

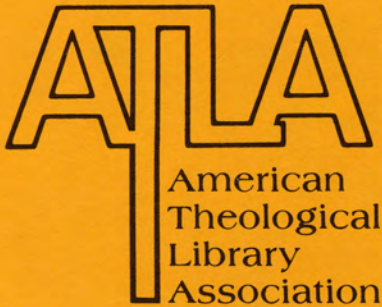
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SUMMARY
OF
PROCEEDINGS

Forty-fourth Annual Conference

of the

AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION



Northwestern University
Garrett-Evangelical Theological Seminary
and
Seabury-Western Theological Seminary
Evanston, Illinois
24-28 June 1990

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Betty A. O'Brien
Editor

Northwestern University
Garrett-Evangelical Theological Seminary
and
Seabury-Western Theological Seminary
Evanston, Illinois
24-28 June 1990

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PREFACE

The 1990 annual conference of the American Theological Library Association brought back memories of the time, many years ago, when I was a student at Northwestern University. While many of the old familiar landmarks are still there, both the campus and the city of Evanston have changed a great deal. The Foster/Walker complex was new to me—but from my dorm room window I could look across the street to Hobart House where I had lived for two years. The library building was new to me, but I could walk past Deering Library where, as a student, I had worked in the Reserve Book Room. On space that I remembered as part of Lake Michigan, Norris Center now stands. How well I recall walking from the south end of the campus to my geology class by way of a path that went between the main Garrett building and the lake shore with its sandy campus beach.

Just as Evanston and the Northwestern campus have changed over the years, so too have ATLA and the ATLA annual conferences. Each year there are new names on the conference registration roster. The association's founders are no longer active in the association, nor are some of the colleagues I used to look forward to seeing. But conferences are still a time for the renewal of friendships and the creation of new ones. But through the years ATLA has remained alive and vital as it has adapted to the ever changing world in which we live. This year saw the adoption of another new organizational structure (the third within the span of my memory). This reorganization is meant to provide new opportunities for members to become involved in a wider variety of activities and interests.

The theme of the 1990 conference centered on Globalization. The program, unlike early conferences I remember, scheduled many different things at the same time, and it was often difficult to decide what to attend. But, for the first time in recent history, this volume of the *Proceedings* contains full reporting on all of the addresses, papers and workshops. In addition you will find all of the annual reports presented at the conference, summaries from all of the denominational groups and many of the other groups that met throughout the week.

I wish to thank all of the conference participants who provided the manuscripts and reports that appear on the following pages. I also wish to thank the ATLA Program Committee, the ATLA Board of Directors and especially Executive Secretary Susan Sponberg, support staff S. Marshall Poindexter, and the staff of the ATLA office for their assistance in making this

volume possible. Read and enjoy the volume—learn from it. Let it be a reminder of your Evanston experience and an incentive to make plans to be in Toronto in June 1991.

**Betty A. O'Brien
Editor**

ATLA ORGANIZATIONAL DIRECTORY, 1990-1991

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**Cheryl A. Felmlee
Cait Kokolus
Clifford Wunderlich
Sharon Taylor, Board Liaison**

FUTURE ANNUAL CONFERENCE HOSTS

**1991: Ms. Linda Corman, Trinity College, Faculty of Divinity
Library, 6 Hoskin Avenue, Toronto, Ontario, Canada M5S
1H8. 416-978-2653.**

**1992: Mr. Roger L. Loyd, Bridwell Library, Southern Methodist
University, Dallas, TX 75275-0476. 214-692-2363.**

9:30 p.m. - 11:00 p.m. Publication Committee Meeting

TUESDAY, JUNE 26

7:45 a.m. - 8:45 a.m. Breakfast
Public Services Administration Meeting

9:00 a.m. - 10:00 a.m. Plenary Address
"Globalization and Theological Libraries"
Presenter: Robert Schreiter
President: Kenneth O'Malley

10:00 a.m. - 10:30 a.m. Coffee Break
Sponsored by Ballen Booksellers International
and Otto Harrassowitz

10:30 a.m. - 11:30 a.m. Business Session
President: Eugene McLeod

11:45 a.m. - 12:45 p.m. Lunch

1:00 p.m. - 3:30 p.m. Special Session on ATLA Reorganization

3:30 p.m. - 3:45 p.m. Coffee Break
Sponsored by The Book House

3:45 p.m. - 4:45 p.m. OCLC Theological Users' Group
Meeting

5:00 p.m. - 5:40 p.m. Evensong in the Episcopal Tradition
Presenter: Leonel Mitchell

5:45 p.m. - 7:00 p.m. Dinner

5:45 p.m. - 7:30 p.m. Meeting for Standing Committees

7:30 p.m. - 8:30 p.m. Denominational Meetings
Anglican/Episcopal; Baptist; Campbell-Stone;
Lutheran; Methodist; Presbyterian/Reformed;
Roman Catholic; United Church of Christ

WEDNESDAY, JUNE 27

7:00 a.m. - 8:00 a.m. Breakfast

President: Keith Wells

2:30 p.m. - 3:00 p.m. Coffee Break
Sponsored by the Paul Gessler Company

3:00 p.m. - 5:00 p.m. Section Meetings
Bibliographic Systems; Public Services
Collection Evaluation and Development; Publications

6:30 p.m. - 7:30 p.m. Reception
Sponsored by the ATLA Religion Indexes
and The H. W. Wilson Company

7:30 p.m. - 9:30 p.m. Banquet
Special Music: Motet Singers,
St. Mark United Methodist Church, Chicago
Banquet Address: William Leshner

FRIDAY, JUNE 29

7:00 a.m. - 8:00 a.m. Breakfast

8:30 a.m. - 11:00 a.m. ATLA Board of Directors Meeting

PRE-CONFERENCE EDUCATION PROGRAM SUMMARIES

Conflict Management

Presenter: Richard L. Olson

Presenter: Al Caldwell

What happens to you during conflict? Why? We will explore your comfortable style of handling conflicts (interpersonal, intragroup, organizational). By adding new styles to your comfortable inventory you can be free from manipulation, and more eager to use your skills to resolve conflicts. Several models for utilizing conflict will be presented and discussed. The insights will make you less fearful of conflict and more satisfied with your difficult relationships at work and in life.

Dr. Richard Olson has a Ph.D. from the Department of Industrial Engineering and Management Sciences of Northwestern University and an M.Div. from Garrett-Evangelical Theological Seminary. He has experience in the pastorate, in leading workshops and retreats and in local church consultation.

Disaster Preparedness

Presenters: Bonnie Jo Cullison and Pat King

Presenter: Newland Smith

Library collections are vulnerable to a variety of disasters: some preventable and some not. This workshop is about learning to avoid the preventable and prepare for the unpreventable. Ms. Cullison will help librarians to develop their own disaster plans, with guidelines for evaluating the physical structures which house our libraries and identifying problem areas; identifying resource people and businesses to turn to in case of fire, flood or other disaster; training library staff in procedures to follow in the event of an emergency.

In the afternoon participants will be able to tour the facilities of Midwest Freeze-Dry, Inc., a vendor in suburban Chicago specializing in the recovery of water- or fire-damaged books and artifacts. Participants will be able to see the types of treatment that may be applied to these types of materials. Ms. Cullison has worked for the Graphic Conservation Company since April 1989. Prior to that she was head of the Conservation Department at the Newberry Library for seven years. She has

published various articles and reviews, and has served as a consultant on library preservation issues. She is the president of Chicago Hand Bookbinders and past officer of the Chicago Area Conservation Group.

Organizing Religious Curriculum Materials

Presenter: Linda J. Vogel

Presider: David Himrod

A well-organized, up-to-date collection of Christian education curriculum materials is an indispensable aid to any seminary Christian education program. Unfortunately, these materials do not fit well in the traditional library acquisitions and cataloging processes. Organizing them requires both a knowledge of library processes and an expertise in selecting curriculum resources. This workshop, which will meet in the United Library's Religious Education Curriculum Lab, will help participants learn what is involved in setting up and maintaining a specialized curriculum collection. Areas to be covered include the acquisition, classification, cataloging and storage/disposal of curriculum materials, as well as recruiting and training student staff members.

Dr. Linda J. Vogel is on the faculty of Garrett-Evangelical Theological Seminary where she teaches Christian education and is director of the Religious Education Curriculum Lab. She has written curriculum for The United Methodist Church and the National Council of Churches, and has served as a consultant to The United Methodist Curriculum Resources Committee. Dr. Vogel has an M.R.E. from Andover-Newton Theological Seminary and a Ph.D. in adult education from the University of Iowa.

Theological Uniform Titles

Presenters: Judy Knop and Barry Hopkins

Presider: John Thompson

This workshop will treat uniform titles for sacred writings (including apocryphal and pseudepigraphal works), liturgical materials, patristic works in Greek, Latin, etc., manuscript headings and official ecclesiastical communications. Some work will also occur naturally in the area of personal and corporate names.

Sessions will encourage adherence to LC policies and documentation for cataloging rules and rule interpretations, construction of subject headings, creation of cross references, notes and other fields for authority records and headings; familiarize catalogers with reference tools useful for creation of authority records and headings; and alert catalogers to some existing problems in the LC/OCLC/RLIN databases.

The workshop will consist of lecture and discussion with opportunity for practice at assigning uniform titles. Participants are encouraged to bring examples and problems from their own work.

Ms. Knop is Head of Technical Services at the ATLA Preservation Board. She has an M.Div. from McCormick Theological Seminary and an M.A. in Library Science from the University of Chicago, and has also worked as a cataloger at the JKM Library and at Loyola University of Chicago.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION MINUTES OF BUSINESS SESSIONS

Business Session I
Tuesday, 26 June 1990, 10:30-1 1:45 a.m.
President Eugene McLeod presiding.

The business session was held in the Norris Center, Northwestern University, Evanston, Illinois.

Mr. McLeod welcomed the members of the Association. He announced that the total registration for the conference was 205. New members and other first-time attenders were recognized and welcomed. Persons recently elected to ATLA offices were recognized. The new Executive Secretary, Susan Sponberg, was introduced. Elmer O'Brien was named Parliamentarian for the conference. The Resolutions Committee was introduced: Bonnie VanDelinder, chair, Rosalyn Lewis, and Don Meredith.

Mr. McLeod read a letter which he had written on behalf of the Association conveying warm greetings to the Australian and New Zealand Theological Library Association at their annual conference. The letter suggested that it might be feasible for ANZTLA and ATLA to develop a joint project to promote cooperative ventures such as job exchanges. Mr. McLeod asked ATLA members to consider what opportunities there might be for mutual exchange on an ongoing basis between members of the two associations.

REPORT OF EXECUTIVE SECRETARY—Simeon Daly. Father Daly added to the report that his office had been moved to 820 Church Street, Evanston, and the files and equipment were being set up for the use of Ms. Sponberg. He expressed his pleasure in having had the opportunity to serve the Association.

RECOMMENDATIONS FOR HONORARY MEMBERSHIP—John Bollier. The bestowal of honorary membership is used by the Association as a means of expressing its gratitude to individuals who have served in special capacities and/or made outstanding contributions to the success of various activities of the Association. Current honorary members are Joyce Farris, Jean Morris, and Joy Dittmer. On behalf of the Board of Directors, Mr. Bollier presented the names of four persons being recommended for honorary membership in the Association: 1) Fay Dickerson, who has served the Index Board for 24 years in several capacities; 2) Tamara Swora, Head of the Office of Preservation at the Library of Congress, who has served on the

Preservation Board since its inception six years ago; 3) Robert Markham, now retired, who served as Director of Programs for the Preservation Project from 1985 to 1988; and 4) Letha Markham, who served with her husband as office coordinator. Mr. Bollier MOVED that these four persons be granted honorary membership in the Association. APPROVAL was unanimous by personal and institutional votes.

Father Daly has prepared a certificate of recognition for each of these persons. Albert Hurd presented the certificate to Fay Dickerson (the only new honorary member in attendance), with a special tribute, which appears elsewhere in the *Proceedings*.

NEW PRESERVATION PROJECT PRESENTED—Karl Frantz, Assistant Director of Programs for Preservation, reporting for the Advisory Committee on Denominational Bibliographies. Mr. Frantz explained the Monograph Preservation Program's plans to film denominationally specific materials, beginning the work in mid-1991. It is the goal of the project to preserve in microformat those books which describe the sweeping changes in the American (primarily North American) religious experience which took place beginning in the 1850s through 1916. The project hopes to document not only the American religion of the time but also the migration of religious ideas, thought and culture from Europe, Africa and beyond, including biographies, history, doctrine, polity, liturgical studies, missions, Christian education and hymnody, as well as other aspects. The task is formidable, and the Preservation Program does not have adequate staff time to devote to compiling the many bibliographies which will be required. The Program is calling for assistance from the ATLA membership. A cooperative effort between ATLA members and the ATLA Preservation Program will allow individual libraries to participate in the Program through the selection of titles to be filmed. It will also serve to identify those books which are in need of preservation and to make them available to libraries in need of material of historic significance. Representatives from the Preservation Program will attend the denominational meetings to answer questions. Mr. Frantz, Albert Hurd and Jerry Weber will be happy to speak with any interested persons about their participation in the project.

REPORTS OF COMMITTEES AND REPRESENTATIVES. Reports had been distributed in the packets provided for conference attendees and are printed elsewhere in the *Proceedings*.

Automation and Technology—Duane Harbin. The committee is in the process of gathering information from

members who have concerns related to automation and technology which might be addressed in conferences or in the Association's publications. Interested persons should communicate with any member of the committee.

Bibliographic Systems—John Thompson. There were no additions to the report.

Collection Evaluation and Development—William Hook. The written report omitted mention of the fact that letters have been sent out to fifty publishers, as a result of the resolution at last year's conference concerning the use of acid-free paper. The committee will compile any responses which are received and report in the *Newsletter*. Legislation concerning acid-free paper is still pending. ATLA members are urged to write to Senator Claiborne Pell in support of that legislation. Mr McLeod suggested that a letter, to each person's representative or senator, supporting the legislation might be equally effective. He has written to Senator Pell on behalf of the Association. He has also written to the ALA division which concerns itself with preservation matters, letting them know of ATLA's support of their earlier resolution on this matter.

Public Services—Seth Kasten. The chair of the committee was absent due to illness. There will be a meeting of the section, and the committee will continue to report in the *Newsletter*.

Publication—David Himrod. In addition to the written report, the committee presented a resolution encouraging the increase, rather than the decrease, of funds supporting the Library of Congress. The full text of the resolution appears elsewhere in the *Proceedings*. It was **MOVED** that the resolution be accepted by the Association. **APPROVAL** was unanimous by personal and institutional votes. The President Elect of the Association will mail copies of the resolution to the ten members of the Joint Committee of Congress on the Library of Congress. Copies will be provided to all ATLA members at the conference, so that they may mail them to their individual representatives in Congress.

Historical Records—Robert Benedetto. There was nothing to add to the written report. Boyd Reese was introduced as ATLA Archivist and a member of the committee. Martha Aycock (absent) was identified as the Records Manager for ATLA, and a member of the committee.

Nominating—Mr. McLeod recognized the committee members: John Muether, past Chair; Roberta Hamburger, new

Chair; Diane Choquette, continuing; and Seth Kasten, from the Board of Directors.

Representative to the Council on National Library and Information Associations (CNLIA)—Tony Byrnes. A written report was in the packet.

Representative to the National Information Standards Organization Z39 Committee (NISO Z39)—Raymond Vandegrift. There was no report at this time.

Newsletter Editor—Donn Michael Farris. Mr. Farris reminded the audience that the *Newsletter* was for their use and their information. He encouraged members to continue their contributions.

Proceedings Editor—Betty O'Brien. There was nothing to add to the report.

It was **MOVED** and seconded that the reports be received as a group. **APPROVAL** was unanimous by personal and institutional votes.

ADJOURNMENT. The session adjourned at 11:45 a.m.

Business Session II
Thursday, 28 June 1990, 11:00 a.m.-12:00 noon
President Eugene McLeod presiding.

REPORT FROM THE EXECUTIVE COMMITTEE OF THE JOINT PROGRAM BOARDS—John Bollier, Chair. Mr Bollier gave a brief summary of the written report which appears elsewhere in the *Proceedings*. Both the Index and Preservation Programs are doing well, with excellent management and support staff, unified headquarters, state-of-the-art equipment, timely production and a positive cash flow. Two weeks ago the Pew Charitable Trust awarded a two-year \$150,000 grant to the Preservation Program. The Executive Committee unanimously endorses the pending plan of organization. For the past two years the Index and Preservation Boards have been operating as a unified board through a joint executive committee. This form of governance has proved to be highly effective in fostering the development of both programs. The Executive Committee therefore unanimously endorses the pending plan of organization, including the merger of the program boards with the Association's Board of Directors. They are confident that the many efforts of the Association will be enhanced by the new

structure. Mr. Bollier's term of office is expiring at the end of the conference, and he expressed his thanks for having had the opportunity of serving the Association during the past seven years.

MOVED and seconded to receive the report; **APPROVAL** Was unanimous by personal and institutional votes.

RESOLUTIONS FROM THE EXECUTIVE COMMITTEE OF THE JOINT PROGRAM BOARDS—Albert Hurd. Mr. Hurd presented three resolutions: 1) honoring Norman Kansfield, who has served the Association and the Index Board in various capacities from 1978 to 1989; 2) honoring John Bollier, who has served for eight years as a member of the Preservation Board; and 3) a corporate resolution honoring Abraham Bookstein, Father Simeon Daly, Father Kenneth O'Malley, Sister Mary Esther Hanley, Robert A. Olsen, Kent H. Richards, and Kenneth E. Rowe, who have served various terms as members of the Index and Preservation Boards during the past six years. The full text of the resolution appears elsewhere in the *Proceedings*.

It was **MOVED** and seconded that these resolutions be accepted. **APPROVAL** was unanimous by personal and institutional votes.

AMENDMENTS TO THE CERTIFICATE OF INCORPORATION AND BYLAWS—James Dunkly. On behalf of the Board of Directors of ATLA, Mr. Dunkly **MOVED** the proposed amendment to the Certificate of Incorporation, printed in Attachment 3 to the President's letter to the ATLA membership dated 19 April 1990. There was no discussion. This amendment requires a two-thirds majority vote of both institutional and personal members. **PERSONAL VOTE**: The motion carried, with one vote opposed. **INSTITUTIONAL VOTE**: The motion carried, with one vote opposed.

On behalf of the Board of Directors of ATLA, Mr. Dunkly **MOVED** the resolution printed in Attachment 3 to the President's letter to the ATLA membership dated 19 April 1990, to accept the restated Bylaws (printed as Attachment 4 to the same letter and as amended by the Board of Directors), together with the transition plan printed as Attachment 2 to the same letter. There was no discussion. The **MOTION CARRIED**, with one personal and one institutional vote in opposition.

TREASURER'S REPORT—Robert Olsen, Patricia Adamek. The printed reports appear elsewhere in the *Proceedings*. Both the unified budget and the two-month short budget for July and

August 1990 were approved by the Board of Directors on June 25.

Ms. Adamek presented a summary of the current fiscal year through April 30, the last complete financial statement. The certified audit of the 1989-90 fiscal year will not be completed until September; it will be published in the *Proceedings*. It is expected that at the end of the current fiscal year, June 30, all three funds—General, Index and Preservation—will show a profit. Ms. Adamek explained that it is legal for the operations of the Association to show a profit, as long as the profits are used to promote the goals of the organization. It is recognized that a non-profit organization must be financially solvent and maintain adequate liquidity in order to operate, and that the surplus plays an essential role in achieving the organization's non-financial goals.

Mr. Olsen presented the unified budget for 1990/1991. All three funds were shown together, with totals of income and expenses. The budget for the General fund shows a one-year deficit of \$5,000, brought about by the need for capital expenditures for setting up the new office of the Executive Secretary. The total budget is almost \$2,000,000 and will be in effect September 1 through August 31, 1991. The two-month short budget will be in effect in July and August 1990.

Mr. Olsen MOVED the receipt of both phases of the Treasurer's Report; the motion was seconded; APPROVAL was unanimous by personal and institutional votes.

RESOLUTION PRESENTED BY THOMAS MINOR. Mr. Minor read a resolution expressing concern about a growing tendency to appoint non-librarians as directors of theological libraries, a practice which is seen as discouraging recruitment and career development of theological librarians, and leaving such librarians in unfair and vulnerable positions during times of institutional financial emergency. Acceptance of the resolution was moved and seconded.

It was asked how this would be communicated. Mr. Minor suggested that the ATLA secretary would send it to the chief administrative officer of each member institution and to the chief administrative officer of the Association of Theological Schools. In the discussion following, concern was expressed that the resolution addressed only librarians personally, and their future and opportunities. It was suggested that the resolution would be much more effective and impressive if it addressed the impact that this movement would have on the institution—the collection, services and the future of the level of theological education that the

seminaries are providing.

Another approach to the issue would be to ask how theological librarians can more appropriately fit themselves to the needs of administrators and institutions; how the necessary qualities, skills and confidence can be made a part of the librarian's repertoire. Further comment was that what we are seeing as a possible trend may be in part the result of the lack of definition of theological librarianship. ATLA's energies and influence might be better expended by achieving a consensus on definition of the tasks and qualifications for theological librarianship, and communicating that statement and its interpretation to these administrative officers.

It was **MOVED** and seconded that the pending motion be referred to the Board of Directors for its consideration and action. **APPROVAL** of this motion was unanimous by personal and institutional votes.

1991 ANNUAL CONFERENCE—Linda Corman. The 1991 annual ATLA conference (the 45th) will be held in Toronto, Canada, hosted by Trinity College and the Toronto School of Theology Libraries. The conference will begin on Wednesday, June 19, and end with the traditional banquet on the night of Saturday, June 22.

ADJOURNMENT. The session was adjourned at 12:00 noon.

Respectfully submitted,
Joyce L. Farris
Recording Secretary

Presentation to ATLA Annual Conference Regarding the Denominational Filming Program

**by
Karl Frantz
ATLA Preservation Program**

My purpose for being here this morning is to bring all of you up to date on the Monograph Preservation Program's plans to film denominationally specific materials beginning in mid-1991. This program was addressed last year in Columbus at a workshop presented by members of the Preservation Program staff. Since that time an Advisory Committee on Denominational Bibliographies has been established to direct the project, and this presentation is, in part, a report of that committee's work. Committee members include Preservation Program staff members, the Project Bibliographer and ATLA librarians from across the country.

We do indeed feel that there is much denominationally specific material from the second half of the nineteenth century and early twentieth century which should be included in the Monograph Preservation Program's microfilming project. The nineteenth century was a dynamic time which witnessed the growth and advent of denominations, voluntary associations, new religious movements, and the growth of the Roman Catholic Church in America. It is the goal of the Denominational Filming Project to preserve those books which describe the American religious experience from 1850-1916.

One can get a flavor of the important changes taking place at the beginning of this period by reading the preface to the 1856 edition of Robert Baird's book *Religion in America*. In the preface Baird notes that in the twelve years since the issuance of the original American edition in 1844, such immense changes occurred in American life in general, and religious life in particular, that every sentence of the 1844 edition had to be reviewed and nearly every statistic had to be changed so that the 1856 edition would accurately describe the religious fabric of the time. He writes:

The war with Mexico, 1846-48, and the almost overwhelming immigration of people from the Old World, were well calculated to try the strength of our political institutions and of our religious economy.

What Mr. Baird did not know, of course, was the even greater trials to follow in the last half of the nineteenth century—the continuing influx of immigrants representing varied cultural and religious backgrounds; the further expansion of American civilization; the slavery question; the American Civil War; the continuing progress of the industrial revolution. Mr. Baird writes of what he knows, however, by continuing:

It will be found that within the last twelve years—1844-55, inclusive—the number of churches, ministers, and communicants in every branch of the great evangelical body of Christians among us has increased, and in all, except a very few of the smallest, that increase has been great. The same is true of our religious societies; the amount of their receipts, and of the number of their missionaries and other laborers at home and abroad, have been greatly augmented. To God be the praise.

It is the goal of the Denominational Filming Project to preserve in microformat those books which describe the sweeping changes in religion which Robert Baird saw beginning to take place in the 1850s. These changes affected every denomination or religious group of the time in one way or another.

Beginning in 1991, and continuing for ten years, we plan to begin filming these materials and it is our intent to be as exhaustive as possible. We hope to document not only the American religion of the time, but also the migration of religious ideas, thought and culture from Europe, Africa and beyond. This is to be accomplished by filming a wide range of materials produced by or about individual religious groups. We intend to film biographies of religious leaders as well as books of history, doctrine, polity, liturgical studies, missions, christian education, and hymnody—to name a few. We hope to document not only the history of those religious bodies which have survived and are represented by the present institutional and individual members of ATLA, but also the history of those groups which are no longer extant.

To accomplish these formidable goals we will need the help of all of you—you who have devoted your lives to the care and keeping of religious literature. We need your assistance in putting together the bibliographies which will be used to solicit books for filming. The reason we need your assistance is two-fold: 1) We do not, in most cases, have the expertise necessary to choose the books which are most important for your denomination or group and most in need of preservation; and 2) we do not have

adequate staff time to devote to compiling the many bibliographies which will be required. It is our hope that through a cooperative effort between individual libraries, librarians, the ATLA denominational sub-groups and the Preservation Program staff that we can accomplish this formidable task.

Such a cooperative effort will allow individual libraries and librarians to actively participate in the Monograph Preservation Program through the selection of titles to be filmed. This has not been possible in the past because this function has been conducted thus far by a very able Project Bibliographer in consultation with Program Staff. But additional help is needed in our denominational project. A cooperative effort to develop such bibliographies will, in fact, draw upon one of the greatest strengths of the ATLA Preservation Program. That is, it will serve to identify those books in older collections which are in need of preservation and, in turn, make them available again—put them “back in print”—for those younger libraries which are in need of material of historical significance. Thus, your participation in the development of these bibliographies has the potential to strengthen and preserve not only your own collection, but also the collections of other libraries within your own religious tradition. This effort, combined with our On-Demand Monograph Filming Program, has the potential to meet some very specific local needs for those who participate in the planning.

Without question, this will not be an easy task. It will require hard work, and difficult decisions will have to be made regarding which titles and which editions to include. Even if your group has access to good published bibliographies, we will need assistance in listing the titles by subject because our annual filming will be based on the subject areas mentioned previously. It will take time—we know that from experience—but we can no longer keep putting it off. Since books continue to be printed on acidic paper, despite recent trends to correct this problem, the longer we wait, the worse the problem gets. We need to do something now; a proven “miracle” technology which will immediately solve the problem of books which are already brittle is *not* just around the corner.

We are asking for your help. A representative of the Program Staff or the Advisory Committee will be present in the denominational meetings this evening to present additional details regarding the Denominational Filming Program and to answer your questions. If you cannot attend your denominational

meeting, or if the tradition you represent does not meet this evening, and you would like to assist our preservation effort, please do not hesitate to speak with me, Albert Hurd or Jerry Weber regarding your participation.

MEMORIAL TRIBUTES

Joel Lundeen

by
David Wartluft

At the age of 71 Joel W. Lundeen died this past April 12, after several years of ill health. He was a man who spanned several cultures. Born in Yuhsien Honan, China, the son of missionary parents, he lived immersed in his beloved Swedish-American culture with competence in both Swedish and English.

He was a man of many talents which he offered up graciously and humbly to the Lord whom he loved. After graduating from Augsburg College and Augustana Theological Seminary he served as pastor of Lutheran churches in Clifton, New Jersey, and Lindsborg, Kansas. During this latter pastorate he also served as instructor in Greek at Bethany College, Lindsborg, Kansas. He continued his studies in the Graduate Library School and the Divinity School of the University of Chicago, and in 1958 became director of the library of the Lutheran School of Theology, Rock Island, Illinois, which later moved to the Hyde Park area of Chicago. From 1958 to 1962 he concurrently served as Director of the Archives of the Augustana Lutheran Church. At the formation of the Lutheran Church in America in 1962 he was named the Associate Archivist (the title "Associate" necessitated only because the Constitution of the LCA stipulated that the Secretary of the Church is the designated Archivist), a capacity in which he served until his retirement in 1983.

Talented at the keyboards of both musical instruments and computers, his name is associated with seven hymns in the *Lutheran Book of Worship*, having contributed the text of two, translations for four (from Swedish and Latin), and versification of another. He was a member of the Commission on Liturgy and the Hymnal for the Lutheran Church. Beyond that he contributed book reviews in the area of church music. In *The Hymnal Companion* of the *Lutheran Book of Worship* he contributed the article on "Scandinavian hymnody."

His legacy stands in various lines of endeavor. As a librarian and archivist he served as president of the Lutheran Historical Conference. He wrote *Lutheranism in Illinois, 1916-1987*, published by the Illinois Synod of the Lutheran Church in America; and he compiled *Preserving Yesterday for Tomorrow*:

A Guide to the Archives of the Lutheran Church in America. He helped guide the microfilming effort that saw the filming of many items of the Swedish Lutheran heritage, including nearly all the parish registers of congregations throughout the country affiliated with the Augustana Lutheran Church. He served as Secretary of the Commission on Worship of the Augustana Lutheran Church, 1960-62, and was long-time President of the Augustana Historical Society. In retirement he took on the monumental task of indexing the fifty volume set of the American edition of Martin Luther's works.

Mary Isabelle Stouffer

by

Dorothy Gilliam Thomason

Mary Isabelle Stouffer died on 6 April 1990, at the age of 77. Isabelle was active in the American Theological Library Association until her retirement in 1979.

After graduating from Wilson College and Drexel Institute Library School, Isabelle spent her entire working career at Princeton Theological Seminary. Coming there in 1935 as special cataloger, she was soon made the head cataloger, a position she held for thirteen years. For the last thirty years at Princeton, she was also the assistant librarian. Isabelle saw and participated in many changes in that library and in the library world during those forty-four years: from introduction of the typewriter in the early 1930s, to introduction of computers in the mid 1970s; from use of Princeton's special classification scheme to the change to the Library of Congress classification scheme; from working half her career in the library which students called "The Brewery," to working the other half in the beautiful and spacious Speer Library; from the use of early cataloging codes to the publication and use of AACR 1. She served on the Subcommittee on Religious Headings of the American Library Association's Catalog Code Revision Committee from 1961 to 1965, leading up to AACR 1.

Isabelle was active with the New York Technical Services Librarians. She was active in the American Theological Library Association, serving on its Cataloging and Classification Committee from 1954 to 1959, and she was active in the Presbyterian Library Association. In all these capacities she worked with meticulous skill and care, but always to the end of service. Her aim was first and foremost to make our collections more accessible to readers.

As an active member of the Nassau Presbyterian Church, Isabelle had served as Sunday School teacher, deacon, elder, in the Women's Association, and most recently on the Worship Committee, with particular responsibility for sanctuary care. A professor at Princeton recently described her as "one of the saints" of the church. Isabelle loved the Lord, whom she faithfully served each day of her life.

Survived by a brother, William, and a sister, Elizabeth, Isabelle left no heirs, but she left a legacy of colleagues and friends touched by her humility, her honesty, her warm smile, her hard work in the world of technical services and her service to God in the service of humankind.

We thank God for Isabelle's life touching our own. A gentle spirit, a lady of substance, she will be greatly missed.

OTHER TRIBUTES AND RESOLUTIONS

TRIBUTE ON RETIREMENT

**Rev. Simeon Daly, O.S.B., Executive Secretary
American Theological Library Association, 1985-1990**

**by
Channing Jeschke
Past President**

During the first twenty years of our history as an association, the American Theological Library Association was in fact, if not by intention, the American Protestant Theological Library Association. In 1968, the Association of Theological Schools in the United States and Canada accredited the first Roman Catholic Seminary, and the other major Roman Catholic theological schools followed soon after.

The American Theological Library Association benefitted markedly from this new development in the Association of Theological Schools membership. For the first time in our history, a significant group of Catholic theological librarians joined our fellowship. This evening we have the opportunity of honoring one individual from that early group.

The Reverend Simeon Daly, O.S.B., joined our association as a full member in 1969 and attended our annual conference held that year at Pittsburgh Theological Seminary. Since that time, it would be impossible to relate the story of our association without speaking of Simeon. He has been a bridge figure in our midst, helping us to span the gap between where we were then to where we have come today as an ecumenical association.

Simeon served a three year term on the Board of Directors from 1973 through 1976 as a member-at-large. He presided at chapel in Denver in 1974 and in Vancouver in 1977. He has been associated with the Library Consultation Program from 1978—first, as the coordinator, then as a member of the Ad Hoc Committee for the Development of the Consultation Project, and for the last five years as the executive secretary of the association. In 1979, Simeon was elected vice-president, and he holds the distinction of serving in that office a total of 78 days! On the resignation of the president on 31 August, Simeon began in fact a two year term as president. At that time, the vice-president prepared the annual conference program. Simeon did this and also presided at the conference.

Since 1985 Simeon has managed the routine affairs of the association as our executive secretary. He has maintained the membership rolls, collected the dues, called for reports and distributed them, facilitated, provided, managed services and represented us to related bodies. Pastoral by nature and profession, he has succeeded in making bureaucracy humane. He has taken his work on our behalf seriously, but never taken himself too seriously. By the public nature of his work for the association, he has turned his occasional deviations from accuracy and lapses of mind (or sins of commission and sins of omission, if you prefer) into occasions to poke fun at himself. In all things, he has earned our mutual respect and won our abiding affection, because his faith in us and in the association has been complete and unwavering.

Simeon, on behalf of the association I present to you this gift as a token of our appreciation to you for your years of service to the association. You have been a gentle leader, inveterate optimist and cheerleader, a bridge builder and esteemed colleague and not least, a Brother in Christ to each of us. Thank you.

HONORARY MEMBERSHIP CERTIFICATE PRESENTATIONS

G. Fay Dickerson

by

Albert E. Hurd

ATLA Executive Director of Programs

As President McLeod indicated Monday evening, ATLA has many things to celebrate. One cause for celebration is the achievement of G. Fay Dickerson, who has given so much of her life to producing the Religion Indexes. Fay retired in May, after seeing Volume 21 of *Religion Index One* to the press. Of the twenty-one volumes of RIO, and its predecessor, *Index to Religious Periodical Literature*, Fay edited fourteen of them. In addition, she was also instrumental in starting and editing the first several volumes of RIO's sister publication, *Religion Index Two*, beginning with the 1976 annual volume. In 1983, after 20 years as editor and director Fay moved to other pursuits only to return in 1986 to oversee the publication of four more annual volumes. I suspect that we shall not see her like again!

Her dedication to accuracy, and her gift for classifying the obscure and clarifying the obfuscated, have served generations of librarians and scholars. We are all in her debt.

When Fay began working on the Religion Indexes in 1961, that rudimentary operation was housed at Princeton Theological Seminary. She supervised the move to Chicago and the McCormick Theological Seminary in October 1965. Ten years later Fay once again planned and participated in the move of the Index offices to the campus of the University of Chicago, where the indexes were produced until December 1988.

Through all the moves Fay has devoted her time, skill, and imagination to producing an essential and timely bibliography of high-quality that is used by the scholarly community worldwide. She has worked with many of you to expand the coverage of the indexes and was instrumental in moving the indexes into the larger world of database vendors and online access. Today, ATLA's indexes continue to gather strength because of the strong foundation that Fay built.

If one were of the Calvinist persuasion—as I tend to be at times—one might say that Fay was predestined to retire from active service while working at the Evanston offices, in the year that the ATLA annual conference came to Evanston. I leave you of theological bent to consider this.

Fay, on behalf of the Board of Directors, and friends and members of the Association, I hereby present you, with gratitude and affection, this certificate of honorary life membership in the American Theological Library Association.

Letha Markham, Robert Markham and Tamara Swora were not present at the conference and were awarded their certificates by mail.

Letha Markham

Letha Markham served as the Preservation Board's Administrative Assistant, 1985-1988. She came to this position with theological training, a long record of church service and many years office experience. In this position she worked as a partner with her husband, Bob, in establishing the Monograph Preservation Program. Her quiet efficiency and her tireless efforts in providing support services, handling subscriber relations and attending the myriad details of the fledgling operation were an invaluable contribution toward the successful launching of this program.

Robert P. Markham

Robert P. Markham provided distinguished service to ATLA as the Preservation Board's first full-time Director of Programs, 1985-1988. Under his leadership the Board moved its office to the Hyde Park section of Chicago. There he purchased equipment, recruited staff, developed procedures, set standards, secured vendors, solicited support from subscribers and foundations and did all other tasks necessary for establishing the Monograph Preservation Program. His technical expertise in preservation microfilming, his boundless energy, his wide knowledge of theological literature and his utter commitment to the cause of preservation were all essential components for the success of this effort.

Dr. and Mrs. Robert Markham
2555 South Race Street
Denver, CO 80210

Dear Bob and Letha,

Congratulations on your election to Honorary Membership to ATLA! Gene MacLeod, the outgoing ATLA President, asked me to inform you of the Association's action and to forward to you these certificates indicating your new membership status.

Simeon Daly, who had the certificates made at St. Meinrad's Archabbey, made a slight mistake in the wording. While the ATLA Board of Directors recommended you for honorary membership at the request of the Executive Committee of the Preservation and Index Boards, it was the Association itself which voted to award you this status. In any case, this means that you are both permanently members of ATLA and will regularly receive the *Newsletter* and *Proceedings* gratis.

Your friends at ATLA all join me in sending you both our congratulations, best wishes and thanks for your dedicated service.

Sincerely,

John A. Bollier
10 July 1990

Tamara Swora

Tamara Swora served as a member of the Board of Microtext, 1983-1984, and continued as a member of its successor, the Preservation Board, 1984-1990. As the Head of the Library of Congress Office of Preservation Microfilming and as a national leader in the preservation community, she generously contributed her wealth of technical expertise and her wise counsel throughout the many stages in the development of the Monograph Preservation Program. Her representing the program in preservation forums and her hosting a program consultation at the Library of Congress were invaluable contributions to the program's success. While not a member of the Association until this time, she has proven herself to be a true friend of the Association for many years.

Ms. Tamara Swora
Preservation Office
Library of Congress
Washington, DC 20540

Dear Tamara,

Congratulations on your election to Honorary Membership to ATLA! Gene MacLeod, the outgoing ATLA President, asked me to inform you of the Association's action and to forward to you these certificates indicating your new membership status.

Simeon Daly, who had the certificates made at St. Meinrad's Archabbey, made a slight mistake in the wording. While the ATLA Board of Directors recommended you for honorary membership, the Association itself by unanimous vote elected you to honorary membership. In any case, this is one small token of the Association's gratitude to you for the invaluable contribution you have made to its preservation efforts during the last seven years. One of the fringe benefits of honorary membership, by the way, is that you will receive the *ATLA Newsletter* and *Proceedings* gratis.

I can't tell you how much you have enriched ATLA, not only by the professional contribution you have made during these past seven years, but also by the

friendship you have shown to all of us who served with you. Best wishes to both you and your husband.

Sincerely,

John A. Bollier
10 July 1990

RESOLUTIONS OF TRIBUTE

Whereas Abraham Bookstein, Father Simeon Daly, Father Kenneth O'Malley, Sr. Esther Hanley, Robert A. Olsen, Kent H. Richards, and Kenneth E. Rowe have served various terms as members of the Index and Preservation Boards during the past six years, and

Whereas we acknowledge the contributions of many other ATLA members who served the Program Boards during the past decade, and

Whereas these our worthy colleagues dedicated themselves to the interests, development, and growth of the Index and Preservation Programs, making inestimable contributions to the success of these projects well-known to librarians and scholars worldwide, therefore

Be it resolved: That on this 28th day of June 1990, their friends and colleagues in the American Theological Library Association hereby recognize the individual and corporate roles they have played in sustaining these Programs. We applaud their devotion and the gifts they brought to these enterprises.

Norman J. Kansfield

Whereas Norman J. Kansfield served as a member of the ATLA Board of Directors from 1978 to 1981, as a member of the Task Force for the Reorganization of ATLA from 1981 to 1982, and as a member of the Index Board from 1983 to 1989, serving as chair of the Index Board, and serving as chair of the Joint Executive Committee of the Index and Preservation Boards during the critical merger of these operations in 1988 and 1989, and

Whereas he was ever generous and gracious in offering guidance, insight, patience, and, above all, leadership to the several boards and programs of the association, and

Whereas he has championed the ideas and goals of ATLA with high distinction and steadfast devotion, therefore

Be it resolved: That his friends and colleagues in the American Theological Library Association and its Program Boards hereby acknowledge the singular contributions of Norman J. Kansfield to the well-being and development of the association and express their deepest gratitude, appreciation, and affection for him on this day, 28 June 1990.

John Bollier

Whereas John A. Bollier has served for eight years as a member of the Preservation Board, and

Whereas he has served with grace and energy in a crucial leadership position as its chair for six of these years, and for the past year as chair of the Joint Executive Committee of the Index and Preservation Boards, and

Whereas he has been primarily responsible for the implementation, growth and success of the Monograph Preservation Program during this time, and

Whereas he has offered vision and support for the move of the Preservation Offices to Chicago and the subsequent merger and move of the Preservation and Index operations and offices to 820 Church Street Evanston, Ill., and

Whereas he has tirelessly promoted the unique character and critical needs of the Program to the larger preservation community and various funding agencies; therefore

Be it resolved: that we, his friends and colleagues in the American Theological Library Association, hereby recognize and applaud John A. Bollier for his many splendid contributions to the Preservation Program and especially his leadership, diplomacy, and encouragement in the development of the Preservation and Index operations and in the reorganization of ATLA. All of these achievements we acknowledge with gratitude and offer our deepest thanks to John, on this the 28th day of June, 1990.

RESOLUTION OF CONCERN

Library of Congress Funding

Whereas the recent attrition in services provided by the Library of Congress to the infrastructure of information and access thereto is a cause of grave concern to the 334 librarians of the American Theological Library Association and the 184 institutions of higher learning they represent, as well as to other information professionals, and whereas the library of Congress provides essential information services to Americans everywhere in addition to its service of congressional needs,

Be it hereby resolved that members of the Joint Committee of Congress on the Library, as well as the individual members of congress from all the districts represented by the membership of this professional association, be encouraged to increase rather than decrease that portion of the nation's budget which allocates precious resources to this institution of continuing national value.

Adopted by the members of the American Theological Library Association on 26 June 1990.

ANNUAL REPORTS

Report of the Executive Secretary

I will use the Report of the Executive Secretary as a forum to review the past five years in this office. Some disappointments offset the progress made, but all in all I think they have been good years. I leave the office with great hope for its future.

The job description for the Office of the Executive Secretary is prolix. To carry out all the tasks in an ideal manner is probably more than any ordinary mortal working part time could do. I set myself two major goals, one general and one specific. The general one was to be an instrument of good communication within the Association and a good liaison between the Association and those outside. I installed an answering phone and tried to respond to calls that came in within 24 hours. The office was staffed twenty hours a week. By phone and by correspondence I strove to respond to any and all to the best of my ability. We announced our conferences to national library journals and got our vital statistics in all the standard reference tools. I have no way of measuring the success of these efforts, but I am satisfied for the effort made.

The second personal and specific goal was getting the *Proceedings* out promptly. For most of the time I had been in the Association, dating back to 1969, the *Proceedings* were seldom published before the next annual conference. This had been the case in 1984. The first four years saw a record broken for promptness. This past year for reasons beyond my control the publication was delayed until late January.

I continue to feel this major publication of the Association should be provided promptly, and I have every confidence that with the centralized facilities in Evanston, that a September or October (if not sooner) publication of the *Proceedings* will become standard procedure. I recommend this as a high priority item for the new Executive Secretary.

The Library Materials Exchange program has continued to run smoothly. Interest in the program has a way of waxing and waning in individual institutions, but the participation of 149 of the 184 institutions speaks well for this cooperative endeavor.

The statistical report we made each of the years is hardly an ideal instrument, not because of the instrument, but because we are such varied institutions. Finding inclusive terms that

apply all across the spectrum of institutions is almost impossible. Admitting its weakness I am convinced the gathering and publishing is worth the effort. Anyone who wishes to use the information gathered can clear up any ambiguities with a couple of phone calls. I have the impression that the figures provided are studied and made use of in various ways by any number of our members. The same instrument has been used for almost ten years now. Comparative studies can be made not just between institutions, but for the whole Association itself. I recommend the continuance of this work.

Shortly before I took office a special task force had the charge of rethinking the office of Executive Secretary. I served on that task force and recall the need that was felt that the office holder should be a senior and respected member of the Association that could work as a representative of the Association in dealing with Foundations. That ideal was not spelled out explicitly in the job description, but it was hoped that such a development would take place. It didn't. However, in this period giant steps have been taken so that our programs have come to be known and respected by important, interested foundations, NEH, Lilly and Pew to mention a few. Al Hurd and John Bollier have had leadership thrust upon them. They represent programs of ATLA, but it would be difficult to overestimate their roles in the procurement of hundreds of thousands of dollars for our Association. Their work needs commendation, and every effort must be made to see that the important work of development be nurtured.

That same task force, alluded to above, recommended that the Executive Secretary be a member of the Conference Program Committee. The goal of such a recommendation was to provide long term continuity to the Program Committee. Again the job description left the Executive Secretary off the Program Committee. I still think there is merit in the Executive Secretary, as now conceived, being on the Program Committee, ex officio. I do not press the recommendation. Great strides have been made to plan well ahead. The Program Committee is growing stronger and more dependable as it gains experience.

The Executive Secretary is responsible for site selection. Here is another place where the Executive Secretary and Program Committee could work together better than separately. Sites have been selected for 1991 (Toronto), 1992 (Dallas), and 1994 (Pittsburgh). I worked hard to get Atlanta and Nashville involved, but timing is off. Both sites recommend themselves, and can be pursued as time goes on. I regret I have not been able to book 1993, and I urge that a site be pursued in all earnestness in the

immediate future. In this period we have migrated a bit to hotels without a great loss of participation. ATLA institutions working closely with Convention and Tourist Bureaus can make for a great variety of housing and program possibilities. The shift to Wednesday to Sunday dates will also bring relief to pocketbooks. Getting advertisers to fund aspects of our programs is another giant step forward. Involving companies in providing displays has been a small work of this office that could develop substantially.

Renting our mailing labels has been a growing source of income, not dramatic but helpful. We have normally responded to such requests within 24 hours. I am not aware of any delinquent accounts in this service.

I have felt most inadequate in trying to respond to specific requests: good bibliographies for a School of Theology; recommend a library school; what configuration of degrees is best? What is necessary? Where can I apply for a job, etc. We do not have a good method of linking jobs and people.

A good study could be made of persons who enroll as student members who do not end up as full or associate members. What happens to them? Could they have been cultivated more? Member recruitment needs study. I began a small project of recruitment, but did not pursue it successfully. The opportunities are limited, but I think there is room for development here.

The Consultation Program has run itself pretty much. I have perhaps had too limited a vision of ATLA members who could serve as consultants. I have not been disappointed in any of the men I have asked to serve. (No woman has been paid as an ATLA consultant in my term, I regret to note.) Again, I recommend that this fine service to libraries be continued. (Charles Willard, Steve Peterson, John Trotti, Norm Kansfield, Dave Bundy, and John Baker-Batsel bore the brunt of assignments since I have had charge of the program.)

We have been most conscientious in trying to keep our membership rolls up to date. Doing so requires constant attention. I commend my secretaries for the untiring effort they have made over the years, making adjustments as needed. As mentioned earlier, having the data and the programs necessary to make mailing labels has made it possible to earn money from our list. I have always been careful to make sure the purpose for which they were to be used was within scope.

I am not going to fade away. This is not my last will and

testament. I do, however, wish to testify to the enrichment I have experienced in serving ATLA. I would first express appreciation for the caliber of people with whom I have worked over the years, men and women of great stature and wisdom. With them I have watched and helped to guide ATLA through some grave moments of growth. Some of those moments were enough to gray one's hair. Wisdom and charity abounded, and we are much better off now than at any time I can recall since I became a board member in 1972.

When I pronounced my final vows as a monk in 1947, I wrote on my vow chart "ut omnes unum sint" (that they all may be one). I dedicated my monastic life to the unity for which Jesus prayed. I have found deep spiritual meaning in my role in ATLA especially of these last five years. Serving this ecumenical community has been a heartfelt ministry and a crowning fulfillment of professional and spiritual goals. Thank you for the opportunity!

Rev. Simeon Daly, O.S.B.
Executive Secretary

Report of the Executive Committee of the Joint Program Boards

The consolidation of the Index and Preservation operations over two years ago, with separate fund accounting continuing, contributed to both programs making strong gains in the last twelve months.

The Index products, *Religion Index One*, *Religion Index Two*, *Index to Book Reviews in Religion* and *Research in Ministry* were produced and shipped on schedule. Moreover, the Religion Index CD-ROM, developed in cooperation with the H. W. Wilson Co., an *Online Searching Manual* and the *Index Thesaurus*, 5th edition, were also produced during this period.

Meanwhile, the Preservation Program anticipates cataloging 4,100 titles/volumes of Phase 4 by the end of July 1990 and filming 6,200 fiche masters by December 1990. This phase has been enhanced by adding a Special Series of reference works and primary sources concurrently with the monographs. The Preservation Program also recently produced the 1990 *PREFIR Catalog of Monographs and Serials*. This catalog, with over 940 pages, lists all 14,000 monograph titles and 1,200 serial titles published by ATLA in microformat.

Both programs have also done well financially this year.

The Index Program will match its very good record of the previous year. And the Preservation Program reports that Phases 1, 2 and 3, by subsequent sales, have now paid for themselves completely, while Phase 4 is well on its way to reaching that goal.

Both programs have also demonstrated their ability to attract grant support. The Index Program is now developing the International Christian Literature Documentation Project with a three year, \$375,000 Pew Charitable Trusts grant. Meanwhile, the Preservation Program received word on June 15 that the Pew Charitable Trusts awarded it a two year, \$150,000 grant to be used for cataloging and filming costs. This grant means that the remaining matching portion of the current two year, \$210,000 National Endowment for the Humanities award will be available to the Program. This most recent Pew award brings to \$629,330 which the Preservation Program has received in the last four years through six grants. These six grants include: two from the National Endowment for the Humanities Office of Preservation, two from the Pew Charitable Trusts, one from the Henry Luce Foundation and one from the Lilly Endowment.

On June 1 the Preservation Program submitted a three year, \$600,000 grant proposal to the National Endowment for the Humanities. Action on this proposal will be announced in December 1990, with any award beginning in January 1991. Experience now demonstrates that the Preservation Program requires approximately one-third of its income from grant support to supplement the two-thirds it can expect from subscriptions and sales.

Full-time staff positions for both programs have now increased to 27, with 35 F.T.E. Fay Dickerson retired on May 4 after twenty-four years of outstanding service to the Index Program as Director, General Editor, and most recently, as Editor of *RIO*. Our gratitude to Fay will be expressed appropriately during this year's Annual Conference. Don Haymes, formerly Reference Librarian at the University of the South School of Theology, began as *RIO* Editor on June 1. And on May 1 Janice Anderson, a recent University of Chicago M.B.A., became Director of Marketing, a new position serving both programs.

The office at 820 Church Street in Evanston has worked out well for both programs. An additional 500 square feet of storage space was recently leased at a nearby location to make room at 820 Church Street for the new ATLA Executive Secretary's office. The major equipment purchase this year was the replacement of an older computer, whose frequent failure often delayed Index production, with several smaller, faster PCs.

A chronic problem, an inadequate and irregular supply of books for filming, has plagued the Preservation Program since its inception. Without sufficient books on hand, production costs soar because staff time cannot be used most efficiently. In the first half of this fiscal year, this problem became critical. After a December Executive Committee teleconference meeting, the situation has markedly improved with the doubling of the average number of books donated for filming each month. Provision has now been made to reimburse donor libraries for staff time required in searching, retrieving and shipping books. However, constant staff vigilance and donor commitment are still required to assure a steady flow of books.

Institutions/libraries which continue to make significant contributions of books to the annual filming schedule include: Union Theological Seminary in New York, Jesuit/Krauss/McCormick, Yale Divinity School and Yale Sterling Memorial Library, Garrett-Evangelical and Seabury Western Theological Seminaries, Andover-Newton Theological School, Harvard Divinity School, Graduate Theological Union, Pitts Theology Library of Emory University, Colgate-Rochester, Chicago Theological Seminary, Meadville/Lombard Theological School, Associated Mennonite Biblical Seminaries, New Brunswick Theological Seminary, University of Chicago Regenstein Library, and the University Libraries of Notre Dame.

Finding filming vendors, which can produce microfiche in the quantity and quality the Program requires, has also been a longstanding problem. The University of Chicago Photoduplication Department, which consistently has produced high quality film, has now reached its production capacity. However, this spring the Program began using University Microfilms International as a second filming vendor. U.M.I. is meeting the Program's specifications at a competitive price. Conversation is also underway with two other vendors as a step toward increased production. During this past year the Executive Committee and Staff also did a feasibility study and cost analysis for establishing the Program's own photoduplication laboratory sometime in the future. All these actions indicate that the Program will be able to meet its increased production goals and complete each phase in a more timely fashion.

Since the first reports of the Index and Microtext Boards to the Association in 1949 and in 1956 respectively, the programs of these two boards have made invaluable contributions to theological librarianship and to theological education. If these programs are to continue to expand their services in the decade

and the century ahead, they must now have a new form of governance which will provide continuity of leadership to management and accountability to the Association. Therefore, the Executive Committee unanimously and enthusiastically concurs with the Association's Board of Directors in recommending to the membership the adoption of the proposed plan of organization. Although this plan will bring to a conclusion the existence of two separate program boards which have served well in their day, it will create a new structure, which the times now require.

John A. Bollier, Chair
Executive Committee of the Index and Preservation Boards

Report of the Bibliographic Systems Committee

During the past year the Bibliographic Systems Section has been serving the membership through one publication, through the ATLA conference program and through planning for new programs and services.

Current LC Subject Headings in the Field of Religion continues to be a useful and almost self-supporting tool. This publication is compiled by Alice Runis (Iliff) and distributed by Ferne Weimer (Billy Graham Center). Although the subscription price has risen to \$12.50, the number of subscribers is fairly stable at about 119.

At the ATLA conference in Columbus, the committee focussed on authority control issues. The Bibliographic Systems program featured presentations from Judy Knop (ATLA Preservation Board), Cliff Wunderlich (Harvard), and Paul Stuhrenberg (Yale) on personal names, corporate body headings and uniform titles. Karen Calhoun from OCLC described what ATLA would need to do in order to be able to contribute authority records to the LC database. (The section chair, John Thompson [United Library] had received a negative response from the Library of Congress to an inquiry about the feasibility of an ATLA-managed project to contribute authority records to the LC database.) Judging from the response, the meeting seemed to deal with issues of considerable interest to ATLA catalogers. There was not sufficient interest, however, to establish a clearinghouse for sharing authority records between ATLA libraries.

At ATLA 1990 in Evanston, there will be a continuing education workshop on theological uniform titles and a section meeting on cataloging philosophies. The committee will also be

making plans for addressing serials cataloging issues at ATLA 1991 in Toronto.

If the ATLA reorganization plan is adopted, the section will also be considering a change in its name and its structure. One possible model is that of a Technical Services Committee to coordinate its own interest groups: cataloging, serials, preservation, automation, etc. The committee's governing board would consist of representatives of each group along with a few members-at-large. One area needing more definition under the proposed reorganization is the coordination with other ATLA "interest groups" and the overlapping of concerns with the Microcomputer Users' Group, the Theological Users' Group, and the Automation Committee.

Joyce Farris (Duke) continues to represent ATLA concerns at the American Library Association's Committee on Cataloging: Description and Access. Her appointment continues through June 1992.

- Sara Berlowitz
- Vicki Biggerstaff
- Christopher Brennan
- John Thompson, chair
- Joyce Farris, ex officio
- Alice Runis, ex officio
- Michael Boddy, board liaison

Report of the Collection Evaluation and Development Committee

The Collection Evaluation and Development Committee met last June during the annual ATLA conference in Columbus, Ohio, to establish a proposed three year cycle of topics for the section. It was agreed by the committee that, if possible, it would be desirable to maintain a three year projection for topics, to allow for a more organized process in arranging programs for the conference. Topics proposed were: 1990) Serials Management Issues; 1991) undecided: possibly an update on NATI project, or approach Norm Kansfield about his essay on Collection Evaluation tools available from OCLC; 1992) Special Collections in theological libraries. Bill Hook as chair of the committee for 1989/90 assumed primary responsibility for arranging for a speaker (or speakers) for the 1990 meeting.

Subsequent developments since the committee meeting of June 1989 have been minimal. A representative of the Faxon Company will address the section about serials management and

what vendors can and should be expected to provide in the way of tools and resources to assist libraries in this area. When the topic of serials was initially discussed in the committee meeting, it was expected that rapidly escalating serials costs would be a major factor in such a discussion. However, data from Faxon and other sources indicate that in the humanities and religious publishing particularly, the rate of cost increases is dramatically lower than has been widely reported about serials prices in general.

While cost control will always be an issue for perennially underfunded theological libraries, the crisis for serials collections, which exists in many libraries because of massive subscription cost increases, does not really apply directly to theological libraries at this time. Strategies for dealing with tight budgets and subscription prices many still be most appropriate for our libraries to consider seriously.

The second hour of this year's section meeting will be devoted to a discussion of the anticipated reorganization of ATLA, and the shift from a standing committee and section, to that of an "Interest Group." Assuming the reorganization will be adopted, organizational plans for the Collection Evaluation and Development Interest Group will need to begin.

Milton J Coalter
Norma Goertzen
William Hook, chair
Christine Wenderoth, board liaison

Report of the Publication Committee

Kenneth Rowe, editor of the ATLA Monograph and Bibliography Series, reports that Bard Thompson's, *A Bibliography of Christian Worship*, which is the fiftieth volume to be published in the two series, was released this year. Other recent volumes in the series have received high praise from reviewers, with such phrases as, "an extraordinarily rich and valuable bibliography," "belongs in the library of any good liberal arts college, any university or seminary," and "a researcher's dream come true!" appearing regularly. Currently in production are the following: Samuel J. Rogal, *A General Introduction to Hymnody and Congregational Song*; Sondra A. O'Neale, *Slave Poems: Jupiter Hammon and the Biblical Beginnings of Afro-American Literature*; Paul W. Chilcote, *Women in the Ministry of Early Methodism*; Howard A. Barnes, *Horace Bushnell and the Virtuous Republic*; D. Ellwood Dunn, *A History of the Episcopal Church in Liberia 1821-1980*; Kathleen Deignan,

Shaker Eschatology, with a foreword by Rosemary Reuther; Esther Schandorff, *The Holy Spirit: A Bibliography*; William Hupper, *Index to English Periodical Literature on the Old Testament*, vol. 3; Betty Jarboe, *Wesley Quotations*. In addition, seven titles are under review in the Monograph series, and fifty-four are in preparation in the Bibliography series.

Paul Schrodt reports that the third disk in the Basic Bibliography Series has been produced: *Pastoral Care* by Brian Child. It, along with the other bibliographies and the program disk, are available through United Seminary, Dayton, Ohio. Thus far a total of forty-one bibliographies and software have been sold. The committee has presented honoraria of \$350 to Ken Bedell, who developed the program, \$150 to Brian Child and \$300 to Norman Thomas for his bibliographies on missions and evangelism. The current balance of income over expenses for this project is \$441.61.

Betty O'Brien reports that the *Proceedings* of the 1990 ATLA Conference will again be published through the ATLA Index/Preservation office. The contents of the 1989 volume, which was sent to the membership this past winter, represent the most complete reporting of an annual conference in recent years. Participants were prompt in supplying manuscripts, many of them in both print and disk form.

The committee indicated its concern for international projects and involvement in its awarding of ATLA grants this year. Grants in aid of \$500 each were given to Mayer I. Gruber of Ben-Gurion University of the Negev for "A Guide to the Study of Women in the Biblical World," and to Donald Huber for "A Select Bibliography of World Lutheranism for English Readers."

At the conference in Evanston the committee is sponsoring an exhibit of publications by ATLA members and is holding a section meeting. The exhibit is located at Garrett-Evangelical Theological Seminary. The section meeting will feature presentations by several contributors to the exhibit, reports on the ongoing work of the committee, and an open discussion of future possibilities for the publication interest group in the revised structure of ATLA. At the request of the Board of Directors, the committee will continue through the 1990/91 year as presently constituted.

Erica Treesh, grants officer
Paul Schrodt, secretary
David K. Himrod, chair
Betty A. O'Brien, ex officio
Kenneth E. Rowe, ex officio

Report of the Historical Records Committee

The Historical Records Committee wishes to report the following activity during 1989-1990:

1. Oral History. Three new interviews have been conducted: Martha Aycock interviewed Rosalyn Lewis and R. Grant Bracewell, and Robert Benedetto interviewed John Trotti. The Lewis and Trotti interviews have been transcribed and are now being proofread. The Bracewell and Kendrick/Wartluft interviews are complete and were placed in the ATLA archives. Several interviews will be conducted at the annual meeting of the association in Evanston, Illinois.

2. Archives. Approximately one cubic foot of materials have been deposited in the ATLA archives. These materials include files from Ferne Weimer relating to the Bibliographical Systems Committee, presidential papers of Sara J. Myers and oral history materials of Stephen Peterson, David Wartluft and Grant Bracewell.

3. Records Management. At the request of the committee, the records manager prepared a preliminary report on the vital records of the association. The report identified several types of records which need protection in the event of fire, theft, flood or other disaster. These records include RIO Abstracts, membership roles, and the association's business and legal records. Based upon this preliminary report the committee recommends the following actions as a first step in developing a records management program for the association:

- a. That one or more persons be appointed by the board to physically inspect and inventory all of the association's vital records.
- b. That the association make copies (on computer disk, microform or hard copy) of all of its vital records and that these copies be stored off-site.
- c. That the board designate sufficient funds to provide for the inventory and duplication of these records.

David McWhirter
Grace Mullen
Robert Benedetto, chair
Martha Aycock, records manager
Alice Kendrick, oral history coordinator
Boyd Reese, archivist

Report of the Tellers Committee

I checked carefully that all the envelopes received were postmarked on or before 10 May 1990. All ballots were the revised slate.

Ballots cast: 301
Defective ballots: 1
Abstention: 1
Blank: 2
Valid ballots: 297

These persons were elected.

Vice-President: Mary Bischoff
Board of Directors, Class A: Russell Pollard
Board of Directors, Class A: Norma S. Goertzen
Board of Directors, Class B: Robert Dvorak

Rev. Simeon Daly, O.S.B.
Mary Ellen Seifrig
Br. Placid McIver, chair

Report of the ATLA Representative to the Council of National Library and Information Association

Meetings were held on 1 December 1989 and 4 May 1990 at the 60 East Club in New York City.

1. A report on archives indicates that general library association archival materials do not meet the criteria established by the University of Michigan.

2. CNLIA presence as an exhibitor at the ALA conference in June was discussed and it was decided to have a brochure listing CNLIA's membership.

3. The fiftieth anniversary of NISO will be celebrated in 1990 and CNLIA will be represented.

4. Future council programs indicating leadership to our associations' membership were emphasized as contributing to knowledge on current issues. The topic of library education was considered. An upcoming conference on Library Education/State of the Art will take place in October 1991 in Washington, D.C. The council voted to co-sponsor this conference. Another suggestion

for a program was tax laws, gifts and donations to archives and museums, privatization of government documents.

5. Ms. Amy Doherty, university archivist and professor in the Library and Information Science School of Syracuse University, and Dr. Gregory Hunter from the Association of American Archivists addressed the council on "Archives," presenting valuable information regarding records, the importance of legal agreements, including restrictions, copyright, access to papers, determining the value of papers, not only monetarily, but historically as well.

6. Maurice Freedman, executive director of the Westchester Public Library System spoke on "Librarianship in the 1990s." There are problems of finance, shortage of librarians, especially minority librarians. One issue is the level of salaries being offered. In a field historically dominated by women, the salary level is lower than other professions. Today we are seeing the profession being drained because women are leaving librarianship for higher-paying positions in other fields. How do you recruit people to librarianship? What is the association's role in defining the role of the librarian? The speaker addressed the need for library schools to reach out to individuals who have valuable working experience in libraries.

Paul A. Byrnes

Report of the Resolutions Committee

Those of us on the Resolutions Committee would like to ask you to join with us as we tell a familiar story—we've taken some liberties with it, but we think you'll recognize it anyway.

WHEREAS: Once upon a time . . . 205 members and friends of the American Theological Library Association set out for the state of Illinois, but a tornado blew them to a strange land—a place called Oz.

They didn't know where they were. They were given keys and maps and told to "follow the Yellow Brick Road," but the road never led anywhere! They went through endless corridors and doors—all opened with the same key—and up and down countless stairways, but the road always led in circles! Once Dorothy thought she'd found the cafeteria, but when she opened the final door, the place was filled with Munchkins waiting in line, so she knew she must be in the wrong place!

The good witches of Evanston—also known as our hosts—appeared in several visions with helpful hints and necessary instructions. And when Dorothy, Auntie Em and Toto and the rest of ATLA finally found the cafeteria, they knew that Oz was a wonderful country, overflowing with milk, honey, fresh fruit, vegetables and all kinds of delights.

Then the ATLA members met Gene McLeod, who told them all to celebrate! So they decided to celebrate all along the Yellow Brick Road, until they reached the Emerald City. They sang and danced through a reception by the ATLA Preservation Board. They applauded a wonderful address on globalization and theological libraries by Robert Schreiter. All week long they feasted at coffee breaks sponsored by Ballen Booksellers International, Otto Harrassowitz, The Book House, NOTIS Systems, Inc., McNaughton & Gun Lithographers and the Paul Gessler Company.

But then a storm cloud appeared on the horizon. Our intrepid ATLA'ers were told that before they could reach the Emerald City, they had to do BUSINESS! At first, Business was easy, but then the Wicked Witch of Difficult Discussion assaulted President McLeod and the Conference with the dreaded REORGANIZATION and BYLAW CHANGES.

Glinda, the Good Witch, came to their aid (you remember, in the movie Glinda looks a lot like Auntie Em) by explaining the work of her companions on the Task Force for Strategic Planning: the Tin Man, the Scarecrow and the Cowardly Lion (who stayed away from the Conference). But the Wicked Witch told the Conference: "You haven't seen the last of me yet—I'll be back on Thursday!"

Meanwhile, the merry band of ATLA members continued to celebrate on down the Yellow Brick Road. They were aided with directions from on high through the services of Leonel Mitchell, Ken Rowe, Sr. Victoria Garvey and the ATLA Singers.

They received instruction and wise counsel along the way from Judy Knop, Barry Hopkins, Bonnie Jo Cullison, Linda Vogel, Richard Olson, Al Kagan, William Miller, Leonel Mitchell, Larry Murphy, Rosemary Ruether, Betsy Baker, Marilee Birchfield, O.C. Edwards, Roger Loyd, Lynn Feider, Curt Bochanyin, Alan Krieger, Donald Vorp, Naomi Steinberg, Ted Ward and their presidors. All of this was arranged by the gurus know as the Program Committee.

All sorts of ATLA Committees met to prepare for the final

onslaught: the Committees and the Sections; the denominational groups; the interest groups, and of course, the Board of Directors! Without the diligent celebration and partying of all these groups, their chairs, conveners and contact persons, ATLA would never have made it to the Emerald City!

While on the Yellow Brick Road, ATLA members stopped to see the unique sights of Oz provided by our Exhibitors. They were entertained by side trips ranging from the ridiculous (seminary libraries) to the sublime (a Chicago Cubs game).

And then came Thursday morning, and the last Business meeting: the final confrontation with the Wicked Witch! In less than an hour, she was vanquished, the Bylaw Changes and the Reorganization were passed, and the way was open for the forty-fourth Annual Conference of the American Theological Library Association to enter the Emerald City!

When the ATLA members arrived, they found that the fake, phony Wizard of Oz had vanished and that the Emerald City was under new management: the Board of Directors of ATLA! So once again ATLA began to celebrate, this time at a reception sponsored by the Index Board and the H.W. Wilson Company. They ate succulent viands at the delicious banquet, heard a first-rate address by William Leshner and enjoyed special music by Motet Singers from St. Mark's United Methodist Church in Chicago.

And THEN, the members of the forty-fourth Annual ATLA Conference asked the question they'd all been waiting to ask ever since they landed in Oz: "How can we get home again?" And the Board of Directors in its infinite wisdom replied that the ATLA members had always had the power to return home: all they had to do was thank each and every one who had helped them on the journey through Oz to the Emerald City, and then click their heels together three times while saying:

"Be it therefore resolved..." (click)

"Be it therefore resolved..." (click)

"Be it therefore resolved..." (click)

This has been a presentation of ATLA Productions '90.

Executive Producer, Director, Casting Director and Head
Writer—Bonnie VanDelinder
Legal Counsel, Assistant Writer and Casting Director and Thorn
in the Flesh—Rosalyn Lewis
Moral Supporter and Verifications Chief—Don Meredith

Financial Report

General

During the current year through April 30, General has increased its revenue by \$1,000. The \$1,000 increase is from institutional dues. The expenses have decreased \$6,000 in comparison to the prior year. This reduction of spending occurred in many areas, including the cost of the proceedings, the newsletter, board travel. Overall, by the end of the year we can expect the general fund to increase its fund balance by \$6,000.

Index

For the financial management meeting in May, I prepared an analysis of the Index, comparing the prior year to the current year, adjusting for differences in projects and schedules, such as the RitRetro project which occurred in one year but not the other. The purpose of this exercise was to determine the progress the Index was making from one year to the next.

The results were that income had increased by 14%. At the same time expenses had increased by only 10%. This resulted in a bottom line increase of \$12,000.

By the end of the year, I expect the results to be similar to that of the prior year, achieving a surplus in excess of \$50,000. The prior year was a very good year, a duplication of those results will continue to strengthen the Index.

Preservation

During the year, Preservation has been improving its financial results, including its cash balance.

Glancing back at Phase 2, we've received to this date \$661,000 in subscriptions and grants. We've paid \$605,000 in expenses, a net gain of \$56,000. The problem is most of the expenditures occurred in 87-88, the corresponding income was received over a longer period. At this point Phase 3 is virtually completed. The expenditures exceed cash income by only \$27,000. But over the long-run we expect phase 3 income to exceed expenditures.

Because many of our subscriptions are not prepaid, the situation contributes to our dependence on grants. Over the last 3 years, grant income for Preservation has averaged \$174,790 per

year. Each year our financial situation has been improving. In August of 1987, Preservation had a cash deficit of \$263,500, by August of 88, the deficit was reduced to \$140,000. At the end of Phase 3 the deficit shrunk to \$85,000, and expectations are at the end of Phase 4 this deficit will be yet smaller.

Financial results of the current year are substantially improved over the prior year.

Revenues are up 34%.

Expenses are up only 12.5%.

An increase in the bottom line by \$75,000.

Conclusion

In each of my reports for General, Index, and Preservation the expectation is that at the end of this fiscal year, we can expect a profit for each.

One might question as a non-profit organization should we be in a profit situation. I think there are many misconceptions about the term non-profit and I would like to take a moment to talk about the history of the term.

Non-profits were originally so-named because their operations were guided largely, maybe even entirely, by motives other than monetary gain, or "profit." This nomenclature has tended to create significant misconceptions.

The misconception is many believe that the title "non-profit" is a legally imposed prohibition against realizing surpluses. However nothing could be further from the truth. In fact generating a surplus may be the only way an entity can survive and expand its ability to serve its purpose.

While it is true that the principal objective of non-profit organizations are other than financial—the surplus—the profits play an important, if not essential, facilitating role in achieving an organization's other nonfinancial goals. An organization must be financially solvent and maintain adequate liquidity in order to continue to operate.

The term non-profit does mean that the financial results may not be used for the benefit of individuals. The surplus must be used to promote our organization and association's goals.

In conclusion, the surplus generated by our association is not only permitted, it is necessary for the continued well-being of our association.

Three years ago, when we began accrual accounting ATLA had a deficit on its books of \$62,000. Liabilities exceeded assets by \$62,000. Now we have a fund balance of \$250,000. Three years ago we were operating on shaky ground. Today we are in an improved situation to serve our organization's objectives.

WELTMAN KATZ MIKELL & NECHTOW, LTD.

**CERTIFIED PUBLIC ACCOUNTANTS
8 SOUTH MICHIGAN AVENUE • SUITE 800
CHICAGO, ILLINOIS 60603**

**PAUL L. WELTMAN, C. P. A.
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RICHARD NECHTOW, C. P. A.**

(312) 263-6615

**LEE H. TOCKMAN, C. P. A.
September 18, 1990**

**Board of Directors
American Theological Library Association
Chicago, Illinois**

We have audited the accompanying balance sheet of the American Theological Library Association (ATLA) as of June 30, 1990, and the related statements of fund balances, functional revenues and expenditures, and cash flows for the year then ended. These financial statements are the responsibility of the Organization's management. Our responsibility is to express an opinion on these financial statements based on our audit.

We conducted our audit in accordance with generally accepted auditing standards. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audit provides a reasonable basis for our opinion.

In our opinion, the financial statements referred to above present fairly in all material respects the financial position of the ATLA as of June 30, 1990, and the results of its operations and its cash flows for the year then ended in conformity with generally accepted accounting principles.

Respectfully submitted,

Welman Katz Mikell & Nechtow, Ltd.
WELTMAN KATZ MIKELL & NECHTOW, LTD.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
BALANCE SHEET
JUNE 30, 1990

A S S E T S

CURRENT ASSETS:		
Cash in bank - checking accounts	\$ 11,176	
Cash in bank - money market accounts	156,903	
Cash in bank - certificates of deposit	400,000	
Accounts receivable - trade	46,780	
Other receivables	2,801	
Inventory, at cost (Note 2)	596,444	
Prepaid expenses	<u>1,586</u>	
Total Current Assets		\$ 1,215,690
FIXED ASSETS (Note 1):		
Equipment and software	441,452	
Reference library	21,533	
Leasehold improvements	<u>1,810</u>	
	464,795	
Less: accumulated depreciation	<u>(242,790)</u>	222,005
OTHER ASSETS:		
Serial library (net of \$32,543 in accumulated depreciation)		25,552
Rent security deposits and prepayments (Note 3)		<u>23,703</u>
TOTAL ASSETS		\$ 1,486,950 -----
<u>LIABILITIES AND FUND BALANCE</u>		
CURRENT LIABILITIES:		
Accounts payable and accrued expenses		\$ 124,428
OTHER LIABILITIES:		
Deferred revenues (Note 4)		<u>1,038,866</u>
TOTAL LIABILITIES		1,163,294
COMMITMENTS AND CONTINGENCIES (Note 5)		- - -
FUND BALANCE		<u>323,656</u>
TOTAL LIABILITIES AND FUND BALANCE		\$ 1,486,950 -----

See accountants' report and notes to the financial statements.

WELTMAN KATZ MIKELL & NECHTOW, LTD.
 CERTIFIED PUBLIC ACCOUNTANTS

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATEMENT OF FUND BALANCES
FOR THE YEAR ENDED JUNE 30, 1990

	<u>INDEX</u>	<u>PRESERVATION</u>	<u>GENERAL</u>	<u>CONTINUING EDUCATION</u>	<u>CAPITAL INDEX</u>	<u>FEW TRUST INDEX</u>	<u>FEW TRUST PRESERVATION</u>	<u>TOTAL ALL FUNDS</u>
Fund balances, July 1, 1989	\$ 89,355	\$ (13,506)	\$ 29,394	\$ 2,511	\$ 84,216	\$ - - -	\$ 51,522	\$ 243,092
Funds transferred		53,089					(53,689)	- - -
Net excess of revenues over expenditures (expenditures over revenues) for the year ended June 30	<u>75,006</u>	<u>(19,835)</u>	<u>14,191</u>	<u>2,134</u>	<u>6,781</u>	<u>- - -</u>	<u>2,367</u>	<u>80,564</u>
FUND BALANCES JUNE 30, 1990	<u>\$164,361</u>	<u>\$ 20,048</u>	<u>\$ 43,585</u>	<u>\$ 4,645</u>	<u>\$ 90,997</u>	<u>\$ - - -</u>	<u>\$ - - -</u>	<u>\$ 323,656</u>

See accountants' report and notes to the financial statements.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATEMENT OF FUNCTIONAL REVENUES AND EXPENDITURES
FOR THE YEAR ENDED JUNE 30, 1990

	<u>INDEX</u>	<u>PRESERVATION</u>	<u>GENERAL</u>	<u>CONTINUING EDUCATION</u>	<u>CAPITAL INDEX</u>	<u>NEW TRUST INDEX</u>	<u>NEW TRUST PRESERVATION</u>	<u>TOTAL ALL FUNDS</u>
REVENUES:								
Functional revenues	\$ 803,376	\$ 511,730	\$ 115,356	\$ 3,202	\$ -	\$ 95,602	\$ 2,367	\$1,435,664
Grant revenues	- - -	48,182				7,469		143,784
Interest and miscellaneous income	16,894	9,362	4,415		6,781		2,367	47,288
TOTAL REVENUES	<u>820,270</u>	<u>569,274</u>	<u>119,771</u>	<u>3,202</u>	<u>6,781</u>	<u>103,071</u>	<u>2,367</u>	<u>1,524,736</u>
PRODUCTION EXPENDITURES:								
Beginning inventory July 1, 1989	153,111	316,984						470,095
Production costs	541,268	451,024						992,292
	494,459	768,008						1,262,467
Less: ending inventory, June 30, 1990	210,625	385,819						596,444
	<u>484,074</u>	<u>382,189</u>						<u>866,263</u>
REVENUES BEFORE ADMINISTRATIVE EXPENDITURES	<u>336,196</u>	<u>187,085</u>	<u>119,771</u>	<u>3,202</u>	<u>6,781</u>	<u>103,071</u>	<u>2,367</u>	<u>758,473</u>
ADMINISTRATIVE EXPENDITURES:								
Rent and electric	48,834	26,632	594					76,060
Insurance - general	2,381	1,443	4,357					8,383
Depreciation (Note 1)	177	184	64					405
Payroll and benefits	157,853	108,128	8,758			9,355		283,894
Board expense	3,894	10,234	13,643			3,932		31,703
Advertising and marketing	8,494	18,484						27,178
Telephone	2,275	2,884	765			148		6,072
Office supplies and expense	6,181	6,696	1,974			17,878		32,729
Postage	1,960	5,403	2,259			206		9,828
Miscellaneous	2,313	1,000	(11)					3,302
Conferences and continuing education	570	4,133	90			871		5,664
Legal, accounting and consulting	4,333	3,833	460			4,308		12,934
Contracted services			13,540			68,373		79,513
Committee expenses			5,700					5,700
Conference expenses			46,352	1,048				45,400
Publications and subscriptions	861		8,053					8,916
Consultation program			800					800
Controller - salary and expenses	21,064	17,944						39,008
TOTAL EXPENDITURES	<u>261,190</u>	<u>207,020</u>	<u>105,580</u>	<u>1,048</u>	<u> </u>	<u>103,071</u>	<u> </u>	<u>677,909</u>
NET EXCESS OF REVENUES OVER EXPENDITURES (EXPENDITURES OVER REVENUES)	<u>\$ 75,006</u>	<u>\$(19,935)</u>	<u>\$ 14,191</u>	<u>\$ 2,154</u>	<u>\$ 6,781</u>	<u>\$ - 0 -</u>	<u>\$ 2,367</u>	<u>\$ 80,364</u>

See accountants' report and notes to the financial statements.

WELTMAN KATZ MIKELL & NECHTOW, LTD.
CERTIFIED PUBLIC ACCOUNTANTS

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATEMENT OF CASH FLOWS
FOR THE YEAR ENDED JUNE 30, 1990

CASH FLOWS FROM OPERATING ACTIVITIES	
Net excess of revenues over expenditures for the year ended June 30,	\$ 80,564
Adjustments to reconcile net excess revenues over expenditures to net cash provided by operating activities:	
Depreciation	91,795
Decrease in accounts receivable	50,687
(Increase) in other receivable	(230)
(Increase) in inventory	(126,349)
Decrease in prepaid expenses	5,358
Increase in accounts payable and accrued expenses	24,011
Increase in deferred revenues	<u>5,248</u>
NET CASH PROVIDED BY OPERATING ACTIVITIES	<u>131,084</u>
 CASH FLOWS FROM INVESTING ACTIVITIES	
Purchase of fixed assets	(76,435)
Increase in rent security deposit and prepayments	<u>(5,753)</u>
NET CASH USED BY INVESTING ACTIVITIES	<u>(82,188)</u>
NET INCREASE IN CASH	48,896
 CASH AT BEGINNING OF YEAR	 <u>519,183</u>
CASH AT END OF YEAR	\$ 568,079 =====

See accountants' report and notes to the financial statements.

WELTMAN KATZ MIKELL & NECHTOW, LTD.
CERTIFIED PUBLIC ACCOUNTANTS

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
NOTES TO THE FINANCIAL STATEMENTS
JUNE 30, 1990

1. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

General:

The American Theological Library Association (ATLA) was incorporated under the laws of the State of Delaware. The purposes for which ATLA were organized include the support and improvement of religious and theological libraries, and to interpret the role of such libraries in theological education by developing and implementing standards of library service, promoting research, encouraging cooperative programs, and publishing and disseminating literature and research tools.

Income Taxes:

The Organization has been granted an exemption from income taxes under Internal Revenue Code Section 501(c)(3). Consequently, no provision for income taxes appears on the financial statements.

Depreciation:

Assets are stated at cost. Depreciation has been provided for in amounts sufficient to relate the cost of the assets over their estimated useful lives. Depreciation is being computed under the straight-line method, predominately over a five year period.

Change In Accounting Method and Period:

Effective July 1, 1987 the Organization changed its fiscal year to June 30 and its accounting method to the accrual basis. Both of these changes have been approved by the Internal Revenue Service and the ATLA Board of Directors.

WELTMAN KATZ MIKELL & NECHTOW, LTD.
CERTIFIED PUBLIC ACCOUNTANTS

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
NOTES TO THE FINANCIAL STATEMENTS
JUNE 30, 1990

2. INVENTORY

The inventory at June 30, 1990 consisted of the following:

	<u>INDEX</u>	<u>PRESERVATION</u>	<u>TOTAL</u>
Final product, available for distribution	\$ 80,975	\$ 358,289	\$ 439,264
Work in process	129,650	27,530	157,180
	\$ 210,625	\$ 385,819	\$ 596,444

Final product inventory of the Index Fund has been valued based on the number of volumes on hand and the allocated cost for printing such volumes. The work in process for the Index Fund has been valued based on labor, computer use, photocomposition and printing costs incurred to date.

The inventory of the Preservation Fund is computed using a standard unit cost. The standard unit cost includes the cost of cataloging, filming and fiche allocated on a per unit basis.

3. RENT SECURITY DEPOSITS AND PREPAYMENTS

The Organization has advanced funds to its current landlord which consist of a rental security deposit and a construction advance for improvements to the premises. These amounts are being amortized over the term of the lease (five years).

4. DEFERRED REVENUES

The deferred revenues at June 30, 1990 consisted of the following:

Index Fund	\$ 432,104
Preservation Fund	523,756
General Fund dues for the 1990-1991 year	13,209
	\$ 969,069
Grant revenue-J. Howard Pew Freedom Trust	69,797
TOTAL	\$ 1,038,866

The deferred revenues represent amounts received from customers for product not yet delivered.

In March of 1989, the Index Fund of the Organization received notification of acceptance of a grant proposal submitted to the Pew Charitable Trusts. A total grant of \$375,000 will be received in annual installments over the next three years to assist in funding the stimulation of the acquisition of library resources and its use in teaching and research. As of June 30, 1990, \$168,000 had been received of which \$69,797 remained to be expended for grant purposes.

WELTMAN KATZ MIKELL & NECHTOW, LTD.
CERTIFIED PUBLIC ACCOUNTANTS

AMERICAN THEOLOGICAL LIBRARY ASSOCIATES
NOTES TO THE FINANCIAL STATEMENTS
JUNE 30, 1990

5. COMMITMENTS AND CONTINGENCIES

In conjunction with the lease of its current premises, the Organization has entered into a long-term lease which provides for the following minimum annual payments over the lease term:

Year ending June 30, 1990	\$56,231
Year ending June 30, 1991	57,608
Year ending June 30, 1992	61,071
Year ending June 30, 1993	66,616
Year ending June 30, 1994	30,926 (six months)

WELTMAN KATZ MIKELL & NECHTOW, LTD.
CERTIFIED PUBLIC ACCOUNTANTS

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
UNIFIED BUDGET
1990 / 1991

	GENERAL	INDEX	PRESERVATION	TOTAL
REVENUES:				
SALES	4,000	898,317	712,022	1,614,339
DUES	60,000			60,000
ANNUAL CONFERENCE	14,000			14,000
GRANTS		25,000	197,500	222,500
INTEREST	4,000	14,000	7,500	25,500
	82,000	937,317	917,022	1,936,339
DISBURSEMENTS:				
PRODUCTION COSTS		555,625	690,959	1,246,584
RENT & ELECTRIC	2,400	54,900	29,288	86,588
INSURANCE	5,500	2,700	1,400	9,600
CAPITAL EXPENDITURES	5,000			5,000
ADMIN. PAYROLL & BENEFITS	17,655	239,542	135,000	392,197
BOARD EXPENSE	14,500	11,900	10,800	37,200
ADVISORY COMMITTEE			2,800	2,800
ADVERTISING & MARKETING		21,510	14,000	35,510
TELEPHONE	700	3,000	3,300	7,000
OFFICE SUPPLIES & EXPENSE	1,050	14,540	6,200	21,790
POSTAGE	1,750	3,800	6,325	11,875
MISCELLANEOUS	108	1,000	700	1,808
CONF. & CONTINUING ED.		7,500	5,250	12,750
LEGAL, PAYROLL, SERVICES	125	7,300	3,500	10,925
CONTRACTED SERVICES	7,372			7,372
INTEREST GROUPS/COMMITTEES	7,700			7,700
MEMBERSHIPS	1,840			1,840
CONFERENCE EXPENSE	10,600			10,600
PUBLICATIONS	9,500			9,500
CONSULTATION PROGRAM	1,200			1,200
CONTINGENCY		14,000	7,500	21,500
	87,000	937,317	917,022	1,941,339

**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
UNIFIED BUDGET
JULY 1, 1990 - AUGUST 31, 1990**

	GENERAL	INDEX	PRESERVATION	TOTAL
SALES	583	149,720	118,670	268,973
DUES				0
ANNUAL CONFERENCE				0
GRANTS		4,167	32,917	37,084
INTEREST	667	2,333	1,250	4,250
	-----	-----	-----	-----
	1,250	156,220	152,837	310,307
	-----	-----	-----	-----
PRODUCTION COSTS		92,604	115,160	207,764
RENT & ELECTRIC	400	9,150	4,881	14,431
INSURANCE	917	450	233	1,600
CAPITAL EXPENDITURES				0
ADMIN. PAYROLL & BENEFITS	2,943	39,924	22,500	65,367
BOARD EXPENSE		1,983	1,800	3,783
ADVISORY COMMITTEE			467	467
ADVERTISING & MARKETING		3,585	2,333	5,918
TELEPHONE	117	500	550	1,167
OFFICE SUPPLIES & EXPENSE	175	2,423	1,034	3,632
POSTAGE	292	634	1,054	1,980
MISCELLANEOUS		2,500	1,367	3,867
CONF. & CONTINUING ED.		1,250	875	2,125
LEGAL, PAYROLL, SERVICES		1,217	583	1,800
CONTRACTED SERVICES	1,227			1,227
INTEREST GROUPS/COMMITTEES				0
MEMBERSHIPS				0
CONFERENCE EXPENSE				0
PUBLICATIONS				0
CONSULTATION PROGRAM				0
	-----	-----	-----	-----
	6,071	156,220	152,837	315,128
	-----	-----	-----	-----
SURPLUS/(DEFICIT)	(4,821)	0	0	(4,821)
	-----	-----	-----	-----

STATISTICAL RECORDS REPORT (1988-1989)

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PROFESS.		
			STAFF	FULL STAFF	PARTTIME STAFF
AMBROSE SWASEY LIBRARY	117	20	4.30	4.00	0.70
ANDERSON UNIV SCH OF THEOL	88	13	1.00	1.00	1.80
ANDOVER NEWTON THEOL SCH	236	33	3.00	4.00	3.00
ANDOVER-HARVARD THEOL LIB	N/A	33	5.50	9.00	8.00
ANDREWS UNIVERSITY - SEM	345	29	1.50	0.00	3.30
ASHLAND THEOLOGICAL SEM	287	21	1.00	1.00	2.50
ASSEMBLIES OF GOD THEOL SEM	286	10	1.00	4.00	3.50
ASSOCIATED MENNONITE	119	16	1.87	0.00	0.75
ATHENAEUM OF OHIO	275	27	1.00	2.00	0.50
ATLANTIC SCHOOL OF THEOLOGY	80	15	2.70	2.00	1.50
AUSTIN PRESBYTERIAN THEOL SEM	117	16	1.50	2.00	2.10
BAPTIST MISS ASSOC THEOL SEM	50	8	1.00	3.00	1.00
BENEDICTINE COLLEGE	710	95	3.50	3.00	2.60
BETHANY/NORTHERN BAPT SEM	203	24	2.50	0.50	3.80
BETHEL THEOLOGICAL SEMINARY	332	25	1.75	3.00	4.00
BIBLICAL THEOLOGICAL SEMINARY	129	8	1.20	0.75	0.20
BILLY GRAHAM CENTER	N/A	N/A	3.25	4.00	2.00
BOSTON UNIV SCH OF THEOLOGY	181	25	3.00	3.70	4.00
BRIDWELL LIBRARY	345	30	5.00	7.00	4.50
BRITE DIVINITY SCHOOL	144	13	2.92	2.59	1.01
CALVARY BAPTIST THEOL SEM	87	10	1.00	1.00	2.00
CALVIN COLLEGE AND SEMINARY	4343	270	8.50	11.00	17.00
CARDINAL BERAN LIBRARY	68	10	1.00	2.00	0.50
CATHOLIC THEOLOGICAL UNION	330	34	3.00	6.00	0.75
CATHOLIC UNIV OF AMERICA	249	59	1.50	1.50	1.00
CENTRAL BAPTIST THEOL SEM	82	10	3.00	0.00	4.50
CHICAGO THEOLOGICAL SEM	126	14	1.00	1.20	1.50
CHRIST SEMINARY LIBRARY	24	3	1.00	0.00	0.00
CHRIST THE KING SEMINARY	72	14	3.10	0.00	1.10
CHRISTIAN THEOLOGICAL SEM	181	21	3.00	1.00	3.50
CINCINNATI BIBLE COLL & SEM	643	39	2.00	2.00	3.80
COLUMBIA BIBLICAL SEMINARY	923	44	2.25	7.00	2.00
COLUMBIA THEOLOGICAL SEM	302	27	3.50	2.20	3.20
CONCORDIA SEMINARY	474	32	2.00	7.50	7.50
CONCORDIA THEOLOGICAL SEM	392	39	2.67	4.00	4.10
CONGREGATIONAL LIBRARY	N/A	N/A	2.00	3.00	0.00
COVENANT THEOLOGICAL SEM	*	*	1.50	1.00	1.60
CRISWELL CENTER FOR BIBLICAL	350	20	1.00	2.00	3.50
DALLAS THEOLOGICAL SEM	887	45	6.50	7.00	5.50
DAVID LIPSCOMB UNIVERSITY	2226	122	6.00	3.00	1.25
DENVER THEOLOGICAL SEM	279	24	3.00	3.00	2.00
DOMINICAN COLLEGE	42	11	1.70	1.00	0.60
EASTERN BAPTIST THEOL SEM	219	11	1.50	2.00	2.00
EASTERN MENNONITE COLLEGE	64	8	1.18	0.80	0.94
EDEN THEOLOGICAL SEMINARY	114	15	7.00	10.50	8.00
EMMANUEL COLLEGE	145	14	0.50	2.00	0.45
EMMANUEL SCHOOL OF RELIGION	77	10	1.00	3.50	3.00
EMORY UNIVERSITY	546	61	8.00	6.00	5.00

* Not reported.

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PROFESS. STAFF	FULL STAFF	PARTTIME STAFF
EPISCOPAL THEOLOGICAL SEM	63	12	2.00	1.00	1.00
EVANGELICAL SCHOOL OF THEOL	53	6	1.00	0.00	0.80
GOLDEN GATE BAPTIST THEOL SEM	511	43	2.00	5.00	6.00
GRADUATE SEMINARY LIBRARY	111	16	2.00	3.00	0.00
GRADUATE THEOLOGICAL UNION	1059	153	11.25	12.00	0.00
GRAND RAPIDS BAPTIST	817	53	2.80	3.00	7.60
HARDING GRADUATE SCH OF REL	92	9	1.50	0.00	1.50
HARTFORD SEMINARY - LIBRARY	38	13	0.50	2.00	0.25
HURON COLLEGE FACULTY OF THEO	31	9	0.75	1.00	1.00
ILIFF SCHOOL OF THEOLOGY	229	30	3.00	4.50	2.50
ITC	283	42	16.50	27.00	8.00
JESUIT-KRAUSS-McCORMICK	*	*	6.00	5.00	4.50
KU. LEUVEN/FAC OF THEOLOGY	603	43	5.00	8.00	1.50
KENRICK SEMINARY	107	23	1.80	2.00	1.40
KINO INSTITUTE	400	7	1.00	0.00	0.00
KNOX COLLEGE	104	10	2.00	1.00	1.00
LANCASTER THEOLOGICAL SEM	107	21	1.00	1.00	2.10
LEXINGTON THEOLOGICAL SEM	144	13	2.00	2.00	0.00
LINCOLN CHRISTIAN COLLEGE	94	8	2.00	2.00	3.50
LUTHER NORTHWESTERN TH SEM	731	58	5.00	2.00	4.00
LUTHERAN TH SEM (GETTYSB.)	205	18	1.50	3.00	0.50
LUTHERAN THEO SOUTHERN	144	14	2.00	2.00	1.50
LUTHERAN TH SEM (PHILA.)	188	24	2.75	3.00	0.90
MARY IMMACULATE SEMINARY	29	10	1.00	2.00	0.50
MEADVILLE/LOMBARD THEO SCH	35	7	0.50	1.00	1.00
MEMPHIS THEOLOGICAL SEM	91	12	1.00	2.00	1.50
MENNONITE BRETHERN BIBL SEM	96	12	4.00	1.00	3.00
METHODIST THEOLOGICAL SCHOOL	188	19	2.00	3.00	2.00
MID-AMERICA BAPTIST THEOL SEM	449	20	2.00	3.00	2.00
MIDWESTERN BAPTIST THEOL SEM	291	33	1.00	3.50	1.75
MT. ANGEL ABBEY	125	25	2.50	4.00	1.50
MT. ST. ALPHONSUS SEMINARY	N/A	N/A	1.00	0.00	0.00
MT. ST. MARY'S COLLEGE	145	11	6.00	5.00	0.00
McGILL UNIVERSITY	169	14	1.00	2.00	0.00
NAZARENE THEOLOGICAL SEM	259	23	2.00	2.00	2.12
NEW BRUNSWICK THEOL SEM	154	9	3.00	1.00	0.50
NEW ORLEANS BAPT THEOL SEM	934	93	3.75	6.00	3.45
NORTH AMERICAN BAPTIST SEM	149	14	1.50	2.00	0.75
NORTH PARK THEOLOGICAL SEM	109	14	7.00	4.00	10.00
OBLATE SCHOOL OF THEOLOGY	101	17	1.00	1.00	0.65
ONTARIO THEOLOGICAL SEM	255	14	3.00	5.00	2.00
PC (U.S.A.) - MONTREAT	N/A	N/A	4.00	3.00	2.00
PITTSBURGH THEOL SEMINARY	174	22	2.00	3.00	0.40
PONTIFICAL COLLEGE JOSEPHINUM	140	35	2.00	3.00	0.00
POPE JOHN XXIII NATIONAL SEM	42	12	2.00	0.00	21.00
PRINCETON THEOLOGICAL SEM	759	48	8.00	11.00	1.00
REFORMED PRESBYTERIAN	55	8	1.00	0.00	1.40
REFORMED THEOLOGICAL SEM	262	19	2.00	4.50	2.60
REGENT COLLEGE	232	20	1.00	3.50	1.00
SACRED HEART SCH OF THEOL	126	12	2.00	1.00	0.70
SACRED HEART SEMINARY	39	15	2.00	2.00	1.00
SCARRITT-BENNETT CENTER	N/A	N/A	1.00	1.00	0.50
SOUTHEASTERN BAPTIST TH SEM	485	36	6.00	4.40	7.60

* Not reported.

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PROFESS.		FULL PARTTIME
			STAFF	STAFF	
SOUTHERN BAPTIST THEOL SEM	2186	136	7.00	18.00	9.00
SOUTHWESTERN BAPTIST TH SEM	3276	147	10.00	14.00	0.00
ST. AUGUSTINE'S SEMINARY	65	17	1.00	1.00	1.00
ST. CHARLES SEMINARY	118	14	4.75	2.00	1.15
ST. FRANCIS SEMINARY	120	15	3.00	0.00	0.00
ST. JOHN'S COLLEGE LIBRARY	N/A	N/A	1.00	1.00	1.00
ST. JOHN'S SEMINARY - CA	114	29	1.00	2.00	3.00
ST. JOHN'S SEMINARY - MA	97	22	1.50	0.00	1.50
ST. JOHN'S UNIVERSITY	1951	141	4.98	8.73	6.91
ST. JOSEPH'S SEMINARY	75	14	3.00	2.00	1.00
ST. LOUIS UNIVERSITY	9483	1708	1.00	4.00	5.00
ST. MARY'S SEMINARY - MD	327	38	3.00	1.00	3.00
ST. MARY'S SEMINARY - OH	95	19	1.00	1.00	0.50
ST. MEINRAD SCH OF THEOLOGY	250	70	1.12	5.12	0.00
ST. PATRICK'S SEMINARY	85	16	2.00	0.00	1.00
ST. THOMAS THEOL SEMINARY	89	19	3.00	1.00	0.50
ST. VINCENT de PAUL	75	14	1.00	0.00	1.30
TAIWAN THEOLOGICAL COLLEGE	252	144	4.00	4.00	0.00
THE MASTER'S SEMINARY	146	14	3.00	1.00	3.00
TRINITY COLLEGE FACULTY	99	7	0.72	1.00	1.22
TRINITY EVANGELICAL DIVINITY	937	57	4.00	4.00	12.90
TRINITY LUTHERAN SEMINARY	203	24	2.50	2.00	0.90
UNION THEOLOGICAL SEM - NY	337	34	6.00	6.00	4.56
UNION THEOLOGICAL SEM - VA	371	46	5.50	10.00	4.70
UNITED TH SEM OF TWIN CITIES	133	15	2.00	0.00	0.50
UNITED THEOLOGICAL SEM	264	30	2.00	3.00	1.50
UNIV OF THE SOUTH SCH OF TH	79	11	2.20	1.00	2.08
UNIV OF ST. MARY OF THE LAKE	196	32	1.00	3.00	1.00
UNIVERSITY OF ST. THOMAS	88	22	2.00	3.00	3.27
UNIVERSITY OF NOTRE DAME	9880	1051	4.00	13.00	0.00
VANCOUVER SCHOOL OF THEOL	104	12	1.00	5.00	2.00
VANDERBILT UNIVERSITY	294	21	2.50	1.50	7.70
VIRGINIA THEOLOGICAL SEM	197	20	6.00	1.00	3.00
WASHINGTON THEOL UNION	145	27	1.00	1.00	1.05
WESLEY THEOLOGICAL SEM	237	24	2.00	4.00	0.50
WESTERN CONSERV BAPT SEM	502	40	4.00	3.00	2.50
WESTERN EVANGELICAL SEM	94	13	1.00	1.00	5.00
WESTERN THEOL SEMINARY	152	16	1.75	2.00	1.00
WESTMINSTER TH SEM - CA	95	12	1.00	1.00	0.00
WESTMINSTER TH SEM - PA	384	17	3.00	2.00	0.00
WILFRID LAURIER UNIVERSITY	92	10	13.00	40.00	8.50
WINEBRENNER THEOL SEM	25	9	0.50	1.00	1.25
WOODSTOCK THEOL CNTR LIBR	N/A	N/A	2.00	2.00	0.50
YALE UNIVERSITY DIVINITY SCH	*	*	6.50	7.00	7.00

* Not reported.

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSE	EDUC. AND GEN.
AMBROSE SWASEY LIBRARY	191500	124685	10622	360835	2650863
ANDERSON UNIV SCH OF THEOL	55155	23034	3897	87786	869635
ANDOVER NEWTON THEOL SCH	157933	83521	7743	317716	4612205
ANDOVER-HARVARD TH LIBR	442567	255102	31413	983325	N/A
ANDREWS UNIVERSITY - SEM	56861	95801	2429	445393	3331771
ASHLAND THEOLOGICAL SEM	43531	53295	2000	110847	1734705
ASSEMBLIES OF GOD THEOL SEM	75679	56677	2011	169868	1550658
ASSOCIATED MENNONITE	99940	40164	785	146991	1989615
ATHENAEUM OF OHIO	75119	46467	3700	152333	1617784
ATLANTIC SCHOOL OF THEOL	136391	43575	3360	214037	1683828
AUSTIN PRESBYTERIAN TH SEM	106988	*	2252	*	2534082
BAPTIST MISS ASSOC THEOL SEM	51011	13705	0	76624	477073
BENEDICTINE COLLEGE	184253	43237	1887	63132	1362135
BETHANY/NORTHERN BAPT SEM	97936	63655	5761	206403	3666211
BETHEL THEOLOGICAL SEM	121600	55600	3574	223913	3491000
BIBLICAL THEOLOGICAL SEM	37755	10998	932	60510	889964
BILLY GRAHAM CENTER	138712	44822	4604	214247	N/A
BOSTON UNIV SCH OF THEOL	152463	51554	1699	238593	2651191
BRIDWELL LIBRARY	318227	291457	17812	762813	5049265
BRITE DIVINITY SCHOOL	144575	211524	6809	395071	2490173
CALVARY BAPT THEOL SEM	57760	25574	2837	103294	513024
CALVIN COLLEGE AND SEM	673988	527350	36788	1359341	32376000
CARDINAL BERAN LIBRARY	32964	38351	971	80835	560591
CATHOLIC THEOL UNION	138295	57600	4000	229645	*
CATHOLIC UNIV OF AMERICA	78260	66864	14798	159922	2418923
CENTRAL BAPT THEOL SEM	82082	38987	1751	162419	1462942
CHICAGO THEOLOGICAL SEM	84875	35350	2100	133575	2561238
CHRIST SEMINARY LIBRARY	35000	4300	122	7463	N/A
CHRIST THE KING SEMINARY	27350	58735	3752	99533	1264968
CHRISTIAN THEOLOGICAL SEM	122540	50237	4741	190589	3727479
CINCINNATI BIBLE COLL & SEM	55323	22951	0	145570	3813763
COLUMBIA BIBLICAL SEMINARY	123518	48936	4057	217617	7694153
COLUMBIA THEOLOGICAL SEM	131331	64698	3295	254795	4285597
CONCORDIA SEMINARY	146245	139780	4182	451055	6049987
CONCORDIA THEOLOGICAL SEM	118567	97181	1351	283919	3852121
CONGREGATIONAL LIBRARY	104000	8300	1500	177000	N/A
COVENANT THEOLOGICAL SEM	68437	24557	1225	105362	*
CRISWELL CENTER FOR BIBLICAL	47954	4718	0	106479	2687815
DALLAS THEOLOGICAL SEM	303107	161999	9938	75504	10341571
DAVID LIPSCOMB UNIVERSITY	295619	169436	13903	569764	16027539
DENVER THEOLOGICAL SEM	152305	58737	4540	243928	3294951
DOMINICAN COLLEGE	79600	22085	1975	129274	1278233
EASTERN BAPT THEOL SEM	58814	34844	2353	117390	2238611
EASTERN MENNONITE COLLEGE	56501	33621	879	109976	3901323
EDEN THEOLOGICAL SEMINARY	300152	339736	12189	713314	N/A
EMMANUEL COLLEGE	73955	25475	1292	150873	1456439
EMMANUEL SCH OF RELIGION	77099	44739	6053	151475	1315041
EMORY UNIVERSITY	357506	269280	5850	756144	7928291
EPISCOPAL THEOLOGICAL SEM	92159	20969	829	124299	1746388
EVANGELICAL SCH OF THEOL	29224	14656	566	50824	1315743
GOLDEN GATE BAPT THEOL SEM	220298	80284	959	342111	2648472
GRADUATE SEMINARY LIBRARY	85994	38000	2500	189733	1425238
GRADUATE THEOLOGICAL UNION	749388	212479	15993	1210528	*

* Not reported.

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSES	EDUC. AND GEN.
GRAND RAPIDS BAPTIST	181824	120000	4000	356000	5400000
HARDING GRADUATE SCH OF REL	76088	32903	2116	115592	1542916
HARTFORD SEMINARY - LIBRARY	48884	27449	30	106139	2046624
HURON COLL FACULTY OF THEOL	39552	41438	1099	89310	487725
ILIFF SCHOOL OF THEOLOGY	226539	161046	8260	465682	3407521
ITC	778078	566172	6651	2076778	3384127
JESUIT-KRAUSS-McCORMICK	320884	147858	10372	560955	*
K.U. LEUVEN/FAC OF THEOLOGY	*	200000	10000	*	*
KENRICK SEMINARY	76549	34592	3828	158626	1391234
KINO INSTITUTE	15000	10000	*	*	*
KNOX COLLEGE	79857	37469	2144	137796	1036684
LANCASTER THEOLOGICAL SEM	46900	44350	2300	105450	1650628
LEXINGTON THEOLOGICAL SEM	121757	72046	9186	214703	835101
LINCOLN CHRISTIAN COLLEGE	101967	31560	2323	158963	2903960
LUTHER NORTHWEST TH SEM	214564	81515	5794	368249	5760080
LUTHERAN TH SEM (GETTYSB.)	81654	74249	3417	204515	2680382
LUTHERAN THEO SOUTHERN	90191	49354	3331	163231	2076681
LUTHERAN TH SEM (PHILA.)	117937	45845	5248	225339	2618115
MARY IMMACULATE SEMINARY	49557	42311	2304	102420	1062550
MEADVILLE/LOMBARD TH SCH	41552	10500	0	55891	1132241
MEMPHIS THEOLOGICAL SEM	73712	36063	2130	120470	1209066
MENNONITE BRETHREN BIBL SEM	188120	137040	9400	352309	*
METHODIST THEOL SCH	112278	52189	2592	215243	2677109
MID-AMERICA BAPT TH SEM	135552	74567	4405	179613	2391150
MIDWESTERN BAPT THEOL SEM	85224	55384	2796	197435	3049170
MT. ANGEL ABBEY	72000	121000	7500	265000	1750000
MT. ST. ALPHONSUS SEMINARY	N/A	*	*	55870	N/A
MT. ST. MARY'S COLLEGE	266004	197768	7568	471340	14067688
McGILL UNIVERSITY	99684	22771	1144	123599	*
NAZARENE THEOLOGICAL SEM	87626	56049	1623	165613	1650831
NEW BRUNSWICK THEOL SEM	75783	31932	773	126734	*
NEW ORLEANS BAPT THEOL SEM	136010	108152	7577	309675	4920078
NORTH AMERICAN BAPTIST SEM	62371	38271	2291	126480	1385089
NORTH PARK THEOLOGICAL SEM	262000	53747	8809	510852	1346439
OBLATE SCHOOL OF THEOLOGY	33828	30341	2782	76306	1139420
ONTARIO THEOLOGICAL SEM	177286	106327	5302	323636	3210987
PC (U.S.A.) - MONTREAT	160720	15000	1000	343657	0
PITTSBURGH THEOL SEMINARY	106660	90500	10500	261150	3307968
PONTIFICAL COLL JOSEPHINUM	93031	95653	6037	249626	3117106
POPE JOHN XXIII NATIONAL SEM	45525	32933	1827	85535	0
PRINCETON THEOLOGICAL SEM	673095	344149	39484	1134122	16781452
REFORMED PRESBYTERIAN	36004	12188	663	71706	341426
REFORMED THEOLOGICAL SEM	96134	109786	22321	303032	3153818
REGENT COLLEGE	88647	91689	3686	242937	1882125
SACRED HEART SCH OF THEOL	70719	43327	1171	118619	*
SACRED HEART SEMINARY	81000	29325	1880	47326	1146000
SCARRITT-BENNETT CENTER	40500	16400	1000	21000	N/A
SOUTHEASTERN BAPTIST TH SEM	256527	94079	4960	446214	4662381
SOUTHERN BAPTIST THEOL SEM	489587	191385	15360	914825	11479974
SOUTHWESTERN BAPT TH SEM	566347	211586	15271	1115373	16225939
ST. AUGUSTINE'S SEMINARY	53000	21749	1955	93237	*
ST. CHARLES SEMINARY	139450	55556	3644	231577	4462607
ST. FRANCIS SEMINARY	65740	34669	1885	127141	N/A

* Not reported.

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSES	EDUC. AND GEN.
ST. JOHN'S COLLEGE LIBRARY	85298	22143	1809	109251	N/A
ST. JOHN'S SEMINARY - CA	93598	162470	2139	138421	1379505
ST. JOHN'S SEMINARY - MA	33322	65835	9414	136505	*
ST. JOHN'S UNIVERSITY	390040	291928	11303	796188	20085619
ST. JOSEPH'S SEMINARY	95054	34716	4901	235743	*
ST. LOUIS UNIVERSITY	119217	60591	7579	235473	150946000
ST. MARY'S SEMINARY - MD	117624	49425	4438	190088	2525947
ST. MARY'S SEMINARY - OH	40000	59950	6600	106550	795000
ST. MEINRAD SCHOOL OF THEOL	115246	85371	3692	218872	3284793
ST. PATRICK'S SEMINARY	46823	22742	1350	87787	1224583
ST. THOMAS THEOL SEMINARY	83704	30926	2415	13712	1817946
ST. VINCENT de PAUL	42648	37137	1889	98038	1233612
TAIWAN THEOLOGICAL COLLEGE	36000	40000	1000	65000	1200000
THE MASTER'S SEMINARY	113560	*	5000	*	*
TRINITY COLLEGE FACULTY	59061	23773	735	95864	1034381
TRINITY EVANGELICAL DIVINITY	254641	162035	1356	510502	8702874
TRINITY LUTHERAN SEMINARY	128064	56115	4396	258006	3293066
UNION THEOLOGICAL SEM - NY	433902	200000	38000	746338	9893521
UNION THEOLOGICAL SEM - VA	666386	142307	3874	792386	5500206
UNITED TH SEM OF TWIN CITIES	43321	24965	1501	93393	1781455
UNITED THEOLOGICAL SEM	105013	76305	1851	230892	2818908
UNIV OF THE SOUTH SCH OF TH	106713	80918	8106	207110	2695019
UNIV OF ST. MARY OF THE LAKE	68747	54106	6146	128999	3077083
UNIVERSITY OF ST. THOMAS	117530	45225	5210	188405	2049708
UNIVERSITY OF NOTRE DAME	311958	254621	12652	622128	149395549
VANCOUVER SCHOOL OF THEOL	146604	49580	2345	200077	1592760
VANDERBILT UNIVERSITY	101770	98353	6784	576340	2193569
VIRGINIA THEOLOGICAL SEM	160005	86787	8750	357337	5078105
WASHINGTON THEOL UNION	48727	49280	3000	112209	1970208
WESLEY THEOLOGICAL SEM	131522	76956	4613	232054	3129073
WESTERN CONSERV BAPT SEM	146627	67232	0	254572	3349828
WESTERN EVANGELICAL SEM	68018	27169	112	110753	1403585
WESTERN THEOL SEMINARY	70990	36849	2937	147631	1904454
WESTMINSTER TH SEM - CA	54527	47390	1000	119562	1011046
WESTMINSTER TH SEM - PA	83918	64600	4686	205253	2354410
WILFRID LAURIER UNIVERSITY	1186196	1005982	33781	2494004	35164480
WINEBRENNER THEOL SEM	31796	13460	438	*	583594
WOODSTOCK THEOL CNTR LIBR	94439	57060	9048	194728	N/A
YALE UNIVERSITY DIVINITY SCH	447241	205759	33094	890700	*

* Not reported.

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
AMBROSE SWASEY LIBRARY	265748	14288	2988	0	283024	882
ANDERSON UNIV SCH OF THEOL	58837	4233	944	0	64014	309
ANDOVER NEWTON THEOL SCH	210959	*	0	**	*	*
ANDOVER-HARVARD TH LIBR	393982	50706	0	0	444688	2339
ANDREWS UNIVERSITY - SEM	146593	12301	0	10444	169338	972
ASHLAND THEOLOGICAL SEM	66231	704	1750	97	68782	363
ASSEMBLIES OF GOD THEOL SEM	60464	50601	3038	0	114403	489
ASSOCIATED MENNONITE	97011	1038	1161	0	99210	510
ATHENAEUM OF OHIO	73614	1123	5198	1018	80953	402
ATLANTIC SCHOOL OF THEOL	66230	145	995	0	67370	384
AUSTIN PRESBYTERIAN TH SEM	129056	1788	2106	0	132950	489
BAPTIST MISS ASSOC THEOL SEM	47944	893	4540	7031	60408	728
BENEDICTINE COLLEGE	306866	40854	8175	750	356645	622
BETHANY/NORTHERN BAPT SEM	146625	4389	3024	0	154038	598
BETHEL THEOLOGICAL SEM	167806	1362	7561	0	176729	873
BIBLICAL THEOLOGICAL SEM	44032	988	1226	36	46282	280
BILLY GRAHAM CENTER	62946	138393	339	0	201678	902
BOSTON UNIV SCH OF THEOL	123649	13766	4825	0	142240	1137
BRIDWELL LIBRARY	227428	91691	0	0	319119	885
BRITE DIVINITY SCHOOL	111451	36346	1649	15723	165169	741
CALVARY BAPTIST THEOL SEM	61895	40000	1350	0	109245	490
CALVIN COLLEGE AND SEM	426080	420000	1700	91506	939286	2757
CARDINAL BERAN LIBRARY	42029	1410	2316	1673	47288	355
CATHOLIC THEOL UNION	120369	0	357	0	120726	540
CATHOLIC UNIV OF AMERICA	292185	1920	0	0	294105	751
CENTRAL BAPTIST THEOL SEM	78416	6378	6883	1056	92733	301
CHICAGO THEOLOGICAL SEM	105892	2377	837	0	109106	207
CHRIST SEMINARY LIBRARY	37026	7683	N/A	N/A	44709	178
CHRIST THE KING SEMINARY	112526	3407	1006	N/A	132500	421
CHRISTIAN THEOLOGICAL SEM	117356	2230	5491	101	125178	869
CINCINNATI BIBLE COLL & SEM	70000	1751	9836	65986	150000	528
COLUMBIA BIBLICAL SEMINARY	76773	8804	4175	1907	91659	684
COLUMBIA THEOLOGICAL SEM	104741	2800	2300	0	109841	517
CONCORDIA SEMINARY	186955	42956	15531	306	245748	1068
CONCORDIA THEOLOGICAL SEM	127494	5377	225	4516	137562	682
CONGREGATIONAL LIBRARY	190000	300	0	34700	225000	110
COVENANT THEOLOGICAL SEM	54483	3430	826	0	58739	385
CRISWELL CENTER FOR BIBLICAL	67514	1216	7308	81	76119	550
DALLAS THEOLOGICAL SEM	132071	31797	12247	6512	182627	1142
DAVID LIPSCOMB UNIVERSITY	158348	52863	8754	0	170255	935
DENVER THEOLOGICAL SEM	95000	2350	*	*	*	377
DOMINICAN COLLEGE	62301	156	162	0	62619	301
EASTERN BAPTIST THEOL SEM	107262	600	0	0	107862	468
EASTERN MENNONITE COLLEGE	49207	11805	4165	1805	66982	358
EDEN THEOLOGICAL SEMINARY	211986	50606	3200	655	266447	1087
EMMANUEL COLLEGE	58876	4590	*	17	63483	247
EMMANUEL SCH OF RELIGION	69994	20710	1607	N/A	92311	824
EMORY UNIVERSITY	423599	70747	5241	**	499587	1665
EPISCOPAL THEOLOGICAL SEM	90971	785	1504	0	93260	381
EVANGELICAL SCH OF THEOL	58106	200	60	200	58566	0
GOLDEN GATE BAPT THEOL SEM	125662	3095	14206	21184	164147	800

* Not reported.

** Reported by counting method different from that used in this summary.

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
GRADUATE SEMINARY LIBRARY	100382	12217	15433	N/A	128032	416
GRADUATE THEOL UNION	355938	208971	17280	11150	594339	2103
GRAND RAPIDS BAPTIST	91686	69636	6269	2001	169792	1003
HARDING GRADUATE SCH OF REL	81607	7574	1921	2475	93577	684
HARTFORD SEMINARY - LIBRARY	69062	6461	237	N/A	75760	290
HURON COLL FACULTY OF THEOL	35278	*	*	*	*	108
LIFF SCHOOL OF THEOLOGY	158282	32119	2163	0	192564	968
ITC	420779	247167	6237	N/A	797684	1372
JESUIT-KRAUSS-McCORMICK	323150	116312	794	9870	450126	974
K.U. LEUVEN/FAC OF THEOLOGY	700000	9000	150	2000	711000	1150
KENRICK SEMINARY	73381	548	1803	1270	75732	362
KINO INSTITUTE	12000	0	1500	500	14000	130
KNOX COLLEGE	68347	1315	206	0	69868	223
LANCASTER THEOLOGICAL SEM	138770	6064	6735	0	151569	393
LEXINGTON THEOLOGICAL SEM	105749	9042	0	0	114791	1169
LINCOLN CHRISTIAN COLLEGE	79600	17477	21842	0	118919	422
LUTHER NORTHWEST. TH SEM	201803	2469	6159	22	210453	826
LUTHERAN TH SEM (GETTYSB.)	146541	5128	0	0	151669	705
LUTHERAN THEO SOUTHERN	99108	7605	2005	1786	110504	597
LUTHERAN TH SEM (PHILA.)	154692	17241	9127	**	**	634
MARY IMMACULATE SEMINARY	73819	3087	3097	425	80429	421
MEADVILLE/LOMBARD TH SCH	97450	157	0	0	*	143
MEMPHIS THEOLOGICAL SEM	71118	747	310	0	72703	528
MENNONITE BRETHREN BIB SEM	127692	58367	4347	0	190406	920
METHODIST THEOL SCHOOL	99136	1075	5292	0	105503	369
MID-AMERICA BAPT TH SEM	102400	28775	4433	2600	138248	882
MIDWESTERN BAPT THEOL SEM	88668	438	2356	0	99595	415
MT. ANGEL ABBEY	230000	27000	3750	0	260750	730
MT. ST. ALPHONSUS SEMINARY	100000	*	*	*	*	350
MT. ST. MARY'S COLLEGE	173620	11860	0	0	185480	998
McGILL UNIVERSITY	70567	8955	1357	953	81832	158
NAZARENE THEOLOGICAL SEM	80013	12586	1886	4299	98784	465
NEW BRUNSWICK THEOL SEM	152527	824	191	N/A	153542	302
NEW ORLEANS BAPT THEOL SEM	193597	16574	23972	42635	276778	1117
NORTH AMERICAN BAPTIST SEM	59100	728	14268	0	74096	344
NORTH PARK THEOLOGICAL SEM	70089	2252	631	6	72978	309
OBLATE SCHOOL OF THEOLOGY	38200	220	400	0	38820	260
ONTARIO THEOLOGICAL SEM	51575	4246	4302	544	60667	868
PC (U.S.A.) - MONTREAT	57000	2700	1000	**	62700	50
PITTSBURGH THEOL SEMINARY	218207	6912	9995	2884	237998	889
PONTIFICAL COLL JOSEPHINUM	104578	507	3711	N/A	108864	507
POPE JOHN XXIII NATIONAL SEM	49110	7211	14188	N/A	N/A	316
PRINCETON THEOLOGICAL SEM	344083	9188	0	60269	413540	1684
REFORMED PRESBYTERIAN	31661	1828	2054	1020	36989	203
REFORMED THEOLOGICAL SEM	85205	27386	7507	0	120098	606
REGENT COLLEGE	47103	29903	2231	0	79237	516
SACRED HEART SCH OF THEOL	70097	5011	12958	0	88066	420
SACRED HEART SEMINARY	63610	2309	2252	0	68171	302
SCARRITT-BENNETT CENTER	55700	0	1100	150	56950	101
SOUTHEASTERN BAPT TH SEM	148335	81660	20036	20627	270658	1187
SOUTHERN BAPTIST THEOL SEM	302947	51895	112021	284109	750181	1556
SOUTHWESTERN BAPT TH SEM	349583	12649	48063	272727	683022	1959

* Not reported.

** Reported by counting method different from that used in this summary.

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL PERI- ODICALS SUBS.	
ST. AUGUSTINE'S SEMINARY	27156	202	576	0	27934	203
ST. CHARLES SEMINARY	114479	283	7283	405000	527045	602
ST. FRANCIS SEMINARY	68833	970	5580	N/A	75383	425
ST. JOHN'S COLLEGE LIBRARY	50000	0	0	0	50000	130
ST. JOHN'S SEMINARY - CA	62526	1599	525	0	*	326
ST. JOHN'S SEMINARY - MA	141358	719	0	0	142077	413
ST. JOHN'S UNIVERSITY	311896	41059	4964	185045	544251	1287
ST. JOSEPH'S SEMINARY	65884	2647	2	0	68533	447
ST. LOUIS UNIVERSITY	148611	1309	0	0	149920	1429
ST. MARY'S SEMINARY - MD	109061	2397	1567	0	113025	354
ST. MARY'S SEMINARY - OH	51000	995	1400	600	53995	350
ST. MEINRAD SCH OF THEOL	146637	3501	2867	N/A	152735	580
ST. PATRICK'S SEMINARY	69451	2126	982	4200	76759	267
ST. THOMAS THEOL SEMINARY	150000	909	473	400	151782	269
ST. VINCENT de PAUL	64268	4890	2640	6155	77953	514
TAIWAN THEOLOGICAL COLLEGE	30000	0	0	0	32000	230
THE MASTER'S SEMINARY	90000	*	450	*	*	550
TRINITY COLLEGE FACULTY	36978	1304	278	0	38560	115
TRINITY EVANGELICAL DIVINITY	137786	36904	2634	0	180024	1257
TRINITY LUTHERAN SEMINARY	100971	1777	3613	2	106363	770
UNION THEOLOGICAL SEM - NY	570019	124214	1742	**	695975	1771
UNION THEOLOGICAL SEM - VA	258648	42953	58623	0	361745	1521
UNITED TH SEM OF TWIN CITIES	67083	692	1651	0	69426	242
UNITED THEOLOGICAL SEM	109653	7760	6384	3624	127421	514
UNIV OF THE SOUTH SCH OF TH	92280	17346	815	0	110441	1749
UNIV OF ST. MARY OF THE LAKE	175240	405	2569	0	178214	471
UNIVERSITY OF ST. THOMAS	77143	2441	N/A	N/A	79584	449
UNIVERSITY OF NOTRE DAME	202693	50000	165	N/A	N/A	310
VANCOUVER SCHOOL OF THEOL	75248	1553	7468	1189	85458	395
VANDERBILT UNIVERSITY	148285	14010	4768	6	167049	551
VIRGINIA THEOLOGICAL SEM	119616	2972	980	N/A	119616	829
WASHINGTON THEOL UNION	48626	59	13	519	49217	352
WESLEY THEOLOGICAL SEM	123844	10495	7330	0	141669	769
WESTERN CONSERV BAPT SEM	57472	16146	10678	3756	88052	1218
WESTERN EVANGELICAL SEM	56968	7861	1893	0	66722	525
WESTERN THEOL SEMINARY	100012	4135	5500	0	109647	490
WESTMINSTER THEOL SEM - CA	37151	45681	749	0	83581	224
WESTMINSTER THEOL SEM - PA	92597	13570	0	**	109810	735
WILFRID LAURIER UNIVERSITY	497035	527557	64179	116065	1204836	4449
WINEBRENNER THEOL SEM	34588	373	408	0	35369	156
WOODSTOCK THEOL CNTR LIBR	180000	2700	320	0	183020	625
YALE UNIVERSITY DIVINITY SCH	363551	86571	0	**	450122	1720

* Not reported.

** Reported by counting method different from that used in this summary.

**CIRCULATION DATA: INTERLIBRARY LOAN
TYPE OF LIBRARY**

INSTITUTION	ILL SENT	ILL RCVD	INDEPEN- DENT LIBRARY	NONINDE- PENDENT LIBRARY	DATA ALL
AMBROSE SWASEY LIBRARY	1403	250	T.	F.	F.
ANDERSON UNIV SCH OF THEOL	508	116	F.	T.	F.
ANDOVER NEWTON THEOL SCH	509	186	T.	F.	F.
ANDOVER-HARVARD TH LIBR	490	369	T.	F.	F.
ANDREWS UNIVERSITY - SEM	681	680	F.	T.	F.
ASHLAND THEOLOGICAL SEM	25	132	T.	F.	F.
ASSEMBLIES OF GOD THEOL SEM	102	130	T.	F.	F.
ASSOCIATED MENNONITE	871	344	T.	F.	F.
ATHENAEUM OF OHIO	546	127	T.	F.	F.
ATLANTIC SCHOOL OF THEOL	117	47	T.	F.	F.
AUSTIN PRESBYTERIAN TH SEM	8	11	T.	F.	F.
BAPTIST MISS ASSOC THEOL SEM	2	21	T.	F.	F.
BENEDICTINE COLLEGE	1094	1249	F.	T.	T.
BETHANY/NORTHERN BAPT SEM	1257	252	T.	F.	F.
BETHEL THEOLOGICAL SEM	768	732	T.	F.	F.
BIBLICAL THEOLOGICAL SEM	128	12	T.	F.	F.
BILLY GRAHAM CENTER	750	0	T.	F.	F.
BOSTON UNIV SCH OF THEOL	343	101	T.	F.	F.
BRIDWELL LIBRARY	72	600	F.	T.	F.
BRITE DIVINITY SCHOOL	534	216	F.	T.	F.
CALVARY BAPTIST THEOL SEMINARY	45	15	T.	F.	F.
CALVIN COLLEGE AND SEMINARY	4615	1136	F.	T.	T.
CARDINAL BERAN LIBRARY	10	6	T.	F.	F.
CATHOLIC THEOL UNION	3011	467	T.	F.	F.
CATHOLIC UNIV OF AMERICA	0	0	F.	T.	F.
CENTRAL BAPTIST THEOL SEM	116	76	T.	F.	F.
CHICAGO THEOLOGICAL SEM	357	148	T.	F.	F.
CHRIST SEMINARY LIBRARY	191	0	F.	T.	F.
CHRIST THE KING SEMINARY	81	7	T.	F.	F.
CHRISTIAN THEOLOGICAL SEM	354	109	T.	F.	F.
CINCINNATI BIBLE COLL & SEM	133	526	F.	T.	T.
COLUMBIA BIBLICAL SEMINARY	221	554	T.	F.	F.
COLUMBIA THEOLOGICAL SEM	451	199	T.	F.	F.
CONCORDIA SEMINARY	198	21	T.	F.	F.
CONCORDIA THEOLOGICAL SEM	753	220	T.	F.	F.
CONGREGATIONAL LIBRARY	0	0	T.	F.	F.
COVENANT THEOLOGICAL SEM	35	23	T.	F.	F.
CRISWELL CENTER FOR BIBLICAL	62	159	T.	F.	F.
DALLAS THEOLOGICAL SEM	3370	571	T.	F.	F.
DAVID LIPSCOMB UNIVERSITY	706	144	F.	T.	T.
DENVER THEOLOGICAL SEM	1106	146	T.	F.	F.
DOMINICAN COLLEGE	56	40	T.	F.	F.
EASTERN BAPTIST THEOL SEM	582	105	T.	F.	F.
EASTERN MENNONITE COLLEGE	217	236	F.	T.	F.
EDEN THEOLOGICAL SEMINARY	1638	1067	F.	T.	T.
EMMANUEL COLLEGE	147	0	F.	T.	F.
EMMANUEL SCH OF RELIGION	245	145	T.	F.	F.
EMORY UNIVERSITY	1126	280	F.	T.	F.
EPISCOPAL THEOLOGICAL SEM	124	28	T.	F.	F.
EVANGELICAL SCH OF THEOL	39	23	T.	F.	F.
GOLDEN GATE BAPT THEOL SEM	235	139	T.	F.	F.
GRADUATE SEMINARY LIBRARY	1247	75	T.	F.	F.
GRADUATE THEOLOGICAL UNION	873	762	T.	F.	F.

**CIRCULATION DATA: INTERLIBRARY LOAN
TYPE OF LIBRARY**

INSTITUTION	ILL SENT	ILL RCVD	INDEPEN- NONINDE- DATA		ALL
			DENT LIBRARY	PENDENT LIBRARY	
GRAND RAPIDS BAPTIST	739	957	F.	T.	T.
HARDING GRADUATE SCH OF REL	111	37	T.	F.	F.
HARTFORD SEMINARY - LIBRARY	500	152	T.	F.	F.
HURON COLL FACULTY OF THEOL	38	0	F.	T.	F.
ILIFF SCHOOL OF THEOLOGY	1543	294	T.	F.	F.
ITC	480	884	F.	T.	T.
JESUIT-KRAUSS-McCORMICK	1050	225	T.	F.	F.
K. U. LEUVEN/FAC. OF THEOLOGY	400	30	F.	T.	F.
KENRICK SEMINARY	30	12	T.	F.	F.
KINO INSTITUTE	0	0	T.	F.	F.
KNOX COLLEGE	151	8	T.	F.	F.
LANCASTER THEOLOGICAL SEM	39	21	T.	F.	F.
LEXINGTON THEOLOGICAL SEM	562	76	T.	F.	F.
LINCOLN CHRISTIAN COLLEGE	45	980	F.	T.	T.
LUTHER NORTHWEST TH SEM	244	240	T.	F.	F.
LUTHERAN TH SEM (GETTYSB.)	63	48	T.	F.	F.
LUTHERAN THEO SOUTHERN	10	37	T.	F.	F.
LUTHERAN TH SEM (PHILA.)	707	45	T.	F.	F.
MARY IMMACULATE SEMINARY	19	29	T.	F.	F.
MEADVILLE/LOMBARD TH SCH	39	47	T.	F.	F.
MEMPHIS THEOLOGICAL SEM	25	7	T.	F.	F.
MENNONITE BRETHREN BIB SEM	221	121	F.	T.	T.
METHODIST THEOL SCH	83	89	T.	F.	F.
MID-AMERICA BAPT TH SEM	95	126	T.	F.	F.
MIDWESTERN BAPT THEOL SEM	616	276	T.	F.	F.
MT. ANGEL ABBEY	1250	300	F.	T.	T.
MT. ST. ALPHONSUS SEMINARY	0	0	T.	F.	F.
MT. ST. MARY'S COLLEGE	1012	1049	F.	T.	T.
McGILL UNIVERSITY	219	*	F.	T.	F.
NAZARENE THEOLOGICAL SEM	478	244	T.	F.	F.
NEW BRUNSWICK THEOL SEM	66	120	T.	F.	F.
NEW ORLEANS BAPT THEOL SEM	540	365	T.	F.	F.
NORTH AMERICAN BAPTIST SEM	967	201	T.	F.	F.
NORTH PARK THEOLOGICAL SEM	1347	646	F.	T.	T.
OBLATE SCHOOL OF THEOLOGY	246	30	T.	F.	F.
ONTARIO THEOLOGICAL SEM	79	6	T.	F.	F.
PC (U.S.A.) - MONTREAT	0	0	T.	F.	F.
PITTSBURGH THEOL SEMINARY	455	57	T.	F.	F.
PONTIFICAL COLL JOSEPHINUM	308	113	T.	F.	F.
POPE JOHN XXIII NATIONAL SEM	0	0	T.	F.	F.
PRINCETON THEOLOGICAL SEM	506	248	T.	F.	F.
REFORMED PRESBYTERIAN	251	66	T.	F.	F.
REFORMED THEOLOGICAL SEM	253	454	T.	F.	F.
REGENT COLLEGE	0	0	T.	F.	F.
SACRED HEART SCH OF THEOL	6	5	T.	F.	F.
SACRED HEART SEMINARY	96	188	T.	F.	T.
SCARRITT-BENNETT CENTER	2	0	T.	F.	F.
SOUTHEASTERN BAPT TH SEM	855	150	T.	F.	F.
SOUTHERN BAPTIST TH SEM	3368	1525	T.	F.	F.
SOUTHWESTERN BAPT THEOL SEM	2687	1137	T.	F.	F.
ST. AUGUSTINE'S SEMINARY	21	1	T.	F.	F.
ST. CHARLES SEMINARY	591	98	F.	T.	T.

* Not reported.

**CIRCULATION DATA: INTERLIBRARY LOAN
TYPE OF LIBRARY**

INSTITUTION	ILL SENT	ILL RCVD	INDEPEN- LIBRARY	NONINDE- PENDENT LIBRARY	DATA ALL
ST. FRANCIS SEMINARY	24	16	T	F	F
ST. JOHN'S COLLEGE LIBRARY	50	0	F	T	T
ST. JOHN'S SEMINARY - CA	201	163	T	F	F
ST. JOHN'S SEMINARY - MA	44	1	T	F	F
ST. JOHN'S UNIVERSITY	1538	3754	F	T	T
ST. JOSEPH'S SEMINARY	20	29	T	F	F
ST. LOUIS UNIVERSITY	0	0	F	T	F
ST. MARY'S SEMINARY - MD	29	25	T	F	F
ST. MARY'S SEMINARY - OH	91	46	T	F	F
ST. MEINRAD SCH OF THEOL	695	326	F	T	T
ST. PATRICK'S SEMINARY	20	32	T	F	F
ST. THOMAS THEOL SEMINARY	190	70	T	F	F
ST. VINCENT de PAUL	0	44	T	F	F
TAIWAN THEOLOGICAL COLLEGE	3	0	T	F	F
THE MASTER'S SEMINARY	15	116	F	T	T
TRINITY COLLEGE FACULTY	19	2	F	T	F
TRINITY EVANGELICAL DIVINITY	2150	1194	T	F	F
TRINITY LUTHERAN SEMINARY	211	117	T	F	F
UNION THEOLOGICAL SEM - NY	1092	77	T	F	F
UNION THEOLOGICAL SEM - VA	990	486	T	F	F
UNITED TH SEM OF TWIN CITIES	502	171	T	F	F
UNITED THEOLOGICAL SEM	489	318	T	F	F
UNIV. OF THE SOUTH SCH OF TH	843	218	F	T	F
UNIV. OF ST. MARY OF THE LAKE	140	105	T	F	F
UNIVERSITY OF ST. THOMAS	1135	394	F	T	F
UNIVERSITY OF NOTRE DAME	1217	730	F	T	T
VANCOUVER SCHOOL OF THEOL	111	5	T	F	F
VANDERBILT UNIVERSITY	2010	270	F	T	F
VIRGINIA THEOLOGICAL SEM	50	25	T	F	F
WASHINGTON THEOL UNION	3	9	T	F	F
WESLEY THEOLOGICAL SEM	225	34	T	F	F
WESTERN CONSERV BAPT SEM	601	410	T	F	F
WESTERN EVANGELICAL SEM	330	62	T	F	F
WESTERN THEOL SEMINARY	865	241	T	F	F
WESTMINSTER THEOL SEM - CA	36	460	T	F	F
WESTMINSTER THEOL SEM - PA	239	517	T	F	F
WILFRID LAURIER UNIVERSITY	2023	1962	F	T	T
WINEBRENNER THEOL SEM	95	104	T	F	F
WOODSTOCK THEOL CNTR LIBR	0	0	T	F	F
YALE UNIVERSITY DIVINITY SCH	581	131	F	T	F

SECTION MEETING SUMMARIES

Report of the Bibliographic Systems Section

**by
John Thompson**

About fifty ATLA members attended the Bibliographic Systems Section meeting on 28 June at Northwestern University. The meeting was divided between discussion on cataloging philosophies and section business.

A panel of catalogers from a variety of library settings considered "Cataloging Standards, Or, Are We Bibliographic Slaves or Free Catalogers?" Panel members were Dorothy Thomason, Union Theological Seminary in Virginia, Richmond; Mary Ann Teske, Luther Northwestern Theological Seminary, St. Paul, Minnesota; Andrew E. West, University of St. Michael's College, Toronto, Canada; Ms. Sara Berlowitz, J. Paul Leonard Library, San Francisco State University; Vicki Biggerstaff, North American Baptist Seminary, Sioux Falls, South Dakota. Emily Pulver of the Jesuit-Kraus-McCormick Library in Chicago was unable to serve on the panel because of a last-minute conflict.

After introducing themselves the panel members gave their perspectives on modification of LC and member copy records; checking authority files for headings; proofreading of copy and original cataloging copy; verification of LC class numbers in cataloging copy; and other issues. A brief discussion followed.

Section business included the traditional introduction of the members of the current Bibliographic Systems Committee. They have been asked to serve for another year to help provide a smooth transition under the ATLA reorganization. As Bibliographic Systems itself reorganizes, the coordinators of viable working groups (see below) will also provide leadership.

The section voted on a more descriptive name for the Bibliographic Systems Section. The winning name, Technical Services Division, was suggested by Dorothy Thomason, who received a coffee mug as a reward for her creativity.

Taking advantage of the ATLA reorganization, the newly named Technical Services Division will sponsor "working groups." Five working groups were proposed:

1. A Theological Authority Record Project (TARP),

Christopher Brennan, coordinator. Objective: create a vehicle for sharing authority records for names and titles which are not available in the LC Authority File. A fuller proposal will be published in the fall ATLA newsletter.

2. ATLA/BTI CONSER Project, Clifford Wunderlich, coordinator. Objectives: Enable ATLA libraries to contribute CONSER-level records to the national databases through the Boston Theological Institute CONSER authorization. Upgrade the quality of serials cataloging by ATLA member libraries.

3. Uniform Titles Concerns, John Thompson, coordinator. Objectives: Provide a forum for discussing problems with uniform titles for liturgical works, sacred works, etc. Produce useful documentation and examples.

4. Denominational Body Headings Project, Judy Knop, coordinator. Objectives: Created authority records for denominational bodies that are not represented in the LC Authority File. Urgently needed as the ATLA Preservation Program begins to film and catalog works by and about now-defunct denominations.

5. LC Classification Concerns, Dolores Tantoco-Stauder, coordinator. Objectives: Coordinate efforts to devise alternatives to inadequacies in the LC classification schedules, e.g., in canon law and St. Thomas Aquinas. Communicate concerns to the Library of Congress.

These—and any other working groups that might be formed—would be expected to work together during the year and to find some time for meeting during the conference. Questionnaires were distributed to solicit ideas for these and other potential projects from the membership. Ideas for future ATLA programs were also considered, including a serials cataloging workshop in Toronto in 1991.

Report of the Collection Evaluation and Development Section

**by
William Hook**

The meeting was convened at 3 p.m. on Thursday, 28 June with thirty-one persons attending. The session was planned to consist of two one hour sessions; the first hour devoted to a presentation on the topic of Serials Management, the second hour to be a business meeting to deal with reorganization issues and other topics raised by the membership present.

The presentation in the first hour was given by Gary Brown, a regional representative for the Faxon Company, a major serials vendor. He presented information about resources vendors should be able to provide for librarians concerning serial price trends, both in general and specifically tailored to their own acquisitions lists with the vendor. Information concerning inflation rates in periodical subscriptions and the impact of currency exchange rates was summarized, though not generally with theological literature specifically the focus of the statistics.

The presentation focused primarily on resources vendors can provide for projecting subscription costs for budget planning. Alternatives for customized reports which might be requested by clients were mentioned, but no specific examples were presented. Major vendors such as Faxon will generally have a large database of titles, which they can "tag" with codes for individual libraries, to allow for retrieval of library specific statistics.

The second half of the meeting began with a presentation by the chair of the need for the group to adopt a new governing structure, as a result of the reorganization of the ATLA structure approved by the membership earlier that day. It had been suggested that the committee for 1989/90 continue for an additional year, to provide some continuity in the leadership during the transition to the new "interest group" status. Each of the current members of the committee indicated a willingness to continue for another year, with the suggestion that two new members be added to the committee.

Volunteers and/or nominations for these two positions were solicited by the chair. Patrick Graham (Pitts Theological Library, Emory) and Valerie Hotchkiss (Stitt Library, Austin Presbyterian Theological Seminary) volunteered to work on the expanded committee. Bill Hook agreed to continue as chair of the committee for 1990/91, in light of the conflict presented by the election of Norma Goertzen to the ATLA Board (precluding her from

assuming the chair in the normal rotation).

Roger Loyd was invited to speak briefly about the formation of the new Rare Books Interest Group, as an example of the new process of how new groups may form and be recognized by the Board as "authorized groups." Some of the interests concerning rare books and special collections, which had previously been expressed as program topics for the Collection and Evaluation and Development section, will now be pursued in that group.

Interests and topics for the Collection Evaluation and Development Interest Group (CEDIG) were solicited from the membership and an extended discussion ensued, with several topics suggested. Topics were established for 1991 and 1992. Next year we will focus on NATI, with reports expected during the year from Michael Boddy to be published in the Newsletter, and several presentations to be arranged dealing with the Inventory for next year's session.

For 1992 the focus will be on Collection Evaluation tools, in particular the AMIGOS CD-ROM product which allows comparison of a libraries holdings (over the most recent ten years) with other libraries as represented in the OCLC database.

With the program focus for the next two years established and the time allocated for the section meeting drawing to an end, a motion was formally presented that we petition the ATLA Board of Directors to become an "authorized interest group" as the Collection Evaluation and Development Interest Group. It was further moved that the planning committee be empowered to take steps as necessary to secure such authorized status, and to request the same budget from the board as had been established in past years (\$250). The motion was seconded, and passed by acclamation.

The meeting adjourned at 4:57 p.m.

Report of the Publication Section

by
David K. Himrod

The Publication Committee-sponsored section meeting at the ATLA Conference 28 June 1990 highlighted publications of members of ATLA as well as the work of the committee itself. Fourteen persons were in attendance. It is one of the tasks of the committee to promote and encourage publication by members of

ATLA. In conjunction with the display outside the chapel at Garrett-Evangelical of such publications, four members of ATLA were invited to speak about their work: Elmer O'Brien on the *Methodist Reviews Index*, Elizabeth Hart on her articles on Charles Wesley and Susannah Wesley, Eugene Feig on religious journals and serials and Tim Erdel on his contributions to a textbook for the history of religions.

Following these informative and sometimes humorous presentations, the group heard reports on the on-going projects. Ken Rowe described the history and the present work being done in the ATLA Monograph and Bibliography Series; Paul Schrodt spoke about the Basic Bibliography series on disks; and David Himrod talked about the initial work on the *Journal of Religious and Theological Information*.

The group used the final few minutes to briefly discuss the future of the Publication Interest Group in the context of the restructuring of ATLA. Everyone received the committee's statement of purpose and budget for 1990-91. During subsequent discussion, the members of the session agreed on a brief statement to the board stating its wish to exist, with the membership of the committee unchanged this year, and instructed the committee to continue its work and to devise a plan of organization to be discussed at next year's section meeting.

One further item should be noted: on the previous Tuesday, June 26th, the committee brought a resolution on funding for the Library of Congress before the business meeting of ATLA. The resolution, which passed unanimously, appears elsewhere in the *Proceedings*.

DENOMINATIONAL DIRECTORY AND MEETINGS SUMMARIES

Anglican Librarians' Group

Contact Person: James Dunkly
Address: Episcopal Divinity Library
99 Brattle Street
Cambridge, Massachusetts 02138
Telephone: 617-868-3450

Eighteen librarians representing seventeen libraries met on 26 June 1990 to discuss a number of matters of common concern.

Newland Smith, a member of the ATLA Advisory Committee on American Denominational Bibliographies, outlined the committee's plans for filming embrittled denominational material as part of the ATLA Preservation Program. We agreed to form an Anglican bibliography committee, whose members are Sandra Boyd, Lorna Hassell, Robert Munday, Evelyn Payson and Newland Smith.

Various reports of work done or now in progress at various libraries were presented.

Baptist Librarians' Group

Contact Person: Robert A. Krupp
Address: Western Conservative Baptist Seminary
5511 S.E. Hawthorne Blvd.
Portland, Oregon 97215
Telephone: 503-233-8561

Seventeen Baptist librarians met in Evanston and received a presentation on the ATLA Denominational Filming Program by Mr. David Bundy. After his presentation, Mr. Bundy answered the questions of a number of the librarians. The project was discussed at length by the librarians and Mr. Robert L. Phillips of the A. Webb Roberts Library of Southwestern Baptist Seminary volunteered to serve as chairperson of the committee that will guide the participation in this program by the Baptist librarians. The rest of the committee will be chosen at a later date. The remainder of the meeting was spent with reports of the activities at the various libraries represented.

Campbell-Stone Librarians' Group

Contact Person: David McWhirter
Address: Disciples of Christ Historical Society
1101 19th Ave. S.
Nashville, Tennessee 37212
Telephone: 615-327-1444

Eight librarians attended the 1990 meeting of the Campbell-Stone Group. Most of the gathering was concerned with discussion of the ATLA Preservation Project for the filming of denominational materials. David McWhirter offered to chair the committee (which includes all Campbell-Stone Librarians) and submit the bibliographies to the Preservation Project after distributing them to the other librarians.

Lutheran Librarians' Group

Contact Person: Richard M. Mintel
Address: Trinity Lutheran Seminary Library
2199 East Main Street
Columbus, Ohio 43209
Telephone: 614-235-4169

The twenty-one librarians present shared news from their libraries including the following information on special projects and concerns:

Alice Kendrick reported that the Oral History project including persons involved in the ELCA merger is going well thanks to the help of excellent interviewers and the persons willing to be interviewed.

Bruce Eldevik distributed an ELCA Region 3 Serials list. It is the first result of Luther Northwestern Seminary's efforts to sort out Lutheran serials after the formation of the ELCA.

Jerry Weber from the ATLA Preservation Board presented information on the denominational microfilming project and asked for participation from the Lutheran group. There was general agreement that the group should help. Paul Jackson, David Wartluft and Ray Olson agreed to meet and pull together a committee to assist with this project.

Concern for the struggles faced by librarians in the Third World was shared by several librarians present.

Theodore Leidenfrost indicated that a books for pastors in Liberia program needs books/funds. Bible dictionaries and commentaries are a particular need. There are some funds available for shipping. Contact him.

Allan Krahn from Brazil made copies of the book *Lutherans in Brazil* available to the group for \$5.00 a copy (at cost). There are ways in which Western libraries can be helpful to those in the Third World. He applauded efforts to establish sister seminary relationships between Western and Third World seminaries. Sending last year's *Books in Print* to Third World libraries is very helpful. Even sending old order slips is helpful. This lets Third World seminaries know which books Western libraries are using.

Ray Olson reported that efforts at Luther Northwestern to send books to Third World seminaries was going well. They always need books, and those libraries who send books are reimbursed for postage costs quarterly. Lutheran World Federation selects the libraries to which the books are sent.

Methodist Librarians' Fellowship

Contact Person: David K. Himrod
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Methodist Librarians Fellowship met on 26 June 1990 in United Library on the campus of Garrett-Evangelical Theological Seminary in Evanston, Illinois. Dave Himrod presided.

Mike Boddy (School of Theology at Claremont) reported slow progress on his union list of non-United Methodist Methodists serials. Copies of his checklist have been sent to institutional members of Methodist Librarians Fellowship; only three libraries responded. Mike needs to contact other libraries.

Dave Bundy (Asbury Theological Seminary) has received some encouragement from foundations for the non-United States Methodist serial project. He suggested incorporation in order to allow the project to apply for grants in the name of Methodist Librarians Fellowship. If grants are applied for personally, any grant money awarded would become personally taxable. A committee consisting of Dave Himrod, Al Caldwell, Bill Miller

and Dave Bundy will investigate and report on the incorporation issue.

Roger Loyd (Perkins School of Theology) stated his institution is currently underwriting the costs of microfilming the *United Methodist Reporter*. A motion for Methodist Librarians Fellowship to finance the annual microfilming costs was adopted by the membership.

Ken Rowe (Drew University) is proofreading volume 7 (the J-K-L volume) of the *Methodist Union Catalog*. He is also working on the first part of the letter M.

Rosalyn Lewis (United Methodist Publishing House) is involved in developing a bibliography for the library of the College of Theology of the African Methodist University in Zimbabwe. A core list has been developed. Rosalyn encouraged librarians to look over the core list, make suggestions and identify any gaps (especially in African theology).

Dave Bundy announced the ATLA monograph preservation program is entering the "denomination" stage. This stage is expected to last ten years. Decisions regarding how to select the items to preserve need to be made. Bibliographic work is also needed. A committee, to be appointed by Dave Himrod, needs to compile its methodology by 1 September. One person on the committee will act as liaison with the ATLA preservation program. Dick Heitzenrater, Rosemary Keller and Ken Rowe were suggested as possibilities for the committee.

The membership approved a resolution honoring John Baker-Batsel, grants to Ken Rowe (\$500) and Mike Boddy (\$100) to support their respective projects, and a dues increase. Personal dues will be \$5.00; institutional dues will increase to \$60.00.

Presbyterian and Reformed Library Association

Contact Person: Christine Wenderoth
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Columbia Theological Seminary
Decatur, Georgia 30031
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The Presbyterian and Reformed Library Association met during the American Theological Library Association conference at Evanston, Illinois, on 26 June 1990. Twenty-six members were present.

President Steven Crocco called the meeting to order at 7:35 p.m. He distributed materials on denominational bibliographical efforts as provided to all American Theological Library Association denominational sub-groups by ATLA's Advisory Committee on Denominational Bibliographies.

First-time attendees introduced themselves. President Crocco noted that Joe Coalter had informed him that the first committee formed last year had not devised standards. More information is needed to do this.

Boyd Reese, chair of the second committee formed last year, distributed a four page list of Presbyterian Church (USA) General Assembly-level publications. It was asked if we can agree on certain titles from this list to film and catalog (for both the Preservation Project and as application for grant money). Boyd stated that his library has the microfilming equipment that could film periodicals. It was finally agreed that after the meeting the various denominations present would meet and pick titles. Individual members would then check these lists against their own collection's holdings and report the findings to Boyd by 1 September. He in turn will check to see if those titles are already filmed and report the findings to the *ATLA Newsletter* by October 1. Joe Coalter will keep in touch with Boyd regarding standards.

Bob Benedetto of the Presbyterian Church (USA) Department of History (Montreat) was elected Vice-President. It was agreed that if any member institutions or committees of the Presbyterian and Reformed Library Association had news they wished to share with others, they would send that information to Chris Wenderoth by 15 January, 1991. She will coordinate the information and send it on to Donn Michael Farris for the *ATLA Newsletter*.

Finally, members shared news from their institutions. Of particular interest, Dottie Thomason announced that an updated edition of the Union-Richmond *Building a Pastor's Library* would be available by December 1990. The Presbyterian Church (USA) Department of History is working on a thesaurus for indexing the General Assembly Minutes. The Presbyterian Union Catalog has "lain dormant" for five years at the Historical Society in Philadelphia. And there are now 15,000 volumes in the newly formed library at Reformed Seminary in Orlando.

The meeting adjourned at 9:05 p.m.

Roman Catholic Librarians' Group

Contact Person: Alan Krieger
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Library
University Libraries of Notre Dame
Notre Dame, Indiana 46556
Telephone: 219-239-6904

Alan Krieger chaired the twenty-one librarians attending the 1990 Roman Catholic Librarians' Group. Following brief introductions and renewed requests for acquisitions lists, Robert Allenson, ATLA Preservation Board representative, presented a letter from the advisory board requesting assistance in compiling bibliographies of religion in North America from 1850 to 1916. Several librarians responded that they will solicit resource persons from their institutions and forward the names to James Maney, Oblate School of Theology, 285 Oblate Drive, San Antonio, Texas, 78206-6693 (business phone: 512-341-1366; home phone: 512-496-7754). At a later date the group will select a head for these experts.

The subgroup agreed to consult with Bibliographic Systems on the problem of classification of canon law and Thomas Aquinas and on the issue of uniform titles of liturgical works (English v. Latin). We expect CIP to continue through Liturgical Press who have absorbed Michael Glazier Press. Some members requested a review of the scripture indexes in CD ROM. They expressed satisfaction with RIO on CD ROM. The subgroup thanked Alan Krieger for his organization skills and his leadership. We submitted to his nomination to this chair for 1990-91.

Evelyn Collins, recorder

United Church of Christ Librarians' Group

Contact Person: Rev. Neil W. Gerdes
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The United Church of Christ librarians focused their discussion on two areas. The first was a proposal by Richard Berg of Lancaster Theological Seminary. Although there is adequate space in the LC Classification tables for Congregationalism and

the Evangelical and Reform movement, there is not enough space for the United Church of Christ. The group decided to encourage Richard to develop a more complete and extensive classification system. We will continue the second area of exploring ways of preserving particular United Church of Christ archives.

We were then joined by Albert Hurd to discuss the Preservation Board's proposal for filming denominational materials. Al was encouraged to come to the Chicago Theological Seminary to check particular bibliographies. Joan Blocher will check the Chicago Theological Seminary resources for relevant materials, and Sharon Taylor said she would do the same at Andover Newton. There was some concern expressed about the time and the cost. But everyone thought it a project worth pursuing.

INTEREST GROUP SUMMARIES

Report of the Bib-Base Users Group

Contact Person: James C. Pakala
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200 North Main Street
Hatfield, Pennsylvania 19440
Telephone: 215-368-5000

The Bib-Base Group met 27 June 1990 from 11:15 to 11:50 a.m. with twenty-five in attendance. Bib-Base author and ATLA member Bob Kepple arrived the following day and talked with people individually. Persons interested in ordering library acquisitions and cataloging software (i.e. Bib-Base) products should contact Library Technologies, Inc., 619 Mansfield Road, Willow Grove, PA 19001; phone 215-576-6983; FAX 215-576-6984.

Lorena Boylan (St. Charles Seminary) discussed microcomputer-based systems she has examined recently which offer Bib-Base competition. She noted that some companies offer only the PAC (public access catalog) and others offer virtually complete automation, e.g., circulation, reserve book and other components. Most systems can handle over 100,000 titles, with the size of a library's hard disk being the only limitation. Costs vary, but generally are not low enough to compete well with Bib-Base. Datatrek offers a five-terminal hardware and software package in the \$20,000 to \$25,000 range. Comparison of Library Technologies with other companies is difficult, e.g., it is operated by a few people (most notably Bob Kepple and Jim Schoenung). But Kepple's commitment to libraries and particularly to theological librarianship is well-known and highly regarded.

Jim Overbeck (Columbia Theological Seminary) said that he is automating fully with Bib-Base and the response has been very positive. Questions do keep arising about when the new modules will appear, so that the system will do all that it should.

Other specific issues discussed included the postponed appearance of the circulation module, the lack of publisher and date information in Bib-Base Public, the matter of downloading OCLC authority records into Bib-Base, and the question of Bib-Base interface with Books in Print and other material now available on CD-ROM.

ADDRESSES AND PAPERS

At All Times and in All Places, or Each One in His or Her Own Place: Universality and/or Cultural Particularity in the Liturgy

by
Leonel L. Mitchell
Seabury-Western Theological Seminary

The near parallelism and contrast of the title is, I admit, something of a false dilemma, for the two extreme positions have never been terribly popular. Thomas Cranmer may have written in the preface to *The First Book of Common Prayer* (1549) "... all the whole realm shall have but one use,"¹ but diversity is and has been as much a characteristic of Anglican worship as uniformity.

The theoretical appeal of a universal Latin liturgy in the Tridentine Roman Catholic tradition was, in fact, considerably modified in practice, not only by the existence and acceptance of the Eastern liturgies by the Roman Catholic Church, but in the actual differences between various ethnic expressions of what was theoretically the same Roman rite. As Aidan Kavanagh has so well said, "Even in the driest years of the Counter Reformation, Mexican natives were significantly amplifying imported European Roman Catholic forms and symbols and piety. No amount of hierarchical fussing or admonition has even been able to stop this."²

On the other side, even the most aggressively congregational church in its insistence on its right to establish its own liturgy tends to modify its position in the light of its concern that other Christians recognize what they are doing as Christian rites, conducted in accordance with Scriptural, or other accepted Christian norms. As examples of a substantially modified version of this view we might quote Article 34 of the 39 Articles:

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversities of counties, times, and men's manners, so that nothing be ordained against God's Word.³

I take this statement to be in substantial agreement with the Constitution on the Sacred Liturgy of Vatican Council II, which said in paragraph 21:

For the Liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change. These latter not only may be changed but ought to be changed with the passage of time, if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become less suitable.

More specifically, paragraphs 38 and 40 provided for "legitimate variations and adaptations to different groups, regions and peoples, especially in mission countries," concerning "the sacraments, sacramentals, processions, liturgical language, sacred music and the arts," with the proviso "that the substantial unity of the Roman rite [be] preserved." It also called for "an even more radical adaptation of the liturgy" in some places and circumstances.⁴

In fact, the discussion is not between the two extremes, but between various attempts to stake out the middle ground, some tending more to universal uniformity and others to cultural diversity. Among Roman Catholics, for example, it can be described as an argument between those who emphasize the Constitution's insistence that the substantial unity of the Roman rite be preserved in paragraph 38 and its opening to "an even more radical adaptation" in paragraph 40. Often it is not a discussion, but an exercise in power politics.

At root "cult" is intimately related to "culture," and all ritual, including Christian liturgy, arises out of a cultural matrix which provides the symbol system in which the cult is understood. The liturgy is not about culture, however, but about faith and worship and life. It arose in the cultural milieu of Palestinian Judaism and spread into the Hellenistic civilization of the Roman Empire. It has been successively acculturated by Constantinian Rome, medieval Europe and the nation-states of the Western world.

While this acculturation is most obvious in the case of wedding and funeral rites, which have never been uniform, but have adapted themselves to the cultural expectations of the various tribes, nations and localities which have used them, it is true also in the general approach which has been taken to worship. This is true not only in peripheral matters such as

music and ceremony, but in the rhetoric of prayer and the manner in which people approach God.

It would be personally appealing to me to follow this historical thread through from the early church, showing the effects first of the Romanization, then of the Germanization of the worship of the Western church. But I shall be content with pointing out the profound effect on Christian worship of its movement in the fourth century from being the activity of a counter-cultural assembly to being the religion of Theodosius and Justinian enshrined in Hagia Sophia and the Lateran, and in modern time to becoming the privatized activity of those individuals in a secular state who choose to participate in it.

In the fifteenth and sixteenth centuries, European expansion brought Western Christians into contact not only with the Native American cultures of the New World but with the older cultures of India, China and Japan. In 1659 the Sacred Congregation for the Propagation of the Faith in Rome sent out these instructions to its missionaries:

Do not regard it as your task and do not bring any pressure to bear on the peoples, to change their manners, customs, and uses, unless they are evidently contrary to religion and sound morals. What could be more absurd than to transport France, Spain, Italy, or some other European country to China? Do not introduce all that to them, but only the faith, which does not despise or destroy the manners and customs of any people It is the nature of men to love and treasure above everything their own country and that which belongs to it; in consequence there is no stronger cause for alienation and hate than an attack on local customs, especially when these go back to a venerable antiquity.⁵

The names of Francesco Ingoli, first secretary of the Propaganda (as it was called), Matthew Ricci in China, and Robert di Nobili in India bear witness to the ability of some Western Christians to understand this principle, and they attempted to identify Christianity not with Europe and the Europeans but with the local culture. Nobili, for example, learned classical Tamil, Telugu and Sanskrit, and illustrated his teaching from the Indian classics. He wrote,

I came from Rome, where my family hold the same rank as respectable Rajas hold in this country. . . . The law which I preach is the law of the true God,

which from ancient times was by his command proclaimed in these countries by *sannyāsis* and saints.⁶

It is interesting to speculate on what might have been the history of Christianity in the Far East if their work had not been largely undone in the seventeenth century. But the questions which their work raised have not stayed buried in the Vatican archives. They are very much a part of the contemporary scene.

In the past, even in as recent a past as Vatican Council II, questions of inculturation were generally raised as possible exceptions for "missionary countries" to established norms. The Western cultural framework was accepted as normative for Christianity, and the possibility of alternatives for people of other cultures was examined. The result was that the alternatives were often seen as "second class" and rejected by the very people whose culture they were intended to recognize. One common aspect of this experience was expressed this way by an Asian Christian:

Fascinated by the new Christian faith and associating it with the "advanced" western culture (technology, in particular), Asian converts have probably idealized and absolutized [western] Christian values. To the new converts it seemed necessary to denounce their past and to remove the association of pagan practices in order to prove their true conversion to Christ. Unfortunately, it led to a denial of native culture and values; Christians became alienated from their own people. They were eager to learn and adapt the new Christian expression, including liturgies and music. Eventually, they became so attached to these forms that they regarded them as the absolutely authentic way of Christian expression.⁷

The same phenomena can be observed among Native American and African Christians. The process is not intrinsically different from the spread of the Latin liturgy among the Germanic and Frankish peoples of northern Europe, who identified the Latin liturgy with the superior Roman culture with which they wished to identify themselves.

Increasingly today, as Christians of the Third World speak out in international gatherings, cultural adaptation is seen to be inadequate. They speak of the interaction of Christianity and many cultures, among them cultures tied to other religions. Anscar Chupungco, a Filipino and a professor of liturgical

history at the Pontifical Liturgical Institute in Rome, has defined "acculturation" as the modification of the genius of a liturgical system by its absorption of elements *from* a culture, and "inculturation" as a reinterpretation and transformation of pre-Christian rites in the light of Christian faith.⁸ Although his definitions are frequently cited in discussions of inculturation, they are not universally used, even by those who cite them. They do, nevertheless, provide a convenient way to talk about the usual course of Christian inter-cultural missionary activity.

The first stage is simply one of translation. As Cyril and Methodius in the ninth century translated the Bible and the Byzantine liturgical books into Slavonic for their mission to Bulgaria, so nineteenth and twentieth century missionaries have translated their own liturgies into the languages of those whom they sought to convert. No attempt was made to adapt the liturgy to the symbol system of the new culture. It was simply translated and introduced. The singing of traditional Protestant hymns in Navajo to their customary tunes by contemporary Navajo Christians is a case in point. Navajo is a tonal language and the use of traditional European tunes changes the meaning of the words, so that they are incomprehensible to anyone who has not heard them recited with the correct tonality first. The same is true in Oriental tonal languages:

In "Jesus loves me, this I know" the refrain, "Yes, Jesus loves me," sung in Taiwanese becomes, "Dead Jesus, hear me."

Even more amazingly, the refrain, "Jesus saves! Jesus saves" in another hymn becomes, "When you cook, [it] will shrink," which must create unusual theological hurdles for those who worship in Taiwanese.⁹

The next step is what Chupungco calls "acculturation." The patterns of native culture begin to affect the liturgy itself. At the international conference on liturgical inculturation in York last summer, I saw fascinating videotapes of African dancing, not only as an integral part of the Sunday liturgy of congregations, the celebrant, the village elders, the acolytes and even the crucifer and thurifer taking part in a great entrance processional dance, but also as a part of the much more sophisticated daily offices of an African convent, where the sisters danced as they sang the psalms and canticles. This is also the point at which liturgical prayers are written from within the culture, using not only its language but its thought forms and ways of speaking.

In the stage of inculturation Christianity interacts directly

with the culture, so that Christians begin to understand the non-Christian rites and myths in the light of their faith and worship. The Indian theologian D. S. Amalorpavadass, has reminded us:

In Asia, the cradle and home of all world religions . . . where cultures at any level are inseparably connected with religions as essential and indispensable components of national identity, all cultures are religious cultures, and inculturation cannot avoid interacting with and synthesizing elements of religions as well as cultures.

The views of Dr. Amalorpavadass were by no means acceptable to all of the Indian representatives at the congress. Many felt that he had sold out Christianity to Hinduism, with his talk of Christian ashrams and his chanting of Sanskrit mantras, but his principle remains:

The church cannot be truly catholic or universal until it is truly incarnated in a people and inculturated according to various cultures. The task and responsibility of realizing inculturation in all aspects and areas of its life and society and evolving a theology of inculturation belongs to the local church whose task is preaching the gospel.

Inculturation is primarily a life-style and a way of living: how a group of Christians who have met Christ, accepted his gospel, identified with his cause and found in him the deepest meaning and ultimate purpose of their life, preach the gospel concretely, live their faith in practice and witness to the arrival of the Kingdom by personal and societal change, and, in short, how they are led by the spirit of Christ through their life in the socio-cultural-religious realities It can be according to western cultures or according to Asian cultures, or a hybrid of both. It is authentic inculturation in Asia only when the life-style is according to Asian cultures.¹⁰

A concrete example of what this kind of inculturation might mean is raised by the English Roman Catholic Adrian Hastings:

To insist upon a wheaten eucharist in a rice society is a great deformation of the Eucharist's essential meaning, while a rice eucharist, which may seem odd to the European onlooker and invalid to the

Roman canonist, is in point of fact the true and requisite translation of the old tradition into a culturally new context. The retention of a wheaten eucharist is externally faithful to the tradition, but internally a deformation of meaning.¹¹

The global issue before the churches today is highlighted in these refracted views. The North Atlantic dominated perspective from which we view Christianity has been seriously and appropriately called into question. We are confronted by Christians from Asia, Africa and the Far East who refuse to be marginalized by our view of what is central to Christianity. It is far more than a question of native music and ceremonial gestures. It really asks whether we are prepared to be confronted by an Indian or Chinese successor to Clement of Alexandria, who wrote:

Philosophy educated the Greek world as the law did the Hebrews, to bring them to Christ. Philosophy therefore is a preparation, making ready the way for him who is perfected by Christ.¹²

Clement inculturated Christianity into Greek culture, thereby radically altering the worship and the theology of the early church. The plea, of course, is for us to do the same, or rather to permit the theologians who are products of those cultures to do so.

The issues, unfortunately, are far from clear. If Amalorpavadas found himself in conflict with other Indian Christians, Hastings' rather substantive paper at the York conference was scarcely discussed, as one speaker after another from all parts of the world rose to argue against the use of rice for eucharistic bread.

It is clearly impossible for me, or anyone else, to set down principles for liturgical inculturation. It is clear that worship in the Niobrara Convocation of Dakota Episcopalians will and should be different from that in Canterbury Cathedral. What is not clear is exactly how different it can be. Certainly if the Christian church is, as it has always claimed to be, catholic, it must be possible to be authentically Indian and Christian, Maori and Christian, Nigerian and Christian or Arab and Christian. The question that is actually asked, however, is, "What does it mean to be a Korean Methodist?" or a Chinese Roman Catholic or a Haitian Anglican or even an American Orthodox?

Worldwide communions have struggled with the question of liturgical diversity and conformity, I have already alluded to this

struggle in the Roman Catholic Church. The problems are similar for other churches. One contemporary attempt to deal seriously with a mixture of colonial and native culture is *A New Zealand Prayer Book*. Archbishop Davis describes it this way in the preface:

A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa, preserves the ethos of Anglican spirituality and incorporates the best liturgical insights modern scholarship provides . . . more importantly the New Zealand Prayer Book has been created in our own Pacific cultural setting, and shaped by our own scholarship. It belongs to our environment and our people.

The text itself not only contains prayers and hymns in Maori interwoven into the services, but certain Maori expressions have been integrated into the English text. The Hebrew "Hallelujah" in the Psalms, for example, has been replaced by an equivalent expression in Maori. "A Version for New Zealand" of Psalm 65, included in Night Prayer, includes these verses:

You have laid down the mountain ranges and set them fast; you make the seas calm and the sounds peaceful; you reconcile the peoples who dwell here.

So in this corner of the earth we wonder at your deeds; at the meeting of east and west we sing your praise.¹³

It is not terribly important whether we like these attempts, or many others which could be cited to acculturate the liturgy to a particular culture. I think that the Third World theologians are right. Liturgical inculturation must come from within a culture. It cannot be imposed, even by well meaning experts, from outside. What we can do is make our resources available to the dialogue, for it must be a dialogue.

Someone must ask at what point inculturation has begun to obscure and corrupt the gospel, to cease to be authentic Christianity and become a new syncretistic hybrid. These are all important questions facing the contemporary Church. One resource for the answering of these questions is the historical study of how that early church did adapt culturally. Yet historical study alone is not enough. Contemporary worship must be grounded not only in the Christian past but in the actual present of the worshipping community. There is both a *semper et ubique*, an "at all times and in all places," quality about worship and a

real need for it to be something which contemporary men and women of a given culture can do without renouncing their place in their own society.

These questions must be hammered out by trial and error, by dialogue between those who hold up the requirements of Christian authenticity and community, so that the local church does not cease to be one—or as we say, “in communion with” other local churches—and those who wish to show us a contemporary Christ, whether that be the Liberator of Latin American theology or the cosmic Christ of the Christian ashrams. If history is any guide, we shall not get it right the first few times. There will be heresies and schisms. But it is theologically certain that no human culture can be ultimately alien to the Son of Man.

But cultural dissonance is not merely a global phenomenon. It exists within North America itself, and not simply between Quebec and the rest of Canada. A report to the Archbishop of Canterbury could equally well be describing the experience of most of us:

Our evidence suggests that it is the consistently middle-class presentation of the gospel and style of church life which creates a gulf between it and most working people. A Church which has only a single highly intellectual style of doctrinal formulation and which orders even its most contemporary forms of worship by reference to a closely printed book of over a thousand pages can never hope to bridge the gulf which separates it from ordinary people.¹⁴

American churches need to take much more seriously than they usually do not only the white middle-class orientation of much of its worship, but also the different cultures of Koreans, Vietnamese, Hispanics, African Americans and others within our own churches, as well as the major cultural differences between us colonials and Native Americans. Even then, we have only begun to scratch the surface.

Are questions like the ordination of women really cultural questions which can receive different answers in North America and West Africa? I believe that they are. It may be culturally impossible for some peoples even to consider women in leadership roles in the church, but this should not prevent cultures which believe in the equality of the sexes from applying the principle of Gal. 3:28 to their polity. In a similar way, I think we need to see the insistent demand from some sections of all North American churches for liturgies and biblical translations in “inclusive

language” as a call for liturgical inculturation within our own culture by those who feel marginalized or excluded by the words of the liturgy.

How prepared are we to deal with liturgical inculturation in our own backyards? Often we find it easier to discuss questions of wheat bread in rice cultures, or the use of elephants in church processions in Sri Lanka, but the basic issues are the same.

We are now embarked upon an exciting adventure in liturgical inculturation, one in which both those who forge fearlessly ahead and those who stop to examine new paths by traditional chart and compass have an indispensable role. There is a great difference between understanding that a problem exists and being prepared to solve it to the satisfaction of both local and universal church. Perhaps for us the most difficult part of this adventure is that we are not being asked to make the decisions. Europe and North America are no longer at the center of the Christian world. The equator and the southern hemisphere are emerging as the bastions of Christian praxis. We are also the wrong people to initiate cultural adaptations of worship. Our role is more likely to be guardians of the Tradition and raisers of questions, but we must make sure that we raise the right questions and guard the living Tradition, and not a collection of antiquated local customs.

Endnotes

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3. *The Book of Common Prayer*, 874.
4. *Documents of Vatican II*, ed. Austin P. Flannery (Grand Rapids: Eerdmans: 1975), 9, 14.
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6. Neill, *A History of Christian Missions*, 185.

7. I-to Loh, "Contemporary Issues in Inculturation: Arts and Liturgy: Music," address to 12th International Congress, Societas Liturgica, York, 1989.

8. Anscar J. Chupungco, *Cultural Adaptation of the Liturgy* (New York: Paulist, 1982), 81.

9. I-to Loh, "Contemporary Issues in Inculturation."

10. D.S. Amalorpavadass, "Theological Reflections on Inculturation," address to 12th International Congress, Societas Liturgica, York, 1989.

11. Adrian Hastings, "Western Christianity Confronts Other Cultures," address to 12th International Congress, Societas Liturgica, York, 1989.

12. Clement of Alexandria, *Stromateis*, I.5.28.3, trans. A New Eusebius, ed. J. Stevenson (London: S.P.C.K., 1968), 197.

13. The Church of the Province of New Zealand, *A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa* (Auckland: Collins, 1989), ix, 171.

14. *Faith in the City. A Call for Action by Church and Nation*, The Report of the Archbishop of Canterbury's Commission on Urban Priority Areas (1985), 66-67 cited by Donald Gray, "Bridging the Gap," address to 12th International Congress, Societas Liturgica, York, 1989.

Catch Them on the Porch: Method and Madness in the Doing of Oral History

**by
Larry Murphy
Garrett-Evangelical Theological Seminary**

The title of this paper was selected as a reflection of one important dimension of doing oral history, particularly non-elite "history." It is a recognition that the main source materials of oral history are challengingly transient. They must be engaged as opportunities emerge, even while one is proceeding in a methodical fashion to make appropriate preparations and arrangements for this research task. The title also reflects the wonderful serendipity that attends this work, often uncovering storehouses of data and rewarding new avenues of investigation. Let me set these opening remarks in context by reviewing my personal experience in this arena and then by offering an overview of the background and operating principles of this research method.

Personal Experience

My entree to oral history came during my doctoral studies at the Graduate Theological Union, Berkeley, California. In a historiography seminar, the professor, Dr. Eldon Ernst, invited a guest presenter, Ms. Willa K. Baum. Ms. Baum was with the Regional Oral History Office, University of California, Berkeley. I later learned that she was a seminal figure in the oral history movement, helping to establish the parameters by which the discipline is practiced today. Motivated by her presentation, I began to employ this new-found approach, working basically on my own.

I learned about oral history as social knowledge as I interviewed 110-year-old Mr. Arthur Reed, of Oakland, California. In candid language, Mr. Reed, a slender, feisty black man, told me of the lifestyles and social mores of rural whites and blacks in the decades spanning the turn of the twentieth century. He spoke with the assurance and with the pathos of one who had lived through what he described.

I learned of oral history as a source of engaging stories of adventure as narrator Sadie Calbert, also of Oakland, told of her family's nineteenth-century excursion across the Western plains in a covered wagon, on their way to a new California home.

I learned that in locating sources the oral historian, like other researchers, is detective, “by-way-chaser” and recipient of old-fashioned luck. Take the case of the “wrong Magees.” In 1971, my mother, Mrs. Mary Murphy, sent me a newsclipping about a former slave, Sylvester Magee, who was 129 years old and living in Columbia, Mississippi. I was interested in the religious life of American slaves, so I moved upon this opportunity to speak to one who was “there.”

The article gave the name of a niece who had been caring for him, but the phone company had no listing under her name for Columbia. However, I did get a number for the Magee family in Columbia, so I rang them up.

LM: Hello. Is this the residence of Mr. Sylvester Magee?

Elderly Woman: Magee? It's Junior Magee.

LM: Mr. Sylvester Magee, Sr., doesn't live here?

EW: No. [Click]

Reconnected by the operator, I tried again.

LM: May I speak to Junior Magee?

EW: Who is this calling?

LM: This is Larry Murphy, from Berkeley, California. I'm working with the church there. I'd like to speak to Mr. Magee, if I can.

EW: Not right this minute, no sir. [Click]

Only mildly daunted, I tried a third time.

LM: Hello. May I speak to Mr. Magee?

Child: Mamaaaaa. Somebody wants to speak to Mr. Magee.

Woman: Hello.

LM: Hello, Mrs. Magee?

W: Uh huh.

LM: I'm Larry Murphy, from Berkeley, California. I'm doing some research on the church in the South. I saw a name in the paper of a Sylvester Magee who lives in Columbia, Mississippi. He's 129 years old. And I'm wondering if you are related to him.

With a kind of uneasy chuckle she replied, gently, “Well, I'm white and he's black—but I know who you're talking about. He lives on the other side of town. He was a slave to the family of my husband.” I'm not fully sure on whose face the egg was splattered. But we both recovered and had a good conversation. She told me that they maintained contact with Mr. Sylvester Magee and, in fact, had just been speaking of him recently. She

said his mind was slipping and she was not sure I could learn much from him.

When asked if she had received through her family any information about slave religious practices, she said she had not. But she suggested I might speak with her husband. His family had long been members of a Presbyterian church some thirty miles north. It was the oldest church in the area and still had the balcony in which the slaves sat when they came to worship. Both her husband's family and the church had some old records, and between him and his brother, an elder in the church, I could probably gather a good bit of information about the church.

Quite apart from my intentions, I now had a new set of narrators and documents at my disposal that potentially could address my interests in slave religious practices as well as broader social and religious history.

But I also found my man. Subsequently, I visited with Mr. Sylvester Magee and recorded an interview. In the process I met the issues of "setting management" and "selective memory."

Arriving to Mr. Magee's house unannounced, as I had no phone number by which I could call ahead, I had to beg leave to interrupt the family's agenda for the chance to chat with him. Being proud of their centenarian and pleased at the attention he was receiving (including a letter from the President), they graciously consented. But I had to select from limited options the best spot for our conversation. From inside the house I heard bustling family activity and a blaring television. So I opted to operate out on the porch.

Auditing the tape later I discovered the outcome of that decision. One's listening is challenged by doors creaking, chairs squeaking, children frolicking and so on. Over some of this I had no control. However, a greater sense of freedom to "take charge" of the situation, "as oral historian," could have resulted in the modification of some of the impediments of the setting. (For instance, I could have requested that the children be directed to play in the rear yard for the duration of the interview.)

Then there was the issue of selective memory. Mr. Magee appeared fairly strong and was quite talkative. His answers to each of my questions began on target. But often he drifted over to subjects which seemingly had significance for him in his early life. One recurrent subject was food—how, as a youth, he acquired it by stealth or by good fortune. In light of the meager rations on which slaves had to survive, particularly in harsher slave areas

such as Mississippi, it is not surprising that things related to food would be prominent in his residual memory or that they would be selected, voluntarily or involuntarily, for recounting. Mr. Magee's nephew informed me that ill-treatment during a recent stint in a nursing home had caused a reduction in the breadth of Mr. Magee's memory. Interestingly, though, the things on which he spoke were recounted in intimate detail and coherent sequencing of events.

Next I faced the issue of "reliability of memory" as I conducted a 1972 interview with the 130-year-old Mr. Charlie Smith, of Bartow, Florida. Smith, who ran a small candy store at the time(!), related that as a boy of about twelve, he was captured from the shores of West Africa and shipped to American slavery. He talked of the enslavement process, of his sale at auction, and of his subsequent life on the King Ranch in Texas. He spoke also of escapades with the outlaw Billy the Kid. An intriguing aspect of this interview is that most of the major elements of his narrative can be generically substantiated. For example, what he described of the enslavement process off the coast of Africa is confirmed in ships' logs and other contemporary accounts; there was, and still is, a King Ranch in Texas, massive in size, as Mr. Smith claimed; Billy the Kid did rampage in Texas; and so on.

On the other hand, how much of the narrative's colorful, dramatic details were embroidery and how much of the story actually involved Smith, himself, is harder to ascertain. His account of the varying reactions of house v. field slaves to the death of his master was very convincing; his claim that the Western-style string tie he was wearing was his "diploma" for successfully crossing the "sandy desert" with Billy the Kid was less plausible. (On cursory observation, the tie looked to be of more recent vintage.)

Now in Vienna, Georgia, 1976, I made the connection of oral history and family archaeology. I went to explore my father's roots in this rural community. I knew not a soul in the place. But I stopped people on the roadside and approached them on their porches as they sat whiling away the summer's afternoon. In so doing, I located distant relatives and friends of my ancestral family. They supplied family-narrative vignettes and helped lead me to the site of the homestead on which my father was born.

It was at one time a large farm, some 300 acres, then owned by his grandfather, Henry Kendrick, but now part of a government forestry project. Wandering and kicking through the weeds, I stumbled upon a toppled chimney and the outline of a foundation. Here were the remains of the Kendrick home. Further foraging

revealed antique medicine bottles; straining and dipping pans used in Mr. Kendrick's maple syrup processing operation; a turtle shell, undoubtedly the discard of a meal of turtle soup, which my great aunt says was on the family menu when she lived in the house early in the century.

Finally, upon appointment to the faculty at Garrett-Evangelical Seminary, Evanston, Illinois, and benefiting from participation in the Oral History Association, my work in this field took several coordinated forms. I inaugurated regular seminar course work in the discipline and established an Oral History Collection, under the auspices of the seminary's Institute for Black Religious Research (IBRR). The classes have issued in the completion of a number of histories of organizations, movements and local churches. The interview tapes, narrative histories based upon them, pictures, supportive documents and artifacts are in individual binders and shelved for public access.

At the heart of the Oral History Collection are materials gathered under a project funded by the Eli Lilly Endowment, Inc. Beginning in 1978, I and several student researchers undertook an eighteen-month cross-regional study of black worship traditions in the twentieth century. The intention was to document those traditions, including the changes which may have taken place as blacks migrated from the rural South to the cities of the South and North. We conducted audio-taped and a few video-taped interviews; we audio- and video-taped a variety of worship and devotional services; we gathered relevant print and artifactual materials; we took extensive still photos and slides.

The IBRR has continued the black worship project on a smaller scale. This portion of the Collection contains some three hundred hours of audiotape and some fifty hours of videotape of interviews, worship services and other devotional events (e.g., revivals, prayer meetings, songfests). In the larger collection there are some 750 hours of audio- and video-taped interviews, worship materials, lectures, and a miscellany of items related to twentieth-century American religious history.

The most challenging problem relative to these materials is collection management: labeling, organizing, indexing and/or transcribing and producing an access catalogue. The time, the skills and the monies needed for these tasks are enormous. But, little-by-little, the jobs are getting done.

Background and Operating Principles of Oral History

Oral history is not a new discipline; it has been in use among Western historians since the days of such ancients as Herodotus. Its use by contemporary American scholars was activated and fostered some fifty years ago by the noted Columbia University historian, Alan Nevins. Oral history is a methodology for gathering information from participants in and observers of historical events in order to:

- 1) cross check and confirm existing knowledge
- 2) fill in gaps in existing knowledge
- 3) enrich historical understanding by the addition of intimate and/or perspectival information on events and persons
- 4) provide basic data on a subject on which little or no other documentation exists

Oral history operates alongside of other research methodologies, each supplementing and enhancing the other. It provides information from eyewitness observations, remembered public and private conversations, verbally transmitted data and traditions and similar sources. It is particularly useful in recapturing the feelings, moods, attitudes and impressions which characterized and gave color to events or persons.

One important application of the oral historical approach is to those subjects on which typically there is minimal print documentation. This would include, for example, local church histories, racial and ethnic minority group life, women's studies, non-traditional and esoteric religious movements and socially marginal or separatist institutions.

As with any serious discipline, oral history returns greatest benefits when it is done properly and well. To do it well requires, of course, practice, plus innate or acquired finesse. To do it properly requires attention to several items, including:

- 1) project design
- 2) background research
- 3) selection of "narrators" (interviewees)
- 4) preparation of interview outline
- 5) proficiency in the use of the proper recording equipment
- 6) interviewing procedures
- 7) evaluating and processing the materials gathered

Let us take a look at each of these.

Project Design

Whether one is doing a specific project with definite boundaries and subject restrictions or an ongoing, perennial endeavor, one will need to spend some concentrated time determining the purpose of the effort, the topics and the time frame to be covered and the geographic scope of one's interviewing. One must determine what staff persons will be used, how they will be deployed, who will oversee the work. Also, one must address questions such as: What kinds of results (in terms of new data) are anticipated? What uses will be made of the findings, and by whom? What will be the procedures for evaluating the work, both in progress and at project's end? What provisions will there be for processing the tapes and maintaining the collection? And, how will all of this be funded? These are just some of the questions with which project design deals and which must be dealt with adequately if one hopes for an efficient and fruitful project. They are also some of the things which funding sources will expect to see in place before applications for support are seriously considered.

Background Research

Since oral history is a supportive rather than self-sufficient research method, it requires that its practitioners be as fully informed as possible on their subject of study through broad reading in existing documentary and archival sources. Such reading should reveal the key events, persons, issues, dates, information gaps, and others, related to their subject. Tentative theories and impressions about the subject may emerge which can then be tested in the subsequent interviews. Thus, the background research sets the general direction of the interviews and helps in formulating the questions to be asked.

But background research of another sort may be called for. This involves learning relevant information about the persons selected for interview so that pertinent questions may be framed specific to their involvement in the subject. For instance, the spouse of an organization head may know a good deal about his/her developing plans, hopes and frustrations in that organization but nothing of the strategies employed by its various task groups. So interview questions are to be formulated to address each narrator at their specific points of contact with the subject.

Selection of Narrators

Since time, resources and other constraints usually make it impossible to interview every relevant source person, the goal in selecting narrators is to identify those persons who have the most to contribute to one's study and who are both willing and able to do so. The names of some such persons may emerge in the course of one's background research. Other names may be gotten from local clergy, from community and special interest news journals of the period (e.g., ethnic, issue-oriented, religious, etc.), local historical society staff or independent "history buffs" and the staffs of common service businesses, such as barbers, beauticians and neighborhood grocers. Then, of course, one should always seek referrals from persons who are interviewed, in addition to listening for leads in the information conveyed in the interview.

The "source materials" (i.e., narrators) of oral history are considerably more perishable than the print and artifactual materials of other methods, especially since oral history focuses upon older persons. Therefore, a rule of thumb to follow is to interview your oldest narrators first, when feasible.

Preparation of Interview Outline

Two kinds of outlines should be formulated. One, to be used as a guide for the study, should reflect the direction of the inquiry and the general areas of information sought. The other, to be used in the actual interview, should be a modification of the first, basic instrument, making it specific to the anticipated areas of competence of each individual narrator, as suggested by preparatory research on that person. Subjects only should appear in the outline, rather than fully-worded questions. This allows for adaptability in the phrasing of questions, and it contributes to the relaxed informality so essential to a fruitful dialogue. In this same regard, one should be sufficiently familiar with the outline so as to appear spontaneous and natural in the interview and to be able to adjust the ordering of the topics as the need arises.

Recording Equipment and Use

Reel-to-reel equipment usually enables a higher quality of recording, and hence has been recommended in the past for oral history work. But many practitioners, including the present author, prefer the use of cassette equipment because current technology enables high quality audio reproduction on cassette machines combined with convenience and ease of operation. The use of 60- and 90-minute length of name-brand tapes is recommended. Longer-length tape presents problems of

stretching (hence sound distortion) and breakage, due to the thinner tape construction.

Though cassette recorders often come with built-in microphones, a good quality extension microphone will give considerably better performance. It will also allow for placement of the microphone in the most advantageous place for voice pick-up.

Before beginning the interview process, practice with your equipment until you are thoroughly familiar with its operation. Know also the typical minor malfunctions and how quickly to correct them.

Interviewing Procedures

On the day appointed for the interview, arrive on time. This demonstrates to narrators both your seriousness and your appreciation of the value of their time. As you exchange cordialities and establish rapport, take note of the setting. Where would be the most relaxed, conducive place for a dialogue? Where are electrical outlets, tables for placement of equipment? If there are other persons present, you will need to figure out how to distance your interview setting from them or to seek their cooperation in allowing a private conversation between yourself and the narrator. If there are radios, televisions, fans or other sound-producing appliances operating within earshot, ask that they be turned off for the duration of the interview. It may take a bit of forthrightness to make such a request but it is important to do so. For while your ears may, in time, become oblivious to these sounds, the "ear" of the recorder will not. And such sounds can seriously compromise the listenability of a tape recording. Remember, the quality of the "oral document" you garner depends largely on you.

The interview should begin with simple, open-ended questions to which the narrator can respond with ease. These may concern the narrator's personal biography or they may be general questions about the topic under research. It is important to get the narrator speaking freely and with confidence. Then the more specific and more detail-oriented questions may be put. Difficult or sensitive questions should be saved for late in the interview, after rapport has been established. And they should be punctuated with simpler questions, so as to help to maintain the narrator's confidence and maximize the flow of information.

Don't be content with brief, simple answers. Ask "why?" "How did such and such come about?" "Were there other factors,

or people, which may have been influential?" If information given is not clear or seems inconsistent or incomplete, ask further questions for clarification. (Sometimes, in order not to interrupt the flow of a narrator's remarks or of a particular line of inquiry, follow-up questions can be written down and saved for a later point in the interview.) And seek not only the objective "facts" regarding your subject but inquire also of the feelings, the moods and the atmosphere that the narrator perceived in given persons and situations.

Should narrators pause before answering a question or after making an initial response, allow ample time to discern whether they need further prompting or are simply reflecting and composing a response. A common error of unseasoned interviewers is to rush to fill these uncomfortable silences with clarifying comments or new questions, sometimes causing narrators to lay aside or alter what they may have been preparing to say.

Then, when the proposed interview outline has been covered, ask the narrator if there are additional important areas which may have been missed. If there are none, or after addressing the new areas raised, extend warm thanks to the narrator for this sharing of time and knowledge. Reaffirm the importance of his or her contribution. And take a picture of the narrator as an important visual accompaniment to their oral testimony.

Evaluating and Processing the Materials Gathered

As aforementioned, oral history is to be used in conjunction with other methods of research and inquiry. The griots of West Africa and persons of similar office in other places have shown that the human mind can retain tremendous amounts of information and transmit it through many generations, even centuries. At the same time, processes of selection, modification and coloration are potentially operative in each transmission. Therefore, orally transmitted historical information can be reliable, but its reliability should be tested against documentary sources, against other narrators' recollections and against itself (that is, for its inner consistency). Judgments may also be made based on a given narrator's general reputation for reliability and on his or her level of participation in the things described.

But reliable or not, the taped material will be of limited value if users have no efficient means of finding in the tapes those passages pertinent to their interests. Thus, the first step in "processing" the tapes is the labeling of each one with such

information as the names of narrator and interviewer, date of the interview and the general subject(s) covered. Beyond this, processing may move from one form or another of indexing to full transcription. The former involves a listing of the subjects covered in succeeding elapsed-time segments or segments of the recorder's tape-counter. Transcriptions range from unedited renderings of tape contents to copy that has been screened and corrected by narrator and interviewer as to content accuracy and conformity to current literary standards.

Concluding Note

Oral history today is coming fully into its own. Alex Haley, Studs Terkel, Theodore Rosengarten and others, have brought personal, historical narrative to wide public attention. Colleges now offer courses, even degrees, in oral history. It is a serious discipline, operating through major funded projects, leading to collections, books, articles and films. But it can also be undertaken by lay historians operating on limited means in their spare time. State and local historical commissions might extend some financial support; local organizations might commission the gathering of their story; one may work as personal resources come available. In either case, the work is plentiful and inviting. Those who respond will surely find it rewarding.

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Coping with Cultural Differences— A Major Task for Theological Education

by

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Whatever else may emerge from the current emphasis on globalization of theological education, we can hope that an increased awareness of the global nature and mission of the church will result. During this late-century upheaval of international realignments and changed alliances, ambiguities and confusion in the minds of Americans already threaten to usher in a new era of isolationism. The painful evidence suggests that many Americans are disoriented if they aren't clear on who it is that they are against.

A theologically grounded understanding of the church of Jesus Christ is necessarily global in scope and international in function. Deliberate exclusiveness and ignorant provincialism are similarly evidences of a faulty ecclesiology. The profound implications of the most basic of New Testament Scriptures, "God so loved the world . . ." (John 3:16) direct attention to the world's scope and breadth and, just as surely, to the cultural diversity represented across the human clusters in that world.

It is tempting to fill the first part of this paper with data and details in support of the following generalizations:

1. The world is shrinking in terms of human movement and communications.
2. Populations are intermixing with increased pace; no longer are distinctions between "us" and "them" valid in many parts of the world. For example, the white ethnic groups are clearly headed toward a well-mixed and minority status in the United States.
3. New alignments of socio-political power and influence are emerging, replacing colonial and neo-colonial structures with new empires based less on ideologies than on economic leverage.

While many people of the church still seem unwilling to accept these realities, it seems redundant to argue these points in the fellowship of informed scholars. It is more profitable to devote time and attention here to the implications for the education of the churchmen and churchwomen of the new century.

The implications of these three rudiments of change center on one major issue: the capability of Christian communities to cope with cultural differences. Consciousness of the important role of culture in human understanding has substantially increased in this century, but the relationship between cultural barriers and the fulfillment of Christ's intended purposes for his church still rarely seems to be given adequate attention.

Deeper Issues Underlying Contextualization

At least within the sector of missions, the matter of culture is being given its due, but even here the cultural issues seem less than well centered. In recent years missiologists, especially, have emphasized contextualization. In reference both to the Bible in specific and the Gospel in general, "contextualization" is generally identified as a key to intercultural effectiveness. The tendency to think and work in terms of pragmatic and functional categories leads toward a definition of contextualization as the task of the evangelizing missionary or the expatriate teacher. In this view, we must make our Bible, our Gospel, and inevitably, our cultural emphases, more understandable to those from some other cultural background.

This image of contextualization falls short in several ways. Although it is dangerous, even hostile to the cross-cultural nature of the Gospel, it is perhaps the only view that is capable of being grasped by those who have a non-global view of the work of Christ.

The first flaw herein is the ethnocentric one-sidedness of the task itself. Instead of recognizing that the Gospel exists in similar vitality for each culture, the mistaken presumption naively traps the Gospel within categories and values of one's own culture and then attempts to transmit and reconcile these values and images to others. A far better way to view the task is as an invitation to those who come to Christ from another cultural background to deal with the Gospel themselves in terms of its biblical sources, letting the work of Christ and the power of the Holy Spirit do their own confronting of cultural flaws and gaps.

The second flaw is in the purpose of contextualization: it is hazardous indeed to believe that any outsider can take on the purpose of putting the Gospel into someone else's context. The Apostle Paul's purposes, by contrast, seem far more concerned with building relationships than with modifying or transforming the message of the Gospel to accommodate cultural diversity. It is harder yet to think of Jesus as contextualizing the Scriptures to fit cultural specifics. The encounter at Sychar's well is summarized by the Samaritan woman in terms of a faith-inspiring

attentiveness and understanding of *her*—her person and her situation. The contents of Jesus' conversation with her is simple; and yet it leads to a large-scale evangelizing of Sychar (John 4:39). All of this occurs with little if any effort to contextualize across the very difficult cultural dissonances between Jews and Samaritans. One must imagine that the contextualizing task came later, as the Samaritan believers had to come to terms with the whole meaning of the Gospel. It was their job, not the task of Jesus or his disciples, to discern and discriminate within their own context and ultimately to let the Gospel evaluate and criticize specific matters within their cultural values and worldview.

Beyond the Pragmatics of Missionary Strategy

Modern American Christianity, perhaps the whole "modern missionary era," has dared to take on the "ends of the earth" having had little experience with the evangelization of "Judea and Samaria" (Acts 1:8). Although Luke's specification of the four outward-oriented circles of Gospel expansion should not be seen as a required sequence for all purposes, it has proved to be awkward and costly to send people into the fourth zone without training and experience in the second and third zones. In some respects it is easier to recruit people for missionary service to the exotic remoteness of the fourth zone. The distasteful and frightening intercultural jolts of the second and third zones are all too easy to see. And besides, it isn't as exciting, spectacular or worthy of support to go to those so close at hand.

The church in our time has glorified "foreignness" in missions with two unfortunate consequences. First, the adjective *foreign* has put global evangelism into a mindset loaded with us-them, here-there, and sender-receiver imagery and a consequent remoteness of the very idea of missions. Second, it has projected the most reasonable and predictable of the results of salvation (telling the good news) into a specialized and exotic professionalized category of work—weighed down with the forbidding idea of foreignness—of the ordinary Christian.

Is it possible for today's churches to be rescued from this trap? One promising model of delivery can be inferred from Acts 6. As the chapter opens, the young church of Jerusalem is growing well, but it is not yet moving out. It is a multi-ethnic church with internal problems that must ultimately be traced to racial and "tribal" prejudice. The believers of more pure Jewish origin were systematically neglecting the practical needs of fellow-believers of non-Jewish origin. Whether deliberate or unthinking Luke does not tell us—it seems beside the point. Neglect is neglect, prejudice is prejudice, evil is evil regardless of

the level of intentionality.

The remedy for the young church lay in the same path, then uncharted, that is open to churches today:

1. Recognize the problem of neglect and acknowledge it to be a dishonor to the Gospel of Christ.
2. Become motivated toward change through the observation that unresolved problems of ethnic tension can and do hinder the work of Christ: they keep the church from being all that Christ intends; they inhibit "prayer and the ministry of the Word" (v. 4).
3. Come together in concern as the whole body of believers and seek a solution through the good offices of those who are "full of the Holy Spirit and wisdom." (Note well, the Holy Spirit *and* wisdom.)
4. Seek out from among the minority people themselves those who can help to heal the wounds, ministering both to the needs of the neglected and also ministering to the majority as they seek ways to redress the grievances of the past.

This pattern is clear in the selection of Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas. Luke has been at pains to list these seven peculiarly Greek and Greco-Roman names. And he says that these seven are the whole list. The ethnic identity of these first deacons is crucial to the conclusion: "So the Word of God spread" (Acts 6:7). In wonderment and a touch of irony we must reflect today on our departure from the purpose and meaning of the original deacons: those who serve in practical ways to restore the integrity of the body of Christ as it is so easily prey to the wiles of the evil one—ministering to those who offend and are offended because of the inattentiveness of Christians to ethnic and cultural prejudice. When did we lose sight of Acts 6:1-7?

Leaders for the church in the next century must take their culture-learning lessons seriously. The time has come for the people of God to be the ambassadors and the teachers of intercultural competency for the whole of society. Since the tasks of mercy and the ministries of the gifts of the Spirit are through the whole church to the whole world, we must do our homework well. If the church of Jesus Christ is to be an honor to his name it should become a service of leadership and training in matters of intercultural skills and relationships—to be felt throughout the whole of human society as a ministry of reconciliation. The facts are plain: cultural differences are here to stay; unresolved ethnic

tension is at the crux of much human conflict—inside and outside the church; the reconciling work of Christ is a central theme of the Gospel. Thus it follows that if the people of God are competent and diligent in the work of the kingdom, their influences and their services should be widely recognized, utilized and appreciated. Is this not an avenue of effective witness to the power of our Lord, the reconciler of God and man?

The Educational Task

Especially among Christians who are conservative in their theology, politics and choice of oat bran over cheerios, the predilection toward closure is evident at almost every turn. Thus *learning* is seen as a concern for storing up in the brain as many right answers as possible. The emphasis on information as answers is dominant over the idea of wisdom as exemplified in valuing the right questions. Culture learning is far more than knowing information about a people and their habits. It is far more concerned with the *values* of people—the questions they ask and why they regard them as important enough to ask. Learning to communicate wisely within a culture is more a matter of listening than of speaking. It is more a matter of asking than answering, of interacting responsibly rather than directly attempting to influence.

Thus the skills of culture learning are as much the taking on of attitudes and relationships as of taking on information. What is needed most of all is an openness, the openness of genuine inquiry, dedicated to a continuing of learning-through-experience in “whatsoever state” one finds oneself throughout life.

The Limits of Cubic Space

Classrooms, lecture halls and library carrels are not the best environments for culture learning. Indeed, a student can and should learn about culture and structures of societies from books, lectures and graphic media. But if the realities are to come clear and if a person’s whole socio-psychological personality and attitudinal matrix are to be reshaped into a “world Christian,” it takes more than the cubic space experiences of formal education. What is most needed is human interaction—interpersonal encounters in intercultural settings. The best curricula today include field experiences and contextual learnings—a sustained series of experiences in a metropolitan center, an overseas assignment or two, including at least one substantial encounter within a less materialistic culture. Through such opportunities for culture learning today’s formal education can be delivered from some of the limits of cubic space—the walls-ceiling-and-floor

box we call a classroom. Just as surely as language learning develops faster in a field setting, the skills of culture learning are more effectively learned in real contexts.

Three Demons of Westernization

Three characteristics of western persons—both Europeans and North Americans—underlie much of the evident intercultural dissonance within the church. As a largely westernized movement during the colonial and post-colonial eras, Christianity has carried three demons along in its baggage: assertiveness, cleverness and neatness.

Assertiveness is most often attributed to the New World, and especially to people from the United States. It takes the form of incautious and inconsiderate pushing ahead with one's own view of things. It shows up in the failure to listen well; perhaps this demon causes deafness. It is hard to overcome. It quickly becomes a part of one's style of working with others. It demands acquiescence and docility. It works against the sharing of responsibility and the building of leadership.

Cleverness is a specialty of those who put much faith in technology and well-engineered plans. This demon always calls attention to itself and its own capacity to see "angles." Its compromises with integrity are well known among those who take pride in their clever talents; perhaps this demon causes blindness—selective blindness, self-induced, at the very least. Prov. 16:8 becomes very hard to read: "Better a little [gain] with righteousness than much gain with injustice." For Western Christians, learning not to trust one's own cleverness is a difficult part of the culture-learning task.

Neatness, at the surface of things, is a humorous fixation. "Cleanliness is next to Godliness" is the cornerstone in pseudo-scripture. But it goes far deeper than the compulsive tendency to arrange and rearrange, to wash and purify, to remain "above reproach." It goes deeper into choices of appearances over realities, of claims rather than substance. And most especially this demon values *things* above *people*; perhaps it causes lameness as Christians bog down in the mire of details and reports, valuing "evidences" seen on paper over trust seen in the eyes. Learning to deal with the resultant cultural dilemmas is a difficult task; learning to control the compulsive value itself is even harder. (We find some of these traits in certain Asian societies, but the major concern of culture learning is to deal first with self-criticism.)

Exegesis

Especially among those Christians who have carefully preserved and nurtured the historic Christian concern of the Bible as God's special revelation of himself to humankind, careful *exegesis* is the rule. Responsible handling of the Word calls for avoidance of reading meaning into it; the highest value is to discover what it is saying in its own terms and contexts. This is a very tall order, to say the least, but it does have practical value: it puts a central focus on the meanings of the text while setting up a warning system to reduce the likelihood of imposing outside interpretations that would distort the understanding of the text. This concern for responsible exegesis should be extended with similar rigor to the responsible handling of cultural differences. Understandings of people and practices should be read from within the meanings of society to whatever extent possible; should be set against bringing eisegetical meanings into one's grasp of a given culture and especially to the comparative study of a given specific matter in two different cultural contexts.

Scholarly care for the integrity of cultures begins with the acknowledgement that one's own culture is not the center of things. No ethnic group provides the standards by which all other cultures are measured or through which any other culture must come in order to grasp the meaning of the Gospel.

The American church in its fulfillment of its mission at home and abroad needs an incarnational image of itself: not as a proud leader of the nations, not as a holder of golden keys, but instead a presence of God within and among human societies. Its attitude and posture should reflect the Apostle Paul's image of the incarnation of Christ: "he made himself nothing, taking the very nature of a servant . . . he humbled himself and became obedient to death" (Phil. 2:7,8).

Feminist Theology in Global Context

by

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Feminist theology has often been seen as a white Western women's movement, while liberation theology is seen as springing from the anti-colonial movements of Latin America, Asia and Africa. However, increasingly women from Latin America, Asia and Africa are discussing what Ghanaian feminist theologian, Mercy Amba Oduyoye called "the irruption within the irruption"; that is, the irruption of third world feminist theologies within liberation theologies.

One of the major vehicles of dialogue between third world liberation theologies has been the Ecumenical Association of Third World Theologians (EATWOT). When this association began its meetings in the early 1970s, women were almost entirely absent and liberation theology was still seen as a Latin American phenomenon. But Asian and African theologians were developing their own contextual theologies, seeking to relate Christianity to their own cultures and liberation struggles. The dialogue between Latin American, Asian and African theologians was not always easy. Asians and Africans insisted that they had to give attention to cultural issues that had not been prominent in Latin American theologies. As minority churches in non-Christian societies, they had to dialogue with the earlier Asian and African religions and cultures.

Toward the mid 1970s a few women, such as Mercy Amba Oduyoye, now Deputy General Secretary of the World Council of Churches, began to appear at EATWOT meetings and to point out the need to take women and women's issues seriously within liberation theologies. There was resistance to feminist issues from third world male theologians. It was said that feminism was a first world issue, a diversion from third world liberation struggles and foreign to third world cultures. But the women persisted and began to ask for a women's commission within EATWOT.

In 1983 EATWOT met in Geneva in a joint meeting with European and North American theologians concerned with liberation theology. The meeting was organized so that the delegations from each of the five regions would be as close to fifty percent women as possible. At this meeting, which I attended, the women of all five regions gravitated to each other and claimed their right to meet together on women's issues, despite the

protests of some third world men, who tried to bring "their women" back in line. At the conclusion of the conference, the women from Asia, Africa and Latin America stood up together and declared that "feminism is our issue, and we will define what it means for us. It is not for first world women to define it for us, nor is it for third world men to tell us it is not our issue." As Mercy Oduyoye and Virginia Fabella, a Filipina and Asia Coordinator of EATWOT, put it in the book they edited, *With Passion and Compassion: Third World Women Doing Theology* (Orbis, 1988),

We, the women of the Association, were just as concerned to name the demons and to have them exorcized. Sexism was one such demon, and it existed within the Association itself. Our voices were not being heard, although we were visible enough. It became clear to us that only the oppressed can truly name their oppression. We demanded to be heard. The result was the creation within EATWOT of a Women's Commission, and not a Commission on Women as some of the male members would have it. Rather than see ourselves solely as victims of male domination, we formed a sisterhood of resistance to all forms of oppression, seeking creative partnership with men of the Association (pp.ix-x).

Over the next five years a series of assemblies on third world feminist theology took place through the organizational initiatives of the Women's Commission of EATWOT. The assemblies were planned to take place in four stages: first national meetings, then continental/regional meetings, then a third world global meeting. Finally there would be a global meeting of third world women theologians with first world women theologians (scheduled for 1990). The continental or regional meetings took place in late 1985 and early 1986. The all-Asian meeting assembled in Manila and the Latin American meeting in Buenos Aires. There were two African meetings, an Anglophone gathering in Port Harcourt, Nigeria, and a Francophone meeting in Yaounde, Cameroun. During December 1-6, 1986, delegations from these three regions met together at Oaxtepec, Mexico.

These meetings stimulated ongoing networks nationally and regionally, as well as a flow of publications. The resolutions from the Asian, the Latin American and the two African assemblies, together with the resolutions from the global meeting, were published, together with major presentations, in the book edited by Fabella and Oduyoye mentioned above. The Latin

American papers were also published in a book edited by Mexican New Testament scholar, Elsa Tamez, *El Rostro Femenino de la Teologia* (1986), English Translation, *Through Her Eyes: Women's Theology from Latin America* (Orbis, 1989).

Asian women have become particularly active, with ongoing national groups in several countries, especially Korea, India and the Philippines. They have founded the Asian Women's Resource Center, located in Hong Kong. Book publications and a quarterly journal, *In God's Image*, edited by Korean feminist theologian, Sun Ai Park, emanate from this center. Drawing from papers from regional meetings, the resource center published *We Dare to Dream: Doing Theology as Asian Women* (1989), reprinted by Orbis press. Asian feminist theologians continue to organize gatherings, such as the assembly at Singapore, November, 1987. Its papers were published by the resource center, under the title, *Asian Women Doing Theology* (1989).

What are the distinctive issues of third world feminist theology? How do feminist religious leaders from such diverse regions as Brazil and Mexico, India, Korea and the Philippines, and Ghana, Nigeria, Cameroun and South Africa contextualize feminist reflection in their ecclesial, social and cultural situations? Despite this enormous diversity, there are many similarities between feminist writings on Christology, God-language or church and ministry coming from these many regions.

This similarity reflects the fact that these women are Christians who have received their Christianity from Western European and North American missionaries. These women have also been educated in a Western European or North American Catholic or Protestant culture. Their languages of communication came to them from the missionaries and colonialists, Spanish or Portuguese, French or English. In order to become Christians they or their ancestors were uprooted from their indigenous cultures and religions. They all share some similar problems that come from this history of cultural and socio-economic colonialism and its contemporary realities of neo-colonial dependency and exploitation.

One can analyze several aspects of third world women's development of feminist theology. One aspect is the appropriation of feminist theology and social analysis that has appeared in North America or Western Europe. Anglophone women in Africa and Asia might read materials from North America, while Latin Americans often also draw on French feminism. But third world women are often multi-lingual. Korean feminists, for example,

are also well aware of German, as well as American, feminism.

Much of the critique of patriarchalism in the church and in society that has been done in the West is quite relevant to these third world women because this same patriarchalism has been exported by the West to Latin America, Asia and Africa. Women in Mexico, or in India or in Korea or in Nigeria or in South Africa find themselves confronted with colonialist and missionary versions of patriarchal economic and political patterns and male clericalism. They hear versions of the same biblical and theological arguments declaring that God has created male headship and forbidden women to be ordained. Thus, for example, when a Korean woman does feminist New Testament exegesis, drawing on the work of Elisabeth Fiorenza, she has in mind, not simply a patriarchal biblical interpretation in the West, but one which she has had to confront in her own church and theological school.

A second aspect of third world feminist reflection relates to social analysis. Third world women begin to tell their own stories and reclaim their own histories as Korean women, as Mexican women, as Khosa women in South Africa or as Filipinas. Here the stories become more diverse and distinctive, although the patterns are similar. For most of these third world women there is a keen interest in the status of women in their native culture before colonialization. For example, Mexican anthropologist, Sylvia Marcos, has researched the roles of women in healing within the cosmovision of Meso-American cultures prior to its shattering by Spanish colonialism (*Trabajo Poder y Sexualidad*, Colegio de Mexico, 1989). Filipina scholar, Sister Mary John Mananzan, has written on similar changes in Polynesian society, brought about the Spanish colonialism in the Philippines (*Essays on Women*, Manila: 1987, and *Women and Religion*, Manila: 1988).

The story telling of third world women also includes their contemporary stories, how their socialization by Christian and western cultures have made them feel about themselves as Asians or Africans and as women. Middle class women reach out to poor women and create gatherings where these women can tell their stories of poverty and sexual exploitation. Out of these stories third world women develop a social analysis of the issues of women in their context. They move beyond a middle class feminism of "equality" to a liberation feminism, locating gender oppression in relation to the structures of class and racial oppression. Solidarity with the oppression and preferential option for the poor takes on an additional and more specific focus. It comes to mean solidarity with these oppressed and exploited poor

women of their own countries. These are the poorest of the poor, the *minjung* of the *minjung*, to use the terminology of Korean feminist liberation feminism.

Sexual exploitation of women cuts across class lines. There is rape or incest of the female child in the home, wife battering, rape in the streets and denial of reproductive decision-making for the middle class women, as well as the poor woman. All women bear the burden of sexual stereotyping and domestic labor. But these burdens are aggravated for poor women by poverty. The wealthy woman can employ the poor woman to alleviate her work in housecleaning and childcare, while the poor woman has to neglect her own children to labor for poor wages and in exploitative conditions in the houses of the rich. The poor woman also faces the dangers of the streets where she may be robbed and raped, or the oppression and health hazards of the factory, as she tries to make some money to support the children she may have had to leave unattended at home.

In their gatherings third world women share the historically specific aspects of social, economic and political oppression in their countries and how this affects the oppression of women. Discussion of women's oppression also brings out specific cultural problems. For example, in India a major focus of feminist organizing has been in behalf of the tens of thousands of Indian women who have died or been severely injured in dowry murders or attempted murders. The dowry has become a way of exploiting the economic relation of the bride's to the groom's family. The low view of the woman as an expendable commodity, to be valued only for the goods she brings with her, is greatly exaggerated under the influence of Western consumerism. The groom's family demands a large sum of money and expensive consumer goods as the price for taking the bride into their family. Once these goods are delivered, together with the hapless bride, kitchen accidents are contrived to burn her to death. The groom and his family then go looking for another bride (see *In God's Image*, September, 1989).

For Korean feminists, the forcible division of their country into two parts after the second world war, North and South, capitalist and communist, each repressively bad examples of the two antagonist world systems on which they depend, has become the focus for feminist theological reflection. Korean feminists have widened the scope of this analysis to include other antagonistic dualisms within Korean society, urban and rural, rich and poor and, especially, male-female hierarchy, with its rigid construction by Confucian social ideology. They have suggested that all these various expressions of antagonistic

dualism cohere in the foundational paradigm of patriarchy. The liberation of the Korean people must encompass an overcoming of all these antagonistic dualisms, not by setting one side against the other, but by transcending the dualistic antagonisms in a new harmonious synthesis (see *In God's Image*, June, 1988).

Another difficult issue for third world feminists is cultural pluralism, particularly in relation to indigenous religions and cultures which persist underneath Western Christian colonialism. Indigenous or culturally contextual theologies, such as African theology, have sought to appropriate for Christianity positive traits of traditional religions (see Kofi Appiah-Kubi and Sergio Torres, *African Theology en Route*, Orbis, 1979). The dialogue and even the synthesis of Buddhism and Christianity have become the center of some Asian theologies (see Aloysius Pieris, *An Asian Theology of Liberation*, Orbis, 1988).

But sometimes such appropriation of indigenous religions and cultures by Christians is romantic and unhistorical, treating such cultures as static and unchanging and ignoring negative aspects. For feminists in Asia and Africa such indigenous theologies have been problematic in their failure to recognize the elements in the traditional culture that are oppressive to women. Many feminists in countries where the indigenous religion and culture is still strong have concluded that they suffer from doubled layers of patriarchal domination.

Christianity, instead of liberating women, has become a tool to reinforce the patriarchalism of the traditional culture. For example, in India Christianity is used to reinforce traditional Hindu restrictions on women. In Korea a Christian emphasis on the family is used to reinforce a Confucian view of the patriarchal family (see National Papers from India, Indonesia, Japan and Korea, in *In God's Image*, September, 1987).

Third world women also find positive resources for feminism in some aspects of indigenous religion and culture. Some Korean women have found helpful resources in Shamanism, where women predominate (see Chung Hyun Kyung, "Han pu-ri: Doing Theology from Korean Women's Perspective," in *We Dare to Dream*, 135-146). They also claim the liberating traditions of Christianity as a basis for Christian feminism, even as they protest the failure of the Christian Churches to recognize this message.

The relation of third world women to the plurality of their cultural heritages must be complex and dialectical, rather than one of simplistic dualism. Instead of repudiating either culture in

the name of an idealized view of the other, they wish to excise the patriarchal elements from both cultures and bring the liberating elements of Christianity together with the wholistic elements of indigenous culture. Third world feminists face staggering difficulties of cultural and social oppression, but the promise of their creative vision is very great.

Globalization and Its Significance For Theological Librarians

by
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I have never had an invitation quite like this one. First, I accepted the invitation, which was graciously extended by Newland Smith in the normal way, to speak to you on the general theme of "Globalization and its Significance for Theological Librarians." Only later did I get more informal instructions from some members of your august group, who suggested that the best approach to this banquet time and setting would be to keep it short, keep it light and, if possible, make it a little bit humorous. It was then that I received a letter from Betty O'Brien, the editor of the *ATLA Proceedings*, who gave me still more instructions on how to prepare my manuscript in hard and disk copy and, preferably, to include a bibliography prepared according to the University of Chicago Style Manual. Now I certainly don't want to give the impression that it is an impossible task to speak to a somewhat ponderous topic, lightly and shortly and humorously—with footnotes and bibliography—but you must admit it is a somewhat challenging assignment. And, basically, it confirms what I have come to know about librarians, and that is that you expect a lot—first, of yourselves, and then also of others. But I hasten to add that, both as individuals and as a group, you give a lot more, and what you give makes the process of theological education work cooperatively and ecumenically and, to an increasing degree, globally.

I must admit from the outset that I have not fulfilled the assignment in all its formal and informal dimensions. What I will try to do is to describe globalization as this concept, this notion, this perception has unfolded for me over the last few years and, hopefully, to share with you some of the salient themes and significant developments that mark our journey through this historic process.

Let me begin by describing what we are about in this way: globalization is an infectious vision that is captured in a variety of familiar expressions, on its way to defining a new contextual reality that will affect every part of human life.

It is an infectious vision indeed. For many of us in the modern world, especially in the so called First World, the initial vision or the perception of globalization in its current form has

been captured in the photographs of planet earth sent back from outer space. These images inspired a new hope and a new commitment and gave a new visual reality to the vision of unity and the inherent interdependence of the whole human family on earth. Yet, this new visual image of our human oneness only served to reinforce the powerful influences that have been persistently developing in the modern scientific world: the growth of information technology, the increased accessibility to travel, the influx of peoples and cultures into North America, the rise of independent, post-colonial nations in Africa and Asia and many other similar developments.

Christian people come to this vision of globalization with a well prepared past. The God of Abraham, Isaac and Jacob is a global God who created and sustains, judges and is concerned about all the people and all the gods in all the world, because this God is the one Creator God. The Christian church is sent by its savior into all the world, and the early church did just that. Their sense of global mission took them to Asia and Africa where Christianity first spread, and into sections of Europe as well. But still, it was not until the rise of the modern mission movement and its subsequent successes that globalization, in the particular comprehensive sense we give it today, becomes possible as an internal aspiration in the life of the Christian church. Other precursors of the concern for globalization are: the modern ecumenical movement, the rise of the study of world religions, the development of academic and theological interfaith dialogue, the struggle against racial or economic injustice, political oppression or discrimination, all of which have served to fire and form the vision of globalization.¹

It is an infectious vision indeed. It is a historic vision, with roots in the scriptures and with a rich and persistent past, and now it is a vision that is increasingly occupying a central place in theological education in North America.

With this historic background and the events in the modern world, it is not surprising that the theological enterprise has focused much of its current energies in the area of globalization. Throughout the 1980s, the work of the Association of Theological Schools has symbolized and has been a major force in facilitating this compelling emphasis in theological education. Beginning with the work of the Committee on Internationalization of Theological Education and continuing in the Committee of Global Theological Education, a series of papers and reports have been generated that are bringing incremental clarity to our conceptualizing of just what is meant by globalization and why it is important for theological education.

At the thirty-sixth biennial meeting of the ATS in 1986, a Task Force on Globalization was formed and a mandate developed to work to prepare the ATS member schools for the 1990s as a "decade of globalization." As a part of its recent work, the task force completed a survey which compares perspectives on globalization in theological education in a 1983 survey with data gathered in 1989 from ATS member schools. The results are impressive and important. Sixty-three percent of the schools surveyed reported that globalization is regarded as "very important" in their life and mission, compared to thirty-nine percent that made that evaluation in 1983. In support of this advance, the survey discovered that schools have more overseas students, more course offerings in world religions and global concerns, and more theological views presented from a global perspective than was the case six years ago. The survey raises many questions about the depth of this new commitment to globalization, however. For example, there has been no substantial reallocation of budgets to fund what is a very expensive addition to the theological agenda; few new contacts or relationships have been established by schools with companion seminaries in other parts of the world; and there has been little advance in integrating international students into full participation in seminary life. The report raises the question, "Can our words about globalization make it so?" That remains to be seen. Nevertheless, the report concludes by stating that over the last five years the movement has been encouraging.²

But what is globalization anyway? What are the forms, the activities, the ideas that capture the concrete expressions of globalization? To some of us, this is a perplexing question. Even though I have been close to developments in this movement through most of the 1980s I am amazed by the fact that nowhere in my experience have so many given so much to a movement which is so unclear, so undefined and so imprecise. And that's because globalization has come to mean many different things, even many familiar things that now get clustered under the new a trendy title "globalization."

Don Browning helped us all to see this most clearly in his important address to the ATS in 1986. There, Browning laid out a four-fold typology which has become a kind of foundation for all those who would attempt to build a definition of globalization or expand the concept. Here are his categories:

1. Globalization is the church's universal mission to evangelize the world.
2. Globalization is ecumenical cooperation between

the various manifestations of the church throughout the world, including growing mutuality and equality among these churches and respect for their differences.

3. Globalization is the dialogue and cooperation between Christianity and other religions.

4. Globalization is the mission of the church to be in solidarity with the poor and oppressed in their struggle for justice.³

This work has served well to give everyone a stake and a place in the development of global theological education. Everyone from evangelicals to ecumenists, from diehards to dialoguers, from proclaimers to political activists, can embrace globalization and express its meaning in a form that is familiar and consistent with their particular theological tradition and sense of mission. Thus, up to this point at least, globalization has been a unifying factor in theological education, giving us a common general concern and a focus that everyone can apply in their own way.

Since 1986, a good deal more has been happening. For one thing, the description of globalization as the engagement of people with one another who live within different and specific cultural constructs has greatly broadened and complicated our understanding of what we are about in this area. At the same time, experimentation and innovation is flourishing as schools creatively respond, or are forced to react to the new conditions of the pluralism they face. And, slowly but certainly, we are all seeing that globalization is merely our word for a vast historic movement (some would say comparable to the Renaissance and the Reformation), a change in the perception of reality, a transitional point and period in the human journey that is making all things new.

Let me comment briefly on each of these developments. Through the work of the Task Force on Globalization, the first in what we intend to be a series of supplements to the *ATS Journal, Theological Education*, has been published. In this edition, a group of younger scholars have added new scope, vocabulary and implications to our understanding and reflection. Mark Heim, associate professor of Christian theology at Andover-Newton, in an essay entitled, "Mapping Globalization for Theological Education," crosses Browning's four-fold typology of globalization as evangelism, ecumenism, interfaith dialogue and justice with five ways to analyze other cultures. He shows the difference it makes if a person who understands globalization primarily as evangelism analyses another culture from the perspective of its religious symbols, or its philosophical underpinnings or its

activities and functions, its economics or its psychic foundations. In each case, evangelization or dialogue or social action will be carried out in a different manner depending on how and what areas of another culture are explored. Thus, the basic Browning typology that has formed a foundation for our thinking about globalization has become more intricate and diverse.⁴

Similarly, Gary Bekker, assistant professor of missions at Gordon-Conwell and Mark Klein Taylor, associate professor of theology and culture at Princeton Theological Seminary, in an article entitled, "Engaging the Other in a Global Village," spell out seven types of approaches for intercultural engagement. They show a range of possibilities for this engagement and the difference various approaches make. For example, they help us to think through and compare the effects of an assumption that the biblical text itself facilitates communication between people of different cultures and the assumption that high lighting the differences between cultures is the best way to find common ground and real communication.⁵

And, finally, Fumitaka Matsuoka, associate professor of theology and mission at Bethany Theological Seminary, in an essay entitled, "Pluralism at Home," sets the stage for what I am sensing to be a new and sobering phase of our Globalization journey. Let me quote a brief but poignant passage from this essay:

Ours, then, is a threshold age when the complexity of plurality has a tremendous potential of reaching such a stage that some new condition can break out. In any domain, when anything exceeds a certain measurement, it could change suddenly its aspect, condition or nature. North American societies with their accelerating plurality and multiplicity of cultures, histories and ethnic and gender consciousness stand at such a threshold. Theological education is yet another arena where the promise of solidarity in the midst of the pain of plurality manifests itself. . . . Globalization is a reconfiguring of theological institutions in such a way that this search for deepening of new questions and unexpected exchange of views becomes a reality. Globalization is a reposturing of each one of us who make up theological institutions in such a way that each can claim our own particularity as one component of the mosaic that is humankind. The promise of reciprocal creativity will emerge only out

of our realization of the genuine dependence of each upon all.⁶

This passage signals the new mood of the globalization discussion, as I hear it. It is a more somber mood, less euphoric, anticipatory and celebrative, less certain and simple, more serious about the magnitude of this moment and its consequences for every part of our lives. It is beginning to be for some what it has long been for others—a time of pain and the anticipation of pain, yet still laced with moments of hope and a future of great promise.

This was the striking change of mood that I sensed at the recent biennial meeting of the ATS in Montreal, Canada, just this past week. The location was significant as citizens of Quebec assert their dissenting voice and threaten to change the reality of Canada as it has been known.

This change in mood reminded me of a story I heard long ago that suddenly takes on new relevance. It is about a seminary president who died and went to heaven. After a few weeks, he found that he was thoroughly bored. Life in heaven was nowhere near as exciting as it had been at his seminary. So he decided to see if he could visit hell. He inquired of St. Peter, who said, "Of course, there's no problem. I'll give you a day pass." So the seminary president boarded the elevator and took the long descent to hell. When the doors opened, he looked out in astonishment at what appeared to be a South Sea Island paradise with families playing on the beach, a gentle breeze rustling through the swaying palm trees, and the air full of the sounds of music and laughter. Immediately, he knew this was the place for him. He pressed the elevator button back up to heaven, collected his belongings and secured a permanent pass from St. Peter. But this time, when the door opened everything had changed. A thick cloud of sulphur-like fog rolled over him. He could hardly see through the haze, but slowly he made out all the contorted images of human torment that we usually associate with the underworld. Again he quickly punched the elevator button back to heaven. When he arrived, still coughing and distressed, he pleaded with St. Peter for some explanation. How could it be that this idyllic island paradise had turned into such a den of horrors. And St. Peter answered calmly, "My friend, there's always a difference between tourism and immigration."

Joseph Hough, President of Vanderbilt, in the keynote address at the the ATS biennium, called the pluralism we are facing in theological education today "a floating uneasiness." He raised questions like, "Are there any terms for God that aren't

culture bound?" and "Are there any terms for God that are universal?" He said these are burning issues for theological education today. He went through the whole index of new theological approaches today, including liberation theology and black theology and feminist theology, and said that the one thing all these approaches had in common was the fact that "the context" is the starting point. Globalization, for all of its promise and anticipation to be a force for unity and universality and wholeness among diverse cultures and people, is suddenly being experienced as a force toward particularization, diversity and conflict. That is the new awareness that is becoming a common experience in North American seminaries. "In a pluralistic world we are discovering that the order of knowing and doing moves from particular to universal. In a multicultural world one becomes aware of one's own particularity, be it ethnicity, gender or class, with a recognition of one's dependence on the web of humankind." "Precisely this truth is what the current homogeneous education ordering is loath to admit," says Matsuoka in another passage.⁷

Hough used the tower of Babel as a dominant Biblical image for this phase of Globalization. He spoke of Pentecost but placed it off in the future as an eschatological vision. Donald Shriver of Union Seminary reminded us that the way between Babel and Pentecost leads past the Cross, and Matsuoka said that for him the wilderness was the most appropriate biblical image for this period in the globalization journey.

But, in spite of this substantial and somewhat surprising mood change or perhaps because of it, globalization is becoming a sign and a symbol for an even greater challenge in theological education. Hough called for a period committed to serious conversation. He reviewed the Aristotelian idea of the *common good* and traced the additions made by Thomas Aquinas and found compelling the call and commitment to rationality, especially as it is achieved through committed and serious conversation. He said that the task is for all of us to work in theological education at creating the conditions of tranquility and good will, humility and respect, that are the essential conditions for rational conversation that further the *common good*. He quoted Aquinas with particular affection for defining real conversation as, "sounds, charged with intentionality." In a careful response, Matsuoka again emphasized the unavoidable pain in the process of globalization. He echoed Hough's admonition to a new and multicultural kind of conversation in theological education, and he quoted Karl Barth's admonition that we "talk and listen to each other gladly." "But," said Matsuoka, "the 'gladly' may not come easily."

Several years ago I was in Africa at an event where a number of African theological professors were present. After one of their meals, not quite a banquet, they asked me to speak about this movement of globalization in North American theological circles. I told them about the concept and the conditions and some of the activities of the ATS Task Force. When I finished, the first comment was an angry outburst from a speaker who said that globalization sounded like a new and improved method of North American imperialism. The second comment was less angry but more anguished as the speaker resigned herself to the probability that the emerging agenda being developed by Africans would likely now be subverted. I responded by saying that I thought I could understand both the anger and the anguish and hoped that globalization could avoid both. I tried again to say that globalization was primarily about a conversation, that some theologians in North America were convinced that they could no longer do theology without a dialogue with other Christians in other places. They said they didn't believe anyone would really listen to them because that had not been their experience in the past. I replied that I could certainly not vouch for everyone in theological education, but I could assure them that there were some people who held this conviction and that their numbers were growing. We agreed that this may not yet be a time for mutual discussion to occur but that globalization has something to do with expressing the need and extending the invitation, and with waiting and then with listening, gladly and gratefully and with respect, when the time is right. I was pleased that before the meeting was concluded five days later nearly all the participants had engaged me in some discussion about globalization.

What has globalization to do with theological librarians? I know you've been considering that throughout your conference, and I'm sure, that typical of your style, you will be expecting a good deal of yourselves and of others. There will certainly be implications for collection development, and questions about how we can assist library development in other lands, and how better international networks can be built. But to all the challenging questions that are facing us, let me add one more assignment for you. Help us forward real conversation in and between our schools and in our international links. Create the conversation with students and faculty members as they come searching for resources. Expose us all to the rich and more varied voices we need to hear to be Christians in a multicultural church. And help us to make all our conversation not just words spoken or on the pages, but sounds that are charged with intentionality.

Endnotes

1. S. Mark Heim, "Mapping Globalization for Theological Education," *Theological Education*, Supplement I (Spring 1990): 7-34.
2. David A. Roozen, "If Our Words Could Make It So: Comparative Perspectives from the 1983 and 1989 Surveys on Globalization in Theological Education," Hartford Seminary Center for Social and Religious Research [1], February 1990, pp. 1-12.
3. Heim, "Mapping Globalization."
4. Heim, "Mapping Globalization."
5. Mark Kline Taylor and Gary J. Bekker, "Engaging the Other in the Global Village," *Theological Education*, Supplement I (Spring 1990): 52-85.
6. Fumitaka Matsuoka, "Pluralism at Home: Globalization within North America," *Theological Education*, Supplement I (Spring 1990): 35-51.
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Globalization and Theological Libraries

by
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In a reflective essay looking to future directions for theological libraries in the 1990s, Stephen Peterson identified three major factors that will shape decision-making in this final decade of the century: 1) the current configuration of resources, 2) trends in theological education, and 3) decisions made by institutions responding to those trends. While he does not identify any trends or the institutional decisions likely to follow upon them, he does provide a useful framework for exploring some important issues now before us.¹

Using the suggestions he has made, I wish to examine with you here aspects of the second and third of those factors; namely, one trend that is likely to have a growing impact on theological education, and some thoughts on how institutions might respond to it. I am speaking here of the current interest in globalization, and how that will be influencing theological education, and especially theological libraries.

Globalization, as the very word suggests, is a broad and diffuse topic. Like any issue that presents itself as new to us, it is in danger of banalization and trivialization. But there are issues at stake here of great significance for theological education and the resources that we bring to bear upon it. Hence it is important to move with as much precision as possible in order to keep a clear picture before us of what actually will be involved in all of this.

In the hopes of achieving some clarity in the discussion, I would like to proceed in three steps. First of all, I will try to make clearer why the interest in globalization and why it is likely to be an enduring dimension in theological education, and not simply a fad. From this, we will move to a second stage, to identify some of the major issues that commitments to globalization entail, especially for theological libraries. And finally, in a third part, some reflections on implications and expectations for theological libraries. I enter this discussion knowing more about what is happening in the area of globalization than as any expert on libraries or information management. In fact, the reflections in the third part will be more a host of practical suggestions than a coherent plan for bringing librarianship to bear upon this new area. It seems to me that the more strategic planning in this regard is best done by those competent in the field—namely,

yourselves. But it would be my hope that what I suggest might stimulate your own thought to find ways to meet the challenges that lie ahead for all of us.

Why Globalization?

“Globalization” came into the vocabulary of theological education in the early 1980s. Throughout that decade, a series of committees (and later, task forces) were set up by the Association of Theological Schools in the U.S. and Canada (ATS) to explore the meaning and implications of globalization for the future of theological education. Surveys were conducted among the schools in 1983 and 1989 to gauge the levels of globalization that had been reached. Globalization was the major theme of the ATS biennial meeting in 1986; and in 1988, the ATS set globalization as the overarching theme for theological education throughout the 1990s. To that end, an ATS Task Force on Globalization has been working on generating a literature to support this effort, as well as provide support for schools active in globalization through a summer institute for faculty and administrators, and grants for specific projects within the schools.² Thus, the theme of globalization seems already to be part and parcel of discussion in theological education today.

But just what is it? The fact that everyone is talking about it does not in itself make it an enduring quality to be reckoned with in theological education. To understand the interest in globalization, we need to trace its antecedents.

The term “globalization” was not originally theological in nature. In fact, it has come rather lately to our enterprise. As far as I can tell, the term first appeared in the early 1960s, and first gained wide currency in the business world. It referred initially to the extension of one’s manufacturing and marketing strategy across national boundaries to create a wider market, more efficient because of the larger scale. Globalization in business, then, meant an expansionist impulse of globe-embracing magnitude. By the mid-1970s, as multinational companies looked for new markets to penetrate, some of them started to realize that the attitudes and strategies that had led them to high market success and profitability in one country did not always transfer well to another context. Indeed in some instances, hitherto successful strategies were often resounding failures. Since that time, those companies that are truly “globalized” have allowed their strategies to become more modified by the cultural and social exigencies of each region, while not sacrificing the cost-lowering advantages of manufacturing and marketing on larger scale. Thus, this kind of globalization is expansionist but recognizes the

importance and impact of difference as cultural boundaries are crossed.

A second place where globalization appeared was in political theory. It was called "globalism" in the 1960s, but that term gave way to "globalization" by the late 1970s. Globalization here meant the overcoming of national and ethnic differences for the sake of achieving and maintaining world peace. The threat of nuclear annihilation (and, more recently, of ecological catastrophe) has been a driving force in this interest in globalization. If globalization meant expansionism for business, in political theory it stresses interconnectedness and interdependence.

The third place where globalization began to be discussed was in education. Two sets of issues converged to make this an important area for reflection. On the one hand, in an increasingly interdependent world, and in a world where the oil-rich Muslim states and the "four dragons" of East Asia (Korea, Japan, Taiwan, Singapore) were reshaping the economic map of the world, Westerners had to begin to take more cognizance of the world outside their traditional North Atlantic ambit. Thus, for a person to interact in this changed world, non-western cultures and societies would have to be studied alongside the more familiar cultures and societies of the West. On the other hand, the migration of peoples was creating new configurations in societies in Europe and North America. There are now more Muslims than Episcopalians in the United States; and more Muslims than Protestants in France or Italy. The needs for bilingual and bicultural education in countries once considered more homogeneous have pressed this shift in perspective. If globalization meant expansion for business and interdependence for political theory, among educators it has come to stand for pluralism.

These three disciplinary areas—business, politics, and education—were largely shaping the globalization discussion when theological education came into the arena. Some of the issues for theology were being raised already in the mid-1970s (by such works as Walbert Buehlmann's *The Coming of the Third Church*), but it was not until the end of that decade and the beginning of the 1980s that interest in globalization began to gain momentum. But what has been theology's interest in globalization? Has it been a kind of me-too attitude, secretly sharing the interests of business, politics or education? Or has it had its own distinctive motivations?

This is an important question, since many critics from the

southern hemisphere of theological education have eyed our globalization discussions with some suspicion. They wonder whether this sudden interest in globalization is not all that different from discussions of globalization in the corporate boardrooms and in the graduate business schools of America. They wonder whether it is not simply another way to regain the enthusiasm that world mission once provided for mainline seminaries, or whether it is a neocolonialist ploy to overwhelm and exploit our poorer neighbors once again. Globalization, from this perspective, is nothing more than a more acceptable face on aggressive evangelism, or an attempt to expropriate new forms of faith and community life to shore up dying theologies and churches in North America.

Now some of this may be true. It looks suspiciously so in some uncritical acceptances of liberation theology or base Christian communities here, taken out of the original contexts that gave them meaning. Each institution needs to test its understandings of globalization to discover what complexes of motives direct their efforts. But are there more honorable ones as well? I can identify two factors that make discussion of globalization imperative for theological education in any case.

First of all, the *environment* in which graduates of our institutions will teach and minister is becoming increasingly pluralistic. This is coming about not only due to the immigrant populations so noticeable on the West coast and in the larger cities, but also because of economic interdependence. People in our congregations, even those connected to small companies, may fly regularly abroad as part of their business, thereby making the ministering context much broader than it once was. And the economic penetration, especially of Japan, is changing the face even of homogeneous rural America, as Honda and Toyota plants sprout in the cornfields and cotton fields of the Midwest and South. Furthermore, as the United States loses its relative share of economic power in the world, we will have to take on a greater awareness of other people and places, something we could afford not to do in times of greater wealth. Thus, the very context in which we work will demand a higher level of awareness of the planet.

Secondly, the *church* itself is changing. The statistics of those shifts are already well known to many of us. In 1900, eighty percent of all Christians were Caucasian, and lived in the northern hemisphere. Just thirty years from now—in 2020—the demographer David Barrett estimates that this datum will have been reversed: eighty percent of all Christians will be non-Caucasians and live in the southern hemisphere. Already some

sixty percent of all Christians are to be found there. The fastest growing Christian continent is Africa; the fastest growing Christian country is South Korea.⁴ For nearly fifteen years, one-third of all the novices of the Jesuits have been found in India. We are all dimly aware that the shape of the worldwide church is changing; those in denominations or communions that do not have their center of gravity in the United States are perhaps more keenly aware of this than others. But just look at our theological schools—how more international in character their students bodies are than was the case two decades ago. Globalization is not something that we hope will occur; it is already, in some ways, a fact. To this extent, globalization is not going out and creating new territory; it is simply a matter of catching up. We must become more global in our awareness and attitudes if we are to be able to prepare men and women to minister in the church as it has become.

I believe that these two factors—the world in which we live and the church of which we are a part—are the principal reasons why theological education has come to consider globalization a priority. To be sure, the motivations of political science and education overlap with theological education here; here, too, are concerns about interdependence and living in a pluralist society. And we need to investigate our motivations regularly to see whether traces of the expansionist motivations of the business world have crept into our thinking and acting. We are becoming global because, if we are truly aware of what is happening around us, we have little other choice.

What is Globalization?

Clarifying the motivation of globalization is one thing; giving the concept some definition is another. Some of the complexity involved in doing this already appeared in the previous section in looking at the motivation for globalization.

It should be noted from the outset that, within theological education, there is no univocal definition of motivation. What has emerged instead is a matrix of definitions within which theological schools try to locate themselves. Let me examine some aspects of that matrix as it is emerging.

The basis for the matrix is the four definitions of globalization proposed by Don S. Browning in 1986.⁵ Browning noted that persons and schools tend to define globalization in any of four ways:

1. Globalization is the church's mission to evangelize

the world; globalization is about missions and evangelism.

2. Globalization is the ecumenical cooperation among churches; globalization is about mutual respect and support and contextualization.

3. Globalization is dialogue between Christianity and other religions; globalization is about learning to respect other religious traditions.

4. Globalization is solidarity with the poor and oppressed and the struggle for justice; globalization is about liberation, justice and peace.

In a recent and important contribution to this discussion, S. Mark Heim has suggested that we need to move further than simply identifying which of the four definitions most clearly typifies the approach to globalization in our institution; we must also be aware of which modes of analysis we use to exegete, as it were, the definition. Heim lists five such modes (symbolic, philosophical, functional, economic, and psychic) that in turn shape and direct our approach. These allow us to see with greater clarity not only which definition or definitions can best describe our approach, but also what kind of intentionalities shape our response.⁶

This mapping, or topological, approach seems to me to be the most fruitful for approaching globalization. No doubt all of us would give some credence to all four of the definitions; and probably most of us would find our institutions wanting to give some attention to all of them, though certainly not in equal measure. A recent survey among theological schools finds the first definition (evangelism) to have the highest priority most frequently (51 percent), and the third definition (interreligious dialogue) to have the lowest priority in most schools (7 percent).⁷

Another way of approaching the meaning of globalization is to realize that the word itself is a neologism, embracing adjectival ("global"), verbal ("globalize"), and nominal ("globalization") elements. Thus, globalization can be approached in descriptive terms, in processual terms, and in conceptual terms. All of these are necessary, it seems to me, to achieve the results hoped for in globalization. Let me expand just briefly on this.⁸

The nominal dimension deals with the understanding of what actually constitutes the framework for globalization. This dimension could be presented as Browning's four definitions:

globalization as evangelism, ecumenism, interfaith dialogue and justice, respectively.

Secondly, to be globalized is to enter into a process—a mysterion or rite of passage, if you will—that brings about change in an individual. Globalization, therefore, transforms, critiques, decenters and includes in its process. This dimension of globalization emphasizes the dynamic process by which change from an ethnocentric or provincial approach to a more universal, multicultural approach can take place. Some globalization programs concentrate on one or other aspect of this transformative process. And finally, in what ways do we describe the end results of globalization? What qualities should characterize a globalized person or community? Adjectives that come to mind are: comprehensive, equal, mutual, different, aware and so on. These represent the qualities to be found in the globalized person or community.

However one wishes to go about a definition of globalization—using these or other suggestions^a—what is incumbent on each of our institutions is a period of reflection whereby we come to understand where we see ourselves on the globalization map. No institution can pretend to cover the whole field in all the different ways that it can be approached. Coming to a clear sense, however, is important for planning and for the allocation of scarce resources. Given the continuing information explosion in the theological disciplines, no librarian needs to be reminded of this. Librarians, it seems to me, need to play an integral role in the theological school's defining its position in the globalization discussion.

Issues in Globalization for Theological Libraries

This brings us to the second part of this paper; namely, what are some of the issues that face theological libraries in meeting the challenge of globalization?

The first and most important issue was already named at the conclusion of the last section. It is important for there to be some level of institutional clarity regarding which form of globalization is central to the school's mission and purpose, and in what manner it will be carried out. Without such a clarification, scarce resources will quickly be dissipated. Anything short of that kind of setting of priorities will amount to a bandwagon attitude of me-too.

But there are four other major issues that come to mind that I would like to identify at least for your further discussion:

Access to Materials. The electronic networks that we enjoy linking our libraries in North America and Europe largely do not exist outside that sphere. Not only can we not be assured that borrowing materials is possible, we often do not even know what is available. Because of the difficulty of access, the question of allocating funds to acquire these materials becomes an important addendum to an already overtaxed budget. A major issue, then, is knowing what is available and how to acquire it.

Criteria for Selection. Barrett estimated in 1982 that there were 8,647 periodicals published in Asia, Africa, Latin America and Oceania. Many of these are church newspapers, and the like. He estimated at that time that the number of scholarly periodicals worldwide amounted to somewhat more than 3,000. He estimated for that same region of Asia, Africa and Latin America a production of some 140,258 books, again without distinguishing scholarly from popular titles.¹⁰

If access is difficult, criteria for selection of serials and titles is even more so. Closely linked with selection is the matter of preservation. Many of the periodicals and books coming out of these regions of the world are printed on paper that is less likely to stand the corruptions of time. Preservation of these materials may fall more to European and North American libraries that have funds—however inadequate—to preserve at least those deemed most important.

The Nature of the Theological Library. The electronic age of communications has already done much to alter our understanding of what constitutes a library and what is its role within the institution that it serves. The Project 2000 study sponsored jointly by ATS and ATLA has already pointed to the new tensions that are present in the identity of the theological library today. On one hand, the impossibility of all but a few research libraries being able to collect everything with, on the other hand, the power of networking making materials accessible in a way never before realized. Likewise, the relative shrinking of the percentage of the budget allocated to the library comes at a time when libraries are called upon to offer more services than ever before. Because of familiarity with the electronic communication hardware and software to manage information today, the librarian is often in demand in areas of a theological school well beyond the confines of the library. So the very nature of the library itself is in flux.

The challenge of globalization raises the ante on this transition in yet another way. A question often raised about so-

called third world theological material is: how much of it is worth collecting and preserving? Would comparable materials be sought in North America, or is it simply the fact that it is exotic that makes some feel they ought to be collected? Are the criteria of quality the same for these materials as for North American and European materials? If the criteria are different, how does this affect the rest of the library collection?

Not everything foreign is worth collecting, and the fact that so much of it may not be indexed makes it inaccessible even if it is proximate in space. Without wanting to sound paternalistic or colonialist, these questions need to be asked as they affect the nature and purpose of the library. There are, to be sure, materials in Asia, Africa and Latin America worth collecting and saving. But like here, others are of an ephemeral nature. In many ways, this question has some little parallel with the question of collecting non-print materials. Judgments have to be made about their ability to support curriculum and faculty research.

Political Considerations. In some instances, political considerations may hinder the flow of information. Boycotts against the *apartheid* policies of South Africa, for example, may warrant not maintaining any communication with that country. These things have to be factored into any plans that might be developed. Likewise, complying with ALA policies in this regard would have to be respected. One would hope that in the general atmosphere of lessening of tensions in the world that this kind of consideration would be less important in the future than it is—unfortunately—still today.

Implications and Expectations for Theological Libraries

This brings us to the third and final section of this presentation. Having tried to make a case for globalization, and having tried to locate some of the issues globalization will raise for theological libraries, it is now time to turn to some of the implications these issues raise and some of the expectations they are likely to create. I would like to organize them under three headings, followed by a list of suggestions for how to meet the implications and expectations. These lists are by no means exhaustive in enumerating what to expect, nor do they attempt to discuss any of the proposals in anything like complete detail. As was said in the beginning, the proposals are meant to stimulate discussion more than provide any answers.

1. Networking in North America

Networking is something that librarians have done

extraordinarily well. They have been able to achieve levels of cooperation that are the envy of those of us in other sectors of theological education. There are two suggestions I would make as ways that librarians could bring to bear their uncommon abilities in this regard:

The first is, based on the understanding of globalization in each of our schools and our relative ability to collect materials, that we establish foci in our collections and decide upon who will maintain special collections. We all know that everyone cannot collect everything; the next step is to decide who will try to collect what. By setting up these kinds of special collections, we can serve one another through the already existing networks.

The second flows from the first. We need to develop catalogues or on-line access to these titles (many of which will not fall under Library of Congress or other classifications), including indexing and abstracting services. The Missio institute in Aachen already provides some of this for selected third world periodicals, and has begun to provide bibliographies on certain topics.¹¹ IIMO, the Dutch interuniversity institute, also does this on a limited basis.¹² We need to build upon these, as well as work together for building selection criteria. Again, this is a matter of using networks already in place to tackle the problems of access and selection that we face.

2. Networking Beyond North America

Networking beyond North America (and Europe) is still relatively new territory. It is more difficult not only because of the difference in technology available, but also because of a history of colonialism. Extra care has to be taken to maintain genuinely mutual relationships, relationships valuable for our partners as well as ourselves.

Let me begin with four suggestions for such networking along some already established institutional lines, and then turn to some suggestions about how to network in a non-colonialist way.

The first is that ATLA work with the nascent World Conference of Associations of Theological Schools. This group began with a meeting in Djakarta in 1989, and is looking forward to holding its first conference in 1993. Leon Pacala, the executive director of the ATS, is vice president of this organization. If ATLA could get itself involved at this level, it might have quicker access to a network of schools.

The second is networking denominationally. Many denominations already have elaborate networks in place that could be utilized more effectively by the theological schools. Patterns could be developed either along those lines of officialdom or through twinning with an individual or group of schools. This gets us into some of the discussion of non-colonial networking below.

The third is networking with major theological centers where there are also publishing houses, such as Nairobi, Manila, Singapore, Kyoto, Bangalore and so on. This might be undertaken most profitably by consortia of schools (as in Berkeley, Chicago, Toronto, etc.) as a joint project.

The fourth is the judicious use of the services of our graduates to spot publications and to bring them to the librarians' attention. As will be discussed in the next point, ways need to be worked out to make the arrangement of mutual benefit.

This brings us to the fifth and most important point, of how to undertake such networking in a non-colonialist fashion.

The most important aspect of this is honesty on our part and a willingness to listen. In approaching such a relationship we need to be clear and complete in presenting our needs. Instead of our guessing what their needs are or making some initial offer, we need to take the time to listen carefully to what needs they have and their proposals for our meeting them. Quite likely, we will not be able to meet all of them, but their presentation of their needs should be the starting point of the conversation—not what we have to offer. It should be remembered, too, that many of the librarians, especially in the smaller and poorer institutions, will have no training in library science. Thus, they may well feel intimidated by our professionalism—on top of the fact that we are already the rich and powerful figures that we are. Care and sensitivity are important in this. And it must always be remembered that any arrangement undertaken must demonstrably be worth their while.

When it comes to that point in the discussion, what do we have to offer them? Here are a few suggestions; I am sure that you could multiply them:

- 1) make an arrangement with your denominational publishing house to send them copies of new publications;
- 2) share with them syllabi and reserve lists. They

have the same problem of access that we do: they often do not know what is available and what is of value;

3) offer to ship them last year's *Books in Print*. Again, this increases their knowledge of what is available;

4) send them the publishers' notices that you would throw away;

5) when graduates want to will your school their library, suggest instead they will it to a specific school, *with* a provision of providing for the transport of it to its destination.

Again, a little brainstorming can go a long way to find creative ways to be of mutual help. Information and materials are the two most important items of exchange in establishing and maintaining such a relationship.

3. The Theological Librarian as a Leader in Globalization

Just as a commitment to globalization changes the nature and purpose of the theological library within an institution, so too a commitment to globalization changes the role of the librarian. Because information is an important part of bringing about the transformations that globalization programs seek, the theological librarian will be called upon to play a different role than the one heretofore assigned. Faculty will look to the librarian as a resource for course materials. Students will look for help in researching papers. And one of the most important things that the librarian can do for the institution is to model those relationships of respect and mutuality with other librarians that are so important for the success of globalization. The librarian has the best access to an important dimension of what is needed to make globalization happen: materials from non-traditional resources. To be most effective, the librarian must press the school to define its goals and purposes in globalization as clearly and as carefully as possible. Then, working through networks already in place or yet to be constructed, the flow of information can begin that will be needed to prepare students for a future in a globalized world. The networking tradition that librarians have already established will be essential for all of this. I hope these remarks have helped clarify some of the next steps to be taken.

Endnotes

1. Stephen Peterson, "The More Things Change—The More Things Change: Theological Education in the 1990s," *Theological Education* 26 (Spring 1990): 137-51.
2. These developments may be found in "The Report of the Globalization Task Force," *Program and Reports of the 37th Biennial Meeting of the Association of Theological Schools in the United States and Canada* (Vandalia, Ohio: ATS, 1990), 71-80.
3. Walbert Buehlmann, *The Coming of the Third Church* (Maryknoll, NY: Orbis Books, 1977).
4. These statistics can be found in David B. Barrett, *World Christian Encyclopedia* (Nairobi: Oxford University Press, 1982). The major statistics are updated annually and published in the January issue of the *International Bulletin of Missionary Research*.
5. Don S. Browning, "Globalization and the Task of Theological Education in North America," *Theological Education* 23 (Autumn 1986): 23-59.
6. S. Mark Heim, "Mapping Globalization for Theological Education," *Theological Education* 26 (Supplement I, Spring 1990): 7-34.
7. "Comparative Perspectives from the 1983 and 1989 Surveys on the Globalization of Theological Education," in *Program and Reports*, 81-83.
8. I developed this in an unpublished paper for the Minnesota Consortium of Theological Schools, entitled "Globalization and Theological Education." (February 21, 1990)
9. See for example, Max L. Stackhouse et al., *Apologia* (Grand Rapids: Eerdmans, 1988).
10. Barrett, *World Christian Encyclopedia*, 804-5; 951. Barrett also provides some useful directories for contacting publishers, 949-50, 971-74.
11. The Missionswissenschaftliches Institut "Missio" publishes *Theologie im Kontext* semiannually, an indexing and abstracting service. It has added bibliographies on church, ministries and christology to its list. Address: Postfach 1110, D-5100 Aachen, Germany.

12. The Interuniversitair Instituut voor Missiologie en Oecumenica (IIM0) publishes *Exchange. Bulletin of Third World Christian Literature*. Address: Rapenburg 61, 3211 GJ Leiden, The Netherlands.

**Guidelines for Librarians and Publishers
Interacting with South Africa:
The Imperative for Action**

by
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The Issues

There are two main South African issues currently before the American Library Association (ALA) and one major issue before the International Federation of Library Associations and Institutions (IFLA). The brief explanation below is only a prelude to the following longer discussions.

Guidelines. As of this writing (before the 1990 Annual ALA Meeting in Chicago), "Guidelines for Librarians Interacting with South Africa" have been adopted by the Archives/Libraries Committee of the [U.S.] African Studies Association (ALC/ASA) and by five bodies within the ALA. The ALA groups are: the Social Responsibilities Round Table (SRRT), Black Caucus (ALABC), International Relations Committee (IRC), International Relations Round Table (IRRT), and the Association of College and Research Libraries (ACRL). The development of these Guidelines was spurred by the South African anti-apartheid movement's recent modification of its total boycott position. In brief, the position seeks to continue the boycott of apartheid institutions while supporting the structures of the democratic movement. For the present, please note that the ALC/ASA Guidelines are not the same as the ALA version. The differences will be explained below.

Association of American Publishers (AAP) Report . The AAP report is based on a trip to South Africa by Lisa Drew and Robert Wedgeworth. *The Starvation of Young Black Minds: The Effect of Book Boycotts in South Africa* presents the position that the book boycott is doing more harm than good. The ALA International Relations Committee is planning to hold hearings on the report at the Chicago ALA meeting.

Membership in the International Federation of Library Associations and Institutions (IFLA). IFLA membership of South African institutions has been challenged for many years. A special committee is currently reviewing the evidence and will

report back to the Annual Conference in Stockholm in August 1990.

The Background

The roots of apartheid and colonialism in South Africa go back to 1652 when the Dutch East India Company occupied the Cape of Good Hope to establish a refreshment station for their ships. Dutch settlement followed and large numbers of French Huguenot refugees in the Netherlands also began emigrating to the Cape after 1685. These two groups intermarried to form the group of people now known as Afrikaners. Afrikaners often promote the myth that the land was empty when they arrived. In reality there were indigenous peoples at the Cape, the Khoikhoi and the San (derisively called "Hottentots" and "Bushman" by the colonists). These were only the first of the South African peoples to be colonized. British colonists followed in 1806. Even though the colonists fought amongst themselves, they shared a basic belief that they were superior to the Africans. The European settler groups justified their actions in different ways, but they all subjugated African peoples to promote their own interests. The policy of "apartheid" was officially adopted after the Afrikaner victory over the British settlers in the 1948 whites-only election. This system formalized the continuing history of racial oppression.¹

In the Afrikaans language, the word "apartheid" translates as "apartness," but its real meaning is closer to the way it is correctly pronounced—apart hate. A more functional definition of the policy of apartheid would be based around the concept of institutionalized racism. It is a policy that prevents the majority from holding any citizenship rights. It relegates only 13% of the land to more than 80% of the people (African). It allocates 60% of national income to 14% of the people (white). The distribution the wealth is so lopsided that it results in an African infant mortality rate of 94-124 deaths per 1000 live births (1981-85) and an average African life expectancy of 41-47 years (1984). In contrast, the white infant mortality rate is 12 per 1000 and the average white life expectancy is 61-71 years.²

We all know the evil nature of apartheid, but how does it apply to American citizens? Consider the need for the divestment/disinvestment movement.³ Transnational corporations based in the United States provide much of the financial underpinning of the South African economy. Numerous U. S. Government vetoes in the United Nations illustrate how our Government has provided diplomatic and political support to the white minority. As citizens, we are all involved.

The world-wide anti-apartheid movement is strong and many Americans have played a valuable role in trying to isolate the apartheid regime.⁴ As we will see, librarians have also contributed to the movement.

The Cultural and Academic Boycott

This is not the place to discuss the history of the call for solidarity, or the worldwide response, however a few major recent events must be noted:

Due to the burgeoning of a new popular liberation culture, South African performers, those in exile and those still living inside the country, came together in Amsterdam in 1987. That major Conference on Alternative Culture endorsed the concept of a selective boycott determined through consultation of mass democratic organizations.⁵

Also in 1987, the United Democratic Front (UDF) proclaimed that one should seek to make the distinction between isolating the regime and isolating the people of South Africa.⁶ At that time, the UDF was the largest legal coalition of anti-apartheid groups in South Africa. It has since grown and currently represents over 800 religious, labor, community, and political groups.

In a 1988 interview, President Oliver Tambo of the African National Congress of South Africa (ANC) endorsed the call for a selective boycott as outlined above.⁷ The ANC is the largest and most respected liberation movement in South Africa. It was banned as an illegal organization from 1960 until 1990. Its legalization was a precondition to the subsequent release of ANC leader Nelson Mandela.

The ANC formally adopted the selective boycott in a "Position Paper on the Cultural and Academic Boycott" in May 1989.⁸

The South African movement has clearly asked us to sanction the regime and its supporters, and to aid the struggle for liberation. Furthermore, the Mass Democratic Movement (MDM) organizations inform us that total academic and cultural freedom must be subordinated to the political struggle.⁹ Movement organizations consistently acknowledge solidarity groups for their actions. They note how inspiring these actions are to people on the front line of the struggle. Considering the above, how should librarians respond?

Major ALA Actions¹⁰

1972—ALA Council votes to break all formal relationships with organizations that violate human rights principles.

1978—ALA Council votes to urge President Carter to impose sanctions on South Africa. The Council instructs the ALA delegation to IFLA to introduce a resolution censuring South Africa.

1980—ALA Council votes to suspend affiliation with the International Federation for Documentation (FID) because of its South African National Member.

1985—ALA Executive Board votes to divest its endowment from stocks with South African connections.

1986—ALA Membership and Council vote to call on librarians to support the South African struggle; oppose re-entry into IFLA of the South African Library Association in its new guise as the South African Institute for Librarianship and Information Science (SAILIS); urge bibliographic utilities not to expand into South Africa; urge Forest Press to revise the Dewey schedules prepared by SAILIS; urge libraries to develop diverse collections on South Africa; and to ask South African colleagues how we can help them.

1987—ALA Membership rejects South Africa resolution elevating freedom of choice above all other political objectives.

1987—Baker & Taylor sells South Africa holdings, and UMI ends sale of microfilm to South Africa.

1989—ALA Executive Board votes to discontinue the Public Library Trusteeship because of slow compliance with ALA policy on South Africa divestment. The Public Library Trusteeship was an investment program for member libraries.

1989—ALA Social Responsibilities Round Table (SRRT) adopts "Guidelines for Librarians Interacting with South Africa."

1990—The following ALA groups adopt the Social Responsibilities Round Table (SRRT) South Africa Guidelines: Black Caucus (BCALA), International Relations Committee (IRC), International Relations Round Table (IRRT), and the Association of College and Research Libraries (ACRL).

Major IFLA Actions¹¹

1971—The Unesco Executive Board suspends relations with IFLA because of its South African members.

1972—IFLA Executive Board surveys its South African members and requests the South African Library Association (SALA) to withdraw. SALA withdraws and Unesco lifts its suspension of IFLA.

1974—IFLA Executive Board removes voting rights for South African members.

1977—IFLA Executive Board restores voting rights for South African members citing changed conditions.

1983—IFLA Executive Board again surveys its South African members. No action is taken.

1985—IFLA Council and General Conference in Chicago pass a *resolution* to continue to exclude South African members that practice apartheid.

1987—Because of continuing membership pressure to implement the 1985 resolution, the IFLA Executive Board again surveys its South African members. No action is taken.

1989—Due to further membership pressure to implement the 1985 resolution, the IFLA Executive Board appoints a Working Group to review all relevant questions concerning South Africa.

It is clear that the IFLA membership is in favor of isolating South Africa and all apartheid institutions. One can only hope that the forthcoming Working Group report will come to the same conclusion. It is time for the IFLA Executive Board to implement official IFLA policy.

Guidelines for Librarians Interacting with South Africa

History. The Archives/Libraries Committee of the [U.S.] African Studies Association organized a panel discussion on "South Africa and the Free Flow of Information" at its Annual Conference in Chicago in October 1988.¹² That panel was so successful and provoked so much discussion that the organizers followed up by drafting Guidelines for presentation at the Committee's next meeting in Gainesville, Florida, in April 1989.¹³ After long hours of debate, the Committee approved a document

for its own use and forwarded it to the Executive Committee of the African Studies Association.

The original drafters of the Guidelines then presented the document at an ALA panel discussion at the Dallas Annual Conference in June 1989. That panel discussion was sponsored by the International Human Rights Task Force of the ALA Social Responsibilities Round Table. Very lively debate ensued and the ad hoc group voted to make several significant amendments to be presented for further discussion. On that same evening, the Social Responsibilities Round Table met, further amended the document and adopted the version that has gained a certain status.¹⁴ SRRT members made numerous presentations at the 1990 ALA Mid-winter meeting in Chicago. The Guidelines won the endorsement of the ALA Black Caucus, the International Relations Committee, the International Relations Round Table, and the Association of College and Research Libraries. In addition, the newly formed Progressive Librarians Guild adopted the Guidelines at its December 1989 meeting in New York.

The Guidelines will come before the ALA Membership and Council at the June 1990 Annual Conference in Chicago.

Analysis. The need to produce "Guidelines for Librarians Interacting with South Africa" resulted from the virtual explosion of mass alternative culture within South Africa. This culture reflects the changing political climate. It was the rise of grassroots organizations and local labor unions that led to the formation of the United Democratic Front (UDF) and the Congress of South African Trade Unions (COSATU). It was possible for alternative culture to flourish in the new political space won by the revitalized mass movement.

Under these new conditions, the *total* cultural and academic boycott became obsolete and the mass movement developed a strategy of *selective* boycott as explained above. The Guidelines were developed to define principled ways of acting in this new context.

ALC/ASA Guidelines. As originally adopted by the Archives/Libraries Committee of the African Studies Association, the Guidelines had six sections.

Section 1 deals with "Guiding Principles." Its main thrusts are that libraries do not exist in isolation from the world arena; that libraries must serve their communities; and that our commitment to social responsibility means that we must oppose apartheid in all its forms.

Section 2, "The Issue," deals with the need to "balance our methods to promote the free flow of information with work activities that are morally and politically responsible."

Section 3, "General Recommendations," encourages librarians to get involved in the political process to isolate the apartheid regime and be of service to the South African mass democratic movement.

Section 4 provides "Recommendations for Collection Development, Reference Service and Outreach." The Guidelines note the large world-wide propaganda program that distributes pro-apartheid material, and encourages the aggressive collection and dissemination of counter materials, development of teaching aids, and the need to teach library users how to evaluate materials.

Section 5 gives "Recommendations Regarding Professional Travel to South Africa." It provides various criteria as to whether such trips would benefit or hinder scholarship and progressive developments. It especially addresses how professional travel might unknowingly further apartheid interests.

Section 6 provides "Recommendations for Action." This section promotes assistance to South African library workers who suffer the consequences of their actions opposing apartheid. It encourages assistance to South African library school students who wish to study in a non-racial environment. And it opposes all activities that promote South Africa as a regional center for library development.

ALA SRRT Guidelines.¹⁵ This is the version that has been adopted by the six organizations listed above. It is the version that will be presented for approval of the ALA Membership and Council in June 1990.

This version closes some loopholes and specifies support for various mass organizations. More significantly, instead of relying on sometimes naive individual moral decisions, it emphasizes close consultation with the South African mass democratic movement. Amendments were made to Sections 2, 5, and 6.

Section 2, now lists the most prominent of the groups struggling to abolish apartheid, the African National Congress, the Congress of South African Trade Unions and the United Democratic Front. Of course, they should be excluded from the

boycott. The section also states that these organizations will benefit from free flow of information.

Section 5 regarding professional travel to South Africa now states that, "Librarians should only travel to South Africa at the invitation of anti-apartheid groups and institutions. Talks and seminars at, or contractual relationships with apartheid institutions should not be undertaken." As in any other context, if one does not know enough about a complex situation, it is easy to make an innocent but costly mistake. This section was revised to make sure that such mistakes will be avoided. Note that the [U.S] Association of Concerned Africa Scholars (ACAS) has recently endorsed a similar resolution.¹⁶

Section 6 regarding assistance to South African library school students now includes the advice that, "Such students should be recruited from or with the approval of non-racial mass democratic organizations." The addition is necessary because the South African Government has planted its agents in U.S. institutions.

Association of American Publishers Report¹⁷

Robert Wedgeworth, Dean of the Columbia University School of Library Service, and Lisa Drew, Vice President and Senior Editor at William Morrow and Company, went to South Africa to determine whether or not publishers should continue the boycott of books and educational materials to South Africa. The mission was sponsored by the Association of American Publishers, Inc. and the Fund for Free Expression.

Before the trip, Mr. Wedgeworth visited the African National Congress Observer Mission to the United Nations. At that time, the ANC notified Mr. Wedgeworth that the project could only be endorsed after consultations with the Mass Democratic Movement (MDM) and the ANC. Unfortunately Mr. Wedgeworth did not follow-up. In a memo sent to E.J. Josey at the 1990 Mid-winter ALA Conference, Mr. Tebogo Mafole, the Chief Representative of the ANC United Nations Observer Mission, noted that the ANC did not endorse the project and "has not been apprised on the project itself."

The AAP Report concluded that the international boycott is having negative effects, that our professional organizations should take strong positions against the boycott, and that publishers should be allowed carte blanche to trade with South Africa.

The conclusions are based on discussions in South Africa with "more than 75 representatives of various organizations and institutions." However, only a partial list is provided. Some of the organizations have a clear interest in breaking the boycott (for example, the two Government libraries and the three commercial bookstores). We might also be skeptical of a trade organization report with proposed recommendations that would financially benefit its members.

Furthermore, there is no indication that the authors communicated with the large umbrella organizations that constitute the progressive movement, such as the United Democratic Front (UDF), or its constituent bodies such as church organizations and community groups.

We must understand the current political context to determine the significance of the AAP Report. When South African President F. W. de Klerk unbanned the anti-apartheid organizations and released prominent political prisoners, he called for the end of international sanctions. At the same time, the newly released prisoners and the unbanned organizations called for *increased* sanctions to force the South African Government into serious negotiations to end apartheid. In this context, we see why the ANC has not endorsed the Report. It precisely follows de Klerk's position and is in direct opposition to the current thrust for increased sanctions.¹⁸

This is another illustration of the necessity of thorough consultation with the South African movement. Even if we think we understand the South African political situation and have the purest of motives, our unknowing actions might still cause damage. Independent action is not a virtue in this situation.

Conclusion

This is a crucial time for the people of South Africa. The history of the world-wide solidarity movement and international sanctions shows that our actions can make a difference. We should continue to consult with and be guided by the ANC and the Mass Democratic Movement in all our activities.

In his first speech after release from prison, Nelson Mandela said,

We call on the international community to continue the campaign to isolate the apartheid regime. To lift sanctions now would be to run the risk of aborting the process toward the complete eradication of apartheid.

Our march to freedom is irreversible. We must not allow fear to stand in our way.¹⁹

We can help by adopting and implementing the "Guidelines for Librarians Interacting with South Africa." We should speak out against the flawed conclusions of the Association of American Publishers Report. We must also continue to pressure the IFLA Executive Board to implement the official resolutions excluding apartheid institutions from membership in our international organization. These are concrete ways for us to participate in the world-wide movement to end apartheid, and to help begin the creation of a just society in South Africa.

Endnotes

1. For a thorough discussion, see: Bernard M. Magubane, *The Political Economy of Race and Class in South Africa* (New York: Monthly Review, 1979). For an up-to-date bibliographic essay, see: Gretchen Walsh, "Reading for a Free South Africa," *Choice* (July/August 1989): 1789-1799.

2. *Southern Africa Fact Sheet* Southern Africa Perspectives, 1/88 (New York: The Africa Fund, 1988).

3. See Joseph Hanlon and Roger Omond, *The Sanctions Handbook* (Penguin, 1987); and *Questions and Answers on South Africa Sanctions* (New York, The Africa Fund, 1989).

4. For one assessment, see: Bill Martin and Jim Cason, "Uneven Gains: The U.S. Movement Enters the 90s," *Southern Africa Report* 5,5 (May 1990): 22-25.

5. See "Making the New South African Culture: the Amsterdam Conference," *Southern Africa Report* 3,4 (February 1988): 18-21.

6. "The Cultural Boycott," *ANC News Briefing* 11, 22 (June 6, 1987): 8-9.

7. *The Chronicle of Higher Education*, March 16, 1988, 40.

8. African National Congress of South Africa, "Cultural and Academic Boycott: National Executive Committee Position Paper," *Sechaba* (August 1989): 7-9.

9. The MDM includes the United Democratic Front (UDF) and the Congress of South African Trade Unions (COSATU), the largest union federation in South Africa.

10. For a full chronology, see the ALA Executive Board Document, *Factsheet: South Africa* (1989-90 EBD#48.1).

11. For a full chronology, see the ALA Executive Board Document, *Factsheet: South Africa* (1989-90 EBD#48.1).

12. Introductory papers on the "Perspective of the Librarian," by Corinne Nyquist and the "Perspective of the Scholar," by Thomas Nyquist are available from Corinne Nyquist, Sojourner Truth Library, SUNY, New Paltz, NY 12561.

13. "Guidelines for Librarians Interacting with South Africa." *Africana Libraries Newsletter* No. 59 (July 1989): 4-5 and *ASA News* 22, 3 (July/Sept. 1989): 19-21.

14. Published in the *SRRT Newsletter*, No. 93, Sept. 1989, 7-10.

15. "Guidelines for Librarians Interacting with South Africa." *SRRT Newsletter*, No. 93 (Sept. 1989): 7-10; and Corinne Nyquist. "Guidelines for Librarians Interacting With South Africa" (Endorsed by the ACRL Board at the Midwinter Meeting), *C&RL News* (April 1990): 311-314.

16. See the *ACAS Bulletin*, No. 29 (Winter 1990): 24-28.

17. *The Starvation of Young Black Minds: The Effect of Book Boycotts in South Africa*, is available from the Association of American Publishers, Inc., 1718 Connecticut Ave., N.W., Washington, DC 20009-1148, telephone: 202-232-3335, FAX: 202-745-0694.

18. For further discussion of the issues, see Janice Woo's article, "Fact-Finding Mission to South Africa Calls for End to Book Boycott" in *American Libraries* 21, 1, (January 1990): 9-11 and my response *American Libraries* 21,4 (April 1990): 290. See also my longer version forthcoming in the *Progressive Library Journal* 1,1 (Summer 1990).

19. *New York Times*, 12 February 1990, A15.

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Guidelines for Librarians Interacting with South Africa

In light of the continuing crisis in South Africa, numerous organizations, both within that country and worldwide, have called for a total boycott to isolate the South African regime. However, with the enormous growth of the South African democratic movement and its alternative structures, the international boycott has been modified in order to support that movement while still isolating the *apartheid* regime. Because librarians have a special role in providing information, guidelines are especially necessary to define our role under current circumstances.

A version of these guidelines was first adopted by the Archives-Libraries Committee of the [U.S.] African Studies Association (ALA) in April 1989. That version was significantly amended and adopted by the Social Responsibilities Round Table of the American Library Association in June 1989. The following other ALA bodies adopted these guidelines in January 1990: Association of College and Research Libraries, Black Caucus, International Relations Committee, International Relations Round Table.

1.0 GUIDING PRINCIPLES

1.1 We support and uphold the values of a free, democratic and non-racial society and therefore totally oppose the South African System of Government based upon race known as *apartheid*.

1.2 We oppose all institutions which contribute to the continuation of *apartheid*.

1.3 We are committed to excellence in the performance of our professional responsibilities.

1.4 We are committed to social responsibility as one of our highest priorities.

1.5 Libraries should provide and promote services that are appropriate to the needs of the communities that they serve.

1.6 Research is enriched in excellence and social value through an exchange of ideas that occurs locally and internationally.

1.7 Meaningful research is impossible without full and uncensored access to information.

1.8 Libraries do not exist in isolation from the dominant trends and conflicts in the world arena.

2.0 THE ISSUE

2.1 We take serious note of the international campaign to isolate the South African Government and its *apartheid* structures.

2.2 We note that the international cultural boycott has recently been modified to exclude from the boycott people and organizations that are contributing to the struggle to abolish *apartheid* such as the African National Congress of South Africa, Congress of South African Trade Unions and the United Democratic Front.

2.3 We note that the free flow of information to and from the mass democratic organizations and anti-apartheid institutions in South Africa is of benefit to the evolution of South African democracy.

2.4 We note that the Government of South Africa does everything in its power to deny the free flow of information deemed useful to the mass democratic movement, both domestically and in the international arena.

2.5 We note that the Government of South Africa engages in a substantial and sophisticated worldwide propaganda campaign to assert its legitimacy, using every conceivable medium including the free distribution of publications.

2.6 As professionals, we must strive to balance our methods to promote the free flow of information with work activities that are morally and politically responsible.

3.0 GENERAL RECOMMENDATIONS

3.1 Librarians should encourage discussion and debate on the South African situation.

3.2 Librarians are encouraged to express their outrage concerning the continued existence of the *apartheid* South African Government.

3.3 Librarians are encouraged to work within the political process to isolate the South African Government and all *apartheid* institutions.

3.4 Librarians are encouraged to be of service to the South African mass democratic movement in the context of their professional work.

3.5 Librarians should attempt to educate members of their institutions to be aware of the subtleties of the South African Government's propaganda campaign.

3.6 Librarians should become aware of the democratic and support organizations concerned with South Africa operating in the United States and elsewhere.

4.0 RECOMMENDATIONS FOR COLLECTION DEVELOPMENT, REFERENCE SERVICE AND OUTREACH

4.1 We recognize the need to build balanced collections relating to South Africa. Because the South African government maintains a large worldwide program to distribute free *pro-apartheid* materials to libraries and other institutions, librarians are especially encouraged to aggressively acquire and publicize counter materials, especially those published by the mass democratic and liberations movements.

4.2 In their reference interactions and teaching responsibilities, librarians should strive to encourage library users to develop the critical skills necessary to evaluate, interpret and understand the underlying intentions of various sources of information about South Africa.

4.3 Through direct contact, guides, and bibliographies, librarians should publicize and provide access to a variety of sources of information, including possible conflicting presentations of statistics and other facts, as well as expressions of differing points of view, and assist in interpreting these presentations.

4.4 Librarians should take the opportunity whenever possible to provide bibliographies and reading lists to support school and community activities such as films, programs and other public events, as well as to supplement media coverage of South Africa.

5.0 RECOMMENDATIONS REGARDING PROFESSIONAL TRAVEL TO SOUTH AFRICA

5.1 Librarians should only travel to South Africa at the invitation of anti-apartheid groups and institutions.

5.2 Talks and seminars at or contractual relationships with *apartheid* institutions should not be undertaken.

6.0 RECOMMENDATIONS FOR ACTION

6.1 Librarians and library associations are encouraged to promote legal and other humanitarian assistance to South African librarians and library workers who suffer the consequences of their actions in opposing *apartheid*.

6.2 Librarians, library associations and library educational institutions are encouraged to provide all types of educational and financial assistance to black (African, Asian and "coloured") South African students who wish to study library and information science in a non-racial environment. Assistance should not be based on whether or not students have the possibility of working in their own country under current conditions. Such students should be recruited from or with the approval of non-racial mass democratic organizations.

6.3 All activities that promote South Africa as a regional center for library development should be opposed while *apartheid* continues. Examples of such activities are: special training programs or lecture series at apartheid institutions, and consultation of the South African Institute for Library and Information Science in matters that involve other African countries (such as the revision of the Dewey classification schedules).

John Henry Newman: His Via Media

by
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John Henry Newman, if not the founder, was certainly the moving force and theological genius of the Oxford Movement, a crusade for theological, ecclesiastical and pastoral reform in the Church of England. The Oxford Movement's time period is usually dated from 1833—the date of John Keble's sermon on "National Apostasy," which Newman considered the beginning of the movement (though few of his contemporaries paid much attention to it at the time)—to 1845, when Newman left the Church of England for the Church of Rome. As an Anglican, in his attempt to reform his church using what he viewed as her own heritage, Newman attempted to delineate, out of the Fathers of the church and classical Anglican divines, a *via media*, a middle way between the extremes of Protestantism and Popery. He was eventually convinced that the *via media* was "unreal" and only a paper religion and that Catholic arguments had absolutely "pulverized" it. This conviction led him into the Roman communion and into a distrust of middle ways, as smacking of compromise. Yet I think it arguable that Newman's own position on many issues was itself almost always a *via media* between extremes. And I would like to look at his working out of this in several key areas, involving the very nature of religion, of the church and of Christian obedience.

If I may be permitted a lengthy parenthesis at the very beginning, I believe it should probably be noted that in Newman's explicit attempt at steering a *via media* between Protestantism and Roman Catholicism, as well as in his later works as a Roman apologist and controversialist, there is a certain "unreality" to his use of the terms "Protestant" and "Catholic" (and to deem something "unreal" was always the ultimate insult for Newman). Like most of his Anglo-Catholic contemporaries and successors, the word "Protestant" was interpreted largely in terms of English Puritanism (arguably not Calvinism at its finest) and in terms of a nineteenth century German university form of Lutheranism, arguably liberalizing, academic and minimalizing and arguably not representative of "classical" Lutheranism. Influential too in his interpretation of the word "Protestant" was its living out in his own cultural milieu—a lowest-common-denominator, nationalistic "John Bull" religion, largely defining itself over against a caricature of Roman Catholicism. The knowledge Newman and the other Tractarians had of the writings of Luther,

Calvin and other founders of the Protestant tradition was fairly minimal. If one reads the Oxford Movement polemic against "Protestantism" as against Luther and Calvin themselves, it will certainly ring false. The positions they were arguing against were certainly real, existent ones, but they were undoubtedly overly facile in their use of the term "Protestant" in describing them and in attributing all of the shortcomings of these positions to evils inherent in a basic "Protestant" mindset.

There is a similar "unreality" in the term "Catholic" as Newman sometimes used it. It referred to a view of reality, of religion, of God, the church and the Christian life which he drew from the early Fathers of the Church and which he initially believed was compatible with the positions of the Church of England. When convinced that the "Catholic" view was not in fact consistent with actually existent Anglicanism, there remained for him only one possible candidate for the "real" Catholic church—the Roman Catholic. But his Catholic ideal was *not* one derived principally from knowledge of the then existing Roman communion—and while Newman never surrendered his Catholic ideal nor his conviction that it could only be found in the Roman Church, the "reality therapy" of years of actually living in the actual Roman Catholic Church tempered somewhat his views on how well that ideal was truly realized in that body. There is, for example, some distance from the fairly new convert who rhapsodized that the project of a Catholic university in Ireland which he was to head would surely and providentially succeed *because* it was sponsored by the pope to the later, more cynical Newman who lamented that the pope (the *same* pope) had "lived too long," and who commented that while God would certainly not let *any* pope overstep the divinely appointed limits of his office, yet that these limits had *not* in fact been overstepped was not for any lack of *trying* on the part of the then reigning pontiff, Pius IX.¹

It is this later, perhaps somewhat jaundiced Newman, who is, I think, my favorite. And it is often in this later Newman, caught in the painful tension between his ideal and the frequently less than ideal realization of it in the church, that we see a careful, nuanced middle way being articulated. The extremes which he attempts to avoid are rarely, if ever, neatly labelable as "Catholic" v. "Protestant" as they were in his younger, consciously *via media* days, though he builds consistently on principles he held then. Often, while defending an aspect of the Catholic church against its outside detractors, he will use the opportunity as well to criticize those *within* the Roman communion who hold an equally extreme, if opposite view. Ian Ker, who in his masterful intellectual biography of Newman, points out the adroit satire with which Newman frequently accomplishes this, also points out

that his position is usually that of occupying "the middle ground."²

Let us, then, take a brief look at some of the various Scyllas and Charybdises between which Newman charts his careful and considered course.

From his earliest Oxford University sermons given in his twenties through his "biglietto" speech upon being made a cardinal at the age of seventy-eight, Newman proclaimed that the great enemies of the day were "liberalism" and "rationalism." But for Newman these are almost technical terms and opposition to these led to something very far from the narrow dogmatism of some of Newman's contemporaries like Cardinal Manning, W. G. Ward or Pius IX. He would maintain over against such a position that, far from the conservative Ultramontane position being the best response to the uncertainties of the time, it was in fact counter-productive: "the cut and dried answers out of a dogmatic treatise are no weapons with which the Catholic reason can hope to vanquish the infidels of the day."³

Newman's opposition to rationalism and his opposition to the cut-and-dried Catholic apologetic both have their roots in his analysis of human nature, human reason, human religion. His profound and subtle analysis of these phenomena allow him to steer clear both of rationalism and fidelism and provides not only a usable religious epistemology, but a view of conscience that undergirds a balanced theology of obedience in the church.

In his *Apologia* Newman gives the tersest possible summary of his own religious apologetic: "I am a Catholic by virtue of my believing in God; and if I am asked why I believe in a God, I answer that it is because I believe in myself, for I feel it impossible to believe in my own existence . . . without believing also in the existence of Him, who lives as a . . . Being in my conscience."⁴

That his apologetic is opposed to both a reductionalist and rationalist view and also to an equally rationalist extrinsicist Ultramontane theology is because "the faith and reason, of which I speak, are subjective, private, personal and unscientific."⁵ Newman's notion of the primacy of the individual conscience and the nature of human reasoning undergird his entire world-view and give his apologetic the *via media* tone unacceptable to both dogmatic liberals and Ultramontanes. So I would like very briefly to sketch Newman's views on conscience and reason and then to point to a couple of specific areas where he charts his middle way.

Newman's view of conscience as "theonomic" (Karl

Rahner's term) undergirds his view of obedience, including obedience to the church. For Newman, the ideal for human conscience is not "autonomy." Conscience does not rest upon itself, refer back to itself as self-authenticating, nor does it describe authentic action as deriving solely from its own dictates. Conscience is not "autonomous," but "theonomous." Even in the "natural" dispensation, the "phenomena of conscience lead it beyond itself," it is "the essential principle and sanction of Religion in the mind. It implies a relation between the soul and a something exterior, and that, moreover, superior to itself; a relation to an excellence which it does not possess, and to a tribunal over which it has no power."⁶ Newman's argument for the existence of God is based upon this universal human existential of conscience: "The phenomena of conscience, as a dictate, avoid to impress the imagination with the picture of a Supreme Governor, a Judge, holy, just, powerful, all-seeing, retributive."⁷

This is conscience and from the nature of the case, its very existence carries our minds to a Being exterior to ourselves . . . and to a Being superior to ourselves This word within us . . . necessarily raises our minds up to the idea of a Teacher, an unseen Teacher.⁸

It is this sense of conscience as a magisterial dictate (implying its source in God) that is primary for Newman, not conscience as providing specific moral commandments. Obedience to the voice of one's conscience, as to the voice of God (which it is) develops, as it were, the "muscles" of the conscience, even in this the "natural" sphere. And such a strengthened, practical and developed conscience,

habitually and honestly conforming itself to its own full sense of duty, will at length enjoin or forbid with an authority second only to an inspired oracle Such is the large and practical religious creed attainable . . . by a vigorous mind which rightly works upon itself, under (what may be called) the Dispensation of Paganism.⁹

The wisdom achieved by the developed conscience is not a matter of passive acceptance of a list of moral precepts somehow supplied by conscience. It is a hard-won strength, and the analogy of muscular development is not entirely inapt. There is a definite *ascesis*, or formation, involved in listening to one's conscience, discerning its valid promptings, and disciplining one's self to obey them, till that "instinctive feel of an educated conscience . . . by

some secret faculty and without any intelligible reasoning process . . . seems to detect moral truth wherever it lies hid."¹⁰

If this is so in the "natural" arena, it is so also in that of revelation. Once in possession of revealed religion, Newman can say, one can see it as completing and fulfilling the "natural" religion based on conscience: "For as Revealed Religion enforces doctrine, so Natural Religion recommends it . . . the whole revealed scheme rests on nature for the validity of its evidence . . . the Revealed system is rooted deep in the natural course of things, of which it is merely the result and completion . . . Scripture completes the very deficiency of nature."¹¹ The deficiency Newman notes in natural religion is an interesting one:

It wanted that most efficient incentive to all action, a starting or rallying point—an object on which the affections could be placed and the energies concentrated The God of philosophy was infinitely great, but an abstraction, the God of paganism was intelligible, but degraded by human conceptions. Science and nature could produce no joint work; it was left for an express Revelation to propose the object in which they should both be reconciled, and to satisfy the desires of both in a real and manifested incarnation of the duty . . . This is one principle object, as of all revelation, so especially of the Christian; viz., to relate some course of action, some conduct, a life (to speak in human terms) of the One Supreme God.¹²

The natural religion grounded in conscience demands for its completion an *incarnation* within history of the One Who speaks in conscience's own voice: "to give us a clear and sufficient *object* for our faith, is one main purpose of the supernatural Dispensations of Religion."¹³ The *particular facts* of explicit revelation provide the object incarnating the *principles* of natural religion. The devout pagan who has exercised and developed his conscience properly will find that it will "resonate" when presented with that object which properly incarnates its principles—with Christ and with the church.

Within the dispensation of revelation, the formation provided by obedience to one's conscience (as now directed by the incarnation of its object in Christ and the church) is also a guide to religious truth, as was the case in the natural dispensation. Particularly in *Arians of the Fourth Century* and *On Consulting the Faithful in Matters of Doctrine*, Newman shows that the "instinct" of the Christian faithful which enabled them to

recognize the orthodox truth in the fourth-century Christological controversies did not arise primarily either from theological learning or from the covenanted charism of ecclesiastical office; for many of the theologians vacillated and many of the bishops openly Arianized. The devout obedience to truth of the Christian faithful is contrasted with the "shrewd secular policy and the intriguing spirit of the Arians," whose "intellectual curiosity" *pried* into things mysterious, attempting to reduce them to linguistic formulae and syllogisms. Newman contrasts this Arian "temper" with the "instinctive moral perception which the practice of virtue" ensured in the devout faithful whose "long-exercised habit of moral discernment" could "appropriate and enjoy" Christian truth.¹⁴ It was the developed and formed Christian consciences of the theologically unlettered faithful which enabled them to discern Christian truth in the theological disputes.

Within both the natural and revealed dispensations, then, obedience to one's conscience and the disciplining of one's self in obedience to its commands is a vehicle not only to goodness, but to truth. Fundamental to this position is the view of conscience as the "aboriginal vicar of Christ," as God Himself speaking within the individual:

The Supreme Being is of a certain character, which expressed in human language, we call ethical. He has the attributes of justice, truth, wisdom, sanctity, benevolence and mercy, as eternal characteristics in His nature, the very law of His being, identical with Himself; and next, when He became Creator, He implanted this Law, which is Himself, in the intelligence of all His rational creatures This law, as apprehended in the minds of individual men, is called "conscience;" and though it may suffer refraction in passing into the intellectual medium of each, it is not therefore so affected as to lose the character of being the Divine Law, but still has, as such, the prerogative of commanding obedience.¹⁵

Conscience is thus not autonomous, but theonomous. It commands obedience as being that structure within the individual where he responds to his creator. Conscience is what enables the individual to become a "hearer of the Word" of God, and proper obedience to it is a vehicle to truth as well as to sanctity.

If all works well, the individual conscience—or *phronesis*—finds its fulfillment in the communal

conscience—the *phronema*—of the entire church “by which our individual moral insights [are] fulfilled, completed and sustained.”¹⁶ The individual conscience may be

so delicate, so fretful, so easily puzzled, obscured, perverted, so subtle in its argumentative methods, so impressible by education, so biassed by pride and passion, so unsteady in its course, that . . . this sense is at once the highest of all teachers, yet the least luminous; and the church, the Pope, the Hierarchy are, in the Divine purpose, the supply of an urgent demand.¹⁷

This is because the church incarnates the voice of conscience within history as the focus of the revelation of the One who speaks within conscience, and because it is the “formal judge and standing expositor” of revelation and because the ascesis of obedience to conscience and to the church indicates that habitual obedience, even in individual cases of error, is ultimately a vehicle to truth.

As obedience to conscience, even supposing conscience ill-informed, tends to the improvement of our moral nature, and ultimately of our knowledge, so obedience to our ecclesiastical superior may subserve our growth in illumination and sanctity, *even though* he should command what is extreme or inexpedient, or teach what is external to his legitimate province.¹⁸

Newman thus places a firm conviction of the importance of obedience to the church *within* his view of conscience's *immediate* responsibility to *itself* as the voice of God. As we shall see, he is able to use this view critically against both those outside the church who feared the church's power over the individual conscience, and those within the church who advocated an extreme view of such ecclesial obedience.

Newman's argument to the existence of God from the fact of conscience is, it should be noted, an *argument*; he does *not* affirm a direct immediate *intuition* of God. But the reasoning process by which Newman arrives at this conclusion is not the arid, linear, syllogistic logical reasoning which he deplored both in the eighteenth century “evidential theology” of Anglicanism (typified most notably by William Paley) and in the sterile and anemic Roman Catholic apologetic of his day. Rather, his approach to reason, as his approach to faith, was “subjective, private, personal, and unscientific.”¹⁹ The several hundred pages of the

Oxford University Sermons and of the *Grammar of Assent* provide the foundation for this, and any remotely adequate presentation is obviously far beyond the scope of this paper. Newman could never be accused of anti-intellectualism; the work to which he always felt himself most truly called (and never given adequate scope to accomplish, either as an Anglican or as a Roman Catholic) was the education of young people. But the education he advocated was not the desiccated rationalism of Roman school theology. It was characterized by Cardinal Manning (who intended it as an insult), as "the old Anglican, patristic, literary, Oxford tone."²⁰ The style of reasoning Newman advocated, learned (as Manning indicated) as much from the Fathers as anywhere, argues not in a linear syllogistic mode, but from the convergence of multitudinous probabilities, which only the living human mind (not a paper logic) is capable of evaluating and pronouncing (through its "illative sense") as conclusive. The process is rational, though not syllogistic, and bears more characteristics of "common sense," "wisdom" and "formation" than it does of formal logic.

This brief *excursus* into the foundations of Newman's positions on conscience, obedience, faith and reason was necessary, though hardly adequate, before looking at some particular cases of his attempting to steer a perilous middle course between schemes. Without even such a brief introduction to some of Newman's foundational principles, his middle courses may at first glance simply seem to take back with one hand what had been given with the other; whereas in reality they rest on carefully and painfully thought out foundations.

I would like to concentrate on the period around the time of the first Vatican Council (1869-1870), one well beyond what Newman himself would consider his *via media* period, but where his middle position asserts itself during a time when extreme opinions on various sides were being advanced with great heat.

Vatican I is most noted for its definition of papal infallibility. The story of the machinations leading up to this definition is told with some humor and more than a little anger by August Bernhard Hasler in his book *How the Pope Became Infallible*.²¹ Newman himself opposed the definition of the dogma, though he professed no theological difficulties with the fairly moderate form the ultimate definition took, far short of what such extreme Ultramontanians as Manning or Ward would have wished. There was great fear among Catholics and non-Catholics alike as to the implications of the doctrine. English non-Catholics, with memories of "Popish plots" and Protestant martyrs, were among the most concerned, and one of the most eminent, William

Gladstone, published in 1874 a pamphlet entitled *The Vatican Decrees in Their Bearing on Civil Allegiance: a Political Expostulation*. Gladstone believed that because of the definition of papal infallibility now "no one can become her [the Roman Catholic Church's] convert without renouncing his moral and mental freedom, and placing his entire loyalty and duty at the mercy of another."²² Gladstone's pamphlet gave Newman, in his open *Letter to the Duke of Norfolk*, the opportunity to reply not only to those like Gladstone who believed that the Vatican Council definition destroyed any freedom of individual conscience and put it at the whim of the pope, but also to those like Manning and Ward whose extreme interpretation of the definition lent some credence to those fears.

Against both Gladstone who feared that the authority of the Pope over against conscience might be absolute and also over against such as Manning who perhaps feared that it might be considered *not* to be absolute, Newman very carefully delineates the source and role of the authority of both conscience and the pope.

In analyzing the "supreme authority of conscience," Newman assigns it a role comparable to that which Rahner assigns to the "supernatural existential;" it is what makes human beings capable of responding to God:

The Supreme Being is of a certain character, which, expressed in human language, we call ethical . . . when He became Creator. He implanted this law, *which is Himself*, in the intelligence of all His rational creatures. The Divine Law, then, is the rule of ethical truth, the standard of right and wrong, a sovereign, irresistible, *absolute authority* in the presence of men and angels.²³

As we have seen earlier in this paper, conscience when dutifully followed and strengthened, becomes a vehicle to truth as well as to goodness. The properly developed conscience, as the voice of God, will recognize the historical incarnation of this divine voice in the incarnation of the Word, and will recognize the church as the "standing judge and expositor" of this truth, and thus having a claim on the Christian's obedience. The church has such a claim also as the needed corrective to the individual conscience, which is "so delicate, so easily puzzled, obscured . . . so unsteady in its course, that . . . this sense is at once the highest of all teachers, yet the least luminous, and the church, the Pope, the hierarchy are, in the Divine purpose, the supply of an urgent demand." The Pope is "historically the heir" of the "rights, prerogatives, privileges

and duties" of the ancient church and has thus its claim on the obedience of the Christian.²⁴

It is important to note the hierarchy Newman has established in discussing the authority of conscience and the pope in general, apart from the question of infallibility. The *first principle* is the individual conscience as the voice of God; *secondly*, the church as interpreter, guide and corrective to the individual conscience which has recognized a historical incarnation of this voice; *thirdly* the pope as exercising the privileges of the church. Far from recognizing the authority of the pope over the individual, Newman claims that the authority of the pope ultimately derives *from* that of conscience:

Did the Pope speak against conscience in the true sense of the word, he would commit a suicidal act. He would be cutting the ground from under his feet. His very mission is to proclaim the moral law, and to protect and strengthen that "light which enlighteneth every man that cometh into the world." On the law of conscience and its sacredness are founded both his authority in theory and his power in fact.²⁵

Newman will, however, also maintain that "obedience to the Pope is what is called 'in possession,' that is, the *onus probandi* of establishing a case against him lies, as in all cases of exception, on the side of conscience." This is so both because of Newman's high view of the church as the "standing judge and expositor" of revelation and because in his moral epistemology based on obedience, obedience is ultimately a vehicle to *truth*, even if the superior in a particular case may be in error. But in cases of conflict between conscience and authority, Newman says, "I must rule myself by my own judgment and my own conscience."²⁶

Newman also says that by and large such conflicts are "hypothetical and unreal," because of the limits on the pope's exercise of infallibility. Conscience bears immediately on conduct, on specific action, and hence, Newman claims, "cannot come into direct collision with the church's or the Pope's infallibility; which is engaged on general propositions, and in the condemnation of particular and given errors."²⁷ And as Newman pointed out elsewhere, in the areas in which the pope *may* condemn errors, "the decree is linked to 'faith and morals'—whereas what the ultra party wished to pass was political principles."²⁸ Yet even if a pope wished to do so, "No Pope can make evil good. No Pope has any power over those eternal moral principles which God has imprinted on our hearts and consciences."²⁹ So Newman can say,

without being flip, that, "if I am obliged to bring religion into after-dinner toasts, (which indeed does not seem quite the thing) I shall drink—to the Pope, if you please—still, to conscience first, and to the Pope afterwards."³⁰

In the course of thus coming to the defense of papal authority and infallibility, while at the same time carefully circumscribing them, Newman uses the opportunity to criticize harshly those *within* the church who wish to maximize this authority and infallibility over against the individual conscience. Newman spent a good deal of time ministering (largely by mail) to those suffering from this maximalist mentality and he excoriates that "fierce and intolerant temper . . . which scorns and virtually tramples on the little ones of Christ." The church, maintains Newman, has "ever shown the utmost care to *contract*, as far as possible, the range of truths and the sense of propositions, of which she demands . . . *absolute* reception."³¹ Some Ultramontanes would almost claim that "the Pope could scarcely speak publicly without speaking infallibly."³² Newman points out that some persons near the pope, purporting to be speaking for him, "go much further in the way of assertion and command, than the divine *Assistentia* which overshadows him, wills or permits." Such persons really harm the Pope, to whom Newman (here, at least) wishes to attribute beneficent motives, and whose personal divinely bestowed charisms are being co-opted by others in his name; "The Rock of St. Peter," Newman observes rather cynically, "on its summit" may enjoy "a pure and serene atmosphere, but there is a great deal of Roman *malaria* at the foot of it."³³

Similarly in 1877, on the republication of his works on *The Via Media of the Anglican Church*, Newman wrote an extended preface which both corrected his earlier views, and allowed him to make "his last great contribution towards a theology of the church."³⁴ Here he both puts forth a very high view of the church and yet uses the opportunity to correct both Protestant misconceptions and Ultramontane exaggerations.

The idea of the church which Newman puts forth here is, as Ker points out, "of a wholeness and unity comprising a variety of elements and parts held together in creative tension, each sustained by mutual dependence rather than threatened by the collision of interaction."³⁵ Newman bases this ecclesiological sketch on Christ's threefold office of prophet, priest and king. As Christ has such a tripartite office, so too does his church—"of teaching, rule and sacred ministry":

Christianity, then, is at once a philosophy, a political power, and a religious rite: as a religion it is Holy; as a philosophy, it is Apostolic; as a political power, it is imperial, that is, One and Catholic. As a religion, its special centre of action is pastor and flock; as a philosophy, the Schools; as a rule, the Papacy and its curia.³⁶

Each of these three has its guiding principles, its proper instruments and its besetting sins:

Truth is the guiding principle of theology and theological inquiries; devotion and edification, of worship; and of government, expedience. The instrument of theology is reasoning; of worship, our emotional nature; of rule, command and coercion. further, in man as he is, reasoning tends to rationalism; devotion to superstition and enthusiasm; and power to ambition and tyranny.³⁷

These three offices must interact in a proper republican dialectic, each respecting the province of the other, with neither the theologians, the hierarchy, nor the devotional life of the church claiming exclusivity. Yet there is, of these three, *one* which is really charged with maintaining this proper balance among the three:

Theology is the fundamental and regulating principle of the whole church system. It is commensurate with Revelation, and Revelation is the initial and essential idea of Christianity. It is the subject-matter, the formal cause, the expression, of the Prophetical office, and, as being such, has created both the Regal office and the Sacerdotal. And it has in a certain sense a power of jurisdiction over those offices as being its own creations, theologians being ever in request and in employment in keeping within bounds both the political and popular elements in the church's constitution.³⁸

Even in the abstract Newman would undoubtedly have seen theology as the regulating principle in the church. But in his own time, the lack of adequate theological schools (a lack he noticed immediately on beginning his Roman theological training) meant that the jurisdictional and political claims advanced by the Pope, Manning and other Ultramontanes, and the Italianate devotional excesses of such as Faber really threatened the proper balance of the three elements within the life of the church. Newman

continually counselled those who realized this disruption, occasioned in great part by the definition of infallibility and maximalist interpretations of it, that it would eventually be corrected by the slow patient work of theologians, who would determine what the definitions really *meant*.³⁹ Yet Newman also realized that theology itself sometimes had to be put in its proper place: "Theology cannot always have its own way; it is too hard, too intellectual, too exact, to be always equitable, or to be always compassionate; and it sometimes has a conflict or overthrow, or has to consent to a truce or a compromise, in consequence of the rival force of religious sentiment or ecclesiastical interests."⁴⁰ A healthy dynamic in the church really requires a sane balance of these elements supporting and correcting one another.

To use a term which a few centuries ago would have been considered complimentary, we could multiply endless examples of Newman's "mediocrity," but these will have to suffice for now. When and if John Henry Newman is canonized (and there is hope for major progress in this the centenary year of his death), he should be made patron saint, probably of the morbidly introspective, but certainly of those who search for truth in the *via media* between extremes of all kinds.

Endnotes

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24. Newman, *Certain Difficulties*, 2:253-54, 206.
25. Newman, *Certain Difficulties*, 2:252.
26. Newman, *Certain Difficulties*, 2:258, 244.
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28. Ker, *John Henry Newman*, 658.
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30. Newman, *Certain Difficulties*, 2:261.
31. Newman, *Certain Difficulties*, 2:339, 320, emphasis mine.
32. Wilfred Ward, *The Life of John Henry Cardinal Newman Based on His Private Journals and Correspondence* (London: Longmans, 1921), 2:225.
33. Newman, *Certain Difficulties*, 2:279, 297.
34. Ker, *John Henry Newman*, 701.
35. Ker, *John Henry Newman*, 707.
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38. Newman, *Via Media*, xlvii-xlviii.
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Latin American Collecting and Theological Libraries

by
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Although I was asked by Newland Smith to address you concerning "Spanish language acquisitions," given the theme of interest of ATLA in third world matters and the prerogative of any speaker to say what they wish, I am going to restrict my remarks solely to the issues concerning Latin America. Materials relating to peninsular Spain or other Spanish speaking areas of the world present quite a different set of issues and problems for libraries and probably deserve a separate treatment and analysis.

My first thoughts turn to how appropriate it is for us to discuss Latin American acquisitions here in Evanston. It was on this campus at Northwestern University that American Libraries first made a common effort to develop their Latin American collections when Walter Lichtenstein, the chief librarian of Northwestern University, undertook a project to do common buying for a group of American university libraries during a planned trip throughout Latin America in 1913 and 1914. He acquired over nine thousand printed books plus newspapers and manuscripts which were distributed among American research libraries.¹

Up until very recent years interest in third world publishing and materials concerning the third world was to a great extent limited to a group of large American research libraries—mostly university based collections. Collecting in any third world area can be a daunting task and this is certainly true of Latin America. The specialized personnel and financial resources required to work in such an area were usually only available in the context of these large libraries. In addition, special financial resources available from various government and private granting agencies such as the Ford and Mellon foundations for the promotion of research and study in various area study programs were more likely to be given to universities and institutions with an established program and track record.

While collecting Latin American materials at large research libraries has concentrated on history, political and social affairs, economics, anthropology and literature, religion, while not ignored, is not really a great strength of most such collections. We should not be surprised at this. Almost all library collecting practices are in fact driven by curricular and research needs of

the primary users of such collections. Graduate studies in theology, for a variety of reasons, have historically been restricted to seminaries and a few private universities. It is gratifying to know that theological libraries are taking a more active interest in Latin America and are beginning to commit resources, both financial and intellectual, to the problems related with this area.

Dealing with these problems effectively involves an awareness of different groups of problems and certain difficult realities which are not likely to change in the near future.

Geography

Latin America is really a vast territory and not a single place. It may be helpful to review the major geographic divisions—Mexico, Central America and Caribbean islands, Brazil, Andean region, and the Southern Cone. All create different linguistic groups, variant cultures and transportation and communication problems. We sometimes forget how large and how varied Latin America really is. Brazil alone is only fractionally smaller than the United States and Argentina about one third that size. I am reminded of the story of the three blind men who were asked to describe an elephant. One man touched the trunk and decided the elephant was really some kind of snake. I am sure you know the rest of the story. Obtaining a realistic composite view of Latin America surely requires that we keep our mind's eye open and engage in serious study rather than simply accepting uncritical notions that circulate as part of our own popular culture. It means developing a capacity to listen directly and attentively to Latin American sources and not just American experts. Latin Americans constantly make reference to the *fuerzas telluricas*—geographic forces which have shaped their cultures and history. One of the more interesting examples of such a discussion occurs in the brilliant extended essay of the Argentine writer and critic Ezequiel Martínez Estrada's *Radiografía de la Pampa (X-ray of the Pampa)*.²

Political issues

The political issues of Latin America are even more varied than the geography. Acquiring material directly from Cuba is simply not possible. United States trade regulations do not permit libraries to engage in any trade or importation of manufactured materials—and this includes books—from Cuba. American Libraries must obtain such materials from dealers in third countries such as Canada, Mexico or Spain. Low level wars or high level social disturbances in countries like Peru, Colombia, Nicaragua and El Salvador sometimes interrupt established

channels of the booktrade. Yet these are countries that produce some of the more interesting and challenging theological literature. Every country in Latin America, and we must remember that there are more than twenty of them, has its own export, postal and shipping regulations which have to be observed. Left wing and right wing governments also influence publishing and external trade relations in their own subtle ways, sometimes producing clandestine publications which can be extremely difficult to acquire. An interesting example of this is the cancellation of sea mail between Colombia and the United States. This was requested of Colombia by the United States as part of the war on drugs. The result, however, has been a four hundred per cent increase in the shipping cost of books since the only alternative is airmail shipping.

Economic issues

Book and periodical production in Latin America is not at all similar to that in the United States or Western Europe. There is little economic incentive to export materials or even distribute them widely in Latin America. Most published materials are not planned for recovery of the cost of production. This means they are subsidized, printed, often by private printers rather than by publishers, and transported to local bookstores or distribution points. There are no publishers trade organizations that assist in the export of materials or production of national bibliographies that are current enough to assist in selection and acquisition of materials by libraries. Many materials are in fact never really "in print," that is, available for a certain time from a publisher; they may never have been available except from a secondary distributor. This is true of most periodicals as well as books. Many have to be purchased issue by issue from a local agency or bookstore, and subscriptions and standing orders are not common features of the economy of publishing in many parts of Latin America. Part of this problem is due to the uncertain local economies where rates of inflation fluctuate wildly. It is simply not possible to calculate cost recovery in publication and sales where inflation of currency is counted in the thousands of percents per year.

The other great economic feature has to do with paper production. The types of trees available for paper production are quite different from the United States and Europe. Paper is an expensive item in Latin America. The quality of most paper used for publishing is quite poor. This creates a great preservation problem for libraries. Some items are preservation problems when they arrive in our libraries. We cannot always defer preservation decisions for fifty years like we can for most United

States publications. Even the new paper being used by major publishers in Latin America, though it looks much better, is in fact covered with an acid laden sizing which will give it a short shelf life. In a major study conducted at Brigham Young University, a surprising and unpleasant result is an estimate that fifty percent of materials currently published in Latin America have a shelf life of no more than twenty years.³

Because of these problems Latin American collecting is a great adventure. No single collection in American libraries specializing in Latin America is comprehensive, and success at this work requires a continuing dialogue among people who work in the field to share information, techniques and ideas. Theological libraries must enter this fray if they are to shape collections which can serve both the church in its ministerial education and evangelical missions and the wider national scholarly community.

This wider community can be a helpful resource to theological libraries. Consider an organization such as SALALM—Seminar on the Acquisition of Latin American Library Materials. They hold annual national meetings where one can seek advice and counsel of colleagues, meet most important book dealers, and meet a wide variety of representatives from Latin America. The central secretariat of SALALM publishes a newsletter and a number of aids to librarians.

Visits and dialogue with nearby Latin American collections of distinction are also a possibility for many theological libraries. Princeton Seminary is to be envied for the opportunity afforded by its closeness to one of the greatest Latin American collections in the country at Princeton's University library.

Another important source for resolving some problems is the Overseas Office of the Library of Congress. They have for many years maintained a field office in Brazil. They are currently planning another field office in Mexico City. One year ago the field office in Brazil has offered a serial subscription service to Brazilian periodicals. Any American library may subscribe through them to Brazilian serials at very low rates. The office has staff who actually pick up issues of titles as they are published and prepare and mail them to United States subscribing libraries. The operating costs of this program are born by the Library of Congress so the prices paid are significantly lower than subscribing through a dealer in Brazil.

As well as opportunity for assistance, however, I hope that as theological librarians pursue various aspects of Latin

American collecting they can be of serious assistance as part of a national enterprise and begin to contribute on both an individual and group basis to the resolution of some of these problems and a development of a firmer base of collections. If there is a sufficient interest within ATLA, perhaps a working group for Latin America can be developed which could have substantive impact. I do not suggest that such a group could replace important contacts with SALALM or other major libraries. We should not, of course, reinvent the wheel. Only theological librarians, however, are intellectually equipped to define and locate certain types of materials. Their communications to booksellers and dealers will make such people aware that there is a market if they add such items to their booklists. Who other than theological librarians can advise a commercial publisher such as IDC what materials need to be added to their list of microform publications in the "History of Religiosity in Latin America"?

Privately funded programs such as the Latin American Microform Project (LAMP) conducted under the auspices of the Center for Research Libraries could certainly use some counsel and guidance if they are to seriously include religious materials within their scope. The great blanket order vendors throughout Latin America who attend the meetings of SALALM might do considerably better at their task if members of ATLA undertook crafting of a careful statement defining the body of materials available in Latin America relevant to religious studies and theological libraries. A group statement frequently has far greater impact than an occasional single voice. The Library of Congress program in Brazil is clearly willing to supply a wide spectrum of religion and theology serial titles. They really only need to be asked. The opportunities for such contributions are probably endless.

Conclusion

In the final analysis, however, the most immediate task we all face is the defining of our own separate collections. We are all more familiar with this territory; each of us ultimately form our collections based on expressed estimates of current interest and the anticipated future needs of the constituency of our own institutions. In this area, too, we must all be careful not to define these needs too narrowly. Latin America produces much more than just Liberation Theology. There are alternative voices to be heard in Latin America that will also be important to the future users of our collections. Father Marcello Azevedo gives us some warning of this in his recent study of basic ecclesial communities in Brazil:

Problems occupying a small minority of scholars, which sometimes create a sensation in the press, are hastily and uncritically regarded as significant for the overall reality of the church and even the reflective awareness of the common people. This generalizing tendency is shared by representatives of both extremes of the theological and ecclesiological spectrum.⁴

I want to thank you for your gracious attention. I look forward to the comments from my friends and colleagues and any questions you may have.

Endnotes

1. Walter Lichtenstein, "Report to the President of Northwestern University on the Results of a Trip to South America," *Northwestern University Bulletin* 16, (September 1915): 8-9.

2. Ezequiel Martínez Estrada, *X-ray of the Pampa*, (Austin: University of Texas Press, 1971).

3. Mary Noonan, "Book Preservation and Conservation in the Latin American Collection," *Papers of the 32d Annual Meeting of the Seminar on the Acquisition of Latin American Library Materials* (Madison: Salalm Secretariat, 1988).

4. Marcello de Carvalho Azevedo, *Basic Ecclesial Communities in Brazil* (Washington, D.C.: Georgetown University Press, 1987), 53.

Response to "Latin American Collecting and Theological Libraries"

by
Alan D. Krieger
University of Notre Dame

I'd like to thank Curt for defining the problems involved in Latin American collecting so well and suggesting possible solutions. It is heartening that we are addressing this issue at a time when, as Robert Schreiter pointed out on Tuesday, a "globalized" perspective has begun to substantially influence theological education and librarianship.

I would like to very briefly recount my own initiation into Latin American acquisitions. Almost three years ago Enrique Dussel, the distinguished philosopher/theologian born in Argentina and currently teaching in Mexico, came to Notre Dame for a year. He was of tremendous assistance in introducing me to some of the important centers of theological publishing in the region—the Centro de Reflexión Teológica (Mexico City), Centro de Estudios y Publicaciones (Lima) and Editora Vozes (Petrópolis, Brazil) to name a few. In addition, I also searched and ordered from a list of Professor Dussel's own works that he supplied me. I mailed for catalogs, searched key titles and ordered them.

The project was a success, I think—we acquired many important titles, but I certainly did encounter the logistical problems stemming from the circumstances of book production in the region that Curt alluded to. Virtually all titles listed in the catalogs as available were less than five years old, and I failed to acquire most of Dussel's works from the '70s and early '80s. Also, despite my initial correspondence, clearly I had not been placed on a "mailing list"—in no case did the publisher follow up with further catalogs or correspondence.

But there was also a troubling prior problem, that of attaining some kind of bibliographic command of the region's current theological literature. I agree with Curt that as theological librarians we are "intellectually equipped" to define the kind of material we want, but of course we still need the tools to guide us in meeting these goals. Knowing a few publishers was fine, but I lacked an overview of the region that reflected the diversity of issues and concerns that Curt has mentioned. I'm aware of the very fine *Bibliografía Teológica Comentada del Área Iberoamericana* issued from Buenos Aires. But my most recent check of this fine publication, which indexes books and journal articles with annotations, reveals that the last volume was published in 1988 and covers the publishing year 1985. I think that a truly current reviewing source would be most welcome, especially for those of us who are not experts on the region.

With respect to both these issues—the logistics of acquisition and bibliographic command of Latin American theological literature—I think Curt's suggestion that we begin, on an individual and group basis, to address such problems, is important. Either individually or as a group, entering into a dialogue with SALALM is an excellent idea. Regarding the question of logistics, talking with the vendors that attend the SALALM conferences might establish long-lasting working arrangements that would benefit all parties. I should mention at this point that at Notre Dame we now have a full-time Latin

American bibliographer who attends these sessions regularly and has benefitted greatly from his experiences there. And it seems to me that a specific project, like the establishment of a reviewing aid for Latin American theological literature (this needn't be comprehensive; it could be a selection or "digest" of the best titles, authors and publishers, rather like *Choice*) might provide the ideal opening for developing a relationship with SALALM that could help develop a truly globalized perspective for theological librarians. Thank you for your attention, and thanks again, Curt.

Response to "Latin American Collecting and Theological Libraries"

by
Donald M. Vorp
Princeton Theological Seminary

I want to respond to the conversation which Curt Bochanyn has begun by means of three brief comments.

1. An institutionalized program for the acquisition of Latin American materials will need to be based, like any foreign area collecting, on a tightly rationalized policy of collection development and preservation. Selective and purposeful acquisition is still the order of the day for theological collection development even in Latin American materials where, just as in the case of North American materials, not everything merits a preserved place in the theological library.

At the same time, policy decisions to extensively collect Latin American materials are immediately confronted with the need to implement preservation actions. Material as it arrives from Latin America is sometimes already in such poor paper condition, or it is in a physical format such as pamphlet or mimeograph that preservation becomes an immediate issue as material arrives.

In such instances at Princeton, materials are identified by collection development upon receipt as candidates for microform preservation, with monographs and serials filmed as necessary, prior to processing. Small items such as pamphlets or mimeographed reports are batched by country of origin, given a generic title such as church materials from Peru, and are microfilmed in cooperation with Princeton University, with the microform cataloging record then entered into RLIN.

2. In saying that Latin America materials more often than not pose a preservation issue at the point of acquisition, it is also important to recognize the issue which such materials pose for the nature of collection development policy itself. Such policy is driven, in any number of theological libraries, by the Western intellectual tradition of scholarship and by assumptions about critical apparatus in books that is missing from much of the work emanating from Latin America. Those who work in the context of Latin American collecting recognize the need to bring such materials within the purview of their policy, irrespective of Western presuppositions, if the wide variety of primary theological documentation from Latin America is not to be missed.

Latin American collecting is itself a case study in the impact of globalization upon theological library operations where collection development policy, preservation actions, acquisition procedures and cataloging resources have to be prepared to deal with a widely different set of conditions than are posed by the standard North American book trade. The cataloging, for example, of Latin American monographs or serials in Spanish or Portuguese can tax the skills of even the most experienced catalogers. And while Latin America is not characterized by the range of linguistic diversity that is visible in, let us say, Africa, Roman Catholic work among the various Indian cultures requires attention beyond the major or official languages of Spanish or Portuguese.

What we have occasion to reflect upon here is the way in which the globalization of the theological collection poses serious problems of institutional resource and, for just that reason, the globalization of any or all of our collections cannot easily be undertaken. While Robert Schreiter's remarks at this conference on globalization were very instructive, the collecting and processing problems for theological libraries are significantly magnified when we leave the province of English language materials world-wide and turn our attention, as globalization presumes that we will, to materials in the indigenous languages. Taking a global view of the Christian church and of its printed record around the world will require substantive changes in our views of the vernacular languages covered by our collections and in the cataloging personnel available to prepare this material for access.

3. The inherent difficulties associated with acquiring Latin American materials stem, as Curt Bochanyin has said, from an inadequate book production and distribution system caught in the vagaries of inflation, undercapitalization, paper shortage and political and economic instability. National bibliographies as

selection tools are either non-existent or several years behind, and this lack of timely, systematic bibliographic information is a serious impediment to acquisition. Much religious publishing is outside the established trade and can only be acquired through aggressive initiative, field trips and a persistent volume of personal correspondence. Even so, orders often remain unfilled, letters to publishers, dealers, or issuing bodies go unanswered, and requests for information are sometimes repeatedly ignored. Serial title changes are often unrecorded in dealer lists and are, in many cases, published quite irregularly.

Even though SALALM, the Seminar on the Acquisition of Latin American Library Materials, has been working for years to improve communication and guidelines in the relations of librarians, bookdealers and publishers, book lists are far from standardized and are fraught with obstacles and the threat of duplication. A work originating in Spanish from Ecuador, for example, may appear in a dealer list this month and next month on the same dealer list may appear originating from Brazil in Portuguese translation, all without any clues from the dealer about translation. This lack of annotations remains one of the more frustrating puzzles of Latin American dealer lists.

Success in acquiring Latin American materials under these difficult circumstances depends primarily on aggressive collection development effort to use a wide variety of selection tools, supplemented by blanket orders, approval plans, and standing orders, together with direct personal contact with publishers and dealers in the various countries of origin who represent the sources of supply of the materials.

The several collecting problems identified here and in Curt Bochyayn's remarks, are endemic to the Latin American situation and are quite beyond solution by any one institution or organization. Resourceful bibliographers will find ways to succeed, irrespective of these problems.

On the Deuteronomic Law Code and the Politics of State Centralization

**Summary by Naomi Steinberg
Department of Religious Studies
DePaul University**

This paper assesses the legislation on family life in Deuteronomy 19:1 to 25:19 by focusing on political concerns. It develops the thesis that the Deuteronomic legal provisions on family life and sexuality are one arena in which political control is exercised. Based on cross-cultural analysis, these laws can be interpreted as part of the politics of state centralization. State centralization in ancient Israel altered judicial authority as exemplified in the Book of the Covenant (Exodus 21 to 23), which is generally regarded as an earlier legal tradition. Using the perspectives of comparative legal studies, the essay demonstrates that the change in ancient Israel's judicial administration was aimed at weakening local political boundaries in order to strengthen the authority of the central government under the united monarchy (1000-922 B.C.E.).

This paper will be published in a Festschrift on the occasion of the sixty-fifth birthday of Norman K. Gottwald. The volume is scheduled to appear in October 1991 and will be published by Pilgrim Press. The editors of the Festschrift are Peggy L. Day, David Jobling and Gerald T. Sheppard.

Recent Scholarship on Mormonism

by

William C. Miller

Nazarene Theological Seminary

Introduction

Scholarship on Mormonism, or Mormon studies, is growing. It has become an interdisciplinary area of inquiry encompassing many of the social science and humanity disciplines. This paper will focus on recent religious/theological studies of Mormonism. Research exploring other aspects of Mormonism present fascinating and important views, but to treat them here would move one beyond the primary interests of theological librarians. In addition, consideration of Mormon hymnody, the church's political involvements and legal activities will be omitted. This presentation will provide an introduction and overview to recent scholarship on Mormonism. While there are several groups which trace their origins to Joseph Smith Jr., the scope here will be primarily limited to the pre-1844 period and/or to the Church of Jesus Christ of Latter-day Saints, commonly known as Mormons or the Utah church.

This paper will emphasize research published since 1970 in English. Significant serial titles will be noted. As with any vibrant religious tradition, Mormonism is the subject of a vast number of titles designed for popular use, such as evangelistic tools, religious education texts, and devotional works, which will not be treated in this paper. This is the second time the 1830 Restoration Movement has received attention at a recent ATLA Annual Conference. In 1986 Paul M. Edwards read a paper entitled "The Far West as Theological Place: The Mormons in Missouri."¹

Context of Mormon Studies

It should be noted that as a religious system Mormonism makes a self-conscious attempt to form a distinctive culture authoritatively based upon revelatory events. Yet, its organization, while evidencing a high degree of centralized control and structure, has continued a tradition of lay religious leadership. The combination of lay leadership with the deliberate lack of a formal creed has created a situation which displays considerable variability at the local level and rigid specificity in its higher organizational structures.² It is the tensions inherent in this situation which have provided much of the drama to be found surrounding contemporary Mormon studies.³

Before beginning with specific examples drawn from recent publications it will be helpful to briefly examine the phenomenon known as New Mormon History. The beginnings of the new history are variously dated. Some see it beginning with the association of S. George Ellsworth, Eugene E. Campbell and Leonard J. Arrington in 1950.⁴ They represented the professionalization of Mormon historians. Mormons themselves they brought to their work critical historical methods. Others perceive its beginning symbolized with the publication of Fawn M. Brodie's study of Joseph Smith,⁵ and in the work of her contemporaries Bernard DeVoto, Dale L. Morgan and Juanita Leavitt Brooks. Whenever one dates the beginning, it was clear that by the early 1950s the "old-style pasteurized treatment would no longer suffice,"⁶ and scholarly approaches to Mormon history were going to be used by both Mormons and non-Mormons.

The advent of critical Mormon history raised a serious concern for faithful Mormons. To many it seemed to open the door to a cynical spirit and leave room for doubt concerning the historical claims of Latter-day Saints. "Sacred" history is not treated indifferently by Mormons. Within the community the heroic aspects of Mormon history are an important part of the social bond, and the emphasis on family history further strengthens the sense of corporate historicity. The use of historical evidence as polemical weapons by anti-Mormons and Mormon defenders highlights another importance for Mormon history.⁷ The Mormon hierarchy carefully monitored the development of critical history, but displayed an ambivalence toward it. Individuals or works which were viewed as raising doubts about the faith were discouraged, ostracized or ex-communicated as was Brodie. Scholars who remained practicing Mormons and whose public pronouncements were compatible with official history were tolerated and on occasion encouraged in their work.

The high water mark for New Mormon History came with the calling, in 1972, of Leonard Arrington to be Church Historian. The Church Historian oversees the church's official archives and historical library. Arrington was the first professional historian to occupy the position, and under his leadership the department developed into a major center for academically respectable research. This appointment was the culmination of a transition which had been underway for more than a decade and represented a significant change from the traditional operation of the department. The traditional situation in the history department has been described as: "The librarians and archivists were for the most part not professionally trained and had been instructed to 'guard' the documents, which they construed as

requiring them to examine the notes of researchers and refuse access when it appeared the intention was unfriendly.⁸ A reorganization started in 1980 and completed in 1982 saw Arrington and his staff reassigned to Brigham Young University to form the Joseph Fielding Smith Institute for Church History. This reorganization was viewed with dismay by supporters of New History. Following Arrington's reassignment access policy for materials in the collections of the church's Historical Department moved in the direction of its traditionally more restrictive mode.⁹

It should be noted that a considerable number of documents, manuscripts and other objects of historical interest are stored in the vault of the First Presidency. The holdings of the First Presidency are shrouded in secrecy and access is restricted.

As Church Historian, Arrington had envisioned an ambitious publication agenda for his department. Contemplated was a scholarly sixteen volume history of the church, each volume written by a specialist. While this multivolume set was aimed toward the academic arena, two more modest volumes were also planned. One was intended for Mormon readership and the other for the general public. The multivolume work was a casualty of the 1980 reorganization. The volume for the general book trade appeared as *The Mormon Experience: A History of the Latter-day Saints* (New York: Alfred A. Knopf, 1979) by Leonard J. Arrington and Davis Bitton. The volume was well received and continues to be a useful survey of Mormon development. The volume designed for internal use suffered a different fate. James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints* (Salt Lake City: Deseret Book Co., 1976) was published in collaboration with the Historical Department of the Church of Jesus Christ of Latter-day Saints, and was intended as a replacement for Joseph Fielding Smith, *Essentials in Church History*, first published in 1922. The volume was greeted with critical acclaim in Mormon intellectual circles and wide acceptance among other Mormons. Yet, the volume was found troubling by church authorities. Within a short time the first printing was exhausted, and the volume was permitted to go out of print, in spite of purchase demand for the work, until 1986 when a second impression was authorized.¹⁰

The reception of Allen and Leonard's history by the church hierarchy is systematic of its response to serious historical scholarship, even that which is produced within the circle of the faith. Another example of the dynamics between scholarship and organizational concerns can be found in a work edited by Scott H. Faulring, *An American Prophet's Record: The Diaries and Journals of Joseph Smith* (Salt Lake City: Signature Books in

Association with Smith Research Associates, 1987). Faulring has compiled for the first time all available diaries and journals of Joseph Smith with the exception of "The Book of the Law of the Lord." "The Book of the Law of the Lord' is known to contain minutes of meetings, a record of financial contributions to the church, letters, revelations, and biographical sketches."¹¹ Faulring reports access to the original 500+ page manuscript of this document held "in the custody of the First Presidency of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, is generally restricted and was denied me."¹² He further reports that he worked from microform copies of the other documents because he was not allowed access to the originals which are in the archives of the Historical Department.

The restrictions in access to primary sources under church control and other hurdles confronting researchers have lead to networking between scholars of photocopied materials and research notes. Fortunately a large amount of Mormon material is held beyond the control of the church and is available to scholars. Limited access and secret holdings made possible what is known as the Mark Hofmann case. The details of the case are too complex to enter into in this paper, and they have received adequate attention elsewhere.¹³ What is important about Hofmann from the vantage point of scholarship is the ease with which his forged documents were considered authentic. The long term impact of Hofmann's forgeries appear to be insignificant, but it has alerted students of Mormonism to areas of potential mischief.¹⁴

Even with the difficulties noted above scholars of Mormonism have continued to conduct research and maintain an impressive publication record. The Mormon History Association, founded in 1965, conducts an annual conference for Mormon historical studies, facilitates collaboration through its *Newsletter*, and publishes the *Journal of Mormon History*, which appears in a single issue per volume. The history of the Reorganized Church of Jesus Christ of Latter Day Saints, including the pre-1844 era, is covered by the John Whitmer Historical Association which publishes a newsletter and since 1981 a journal.¹⁵ In recent years the Mormon History Association and John Whitmer Historical Association have joined together to offer joint memberships at a reduced fee. The Canadian Mormon Studies Association has been active for a number of years. The proceedings of its 1987 conference, *The Mormon Presence in Canada*, will be co-published this year by Utah State University Press and the University of Alberta Press. Of a more theological interest are the Sunstone symposium/conferences sponsored by the Sunstone Foundation which since 1975 has published the monthly

magazine *Sunstone*. The quarterly *Dialogue: A Journal of Mormon Thought* (1966-) serves as a major forum for Mormon intellectuals. *Brigham Young University Studies*, a quarterly published since 1959 by the university, reflects a more traditionalist approach to Mormon issues, but it does not slavishly express the views of the church hierarchy. Of particular interest is the annual "Mormon Bibliography" compiled by Scott Duvall, Assistant Curator of Special Collections, Harold B. Lee Library, Brigham Young University.¹⁶ *Brigham Young University Studies*, *Dialogue*, *Journal of Mormon History*, and *Sunstone* are required reading for those following Mormon religious studies.

Having scanned the environment of Mormon religious and historical studies, we can turn our attention toward a review of recent such studies.

Recent Mormon Religious Studies

Joseph Smith

The origins of the 1830 restoration and the interaction of early nineteenth century American culture and religion continue to attract scholarly investigation. Fawn Brodie's *No Man Knows My History: The Life of Joseph Smith*, 2d ed., rev. and enl. (New York: Alfred A. Knopf, 1971), continues to exercise a significant influence on this research area.¹⁷ Joseph Smith as he appears in Brodie's volume is not the same as projected by official church sources. Instead of the divinely anointed prophet and martyred religious leader of official history, Brodie sees a man of great natural ability and charisma who also was an opportunist and one enmeshed in self-aggrandizement. A more recent biography which avoids Brodie's psychohistorical approach and has received favorable comment from the Mormon community is Donna Hill, *Joseph Smith "The First Mormon,"* rev. ed. (Garden City, N.Y.: Doubleday, 1983, c1977). The activities and reputation of Joseph Smith as a young man have been a point of controversy almost since the founding of the church. A recent work, Rodger I. Anderson, *Joseph Smith's New York Reputation Reexamined* (Salt Lake City: Signature Books, 1990), takes a close look at 19th century accounts, mostly unfavorable, of Joseph Smith and determines that they are trustworthy. In doing so Anderson refutes the efforts of Hugh Nibley and Richard L. Anderson.¹⁸

Origins of Mormonism

The early years of Joseph Smith's life including the events surrounding translation of the Book of Mormon and the establishment of the church have been the subject of several

recent important studies. Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism* (Chicago: University of Illinois Press, 1984) is the most complete study to date by a Mormon. Bushman holds that Mormonism can best be understood "as an independent creation, drawing from its environment but also struggling against American culture in an effort to realize itself."¹⁹ For Bushman the element of independent creation makes room for revelatory events. A very different interpretative perspective is presented by D. Michael Quinn, *Early Mormonism and the Magic World View* (Salt Lake City: Signature Books, 1987). Quinn documents the Smith family's subscription to a magical world view, which was common on the New York frontier, and argues that such a world view was determinative for Joseph Smith in the early years of the Mormon restoration. Quinn's publication is suggestive of research for other religious movements.²⁰ As suggestive as Quinn's study is, it met with disapproval from Mormon officialdom for it raised anew the old anti-Mormon charges of Joseph Smith being involved in superstitious magic. Charges which have been officially denied for nearly a century. Subsequent to the publication of the volume, Quinn departed the BYU history faculty where he had been an assistant professor. Another work which investigates Mormon origins is Dan Vogel, *Religious Seekers and the Advent of Mormonism* (Salt Lake City: Signature Books, 1988). Vogel refines the previously employed concept "seekers" and uses it to examine the syncretistic elements of early Mormonism. For Vogel and Quinn the origins of Mormonism are found more in a creative appropriation of existing cultural and religious thought and symbols.

Other works which deal with the history of Mormonism as it interfaces with American culture are: Thomas G. Alexander, *Mormonism in Transition: A History of the Latter-day Saints, 1890-1930* (Urbana: University of Illinois Press, 1986); and Gordon Shephard, *A Kingdom Transformed: Themes in the Development of Mormonism* (Salt Lake City: University of Utah Press, 1984). In these works attention shifts from tracing Mormonism from its origins to the dynamics of change within the tradition.

Several non-Mormons have attempted to provide frameworks for understanding the rise of Mormonism. A provocative interpretation of Mormonism comes from the work of Jan Shippo, *Mormonism: The Story of a New Religious Tradition* (Urbana: University of Illinois Press, 1985). Judged by some to be among the most significant interpretations of Mormon history, Shippo sees Mormonism as a distinct religious tradition built upon the foundation of Christianity much as Christianity build upon Judaism. Her analytical paradigm has opened new avenues for

understanding the dynamics of Mormonism, but it has also given support to a demythological interpretation of Mormon development. A form of demythological interpretation appears with some frequency in the works of Mormon intellectuals as they attempt to deal with some of the controversial elements in their tradition. For them the data of events becomes secondary to the significance of meaning.²¹ Thus, the troubling questions raised by others (e.g., Brodie, Vogel, Quinn, etc.) can be set aside. The church's official press has not been supportive of demythologizing, still holding to the literalness of the accepted record of early formative events. Less controversial is the work of Richard T. Hughes and C. Leonard Allen, *Illusions of Innocence: Protestant Primitivism in America, 1630-1875* (Chicago: University of Chicago Press, 1988) which contains a chapter on early Mormonism and religious pluralism. The same theme receives more sustained attention by the Mormon historian Marvin S. Hill in his *Quest for Refuge: The Mormon Flight from American Pluralism* (Salt Lake City: Signature Books, 1989). Hughes and Allen conclude that early Mormons ultimately rejected religious pluralism as understood by most Americans. Hill concurs and adds that subsequent Mormonism may have compromised itself by coming to an accommodation with pluralism. The same theme is given a different treatment in Kenneth H. Winn's *Exiles in a Land of Liberty: Mormons in America, 1830-1846* (Chapel Hill, 1989).

Biographical Studies

Biographical studies were given a boost with the publication of Davis Bitton, *Guide to Mormon Diaries and Autobiographies* (Provo, Utah: Brigham Young University Press, 1977), which contains information on 2,894 diaries, journals, memoirs, etc. The large number of Mormon biographies makes it impossible to mention but a few of the more prominent ones in this paper. Leonard J. Arrington's *Brigham Young: American Moses* (Urbana: University of Illinois Press, 1985) appears to be destined to become the standard biography of Brigham Young superseding Stanley Hirshson's biography.²² A more accessible biography of Young is Newell G. Bringhurst, *Brigham Young and the Expanding American Frontier* (Boston: Little, Brown, 1986). Other notable examples of Mormon biography include: James B. Allen, *Trials of Discipleship: The Story of William Clayton, A Mormon* (Urbana: University of Illinois Press, 1987); Breck England, *The Life and Thought of Orson Pratt* (Salt Lake City: University of Utah Press, 1985); Stanley B. Kimball, *Heber C. Kimball: Mormon Patriarch and Pioneer* (Urbana: University of Illinois Press, 1981); Linda King Newell and Vallen Tippetts Avery, *Mormon Enigma: Emma Hale Smith: Prophet's Wife, "Elect*

Lady," Polygamy's Foe, 1804-1879 (New York: Doubleday, 1984); Gene A. Sessions, *Mormon Thunder: A Documentary History of Jedediah Morgan Grant* (Urbana: University of Illinois Press, 1982); and Phillip R. Legg, *Oliver Cowdery: The Elusive Second Elder of the Restoration* (Independence, Mo.: Herald Publishing House, 1989).

Missions

Mormonism has expanded from its North American base to become global in its scope. The existing literature on Mormon mission activity reflects an imperialism for it makes converts, evangelism and organizational growth its primary interest. The vast majority of published mission related works are antidotal. What scholarship that has been directed toward missions does not display much in the way of acquaintance with missiology as an academic discipline. The closest one comes to finding such acquaintance is in the collected work *Mormonism: A Faith for All Cultures* (Provo, Utah: Brigham Young University Press, 1978) edited by F. LaMond Tullis. Other recent works include: Douglas James Davies, *Mormon Spirituality: Latter Day Saints in Wales and Zion* (Nottingham, England: University of Nottingham Press, 1987); a revision of Gerald M. Haslam's doctoral dissertation published as *Clash of Cultures: The Norwegian Experience with Mormonism, 1842-1920* (New York: Peter Lang, 1984); Conway B. Sonne, *Ships, Saints, and Mariners: A Maritime Encyclopedia of Mormon Migration, 1830-1890* (Salt Lake City: University of Utah Press, 1987); F. LaMond Tullis, *Mormons in Mexico: The Dynamics of Faith and Culture* (Logan, Utah: Utah State University Press, 1987); Derek A. Cuthbert, *The Second Century: Latter-day Saints in Great Britain: Volume 1, 1937-1987* (Cambridge, England: Cambridge University Press, 1987); a fine study of nineteenth century Mormonism in Great Britain is P.A.M. Taylor's *Expectations Westward: The Mormons and Emigration of Their British Converts in the Nineteenth Century* (Ithaca: Cornell University, 1966, c1965); and R. Lanier Britsch, *Unto the Islands of the Sea: A History of the Latter-day Saints in the Pacific* (Salt Lake City: Deseret Book Co., 1986).

Doctrine

Mormon theological formations have not received systematic nor sustained treatment. The nearest thing to a standard theological text is the Mormon classic, *A Study of the Articles of Faith* by James E. Talmage (Salt Lake City: Deseret Book Co., 1981, c1891). Widely recognized as authoritative is Bruce R. McConkie, *Mormon Doctrine*, 2d ed. (Salt Lake City: Bookcraft,

1966) which is a dictionary of Mormon religious terms. A recent work which examines contemporary theological tensions within Mormonism is O. Kendall White, Jr., *Mormon Neo-Orthodoxy: A Crisis Theology* (Salt Lake City: Signature Books, 1987). A useful anthology is edited by Gary James Bergera, *Line Upon Line: Essays on Mormon Doctrine* (Salt Lake City: Signature Books, 1989). A work to be published later this Fall, Margaret Merrill Toscano and Paul James Toscano, *Strangers in Paradox: Explorations in Mormon Theology* (Salt Lake City: Signature Books, 1990) promises to provide a fresh perspective on Mormon theology. Mormon theology has been examined by Mary Farrel Bednarowski in her *New Religions and Theological Imagination in America* (Bloomington, Ind.: Indiana University Press, 1989). Anthropologist Mark P. Leone provides an informative view of popular Mormon theology and behavior in his *Roots of Modern Mormonism* (Cambridge, Mass.: Harvard University Press, 1979).

The doctrine and practice of polygamy continues to attract interest. Richard S. Van Wagoner, *Mormon Polygamy: A History* (Salt Lake City: Signature Books, 1986) gives the story of this practice, but does not set it in its social context. A work which provides a fuller view of the social impact of polygamy is Jessie L. Embry, *Mormon Polygamous Families: Life in the Principle* (Salt Lake City: University of Utah Press, 1987).

Finally mention should be made of the forthcoming volume, *Women and Authority: Re-emerging Mormon Feminism* (Salt Lake City: Signature Books, 1990) edited by Maxine Hanks. Feminism is still an underground topic among Mormons.

Scripture

Scripture for Mormons include the Old and New Testaments (KJV version), The Book of Mormon, Doctrines and Covenants and the Pearl of Great Price. As they believe in continuing or progressive revelation, these standard works may be modified by subsequent revelation. In recent years a private organization has been formed to promote studies of the Book of Mormon. The organization is Foundation for Ancient Research and Mormon Studies (F.A.R.M.S.).²³ It publishes a number of research reports, study documents and monographs which support the validity of the Book of Mormon. F.A.R.M.S. has published a critical edition of the Book of Mormon.²⁴ Two recent works which take different views from traditional Mormon claims for the origin of the Book of Mormon are: David Persuitte, *Joseph Smith and the Origins of the Book of Mormon* (Jefferson, N.C.: McFarland, 1985); and Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith*

(Salt Lake City: Signature Books, 1986). Vogel argues that the Book of Mormon reflects theories of Indian origins which were common in the early nineteenth century. Persuitte holds that Joseph Smith used Ethan Smith's *Views of the Hebrews* as a source for the Book of Mormon.

Joseph Smith worked on a revised translation of the Bible, but was unable to see it through to publication prior to his death. The Utah church has incorporated selections from the translation into the Pearl of Great Price and its study Bibles. Robert J. Matthews, *A Plainer Translation: Joseph Smith's Translation of the Bible, a History and Commentary* (Provo, Utah: Brigham Young University Press, 1975) offers a definitive study of this biblical revision.

A new volume, *The Word of God: Essays on Mormon Scripture*, edited by Dan Vogel (Salt Lake City: Signature Books, 1990) contains an eclectic collection of essays on the Mormon canon. The contributors examine the Mormon sacred texts from theological and historical perspectives. As such they show signs of moving toward a Mormon "biblical" theology.

Bibliography

Susan L. Fales and Lanell M. Reeder have compiled, "Mormonism: Bibliography of Bibliographies," *The Mormon History Association Newsletter* Number 72 (April 1989):5-8; and Number 74 (October 1989): 4-7.²⁶ For materials concerning the first century of Mormonism one should consult Chad J. Flake, ed., *A Mormon Bibliography, 1830-1930; Books, Pamphlets, Periodicals, and Broadsides Relating to First Century Mormonism* (Salt Lake City: University of Utah Press, 1978) to which there is a Ten Year Supplement (Salt Lake City: University of Utah Press, 1989). A more compact, but still useful, tool is Steve L. Shields' *The Latter-day Saint Churches: An Annotated Bibliography* (New York: Garland Publishing, 1987). A handy guide for basic library acquisition selection will soon be available from ERIC and appear next year in the *Bulletin of Bibliography*. It is David L. Laughlin's, "A Selective and Evaluative Bibliographic Essay on Mormonism: For Use in Public, Academic, and Special Libraries." Reference has already been made above to Bitton's *Guide to Mormon Diaries & Autobiographies*; and to the annual "Mormon Bibliography" appearing in *Brigham Young University Studies*. More specialized bibliographies include: Peter Crawley and David J. Whittaker, *Mormon Imprints in Great Britain and the Empire, 1836-1857* (Provo, Utah: Friends of the Brigham Young University Library, 1987); Russell T. Clement, *Mormons in the Pacific: A Bibliography* (Laie, Hawaii: Institute for

Polynesian Studies, 1981); Gary P. Gillum, John W. Welch and Dee Ann Hofer, *Comprehensive Bibliography of the Book of Mormon* (Provo, Utah: F.A.R.M.S., 1987); and Susan L. Fales and Chad J. Flake, comp., *Mormons and Mormonism in U.S. Government Documents: A Bibliography* (Salt Lake City: University of Utah Press, 1989). A bibliographic guide to the cultural environment's impact on Joseph Smith is forthcoming in Rick Grunder, *Mormon Parallels: An Annotated Bibliography* (Salt Lake City: Signature Books, 1990). A major new Mormon reference work is in process. Macmillan has entered into an arrangement to published a "credible yet sympathetic encyclopedia explaining Mormonism from a Mormon perspective."²⁶ Daniel Ludlow, editor in chief, has indicated the encyclopedia will have five volumes. Four volumes will contain approximately 1,046 articles. The fifth volume will contain editions of the Mormon standard works minus the King James Version of the Bible.

Conclusion

Scholarship on Mormonism has begun to display more sophistication and is entering into the academic mainstream. Yet, it still suffers from limitations imposed by the organizational authorities and the general lack of appreciation for scholarship among rank and file members. Historical studies are the most developed and show signs of continuing development. Doctrinal and scriptural studies are more problematic. The lack of professional theologians has hampered doctrinal studies, and the official literalistic understanding of Mormon scriptures has made it nearly impossible to bring critical methods to these texts. Yet, as this religious tradition continues its entry into the cultural mainstream it will find critical reflection has become a hallmark of cultural participation. The tensions between faith and critical scholarship will continue in discussions of Mormonism's understanding of pluralism and relationship to global culture. All of which promises to provide material for further scholarship.

Endnotes

1. Paul M. Edwards, "The Far West as Theological Place: The Mormons in Missouri," *Summary of Proceedings, Fortieth Annual Conference of the American Theological Library Association*, Kansas City, Missouri, 1986: 134-144.

2. For a succinct discussion of the dynamic quality of Mormon theology, see Mark P. Leone, *Roots of Modern Mormonism* (Cambridge, Mass.: Harvard University Press, 1979, 167-93).

3. For perspectives on these tensions see, "Coming to Terms with Mormon History: An Interview with Leonard Arrington." *Dialogue* 22 (Winter 1989): 33-54; and D. Michael Quinn, *On Being a Mormon Historian* (Salt Lake City: Utah Lighthouse Ministry, 1982). Quinn's work is a photocopied typescript of a lecture he read to the Brigham Young University Student History Association, Fall 1981.

4. James B. Allen, "Since 1950: Creators and Creations of Mormon History," *New Views of Mormon History: A Collection of Essays in Honor of Leonard J. Arrington*, ed. Davis Bitton and Maureen Ursenbach Beecher (Salt Lake City: University of Utah Press, 1987), 408.

5. Fawn M. Brodie, *No Man Knows My History: The Life of Joseph Smith* (New York: Alfred A. Knopf, 1945).

6. Davis Bitton and Leonard J. Arrington, *Mormons and Their Historians* (Salt Lake City: University of Utah Press, 1988), 124.

7. The controversial aspects of Mormon belief have created an extensive cottage industry of anti- and pro-Mormon publishing. Of the anti-Mormon authors/publishers, Jerald and Sandra Tanner of the Utah Lighthouse Ministry (P.O. Box 1884, Salt Lake City, Utah 84110) have developed numerous contacts among Mormon scholars.

8. Bitton and Beecher, *New Views of Mormon History*, xi.

9. See Richard D. Ouellette, "Reading Sealed Books at the Archives," *Sunstone* 11 (September 1987): 42-44.

10. The appearance of a second printing gave rise to various speculations as to whether this was intended by the leadership to be a signal of its stance toward critical, yet faithful, scholarship.

11. Joseph Smith Jr., *An American Prophet's Record: The Diaries and Journals of Joseph Smith*, ed. Scott H. Faulring (Salt Lake City: Signature Books in Association with Smith Research Associates, 1987), xv.

12. Smith, *An American Prophet's Record*, xiv-xv.

13. Three works provide the story of Hofmann's document forgeries and murders: Robert Lindsey, *A Gathering of Saints: A True Story of Money, Murder and Deceit* (New York: Simon and Schuster, 1988); Linda Sillitoe and Allen Roberts, *Salamander:*

The Story of the Mormon Forgery Murders, 2d ed., with a new afterword, Forensic analysis by George J. Throckmorton (Salt Lake City: Signature Books, 1989); and Steven Naifeh and Gregory White Smith, *The Mormon Murders: A True Story of Greed, Forgery, Deceit, and Death* (New York: Weidenfeld and Nicolson, 1988). Of the three, the volume by Lindsey and the one by Sillitoe and Roberts are recommended. For a helpful overview of the case and reviews of above accounts see: David J. Whittaker, "The Hofmann Maze: A Book Review Essay with a Chronology and Bibliography of the Hofmann Case," *Brigham Young University Studies* 29 (Winter 1989): 67-124.

14. Five of Hofmann's forgeries were included in Joseph Smith Jr., *The Personal Writings of Joseph Smith*, ed. Dean C. Jessee (Salt Lake City: Deseret Book Co., 1984). A revised edition has appeared under the title, *The Papers of Joseph Smith* (Salt Lake City: Deseret Book Co., 1989). D. Michael Quinn, *Early Mormonism and the Magic World View* (Salt Lake City: Signature Books, 1987) underwent last minute editing to remove references to Hofmann forgeries.

15. The John Whitmer Historical Association has announced plans for a monographic series.

16. The bibliography is comprehensive. Citations are under six rubrics (Arts and Literature, Bibliography, Contemporary [social issues], Doctrinal [including scripture], Historical and Inspirational). It is interesting to note that the historical section consistently contains the largest number of citations. Before Scott Duvall assumed responsibility for this bibliography, it was compiled by Chad J. Flake.

17. Brodie and her work remain an object for reflection and study among Mormon scholars. Cf., Newell G. Bringhurst, "Fawn M. Brodie, 'Mormondom's Lost Generation,' and 'No Man Knows My History,'" *Journal of Mormon History* 16 (1990): 11-23; and his "Applause, Attack, and Ambivalence—Varied Responses to Fawn M. Brodie's No Man Knows My History," *Utah Historical Quarterly* 57 (Winter 1989): 46-63.

18. Hugh Nibley, *The Myth Makers* (Salt Lake City: Bookcraft, 1961); and Richard L. Anderson, "Joseph Smith's New York Reputation Reappraised," *Brigham Young University Studies* 10 (Spring 1970): 283-314.

19. Richard L. Bushman, *Joseph Smith and the Beginning of Mormonism*, 8.

20. For example, there may be connections between the magic world view as described by Quinn, modified over the course of three quarters of a century, and the rise of Pentecostalism.

21. For an example of this methodological approach, see Karl C. Sandberg, "Knowing Brother Joseph Again: The Book of Abraham and Joseph Smith as Translator," *Dialogue* 22 (Winter 1989): 17-37.

22. Stanley P. Hirshson, *The Lion of the Lord: A Bibliography of Brigham Young* (New York: Alfred A. Knopf, 1969). This work has been criticized for poor scholarship by Mormon scholars (cf., book review by Leonard J. Arrington in *Brigham Young University Studies* 10 [Winter 1970]: 240-45).

23. P.O. Box 7113 University Station, Provo, Utah 84602. F.A.R.M.S.' catalog contains an extensive list of publications examining various aspects of the Mormon canon from within the circle of Mormon faith.

24. *Book of Mormon Critical Text: A Tool for Scholarly Reference*, 2d ed., 3 v. (Provo, Utah: F.A.R.,M.S., 1987). This work requires considerable patience to use.

25. The Mormon History Association *Newsletter* regularly prints bibliographic essays.

26. News item appearing in *Sunstone* (November 1988): 49.

That They All May be One

by

Simeon Daly, O.S.B.

Retiring ATLA Executive Secretary

I have learned a lot in my recent years of service to ATLA. I believe I am wiser for the experience. One proverb that has grown out of these years—not found in Solomon's sayings—is: "Thou shalt treasure thy secretary." On those few occasions when I was without Ms. Denning, Mrs. Spencer, or Mrs. Seifrig, I was almost lost. Before all else I want to acknowledge publicly that dependence and give them their rightful due.

A person builds on personal experience. In recent years I have become less tolerant of others' shortcomings and in moments of weakness formulate little curses. They go along these lines: May your secretary break her arm; may she have amnesia; may she run off to a far away continent; may she have twins. All this is a way of saying I could never have managed without them. They have known it all along, I have known it and acknowledge it; and in some small way I would like you who have been well served by them to acknowledge it too.

May I, before slipping away, into the oblivion of servants past, share a few thoughts with you that have preoccupied my thinking in recent times. They relate to the service roles I have played in this association over these last crowning years of my life. I consider myself a dedicated librarian, and it has been as a librarian that I have served you, but there has been more and I would ask you to allow me to speak to that "more" for a moment.

This is a personal story and it goes way back to 1947 when I was preparing to make my solemn vows as a monk. On that occasion in our community it is a custom to write out our vow chart in calligraphy. More often than not an artist in the community prepares the document on parchment, illuminating the initial letter "I" more or less elaborately and in rich color. In 1947 my classmates, somewhat artistic themselves, wished to illuminate and write their own vow charts. It was a bow to authenticity. I went along with the idea though there was no doubt in my mind that my efforts at art and calligraphy would fall far short of any standard—and they did. However, in reflecting what statement I wanted to make in that document on which I signed away my life, I chose a text that at that time was very close to my heart. In the cross bars of the initial capital I, I wrote *Ute Omnes Unum Sint*. These are words Jesus spoke at the last

supper as recorded by John. In that final prayer, when Jesus' heart was so eager to share his innermost concerns he prayed "That they all may be one." As I tried to unite my heart to His I offered my life and work, hidden and insignificant as it seemed destined to be at that time in the quiet hills of Southern Indiana, far from where the action was, "that they all may be one." I doubt that at the time I knew a half dozen people who were not Roman Catholic.

I had no aspirations to work as a librarian and never expected to play any role outside the sphere of my own community and the schools we operate. Indeed for the next twenty years, my life and activities were confined to those very defined areas.

Then came ATLA. After several years, because Roman Catholics only began to be eligible for membership in 1967 or '68, the nominating committee ran two Catholic priests against each other to be sure to get that constituency represented on the Board. When casting my own ballot, I am blushing to tell you, I voted for myself after long and prayerful deliberation. Later a teller confided to me that the election had been very close, demanding several recounts, and that I had won by one vote. Thus, I served on the Board of Directors. Later I was nominated for Vice-President President elect and won. Three weeks into my term I was informed that the President, Dr. Paul Hamm, would retire from his office and I began my two-year term in September of that year. During that term many initiatives were taken that have vitalized the association, not least of which was a recasting of the role of Executive Secretary, and now I have served in this office for the past five years.

I review this chain of events in my life for no other reason than to share a moment of grace I experienced in preparing a homily not too long ago (Spring '86). The Gospel for the day was a selection from the 17th chapter of John. I was preparing to suggest to the congregation that they be open to the guidance of the Spirit even in the small decisions of daily life. Jesus promised to send His Spirit to guide and console us, believing that He does, we can have confidence that the Spirit will mold us "after the mind of Christ." It was while I was dwelling on these thoughts that it dawned on me how the events of my life have moved me into a pattern of service to unity. I make no claim here to hearing voices, nor do I have reason to boast of any significant contribution to Christian unity, but I feel compelled to share with you what is a significant insight for me that so much of my energies of recent years have reached across theological barriers. I have been deeply moved at the discovery of a pattern in my life that has developed after many small, but prayerful decisions, and that

patterns after the mind of Christ, may have made some small contribution to the answer to Jesus' prayer—that they all may be one. In 1947 I was focusing on a theology of church. In 1990 the word is not a theological tract, but the pattern of a lifetime led by the Spirit of Jesus continuing to long in me—that they all may be one.

This Time And Place for ATLA: A Celebration

Presidential Address

by

H. Eugene McLeod

Monday evening of our annual conference does not well lend itself to a "Presidential Address." I say that not to criticize the Program Committee but rather to set the context factually. Most of us are tired, be it from travel, all-day workshops, or an all-day Board of Directors meeting. We are really in a holding pattern before descending on the reception! Nevertheless, I agreed to having the president's address listed for this evening, even after Donn Michael Farris reminded me that there is precedent for not having one at all. Well, this will be about as close as you can get to following that precedent without actually having a non-listing!

My year as president has been dominated by the details of organizational change and by efforts to communicate about that with the Board of Directors and with you. I have abandoned my effort to prepare and to present what would have been a more typical presidential address. What I am engaged in tonight might be more appropriately called "president's remarks in celebration."

I am in a celebrative frame of mind because I think this is both the time and the place for ATLA to celebrate. Incidentally, I doubt seriously that we celebrate enough as an organization; perhaps our organizational self-esteem is not high enough to support much celebration. If that is true, more celebration might improve our organizational self-esteem. Be that as it may, let us try tonight to celebrate some things that can best be celebrated in this time and in this place.

This is the place given to us to celebrate coming to the time of probably the most significant and far-reaching organizational decisions since the founding of ATLA. It is no secret that I strongly support the proposed plan of organization; but, please do not hear me trying to celebrate prematurely the passage of that proposal. No, I want to celebrate only the arrival at such a threshold in the life of ATLA by means of a long and sometime difficult process, involving a tremendous amount of dedicated, effective work by some of us and a lot of mutual trust by all of us. I could talk a long time about how this all came together, but I will resist the temptation.

This is not only the place to celebrate the time to which we have come; it is also the time given to us best to celebrate the place

to which we have come. We are but a few blocks from 820 Church Street, the home since December 1988, of the combined operations of our venerable, highly successful religion indexes program and our young but widely respected preservation microfilming program. We should celebrate the separate histories of these two programs and the wonderful contributions of many persons to the Index program since 1949 and to the microfilming program since 1956, first called the microtext program, then expanded in 1984 and moved to Chicago as the preservation program. We should celebrate the inspired leadership in governance and management that brought these programs together, first in two nearby locations in Chicago, and finally in the present offices in Evanston. I think we should celebrate not only programs worthy of our gratitude and pride but also the excellent board and staff that make them work.

We are likewise in a unique time and place to celebrate the move of our Executive Secretary office to space provided in the ATLA program offices. Of course, we have mixed emotions as this move accompanies the end of Simeon Daly's service as Executive Secretary. But, will it not be great to have a single address for ATLA?

Without a doubt, this is the perfect time and place to celebrate the appointment of a new Executive Secretary, who will work in the new office. The Board of Directors last night confirmed the appointment of Susan E. Sponberg to a two-year appointment as Executive Secretary. Susan is Cataloger for the ATLA Preservation Program; she has also served as Indexer for the Religion Indexes. Before joining ATLA, Susan had secretarial and marketing experience. She earned the B.A. degree from North Park College and the M.T.S. degree from Garrett-Evangelical Seminary, where she was awarded the Thomas A. Stafford Greek Prize. For the duration of this two-year appointment, Susan will work part-time, with essentially the current job description for Executive Secretary.

Finally, I feel like celebrating the quality of commitment to ATLA that you have. This organization is blessed with gifted people who care passionately for its well-being and give themselves unselfishly to its sustenance and progress. That kind of commitment will secure the future of ATLA as surely as it has the past.

ATLA indeed has much to celebrate in this time and in this place. It seems fitting and proper that we do so. With gratitude to God and with joy, let us celebrate!

WORKSHOP SUMMARIES

Bibliographic Instruction: Bringing the Faculty Onboard

by
Betsy Baker, Head, Reference Department
and
Marilee Birchfield, Instructional Services Librarian
Northwestern University¹

Opening Comments

Recently I was speaking on the topic of bibliographic instruction at a cooperative professional development program for new librarians at Northwestern University, the University of Chicago and the University of Illinois at Chicago. I was asked to take the position of an instruction proponent (a position I feel comfortable filling) and discuss some of the underlying premises behind bibliographic instruction as well as what I felt to be the value of instruction. Connie Miller, a colleague from the University of Illinois, who is not a fan of instruction was invited to the program and asked to express her conflicting views on the value of bibliographic instruction.

Perhaps by telling you the title of an article of Connie's, "In Pursuit of Windmills: Librarians and the Determination to Instruct," you'll best be able to get a nutshell sense of her position. Basically, she feels that librarians should focus their energies and attention on providing information rather than instructing users to locate information—the age old information v. instruction question. She says that like poor, elderly Alonzo, who calls himself Don Quixote and rides out into the world for adventure, many librarians are approaching instructional services filled with similar heroic visions. And, like Alonzo, these librarians are calling themselves by a new name—teachers—and have ridden out to practice their profession in order to seek recognition. She sees such recognition being like Don Quixote's windmill, since in her opinion, the circling arm of bibliographic instruction has time and again lifted librarian-teachers high into the air only to then drop them to the ground. And yet, says Connie, much like Quixote, they press on undaunted.

After some general remarks on our opposing philosophies of library service, she confessed that she really wasn't against all instruction, but felt that in many cases, bibliographic instruction

efforts provided too little too late. As such, she felt that our energies would be better spent on the immediate information needs of users. I will admit that Connie and I were nodding in partial agreement at this point. I don't think that information on demand is the real solution to the information needs of large groups of students and other library users, but I did appreciate her perception of the "too little too late" problem. How was it that our viewpoints were converging and why did I agree?

The reality of many instruction programs is that they are directed exclusively to first-year students, occur during one class period, and offer little in the way of follow-up. Furthermore, in many situations the faculty member does not provide useful reinforcement for the value of the instruction, and therefore, it is not seen as a common thread of education. Even when instruction is directed to the graduate students or faculty, we often feel compelled to force these individuals into a highly structured research process. We try to teach them the science of information, an overall methodology for doing library research. This may be completely alien to the way professionals conduct their research within specific disciplines. So why do we persevere? The theme of this program—"Bibliographic Instruction: Bringing the Faculty Onboard"—provides an excellent setting to respond to this question. In our opinion it is only by concentrating on the value of bibliographic instruction as an aspect of the liberal arts education program and as a key component of the professional program and not on the specific problems associated with particular instruction methods, that our motivations and efforts become clear. And, the involvement of the faculty in our library instruction is the crucial link to realizing this value.

This presentation will begin today with a review of some of the underlying philosophies of library instruction. With this as background, reference will be made to a research project that sheds some light on how individuals actually seek information—what are their sources of choice? Some research that examines attitudes of faculty toward libraries and librarians will also be referred to. Since faculty attitudes strongly influence students, such research findings can serve as essential aids for instruction planning. Finally, the presentation will close with some suggestions for enhancing the faculty/librarian connection. We hope that all this will serve as a foundation for identifying barriers and challenges associated with involving faculty in bibliographic instruction and finding the place for user education in the curriculum. If we don't examine what led us to viewing the necessity of integrating user education into the broader education policy of the university, we will continually perpetrate the "too little, too late" phenomenon. Only by working in tandem with

faculty and ultimately changing education policy will be able to have a little more a little sooner.

What Then is the Value of Instruction?

A bibliographic instruction program at its most practical level meets the immediate information needs of students. Students somehow are expected by faculty to know how to use the vast array of specialized bibliographies and indexes, as well as a card catalog or even online catalog for a much larger collection. But how will students learn to use these tools? Tom Kirk, in an article from the series *New Directions for Teaching and Learning*, sees four possibilities.² The most likely, according to Kirk, is that they do not learn. Students will continue to use the tried and true methods based on their limited previous experiences—often this means the card catalog and the *Readers' Guide*. A second answer is that the student learns by trial and error, expending many hours in frustrating attempts to make the library system work. Sometimes, some students are bold enough to ask a reference librarian for help, in which case they will get specific guidance on the problem at hand. However, the reference librarian can only provide a solution to an immediate problem. The fourth and most effective way students can learn is through systematic instruction in the use of reference sources and research techniques. This formal instruction does not fully eliminate the methods of trial and error or of asking a reference librarian for help. The notion of a completely independent library user is not an objective of bibliographic instruction. However, it avoids the problems of useless frustration, inconsistency and failure to reach those students for whom faculty believe learning to use libraries effectively is not an important skill.

Bibliographic instruction can be more than providing directions on how to use library resources to complete a specific assignment. It can make a significant contribution to the aims of liberal arts education. One of the most important functions of a liberal arts program is to develop those abilities and qualities that characterize the rational mind. This includes the ability to solve problems by asking informed questions, critically analyzing the information, and then answering the questions. While these skills can be learned without the use of library resources, students will only be able to realize the full potential of the skills learned if they have acquired the capacity to access information. With the ability to effectively manipulate bibliographic systems, the student is able to collect the relevant, timely and authoritative information necessary to support the problem solving process. This ability is important to the students' quality of life after the formal education process is completed.

I agree with Connie that some instruction is misguided and ineffective. Teaching about the problem of information retrieval can be intellectually challenging, if the teaching of technique and detail is taken out of the classroom and inserted into self-instructional programs.

If we agree that the underlying philosophy behind our instructional programs is to promote critical and informed users of information as a key component of a liberal arts education and professional education, how can we better speak to these information needs? Our attention turns to the faculty since we both share the concern for furthering educated inquiry. And as Tom Kirk noted, the trial and error method of accessing that information may still serve as a learning method, but our overall goal should be to perpetuate the inquisitive process.

Where Do Students Go for Information?

Success in furthering the inquisitive process seems likely only if library instruction can be interwoven with regular teaching programs and teaching faculty. Most students will use library materials in their courses only if professors require them to. Kathleen Dunn spoke to this issue in a paper that she presented at the Association of College and Research Libraries Conference in Baltimore. Specifically, she was interested in exploring the psychological needs motivating undergraduates to seek information and determining what types of sources (not reference sources but information sources such as teacher, expert in the field, friend, library, etc.) are then used to satisfy these information needs.

She found that different types of psychological needs directly influence the type of information source sought. For example, she found that many students do not use the library as a primary information source. A variety of sources is available to them; the library is only one of these, and for psychological reasons, it often is not their first choice. In her study, she found that teachers were considered the most important source of information since the faculty play such an important role in the chain of information delivery. This further supports the importance of building a librarian/faculty connection in the education process.

How Do Faculty Feel About the Library?

Since faculty use of the library can be a major factor in library use by students, the teaching faculty's perceptions and use of their libraries are of primary concern to bibliographic

instruction librarians. In fact, a study conducted in the late 1960s by Kenneth Allen showed that the attitude of individual instructors is the most notable factor influencing student use of the library.

More recently, Jinnie Davis and Stella Bentley from Indiana University explored factors affecting faculty perceptions of academic libraries. They conducted a survey of the teaching faculty of three institutions to determine the effect of institutional affiliation, subject area, academic rank and length of time at the institution on attitudes toward the library. Three conclusions of the project are noteworthy. First, for most of the survey questions dealing with satisfaction or adequacy of the library collection, policies and staff of the library, there were no significant differences in the responses by school, field or rank.

Second, significant differences by subject, field, rank and length of time at the institution were found in expected satisfaction rate for a known item search. Faculty in the sciences exhibited the highest satisfaction of expectations, which may be a reflection of the more compact nature of scientific literature, as compared with the humanities and social sciences. Circulation policies may also have a bearing on the matter—material of greatest use for scientists tend to be current periodical literature, usually not circulating and therefore more readily available. Third, and perhaps most interesting, is the faculty members with less time at an institution are the most dissatisfied members. The authors suggest several possible reasons for this: newer faculty are less familiar with the library and its services, they may use the library more (publish or perish), and they may come from institutions with stronger collections. In their study, these dissatisfied members were also the group that ascribed lesser importance to the helpfulness of the library staff. This suggests that librarians should focus upon new faculty members as a target for concentrated public relations and public service efforts. We'll return to these findings and their implications when discussing building the librarian/faculty connection.

How do many faculty view library instruction? I would like to read a passage from an essay written by William Stephenson, professor of biology at Earlham College, that responds to this question.

What are faculty persons really like? I suggest three characteristics relevant to [a discussion of library instruction]; faculty members are disciplinary chauvinists. We faculty don't want to give up the time our students spend on subject matter for training in

literature assessing skills. We don't want to learn from librarians. We feel that the most effective learning is learning in our narrow subject matter disciplines. I don't want to give up time in biology for "less important things."³

However, since Professor Stephenson is associated with Earlham College, we might expect a positive attitude toward library instruction. He goes on to say that faculty members need what librarians have to offer.

As a faculty person who has used library instruction for almost a decade, I know this. The problem is that most faculty members don't yet know that they need librarians. Since faculty members are disciplinary chauvinists, we need librarians to help us to grow beyond the chauvinism by leading us to utilize library instruction.⁴

What Do Librarians Feel About Faculty?

A look at attitudes, however, isn't complete without examining the librarian's attitude toward the faculty—how do we feel about the faculty member as a library user. We are particularly interested in this because our attitudes toward and interaction with faculty certainly affect their perceptions regarding the usefulness of integrating library research in course assignments.

There seems to be a general consensus among librarians that faculty are not good library users—but according to whose standards? Are the expectations we have for them in this area unrealistic? Should all research begin with strategy? We would ask you to examine your own attitudes toward faculty.

Building the Librarian/Faculty Connection: Some Basic Approaches

There is no established formula for changing stereotypes and overcoming some of the barriers to faculty/librarian partnership. Librarians must begin by assessing faculty perceptions of the role of the library and librarians in the whole educational process. What part do librarians and libraries play in individual courses, academic departments and in the overall curriculum, both undergraduate and graduate? The results of a survey at Iowa State University indicated that faculty prefer to have the responsibility of teaching library skills taken out of their hands.⁵ The same survey showed that only 22 percent of faculty

considered bibliographic instruction an integrated part of their course objectives although 50 percent of faculty required library research for senior-level courses. Faculty perception of the role of the library in education will differ greatly from one institution to the next, but analogies and comparisons may be very helpful in summing up the local situation.

Upon completing their assessment of faculty perceptions, librarians may discover that the library has not been given sufficient importance within the university and that an effective user education program may require a much higher library profile within academic departments and within the institution as a whole. Librarians must develop personal contacts with faculty along the broadest possible lines, demonstrating their interest not just in bibliographic instruction but also in every aspect of departmental and university life. Subject expertise in the target discipline would be very helpful to this end. It will take a personally dynamic and outgoing librarian to demonstrate knowledge, interest and genuine concern in the target field. We must be discipline-oriented librarians and library-oriented professors. The methods of attack are many and varied: wine and cheese parties, attendance at departmental or university functions, cooperation in helping faculty to achieve their goals in their own research and in bibliographic instruction. No matter what the methods or combinations of means, a strong bond must be formed and cultivated with both individual faculty and with academic departments. Faculty members must develop a trust in the skills and expertise of the librarian and a confidence in the librarian's ability to provide timely and highly valuable information. This is a relationship that is not developed easily or over night, but through years of concerted effort. This is an effort that must be made not only by bibliographic instruction librarians, but by all librarians who might have meaningful contact with faculty—such as reference librarians, bibliographic selectors and administrators. This bond between faculty and library must not only be personal but institutional. The library as a whole must be committed as a matter of policy to involvement in the life of the university and of the individual departments. As new librarians are hired to fill public service positions, personnel choices must be made based on the personal ability of the candidate to fulfill this roll. Established librarians must ease the way for younger colleagues, introducing them into departmental activities that can foster this special, close relationship with faculty and serving as mentors throughout their early professional relationship with faculty. Edward Holley in his article, "Effective Librarian-Faculty Relationships" advocated a similar view of librarianship nearly thirty years ago.

Once librarians have established this bond with faculty, they must use their influence to broaden the base of user education among the faculty. The timely introduction of appropriate source materials and tools will make many faculty aware of the importance of bibliographic research for their own personal scholarship and create a desire among faculty for further user education. Some writers on the topic go so far as to suggest formal bibliographic instruction for faculty members. Having created a positive attitude toward user education, librarians should seek curriculum planning positions within individual academic departments as well as in university-wide committees. From these planning positions, librarians will best be able to coordinate the course work with user education, making research techniques an integral part of class assignments for course-integrated library instruction. In designing the course-integrated instruction, the librarian must be careful to involve the faculty in every step of the planning process. The model of planning is not a yielding of planning authority to the bibliographic instruction librarian, but a cooperation and mutual education of librarian and professor. The librarian educates the professor on the use of bibliographic tools, library resources, new technologies and library instruction techniques; the professor educates the librarian on new trends and interests in the field of scholarship and sets the course goals, which the librarian strives to serve.

Faculty development efforts should be aimed at educating faculty about library resources and services, but also as to the role librarians and libraries can play in educating students to be active and critical information consumers. The challenges of a library-sponsored faculty development program are six-fold:

- 1) Keeping faculty apprised of new information resources and services in their own fields of research
- 2) Familiarizing faculty with relevant resources and services beyond their areas of specialization
- 3) Familiarizing faculty and/or their assistants and secretaries with the time-saving tools and services of the library
- 4) Helping faculty understand the research capabilities and needs of their students
- 5) Working with faculty in developing learning experiences based on the use of books, magazines, newspapers and online and media resources
- 6) Working with faculty in structuring experiences that will effectively promote the mastery of information-management skills.⁶

Why Now: A Convergence of Factors

Now that we have reviewed some of the major challenges facing librarians in bringing the faculty onboard to ensure a successful user education program and have charted a general course for librarians to take, we would like to add some details to our map so that your navigation of the bibliographic instruction waters might be a little smoother. In highlighting the major components of a faculty development program we have drawn upon a recently published book by Patricia Senn Breivik, a longtime advocate of user education and Associate Vice President for Information Resources at Towson State University, and E. Gordon Gee, President of the University of Colorado, have written a remarkable book, *Information Literacy: Revolution in the Library*. Their collaboration itself makes the book remarkable and is an indication of how librarians must work with college faculty and administrators in the broad goals of user education are to be realized. The realization requires a supportive institutional climate in which the library is truly seen as an integral part of the educational process. In *Information Literacy: Revolution in the Library*, arguments are made not just for the sake of bibliographic instruction but for quality learning and research.

The timing is right for academic libraries to move toward a more active involvement in the educational programs of the institution. Forces which are driving greater involvement include:

- 1) The proliferating volume of information and the inability of the individual to maintain control over any substantial portion of it.
- 2) The changed nature of educational programs that place greater emphasis on self-learning and continuing education. This has always been a strong force in theological education and one you all have experience in dealing with.
- 3) The rapid changes within disciplines that require continual contact with the current literature of the field. One need only to think of the multi-cultural and interdisciplinary approaches now being taken in theological studies to appreciate the changing nature of scholarship in the field.
- 4) The increased use of computerized systems that require sophisticated skills to retrieve information efficiently. *Information Needs in the Humanities*, published by the Research Libraries Group points out that biblical studies along with classical studies are at the forefront of the humanities in the

development of computerized research tools. Projects to put texts into machine readable form are changing the research environment for religious scholars.

Mission of User Education

The purpose of educational and outreach services for faculty is two-fold. Faculty members need instruction in new developments in information retrieval and bibliographic research for their own projects. Furthermore, in their role as teachers, they exert a profound influence on the way the library is used and viewed by students. Experience has shown us that students will use library resources in their courses only if encouraged to do so by their instructors and will care about learning how to draw upon library resources if they can see how it can enhance their studies. Instruction to faculty, therefore, is necessary for student instruction to take place.

Scholarly research and bibliographic research do not necessarily coincide. It is widely recognized that many scholars have become quite independent of library research in their work. The "invisible college," the narrow number of highly specialized scholarly journals and professional conferences that furnish faculty with the tools they require in their research are contributing factors to this phenomenon. In the sciences, faculty have come to rely upon laboratory and clinical or field research. In the humanities, scholars often base their research on the analysis of texts, a method of research bypassing library research. As a whole, faculty interest is highly specialized within a narrow field and, therefore, their knowledge of the bibliographic tools used in general research and in other fields is limited. They may also remain unaware of new developments in information technology that may be of use to them and, more importantly, to their students. Through active outreach, librarians can make faculty aware of the value of library instruction for their students and of new possibilities for locating and retrieving information.

Before going any further in determining ways to enhance the library's user education mission, it is necessary to articulate the overall purposes of library user education. In drafting a mission statement for user education at Northwestern, the planning Task Force on User Education adopted a definition of user education that encompassed the breadth and substance of educational services appropriate for all members of the Northwestern University community. This mission statement is in direct support of the mission statements of the university and of the library.

Northwestern University Library's Mission Statement for User Education

The purpose of Northwestern University Library's user education program is to provide members of the Northwestern University community with the information handling abilities appropriate for their individual levels of scholarship and for the support of their ongoing research interests. Information handling skills range from basic awareness of the value of information to knowledge of communication networks and complex systems for information retrieval that exist within and cut across disciplines. The ability to make sound decisions about the appropriate use of information is a key facet of information literacy.

Efforts to promote information literacy must actively strive to provide individuals with the ability to 1) recognize the role, power, and value of information; 2) understand standard systems of organization for information within disciplines; 3) retrieve information from many systems and in various formats; 4) evaluate and synthesize information; and 5) manage personal information collections.

While students, faculty, and administrators of Northwestern University are of primary concern, the service responsibilities of a research library extend beyond the immediate university community to other scholars and, to some degree, the general public. As with all other services, these non-affiliated user groups should receive some level of assistance.

To address the mission statement there needs to be a common understanding of the institution's responsibility. At Northwestern we have come to this fundamental understanding during a library-wide planning process. The Task Force on User Education was one of only six task forces convened to address future plans for the library. The foundation of the task force report rested on four basic principles. Without a supporting structure in place on an institution and library level, real success will be difficult to achieve.

1) User education must be philosophically supported and endorsed by the library administration. Library administrators should make every effort to promote the value of library user education in written and verbal communications to library staff at

all levels. The potential effects of library administrative planning and decision-making on user education should also be considered during administrative deliberations.

2) The library administration should promote user education to the central administration and the faculty through its involvement in the Dean's Council, University Senate, University Library Committee and campus-wide committees.

3) The educational function of the library should be emphasized in the library's mission statement.

4) Unless specifically excluded, involvement in user education should be a component of all professional position descriptions in the library. Because of the value placed upon user education activities, as many staff members as possible should be given some opportunity to become involved in and to contribute to user education efforts.

The enhancement and expansion of Northwestern University Library's current programs of outreach to faculty was one of the strongest goals expressed by the planning task force. What are some of the specific actions which can be taken that address faculty involvement in user education?

An Action Plan

1) Implement a faculty seminar program. Northwestern University Library is creating a pilot program for selected faculty to participate in a workshop series spanning an academic quarter on using personal computers for managing scholarly information. The workshops, meeting semi-weekly, will offer faculty attendees opportunities to learn about computer applications in three areas: the use of bibliographic databases, microcomputers and telecommunications and electronic textual manipulation.

It is expected through the workshop series and the creation of a demonstration laboratory that participating faculty will build into their courses approaches to information-gathering using new computer technologies. A parallel goal is that new relationships will develop between those librarians, faculty and their students involved in the project. These new relationships should foster growth in the use of library and electronic resources and more creative teaching. The project should stimulate other faculty and students to call upon the library staff for expanding the offerings within the workshop format and encourage more curriculum

innovation using exploratory, resource-based, learning methods within the university.

The goals of the project are exciting ones, but another exciting aspect of the project has already been realized. The university is contributing the funding for the project, hard evidence that the university administration supports the role of the library in the education process.

2) Establish library-wide faculty liaison responsibilities with all departments, schools and programs. There is an existing faculty liaison program established within the Collection Management Division and the Reference Department although efforts need to be better coordinated and intensified. A liaison program can establish strong ties between faculty and librarians. It provides a channel for personal communication about the library, but it is also a mechanism for the library to receive information about activities and concerns of academic departments.

The benefits of this type of two-way communication are not to be underestimated. Northwestern is currently engaged in a project called the Student Information System. The library, with staff expertise in information management and retrieval, is leading the project and in so doing increasing its visibility on campus. Invitations went out to personnel in many campus departments who will have their information on the system and all attended. It just goes to prove the marketing strategy of offering people something they can see is relevant and important to them.

3) Modify the Library Impact Statement to include service and user education implications of curriculum changes. Through the Library Impact Statement we can urge departments and schools to consider the library user education needs they may have as new courses or programs are established.

4) Produce a brochure designed specifically to describe the user education program.

5) Use campus publications and newsletters to communicate library news to faculty. In the past the library's newsletter proved to be a highly visible means of communication to faculty. It provided a unique scholarly communication in such a way as to exert clear leadership on campus in these important areas. Contributing to other department's publications is an excellent way of showing the library's pervasive role in research and teaching on campus.

6) Continue and expand the existing packet of information distributed to new faculty members.

7) Work toward including faculty use of library user education activities in their courses as a criterion in undergraduate teaching awards.

The Personal Element

Recently at a Reference Department meeting we discussed faculty outreach and came up with a variety of ideas. We would like to share with you some of the strongest themes which emerged and let you use this as a springboard to think of other activities which may fit your own situations. We realize that many of you are the only librarian at your institution so we would like for you to have an opportunity at the end of the program to brainstorm and share ideas like we did with our colleagues in the Reference Department.

Some of the overriding themes which emerged from the session were: 1) communication; 2) anticipating and understanding faculty's changing research environment; 3) user education efforts should not be acted out in isolation; 4) appropriate timing.

In the area of communication we saw technological advances and interdisciplinary approaches to information resources as hooks to engage faculty interest. We emphasized the benefits of streamlining communication and increasing library visibility by integrating our communication into other campus publications and programs.

In communicating with faculty and administrators it is important to see things from their perspective. The library should take the initiative by anticipating and understanding how changes in the information scene will affect faculty. One example of this initiative is a computer program developed at Northwestern for our online catalog called Biblio. The program is free to anyone who brings in their own disk and allows users to strip elements of the screen display from the records, leaving only the bibliographic and location information. The records can then be transferred to a word processing program for easy creation of reading lists or bibliographies.

User education is not an isolated value of the library. Just as staff from many departments should be involved in user education efforts, communication with faculty should include a

holistic picture of the library. One idea generated at the Reference Department's brainstorming session was to send out the packet for faculty in a file folder labeled library. A professor could then file the information and pull it out when needed. This simple idea helps faculty to better organize and retrieve information and also touches upon another issue brought up in the session, that of appropriate timing. Faculty do need to be oriented to the library; yet, in their first quarter on campus they are bombarded with information. By sending all new faculty the library folder we make at least an initial contact and the professors have the information at their disposal for a later time.

The personal element came through very strongly in our discussion. It is easy to sometimes think of faculty as a whole and not see them as individuals. A recent survey by the United States Education Department, reported in the *Chronicle of Higher Education*, shows that "the average college professor is a 47-year old white male, who is tenured, earns \$48,701 including outside income, and spends 46 hours a week on the job."⁷ Faculty tend to be very satisfied except with the leadership at their institutions and relations between faculty and administration.

The comprehensive data will be valuable in the formation of faculty policies. Librarians will no doubt be interested in the broad portrait of faculty, but will continue to use their strong interpersonal skills in relating to faculty members. Experiences certainly will vary among individuals, but librarians would do well to remain aware of trends concerning faculty.

On one end are the newly hired young scholars. A second *Chronicle of Higher Education* article reveals that departments are experiencing an uneasy tension as the newcomers enter their previously stable unchanged ranks. Rather than being welcomed as colleagues, the junior members often are viewed suspiciously and treated antagonistically. They possess the proper credentials, but they look and act different. In many respects, they face attitudes similar to those faced by immigrants entering a new country. They bring new ideas, methods of teaching and expectations about academe that can be refreshing and stimulating, but also threatening, to established faculty members.⁸

At the other end of the spectrum are the senior professors who face pressures of their own. Another article in the *Chronicle of Higher Education* challenged campus administrations to do more for senior faculty:

"Colleges and universities are remarkable repositories of information about human growth and development. They know more about this than anyone else. They teach about it," said Jack H. Schuster, professor of education and public policy at the Claremont Graduate School.

"Yet, if they were held to a standard as employers, colleges would rarely deserve a grade as high as D for what they do for their instructional staff," he said. . . . His research indicated that about 15 per cent of all professors, largely senior or mid-career faculty members, are "disengaged or disengaging, ineffective or waning in their effectiveness, burned out or tired."⁹

In closing I would like to return to Professor Stephenson's essay which Betsy referred to earlier and read to you a passage that I think offers some sound advice.

Faculty members are insecure in at least two major dimensions. We are insecure as scholars. As teachers, we are expected to know everything in our fields, and of course we fall short in this. Therefore we are defensive about being challenged on points of knowledge and authority in our subject matter specialties.

Faculty members are also insecure as teachers. Most faculty have personal histories of having been good students. Through grade school, junior high, and high school, we were the achievers. We earned good grades, awards, and honors of academic achievement. We have been evaluated highly as scholars, and we are not accustomed to receiving low marks.

Library educators must be sensitive to these insecurities in their faculty members. They need to be sensitive to them and still have the maturity to put up with overbearing academic-intellectual egos and with the attitudes of superiority that many faculty members exhibit. I know this is difficult, but to be effective, it is essential that librarians tolerate the disciplinary chauvinism and the facade of super-competence that faculty persons attempt to present.¹⁰

Endnotes

1. Authors' note: Many of the ideas expressed in this paper are based on two other works. "Bibliographic Instruction: Building the Librarian/Faculty Partnership" by Betsy Baker, published in *The Reference Librarian* 24 (1989) and Northwestern University Library User Education Task Force Final Report. Members of the task force were: Betsy Baker, chair, Kathleen Bethel, Marilee Birchfield, Leslie Bjorncrantz, Deborah Campana, Mary Case, Adele Combs, Robert Lesh, Stephen Marek, Natalie Pelster, Gary Slezak, Susan Swords Steffen and Norman Weston.

2. Thomas G. Kirk, ed., *Increasing the Teaching Role of Academic Libraries*, New Directions for Teaching and Learning, no. 18 (San Francisco: Jossey-Bass, 1984).

3. William K. Stephenson, "Library Instruction: The Best Road to Development for Faculty, Librarians and Students," *Library Instruction and Faculty Development: Growth Opportunities in the Academia Community*, ed. Nyal Z. Williams and Jack T. Tsukamoto (Ann Arbor: Pierian Press, 1980), 81.

4. Stephenson, "Library Instruction," 81.

5. Rae Haws, Lorna Peterson and Diana Shonrock, "Survey of Faculty Attitudes Towards a Basic Library Skills Course," *College and Research Libraries News* 50 (March 1989):202.

6. Patricia Senn Breivik and E. Gordon Gee, *Information Literacy: Revolution in the Library* (New York: Macmillan, 1989), 42.

7. Carolyn J. Mooney, "New U.S. Survey Assembles a Statistical Portrait of the American Professorate," *Chronicle of Higher Education* 36 (7 February 1990): A15+.

8. Elizabeth Berry, "Newly Hired Young Scholars Should be Nurtured, Not Resented," *Chronicle of Higher Education* 35 (21 June 1989): A36.

9. Beverly T. Watkins, "Colleges Are Said to Offer Little Help to Senior Professors," *Chronicle of Higher Education* 35 (29 March 1989): A17.

10. Stephenson, "Library Instruction," 82.

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Managing Financial Information in Libraries

**Mary Bischoff and Roger Loyd
ATLA Workshop, June 28, 1990**

- I. Financial responsibilities of librarians (Loyd)
 - A. Grounds for dismissal for financial malfeasance/Evidence of financial responsibility
 - B. Work priorities: Devoting time to business aspects of library management
 - C. Team building: The library staff as financial management team
- II. Preparing and defending a library budget (Bischoff)
 - A. Mission statement, long-range plan, goals and objectives
 - B. Record-keeping: What do I need to know?
 - C. Income budgeting
 - D. Expense budgeting
 - E. Statistics
 - F. Strategies for financial crises: JKM case-study
- III. Working with the institution's business office (Bischoff)
 - A. Reports: Insuring timeliness, accuracy
 - B. Special vocabulary for accounting
 - C. Invoice processing
 - D. Personal relationships
- IV. Relationships with vendors and service providers (Loyd; omitted due to time constraints)
 - A. Evaluating performance
 - B. Getting usable financial and other information

C. Maintaining good vendor relations

Basic Accounting Concepts and Vocabulary

by
Mary Bischoff

Accrual accounting: recording revenue and expense when they occur, not when cash changes hands

At end of fiscal year, items dated in the old year but not paid until the new will be accrued; i.e., charged to the old on paper.

Cutoff date: the date in the new fiscal year beyond which old invoices are no longer accrued but are charged to the new year

Receivables: items which you have paid for but not yet received; e.g., a book which you have paid for in advance, student tuition that is owed

Payables: items which you have received but not yet paid for; e.g., any invoice for which the books have arrived but the check hasn't been sent out

Balance sheet: **assets = liabilities + fund balance**
 debit + debit -
 credit - credit +

Assets: cash, receivables, investments, furniture, equipment, buildings

Liabilities: payables, other debts owed

Fund balances: recognized revenues including from prior years

The Accountant's Trinity:

Conservatism: Always estimate expenses high and income low.

Materiality: There is a point below which it isn't worth it to divide costs between accounts.

Timing: When did the transaction occur? When was responsibility incurred?

Record retention: Minimum of three years

GAAP: Generally accepted accounting principles

FASB: Financial Accounting Standards Board

NACUBO: National Association of College and University
Business Officers

**Managing Financial Information in Libraries: A Select
Bibliography, 1980-1990**

**Prepared by Roger Loyd, Bridwell Library, SMU
June, 1990**

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Nineteenth-Century U.S. Christian History: Problems and Possibilities

by
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Theology Digest

This part of the workshop will focus on an influential but neglected group in American Christian history as an illustration of the kinds of attitudes with which we must deal if we are to approach writing an ecumenical Christian history. We will give factual background on Holiness and Pentecostal groups, illustrate how attention to their influence is shifting our reading of American Christian history, point out difficulties in source material, and indicate directions for remedies of the difficulties.¹

If the nineteenth century is viewed as the post-Puritan Age, as it is in Sydney Ahlstrom's *A Religious History of the American People*, for example, Puritanism will be seen as having "declined" into American revivalism (i.e., evangelicalism). But to understand the religious history of the Midwest, Don Dayton suggests that we instead view the nineteenth century not as a post-Puritan period, but as the Age of Methodism. The approach is useful because Methodism became one of the largest American Protestant denominations at that time, and because other Protestant (and some Catholic²) groups were greatly influenced by the Methodist protest against *embourgeoisement*—and so were influenced by Methodist practices.

Strongly committed to the poor in eighteenth century England, Methodism by the mid-nineteenth century was moving into the middle class. Circuit riders were settling down with families, seminaries were founded and traditional churches were being built—needing traditional financing. The Holiness movement grew among those who were uncomfortable with this *embourgeoisement* and who sought to keep in touch with the masses. A reassertion of John Wesley's teaching on Christian Perfection, it represented a coming together of "modern revivalism" and Methodism.

In the 1840s the Wesleyan Methodists were objecting to slavery. Bishops saw them as rabble rousers and tried to suppress them. Finally the Wesleyans decided both slavery *and* episcopacy were wrong.

In 1860 the Free Methodists were formed. They stood for freedom from sin, freedom from slavery, free pews (so the poor

could be included) and a free style of worship. Similar movements began to influence Presbyterianism and other denominations, and through missionary movements this influence touched even those outside the U.S.—Baptists, Episcopalians, Unitarians.

After the Civil War, some of these groups in North America developed doctrines on divine healing and on expectation of Christ's imminent return. This led to tension and fragmentation. Some interpreted baptism of the Spirit as sanctification, others as an empowerment and a speaking in tongues. One of these groups put special emphasis on the gifts of the Holy Spirit, and emerged as the Pentecostals. Today the Pentecostals are experiencing their own *embourgeoisement* as they found seminaries and develop a critical theology. More is known about them than about their Holiness antecedents.

The way we use statistics has a role in keeping these groups marginalized. The Holiness movement proper has about 2,000,000 members today, while the United Methodists have four to five times that number. The figures would lead us to attribute greater influence to the United Methodists. But on a given Sunday there may be 3,000,000 Methodists in church, while the Holiness service may have double its membership in attendance (4,000,000).

Besides their statistical marginality, the Holiness and fundamentalist groups are often marginalized by not being included in ecumenical dialogue. They are regarded as provincial or are culturally despised. When Pentecostals inquired about membership in an ecumenical group last year, they were told they were ineligible because they had "inappropriate ecclesial structures." The mainstream thus shows its own provincialism.

How can closer attention to the origins of these groups influence our interpretation of American Christian history, and what problems are there in trying to make this shift in understanding?

The Holiness movement was greatly shaped by abolitionism and by the peace movement and, especially in its early years, was a carrier of these impulses. This means the anti-slavery impulse in the U.S. was originally a religious impulse which grew into a congressional movement. There has been reluctance to admit that religion could have played so large a role, or that the social gospel could be rooted in the Holiness tradition. The dominant interpretations of the antebellum period have come from New England historians who consider New England figures. It was easy to lose sight of "antislavery groups that abolitionized the mid-west in the USA."³ But Winthrop Hudson's edition of Walter

Rauschenbusch's writings⁴ demonstrates the influence on Rauschenbusch of the Holiness writing *The Tongue of Fire* by William Arthur. And Philip Hammond in *The Politics of Benevolence* correlates changing voting patterns with revival meetings to show anti-slavery sentiment was rooted in revivalism.

After the Civil War these groups continued the reform impulse in other areas: working against white slave trade, working for prohibition which was seen as a way to better a society in which alcohol was ruining many lives, and in efforts for women's suffrage.

The mention of suffrage brings us to note the role of women in the Holiness movement. Very early they were active in public speaking and praying, and by the nineteenth century ordination of women was common in Holiness groups. It became linked with suffrage and other feminist movements. Pentecostalism especially continued the practice. Not till the twentieth century did mainstream churches move towards ordination of women: Methodist, Baptist, magisterial Reformation churches and now the Anglican Church. The Catholic and Orthodox churches still oppose the practice. Our discussion of ordination of women will not be complete, says Dayton, until we take into account the history and theology of the practice in the Holiness and Pentecostal traditions and until we let that information enter into the discussion.

When we write Christian history we tend to continue the power of the mainstream, to write out of the story those who are unorthodox:

In the name of God who liberates all humanity in Jesus Christ we . . . perpetuate unliberating ways of looking at reality. We do so because we have the power to define what is authentic and what is not. This may lead to despair instead of hope, especially among the marginalized who are powerless to effect any significant change.⁵

Those in the mainstream publish solid books, sometimes leather-bound, and these will last a long time, says Martin Marty. But those in the populist movements publish tracts, pamphlets, material circulated by hand. That material is not so enduring, and that history may be lost. So it is not surprising that Pentecostalism and especially the Holiness movement get short shrift in standard literature—a few paragraphs in Sydney Ahlstrom's *A Religious History of the American People* or in Winthrop Hudson's *Religion in America*: We don't know the

sources. While working on his doctorate, Don Dayton gathered 6,000 books to trace nineteenth-century Holiness theology. When he took Martin Marty to visit his "holiness room," Marty was astonished. He picked books up one after the other—one in over fifty editions, another that had sold 3,000,000 copies, another that had sold several million copies. He asked why he, certainly informed on American religious history, had never heard of these books. Soon he was posing the question to students taking doctoral exams: What were the historiographical reasons for this ignorance?

Part of the problem is that sources are often discarded or end up in junk shops or Salvation Army stores rather than in libraries or even in used book stores. A great deal of energy and time is required to follow up personal networks. Material is sometimes in attics of those who have descended from religious leaders and who no longer understand what is there. Some material is printed privately and sold in a particular circle, so librarians who want it don't have access to it. Traditions are often found in oral rather than in literary records. An arch-conservative, fundamentalist family that traveled to spread the gospel, tells orally that the mother was ordained by the father and started three churches in Cincinnati—but that information is not in the tradition.

Once we find the material we have to rid ourselves of ways of interpretation that we have developed for materials we are used to dealing with, and read the newly-discovered source in terms of its own intent.

If fair-mindedness to other traditions is important, so is fairmindedness to our own tradition. "Memory flatters the past by half erasing it," said George Santayana. Some groups are just now developing a critical theology. Material is eliminated because a group has evolved and by the time it is ready to write its history it writes a sanitized version. *Embourgeoisement* leads to concern for accreditation (or perhaps vice versa). In one library, pamphlet literature was discarded to make the seminary look good when the accreditation team visited.

When we are involved in the history we are writing, we have a further difficulty not only in evaluating the past, but in deciding about the future. Dwight E. Stevenson, who wrote the history of the first hundred years of the Lexington Theological Seminary, tells how hard it was to handle the material after 1947 when he had joined the faculty. Judgments about values of the past, he said,

had . . . to become a decision about the future you cannot decide what is happening now except in terms of where it seems to be tending . . . Life reaches out beyond the present, teleologically, toward ideal ends. The story of any period, therefore, can only be written with a view toward where it is going.⁶

From an ecumenical perspective, our selection and interpretation of data, whether from the fourth or the nineteenth century, will depend to some extent on where we see ourselves going ecumenically—and on whether or not we see ourselves including Holiness and Pentecostal groups in ecumenical endeavors.

Mainstream churches, too, face the danger of writing a sanitized history. There are some things we don't want to see. In a summary essay for *Encountering Jesus: A Debate on Christology*, John Roth noted "the five contributors [to this volume] are more receptive to the pluralism of the world's religions than they are to the variety within their own Christian tradition."⁷ In the renewal since Vatican II there are many Catholics denying they have any devotion whatsoever to any saints. They have pitched all their holy cards. The meaning of those popular devotions may be partially rescued by a book recently published in French on religious iconography, featuring a one-hundred year span of holy cards, from the mid- to the late 1800s.

What groups today, who are not yet writing their histories, are producing "junk" material that will be valuable to future historians, and how can we help preserve that material?

Don Dayton's gathering and editing of the 48-volume series, "The Higher Christian Life," published by Garland Press, is for the first time making available original sources on the Holiness and Pentecostal movements. The Apostolic Faith History Study group of the Working Group on Faith and Order urges that oral histories be tapped and that libraries keep archives.

The Brautigan Library of Burlington, Vermont, opened to the public in April of this year, is welcoming unpublished manuscripts. For \$25 to cover costs of binding and catalogue entry, anyone may have his or her book become part of that library. Donna Ohl Allen has a book there on the thirteen years she and her husband spent in South Africa. John and William Dodge from Montreal have a book of poetry on seafarers in the maritime provinces of Canada. I understand empty mayonnaise jars serve as bookends, and instead of the Dewey Decimal system, books are grouped under broad headings such as "Family," "Health," "Spirituality." There's even a category called "All the Rest." Todd

Lockwood who established the library says it's possible publishers may come looking for things to publish. He is open to that, but it is not his main goal. As one visiting woman remarked, this library is about people telling their stories.⁸ Are there places like this for religious writing?

The Divinity Library at Saint Louis University has sent parish histories and commemorative volumes to the University of Notre Dame Archives. They generally accept documentation of the American Catholic experience, but also accept material generated by ecumenical groups and, in some areas such as liturgy, material that cuts across theological lines.

Boston College's Special Collections Division accepts pastoral and devotional literature for its Liturgy and Life Collection, with concentration on the period 1925-1975. It contains books, memorabilia, artifacts.⁹ These, of course, are still limited, and do not solve problems of marginal religious traditions. The Apostolic Faith History Study group is interested in knowing from you if there are other such archives. We are also interested in knowing how librarians would react to the criteria we are developing for writing ecumenical Christian history. What implications do you see for gathering collections?

In the beginning of our discussions when we were grappling with our first questions, we sometimes asked ourselves if an ecumenical Christian history was possible. When O.C. Edwards and Don Dayton presented summaries of our work to the American Church History Society (Louisville, April, 1989), the first reaction from the listeners was: "It can't be done." And the second reaction: "But you should try anyway." We began to realize if we admitted it was not possible to write an ecumenical history of Christianity perhaps we would be admitting the ecumenical enterprise itself is not possible.¹⁰ We have found we aren't ready to admit that.

Endnotes

1. Material on the Holiness and Pentecostal groups is from Don Dayton, "Yet Another Layer of the Onion, or Opening the Ecumenical Door to Let the Riffraff In," *Ecumenical Review* 40:1 (January 1988): 87-110. The problems with sources are also from this article, supplemented with discussion of the Apostolic Faith History Study group of the Commission on Faith and Order at their meeting March 15-17, 1990.

2. See Jay P. Dolan, *Catholic Revivalism: The American Experience, 1830-1900* (Notre Dame: University of Notre Dame Press, 1978).

3. Dayton, "Another Layer," 103.

4. *Walter Rauschenbusch, 1861-1918. Selected Writings. Sources of American Spirituality* (Mahwah, NJ: Paulist Press, 1985).

5. Winston D. Persaud, "The Marginalized, Makers of History," *Currents in Theology and Mission* 14:5 (October 1987):356.

6. "Writing Our Centennial History," *Lexington Theological Quarterly* 25:2 (April, 1990):46.

7. Stephen T. Davis, ed. *Encountering Jesus: A Debate on Christology* (Atlanta: John Knox Press, 1988), 192. Cited by Michael Kinnamon in a review in *Lexington Theological Quarterly* 25:2 (April 1990):58.

8. New York Times, 8 May 1990.

9. Kathleen Casey, Supervisor of the Divinity Library at Saint Louis University called these archives to my attention. In discussion after the paper was given, Pat Brown, Librarian at the Southern Baptist Historical Library and Archives, Nashville, Tennessee, indicated the Southern Baptist Archives contains very early pamphlets in which statements were being made that did not "make it" into published monographs.

10. Minutes of the Apostolic Faith History Study group, Commission on Faith and Order of the National Council of Churches of Christ in the U.S.A., March 9-11, 1989.

Discussion

The following points were made in participant discussion:

An approach to ecumenical church history

1) The Commission on Faith and Order (COFO) Apostolic Faith History Study group has had a unique experience in hearing reactions from different traditions to a church history. A

way is needed to manage that kind of experience on a broader scale. Jedin's church history, for example, could be annotated and responded to in each section by at least one representative of each tradition.

2) A problem is deciding which *part* of a tradition is to be represented. The Fourth Century Consultation held by the COFO (October, 1989) included two Mennonites with perspectives that represented major cleavage within that tradition.

3) Supplemental bibliographies could help compensate for limitations in representation.

4) An ecumenical bibliography is needed for ecumenical history. This may be a place where librarians could be helpful.

Preserving sources

1) One participant from a Pentecostal background confirmed that his father had collected much material, and much of it has since been discarded. Pentecostals, he said, feel they are excluded rather than that they have chosen to leave the mainstream.

2) Sermons preached in immigrant churches are important documents for church history.

3) Librarians and archivists must be scavengers of outdated or no good "junk." While a 19th-century pamphlet may be catalogued, filmed, and carefully preserved, that same material being published today might go to the wastebasket. This recreates for the future the same problem that we have today with 19th-century material. We need to redefine our collection values.

4) The attitude needed for preserving materials ties in with the globalization discussed in other sections of this ATLA meeting. We cannot "fragment out the American scene from what's going on in South America." Likewise, Christian history may need to begin with the *Jewish Christian* background. After all, Jesus was Jewish.

Practical problems

1) Space and storage are major concerns. For all its problems, microfiche may offer the best possibility for now of getting great volumes into a small space. The Interdocumentation Company has microfilmed vast quantities of material especially on Reformed Protestantism and the Catholic Reformation.

2) A second problem is classification. Until recently categories were standard. Now new methods are needed to categorize ephemeral material. Librarians need to talk with historians and like organizations to understand how material would be accessed.

3) Not every library can establish archives. Each tradition should have designated institutions into which material can be placed. However, the excluded don't have their institutions to designate.

4) It will be important to first survey which archives are already in existence. The Religious Society of American Archivists can be of help here.

5) There is need for an overall system of cooperation in building collections and providing access—perhaps a computer network. There must be a centralized, cooperative effort. And it must be set up so it is accessible.

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* This is not exhaustive but represents material the Apostolic Faith History Study group has found helpful in developing criteria for writing an ecumenical history of Christianity.

Walker's Fourth Edition¹ as Ecumenical History²

by

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The decision of the Apostolic Faith group of the American Faith and Order Commission to begin in this quadrennium to investigate the possibility of writing church history ecumenically arose out of its experience during the previous triennium. During that period the Apostolic Faith group had been responding to a request from the international Faith and Order to discover what the term "apostolic faith" means to the communities of faith represented on our commission. Here it was discovered that the American context is very different from the European one. In Europe the perspective on apostolic faith is that of the magisterial Reformation, of communities to whom it comes very easily to think of creeds as confessions of faith. In such a context a discussion of whether the Nicene creed is an adequate statement of apostolic faith seems very natural.

In the American context, however, the value of such a discussion is by no means so obvious since so many churches in this country do not use creedal formulas either as an element in their worship or as a standard of orthodoxy. Instead, many American denominations, being either heirs of the radical Reformation in Europe or bodies that came into being in this country, have very different understandings of what it means to have apostolic faith. Part of this is a suspicion of creeds as such that is related to their forebears' experience of persecution for not conforming to such standards. For others it is a matter of considering the Bible alone as the criterion of orthodoxy. But for many groups, the norm of apostolicity is not orthodoxy but orthopraxy. For them being a Christian is more a matter of how one lives and acts than of what one says one believes. That practice might be seen in some standard of discipleship, such as living in peace with all people, or it might be in some norm of religious experience. In other words, a major church-dividing issue in this country is precisely the question of where one looks for apostolicity.³

A by-product of the work of this group was a dawning realization on the part of a number about how many silent voices there are in American church life. The hegemony of the mainline denominations and their privileged access to the media means that their members can go on indefinitely thinking and acting as though they alone represent the Christian religion. Such

reflections led the executive director of Faith and Order, Brother Jeffrey Gros, to call for an exploration of the possibility of writing church history in which these silent voices could be heard among the more familiar ones, church history that could be read by all Christians with the expectation that each of them could say, "This is my story."

Thus it happened that when the Commission assembled in New Orleans March 18-19, 1988, to organize for the new quadrennium, a subgroup of Apostolic Faith met to investigate the possibility of writing church history ecumenically. A number of ways of going about the task were considered, but the way at least of beginning it was finally settled upon as first finding out the extent of the need. How far were we from already having church history in which all Christians could recognize their story? To what extent was the history being taught in the seminaries already ecumenical? A way of finding that out would be for members to study a standard seminary textbook such as that of Walker to see what was omitted there that they would consider important or what was said there that they would consider offensive. It was thought that doing this would show how far Walker fell short of the ideal of ecumenical church history. Walker appeared to be an appropriate textbook to study because of both its widespread use and its having been so recently revised by a group of scholars that was itself ecumenical.⁴

While, as my colleague will tell you, the study of Walker was not the only project undertaken by the group, it is the one on which I will report. Since it would be necessary to distribute the work over the quadrennium and since the group was already convinced that certain periods are more critical than others, it was decided that in preparation for the next meeting everyone would read Walker from the beginning through the Council of Constantinople and write about five double-spaced pages offering a critique of the adequacy of the coverage from the perspectives of their own traditions.

The next meeting of the Commission was in St. Louis last October. When the ecumenical history subgroup came together, they were not as discouraged about the inadequacy of Walker as an ecumenical textbook as they were to become later, but some serious revervations were already surfacing. At this stage and with the early church as the period, degree of dissatisfaction was distributed along a confessional spectrum. Orthodox,⁵ Roman Catholic,⁶ and Episcopal⁷ commissioners found little with which they could take issue from the perspective of their traditions—although the Episcopal member did feel that in some ways the focus was a little too individualistic and not corporate

enough. Yet even these reactors were by no means satisfied with everything about the presentation. The Orthodox representative recognized the ecumenical necessity of an objective tone, but felt that did take away something from one's sense that the story being told was one's own and even more from a feeling that the developments reported occurred under the direction of the Holy Spirit. The Roman Catholic representative missed the voices of both women and Jewish Christianity in the presentation.

The United Methodist report⁸ raised more historiographical than ecclesiological questions, referring to a good bit of recent literature that was not reflected in the narrative. Some of that literature, however, did refer to voices that had remained silent for reasons other than confessional allegiance. As the papers moved across the ecclesiastical spectrum, dissatisfaction grew. The commissioner from the Reformed Church of America⁹ said that everything in Walker sounded fair and just from his own stance in the "mainstream of a rather triumphalist Latin Christianity," but he recognized that it could sound very different to persons of other backgrounds. To summarize his efforts to discover what was missing from the perspective on other traditions, he said:

Those areas which seem most susceptible to differing nuances (and perhaps citation of facts) are 1) the role of the laity in the church, 2) the role of women, 3) the role of the oppressed and persecuted, 4) the development of polity, 4) [sic] manifestations of the Spirit, 5) monasticism in relation to dualism, and to an imperial church, 6) the imperial church and its attempt at uniformity, and 7) missiology, the absence of which, for Baptists, is a denial of one of the marks of apostolicity.

On this basis he concludes that "Walker is a church history by, about, and for WASPs." Similar issues were raised on a smaller scale by the American Baptist commissioner,¹⁰ and the Moravian¹¹ showed in a number of details how his tradition had carried on its life without giving much thought to the mainstream concerns represented in Walker and without having its distinctive issues reflected there.

The farther one got from the mainline, the stronger the conviction grew that people and traditions had been excluded. The Nazarene writer¹² said that "elements not present, or not perceived in one's own era are not likely to be treated in any era" and recognized that "our understanding has come from what was an elite to begin with." Writing from the perspective of what he

called "the holiness 'underside' of Methodism," the Wesleyan commissioner¹³ pointed out that Walker represents a Constantinian triumphalist perspective which the holiness tradition has always regarded as the fall of the church. He also notes that the textbook has little to say about the spiritual inner life of the church, confining itself mostly to the church's outer and political life. The Mennonite commissioner¹⁴ urged that the presentation did not have nearly enough to say about issues of discipleship, pneumaticism, martyrdom, church-state relations, and the ethical implications of church life and theology.

The most stringent criticism of Walker in this first round of response was that of the chair of the subgroup, a commissioner from The Church of the Brethren.¹⁵ There is no better way to communicate her perspective than to quote her opening paragraph:

Deciding how to identify the "issues" I have with Walker has been a difficult assignment for me As I read the volume, I kept wanting history to be different, at least to let the marginal, "heretical" voices speak from the integrity of their perspective. Descriptive history seems to find the winners right. But I found strong identity with some of the losers: those defined "out" of the "one, holy, catholic, and apostolic church." I found myself wondering what it means for writing a common history of the church that, in terms of the church's public, descriptive (hi)story, my forebears and I are heretics. Is there a way to become part of a story one is defined out of, except by subjecting oneself to the other's terms?

It must be clear from what has been said about the responses in St. Louis that the group was still groping for a shared perspective. It was decided to continue with the exercise through the next meeting, having members write responses again, this time on Walker's treatment of the only period in which all the groups represented had a history, the modern period. When the group reconvened in the San Francisco area this March, there could be discerned a far more consistent assessment of Walker as ecumenical history. The aspect of Walker's treatment of the modern period most obvious to many of the commissioners was what had been omitted rather than what had been included.

What is provided is essentially an institutional genealogy by which American Protestant seminarians can account for the emergence of their own groups. This means that European Christianity is seen mainly as providing "roots." These are largely

British. The only important German influence other than the theological is in Pietism. Attention to matters in the western hemisphere diminishes in proportion to the distance of their locale from the northeastern United States. A few references to Canada sound like afterthoughts while anything that happened south of Texas might as well not have happened. Africa and Asia are mentioned as American and, to an extent, European mission fields, but the growth of indigenous churches in those places, not to mention the decline of European and American bodies, is hardly noticed. Any sense of a crisis of western Christendom, the end of the Constantinian era, is missing.

Missing, too, are other groups. In over 140 pages, the Roman Catholic and Eastern churches get about ten pages each. Other groups are missing too. As the Mennonite commissioner wrote:

Generally speaking, . . . Walker's criteria and approach marginalize many groups whose contributions to a genuinely ecumenical project would be essential. Women appear only as exceptional individuals (Lady Huntingdon, Susannah Wesley, etc.) or in brief references to their increased influence in modern times. . . . Ethnic minorities such as blacks in America, are seldom mentioned. And since non-Western churches appear merely as products of western mission, the distinctive character of their Christianity makes no more contribution to Walker's overall synthesis than does that of women or ethnic minorities.

Even within mainline American Protestantism, some groups are more included than others. The previously cited Mennonite writer felt that "Walker regards (the) growth of modernism as the chief movement in world history as a whole" and that "Protestantism attains its overwhelmingly important role, at least in part, because it has interacted with and been shaped by these modern forces far more than other religious movements." Related to this is the sense of a Lutheran commissioner¹⁶ that Protestant orthodoxy was undervalued. The Episcopal member felt that the treatment of the Oxford Movement was patronizing and someone else counted the number of times the adjective "reactionary" was used to describe aspects of nineteenth-century Roman Catholicism.

Thus the history is seen to be directed toward a group of seminarians who will understand it as an account of how their religious communities achieved their privileged position. The

Weslyan representative, therefore, can accuse Robert Handy, the reviser of this section of Walker, of a "genetic fallacy" in terms of which contemporary movements are understood in terms of their origins. And a Southern Baptist commissioner¹⁷ can write:

This survey textbook, especially in its treatment of the modern era, traces the essential background information for college and seminary students who are heirs of the American Protestant benevolent empire of the nineteenth century. The book reflects the outlook and concerns of the mainline denominations which have been advocates of modern (or liberal) approaches in theology and active participants in the ecumenical movement in the twentieth century.

Another member spoke of Walker as "relevant history" in the sense that it was all the history that seminarians from the dominant tradition needed to know.

This long journey through the rather narrow proceedings of a fairly small group is justified in the hope that it will have raised your consciousness about how far we are from having a truly ecumenical church historiography. No assumption has been made that the textbook considered was any worse or even as bad as others. Rather what has motivated this presentation is the discovery by our group of how much remains to be done and our hope of enlisting others in the cause of allowing silent voices to be heard so that the story we tell can be the story of all Christians.

Let me mention one suggestion about how such history could be written which comes from the chair of our committee, Lauree Hersch Meyer. She says:

Rather than presenting the story either politically (who wins and who loses) or doctrinally (who is right and therefore should have authority over those who are wrong; an approach which uses both rational logic and political power to ecclesial ends), we might describe the various shifts and moves in the church as a conversation of and among peoples of faith. Then the disagreements of its members, indeed, even our violent responses to one another, illustrate the difficulty Christians always have had and continue to have, in viewing ourselves more as *members* than as managers over the living Christ and servants of God.

If church history can be so written that all the parties are seen as

partners in a conversation, then maybe we can have history in which everyone can recognize their own story and can see the other partners as brothers and sisters in Christ. That will be ecumenical history indeed.

Endnotes

1. Williston Walker, Richard A. Norris, David W. Lotz, and Robert T. Handy, *A History of the Christian Church*, Fourth ed. (New York: Charles Scribner's Sons, 1985).

2. This paper was written as part of the presentation of the Apostolic Faith group of the Faith and Order Commission, NCCCUSA, on writing church history ecumenically to the American Society of Church History, meeting at Louisville, KY on April 28, 1989.

3. The proceedings of the American Context and the Dimensions of Apostolic Faith subgroups of the Apostolic Faith group during the last triennium were published in *Apostolic Faith in America*, ed. Thaddeus D. Horgan (Grand Rapids: William B. Eerdmans Publishing Co. for the Commission on Faith and Order, NCCCUSA, 1988).

4. Norris is an Episcopalian, Lotz a Lutheran, and Handy an American Baptist. Walker, who died in 1922, was a Congregationalist. An intermediate revision had been done in 1959 by a panel with the same denominational representation as the latest one: Cyril Richardson was an Anglican, Wilhelm Pauck a Lutheran, and Handy was the third member of the team then as more recently.

5. James Jorgenson, Orthodox Church of America, professor at a Roman Catholic seminary.

6. Rosemary Jermann, *Theology Digest*.

7. O.C. Edwards, Jr., Seabury-Western Theological Seminary.

8. Charles Brockwell, University of Louisville.

9. Donald Bruggink, Western Theological Seminary.

10. Mark Heim, Andover-Newton Theological School.

11. Craig Atwood, chaplain at Moravian College, but about to begin graduate study in theology.

12. Paul Bassett, Nazarene Theological Seminary.
13. Donald Dayton, Northern Baptist Seminary.
14. Thomas Finger, a pastor in New York City who has seminary teaching experience.
15. Lauree Hersch Meyer, Bethany Theological Seminary.
16. Timothy Wengert, an ELCA pastor in Wisconsin.
17. Paul Gritz, Southwestern Baptist Theological Seminary.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION CERTIFICATE OF INCORPORATION

(Amended June 28, 1990)

We the undersigned, natural persons of the age of twenty-one years or more acting as the incorporators of a corporation under the General Corporation Law of the State of Delaware, adopt the following Articles of Incorporation for such corporation:

I

The name of the Corporation is: American Theological Library Association.

II

The period of its duration is perpetual.

III

The address of the Corporation's registered office is 100 West 10th Street, New Castle County, Wilmington, Delaware 19801, and the name of the Corporation's registered agent at such address is The Corporation Trust Company.

IV

The purposes for which the Corporation is organized are:

To bring its Members into closer working relationship with each other, to support theological and religious librarianship, to improve theological libraries, and to interpret the role of such libraries in theological education by developing and implementing standards of library service, promoting research and experimental projects, encouraging cooperative programs that make resources more available, publishing and disseminating literature and research tools and aids, cooperating with organizations having similar aims and otherwise supporting and aiding theological education.

V

For the accomplishment of its foregoing purposes, the Corporation shall have the following powers:

To have perpetual succession by its corporate name;

To sue and be sued in all courts and to participate as a party or otherwise in any judicial, administrative or arbitratative or other proceeding in its corporate name;

To have a corporate seal which may be altered at pleasure and to use the same by causing it or a facsimile thereof to be impressed or affixed or in any manner reproduced;

To purchase, receive, take by grant, gift, devise, bequest or otherwise, lease or otherwise acquire, own, hold, improve, employ, use and otherwise deal in and with real or personal property or any interest therein, wherever situated; and to sell, convey, lease, exchange, transfer or otherwise dispose of or mortgage or pledge all or any of its properties or assets or any interest therein wherever situated;

To appoint such officers and agents as the business of the Corporation requires and to pay or otherwise provide for them suitable compensation;

To adopt, amend and repeal By-Laws;

To wind-up and dissolve itself in the manner provided by law;

To conduct its business and its operations and have offices and exercise its powers within or without the State of Delaware;

To make donations for public welfare or for charitable, scientific or educational purposes, and in time of war or other national emergency in aid thereof;

To be an incorporator or manager of other corporations of any type or kind;

To participate with others in any corporation, partnership, limited partnership, joint venture or other association of any kind or in any transaction, undertaking or arrangement which the participating Corporation would have the power to conduct by itself whether or not such participation involves sharing or delegation of control with or to others;

To transact any lawful business which the Corporation's Board of Directors shall find to be in aid of governmental authority;

To make contracts, including contracts of guaranty and suretyship, incur liabilities, borrow money at such rates of interest as the corporation may determine, issue its notes, bonds and other obligations and secure any of its property, franchises and income;

To lend money for its corporate purposes, invest and reinvest its funds and take, hold and deal with real and personal property as security for payment of funds so loaned or invested;

To pay pensions and establish and carry out pension, retirement, benefit, incentive or other compensation plans, trusts, and provisions for any or all of its Directors, Officers and employees.

In addition to the foregoing enumerated powers, the Corporation, its Officers and Directors shall possess and may exercise all the powers, rights and privileges granted by the General Corporation Law of the State of Delaware, or by any other law or by this Certificate of Incorporation, together with any powers incidental thereto insofar as such powers and privileges are necessary or convenient to the conduct, promotion or attainment of the purposes set forth in the Certificate of Incorporation.

VI

The Corporation is not organized for profit, and the Corporation shall not issue capital stock.

VII

The Corporation shall have Members. Except as herein provided the Classes of Members, the manner of election or appointment and the qualification and rights, voting and otherwise, of the Members of each class shall be set forth in the By-Laws of the Corporation. Full Members and authorized representatives of Institutional Members shall be entitled to one vote in person. No other Member shall have the right to vote. Voting in elections to elective positions of the Corporation may be made by mail ballot prepared and forwarded in accordance with the By-Laws of the Corporation, but no proxy in any other manner or on any other matter may be made except in the case of voting at a Special Meeting of Members called by the Board of Directors at which meeting voting by proxy may be used if so specified by the Board of Directors in calling such Special Meeting.

VIII

The Directors of the Corporation shall be elected or appointed in the manner provided for in the By-Laws of the Corporation.

IX

Except as herein provided, the property, affairs and business of the Corporation shall be managed by the Board of Directors.

X

The Corporation is organized exclusively for charitable, educational, scientific and literary purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501 (c) (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law). The Corporation shall not carry on any activities not permitted to be carried on (a) by a corporation exempt from Federal income tax under section 501 (c) (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law) or (b) by a corporation, contributions to which are deductible under section 170 (c) (2) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law). Except as may be specifically authorized under the Internal Revenue Code of 1954, as amended from time to time, no substantial part of the activities of the Corporation shall be the carrying on of propaganda or otherwise attempting to influence legislation, and the Corporation shall not participate in or intervene in any political campaign on behalf of any candidate for public office. In the event of dissolution or final liquidation of the Corporation, the Board of Directors shall, afterpaying or making provision for the payment of all liabilities of the Corporation, dispose of all the assets of the Corporation in such manner or manners or to such organization or organizations organized and operated exclusively for charitable, educational, literary or scientific purposes as shall at the time qualify as an exempt organization or organizations under section 501 (c) (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law) as the Board of Directors shall determine.

XI

The Certificate of Incorporation may be amended by a two-thirds vote of the Full Members and authorized representatives of Institutional Members voting in general session of an annual meeting of Members, provided that notice of the proposed amendment is published in the official publication of the Corporation not less than one month before final consideration.

The name and address of each incorporator is:

Peter N. VandenBerge, Colgate-Rochester/Bexley Hall/ Crozer Divinity School, 1100 South Goodman Street, Rochester, New York 14620

John D. Batsel, Garrett Theological Seminary, 2121 Sheridan Road, Evanston, Illinois 60201

Delena Goodman, School of Theology Library, Anderson College, Anderson, Indiana 46011

Warren R. Mehl, Eden Theological Seminary, 475 East Lockwood Boulevard, Webster Groves, Missouri 63119

XII

The number of Directors constituting the original Board of Directors of the Corporation is eleven, and the names and addresses of the persons who are to serve as Directors until the first annual meeting of Members or until their successors are elected and qualify are:

[Here follow spaces for the Names and Addresses of the Directors, followed by spaces for signatures of the Incorporators and the appropriate seals, and an affidavit for certification before a Notary Public]

XIII

To the fullest extent permitted by the General Corporation Law of the State of Delaware as it now exists or may hereafter be amended, no director of the corporation shall be liable to the corporation or its Members for monetary damages arising from a breach of fiduciary duty owed to the corporation or its Members.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION BYLAWS

(Amended June 28, 1990)

ARTICLE I. NAME

The Corporation shall be known as "American Theological Library Association."

ARTICLE II. OFFICES

2.1 **Registered Office** - The Corporation shall maintain a registered office in the city of Wilmington, County of New Castle, State of Delaware.

2.2 **Other Offices** - The Corporation may also have such other offices at such other places, either within or without the State of Delaware, as the business of the Corporation may require.

ARTICLE III. RELATIONSHIPS WITH OTHER ORGANIZATIONS

3.1 **In General** - The Corporation may (1) enroll or withdraw as an institutional member or an affiliate of another organization by vote of the Board of Directors, or (2) be represented in its relationships with another organization by an appointee of the Board of Directors who shall be a Full or Retired Member of the Corporation.

3.2 **Affiliation** - By majority vote of the Board of Directors the Corporation may issue a charter of affiliation with any organization, whether incorporated or not, having professional objectives in concert with those of the Corporation. In determining whether to issue a charter of affiliation the Board of Directors shall consider the membership, the objectives, and the programs offered by the applicant. In granting a charter of affiliation the Board of Directors may establish such terms and conditions for the applicant as are deemed appropriate. Any organization affiliated with the Corporation shall remain an independent entity with its own organization, activities, and financial structure, except that the Board of Directors may, by majority vote, at any time, and without notice or hearing, revoke any charter of affiliation previously issued. An affiliate of the Corporation may represent itself as such but shall not represent the Corporation in any capacity.

ARTICLE IV. MEMBERSHIP

4.1 Institutional Membership - Libraries of institutions which hold membership in the Association of Theological Schools in the United States and Canada (ATS), libraries of accredited educational institutions engaged predominantly at the post-college level in theological education, and libraries of organizations maintaining collections primarily for ecclesiastical and theological research may be elected to Institutional Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Institutional Members are entitled to one vote in all Member voting matters, to send one voting delegate, designated annually in writing, to Annual Meetings or other meetings of the Corporation and to send other representatives as desired. Voting delegates may be changed by Institutional Members by notifying the Director of Member Services. Institutional Members receive publications of the Corporation which may be distributed to the membership and may participate in programs established by the Corporation.

4.2 Full Members - Persons who are actively engaged in professional library or bibliographic work in theological or religious fields may be elected to Full Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Full Members receive all benefits of personal membership in the Corporation, including, but not limited to, the right to attend all meetings of the Corporation, vote in all elections, vote on all business matters to come before the Corporation, serve as officer or director, serve as member or chair of committees or interest groups, and receive the publications of the Corporation which may be distributed to the membership.

4.3 Associate Members - Persons who do not qualify for election as Full Members but who are interested in, or associated with, the work of theological librarianship may be elected to Associate Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Associate Members are entitled to attend all meetings of the Corporation, to be members of interest groups, and to receive publications of the Corporation which may be distributed to membership.

4.4 Student Members - Persons enrolled in graduate library programs carrying a half-time load or greater and students enrolled in graduate theological programs carrying a half-time load or greater may be elected to Student Membership through procedures established by the Board of Directors and by compliance with conditions prescribed in these Bylaws. Any person engaged full-time in library employ shall not be eligible for Student Membership.

Student Members are entitled to attend all meetings of the Corporation, to be members of interest groups, and to receive publications of the Corporation which may be distributed to the membership.

4.5 Honorary Members - Persons who have made outstanding contributions for the advancement of the purposes of the Corporation may be nominated by the Board of Directors and be elected Honorary Members by two-thirds (2/3) vote of the Members present at any Annual Meeting of the Corporation. Honorary Membership shall be for life.

Honorary Members are entitled to attend all meetings of the Corporation, to be members of interest groups, and to receive publications of the Corporation which may be distributed to the membership.

4.6 Retired Members - Persons with at least ten (10) years Full Membership who have maintained membership in the Corporation until retirement and who retire from active duty shall be exempt from payment of dues.

Retired Members are entitled to all benefits of Full Membership, including, but not limited to, the right to attend all meetings of the Corporation, vote in all elections, vote on all business matters to come before the Corporation, serve as director, serve as member of committees or interest groups, and receive publications of the Corporation which may be distributed to the membership.

4.7 Suspension - The Membership of any individual or institution may be suspended for cause by two-thirds (2/3) vote of the Board of Directors and may be reinstated by two-thirds (2/3) vote of the Board of Directors.

ARTICLE V. DUES

5.1 Institutional Members - The annual dues for Institutional Members shall be determined by the following scale of library operating expenditures as reported in the official financial statement of the institution for its preceding fiscal year:

Up to \$75,000	\$75.00
\$75,001 to \$500,000	.001 per \$1.00 expended
\$500,001 and up	\$500.00

5.2 Full and Associate Members - The annual dues for Full and Associate Members shall be determined by the following scale:

<u>Salary Bracket</u>	<u>Full</u>	<u>Associate</u>
Under \$10,000	\$ 30	\$ 30
\$10,001 to \$15,000	40	35
\$15,001 to \$20,000	50	45
\$20,001 to \$25,000	60	55
\$25,001 to \$30,000	70	65
\$30,001 to \$35,000	80	75
\$35,001 to \$40,000	90	85
\$40,001 and up	100	95

5.3 Student Members - The annual dues for Student Members shall be \$15.00.

5.4 Honorary and Retired Members - There shall be no dues for Honorary Members and Retired Members.

5.5 Suspension for Non-Payment of Dues - Members failing to pay their annual dues by November 30 shall be automatically suspended. Members thus suspended may be reinstated upon payment of dues for the current year.

ARTICLE VI. MEETINGS OF MEMBERS

6.1 Annual Meeting - The Annual Meeting of Members shall be held in the month of June for election and appointment of Directors, for consideration of annual reports, and for transaction of such other business as shall come before the Corporation. The Board of Directors shall determine the specific date of each Annual Meeting and may, if it deems advisable, set the date of such meeting no more than sixty (60) days prior to or subsequent to the month fixed in this article.

6.2 Special Meetings - Special Meetings of the Members may be called at any time by the Board of Directors of its own accord. If such a meeting is called, the notice shall specify whether proxy

voting shall be permitted. Proxy voting shall be permissible at special meetings only.

6.3 Place and Notice of Meetings - The location of Annual and Special Meetings shall be determined by the Board of Directors. Notice of Members' Meetings shall be printed or in writing, shall state the place, date, and hour of the meeting, and, in the case of a Special Meeting, the purpose or purposes for which it was called. Notice of Annual Meetings shall be given to the Membership in November of each year. Notice of Special Meetings shall be given to the Membership not less than fifteen (15) or more than sixty (60) days before the date of such meeting.

6.4 Quorum - Seventy-five (75) Full and Retired Members and twenty-five (25) institutional voting representatives at an Annual or Special Meeting shall constitute a Quorum of the Members of the Corporation for the transaction of all business. Any lesser number may adjourn any meeting until a Quorum shall be present.

6.5 Role of Chair - Membership Meetings shall be presided over by the President of the Corporation or in the President's absence, by the Vice President of the Corporation.

6.6 Voting - Each Full and Retired Member shall be entitled to one vote. Each Institutional Member shall be entitled to one vote cast by its authorized representative. Except as provided in the Certificate of Incorporation, voting may not be by proxy.

6.7 Admission to Meetings - All meetings of Members shall be open to all interested in the work of the Corporation.

ARTICLE VII. BOARD OF DIRECTORS

7.1 General Powers - Except as provided in the Certificate of Incorporation and these Bylaws, the property, minutes, records, affairs and business of the Corporation shall be managed by the Board of Directors.

7.2 Number of Directors - The Board of Directors shall consist of twelve (12) Directors as follows, except that there may be fourteen (14) Directors during the two transitional years following adoption of this amendment:

A minimum of nine (9) Directors, who shall at the time of election be Full Members of the Corporation, shall be elected at large by the Membership of the Corporation. At least seven (7) of these shall be from institutions having institutional membership

in the Corporation at the time of election; and

A maximum of three (3) Directors shall be elected by the Board, with consideration given to special knowledge or background in areas of business or expertise useful to the activities of the Corporation and may or may not be Members of the Corporation or from institutions having institutional membership in the Corporation.

No Director shall serve as a member or as an employee of any agency of the Corporation, serve as Chair of any Standing Committee or Interest Group, or serve as editor of any publication of the Corporation, except as provided in these Bylaws.

7.3 Term of Office - Each Director shall serve for three (3) years. No Director shall serve more than two (2) consecutive terms, except that a Director appointed or elected to fill an unexpired term of two (2) years or less may then be elected to two (2) consecutive full terms.

7.4 Executive Committee - There shall be an Executive Committee of the Board of Directors authorized to conduct the business of the Corporation between meetings of the Board of Directors. The Executive Committee shall consist of the Chair, the Vice Chair, the Secretary-Treasurer, and at least two other members of the Board of Directors, to be named by the Board at its organizational meeting following the Annual Meeting of Members. All actions of the Executive Committee shall be reported by the Secretary-Treasurer to the Board of Directors within seven (7) days.

7.5 Disqualification of Directors - A Director elected by the membership of the Corporation who ceases to be a Full or Retired Member of the Corporation shall be disqualified thereby from continuing to serve as a Director of the Corporation, unless he or she is then elected by the Board of Directors.

7.6 Vacancies - The Board of Directors shall make an appointment to fill a vacancy in an elective position until it is possible for the Corporation to fill the vacancy at the next regular annual election in accordance with these Bylaws.

7.7 Meetings - Regular meetings of the Board of Directors shall be held at least once a year. Special meetings of the Board of Directors may be called by the Chair at his or her own request or at the request of three (3) or more other Directors. Notices of all meetings shall be mailed to each Director at least ten (10) days in advance or electronically or personally delivered at least three (3) days in advance. A waiver of notice in writing shall be deemed

equivalent to such notice. Attendance at a meeting shall be deemed waiver of notice except where attendance is for the sole purpose of objecting to the absence of notice. No notice is necessary for an adjourned meeting other than the announcement thereof at the meeting at which the adjournment takes place. Meetings of the Board of Directors may be held by conference telephone or similar communications equipment by means of which all persons may fully participate, and such participation shall constitute presence in person at such meetings.

7.8 Quorum and Voting - At each meeting of the Board of Directors, the presence of a majority of the Directors shall be necessary to constitute a Quorum for the transaction of business except as otherwise specifically provided by statute, the Certificate of Incorporation, or these Bylaws. The acts of a majority of the Directors present at any meeting, whether or not they shall comprise a Quorum, may adjourn the meeting from time to time. Each Director shall be entitled to one (1) vote in person and may not exercise his or her voting rights by proxy.

7.9 Compensation - Directors shall receive no fees or other emoluments for serving as Director except for actual expenses in connection with meetings of the Board of Directors or otherwise in connection with the affairs of the Corporation, save that the Secretary-Treasurer may be compensated at the discretion of the Board of Directors.

7.10 Chair and Vice Chair - The Chair of the Board shall serve as President of the Corporation and the Vice Chair shall serve as Vice President thereof and shall continue to serve in such capacity until their successors are elected and qualify.

7.11 Removal - Any Director or the entire Board of Directors may be removed with or without cause by a majority of the Members then entitled to vote in an election of Directors.

7.12 Admission to Meetings - All meetings of the Board of Directors shall be open to all Members of the Corporation, except that the Directors may meet in Executive Session when personnel matters are considered. Any actions taken during such Executive Session shall become part of the minutes of the Board.

7.13 Availability of Minutes - All minutes of meetings of the Board of Directors shall be available to all Members of the Corporation except for deliberations about personnel matters when the Board is in Executive Session.

ARTICLE VIII. NOMINATIONS AND ELECTIONS

8.1 Nominating Committee - There shall be a Nominating Committee of three (3) Full Members of the Corporation appointed by the Board of Directors, one of whom shall be a member of the Board of Directors. The member of the Board of Directors shall serve as Chair of the Committee. The duty of this Committee shall be to nominate candidates for the elective positions to be filled for the Corporation as a whole except where otherwise provided in these Bylaws. One member of the Committee shall be appointed each year and such appointment shall be made at least sixty (60) days prior to the Corporation's Annual Meeting.

8.2 Number and Time - The Nominating Committee shall report at least one (1), and when feasible, two (2) nominations for each elective position to the President of the Corporation by November 1. The nominations shall be reported in writing by the President to the Members at least 100 days prior to the election.

8.3 Election and Designation of Directors - The Board of Directors shall be elected and designated as follows:

Upon expiration of the respective terms of the Directors, subsequent Directors shall be elected by a plurality of vote of the Members entitled to vote from among the candidates nominated in accordance with Article VIII hereof. Each Full and Retired Member and each authorized representative of an Institutional Member shall have the right to vote for such number of nominees as shall equal the number of Directors to be elected, but may not cast more than one vote for any single nominee.

Elections to the elective positions of the Corporation shall be conducted by a written ballot returned to the Secretary-Treasurer by the date specified on the ballot prior to the opening of the Annual Meeting. In case of a tie vote, the successful candidate shall be chosen by lot.

The term of each Director so elected shall commence with the adjournment of the Annual Meeting of the Members of the Corporation at which such Director shall be elected.

8.4 Nominations by Others - Nominations other than those submitted by the Nominating Committee may be made by petition signed by no fewer than ten (10) Full or Retired Members of the Corporation, and shall be filed with the President by February 1. These nominations shall be reported to the Members in writing at least forty-five (45) days prior to the election and shall be included on the ballot with nominees presented by the Nominating

Committee. Upon declaration of the Board of Directors at the Annual Meeting of a vacancy in the official slate, nominations may be made from the floor without prior notification.

8.5 Elections - Ballots shall be mailed by the Secretary-Treasurer by April 10 to all Full, Institutional and Retired Members. Ballots shall be returned to the Secretary-Treasurer postmarked not later than May 10. The Tellers Committee, appointed by the Secretary-Treasurer, shall meet between May 20 and June 1 to count the ballots and report the results to the Secretary-Treasurer, who shall notify the President.

A plurality of votes cast shall constitute election. In case of a tie, outcome shall be determined by drawing of lots.

8.6 Voting - Each Full and Retired Member shall be entitled to one vote. Each Institutional Member shall be entitled to one vote cast by its authorized representative. Except as provided in the Certificate of Incorporation, voting may not be by proxy.

8.7 Consent - No nominations shall be presented to the Membership of the Corporation without the express consent of the nominee.

ARTICLE IX. CHAIR, BOARD OF DIRECTORS

9.1 Powers and Duties - The Chair of the Board of Directors shall be the chief executive officer of the Corporation and, as President of the Corporation and Chair of the Board of Directors, shall preside at all Meetings of the Members and the Board of Directors and shall serve as Chair of the Executive Committee of the Board of Directors. Except as otherwise specifically provided by these Bylaws, the Chair shall be in charge of the general and active management of the business of the Corporation and shall see that all orders and resolutions of the Board of Directors are carried into effect.

9.2 Term of Office - The Chair of the Board of Directors shall serve one (1) year or until a successor is elected and qualifies. The Chair may serve successive terms not to exceed his or her elective term as Director.

9.3 Election - The Chair of the Board of Directors shall be a Full Member of the Corporation and shall be a member of the Board of Directors elected by the Membership of the Corporation. The Chair shall be elected by the Board of Directors at its organizational meeting held following the Annual Meeting of Members.

ARTICLE X. VICE CHAIR

10.1 Duties - The Vice Chair of the Board of Directors shall, in the absence or disability of the Chair, perform the duties and exercise the powers of the Chair and shall perform such other duties and have such other powers as the Board of Directors may from time to time prescribe. The Vice Chair shall serve as Vice Chair of the Executive Committee of the Board of Directors.

10.2 Term of Office - The Vice Chair shall serve for one (1) year or until a successor is elected and qualifies. The Vice Chair may serve successive terms not to exceed his or her elective term as Director.

10.3 Election - The Vice Chair shall be a Full Member of the Corporation and shall be a member of the Board of Directors elected by the Membership of the Corporation. The Vice Chair shall be elected by the Board of Directors at its organizational meeting held following the Annual Meeting of Members.

ARTICLE XI. SECRETARY-TREASURER

11.1 Duties - The Secretary-Treasurer of the Board of Directors shall serve as Secretary-Treasurer of the Corporation and shall maintain all financial and corporate records. The Secretary-Treasurer shall serve as a member of the Executive Committee of the Board of Directors. The Secretary-Treasurer shall have custody of the Corporate funds and securities and shall keep full and accurate accounts of receipts and disbursements in books belonging to the Corporation and shall deposit all monies and other valuable effects in the name and to the credit of the Corporation in such depositories as may be designated by the Board of Directors. He or she shall be responsible for developing a budget for the Corporation. He or she shall disburse the funds of the Corporation as may be ordered by the Board of Directors, taking proper vouchers for such disbursements, and shall render to the Board of Directors at its regular meetings or whenever the Board requires an account of all his or her transactions as Secretary-Treasurer and of the financial state of the Corporation. The Secretary-Treasurer shall also have custody of the corporate seal of the Corporation and he or she shall have authority to affix the same to any instrument requiring it, and, when so affixed, it may be attested by his or her signature. The Secretary-Treasurer shall maintain accurate records of all actions of the Corporation and shall oversee the election process.

11.2 Term of Office - The Secretary-Treasurer of the Corporation

shall serve for one (1) year or until his or her successor is elected and qualifies. The Secretary-Treasurer may serve successive terms not to exceed his or her elective term as Director.

11.3 Election - The Secretary-Treasurer of the Corporation shall be a Full Member of the Corporation and shall be a member of the Board of Directors elected by the Membership of the Corporation. The Secretary-Treasurer shall be elected by the Board of Directors at its organizational meeting held following the Annual Meeting of Members.

ARTICLE XII. STAFF

12.1 Staff - The Board of Directors may provide for staff and their remuneration, if any, other offices, and committees as it deems necessary.

12.2 Any employee of the Corporation or of the Board of Directors or any individual other than the Secretary-Treasurer receiving a fee for contracted services from the Corporation shall not serve as a voting member of the Board of Directors or Standing Committee or as Chair of any authorized Interest Group.

ARTICLE XIII. FISCAL AFFAIRS

13.1 Budget - The Corporation shall have an annual budget which shall be approved by the Board of Directors. All bodies of the Corporation shall submit their budget requests to the Secretary-Treasurer in accordance with the schedule established for the preparation of the budget.

13.2 Fiscal Agent - Upon action of the Board of Directors, a controller or other agent may be designated to keep records and to receive and to disburse funds of the Corporation as instructed.

13.3 Contracts - To the extent that the Board of Directors may specifically authorize, the Chair may, on behalf of the Corporation, prepare proposals for contracts with any person, firm, or other entity, sign contracts between the Corporation and any such person, firm or other entity, execute bonds and undertakings required for the faithful performance of such contracts, and deliver vouchers and receipts in connection therewith.

13.4 Loans - To the extent the Board of Directors may specifically authorize, the Chair and the Secretary-Treasurer, acting together, may effect loans and advances at any time for the Corporation from any bank, trust company, or other institution or from any

person, firm, or other entity and, for such loans and advances, may make, execute, and deliver promissory notes or other evidences of indebtedness of the Corporation. No such officer or officers shall, however, for the purposes of giving security for any such loan or advance, mortgage, pledge, hypothecate, or transfer any property whatsoever owned or held by the Corporation, except when specifically authorized by resolution of the Board of Directors.

13.5 Checks, Drafts, Etc. - All checks, drafts, orders for the payment of money, bills of lading, warehouse receipts, obligations, bills of exchange, and insurance certificates shall be signed or endorsed by such officer or officers, agent or agents, of the Corporation as shall be determined by resolution of the Board of Directors from time to time and in such manner as shall be determined by resolution of the Board of Directors from time to time.

13.6 Deposits and Accounts - All funds of the Corporation not otherwise employed shall be deposited from time to time in general or in special accounts in such banks, trust companies, or other depositories as the Board of Directors may select or as may be selected by any officer or officers, agent or agents of the Corporation to whom such power shall be delegated by the Board of Directors. For the purpose of deposit and for the purpose of collection for the account of the Corporation, checks, drafts, and other orders for payment of money which are payable to the order of the Corporation may be endorsed, signed, and delivered by any officer or agent of the Corporation.

13.7 Annual Audit - The accounts of the Corporation shall be audited annually in accordance with generally accepted auditing standards by independent certified public accountants. Copies of the report of such audits shall be furnished to any Member who requests such copy in writing.

13.8 Availability of Financial Records - All books of the Corporation shall be open for review by any Full, Associate, Retired, or Institutional Member at reasonable business hours.

ARTICLE XIV. COMMITTEES

14.1 Authorization - Committees of the Corporation shall be authorized by action of the Members of the Corporation or of the Board of Directors, except as otherwise provided in the Certificate of Incorporation or these Bylaws.

14.2 Appointment of Committee Members - The Board of Directors

shall appoint committee members and establish their terms of appointment unless otherwise provided in the action authorizing the committee, in the Certificate of Incorporation, or in these Bylaws.

14.3 Joint Committees - American Theological Library Association members of joint committees of ATLA and other associations may be appointed by the President of the Corporation with the approval of the Board of Directors. Members of joint committees shall be Full or Retired Members of the Corporation.

14.4 Minutes - Each Committee shall maintain a file of its minutes and actions and forward them to the Archivist upon request or as materials are no longer needed for the work of the Committee. Each Committee shall present a written report to the Board of Directors at the time of the Annual Meeting.

ARTICLE XV. INTEREST GROUPS

15.1 Authorization - Groups which further the professional interests of the Membership of the Corporation may be formed by Members of the Corporation at any time. Such groups may petition the Board of Directors for formal recognition, including appropriate administrative and fiscal support. The Board of Directors shall establish mechanisms to encourage and sustain such groups.

15.2 Membership - Membership in Interest Groups is open to all Members of the Corporation and to representatives of Institutional Members.

15.3 Program and Activities - Each Interest Group shall develop its agenda, attract its own members, and establish a suitable organizational structure.

15.4 Support - Authorized Interest Groups may request financial and administrative support and inclusion in conference programs and may sponsor special activities.

ARTICLE XVI. PUBLICATIONS

16.1 Official Publications - The official publications of the Corporation shall be the *Newsletter* and the *Proceedings*.

16.2 Additional Publications - Additional publications may be established by the Board of Directors.

ARTICLE XVII. PARLIAMENTARY AUTHORITY

The rules contained in the latest available edition of Robert's Rules of Order shall govern the Corporation in all cases to which they are applicable and in which they are not inconsistent with the Certificate of Incorporation and these Bylaws.

ARTICLE XVIII. SEAL

The Corporation shall have a corporate seal which shall be in a form adopted by the Board of Directors.

ARTICLE XIX. YEARS

19.1 Fiscal Year - The Fiscal Year of the Corporation shall be September 1 to August 31.

19.2 Membership Year - The Membership Year of the Corporation shall be the same as the Fiscal Year.

ARTICLE XX. AMENDMENTS

20.1 Amendments - These Bylaws may be altered, amended, or repealed and new Bylaws may be adopted by the affirmative vote of a majority of the Full Members, the Retired Members, and the authorized representatives of Institutional Members of the Corporation voting at any general session of any Annual Meeting of the Corporation.

20.2 Notice - Amendments must be presented in writing to the Members present at the Annual Meeting no later than the day before the business session at which the vote is taken.

ARTICLE XXI. GRAMMATICAL CHANGES

The necessary grammatical changes required by the use of the neuter, masculine, feminine, singular, or plural in these Bylaws shall, in all instances, be assumed to apply in the sense required by the factual context presented as though such changes were fully expressed in each instance.

ARTICLE XXII. INDEMNIFICATION

22.1 The Corporation shall indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending, or completed action, suit, or proceeding, whether civil,

criminal, administrative, or investigative by reason of the fact that he or she is or was a director, officer, employee, or agent of the Corporation or is or was serving at the request of the Corporation as a director, officer, employee, or agent of another corporation, partnership, joint venture, trust, or other enterprise, against judgments, fines, amounts paid in settlement, and expenses (including attorneys' fees) actually and reasonably incurred by that individual in connection with such action, suit, or proceeding if he or she acted in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation, and, with respect to any criminal action or proceeding, had no reasonable cause to believe his or her conduct was unlawful. The termination of any action, suit, or proceeding by judgment, order settlement, conviction, or upon a plea of nolo contendere or its equivalent, shall not of itself create a presumption that the person did not act in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation, and, with respect to any criminal action or proceeding, had no reasonable cause to believe that the conduct was unlawful.

22.2 The Corporation shall indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending, or completed action or suit by or in the right of the Corporation to procure a judgment in its favor by reason of the fact that he or she is or was a director, officer, employee, or agent of the Corporation, or is or was serving at the request of the Corporation as a director, officer, employee, or agent of another corporation, partnership, joint venture, trust, or other enterprise against expenses (including attorneys' fees) actually and reasonably incurred by him or her in connection with the defense or settlement of such action or suit if he or she acted in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation. However, no indemnification shall be made in respect of any claim, issue, or matter as to which such person shall have been adjudged to be liable for negligence or misconduct in the performance of his or her duty to the Corporation unless and only to the extent that the court in which such action or suit was brought shall determine upon application that, despite the adjudication of liability but in view of all the circumstances of the case, such person is fairly and reasonably entitled to indemnity for such expenses which the court shall deem proper.

22.3 To the extent that a director, officer, employee, or agent of the Corporation has been successful on the merits or otherwise in defense of any action, suit, or proceeding referred to in 22.1 and

22.2, or in defense of any claim, issue, or matter, therein, he or she shall be indemnified against expenses (including attorneys' fees) actually and reasonably incurred by him or her in connection therewith.

22.4 Any indemnification under subsection 22.1 and 22.2 of this Article (unless ordered by a court), shall be made by the Corporation only as authorized in the specific case, upon a determination that indemnification of the director, officer, employee, or agent is proper in the circumstances because that person has met the applicable standard of conduct set forth in subsections 22.1 and 22.2. Such determination shall be made either (1) by the Board of Directors by a majority vote of a quorum consisting of Directors who were not parties to such action, suit, or proceeding, or (2) if such a quorum is not obtainable, or even if obtainable a quorum of disinterested directors so directs, by independent legal counsel in a written opinion, or (3) by the Members.

22.5 Expenses incurred in defending a civil or criminal action, suit, or proceeding may be paid by the Corporation in advance of the final disposition of such action, suit, or proceeding as authorized by the Board of Directors in the specific case upon receipt of an undertaking by or on behalf of the director, officer, employee, or agent to repay such amount unless it shall ultimately be determined that he or she is entitled to indemnity by the Corporation as authorized in this section.

22.6 The indemnification provided by this section shall not be deemed exclusive of any other rights to which those seeking indemnification may be entitled under any bylaw, agreement, vote of Members or disinterested directors, or otherwise, both as to action in his or her official capacity and as to action in another capacity while holding such office, and shall continue as to a person who has ceased to be a director, officer, employee, or agent and shall inure to the benefit of the heirs, executors, and administrators of such person.

**ATLA MEMBERSHIP DIRECTORY AS OF
DECEMBER 1, 1990**

HONORARY MEMBERS

*Dickerson, Ms. G. Fay, 7321 S. Shore Drive, Apt. 9D, Chicago, IL
60649

Dittmer, Ms. Joy, R.D. #1, Box 363Q, Cresco, PA 18326

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27701

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Markham, Mrs. Letha, 2555 South Race Street, Denver, CO 80210

Morris, Dr. Raymond P., Judson Manor, 1890 East 107th Street,
Apt. 805, Cleveland, OH 44106

Morris, Mrs. Jean, Judson Manor, 1890 East 107th Street, Apt.
805, Cleveland, OH 44106

Swora, Ms. Tamara, Preservation Microfilming Office, Library of
Congress—LM-G05, Washington, DC 20540

RETIRED MEMBERS

Baker, Mrs. Florence S., 153 Livingston Street, New Haven, CT
06511

Balz, Miss Elizabeth L., 5800 Forest Hills Blvd., Apt. E123,
Columbus, OH 43231

Beach, Mr. Robert, 16 Washington Road, Woodbury, CT 06798

Bullock, Mrs. Frances, Apt. 15E, 80 Lasalle Street, New York, NY
10027

Chambers, Elizabeth, Pilgrim Place, 727 Plymouth, Claremont
CA 91711

*DeKlerk, Mr. Peter, 4877 Madison Avenue, S.E., Kentwood, MI
49508

* means attendance at the last annual conference

Diehl, Miss Katharine S., 1111 Burges, Seguin, TX 78155
*Else, Mr. James P., 4682 Valley View Road, El Sobrante, CA 94803
Ehlert, Mr. Arnold D., Town & Country Manor, 555 E. Memory
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Wills, Dr. Keith, 6133 Wrigley Way, Fort Worth, TX 67133

FULL MEMBERS

- Adams, Ms. Cheryl L., Reference Librarian, Library of Congress,
122D Jefferson, Washington, DC 20540**
- Aldrich, Rev. Mrs. Willie, Hood Theological Seminary,
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28144**
- *Alt, Mrs. Marti, General Humanity Bibliographer, Ohio State
University Libraries, 1858 Neil Ave. Mall, Columbus, OH
43210-1286**
- Anderson, Mr. Norman E., Goddard Library, Gordon Conwell
Theological Seminary, South Hamilton, MA 01982**
- Armstrong, Dr. James F., Director, Speer Library, Princeton
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- *Ashcraft, Mrs. Bernice, Catalog Librarian, Southeastern Baptist
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