, MN 55108; Work: (651) 641-3226; Fax: (651) 641-3280; E-mail: beldevik@luthersem.edu
 - Eliceiri, Mrs. Ellen, Head of Public Services/Head Reference Librarian, Eden Theological Seminary, Luhr Library, 475 East Lockwood Avenue, St. Louis, MO 63119; Work: (314) 961-3627 x343; Fax: (314) 968-7113; E-mail: eliceiri@library2.websteruniv.edu
- Ellenwood, Rev. Lee K., Library Director, The First Church of Christ Congregation, 12 South Main Street, West Hartford, CT 06107
- Ellyson, Mr. Chester B., Continental Theological Seminary, Kasteelstraat, 48, 1600 St.-Pieters-Leeuw, Belgium
- Erdel, Mr. Timothy Paul (Tim), Archivist & Theological Librarian/Asst. Prof., Missionary Church Archives, 1001 West McKinley Avenue, Mishawaka, IN 46545-5591; Work: (219) 257-2570; Fax: (219) 257-3499; E-mail: erdelt@bethel-in.edu
- Evans, Rev. Paul, The Anglican Bibliopole, 858 Church Street, Saratoga Springs, NY 12866-8615; Work: (518) 587-7470
- Faupel, Dr. D. William (Bill), Director of Library Services, Asbury Theological Seminary, B.L. Fisher Library, 204 North Lexington Avenue, Wilmore, KY 40390-1199; Work: (606) 858-2226; Fax: (606) 858-2350
 - Feider, Dr. Lynn A., Library Director, Lutheran Theological Southern Seminary, Lineberger Memorial Library, 4201 North Main Street, Columbia, SC 29203-5898; Work: (803) 786-5150; Fax: (803) 786-6499; E-mail: lafeider@ltss.edu

- Felmlee, Ms. Cheryl A., Director, Alliance Theological Seminary, 350 North Highland Avenue, Nyack, NY 10960; Work: (914) 353-2020, ext. 385; Fax: (914) 358-2651; E-mail: felmleec@alliancesem.edu
- Fieg, Mr. Eugene C., Jr. (Gene), Cataloger, Claremont School of Theology, 1325 North College Avenue, Claremont, CA 91711; Work: (909) 626-3521 x266; Fax: (909) 626-7062; E-mail: Gfieg@cst.edu
- Finlayson, Mr. Alexander (Sandy), Library Director, Tyndale College & Seminary, J. William Horsey Library, 25 Ballyconnor Court, Toronto, ON M2M 4B3 Canada; Work: (416) 226-6380; Fax: (416) 226-6746; E-mail: sfinlayson@tyndale-canada.edu
- Flokstra, Rev. Gerard John, III (Gary), I.C.I. University, E.M. McCormick Library, 6300 Beltline Road, Irving, TX 75063; Work: (417) 890-7276; E-mail: garyflok@aol.com
- Fox, Mr. Douglas J. (Doug), Theology/Systems Librarian, Victoria University Library-Emmanuel College, 75 Queen's Park Crescent East, Toronto, ON M5S 1K7 Canada; Work: (416) 585-4551; Fax: (416) 585-4591; E-mail: fox.@library.utoronto.ca
- France, Mrs. Jeannette E., Assistant Librarian/Acquisitions Librarian, Denver Seminary, Carey S. Thomas Library, Box 100,000, Denver, CO 80250; Work: (303) 761-2482; Fax: (303) 761-8060; E-mail: jeannette@densem.edu
- Friede, Mr. Eric, Technical Services Librarian, Dallas Theological Seminary, Library, 3909 Swiss Ave., Dallas, TX 75204; Work: (214)841-3749; Home: (214) 319-9667; E-mail: eric_friede@dts.edu
- Froese, Dr. H. Victor (Vic), Head Librarian, Steinbach Bible College, Library, Steinbach, MB R0A 2A0 Canada; Work: (204) 326-6451; Fax: (204) 326-6908; E-mail: Vic_Froese@SBCollege.mb.ca
- Frost, Mrs. Ellen L., Acquisitions Librarian, Perkins School of Theology, Southern Methodist University, Bridwell Library, P.O. Box 750476, Dallas, TX 75275-0476; Work: (214) 768-3749; Fax: (214) 768-4295; E-mail: efrost@mail.smu.edu
- Fry, Ms. Linda L., Associate Librarian, Trinity Lutheran Seminary, Hamma Library, 2199 East Main Street, Columbus, OH 43209-2334; Work: (614) 235-4136; Fax: (614) 238-0263; E-mail: ifry@trinity.capital.edu
- Fuentes, Ms. Sandra Elaine, Public Services Librarian, Vanderbilt University, Divinity School Library, 419 21st. Ave. S., Nashville, TN 37240-0007; Work: (615) 322-2865; E-mail: dandrapop@mindspring.com
- Gaetz, Mr. Ivan K., Librarian, Regent College, Regent-Carey Library, 5800 University Boulevard, Vancouver, BC V6T 2E4 Canada; Work: (604) 221-3340; Fax: (604) 224-3097; E-mail: rgtig@unixg.ubc.ca
- Garrett, Mr. J. Michael (Mike), New Orleans Baptist Theological Seminary, Library, 4110 Seminary Place, New Orleans, LA 70126; Work: (504) 282-9895, x3288; Fax: (504) 286-8429; E-mail: mgarrett@nobts.edu

- Gerdes, Rev. Dr. Neil W., Librarian/Professor, Chicago Theological Seminary, 5757 S. University Avenue, Chicago, IL 60637; Work: (773) 752-5757 x 247; Fax: (773) 753-5925; E-mail: ngerdes@chgosem.edu
- Girard, Mrs. Louise H., Chief Librarian, University of St. Michael's College, John M. Kelly Library, 113 St. Joseph Street, Toronto, ON M5S 1J4 Canada; Work: (416) 926-7114; Fax: (416) 926-7262; E-mail: girard@library.utoronto.ca
- Gjellstad, Mr. Rolfe, Serials & Preservation Librarian, Yale University Divinity School, Library, 409 Prospect Street, New Haven, CT 06511-2108; Work: (203) 432-5290; Fax: (203) 432-3906; E-mail: rolfe.gjellstad@yale.edu
- Gonzales, Ms. Linda Beiermann (Lynne), Assistant Librarian, Sacred Heart School of Theology, Leo Dehon Library, P.O. Box 429, 7335 South Hwy., 100, Hales Corners, WI 53130-0429; Work: (414) 425-8300, x7278; Fax: (414) 529-6992; E-mail: lindagon@aol.com
- Gragg, Dr. Douglas L., Director of Public Services, Emory University, Pitts Theology Library, Atlanta, GA 30322-2810; Work: (404) 727-1221; Fax: (404) 727-1219; E-mail: dgragg@emory.edu
- Graham, Dr. M. Patrick (Pat), Director, Emory University, Pitts Theology Library, Atlanta, GA 30322-2810; Work: (404) 727-4166; Fax: (404) 727-1219; E-mail: libmpg@emory.edu
- Grant, Miss Elizabeth M. (Betsy), Head of Acquisitions, University of the South, DuPont Library, Sewanee, TN 37383-1000; Work: (931) 598-1267; Fax: (931) 598-1702; E-mail: bgrant@sewanee.edu
- Green, Rev. David, Director of the Library, General Theological Seminary, St. Mark's Library, 175 Ninth Avenue, New York, NY 10011; Work: (212) 243-5150
- Gunter, Ms. Sally, Library Coordinator, Aquinas Institute of Theology, Library, 3642 Lindell Boulevard, St. Louis, MO 63108-3396; Work: (314) 977-3890; E-mail: library@slu.edu
- Gustafson, Mr. Dale, Electronic Services Librarian, Saint Paul School of Theology, 5123 Truman Road, Kansas City, MO 64127; Work: (816) 483-9600 x339; Fax: (816) 483-9605; E-mail: daleg@spst.edu
- Guyette, Mr. Fred, Reference Librarian, Erskine College and Seminary, McCain Library, One Depot Street, Due West, SC 29639; Work: (864) 379-8784
- Hackney, Mrs. Carrie M., Divinity Librarian, 11300 Brandywine Road, Clinton, MD 20735; Work: (202) 806-0760; Fax: (202) 806-0711; E-mail: chackney@cldc.howard.edu
- Hagelaar, Mr. David, Reference Librarian, University of St. Michael's College, Library, 113 St. Joseph St., Toronto, ON M5S 1J4 Canada; Work: (416)926-1300x3273; Fax: (416) 926-7262; E-mail: hagelaar@library.utoronto.com

- Hagen, Mr. Loren R., Catalog Librarian, The United Library, Garrett-Evangelical & Seabury-Western Seminaries, 2121 Sheridan Road, Evanston, IL 60201; Work: (847) 866-3912; Fax: (847) 866-3957; E-mail: lha333@nwu.edu
- Hair, Rev. William B., III (Bill), Theology and Philosophy Librarian, Baylor University, Library, P.O. Box 97148, Waco, TX 76798; Work: (254) 710-2968; Fax: (254) 710-3116; E-mail: bill_hair@baylor.edu
- Halvorson, Ms. Hjordis Dommer, Director of Reader Services, The Newberry Library, 60 W. Walton, Chicago, IL 60610; Work: (312) 255-3590; E-mail: halvorsonh@newberry.org
- Hamburger, Ms. Roberta, Director of Library, Phillips Theological Seminary, Library, 4242 South Sheridan, 3rd Floor, Tulsa, OK 74145; Work: (918) 610-8352; Fax: (918) 610-8404; E-mail: library@mail.gorilla.net
- Hamilton, Dr. Barry, Assistant Librarian, United Theological Seminary, 1810 Harvard Boulevard, Dayton, OH 45406-4599; Work: (937) 278-5817; Fax: (937) 275-5701; E-mail: bhamilton@united.edu
- Hammerly, Mr. Hernan D., Director, E.I. Mohr Library, Universidad Adventista del Plata, Habenicht 487, 3103 Libertador San Martin, Entre Rios, Argentina; Work: (43) 910010, ext. 235; Fax: (43) 910300; E-mail: hdhammer@sdtlink.com
- Harbin, Mr. Duane, Associate Director, Perkins School of Theology, Southern Methodist University, Bridwell Library, P.O. Box 750476, Dallas, TX 75275-0476; Work: (214) 768-4364; Fax: (214) 768-4295; E-mail: dharbin@mail.smu.edu
- Hardesty, Ms. Patricia, Humanities Reference; Liaison Librarian, George Mason University, Fenwick Library, Second Floor, Fairfax, VA 22030-4444; Work: (703) 276-7579; Fax: (703) 993-2200; E-mail: phardest@fen1.gmu.edu
- Hart, Dr. Darryl G., Librarian and Associate Professor of Church History and Theological Library, Westminster Theological Seminary, Montgomery Library, Box 27009, Philadelphia, PA 19118; Work: (215) 572-3821; Fax: (215) 887-5404
- Hartwig, Rev. John P., Library Director, Wisconsin Lutheran Seminary, 6633 Wartburg Circle, Mequon, WI 53092; Work: (414) 257-8813; Fax: (414) 257-8818; E-mail: hartwigj@wls.wels.net
- Harty, Mrs. Kathleen, Director of the Library, Sacred Heart School of Theology, Leo Dehon Library, P.O. Box 429, 7335 South Hwy. 100, Hales Corners, WI 53130-0429; Work: (414) 425-8300 x7280; Fax: (414) 529-6992; E-mail: shstlibr@execpc.com
- Harvey, Mr. John Frederick, International Library and Information Science Consultant, 82 Wall Street, Suite 1105, New York, NY 10005-3682; Work: (212) 509-2612; Fax: (212) 968-7962; E-mail: harvey@spidernet.com.cy

- Hause, Ms. Joanna, Library Director, Biblical Theological Seminary Library, 200 North Main Street, Hatfield, PA 19440; Work: (215) 368-5000, X 120; Fax: (215) 368-7002; E-mail: jhause@biblical.edu
- Haverly, Dr. Thomas P. (Tom), Associate Librarian for Public Services, Colgate Rochester Divinity School, Ambrose Swasey Library, 1100 South Goodman Street, Rochester, NY 14620-2589; Work: (716) 271-1320 x230; Fax: (716) 271-2166; E-mail: thaverly@crds.edu
- Hayes, Rev. Bonaventure F., O.F.M., Library Director and Associate Professor of Scripture, Christ the King Seminary Library, P.O. Box 607, 711 Knox Road, East Aurora, NY 14052-0607; Work: (716) 652-8940; Fax: (716) 652-8903
- Haymes, Mr. Don, Editor, ATLA Monographs; Editor, Research in Ministry, American Theological Library Association, 820 Church Street, Evanston, IL 60201; Work: (847) 475-2650; Fax: (847) 869-8513; E-mail: pp002454@mindspring.com
- Hegemann, Ms. Denise A., Public Services Librarian, St. Vincent College Library, 300 Fraser Purchase Road, Latrobe, PA 15650; Work: (412) 537-3053; E-mail: hegemann@acad1.stvincent.edu
- Helmstadter, Mr. Daniel C., President, Scholarly Resources, 104 Greenhill Avenue, Wilmington, DE 19805; Work: (302) 654-7713; Fax: (302) 654-3871; E-mail: sr@scholarly.com
- Hilburn, Glenn O., Chair, Department of Religion, Baylor University, Library, P.O. Box 97284, Waco, TX 76798-7284; Work: (254) 755-3735; Fax: (254) 710-3116
- Himrod, Dr. David K. (Dave), Assistant Librarian for Reader Services, The United Library, Garrett-Evangelical & Seabury-Western Seminaries, 2121 Sheridan Road, Evanston, IL 60201; Work: (847) 866-3910; Fax: (847) 866-3957; E-mail: dhimrod@nwu.edu
- Hirtle, Rev. Jim, RR 2, Chipman, NB E0E 1C0 Canada; Work: (506) 339-5600; E-mail: jdhirtle@fundy.net
- Ho, Mr. Kit, Lecturer in O.T., Chinese Mission Seminary, 130 Hung UK, Yuen Long, Hong Kong; Work: (852)29865433; Fax: (852)29865387; E-mail: hkcms@hkstar.com
- Ho, Ms. Maria, Technical Services/Systems Librarian, Tyndale College & Seminary, J. William Horsey Library, 25 Ballyconnor Court, Toronto, ON M2M 4B3 Canada; Work: (416) 218-6704; Fax: (416) 226-6746; E-mail: mho@obcots.on.ca
- Hodges, Ms. Valerie, Central Baptist Theological Seminary, Pratt-Journeycake Library, 741 North 31st Street, Kansas City, KS 66102-3964; Work: (913) 371-5313, ext. 136; Fax: (913) 371-7346; E-mail: vhodges@cbts.edu
- Hoffman, Mr. Donald H., Indexer, 2110 N. Oak Park Ave., Chicago, IL 60707
- Holifield, Mr. David (Dave), Reference Librarian, 852 W. Alpine Street, #11, Upland, CA 91786; Work: (626) 969-3434; E-mail: dholifield@apu.edu

- Hook, Dr. William J. (Bill), Director, Vanderbilt University, Divinity Library, 419 21st Avenue, South, Nashville, TN 37240-0007; Work: (615) 322-2865; Fax: (615) 343-2918; E-mail: hook@library.vanderbilt.edu
- House, Rev. Renee S., Library Director, New Brunswick Theological Seminary, Gardner A. Sage Library, 21 Seminary Place, New Brunswick, NJ 08901; Work: (732) 246-5604; Fax: (732) 249-5412; E-mail: rsh@nbts.edu
- Howard, Mr. John V., 15(B) Palmerston Place, Edinburgh, EH12 5AF Scotland; Work: 0131-476-0631; Fax: 031-667-9780; E-mail: jvhoward@premier.ac.uk
- Howard, Rev. Marilyn Monroe, Coordinator of Computer Services, Scarritt-Bennett Center, Virginia Davis Laskey Library, 1008 19th Avenue, South, Nashville, TN 37212-2166; Work: (615) 340-7482; Fax: (615) 340-7463; E-mail: mmhoward@usit.net
- Hulet, Mr. Clayton H. (Clay), Associate Director & Reference Librarian, Columbia Theological Seminary, John Bulow Campbell Library, 701 S. Columbia Drive, P.O. Box 520, Decatur, GA 30031-0520; Work: (404) 687-4583; Fax: (404) 687-4687; E-mail: huletc@ctsnet.edu
- Hunn, Mr. Marvin T., Assistant Director, Dallas Theological Seminary, Turpin Library, 3909 Swiss Avenue, Dallas, TX 75204; Work: (214) 841-3751; Fax: (214) 841-3745; E-mail: Marvin_Hunn@dts.edu
- Hwang, Miss Shieu-yu, Head Librarian, Logos Evangelical Seminary, 9374 Telstar Avenue, Pasadena, CA 91731; Work: (626) 571-5115; Fax: (626) 571-5119; E-mail: hwangsy@hotmail.com
- Ibach, Mr. Robert D. (Bob), Library Director, Dallas Theological Seminary, 3909 Swiss Avenue, Dallas, TX 75204; Work: (214) 841-3753; Fax: (214) 841-3745; E-mail: robert_ibach@dts.edu
- Jackson, Mr. Jon, Cataloger, Graduate Theological Union, Library, 2400 Ridge Road, Berkeley, CA 94709; Work: (510) 649-2532; Fax: (510) 649-1417; E-mail: jjackson@gtu.edu
- Jandrey, Ms. Rita, Librarian, Newman Theological College, 15611 St. Albert Trail, Edmonton, AB T6V 1H3 Canada; Work: (780) 447-2993; Fax: (780) 447-2685; E-mail: newman@freenet.edmonton.ab.ca
- Jang, Mrs. Sook Hee, Cataloger, Catholic Theological Union, Library, 5401 South Cornell Avenue, Chicago, IL 60615-6200; Work: (773) 753-5323; Fax: (773) 753-5340; E-mail: jangsh@cut.lib.il.us
- Janssen, Mr. Horst, Stern-Verlag, Friedrichstrasse 24-26, P.O. Box 101053, Duesseldorf, D-40001 Germany; Work: 49-211-38810; Fax: 49-211-3881-280; E-mail: webmaster@stern-verlag.com
- Jordahl, Mr. Ron, Library Director, Southern Evangelical Seminary, 4298 McKee Road, Charlotte, NC 28270; Work: (704) 847-5600; Fax: (704) 845-1747; E-mail: ron.jordahl@mrbc.net

- Kadel, Mr. Andrew G., Reference/Reader Services Librarian, Union Theological Seminary, Burke Library, 3041 Broadway, New York, NY 10027; Work: (212) 280-1501; Fax: (212) 280-1456; E-mail: akadel@uts.columbia.edu
- Kasper, Dr. Barbara, Head Cataloger, 1007 Cotter Avenue, Duarte, CA 91010; Work: (626) 815-6000 x5260; E-mail: bkasper@apu.edu
- Kasten, Mr. Seth, Head of Reader Services/Reference & Research Librarian, Union Theological Seminary, Burke Library, 3041 Broadway, New York, NY 10027; Work: (212) 280-1501; Fax: (212) 280-1456; E-mail: skasten@uts.columbia.edu
- Keck, Mr. Andrew (Andy), Duke University Divinity School Library, 102 Gray Building, Box 90972, Durham, NC 27708-0972; Work: (919) 681-1925; E-mail: andy.keck@duke.edu
- Keeney, Dr. Donald, Librarian & Associate Prof. of Learning Resources, Central Baptist Theological Seminary, 741 N. 31st. Street, Kansas City, KS 66102-3964; Work: (913) 371-5313, ext. 136; Fax: (913) 371-8110; E-mail: dkeeney@cbts.edu
- Keisling, Mr. Bruce L., Associate Librarian, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280; Work: (502) 897-4553; Fax: (502) 897-4600; E-mail: bkeisling@sbts.edu
- Kennedy, Ms. Helen M., Technical Services Librarian, Austin Presbyterian Theological Seminary, Stitt Library, 100 East 27th Street, Austin, TX 78705-5797; Work: (512) 472-6736; Toll-free: (800) 777-6127; Fax: (512) 479-0738; E-mail: kennedy@io.com
- Kielley, Mrs. Elizabeth Y. (Liz), Catalog Librarian, Lutheran Theological Seminary, A.R. Wentz Library, 61 Seminary Ridge, Gettysburg, PA 17325; Work: (717) 338-3032; Fax: (717) 334-3469; E-mail: ekielley@lts.edu
- Kilpatrick, Mr. Ron, Knox Theological Seminary, 5554 N. Federal Hwy, Ft. Lauderdale, FL 33308; Work: (954) 771-0376; Fax: (954) 351-3343; E-mail: rkilpat@aol.com
- Klenklen, Mr. Jonathan A., Wesley Theological Seminary Library, 4500 Massachusetts Ave., N.W., Washington, DC 20016-5690; Work: (202) 885-8692; Fax: (202) 885-8691; E-mail: klenklen@clark.net
- Knop, Ms. Judy, Preservation Specialist, American Theological Library Association, 820 Church Street, Suite 400, Evanston, IL 60201-5613; Work: (847) 869-7788; Fax: (847) 869-8513; E-mail: jknop@atla.com
- Koehn, Mr. Brent A., 509 N. Cooper St., Apt. 203, Arlington, TX 76011-7476
- Konaniah, Mrs. Jeni, Librarian, Seminari Alkitab Asia Tenggara; Work: (0341)350771; Fax: (0341)323941; E-mail: konaniah@malang.wasantara.net.id
- Koss, Dr. David, Religion Professor, Illinois College, 1101 West College Avenue, Jacksonville, IL 62650; Work: (217) 245-3460; E-mail: koss@hilltop.ic.edu

- Krahn, Rev. Allan Ervin, Library Director, Escola Superior de Teologia-Biblioteca, C.P. 14-EST, São Leopoldo, RS, 93001-970 Brazil; Work: 55-51-590-1455; Fax: 55-51-590-1603; E-mail: malkra@est.com.br
- Krapohl, Dr. Rob, University Librarian, Trinity International University, 2065 Half Day Road, Deerfield, IL 60015; Work: (847) 317-4004; Fax: (847) 317-4012; E-mail: rkrapohl@tiu.edu
- Krauss, Mr. Robert M., Jr. (Bob), Serials/Public Services Librarian, Biola University Library, 13800 Biola Avenue, La Mirada, CA 90639; Work: (562) 903-4837; Fax: (562) 903-4840; E-mail: bob_krauss@peter.biola.edu
- Krieger, Mr. Alan D. (Al), Theology/Philosophy Librarian, University of Notre Dame, Hesburgh Library, Collection Development Department, Notre Dame, IN 46556; Work: (219) 631-6663; Fax: (219) 631-6772; E-mail: krieger.1@nd.edu
- Krober, Mr. Alfred C., Director of Library Services, Roberts Wesleyan College & Northeastern Seminary, Ora A. Sprague Library, 2301 Westside Drive, Rochester, NY 14624; Work: (716) 594-6501; Fax: (716) 594-6543; E-mail: krobera@roberts.edu
- Kroll, Miss Anna Lois, Seminary Cataloging Librarian, The Master's Seminary, The Master's Grace Library, 13248 Roscoe Boulevard, Sun Valley, CA 91352; Work: (818) 909-5623; Fax: (818) 909-5723; E-mail: akroll@mastersem.edu
- Krupp, Dr. Robert Allen, Director of Library & Information Services, Western Seminary, 5511 S.E. Hawthorne Boulevard, Portland, OR 97215; Work: (503) 233-8561 x323; Fax: (503) 239-4216; E-mail: rakrupp@westernseminary.edu
- Kubic, Rev. J. Craig, Library Director, Midwestern Baptist Theological Seminary, Library, 5001 North Oak Street Trafficway, Kansas City, MO 64118; Work: (816) 453-4600 x213; E-mail: craigkubic@juno.com
- LaCharite, Rev. Paul A.L., Director, Episcopal Divinity School/Weston Jesuit School of Theology Library, 99 Brattle Street, Cambridge, MA 02138; Work: (617) 868-3602; Fax: (617) 349-3603; E-mail: placharite@edswjst.com
- Lamb, Ms. Andrea L., Catalog Librarian—Reference, Yale Divinity School Library, 409 Prospect Street, New Haven, CT 06510; Work: (203) 432-6372; Fax: (203) 432-3906; E-mail: andrea.lamb@yale.edu
- Lamprecht, Ms. Sandra, Religious Studies Librarian, University of California, Shields Library, Humanities/Social Science Reference Dept, Davis, CA 95616; Work: (916) 752-2199; Fax: (916) 752-3148; E-mail: sjlamprecht@ucdavis.edu
- Lane, Ms. Beverly, Assistant Librarian, Pontifical College Josephinum, A.T. Wehrle Memorial Library, 7625 North High Street, Columbus, OH 43235-1498; Work: (614) 885-5585; Fax: (614) 885-2307

- Lang, Rev. George W., Librarian, North American Baptist Seminary, Kaiser-Ramaker Library, 1525 South Grange Avenue, Sioux Falls, SD 57105-1526; Work: (605) 336-6588; Fax: (605) 335-9090; E-mail: gwlang@iw.net
- Leininger, Ms. Dita, Librarian, William and Catherine Booth College, Library, 447 Webb Place, Winnipeg, MB R3B 2P2 Canada; Work: (204) 924-4857; Fax: (204) 942-3856; E-mail: dleinig@sallynet.org
- Leonard, Ms. Mary Ann, 555 N. Pollard St., #43, Arlington, VA 22203; Work: (202) 488-6584; Fax: (202) 479-9726; E-mail: mleonard@ushmm.org
- Lewis, Miss Rosalyn, Rights & Permissions/Library Manager, United Methodist Publishing House, The Library, 201 Eighth Avenue, South, Nashville, TN 37203; Work: (615) 749-6437; Fax: (615) 749-6128; E-mail: rlewis@umpublishing.org
- Liboiron, Mrs. Carol, Library Manager, Concordia Lutheran Theological Seminary, 470 Glenridge Avenue, St. Catharines, ON L2T 4C3 Canada; Work: (905) 688-2362; Fax: (905) 688-9744; E-mail: liboiron@spartan.ad.brocku.ca
- Lieb, Ms. Lucy Jane, Librarian, Av. Sgto. Herminio 1511/911B, Monte Castelo, Fortaleza, 60350-501E Brazil
- Lin, Mr. Shi-Yang (Joseph), Head Librarian, Taiwan Theological Seminary Library, #20, Lane 2, Section 2, Yang-teh Road, Taipei, 111 Taiwan; Work: (412) 683-5251; Fax: (412) 683-5399; E-mail: dlin@nauticom.net
- Lincoln, Mr. Gerald E., Library Director, Lancaster Bible College, 901 Eden Road, Lancaster, PA 17601; Work: (717) 560-8250; Fax: (717) 560-8213; E-mail: glincoln@lbc.edu
- Lincoln, Rev. Timothy D., Director of Library, Austin Presbyterian Theological Seminary, Stitt Library, 100 East 27th Street, Austin, TX 78705-5797; Work: (512) 472-6736; Toll-free: (800) 777-6127; Fax: (512) 479-0738; E-mail: lincoln@io.com
- Lindner, Mr. Charles C., Director, Francis X. McDermott Library, 7200 Douglaston Parkway, Douglaston, NY 11362; Work: (718) 229-8001 x254; Fax: (718) 229-2656
- Lipa, Mr. Jiri (George), Librarian, Seminary of the Immaculate Conception, Library, 440 West Neck Road, Huntington, NY 11743; Work: (516) 423-0483; Fax: (516) 423-2346
- Lipton, Ms. Sandra, Religious Studies Librarian—Reference Services, Library Research Services, MLB 219, University of Calgary Library, 2500 University Drive, N.W., Calgary, AB T2N 1N4 Canada; Work: (403) 220-3793; Fax: (403) 282-6024; E-mail: lipton@ucalgary.ca
- Little, Ms. Jeanette, Librarian, Pacific Theological College, Private Mail Bag, Suva, Fiji Islands; Work: 679 311 100; Fax: 679 301 728; E-mail: jlittle@ptc.ac.fj
- Longenecker, Mrs. Lois, Assistant Librarian, Associated Mennonite Biblical Seminary, Library, 3003 Benham Avenue, Elkhart, IN 46517-1999; Work: (219) 296-6280; Fax: (219) 295-0092; E-mail: llongenecker@amb.edu

- Loome, Mr. Thomas Michael, Loome Theological Booksellers, 320 North Fourth Street, Stillwater, MN 55082; Work: (612) 430-1092
- Loveland, Mrs. Erma Jean, Special Services Librarian, Abilene Christian University, Box 29208, Abilene, TX 79699; Work: (915) 674-2534; Fax: (915) 674-2202; E-mail: lovelande@nicanor.acu.edu
- Loyd, Mr. Roger, Director, Duke University Divinity School, Library, Durham, NC 27708-0972; Work: (919) 660-3452; Fax: (919) 681-7594; E-mail: roger.loyd@duke.edu
- Lueptow, Ms. Margaret B., Librarian, Rice School for Pastoral Ministry, Anne Nevins Library, 10299 SW Peace River Street, Arcadia, FL 34266; Work: (941) 766-7334, x19; Fax: (941) 629-8555; E-mail: ricenevinslib@nut-n-but.net
- Luna, Ms. Genevieve, Assistant Librarian, Austin Presbyterian Theological Seminary, Stitt Library, 100 East 27th Street, Austin, TX 78705-5797; Work: (512) 472-6736 x68; Toll-free: (800) 777-6127; Fax: (512) 479-0738; E-mail: gluna@mail.austinseminary.edu
- Lynch, Mr. James R. (Jim), 2002-A Guadalupe St. #190, Austin, TX 78705; E-mail: jlynch@igc.apc.org
- MacLean, Mrs. Susan Waterman, Librarian/Archivist, Saddleback Valley Community Church, 23456 Madero, Suite 100, Mission Viejo, CA 92691; Work: (949) 581-9100 X 237; Fax: (949) 581-7614; E-mail: smaclean@saddleback.com
- Madden, Mr. Shawn Clarke, Director of Library Services, Southeastern Baptist Theological Seminary Library, 114 N. Wingate Street, Wake Forest, NC 27587; Work: (919) 863-8252; Fax: (919) 863-8150; E-mail: seminary@ecsvax.uncecs.edu
- Mainelli, Dr. Helen Kenik, Library Director and Professor, Northern Baptist Theological Seminary, 660 East Butterfield Road, Lombard, IL 60148; Work: (630) 620-2115; Fax: (630) 620-2170; E-mail: mainelli@northern.seminary.edu
- Malcheski, Mr. Jan, Reference Librarian, St. Paul Seminary, 2260 Summit Avenue, St. Paul, MN 55105-1096; Work: (651) 962-5453; Fax: (651) 962-5460; E-mail: j9malcheske@stthomas.edu
- Maney, Mr. James, P.O. Box 13583, San Antonio, TX 78213-0583; Work: (210) 496-7754
- Manhein, Ms. Louise, Librarian, The Library, St. John's College, Chilwell Lane, Bramcote, Nottingham, NG9 3DS England; Work: 115 925 1114; Fax: 115 943 6438; E-mail: library@stjohns-nottm.ac.uk
- Manninen, Mrs. Nancy, Librarian, Inter-Lutheran Theological Seminary, 916 Pine Street, Hancock, MI 49930; Work: (906) 482-3337; Home: (906) 482-6527; E-mail: nimannin@phsys.org
- Marnet, Mrs. Carole M., 645 Southcenter, Suite 209, Seattle, WA 98188

- St. Mary's Seminary & University, Knott Library, 5400 Roland Avenue, Baltimore, MD 21210-1994. (410) 864-3621; Fax: (410) 435-8571. Dr. John Hanson; <http://members.aol.com/eitheology/welcome.htm>
- St. Meinrad School of Theology, Archabbey Library, St. Meinrad, IN 47577-1011. (812) 357-6566; Fax: (812) 357-6398. Sister Zita Green, OSF; E-mail: simeon@saintmeinrad.edu
- St. Patrick's Seminary, McKeon Memorial Library, 320 Middlefield Road, Menlo Park, CA 94025. (650) 321-5655; Fax: (650) 322-0997. Dr. Cecil R. White.
- St. Paul School of Theology, Dana Dawson Library, 5123 Truman Road, Kansas City, MO 64127. (816) 483-9604, ext. 214; Fax: (816) 483-9605. Mr. Logan S. Wright; E-mail: lswright@spst.edu; <http://www.spst.edu/>
- St. Paul Seminary, University of St. Thomas, Archbishop Ireland Memorial Library, 2260 Summit Avenue, St. Paul, MN 55105-1094. (651) 962-5450; Fax: (651) 962-5460. Ms. Mary Martin; E-mail: memartin@stthomas.edu;
- St. Peter's Seminary, A.P. Mahoney Library, 1040 Waterloo Street N., London, Ontario, Canada N6A 3Y1. (519) 439-3963; Fax: (519) 439-5172. Ms. Lois Côté; E-mail: lcote@julian.uwo.ca; <http://www.rcec.london.on.ca/seminary.htm>
- St. Tikhon's Orthodox Theological Seminary, P.O. Box 130, South Canaan, PA 18459. (570) 937-4411; Fax: (570) 937-3100. Mr. Sergei Arhipov; E-mail: library@stots.edu; <http://www.stots.edu/>
- St. Vincent de Paul Regional Seminary, Library, 10701 South Military Trail, Boynton Beach, FL 33436. (561) 732-4424; Fax: (561) 737-2205. Mr. Arthur G. Quinn; E-mail: p031869b@pb.seflin.org
- St. Vladimir's Orthodox Theological Seminary, Fr. Georges Florovsky Library, 575 Scarsdale Road, Crestwood, NY 10707. (914) 961-9175; Fax: (914) 961-0270. Ms. Eleana Silk; E-mail: esilk@aol.com; <http://www.svots.edu/>
- St. Willibrordsabdij, Library, 7004 JL Doetinchem, Slangenburg Doetinchem, The Netherlands. 0315-298268; Fax: 0315-298798. Rev. Dom Gerard Helwig.
- Stitt Library *see* Austin Presbyterian Theological Seminary
- Suwon Catholic University Library, 226 Wangrim-ri, Bongdam-myon, Hwasong-gun, Kyonggi-do (445-744), South Korea. Fr. Thomas Cho.
- Swilley Library *see* Mercer University
- T.J. Jones Memorial Library *see* North Central Bible College
- Taiwan Theological Seminary & College, TTC Library, #20, Lane 2, Sec. 2, Yang Teh Road, Shih Lin, Taipei, Taiwan. Mr. Chia Shih Chen; E-mail: tathelib@tpts1.see.net.tw
- Texas Christian University *see* Brite Divinity School Library
- Theodore M. Hesburgh Library *see* University of Notre Dame

- Theological College of the Canadian Reformed Churches, 110 West 27th St, Hamilton, On L9C 5A1 Canada. (905) 575-3688; Fax: (905) 575-0799. Margaret Van der Velde; E-mail: ab156@hwcen.org; <http://www.hwcen.org/Information/education/cdnrc/index.htm>
- Trask Library *see* Andover Newton Theological School
- Trinity College, Faculty of Divinity Library, 6 Hoskin Avenue, Toronto, Ontario, Canada M5S 1H8. (416) 978-2653; Fax: (416) 978-2797. Ms. Linda Corman; http://www.trinity.utoronto.ca/Divinity/WEL_DIV.HTM
- Trinity Episcopal School for Ministry, Library, 311 Eleventh Street, Ambridge, PA 15003. (724) 266-3838. Dr. Robert S. Munday; <http://www.episcopal.org/tesm/>
- Trinity International University, Rolfing Memorial Library, 2065 Half Day Road, Deerfield, IL 60015. (847) 317-4000; Fax: (847) 317-4012. Mr. Keith Wells; <http://www.trin.edu/teds/>
- Trinity Lutheran Seminary, Hamma Library, 2199 East Main Street, Columbus, OH 43209-2334. (614) 235-4136; Fax: (614) 238-0263. Mr. Ray A. Olson; E-mail: rolson@trinity.capital.edu; <http://www.trinity.capital.edu/>
- Turpin Library *see* Dallas Theological Seminary
- Tyndale College & Seminary, J. William Horsey Library, 25 Ballyconnor Court, North York, Ontario, Canada M2M 4B3. (416) 226-6380; Fax: (416) 226-6476. Mr. Alexander (Sandy) Finlayson; E-mail: sfinlayson@tyndale-canada.edu; <http://www.obcots.on.ca/Main/semintro.htm>
- Tyndale Theological Seminary, Tyndale Library, Egelantierstraat 1, 1171 JM, Badhoevedorp, Netherlands. 31 20 659 64 55; Fax: 31 20 659 8303. Dr. Donald Tinder; E-mail: tyndale@compuserve.com; <http://www.tyndale-europe.edu/>
- Unification Theological Seminary, Library, 10 Dock Road, Barrytown, NY 12507. (914) 752-3020; Fax: (914) 758-2156. Dr. Thomas C. Bowers; E-mail: tbowers@ulster.net; <http://www.uts.edu/>
- Union Theological Seminary, The Burke Library, 3041 Broadway, New York, NY 10027-5710. (212) 280-1506. Mr. Seth Kasten; <http://www.uts.columbia.edu/>
- Union Theological Seminary and Presbyterian School of Christian Education, William Smith Morton Library, 3401 Brook Road, Richmond, VA 23227. (804) 355-0671. Dr. John Trotti; E-mail: Jtrotti@utsva.edu; <http://www.utsva.edu/>
- The United Library, Garrett-Evangelical Theological Seminary and Seabury-Western Theological Seminary, 2121 Sheridan Road, Evanston, IL 60201-2926. (847) 866-3912; Fax: (847) 866-3957. Mr. Alva Caldwell; E-mail: unitedts@welles.library.nwu.edu; <http://www.garrett.nwu.edu/united-library/>
- United Theological Seminary, Memorial Library, 1810 Harvard Boulevard, Dayton, OH 45406-4599. (937) 278-5817; Fax: (937) 275-5701. Dr. Barry W. Hamilton; E-mail: library@dnaco.net; <http://www.united.edu/>

- United Theological Seminary of the Twin Cities, Spencer Library, 3000 Fifth Street, N.W., New Brighton, MN 55112. (612) 633-4311; Fax: (612) 633-4315. Ms. Susan K. Ebbbers; E-mail: sebbbers@unitedseminary-mn.org; <http://www.unitedseminary-mn.org>
- University of Dayton, The Marian Library, Dayton, OH 45469-1390. (937) 229-4252. Fax: (937) 229-4258. Fr. Thomas A. Thompson; E-mail: thompson@data.lib.udayton.edu; <http://www.udayton.edu/>
- University of Dubuque *see* Wartburg Theological Seminary
- University of Notre Dame, Collection Development Dept., Theodore M. Hesburgh Library, University of Notre Dame, Notre Dame, IN 46616. (219) 631-6663; Fax: (219) 631-6772. Mr. Alan Krieger; E-mail: krieger.1@nd.edu; <http://www.nd.edu/~gradsch/degreesprograms/Humanities/THEO/THEOMenu.html>
- University of St. Mary of the Lake, Feehan Memorial Library, 1000 E. Maple Ave., Mundelein, IL 60060. (847) 970-4833; Fax: (847) 566-5229. Mr. Herman Peterson; E-mail: hpeterson@usml.edu; <http://www.vocations.org/seminary/mundhome.htm>
- University of St. Michael's College, John M. Kelly Library, 113 St. Joseph Street, Toronto, Ontario, Canada M5S 1J4. (416) 926-7114; Fax: (416) 926-7262. Mr. Noel McFerran; E-mail: mcferran@library.utoronto.ca; <http://www.utoronto.ca/stmikes/Default.htm>
- University of St. Thomas Graduate School of Theology at St. Mary's Seminary *see* Cardinal Beran Library
- University of the South, Library of the School of Theology, Du Pont Library, 735 University Ave., Sewanee, TN 37383-1000. (931) 598-1267; Fax: (931) 598-1702. Dr. James W. Dunkly; E-mail: jdunkly@sewanee.edu; <http://www.sewanee.edu/theology/theol.html>
- Valamo Monastery, FIN-79859, Uusi-Valamo, Finland. 358175701718; Fax: 358175701510; E-mail: valamo.library@ort.fi. Ms. Outi Kontturi.
- Vancouver School of Theology, VST Library, 6050 Chancellor Boulevard, Vancouver, British Columbia, Canada V6T 1X3. (604) 822-9427; Fax: (604) 822-9212. Mr. Gerald Turnbull; E-mail: geraldt@interchange.ubc.ca; <http://www.vst.edu/>
- Vanderbilt University, Divinity Library, 419 21st Avenue South, Nashville, TN 37240-0007. (615) 322-2865; Fax: (615) 343-2918. Dr. William J. Hook; E-mail: hook@library.vanderbilt.edu; <http://divinity.library.vanderbilt.edu>
- Vaughan Memorial Library *see* Acadia Divinity College
- Victoria University, Emmanuel College Library, 71 Queen's Park Crescent East, Toronto, Ontario, Canada M5S 1K7. (416) 585-4472; Fax: (416) 585-4591. Mr. Robert C. Brandeis; E-mail: viclib@chass.utoronto.ca; <http://vicu.utoronto.ca/emmanuel/>
- Virginia Davis Laskey Library *see* Scarritt-Bennett Center

- Virginia Theological Seminary, Bishop Payne Library, 3737 Seminary Road, Alexandria, VA 22304. (703) 461-1731; Fax: (703) 370-0935. Ms. Mitzi Jarrett Budde; E-mail: mjbudde@vts.edu; <http://www.vts.edu/>
- Walther Library *see* Concordia Theological Seminary
- Wartburg Theological Seminary/University of Dubuque, Reu Memorial Library, 333 Wartburg Place, P.O. Box 5004, Dubuque, IA 52004-5004. Ms. Susan Ebertz; E-mail: sebertz@dbq.edu; <http://www.sos.state.ia.us/register/r9/r9warth.htm>
- Washington Theological Union, Library, 6896 Laurel Street, N.W., Washington, DC 20012-2016. (202) 541-5208; Fax: (202) 726-1716. Richard Biasiotto, OFM; E-mail: library@wtu.edu; <http://www.wtu.edu>
- Waterloo Lutheran Seminary, Wilfried Laurier University, The Library, 75 University Avenue West, Waterloo, Ontario, Canada N2L 3C5. (519) 884-0719, ext. 3419; Fax: (519) 884-8023. Ms. Diane E. Peters; E-mail: dpeters@mach1.wlu.ca; <http://www.wlu.ca/~wwwsem/index.shtml>
- Wesley Biblical Seminary, Library, 5980 Floral Drive, Jackson, MS 39286. (601) 957-1314. Mr. David Steveline; E-mail: wbslibrary@juno.com; <http://www.gowesley.com>
- Wesley Theological Seminary, Library, 4500 Massachusetts Avenue, NW, Washington, DC 20016-5690. (202) 885-8696; Fax: (202) 885-8691. Mrs. Howertine L. Farrell Duncan; E-mail: hduncan@wesleysem.org; <http://www.wesleysem.org/>
- Western Conservative Baptist Seminary, Cline-Tunnell Library, 5511 S.E. Hawthorne Blvd., Portland, OR 97215. (503) 233-8561; Fax: (503) 239-4216. Karen Arvin; <http://www.westernseminary.edu/>
- Western Evangelical Seminary Library, 12753 S.W. 68th Ave., Portland, OR 97223. 1-800-493-4973. Mr. Chuck Church; <http://www.georgefox.edu/academics/grad/WES/WESHome.html>
- Western Theological Seminary, Beardslee Library, 101 East 13th Street, Holland, MI 49423-3696. (616) 392-8555; Fax: (616) 392-8889. Mr. Paul Smith; <http://www.westernsem.org/>
- Westminster Theological Seminary in California, 1725 Bear Valley Parkway, Escondido, CA 92027-4128. (619) 480-8474. Rev. James Dennison: <http://www.wtsca.edu/>
- Westminster Theological Seminary, Montgomery Memorial Library, Willow Grove Avenue & Church Road, Chestnut Hill, P.O. Box 27009, Philadelphia, PA 19118. (215) 572-3823; Fax: (215) 887-5404. Daryl G. Hart; <http://www.wts.edu/>
- Whitefriars Hall, 1600 Webster Street, N.E., Washington, DC 20017. (202) 526-1221. (202) 526-92217. Rev. D.W. Buggert; www.carmelites.org/vwfh.htm
- Wilfried Laurier University *see* Waterloo Lutheran Seminary
- William Broadhurst Library *see* Nazarene Theological Seminary
- William Smith Morton Library *see* Union Theological Seminary and Presbyterian School of Christian Education

- Winebrenner Theological Seminary, Library, 701 E. Melrose Avenue, P.O. Box 478, Findlay, OH 45840. (419) 422-4824; Fax: (419) 422-3999. Dr. Gene Crutsinger; E-mail: crutsinger@lucy.findlay.edu; <http://www.winebrenner.edu/>
- Woodstock Theological Center Library, Georgetown University, Box 571170, Washington, DC 20057-1170. (202) 687-7473. Mr. Paul Osmanski; <http://www.georgetown.edu/centers/woodstock/>
- World Council of Churches, Library, P.O. Box 2100, 1211 Geneva 2, Switzerland. Pierre Beffa; <http://www.wcc-coe.org/>
- Wycliffe College, Leonard Library, 5 Hoskin Avenue, Toronto, Ontario, Canada M5S 1H7. (416) 946-3526; Fax: (416) 946-3545. Dr. Thomas Power; E-mail: powert@library.utoronto.ca; <http://www.chass.utoronto.ca:8080/wycliffe/>
- Yale University, Divinity School Library, 409 Prospect Street, New Haven, CT 06511-2108. (203) 432-5292; Fax: (203) 432-3906. Mr. Paul Stuehrenberg; <http://www.yale.edu/divinity/>

Appendix IX: Reaching ATLA Staff

A professional and knowledgeable staff is available to help you in person during regular business hours, 8:00 a.m. to 5:00 p.m. Central Time. The ATLA toll-free number is (888) 665-ATLA (2852). Our fax is (847) 869-8513. Or you may reach us at our e-mail addresses.

General ATLA office e-mail is atla@atla.com

ATLA Web site is <http://www.atla.com>

Dennis A. Norlin, Executive Director, dnorlin@atla.com

Association policy and planning, fiscal matters, partnerships

Karen L. Whittlesey, Director of Member Services, kwhittle@atla.com

Programmatic activities, membership, regional consortia interests

Carol B. Jones, Member Representative, cjones@atla.com

Institutional and individual membership inquiries and benefits,

FirstSearch® consortium, changes in membership information, dues inquiries

Margret T. Collins, Editor of Member Publications, mcollins@atla.com

ATLA Newsletter, Summary of Proceedings

(For billing and claims issues, please contact Melody de Catur, below)

Susan Only, Coordinator of Professional Development, sonly@atla.com

Annual conference and other professional development opportunities

Kathy D. Flint, Web Manager, kflint@atla.com

Web development and publications

Rick Adamek, Sales Associate, radamek@atla.com

Information and ordering of ATLA products

Tami Luedtke, Product Support Analyst, tleudtke@atla.com

Technical support of ATLA products

Melody de Catur, Customer Service Representative, mdecatur@atla.com

Product/publications billing and invoices, changes in customer information

Cynthia Derrenbacher, Development Officer, cderrenbac@aol.com

(Tel: 416-531-2626)

Planning your gift to the ATLA Endowment Fund, assistance with grant planning and writing

Ric D. Hudgens, Director of Indexes, rhudgens@atla.com.

Questions and suggestions about the coverage and quality of the Indexes

James Adair, Director of the ATLA Center for Electronic Resources in
Theology and Religion, jadair@emory.edu (Tel. 770-935-1950)

Questions about ATLA's digital projects