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SUMMARY
OF
PROCEEDINGS

Forty-seventh Annual Conference

of the

AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION



Vancouver School of Theology
Regent College
and
Carey Theological College
Vancouver, British Columbia
16-19 June 1993

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Forty-seventh Annual Conference
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AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION

Joanne Juhnke
Editor

Vancouver School of Theology
Regent College
and
Carey Theological College
Vancouver, British Columbia
16-19 June 1993

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Preface

Those who attended the 1993 ATLA Annual Conference in Vancouver will remember with pleasure its spectacular “preface”—the sunset behind the mountains overlooking English Bay, as seen from the windows at the opening reception. Unfortunately, the wonders of desktop publishing do not quite extend to reproducing the wonders of nature. This forty-seventh *Proceedings* volume brings you instead the words of the conference: addresses and papers, workshops and pre-conference seminars, meetings and tributes. You will also find an organizational directory and a membership directory, with E-mail addresses included for the first time.

As you will read in these pages, the 1993 conference provided rich opportunities for learning and reflection. Our gathering in Vancouver may be better remembered, however, for friendships begun and renewed; for the beauty of the setting and the weather; and for our sorrow at the death of our host librarian, Elizabeth Hart, one month before the conference took place.

In the face of the loss of their colleague and friend, our hosts Julie Backer, Gerald Turnbull, and Ivan Gaetz hosted the conference with warmth and style, with the help of the library staffs at the Vancouver School of Theology and Regent/Carey. We thank them all for their hospitality and hard work.

Thanks also are due to all the presenters who provided the content of the conference and then sent a deluge of papers, faxes and floppy diskettes to ATLA headquarters. Albert E. Hurd supplied generous support and advice, and Sang Hui Oh contributed her word-processing talent.

I would like to offer this volume as a parting gift to the Association, as I leave 820 Church Street. My thoughts (and my student membership!) will be with you in the next years.

Joanne Juhnke, Editor

ATLA ORGANIZATIONAL DIRECTORY, 1993-1994

OFFICERS

President: Roger L. Loyd (1995), Duke Divinity School Library, Duke University, Durham, NC 27708-0972. (919) 660-3452, FAX (919) 684-2855. E-mail: rll@mail.lib.duke.edu

Vice-President: Linda Corman (1994), Trinity College Library, 6 Hoskin Avenue, Toronto, Ontario, Canada M5S 1H8. (416) 978-2653, FAX (416) 978-2797. E-mail: corman@vax.library.utoronto.ca

Secretary: David J. Wartluft (1994), Krauth Memorial Library, Lutheran Theological Seminary at Philadelphia, 7301 Germantown Avenue, Philadelphia, PA 19119-1794. (215) 248-4616, ext. 37, FAX (215) 248-4577. E-mail: lutthelib@shrsys.hslc.org

OTHER DIRECTORS

David D. Bundy (1994), Christian Theological Seminary Library, Box 88267, 1000 W. 42nd Street, Indianapolis, IN 46208. (317) 924-1331, FAX (317) 923-1961 (after first ring, *2).

Myron B. Chace (1994), Library of Congress. Mailing address: 7760 Timbercrest Drive, Rockville, MD 20855-2039. (202) 707-5661, FAX (202) 707-1771.

Diane Choquette (1995), Graduate Theological Union Library, 2400 Ridge Road, Berkeley, CA 94709. (510) 649-2510, FAX (510) 649-1417. E-mail: gtulibry@violet.berkeley.edu

Mitzi M. Jarrett (1995), Bishop Payne Library, Virginia Theological Seminary, Seminary Post Office, Alexandria, VA 22304. (703) 461-1733, FAX (703) 370-6234.

Mary Williams (1995), Graduate Theological Union Library, 2400 Ridge Road, Berkeley, CA 94709. (510) 649-2540, FAX (510) 649-1417. E-mail: gtulibry@violet.berkeley.edu

Marti S. Alt (1996), Ohio State University Libraries, 1858 Neil Avenue Mall, Columbus, OH 43210-1286. (614) 292-3035, FAX (614) 292-7859. E-mail: alt.1@osu.edu

Christopher Brennan (1996), The Ambrose Swasey Library, Colgate Rochester Divinity School, 1100 S. Goodman Street, Rochester, NY 14620. (716) 271-1320, FAX (716) 271-2166.

M. Patrick Graham (1996), Pitts Theology Library, Emory University, Atlanta, GA 30322. (404) 727-4166. E-mail: libmpg@emuvml

Valerie Hotchkiss (1996), Bridwell Library, Perkins School of Theology, Dallas, TX 75275-0476. (214) 768-3483, FAX (214) 768-4295. E-mail: vb7r0073@mv.cis.smu.edu

OTHER OFFICIALS

Executive Director: Albert E. Hurd, American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201-5603. (708) 869-7788, FAX (708) 869-8513.

Director of Member Services, American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201-5603. (708) 869-7788, FAX (708) 869-8513.

Director of Finance: Patricia (Patti) Adamek, American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201-5603. (708) 869-7788, FAX (708) 869-8513.

Director of Development: John Bollier. Mailing address: 79 Heloise Street, Hamden, CT 06517. (203) 782-0717, FAX (203) 498-2216.

Editor of the Newsletter: Director of Member Services, American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201-5603. (708) 869-7788, FAX (708) 869-8513.

Recording Secretary: Joyce L. Farris (1994). Mailing address: 921 N. Buchanan Blvd., Durham, NC 27701. (919) 286-1544, FAX (919) 684-2855.

Editor of the Proceedings: Joanne Juhnke (1993). Mailing address: 125 W. Hoover, #4A, Ann Arbor, MI 48104.

APPOINTED OFFICIALS AND REPRESENTATIVES

Archivist: Boyd Reese, Office of History, Presbyterian Church (U.S.A.), 425 Lombard Street, Philadelphia, PA 19147-1516. (215) 627-1852, FAX (215) 627-0509.

Records Manager: Rev. Simeon Daly, Archabbey Library, St. Meinrad School of Theology, St. Meinrad, IN 47577. (812) 357-6566. E-mail: simeon@cscns.com

Oral History Coordinator: Alice Kendrick, Oral Historian, Evangelical Lutheran Church in America, 117 North Brookside Ave., Freeport, NY 11520. (516) 379-9524.

Statistician: Director of Member Services, American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201-5603. (708) 869-7788, FAX (708) 869-8513.

Representative to NISO (Z39): Myron B. Chace. Mailing address: 7760 Timbercrest Drive, Rockville, MD 20855-2039. (202) 707-5661, FAX (202) 707-1771.

Representative to the Council of National Library and Information Associations (CNLIA): Donald M. Vorp, Speer Library, Princeton Theological Seminary, Princeton, NJ 08542-0111. (609) 497-7935, FAX (609) 497-1826. E-mail: donvorp%ptsmhs@ptsmail.ptsem.edu

Representative to ALA Committee on Cataloging: Description and Access (CC:DA): Sara B. Berlowitz (1996), San Francisco State University. Mailing address: 711 Avila Place, El Cerrito, CA 94530. (415) 524-7257.

COMMITTEES OF THE CORPORATION

Nominating Committee: Channing Jeschke (1994), Chair; Pitts Theology Library, Emory University, Atlanta, GA 30322. (404) 727-4166, FAX (404) 727-0943. E-mail: libcrj@emuvml

Cait Kokolus (1995)
Christopher Brennan (1996)

Annual Conference Committee: Christine Wenderoth (1996), Chair; Address as of 1/1/94: Ambrose Swasey Library, Colgate Rochester Divinity School, 1100 S. Goodman Street, Rochester, NY 14620-2592.

Julie Backer (1994)
Stephen D. Crocco (1995)
William Hook (1996)
Sara Myers (1997)
Director of Member Services, Ex officio

Historical Records Committee: Rosalyn Lewis, Chair; United Methodist Publishing House, 201 8th Avenue, South, Library Room 122, P.O. Box 801, Nashville, TN 37202. (615) 749-6437, FAX (615) 749-6079.

Thomas E. Stokes, Jr. (1995)
Rev. Simeon Daly, Ex officio, Records Manager
Alice Kendrick, Ex officio, Oral History Coordinator
Boyd Reese, Ex officio, Archivist

Education Committee: Renée House (1994), Chair; New Brunswick Theological Seminary, Gardner A. Sage Library, 21 Seminary Place, New Brunswick, NJ 08901-1159. (201) 247-5243, FAX (201) 249-5412.

Valerie R. Hotchkiss (1994)
John Thompson (1994)

INTEREST GROUP COMMITTEES

Automation and Technology Section: Lewis Day (1995), Chair;
Graduate Theological Union, 2400 Ridge Road, Berkeley, CA
94709. (510) 649-2530, FAX (510) 649-1417. E-mail:
lewisgtu@garnet.berkeley.edu

Cheryl Felmlee (1994)

Duane Harbin (1994)

Jeff Siemon (1995)

Collection Evaluation and Development Section: Christine Wenderoth,
Chair; Address as of 1/1/1994: Ambrose Swasey Library,
Colgate Rochester Divinity School, 1100 S. Goodman Street,
Rochester, NY 14620-2592.

Bruce Eldevik

Bill Miller

Paul Stuehrenberg

College and University Section: Judy Clarence (1994), Chair; Reference
Department, Library, California State University—Hayward,
Hayward, CA 94542. (510) 727-2968, FAX (510) 727-2055.

Kirk Moll, Secretary/Treasurer (1994)

Marti Alt (1994)

Gary Cheatham (1995)

Evelyn Collins (1996)

Alan Krieger (1994)

Linda Lambert (1996)

OCLC Theological User Group: Linda Umoh, Chair; Bridwell Library,
Southern Methodist University, Dallas, TX 75275. (214) 768-
2635, FAX (214) 768-4295.

Judith Franzke

Cassandra Brush

Online Reference Resource Section: Charles Willard, Chair; Librarian,
Andover-Harvard Theological Library, Harvard Divinity School,
45 Francis Avenue, Cambridge, MA 02138. (617) 496-1618,
FAX (617) 495-9489. E-mail: cwill@harvarda

Public Services Section: Kirk Moll, Chair; St. Olaf College, 1152
Highland Avenue, Northfield, MN 55057. (507) 646-3792.

Al Caldwell
Judy Clarence
Andrew Kadel
Genevieve Luna
Kirk Moll
Robert L. Phillips
Gilles Poitras
Roberta Schaafsma

Publication Section: Rev. George C. Papademetriou (1994), Chair;
Library, Holy Cross Orthodox Seminary, 50 Goddard Ave.,
Brookline, MA 02146. (617) 731-3500, ext. 243.

David Himrod (1994), Secretary
Betty O'Brien (1995), Grants Officer
Kenneth Rowe, Ex officio

Rare Books and Special Collections Section: Paul Schrodt (1994),
Convenor; United Theological Seminary, 1810 Harvard Blvd.,
Dayton, OH 45406. (513) 278-5817, FAX (513) 278-1218.
E-mail: pschrodt@desire.wright.edu

Bill Hook, Co-Convenor
Valerie Hotchkiss
Sara Myers

Technical Services Section: Chris W. Cullnane (1995), Chair; Library,
Reformed Theological Seminary, 422 Clinton Blvd., Jackson, MS
39209-3099. (610) 922-4988.

Susan Sponberg (1996), Secretary

Jeffrey Brigham (1994)

Roberta Hamburger (1995)

Alice I. Runis (1995)

Christine Schone (1995)

Jeff Siemon (1996)

Dorothy G. Thomason (1995)

Sara B. Berlowitz (1996), Ex officio, Representative to ALA
CC:DA.

Judy Knop, Ex officio, NACO/Subject Headings Coordinator

FUTURE ANNUAL CONFERENCE HOSTS

1994, 15-18 June: Stephen D. Crocco, Clifford E. Barbour Library,
Pittsburgh Theological Seminary, 616 N. Highland Ave.,
Pittsburgh, PA 15206. (412) 362-5610, FAX (412) 363-3260.

1995, 14-17 June: William Hook, Divinity Library, Vanderbilt
University, 419 21st Avenue, S., Nashville, TN 37240-0007.
(615) 322-2865. E-mail: hookwj00@vuctrvax

1996: Sara Myers, Iliff School of Theology, 2201 South University
Blvd., Denver, CO 80210. (303) 744-1287, FAX (303)
777-3387. E-mail: smyers@ducair

**AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION
47TH ANNUAL CONFERENCE
JUNE 16-19, 1993**

Program

TUESDAY, JUNE 15

- 10:00 A.M.-10:00 P.M. **ATLA Registration & Information**
- 5:00-6:30 P.M. **Dinner**
- 7:30-9:00 P.M. **Technical Services Pre-Conference Session**

WEDNESDAY, JUNE 16

- 7:00-8:30 A.M. **Breakfast**
- 7:30 A.M.-10:00 P.M. **ATLA Registration & Information**
- 9:00 A.M.-5:00 P.M. **ATLA Board of Directors**
- Continuing Education Programs**
- 9:00 A.M.-5:00 P.M. “Theological Subject Headings”
Presenters: Warren Kissinger and Thompson Yee
- 9:00 A.M.-5:00 P.M. “Preventive Conservation and Disaster Recovery”
Presenter: Randy Silverman
- 9:00 A.M.-5:00 P.M. “Archives/Manuscript Collections in
Theological Libraries”
Presenter: Martha Smalley
- 9:00 A.M.-12:00 P.M. “Creating Bibliographies”
Presenter: M. Patrick Graham
- 2:00-5:00 P.M. “Bibliographic Instruction in Context”
Presenter: Kris Rankka

5:00-6:30 P.M. **Dinner**

7:00-7:30 P.M. **Reception for new members & 1st-time attendees**

7:30-9:00 P.M. **Opening Reception**
Sponsors: Vancouver School of Theology Library
and Regent-Carey Library

THURSDAY, JUNE 17

7:00-8:30 A.M. **Breakfast**

7:30 A.M.-6:00 P.M. **ATLA Registration and Information**

8:30 A.M.-6:00 P.M. **Exhibits**
Augsburg Fortress Canada
The Book House, Inc.
Brechin Books
Brepols Publishers
Eloquent Systems, Inc.
Regent College Bookstore
The Scholar's Choice
Westminster John Knox Press
Wilfrid Laurier University Press

8:15-8:45 A.M. **Memorial Service for Elizabeth Hart**
Worship Leader: Eleanor O'Neill
Eulogy: Adrienne Taylor

9:00-10:30 A.M. **ATLA Business Meeting: Session 1**
Presider: Mary Bischoff

10:30-11:00 A.M. **Coffee Break**
Sponsor: Blackwell North America

11:00 A.M.-12:00 P.M. **Plenary Address**
"Shadow or Substance?"
Presenter: Roy Stokes
Presider: Wayne Murphy

12:00-2:00 P.M. **Lunch**

12:00-2:00 P.M.

Lunch Meeting
College and University Section
Presenter: Marti Alt

2:00-2:45 P.M.

Papers
“Computer-based Tools for Theological Research and Education”
Presenter: Duane Harbin
Presenter: Sharon Taylor

“Legend of the Female Pope in the Reformation”
Presenter: Valerie Hotchkiss
Presenter: John Bollier

“Urbanization & Industrialization in Late 19th-Century
America as Seen by a Contemporary Anglican Periodical”
Presenter: Newland F. Smith III
Presenter: Milton J. Coalter

Joint Paper Session on Father Georges Florovsky
Presenter: James Pakala

“Georges Florovsky and Karl Barth: The Theological Encounters”
Presenter: Michael D. Peterson

“Father Georges Florovsky, A Contemporary Church Father”
Presenter: George C. Papademetriou

2:45-3:30 P.M.

Coffee Break
Sponsors: Augsburg Fortress—Canada
and John Coutts Library Services

3:30-5:30 P.M.

Interest Groups
Collection Evaluation & Development Section
Presenter: Valerie Hotchkiss

OCLC Theological User Group (TUG)
Presenter: Linda Umoh

Bib-Base User Group
Presenter: Sharon Taylor

5:30-7:00 P.M.

Dinner

7:30-9:00 P.M.

Denominational Meetings
Anglican/Episcopal Librarians' Group
Baptist Librarians' Group
Campbell-Stone Librarians' Group
Lutheran Librarians' Group
Methodist Librarians' Fellowship
Presbyterian & Reformed Library Association
Roman Catholic Librarians' Group
United Church of Christ Librarians' Group

FRIDAY, JUNE 18

7:00-8:30 A.M.

Breakfast

7:30-8:30 A.M.

Breakfast Meeting
Women Directors

8:00 A.M.-12:00 NOON

ATLA Registration & Information

8:30 A.M.-1:00 P.M.

Exhibits

8:30-9:00 A.M.

Worship in the Anglican tradition
Worship Leader: Rev. Tom Barnett
Music: ATLA Singers
Choir Director: Seth Kasten

9:15-10:00 A.M.

Plenary Address
"Globalization through a Native Ministries Program"
Presenter: Terry Anderson
Presider: Julie Backer

10:00-10:30 A.M.

Coffee Break
Sponsor: Faxon/SMS Canada

10:30 A.M.-12:30 P.M.

Interest Groups
Technical Services Section
Presider: John Thompson

Rare Books and Special Collections Section
Presider: Roger Loyd

Publication Section
President: George Papademetriou

Online Reference Resource Section
President: Cliff Wunderlich

12:00-1:30 P.M.

Bag Lunch

1:00-4:45 P.M.

Tours and Free Time
Bus Tour of Stanley Park & Capilano Canyon

1:30-5:00 P.M.

Walking Tour of Nitobe Japanese Garden &
Pacific Spirit Regional Park

2:00-8:00 P.M.

Social Justice Tour

5:45-10:00 P.M.

Vancouver Canadians Baseball Game

5:45-10:00 P.M.

Harbour Dinner Cruise

SATURDAY, JUNE 19

7:30-9:30 A.M.

ATLA Information Desk

7:00-8:30 A.M.

Breakfast

8:30-9:00 A.M.

**Worship in a Non-Denominational
Evangelical Tradition**
Worship Leader: Hella Strothotte

9:00-11:45 A.M.

Workshops
“Strategic Planning in the Library”
Presenter: Richard Berg

“Friends of the Library Organizations”
Presenter: Renee House

“Looking at the OPAC from Both Sides”
Judy Clarence and Sally Berlowitz

10:15-10:45 A.M. **Coffee Break**
Sponsor: Regent College Bookstore

12:00-1:00 P.M. **Lunch**

1:00-2:00 P.M. **Plenary Session**
“ATS Quality and Accreditation Project”
Presenter: Dan Aleshire
Presider: Sara Myers

2:00-3:00 P.M. **ATLA Business Meeting: Session 2**
Presider: Mary Bischoff

3:00-3:30 P.M. **Coffee Break**

3:30-5:30 P.M. **Interest Groups**
Public Services Section
Presider: Judy Clarence

Automation & Technology Section
Presider: Cheryl Felmlee

6:30-7:30 P.M. **Reception**
Sponsor: ATLA Index and Preservation Programs

7:30-9:00 P.M. **Banquet**
Special Recognition of Donn Michael and Joyce Farris
Entertainment: Vancouver Children’s Choir

SUNDAY, JUNE 20

6:30 A.M.-12:00 NOON **Information Desk and Airport Taxis**

7:00-8:30 A.M. **Breakfast**

8:30-11:00 A.M. **ATLA Board of Directors Meeting**

PRE-CONFERENCE CONTINUING EDUCATION SUMMARIES

Theological Subject Headings Workshop

Presenters: Thompson A. Yee and Warren Kissinger

Presider: John Thompson

The workshop leaders began with a description of cataloging procedures at the Library of Congress in general and of the Religion/Philosophy/Psychology Team in particular. Under a mandate from Congress to reduce its arrears, the Library has had to adopt a number of new strategies to cope with their workload, including (revised) minimal level, collection level, and copy cataloging, using records from the bibliographic utilities. The Library has also undergone major reorganization, and the RPP team, as it is called, has served as a model for reorganizing the cataloging division. The emphasis is now on timely cataloging and retrievability of the records, hopefully with fewer people involved in each item being cataloged.

Starting from section H 180 (“Assigning and Constructing Subject Headings”) from the *Subject Cataloging Manual: Subject Headings*, the workshop proceeded to consideration of heading assignment. Among the issues being considered at LC for subject headings are a proposed standardized order for subdivisions, and emphasis on the use of natural language in establishing new headings and subdivisions. In chronological subdivisions, for example, the preference is for subdivisions strictly by ranges of years, instead of by named historical periods. Minimal level cataloging will have slightly higher standards.

Before Warren Kissinger worked through sections of the *Subject Cataloging Manual* specific to religious studies, Thompson Yee solicited input on LC policies from the catalogers present. For example, should either “--History” or “--History of doctrines” be dropped in favor of the other? Should both “--views on . . .” and “--contributions in . . .” be retained, or can one or other of them be dropped? Should the heading “Apocalypticism” be established? Should “--Religious aspects” be permitted to be used as a free-floating heading? Tom also answered some pre-submitted questions on assigning headings to specific books. He also emphasized the importance of local subject headings,

recommending tag 650 indicator 4, so they will be saved in the OCLC master record for others to use.

The presentation from the Library of Congress concluded with consideration of the prospects for broader changes in the structure of LC Subject Headings, focusing on the 1991 Airlie House conference on "The Future of Subdivisions in the Library of Congress Subject Headings."

After Mr. Yee and Mr. Kissinger had finished their presentation, there was a brief discussion of local deviations from LCSH. Many libraries, it was found, permit these for such things as faculty publications, Festschriften, videorecordings, "Humankind" (instead of "Man"), and foreign language materials (e.g., "Georgian language materials"). John Thompson concluded the workshop with a description of a newly formed "Subject Headings Review Committee" as part of the Technical Services Section to coordinate the submission of requests for additions to or changes from headings in LC's Subject Authority File.

Preventive Conservation and Disaster Recovery

Presenter: Randy Silverman, University of Utah

Preventive conservation is largely a matter of institutional awareness and planning. Systematically applied, it can dramatically reduce the risk of loss to significant library collections. The cumulative expense of identifying, ordering, cataloging, housing and repairing the library's holdings make them one of the most valuable assets on campus and well worth the investment in time and resources necessary for their preservation. Recent man-made and natural disasters underscore the wisdom of the saying, "a stitch in time saves nine;" the benefits from a proactive planning program speak for themselves.

With the support of the library's administration, a preventive conservation program can begin by appointing a team of people to respond (day or night) to collection-related emergencies. It is this team's responsibility to assess the natural risks from earthquakes, floods, etc., that potentially threaten the institution. Additionally, a building inspection conducted with the local fire marshal and the building's engineer can help the team become aware of conditions within the facility that are inherently dangerous and may need to be corrected, including the lack of an automatic fire suppression system. The fear that sprinklers will lead to wet books should be tempered with the knowledge

that wet books are often easily air-dried (or vacuum freeze-dried in extreme cases), while burnt books in many cases are irreparably damaged.

The library's plan should include sources of supplies and services that may be needed on short notice (including commercial freezer facilities and pre-cut sheets of polyester stored on-site to protect books from falling water) and consultants that can help mitigate a disaster (including the Utah Preservation Consortium Hotline, a free consultation service at (801) 585-6782). It should also include: access to pre-approved monies for use in an emergency whether the director is available or not; a prioritized recovery list (including the shelf list); and round-the-clock telephone numbers for people able to shut off building services such as electricity, gas, culinary and sprinkler water. Copies of the disaster plan should be stored off-site in a number of places including the trunks of the team members' cars.

More information about the requirements for recovering non-book formats (including photographic prints, microforms and magnetic media) is available in the recent publication by Judith Fortson, *Disaster Planning and Recovery*. Practical experience remains the best teacher, however, and can be easily gained by volunteering to assist a neighboring institution in its hour of greatest need.

Archival/Manuscript Collections in Theological Libraries

Presenter: Martha Lund Smalley, Yale Divinity School

This workshop provided an overview of the issues and processes pertinent to the retention and organization of institutional records and manuscript holdings. Touching only briefly on theoretical considerations, the workshop focused on practical operational guidelines for building and maintaining an archival program in the context of a theological library. The workshop began with discussion regarding the foundations of an archival program: a mission statement, collection development policy, and access policy. Discussed next were issues of appraisal, acquisition and accession of records. Methods of arrangement and description for archival and manuscript records were discussed, including computer applications. Participants in the workshop engaged in a "hands-on" exercise relating to the establishment of "series" in an archival record group. Issues relating to the physical maintenance of

records were touched upon. The workshop concluded with discussion of methods of reference service and outreach. Participants in the workshop received copies of *An Archival Primer: A Practical Guide for Building and Maintaining an Archival Program*. This guide was compiled by Martha Lund Smalley, based on her experiences at the Yale Divinity School Library. It provides an overview of the issues discussed in the workshop plus sixteen appendices representing sample forms and documents used in the archival program at the Yale Divinity School Library.

Creating Bibliographies and Research Guides

Presenter: M. Patrick Graham, Pitts Theology Library

This workshop examined the rationale for the creation of bibliographies and research guides and set the effort within the larger context of the library's mission and bibliographic instruction efforts. In addition, certain practical considerations related to their production and distribution were examined. It was suggested, for example, that they cover a wide range of topics (e.g., recent acquisitions, LC subject headings, specialized topics of interest to users, library exhibits, certain formats of library materials, the LC classification scheme); reflect the experience of those outside the public services staff who customarily are responsible for bibliographic instruction (e.g., technical services staff, faculty, students, librarians from other institutions); and be produced continually (preparation of such materials should follow an examination of user needs and be produced as those needs change). These materials may usually be distributed in paper format but recent technological advances make it possible to offer them on floppy disk or via electronic file transfer.

Bibliographic Instruction in Context

Presenter: Kris Rankka, Graduate Theological Union Library

Twenty-seven conference attendees, from a variety of libraries, participated in a lively discussion-workshop on strategies for customizing user education theory for their particular libraries. The

workshop coordinator provided a three-page bibliography of current issues in bibliographic instruction, copies of each article for the participants' review, and samples of current user education materials compiled by librarians at the Graduate Theological Union. The workshop was devoted to testing a proposed model for strategically analyzing one's current bibliographic instruction efforts and for planning proposed changes. Participants actively provided suggestions of specific activities that have worked well for them, as well as critiqued those that have not been as successful as anticipated. After the conference, participants received a summary report of the model and the group's discussions, along with their own plans for modifying their user education program within the next six months.

Technical Services Special Interest Session

Presider: John Thompson

About twenty catalogers and technical services-types attended this session. After introducing themselves and commenting on the issues their departments were facing, the participants broke into two groups: one to consider library automated system implementation issues, and one to consider "everything else."

The first group, made up both of those who are implementing a system and those who would like to, shared their wit and wisdom about financing automation and about procedures such as reclassification (when to do it, and whether to do it at all), retrospective conversion, database cleanup, barcoding, and system implementation. The second group discussed issues like implementing software and hardware upgrades; features of acquisitions systems; serials control issues; interfacing between systems and microcomputers; etc.

At the conclusion of the evening, participants agreed that this would be a helpful format to follow for next year's program.

**AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION
MINUTES OF BUSINESS SESSIONS**

**Business Session I
Thursday, June 17, 1993, 9:00 - 10:30 a.m.
President Mary Bischoff presiding**

New members and first-time attendees were welcomed and recognized individually. Members of the Association who had retired during the past year were recognized by name.

Report of the Tellers Committee. New Board members, elected for three-year terms, were introduced: Marti Alt, Christopher Brennan, Patrick Graham, and Valerie Hotchkiss.

Officers for the coming year, elected by the Board of Directors, are: Roger Loyd, President; Linda Corman, Vice-president; and David Wartluft, Secretary. Other continuing Board members were introduced: David Bundy, Myron Chace, Diane Choquette, Mitzi Jarrett, and Mary Williams. Board members who are completing their terms were recognized with appreciation for their service: Mary Bischoff, William Miller, Russell Pollard, Christine Wenderoth.

The Nominating Committee working this week to develop a slate of candidates for next year consists of Channing Jeschke, Chair; Christopher Brennan, and Cait Kokolus.

Report of the Executive Director. The full report from Albert Hurd appears elsewhere in the *Proceedings*. Mr. Hurd acknowledged with gratitude the work and support of Joanne Juhnke, Executive Secretary, who is leaving the staff in August in order to attend library school. Other members of the ATLA headquarters staff were introduced: Janice Anderson, Director of Marketing; Judy Knop, Director of the Preservation Program; Patti Adamek, Director of Finance; John Bollier, Director of Development; and Matthew Moore, who handles CD-ROM needs and questions.

Religion Indexes. Current production of the four annual indexes—RIO, RIT, IBRR, and RIM—is on schedule. The second volume of the RIO-Retro (1965-1968) was completed in March and the third volume (1969-1974) will be completed by the end of June. The International Christian Literature Documentation Project (ICLDP) has

been completed and will be published in two volumes, a subject index, and an author/editor/corporate sponsor index. A geography index will also be available on a high-density diskette with its own search software. We now have the ATLA Religion Database and the RIO/RIT/IBRR available on CD-ROM.

Preservation. The way the Preservation Program has been operated in the past will not continue. The new approach is to solicit proposals for filming from ATLA institutions. Eight such proposals have been received. These were revised and collated into a single proposal and submitted to the National Endowment for the Humanities (NEH) for a preliminary review and critique. The revised version of this proposal will be submitted to NEH by November 1. If NEH approves the grant request, work on the new project could begin by July 1994. We will solicit two more preservation proposals from our member institutions through *Program Notes*. These will need to be submitted to ATLA by August 1, 1993, in order to be included in the NEH grant.

Cataloging of Phase 7 will not be complete until October. Some Phase 6 denominational series work is still in process. We have picked up the serials filming project which has been delayed because of our concentrating on the monograph program. A grant from NEH to film 300 titles is now getting under way. We are grateful to Yale Divinity School for their willingness to be a test site.

This year we plan to hire a full time Director of Member Services. This will complete that portion of our strategic planning which called for upgrading the part-time position of Executive Secretary to a full time staff person to serve the needs of the members.

Report of the Executive Secretary. A printed report from Joanne Juhnke was included in the registration packet and appears elsewhere in the *Proceedings*. She had no comments to add and there were no questions or remarks from the floor.

Report from the Director of Finance. Patti Adamek gave a summary of the current year's budget. At the end of the year, the General Fund will break even; the Index Program will have a surplus of \$50,000; and the Preservation Program will have a deficit. The unified budget for the coming year was presented. The deficit shown in the General Fund is to support the new position of Director of Member Services. This report is presented in full elsewhere in the *Proceedings*.

Report from the Director of Development. The full report from John Bollier appears elsewhere in the *Proceedings*.

Gifts. Last year 28 contributors gave \$3200. This year 17 have given \$1600. Most gifts are for the support of member services; some are for the endowment or support of the Index or Preservation Programs. Contributions for the 1992-1993 fiscal year can be made until August 31. These gifts are already making a significant impact in the life of the Association. Because of conference registration subsidies, 25 members are attending the conference this year. In addition, grants for continuing education projects have been made to three theological library groups in southeastern Pennsylvania, southeastern United States, and St. Louis. Annual gifts from current income have an immediate impact for current needs. Major gifts are permanently invested and will insure ATLA's future. We have received the first major gift to the endowment fund, a memorial to one of our deceased members.

Grants. We have received three grants totalling \$778,000—\$628,000 outright and \$150,000 in matching funds. Several other grant proposals are in process, including one to be submitted November 1 to the National Endowment for the Humanities for filming the “great collections.”

Globalization. With progress in library technology and information networks, theological databases are no longer confined to national boundaries. ATLA is reaching out globally to develop mutually beneficial projects. In March, Mr. Bollier visited theological schools in Puerto Rico, Costa Rica, and Jamaica to assess their needs and to indicate ATLA's interest in collaborative projects. We have had inquiries from Africa and the Far East about ATLA resources and the possibilities for cooperative programs. We have also had conversations on cooperative indexing and publication with societies in Germany, South Africa, Australia, and New Zealand, as well as other American societies. ATLA is now facing challenging opportunities for serving both American representatives and worldwide constituents.

Vote on Bylaws Revisions. The Board of Directors recommended revisions to Bylaws 1.2. Institutional members; 1.7. Dues; 8.1. Interest groups. General; and 8.2. Interest Groups. Organization and program. Each bylaw revision was approved unanimously by individual and institutional members. The text of the revised bylaws appears elsewhere in the *Proceedings*.

Proposed ATLA Mission Statement. The following statement was printed for inclusion in the registration packet:

The mission of the American Theological Library Association is to foster the study of theology and religion by enhancing the development of theological and religious libraries and librarianship.

In pursuit of this mission, the association undertakes

(1) to foster the professional growth of its members, and to enhance their ability to serve their constituencies as administrators and librarians;

(2) to advance the profession of theological librarianship, and to assist theological librarians in defining and interpreting the proper role and function of libraries in theological education;

(3) to promote quality library and information services in support of teaching, learning, and research in theology, religion, and related disciplines, and to create such tools and aids (including publications) as may be helpful in accomplishing this; and

(4) to stimulate purposeful collaboration among librarians of theological libraries and religious studies collections, and to develop programmatic solutions to information-related problems common to those librarians and collections.

President Bischoff reviewed major points in the history of ATLA since its development out of an interest group in the American Library Association in 1946. In 1972 ATLA was incorporated in Delaware, with three Boards, and in 1992, ATLA was reincorporated in Illinois. A Committee on Financial Management was formed in 1984, the point from which many changes have brought us to where we are today—the Peat Marwick study in 1985-1987; the hiring of Patti Adamek as Controller in 1987 and the change to an accrual accounting system. In 1988 the Index and Preservation Boards merged and Albert Hurd was appointed Joint Executive Director of both programs. In 1988 the Task Force on Strategic Planning was appointed, resulting in the merger of the Program Boards with the Board of Directors, forming a single governing Board for the Association. The Board's consultation with John Carver in 1991 has been a major influence in the transition to a united Board of Directors, including the appointment of Albert Hurd as

Executive Director of the Association. This transition is still in process, and a Board of Directors Policy Manual is being developed. The ATLA mission statement has been reworded to meet our current understanding of our mission and the proposed wording is being presented for the membership's information and response. Conference attendees were invited to discuss the proposed mission statement (or anything else regarding the Association) at the evening meal with members of the Board of Directors.

Resolutions Committee. President Bischoff announced the appointment of Lorena Boylan, James Else, and Page Thomas as the Resolutions Committee.

Adjournment. The session was adjourned at 10:30 a.m.

Business Session II
Saturday, June 19, 1993, 2:00 - 3:00 p.m.
President Mary Bischoff presiding

Memorials. The full text of the following memorials appears elsewhere in the *Proceedings*.

Richard M. Doolen, Christian Theological Seminary, Indianapolis, Indiana, read by David Bundy;

Helen M. Knubel, retired Archivist of the Lutheran Church, written by Alice Kendrick, read by David Wartluft;

Calvin H. Schmitt, Jesuit/Krauss/McCormick Theological Seminary, Chicago, Illinois, written by Charles Willard, read by Russell Pollard;

Kate Warnick, Bridwell Library, Southern Methodist University, Dallas, Texas, read by Roger Loyd.

John Bollier announced that Jean Kelly Morris has given to the ATLA endowment securities in the amount of \$10,450 in memory of her husband, Raymond Phillip Morris, Yale Divinity School Librarian, 1932-1972. Portraits of Dr. and Mrs. Morris are to be on permanent display at ATLA headquarters. A motion to express to Jean Morris the appreciation of the Association for her gift in memory of Raymond Morris was approved by consensus.

Adjournment. The session was adjourned at 3:00 p.m.

Joyce L. Farris, Recording Secretary

Report of the Executive Director

The past calendar year has been an eventful in the production of the ATLA Religion Indexes. ATLA staff brought to successful conclusion two internal retrospective projects: *Index to Book Reviews in Religion, 1949-1974* (in three volumes) and *Religion Index One: Periodicals, 1960-1974* (in three volumes). In addition, we brought to conclusion the Pew Charitable Trusts-funded International Christian Literature Documentation Project. These two major projects, along with the annual indexes—RIO, RIT, IBRR, and RIM—contributed more than 225,000 new bibliographic records to the electronic database and required more than 9,500 camera-ready pages for the print volumes.

We also successfully launched two CD-ROMs: The *ATLA Religion Database on CD-ROM* with continuous coverage from 1949, and *Religion Indexes: RIO/RIT/IBRR, 1975- on CD-ROM*.

The Preservation Program received a three-year \$482,000 NEH grant to film serials. This grant will, we hope, get us back on track to our commitment to give equal weight to the preservation filming of both monographs and serials. We are grateful to Yale Divinity Library staff for their willingness to be start-up test site for the “new” NEH-funded serials project. In light of our continuing deficit in the Monograph Preservation Program, we took major steps to revise its assumptions and reorganize its procedures, shifting decision-making for collections in need of preservation from ATLA staff to member libraries. Under the revised Program guidelines ATLA will no longer rely on significant revenues based on subscription income. Rather, it will depend on grant funds for more than 90% of preservation costs.

Let me now comment in more detail on the Index and Preservation Programs.

Religion Indexes

The 1992 cumulative volumes of RIO and IBRR were shipped to subscribers on time. Current production of the four annual indexes—RIO, RIT, IBRR, and RIM—are on schedule with the first 1993 IBRR quarterly shipped in late April. The second volume of the RIO-Retro (1965-1968) was completed in March and the third volume (1969-1974) will be completed by the third week in June. They will then be sent to the printer at the end of June and will be shipped to subscribers in mid-August.

The International Christian Literature Documentation Project (ICLDP), under the direction of Dr. Lowell Handy and his dedicated staff, took an additional four months to complete. I regret that ICLDP has taken so long to complete, but the former project director resigned at the end of January and we had to make major replacements in the staffing in order to complete all the work that was underway. The ICLDP index will be published in two volumes—a subject index (819 pages) and an author/editor and corporate sponsor index (898 pages). In addition to the paper index, a geography index will be available on a high-density diskette with its own search software; a purchaser can buy the entire geography index or may purchase a smaller customized subset of geographic indexes on disk. Each index version—paper and electronic—will be priced separately. We will continue to examine the costs of producing ICLDP on CD-ROM and the market for the ICLDP index in this format. One of the major obstacles to an electronic version at this time is the lack of computer technology in many libraries in the third world.

Both versions of the ATLA CD-ROM were produced and shipped on schedule. To date, sales for both versions have been very good. The *ATLA Religion Database on CD-ROM 1949-* has sold 163 copies; the *RIO/RIT/IBRR, 1975-* has sold 77 copies. We have received a number of complaints about the CD-ROMs, as well as number of positive responses. Many complaints have involved hardware and software configuration problems; these have all been resolved by ATLA staff. A number of other complaints have focused on the way the search software functions. We have noted these and provided assistance to local sites with problems. Our intent with all complaints is to record and track them and use them as input to future updates to the search software. We will also be making significant revisions in the documentation. Matthew Moore is at the ATLA Conference to answer questions and help users with problems they may be having with the CD-ROM. Please see him if you need assistance and be sure to convey your suggestions about the CD-ROM to him, directly.

Matthew Moore and staff continue to work on converting all of the retrospective data to the MARC-compatible tagged format that will enable ATLA data to be easily tapeloaded into local OPACs. He expects to have all RIO files completed by the end of July; conversion of RIT and IBRR data files will be completed by late November. We have three tapeload sites: Andover-Harvard Divinity Library, Vanderbilt Divinity Library, and Andrews University.

In March RIO staff implemented the use of the new input software developed for ICLDP. RIT will implement the application in July. Developmental work on the ethics index has been assigned to Ms. Annelies Moeser, Assistant Director for Operations and Strategic Planning. We expect that indexing can begin by mid-July after the completion of style sheets for indexing and abstracting, journal title lists, developing a thesaurus, and training staff. In addition, a production schedule will be developed for this index. We are in the process of developing a list of persons to serve on an advisory committee for the ethics index.

In summary, during the past year the Religion Index operations have reached a watershed in its production mediums. For more than forty years—from 1952, when ATLA published its first index (RIO), through 1993, when its publications include four annual indexes—ATLA has produced printed indexes. With the production of two CD-ROMs and the conversion of index data to a MARC-compatible record format for tapeload and use on local OPACs in 1993, we have made a significant shift from publishing in hard copy to publishing in electronic formats. ATLA staff projects that within five years or less, we will no longer produce printed indexes. Nor will we see such high production numbers again for the creation of new records, unless we are able to undertake additional retrospective projects covering the period from 1900 to 1948.

Preservation Program

We received eight proposals for the revised monograph preservation program: Asbury Seminary, Emory University, Gustavus Adolphus College, Luther-Northwestern Seminary, Princeton Seminary, Reformed Seminary, Vanderbilt Divinity Library and Yale Divinity Library. The proposals were revised and collated into a single proposal and submitted to NEH for a preliminary review and critique. Because of the number of revisions and additional information requested by NEH, John Bollier and I decided that we did not have enough time to make all the corrections in order to meet the 1 June submission deadline. Therefore, we decided to submit the proposal on 1 November, which also represents a revised deadline by NEH. If NEH approves the new grant request, work on the new project could begin 1 July 1994. Any new and additional monograph preservation proposals will need to be submitted to ATLA by 1 August 1993.

A reduced number of preservation staff is making progress on both monographs and serials projects. With the loss of a full-time cataloger we are projecting that cataloging of Phase 7 will not be completed until October instead of August. Receipt of books remains problematic, especially for the denominational series. We have informed subscribers to the revisions in the subject content of Phase 7. Of the three subject areas included in Phase 7—biblical studies; history of religions; and denominational doctrine, regional histories, and biographies—staff have completed cataloging for biblical studies, have cataloged 71 titles for history of religions, and have cataloged 911 titles in the denominational series. We still have some Phase 6 denominational series cataloging and filming in process; again, the delays in finishing this Phase center on the difficulty in obtaining books on the bibliography. The new serials program (1875-1950) has had a slow start-up as a number of administrative issues with our filming vendor, Research Publications International, Inc. had to be resolved. Filming of titles in this project will begin in late June.

Member Services

Next fiscal year will see the implementation of the final phase of the reorganization of ATLA with the hiring of a full-time person as Director of Member Services. A job description for the position of Director of Member Services has been prepared and will be sent to all members in late July. I need to tell you that this position cannot be funded out of the revenue stream that generates funds for the Member Services division. In order to adequately fund this position ATLA will need to rely on surplus revenues from its other divisions as well as grant funds that may become available in the future.

Albert E. Hurd, Executive Director, ATLA

Report of the Director of Development

Since ATLA met in Dallas last year, Development progress has continued in three areas—*gifts*, *grants*, and *globalization*.

First, *gifts*. This is only the second year in ATLA's 47-year history that it has sought individual contributions from its members and friends. In the first Opportunity Giving effort last year, 28 contributors gave \$3,205. Thus far this year, 17 members have given \$1,600. Most donors intend for their gifts to support member services, but some designate gifts for the Endowment Fund or for the Preservation or Index Programs.

These gifts, though small in comparison to ATLA's total budget, are already making a significant impact. For instance, 25 members are attending their first ATLA Annual Conference and Continuing Education Program here in Vancouver, many because Opportunity Giving funds have encouraged them with registration fee subsidies. In fact, one librarian is here from Puerto Rico because of additional scholarship aid for travel and other conference expenses. Opportunity gifts have also enabled ATLA to make grants to three theological library groups—in Southeastern Pennsylvania, in the Southeastern United States and in the St. Louis area—to aid their regional programs.

In addition, ATLA has received this year its first major gift to the Endowment Fund. I will provide details on this gift at the time of our necrology report on Saturday, as this gift is a memorial to one of our departed members. However, let me say now that I hope it will be the first of many such major gifts ATLA receives year after year for its Endowment Fund. For while annual gifts from current income will have an immediate impact as they are spent for current needs, major gifts as they are permanently invested will assure ATLA's long-term future. And so I invite those of us who have reached an age where are thinking about the best use of our accumulated assets to remember ATLA.

Concerning *grants*, since ATLA met a year ago, it has received three grants totaling \$777,986, including \$627,986 in outright funds and \$150,000 in matching funds.

In June last year, after our Dallas meeting, the Pew Charitable Trusts made a grant of \$225,000 over three years to support the Monograph Preservation Program.

In December the Henry Luce Foundation awarded ATLA a two-year grant of \$70,000. These two grants provide the full amount required for releasing the matching funds portion of the current National

Endowment for the Humanities \$600,000 grant supporting monograph preservation.

Also in December the National Endowment for the Humanities awarded ATLA a grant for \$482,986, including \$332,986 outright and \$150,000 in matching funds, for a new Periodicals Preservation Program. While periodicals preservation has been on the back burner for the last nine years since the monographs program began, it is now right there next to monographs on another front burner. I might add, however, that as ATLA adds front burners to the stove, sometimes the heat in the kitchen becomes a little more intense.

Several other grant proposals are still cooking. ATLA plans to submit its largest and most complex proposal to NEH by November 1. It will be a monographs "Great Collections" preservation project, now consisting of 18,000 volumes, based on eight "mini-proposals" submitted to ATLA by Emory, Princeton, Yale, Vanderbilt, Asbury, Luther-Northwestern, Gustavus Adolphus and Reformed Presbyterian. ATLA is also developing collaborative proposals with the Catholic Library Association for the retrospective conversion of the *Catholic Periodical and Literature Index* records and with theological schools in Latin America for library automation and a Latin American bibliographic network.

Which leads me to the final G—*globalization*. Recognizing that information networks, bibliographic databases and library technology are not confined to national or even continental borders any longer, ATLA is reaching out to theological libraries and indexing services in other countries and cultures to develop mutually beneficial collaborative projects. And certain foundations are keenly interested in supporting such international partnerships.

Thus, in March of this year I visited nine theological schools and three universities in Puerto Rico, Costa Rica, and Jamaica to open conversations on possible cooperative projects with ATLA.

In September two ATLA staff members will go to Buenos Aires to the offices of *Bibliografía Teológica Comentada* on a grant from the Trinity Grants Program of New York. There they will put up a local area network, install the ATLA indexing software and train the BTC staff in its use.

This year three ATLA members or friends travelling or studying in South Africa, in China, in Hong Kong, and in Taiwan are representing ATLA to theological librarians in those countries.

In the meantime, ATLA continues conversations on cooperative ventures in indexing and electronic publishing with indexing services in

Germany, South Africa, and Australia/New Zealand and with professional societies and publishers, such as the American Academy of Religion, the Society of Biblical Literature, Scholars Press, and the International Association for Mission Studies.

In conclusion, ATLA's experience again this past year with gifts, grants, and globalization confirms that it now faces challenging new opportunities for serving both its North American members and a world-wide constituency.

John A. Bollier, Director of Development

MEMORIAL TRIBUTES

Elizabeth Hart

by
Adrienne Taylor

Elizabeth Hart, friend, librarian, writer, counsellor, woman of faith, and seeker after social justice. She had many other roles, including those of child, parent, and grandparent. She was a familiar figure on her bicycle around this campus to many who would have no other context for her. For those at this conference who did not know Elizabeth personally, many topics, events, and extras in your programme reflect her interests and her priorities; but her humour, her earnest attention to each person's needs, and her smile are all missing unless they live on and are reflected in us, in those who knew her especially.

Elizabeth was well settled in Vancouver when we met in Holland, Michigan at the Association's annual conference—the first one for both of us. The exact date is not relevant but we were both relative newcomers to theological institutions, both Canadians, and both had bare feet thrust into sandals in the 30° Celsius heat. Our first conversation began with a discussion of this combination of characteristics. We moved on to other shared interests but now we cannot catch up at this, the tenth conference in our friendship.

Between conferences, or around them, we were able to visit each other's libraries and homes, and share meals. We wrote occasionally or telephoned but never reached the formality of exchanging Christmas cards. (They work for some but they didn't for us.) Elizabeth met my two children who live in Vancouver and I met at least two of hers, but the conferences provided the framework for our friendship. It was her ambition to bring the ATLA conference here—to this very beautiful place. On our journeys together up to this time we had much to try us, much to laugh at and much to absorb into our experience. Others could and will pay tribute to Elizabeth with more eloquence and more detail about her accomplishments, but I would like to share some personal memories of a very special friend.

The following anecdote was a thread that stretched, appeared and disappeared through several years. When the planning for structural

changes in the library here showed that a lovely old tree would have to be cut down, Elizabeth was upset and tried to save it. On a visit here she took me to examine the site of her environmental dilemma. We touched the tree, viewed it from every possible angle and sadly consigned it to its fate. Since even the best plans for change in a library take time, Elizabeth searched for and found a way to accept the destruction of this tree before we met again. Some of you may know that there is a programme of studies for and by the native peoples of North America here at UBC. Elizabeth had got to know one of the leaders in this programme and he told her of a ceremony that one group of native people had for telling the spirit of a tree the reason for its felling. Some months later when the VST newsletter came I read the short article about the occasion of this ceremony, and I believe that there was a picture of the participants, including Elizabeth. On my next visit to VST I toured the renovated building with Elizabeth, who was reconciled somewhat to the loss.

Another memory, another facet of this interesting person—her passion for accuracy. It was on the conference outing to the Chicago Institute of Art from Evanston. We visited the Monet exhibition, as arranged by our hosts. We both liked this artist and we split off from the group in the crowded rooms but stayed more or less together. I realised that Elizabeth was peering at labels and muttering under her breath, getting more and more impatient (unusual behaviour for her). When she could speak freely there was a small explosion. “Those pictures are mis-labelled. It is an insult to the gallery-goers to call a hay-rick a hay-stack. It is a small thing, I don’t know why it bothers me so.” I may have the detail wrong, but her concern for getting the record straight was real and certainly was part of her scholarly research into finding an accurate representation of Susannah Wesley. In 1991 in Toronto when Elizabeth presented her paper on this subject she demonstrated her passion for locating the truth in either words or pictures. The printed record does not convey all the humour and enthusiasm with which Elizabeth shared her discoveries about the differing images of Susannah which were extant. That irritation aroused in Chicago perhaps strengthened her resolve to get at the truth, or as close to it as possible.

Another brief memory, not library-related. On a Christmas visit Earle and I had been invited to dinner at Elizabeth’s the night before we returned to Toronto. If you know the geography of this city you will recognise the hazards of getting from West Vancouver, where our son lives, to this part of town at rush hour on a December night. As we

fumed at being stuck in traffic approaching the Lions' Gate bridge, the power was off over here. Elizabeth arrived home from some errands to discover her meal not cooked. Thanks to our delay (appropriately enough on Taylor Way), everything came together. At first she did not realise what had happened because, better than anyone I know, she accepted what she could not change.

Elizabeth gave generously of herself to her friends—she spent a lot of “free” time escorting people in need of assistance or sitting with the sick without complaint or regret for her own time. She did not exclude anyone; and perhaps a fitting memorial to the largeness of her spirit is the number of people here who joined this morning in the celebration of knowing Elizabeth.

Richard M. Doolen

by
David Bundy

I first met Dick Doolen (14 March 1933-17 July 1992) in late 1990 when I visited Christian Theological Seminary to consider and be considered for the position of Librarian. I went to his office where I was graciously received. Our first agenda was a tour of the entire library, much of which, I later learned, he had worked vigorously to tidy up before my arrival. He spoke candidly of the problems and possibilities, always trying to put the best possible interpretation on the situations. It was when we arrived at the Heritage Room, the portion of the library devoted to the Literature of the Restoration traditions, that he became most animated. He became most reflective as he showed me, actually at my insistence and somewhat against his will, the dank, dark and dusty archival area replete with large numbers of unmarked boxes of papers. Then we returned to the staff lounge and spoke further. As the conversation was slowing down, he said, “I’m excited about the vision of what this institution might become. I don’t want to stand in the way. My resignation will be on your desk when you arrive.” In a rare moment of insight, I asked Dick not to resign but instead to consider ways in which we might make his last decade at Christian Theological Seminary the best decade yet. All I knew about Dick at that time were his charm, that dry self-deprecating wit, *and* the fact that he knew the Seminary community like few others in a kindly analytical way.

Thank goodness Dick didn't resign. In those first weeks I profited from our conversations as re-organizational plans were considered and nuanced. As I prepared for meetings with administrators and individuals in the city, I found his historical sense invaluable.

During those first days at Christian Theological Seminary, I asked Doolen for a résumé as a way of getting better acquainted. To my amazement, this slender quiet gentle person and thoroughly committed member of the Christian Church (Disciples of Christ) had an earned Ph.D. from the University of Michigan,¹ and not only that, he had been assistant director but then also acting director at the Bentley Historical Library at the same university. That is one of the best research libraries in the entire country. The person who hired Dick there, Dr. Robert M. Warner, went on to be the Archivist of the United States.

Dick had long been interested in archival work. From 1961-1964 he was a field representative for the Michigan Historical Collections at the Bentley Library where he worked under Robert Warner who was then Director of Collections. He traveled throughout the country seeking out materials of significance for that repository. In this context he became a published scholar.² From 1966-1975 he was an award-winning professor at the Ohio University where he was named "Professor of the Year" for 1970-1971.³ It was after that decade that Warner, who had meanwhile become director of the Bentley, recruited him as Assistant Director. During the year 1980-1981, Doolen served as Acting Director of the Bentley Library. One of the members of the search committee for the directorship indicated that Doolen would have been one of the short list of three had he not withdrawn himself from consideration for personal reasons. One of the reasons for that withdrawal was his desire to serve his church, the Christian Church (Disciples of Christ). When a missionary career did not develop as

¹Doolen's dissertation: "The Greenback Party in the Great Lakes Midwest," (Univ. of Michigan, Unpubl. Ph.D. Diss., 1969). Doolen also had a B.A. in Business Administration (University of Michigan (1955) and a M.A. in History (1959) from the same institution. He read French, German and Russian and had a reading knowledge of Latin and Greek.

²"The National Greenback Party in Michigan Politics," *Michigan History* 47 (1963): 161-183; and, "The Founding of the University of Michigan Hospital: An Innovation in Medical Education," *Journal of Medical Education* 39 (1964): 50-57.

³Among his publications here: "'Brick' Pomeroy and the Greenback Clubs," *Journal of the Illinois State Historical Society* (1972); and, "Pastor in Politics: The Congressional Career of the Reverend Gilbert De La Matyr," *Indiana Magazine of History* 68 (1972): 103-124.

planned, he enrolled in Library school hoping to serve in that capacity.⁴ On August 29, 1983, he arrived at Christian Theological Seminary to begin a new career. He faithfully served as Reader Services Librarian. In that position, typically of Dick, he dispensed not only bibliographical knowledge to the students but also took an active interest in their personal and ministerial lives.

Doolen also kept growing. Quietly he became thoroughly familiar with the literature, history and theology of the Christian Church (Disciples of Christ). When I discovered his expertise, both as an historian of the American republic and as a Disciples bibliographer and historian, I asked him to rearrange his life to allow one, or on good weeks, two days in the basement of the Library working in the archives. Thanks to some extraordinary work study students, this was accomplished. Dick took to the task with excitement. Soon the archival storage area was no longer dark, dank or dusty (thanks to Larry Beloit). It was also no longer lonely. Boxes and papers achieved an initial ordering. Gaps in the Disciples of Christ collection were identified so that we could search for those materials. This revitalized section of the library emerged an exciting growing edge.

Dick's expertise in the history and genealogy of the Christian Church (Disciples of Christ) has profited many individuals throughout the nation, and will continue to do so. Once I apologized to him for the time demanded by this new assignment, and he said, "I love this work. It has given me a reason to pick up my own historical research, and it will be a contribution to students and scholars long after I am gone!" At another time he said, "It gives me a reason to keep on working."

Because of these conversations and others like it, the Library recommended to President Richard Dickinson of Christian Theological Seminary and to the Doolen family, who all agreed, that the funds donated to the Christian Theological Seminary in memory of Dick be placed in a fund designated the "Doolen Disciplina Endowment," the earnings of which will be devoted to collecting, preserving and processing the literature of the Christian Church (Disciples of Christ); this as a living memorial to Richard Miner Doolen and as a service to the church which he loved.

⁴Doolen received his M.L.S. from the University of Michigan in 1983.

Helen M. Knubel

**by
Alice M. Kendrick**

Helen Knubel was my friend and mentor for 25 years. It all began on a snowy St. Patrick's Day in 1967 when Helen was looking for an assistant at the Lutheran Council in the USA in New York City. Before the marchers had finished their parade route, we had clasped hands and the adventure began. And though our titles changed a number of times over the years, particularly when Helen retired, so to speak, in 1971, in my heart I have always remained Helen's assistant, an honor without equal.

Helen taught her colleagues by example and she taught us well. She loved her Lord. She loved her Church. She certainly loved her family and her friends. She worked surrounded by documents; but, in reality, she was a people person.

She paved the way for my own career in so many ways. No sooner had I joined the Lutheran Council family than she graciously and very generously stepped aside so that I could join and grow in the professional associations in which she had held membership: the Lutheran Historical Conference, the American Theological Library Association, the Oral History Association, connections which exist to this day.

She personally introduced me to members of the LHC, meeting at Gettysburg Seminary, shortly after I became her assistant. Now I could begin to connect the voices and faces to the names I had previously seen only in print. She was a founding member of the Conference, now celebrating its 30th anniversary, serving as its first treasurer and editing the Newsletter for a number of years.

The Committee on Professional Standards of the LHC awarded its very first Distinguished Service Award to Helen and it was my privilege to accept it on her behalf on Reformation Day, 1974, at Concordia Seminary in St. Louis.

It was sixteen years before another woman was so honored; and when I called Helen to tell her the good news that her "assistant" had finally made it, she quickly responded, "Well, it's about time!" and you could just see the twinkle in her eyes.

The mountains of documents, which eventually became known as the Archives of Cooperative Lutheranism, were gathered, structured and

made accessible for scholarly research completely through Helen's creative genius. It is an impressive collection containing most of the national and some international inter-Lutheran work done in this country since the turn of the century. Most of this information is not available anywhere else in the world. There is not a file folder that Helen has not touched. There is not an archival box that has not known her hand. There is not a scholar who has made use of this material who was not amazed by Helen's encyclopedic knowledge of the Church, and charmed by her warmth and wit, her style and grace, and above all, her balanced perspective. She, herself, wrote of her work as an archivist: "We need to look back now and again for, in so doing, we gain patience, understanding of causes, necessary humbling and pride of heritage—an identity which prevents alienation."

The words of Muhlenberg College President John Morey were wonderfully descriptive for those who watched Helen presented with her honorary Doctor of Science in Education degree in 1977.

"Your life has been lived among the records and the statistics and the data which embody in palpable form the history of Lutheranism in America. Almost in the scriptural sense you have been charged with keeping the purity and accuracy of the word. You have devoted your unique talents for ordering and organizing to making accessible to the scholars and historians and the managers of the Church the materials they require to perform their tasks."

"You have a genius," he said, "for putting the proper document into the right hand at the right moment."

Scholars from all over the U.S. and Canada, and as far away as South America and Europe, traveled to study at the "New York House of Research," as E. Clifford Nelson referred to it. The authors of eleven books have credited these archives in print for the research that they conducted with this material that was assembled by Helen.

In Helen's spare time, she continued to watch over the Lutheran Council's reference library of 10,000 volumes which she had begun back in National Lutheran Council days.

Then, in addition to all of this, we added an Oral History Collection to the archives in 1976 to provide still another dimension to these rich resources, referred to earlier by Frederick K. Wentz as "one of the most fertile sources for the study of 20th-century American Lutheranism." It was Helen's vision of a program of in-depth interview with persons who provided leadership in inter-Lutheran developments in this country which led to this collection. The next thing I knew, I was on sabbatical at Columbia University, studying under Columbia's world

renowned oral historians in order to model our collection after theirs. Life has never again been the same. The archives continued to grow in reputation and they continued to grow in size.

The Archives of Cooperative Lutheranism were located in New York City for 27 years. For almost five years now they have been in Chicago. As the years continue to pass and new chapters unfold, who knows where they will be next? What we do know is that the repository known as the Archives of Cooperative Lutheranism, wherever housed in this nation, is a living memorial to Helen Marie Knubel, its chief architect, its First Lady.

Calvin Henry Schmitt

by
Charles Willard

“We have to sharpen our pencils.” With these words, Cal Schmitt ended a conversation with several ATLA librarians. I choose these words to summarize the life and philosophy of this pioneer theological librarian. The younger librarians had approached Cal with a request for the Periodical Indexing Board, which he chaired at the time. We were asking that the Board begin to incorporate multi-author works as well as periodicals. With a brash naivete that typifies the uninitiated and the amateur, we petitioners thought that we had a rather simple request that commended immediate agreement and prompt implementation. Cal’s response illustrates his ability to temper the wisdom of age and experience with sensitivity and care.

“We.” Not you and not I, but *we* have a task, a shared task. In just such a way, naivete matures into prudence. Maybe such maturation would occur anyway. I think, though, that the process of growth ensues more rapidly, more confidently, and more certainly when there is a common focus. Cal surely knew he probably could reach a conclusion more quickly by himself. He also understood that the whole is better off, is stronger, through conclusions that are created and owned by all of us rather than through the private, good ideas of any one of us. The pioneer, and he was indeed a pioneer, might take the first step, might start off to a different drummer alone. The pioneer must also succeed in gathering others or there is no community. If there is no community, there is no future.

Stillson Judah, another pioneer of the Association who is at best a distant memory only to a few here present, ended the Preface to the first volume of the *Index to Religious Periodical Literature* as follows: "We hope that libraries will find this to be a useful aid to scholarship and will look upon it as only a beginning to a much greater contribution which these indexers and others will make in the succeeding volumes." The "we" to whom Stillson referred were the twenty-two theological libraries that had contributed to the first volume, other early figures from our Association's past, including Evah Kincheloe, Jannette Newhall, Kenneth Gapp, and Raymond Morris, and the nascent Index staff. "We" also meant Cal Schmitt, whose first year as a member of the Association coincided with the birth of the Index, a birth that was indeed, "only the beginning of a much greater contribution."

"Have to sharpen." Although Cal served the Periodical Indexing Board in a leadership capacity, he never failed to recognize that a person who serves as a leader, serves. Cal did not rule or dictate. He understood that while the position conferred honor, it also implied, no, necessitated a responsibility to take seriously the wants and needs of the citizens of his community, the customers in more contemporary terminology.

"Our pencils." Our, of course, repeats and reinforces the joint communality of the task. Pencils, even by then, functioned more as a figure of speech than an actual process of writing out numbers and estimates by hand and then making the calculations without recourse to calculators, much less computers. It is also more than a figure of speech. It reflects Cal's persistently cautious approach to innovation. I wonder if there still exist somewhere, in some closet, the large panels on which the pages of the early volumes of the *Index to Religious Periodical Literature* were composed. You would have to see one to understand, much less to believe it. Even with the hindsight of several decades, I do not know that it is possible to say whether the Association gained or lost by the deliberate, even glacial pace with which the Index embraced automation. Who knows? Certainly, there was a time when those early panels were considered dangerously new-fangled and a step backwards from the wonders of the electric typewriter.

Of course, after we had sharpened our pencils and taken account of every conceivable factor and variable, *Religion Index Two* was born. In due time, the Index processes were automated and since then graced with even greater technological wizardry, although not without some bumps, false starts, and side tracks that Cal's prudent approach might

have avoided. To be sure, one person's prudence is another's reactionary pigheadedness.

In the November 1992 issue of the *Newsletter*, Donn Michael Farris, whose own retirement is being recognized at this conference, has written a fittingly comprehensive and moving eulogy. I commend to you that statement for a thoughtful, characteristically idiosyncratic summary of Cal's contributions to the Association, to McCormick Theological Seminary, to the Presbyterian Church, and to the ecumenical church, in all of whose lives Cal was a willing, committed, and articulate participant.

Richard Dorn, the father of Harrassowitz's Dr. Knut Dorn, in a letter/essay published in Cal's *Festschrift* wrote, "I hope that your departure from library service does not signify the end of our friendly relationship. I do not want to lose sight of a friend whom I have come to cherish over two decades." Perchance in the realm of the afterlife, Richard Dorn, who also died in October, and Cal Schmitt are renewing that friendly relationship. We too will not lose sight of that relationship, whether it be captured in typescripts, letter-press editions, desk-top publications, CD-ROMs, or mainframe computers. Cal Schmitt has made an enduring contribution to the profession, and to us, his heirs.

Kate Warnick

by
Roger Loyd

In 1918, Kate Warnick graduated from Southern Methodist University only three years after the institution opened its doors. In 1919, she became a librarian at SMU, and soon after was named the first librarian of the School of Theology in 1924.

When Decherd Turner came to direct the newly opened Bridwell Library in 1951, she became first the reference librarian, and beginning in 1956, the librarian of the Methodist Historical Collection at Bridwell.

In 1956, Mrs. Warnick joined the American Theological Library Association. She continued as a member until her retirement from SMU in 1979, having served in the SMU libraries her whole career, 60 years and 6 months, 55 years of which were in the School of Theology library.

In 1953, Decherd Turner said of her “She know the book stacks of Bridwell Library intimately and with an almost intuitive sense can ferret out the most obscure facts.”

Though her name was omitted (by mistake) from the lists of our retired members form 1985 onward, she was one of us to the end. Her death came this past spring, having outlived almost all of her own family and leaving few who remembered her well. Remember a servant of God, Kate Warnick; may she rest in peace.

**Memorial Gift from Jean Morris
to the ATLA Endowment Fund
in Honor of Raymond P. Morris**

**by
John A. Bollier**

I am pleased to announce that Jean Kelly Morris, an Honorary Member of ATLA, has given to the ATLA Endowment Fund securities that are current valued at \$10,450. Mrs. Morris has designated her gift as a memorial to her late husband, Raymond P. Morris, who was a founding member and president of ATLA.

Jean Morris now lives in a retirement community in Cleveland, Ohio, where her daughter, Thelma, is a librarian at the Cleveland Public Library. Jean’s eyesight has failed, but her mind is sharp and her spirits buoyant. I am sure she would enjoy receiving cards or letters from ATLA members.

Her husband, Raymond, memorialized in this gift, died in 1990. He had a remarkable career as the first Yale Divinity Librarian, serving in that office from 1932 until his retirement in 1972. During his long tenure he built the Yale Divinity Library into a major research collection.

His contributions to ATLA were equally outstanding. He pioneered ATLA’s preservation programs by serving as the first Executive Secretary of its Board of Microtext from 1955 until his retirement in 1972. He was the leader of ATLA’s Collection Development Program, which provided matching grant funds for a limited period to encourage ATLA libraries to increase their level of acquisitions. When the program concluded, these libraries then continued to maintain their higher acquisition levels permanently.

Ray also secured major grants for undertaking these ATLA preservation and collection development programs. And through all the years of these innovative programs, his wife, Jean, provided as a volunteer the extensive secretarial and administrative support which made them possible.

Ray's contribution to theological libraries extended beyond North America. He visited many libraries in developing countries and edited a series of bibliographies to aid them in collection development.

However, his crowning achievement, as I can personally testify, was undoubtedly his lifelong spirit of friendship, encouragement, and concern for librarians everywhere.

In gratitude to both Jean and Ray Morris for their lifetime of service to ATLA and now for their gift in perpetuity, ATLA will place their portraits on permanent display at ATLA headquarters in Evanston, Illinois.

RESOLUTIONS

Report of the Resolutions Committee

Members of the American Theological Library Association, assembled for the 47th Annual Conference at Vancouver, B.C. on June 16-19 1993, do resolve as follows:

We express our sorrow at the untimely death of Elizabeth Hart, our coordinating librarian, and offer heartfelt sympathy to the community of the Vancouver School of Theology, Regent College, and Carey Theological College, who so deeply feel her loss.

We offer thanks to our hosts who, in spite of their recent loss, have carried on with distinction and have made our stay so pleasant and profitable, going so far as to arrange for the splendid weather. We thank our co-hosts Ivan Gaetz, Gerald Turnbull, and especially Julie Backer and their staffs for the gracious welcome and attention to detail that has made our work and play so enjoyable. We thank them for the enjoyable opening reception and for the spectacular view that made the climb to the top of Iona Hall worth the effort.

We thank Roy Stokes, Terry Anderson, and Dan Aleshire, who addressed the plenary sessions, for focusing so clearly on our profession, our mission, and the quality of our work.

We are grateful for the papers presented by Duane Harbin, Valerie Hotchkiss, Newland Smith, Michael Peterson, and George Papademetriou; for the workshops conducted by Richard Berg, Renee House, Judy Clarence, and Sally Berlowitz; and for the interest groups and denominational group meetings that gave us the opportunity to learn and to discuss. We are grateful also for the excellent continuing education programs that began our conference.

We are especially thankful, after the very full schedule of professional events, for the organized tours and unorganized free time. We are also thankful for the coffee breaks which allowed us to know that vendors can supply professional goods and services and be gracious hosts as well.

We offer thanks to the Board and all those who serve the association and work together to achieve our common goals. We are grateful as always for the fellowship afforded by our gatherings and for the opportunity to meet with friends and colleagues from all over the U.S. and Canada and points beyond, and we look forward to our coming together again next year in Pittsburgh.

Jim Else, Chair
Lorena Boylan
Page Thomas

Resolutions of Thanks and Tribute

Donn Michael Farris and Joyce Farris

Whereas: Donn Michael Farris, appointed by the American Theological Librarian Association in the spring of 1953 to establish an ATLA newsletter and serve for one year as its Editor, has now completed forty years of distinguished service as the Editor of the *ATLA Newsletter*;

Whereas: Donn Michael Farris as Editor of the 40 annual volumes of the *ATLA Newsletter*, 1953-1993, published in 154 issues, containing more than 3,300 pages, has made an invaluable contribution to the work of theological libraries, the professionalism of theological librarians, and the mission of theological education;

Whereas: Under the editorship of Donn Michael Farris, the *ATLA Newsletter* has promoted the growth of the American Theological Library Association, its many programs, products, services and its leadership in the library and bibliographic community in North America and throughout the world;

Whereas: Under the editorship of Donn Michael Farris, the *ATLA Newsletter* has nurtured the spirit of friendship, concern and unity among the ATLA officers, members and staff;

Whereas: Joyce Farris made all of the above possible by serving for forty years with her husband, Donn Michael, in the capacity of Associate Editor of the *ATLA Newsletter*, but without title, by typing

all 3,300 pages, hundreds of pages of correspondence, thirty years of mailing labels, doing the layout and watching over the Editor's spelling, punctuation, grammar, syntax, and style;

Therefore, be it hereby resolved: That the American Theological Library Association express to Donn Michael Farris and to Joyce Farris its deep and abiding gratitude for their gentle spirit, wise counsel, loyal friendship and lifetime of service;

Be it further resolved: That the American Theological Library Association authorize that the portraits of Donn Michael Farris and Joyce Farris be made and displayed permanently at the ATLA Headquarters as testimony of the Association's gratitude, love and affection for them;

Be it finally resolved: That the American Theological Library Association, through action of its Board of Directors on June 16, 1993, with the unanimous concurrence of its members on June 19, 1993, name Donn Michael Farris and Joyce Farris, respectively, as Editor Emeritus and Associate Editor Emeritus of the *ATLA Newsletter*.

ANNUAL REPORTS

Report of the Executive Secretary

Following the 1992 ATLA Annual Conference in Dallas, the office of the Executive Secretary updated the membership database and directory to conform to the changes outlined in the revised ATLA Bylaws. The membership categories of Full and Associate members merged into one category of Individual members. The membership application brochure was also revised in August to reflect the new category and organizational structure.

From 1 June 1992 to 31 May 1993, the office of the Executive Secretary has accepted 46 applications for Individual membership, 10 for Student membership, and 5 for Institutional membership. Sixty-four personal members did not renew their membership by the deadline of 31 December 1992; however, nine members have been reinstated.

The 1992 *Proceedings*, capably edited in-house by Susan Sponberg, was produced swiftly and smoothly. As editor, Susan assumed some of the duties that previously had been done by the Executive Secretary, making arrangements for the printing of the *Proceedings*. The office of the Executive Secretary provided interest group reports, keying, formatting, and mailing labels; the final shipping date was 25 September 1992, over four months ahead of the previous year's schedule. In-house editing, well-established procedures, and good teamwork all contributed to a quick and polished production.

The office of the Executive Secretary has distributed 150 sets of Library Materials Exchange labels this year, with three more new participants pending. In an October mailing I included a change in procedure, at the advice of a Canadian participant. In the past, libraries receiving materials have been asked to reimburse the dispensing library in U.S. stamps. Since U.S. stamps are neither easily obtainable nor useful outside the U.S., the new procedure included a provision that cross-border reimbursement be made by money order in the appropriate currency. I have since received feedback of concern that foreign-currency money orders are too costly to obtain. The reimbursement procedure will be revised again at the time of the August 1993 mailing.

The ATLA Library Consultation Program, after minimal activity since 1990, has been particularly active this year. Four consultations have been completed since August 1992, with one upcoming in June and another scheduled for this fall. We are pleased to be able to facilitate

this sharing of expertise among ATLA institutions. Future plans for the program include a revised brochure and a phone survey of our current consultants to collect a better record of their areas of expertise.

The ATLA Statistical Records questionnaire was distributed to institutional members 13 November 1992. Through conversation with the ATS statistician, Dr. Gail Buchwalter-King, we were able to modify both forms so that ATLA members could submit the library portion of the ATS questionnaire instead of the ATLA form. Sixty-one respondents chose that option this year, compared to 34 last year when the forms did not match as closely. Based on recent discussions with ATS, we expect to improve future coordination between ATS and ATLA in the gathering and interpretation of library statistics.

Since June the office of the Executive Secretary has sold 36 sets of mailing labels for a total of \$840.00. The billing for non-member *Newsletter* and *Proceedings* subscribers has been transferred to the general business office.

Ballots for the 1993 Board of Directors election were mailed 15 February 1993, in accordance with the revised Bylaws. This office worked closely with ATLA Secretary David Wartluft to revise the balloting procedures. The returned ballots were collected unopened and turned over to the Tellers Committee. The number of ballots returned was 34% higher than the 1992 total.

The office of the Executive Secretary has been involved in conference planning to a greater extent this year than previously. In mid-January I met with the Annual Conference Committee in Vancouver to walk through the facilities and make preliminary conference plans. Two preconference mailings were sent from Evanston, to take advantage of lower U.S. postage rates. I also worked with in-house programming staff to develop a database for conference registration, with capabilities for printing reports and nametags.

It was with great sorrow that we heard of the unexpected death of Elizabeth Hart, librarian at the Vancouver School of Theology, on 18 May 1993. We are most grateful to the staff at the Vancouver School of Theology and Regent-Carey libraries for carrying on the annual conference plans that Elizabeth had been coordinating. I will be in Vancouver for the two weeks before the conference to help them in their work.

Future annual conferences will convene in Pittsburgh, 15-18 June 1994; and in Nashville, 14-17 June 1995. Further conference sites are still undetermined. Potential sites include Denver, CO; Rochester, NY; Atlanta, GA; and Dayton, OH.

My interim appointment as Executive Secretary comes to an end this August. Many people have given me their support during this full and rewarding year. Thank you to Al Hurd, Susan Sponberg, and Patti Adamek here in Evanston; President Mary Bischoff and the Board of Directors; and ATLA members too many to name who have lent their wisdom throughout the year.

Joanne Juhnke, Executive Secretary

STATISTICAL RECORDS REPORT (1991-1992)

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
ACADIA UNIV	N/R	N/R	N/R	N/R	N/R
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	198.00	22.50	5.70	2.90	2.70
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	81.00	12.00	6.00	6.45	4.00
ANDOVER NEWTON TH SCH	235.00	34.00	3.00	2.00	4.00
ANDOVER-HARVARD TH LIB	N/R	N/R	7.00	8.00	10.00
ANDREWS UNIV - SEM	316.00	37.00	1.00	1.50	0.50
ASBURY TH SEM	630.00	45.00	6.00	7.00	8.50
ASHLAND TH SEM	310.00	22.00	1.00	2.00	1.50
ASSEMBLIES OF GOD TH SEM	197.00	13.00	1.00	3.50	4.00
ASSOCIATED MENNONITE	109.50	11.70	2.00	0.50	0.75
ATHENAEUM OF OHIO	195.20	26.30	0.75	0.60	2.75
ATLANTIC SCH OF TH	86.85	16.00	2.60	0.80	3.20
AUSTIN PRESBY TH SEM	248.33	24.40	2.00	2.90	2.00
BANGOR TH SEM	N/R	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	45.75	9.00	1.00	0.25	3.00
BENEDICTINE COLL	718.00	57.92	2.60	3.90	5.30
BETHANY/NORTHERN BAPT SEM	201.25	13.20	3.40	4.30	0.20
BETHEL TH SEM	406.00	25.00	4.75	2.00	1.75
BIBLICAL TH SEM	183.17	8.00	1.00	0.25	1.00
BILLY GRAHAM CENTER	N/A	N/A	3.00	1.25	4.00
BOSTON UNIV SCH OF TH	255.00	32.00	3.00	5.00	3.00
BRETHREN HISTORICAL LIBR	N/A	N/A	1.10	0.00	2.50
BRIDWELL LIBR	308.60	32.50	13.00	1.50	8.00
BRITE DIVINITY SCH	195.72	12.00	1.78	1.48	1.02
CALVARY BAPTIST TH SEM	62.50	9.00	1.00	0.50	1.50
CALVIN COLLEGE AND SEM	3783.00	265.80	9.00	11.00	8.00
CANADIAN TH SEM	419.80	28.68	2.00	1.50	4.50
CARDINAL BERAN LIBR	164.00	14.00	1.00	0.75	2.00
CATHOLIC TH UNION	206.00	30.50	3.00	2.00	3.00
CATHOLIC UNIV OF AMERICA	131.50	21.00	1.00	0.80	2.50
CENTRAL BAPTIST TH SEM	67.40	9.25	3.00	3.50	1.50
CHESAPEAKE TH SEM	138.00	20.00	1.00	N/R	1.00
CHICAGO TH SEM	118.00	12.00	1.30	1.50	1.00
CHRIST SEM LIBR	27.00	3.00	0.25	0.00	0.00
CHRIST THE KING SEM	57.87	13.80	3.60	0.00	0.00
CHRISTIAN TH SEM	320.00	19.00	3.00	2.50	1.75
CINCINNATI BIBLE COLL & SEM	145.60	10.00	3.00	4.00	1.00
COLUMBIA BIBLICAL SEM	300.00	25.00	1.50	6.00	6.00
COLUMBIA TH SEM (DECATUR)	328.00	32.00	3.50	5.20	2.20
CONCORDIA SEM (ST. LOUIS)	510.00	36.00	3.00	9.00	7.50
CONCORDIA TH SEM (FT. WAYNE)	413.60	32.11	3.00	3.20	7.00
CONGREGATIONAL LIBR	0.00	0.00	2.00	0.00	3.00
COVENANT TH SEM	401.00	16.00	2.00	1.13	1.13
CRISWELL COLL	N/R	N/R	N/R	N/R	N/R
DALLAS TH SEM	722.00	40.10	6.60	7.40	6.00
DAVID LIPSCOMB UNIV	2609.00	122.50	6.00	2.30	5.35
DENVER SEM	414.00	31.00	3.00	1.00	4.00

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POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
DOMINICAN COLL	30.00	8.00	2.00	0.00	3.00
DREW UNIV LIBR	1620.69	130.00	13.80	14.83	20.29
DUKE UNIV DIV SCH	356.00	27.00	2.00	9.00	3.00
EASTERN BAPTIST TH SEM	246.00	20.30	1.50	2.00	2.00
EASTERN MENNONITE COLL	84.00	8.60	1.00	0.00	2.00
EDEN TH SEM	211.00	14.50	8.00	0.20	12.00
EMMANUEL COLL	152.80	12.66	0.80	1.66	1.00
EMMANUEL SCH OF RELIGION	71.48	7.40	1.00	3.00	4.00
EMORY UNIV	525.00	67.25	6.60	1.86	7.91
EPISCOPAL DIV SCH/WESTON	267.00	30.00	5.00	4.20	6.00
EPISCOPAL TH SEM	64.04	12.00	2.00	1.00	1.50
ERSKINE COLL & TH SEM	685.00	57.00	1.00	0.00	3.67
EVANGELICAL SCH OF TH	56.00	10.20	1.00	0.45	0.50
FULLER TH SEM	2068.00	58.00	3.60	4.65	8.50
GENERAL TH SEM	N/R	N/R	N/R	N/R	N/R
GOLDEN GATE BAPTIST TH SEM	509.00	22.00	2.50	3.50	4.00
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R
GRADUATE TH UNION	1064.80	169.60	10.74	6.00	15.00
GRAND RAPIDS BAPTIST	751.00	34.00	3.80	5.20	3.00
HARDING GRADUATE SCH OF REL	83.00	9.00	1.75	1.00	1.50
HARTFORD SEM - LIBR	84.50	9.00	0.50	0.25	2.00
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	37.00	8.00	0.64	0.80	1.50
ILIFF SCH OF TH	274.00	30.25	3.00	2.75	4.50
ITC	382.00	33.00	22.50	42.00	25.50
JESUIT-KRAUSS-McCORMICK	955.00	52.50	7.00	4.00	5.00
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	610.00	50.00	7.00	1.00	2.00
KENRICK-GLENNON SEM LIBR	60.00	24.00	1.00	2.80	1.50
KINO INSTITUTE LIBR	3.00	5.00	N/A	N/A	N/A
KNOX COLL	79.00	9.00	2.42	0.67	3.08
LANCASTER TH SEM	113.00	14.00	1.00	1.00	3.00
LEXINGTON TH SEM	150.00	14.00	2.00	3.00	2.00
LINCOLN CHRISTIAN SEM	503.00	33.00	3.00	3.00	1.00
LOUISVILLE PRESBY TH SEM	132.00	16.00	2.00	2.67	4.00
LUTHER NORTHWESTERN TH SEM	775.00	52.00	5.00	3.00	4.00
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	189.00	20.00	2.00	N/A	3.40
LUTHERAN TH SEM (PHILA)	169.00	17.40	2.75	1.50	3.00
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R	N/R
MARIAN LIBR	90.00	10.00	6.00	5.00	3.00
MARY IMMACULATE SEM	25.00	5.00	2.00	0.50	0.50
MASTER'S SEM	146.00	10.25	3.00	N/A	4.50
MCGILL UNIVERSITY	N/R	N/R	N/R	N/R	N/R
MEADVILLE/LOMBARD TH SCH	34.00	4.33	0.50	1.40	1.00
MEMPHIS TH SEM	119.00	12.50	2.00	1.00	1.50
MENNONITE BRETHERN BIBL SEM	N/R	N/R	N/R	N/R	N/R
METHODIST TH SCH IN OHIO	178.00	20.00	2.00	1.33	3.00
MID-AMERICA BAPTIST TH SEM	442.00	26.00	2.00	2.00	2.00
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	48.43	6.00	5.00	7.20	5.70
MT. ANGEL ABBEY	136.60	15.00	4.50	1.50	4.00
MT. ST. ALPHONSUS SEM	0.00	0.00	1.00	0.00	0.00

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POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
MT. ST. MARY'S COLL	128.00	13.00	6.00	5.00	6.00
NASHOTAH HOUSE LIBR	38.00	6.00	1.00	0.00	2.50
NAZARENE TH SEM	263.16	19.00	2.00	1.84	2.00
NEW BRUNSWICK TH SEM	80.34	N/A	2.50	1.50	1.00
NEW ORLEANS BAPTIST TH SEM	1091.50	106.71	4.00	5.00	5.00
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	148.00	19.00	1.50	1.00	2.30
NORTH PARK TH SEM	121.00	16.00	6.00	7.00	3.00
OBLATE SCH OF TH	132.00	13.00	1.00	1.50	1.00
ONTARIO BIBLE COLL/TH SEM	260.00	N/A	3.00	2.40	3.00
ORAL ROBERTS UNIV	394.00	24.50	3.00	5.00	2.00
PHILLIPS GRADUATE SEM	99.00	11.00	2.00	3.00	3.00
PITTSBURGH TH SEM	310.00	22.00	5.50	0.00	0.00
PONTIFICAL COLL JOSEPHINUM	116.00	31.50	2.00	0.75	3.00
POPE JOHN XXIII SEM	53.00	9.70	2.00	2.00	0.50
PRINCETON TH SEM	786.00	49.00	10.00	4.89	11.75
PROVIDENCE TH SEM	130.00	10.00	1.00	1.00	2.75
REFORMED PRESBY TH SEM	38.80	7.60	1.00	0.10	1.40
REFORMED TH SEM	240.08	18.00	2.25	2.50	4.25
REGENT COLL & CAREY TH COLL	427.00	33.00	1.00	1.00	3.00
SACRED HEART MAJOR SEM	N/R	N/R	N/R	N/R	N/R
SACRED HEART SCH OF TH	124.50	17.00	1.80	N/A	1.60
SCARRITT-BENNETT CENTER	N/A	N/A	1.00	1.00	1.00
SCH OF TH - CLAREMONT	210.60	33.50	4.00	5.00	2.00
SEM EVANG de PUERTO RICO	104.13	9.30	2.00	1.00	1.00
SOUTHEASTERN BAPT TH SEM	450.00	32.00	4.00	8.00	3.00
SOUTHERN BAPT TH SEM	1379.00	113.00	7.00	10.00	18.00
SOUTHWESTERN BAPT TH SEM	2656.00	138.40	10.00	26.00	16.00
ST. ANDREW'S COLL	48.40	6.00	0.50	0.50	1.50
ST. AUGUSTINE'S SEM	146.00	19.00	1.00	0.75	1.60
ST. CHARLES SEM	209.00	14.00	4.00	0.90	5.60
ST. FRANCIS SEM	31.00	18.00	2.00	5.00	1.00
ST. JOHN'S COLL LIBR	N/A	N/A	1.00	0.70	1.50
ST. JOHN'S SEM - CA	134.00	26.90	2.00	1.00	2.75
ST. JOHN'S SEM - MA	98.00	19.00	1.00	0.70	0.38
ST. JOHN'S UNIV	1906.00	141.00	6.45	6.62	8.34
ST. JOSEPH'S SEM	340.00	27.00	4.00	N/R	2.50
ST. LOUIS UNIV	12000.00	1712.00	24.31	16.73	39.71
ST. MARY'S COLL	38.10	14.30	2.50	0.56	1.63
ST. MARY'S SEM - MD	190.00	27.00	3.00	3.50	2.00
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	242.00	70.00	1.13	1.50	7.00
ST. PATRICK'S SEM	81.50	19.50	2.50	0.50	0.00
ST. PAUL SCH OF TH	183.00	16.42	1.00	1.00	4.00
ST. PETER'S SEM	73.00	14.00	1.00	0.00	2.50
ST. THOMAS TH SEM	99.00	21.00	3.00	0.40	2.45
ST. VINCENT de PAUL	92.00	17.00	1.00	0.75	1.80
ST. WILLIBRORDSABDIJ	N/R	N/R	N/R	N/R	N/R
TAIWAN TH COLL	260.00	1.00	4.00	8.00	0.00
TRINITY COLL FAC OF DIVINITY	81.20	5.30	1.00	1.00	1.00
TRINITY EPISCOPAL SCH	86.00	12.00	2.00	4.00	2.00
TRINITY EVANGELICAL DIV SCH	1390.00	59.00	4.00	7.40	6.00
TRINITY LUTHERAN SEM	176.00	25.00	2.50	2.00	2.96

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POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
UNION TH SEM - NY	247.50	31.75	7.00	3.19	6.00
UNION TH SEM - VA	216.00	26.25	5.67	3.90	15.33
UNITED LIBR	435.00	54.00	5.00	6.00	4.00
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM - OH	359.00	38.00	3.00	2.00	4.00
UNITED TH SEM OF TWIN CITIES	136.00	15.00	2.00	0.80	0.00
UNIV OF NOTRE DAME	10085.0	1145.0	3.75	3.00	13.00
UNIV OF ST. MARY OF THE LAKE	260.00	44.00	1.00	1.00	3.00
UNIV OF ST. MICHAEL'S COLL	101.40	18.70	2.30	3.30	2.70
UNIV OF ST. THOMAS	91.00	21.60	2.34	2.90	2.50
UNIV OF THE SOUTH SCH OF TH	88.00	9.00	2.00	0.44	1.00
VANCOUVER SCH OF TH	102.00	14.00	1.00	0.75	4.85
VANDERBILT UNIV	245.00	25.50	3.50	7.60	1.70
VIRGINIA TH SEM	197.90	26.00	6.00	1.00	3.00
WASHINGTON TH UNION	149.38	26.00	1.80	0.25	1.00
WESLEY TH SEM	406.00	31.00	3.00	1.00	3.00
WESTERN CONSERV BAPT SEM	369.50	18.50	3.75	1.00	2.25
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R	N/R
WESTERN TH SEM	N/R	N/R	N/R	N/R	N/R
WESTMINSTER TH SEM - CA	74.80	11.60	1.00	0.00	1.00
WESTMINSTER TH SEM - PA	418.00	22.94	3.00	1.00	2.00
WHITEFRIARS HALL	200.00	20.00	1.00	0.00	1.00
WINEBRENNER TH SEM	44.00	7.50	0.00	0.00	2.75
WOODSTOCK TH CENTER LIBR	N/A	N/A	2.00	0.50	2.00
WYCLIFFE COLL	91.00	7.50	2.00	1.20	0.70
YALE UNIV DIVINITY SCH	394.00	34.00	7.00	5.50	6.00

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FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER-IALS	BINDING	TOTAL EXPENSE	EDUC. AND GEN.
ACADIA UNIV	N/R	N/R	N/R	N/R	N/R
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	215259	139050	11000	401871	3934963
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	320427	138758	8679	73896	N/R
ANDOVER NEWTON TH SCH	262887	96216	8947	405840	5941654
ANDOVER-HARVARD TH LIB	802465	269787	39398	1329795	N/R
ANDREWS UNIV - SEM	56877	126808	N/A	183685	516772
ASBURY TH SEM	340905	177358	7401	613434	8005604
ASHLAND TH SEM	48000	43000	21000	113100	2100000
ASSEMBLIES OF GOD TH SEM	121015	65994	1864	218885	1181126
ASSOCIATED MENNONITE	73443	46094	1031	128887	1914058
ATHENAEUM OF OHIO	69876	51948	4351	167936	2467068
ATLANTIC SCH OF TH	145164	39512	2878	198774	1400893
AUSTIN PRESBY TH SEM	160603	89522	N/A	422741	3836000
BANGOR TH SEM	N/R	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	62921	24753	3126	96444	573534
BENEDICTINE COLL	146841	57353	1860	206054	N/R
BETHANY/NORTHERN BAPT SEM	164978	57119	3985	255663	4037319
BETHEL TH SEM	187576	65145	5650	262379	3700000
BIBLICAL TH SEM	46335	12858	1706	60899	1339533
BIBLIOTECA CENTRAL	N/R	N/R	N/R	N/R	N/R
BILLY GRAHAM CENTER	214291	45150	3283	284553	N/A
BOSTON UNIV SCH OF TH	239709	56035	2415	326955	3154209
BRETHREN HISTORICAL LIBR	64677	3500	0	74510	N/A
BRIDWELL LIBR	736409	320719	44932	1303881	7859675
BRITE DIVINITY SCH	43514	127100	2048	181196	3090949
CALVARY BAPTIST TH SEM	54101	20758	2231	96577	479858
CALVIN COLLEGE AND SEM	775500	616758	38229	1570451	46235232
CANADIAN TH SEM	120347	65427	2570	197880	2519976
CARDINAL BERAN LIBR	69347	58386	1208	190039	802854
CATHOLIC TH UNION	169782	89076	4777	272926	N/R
CATHOLIC UNIV OF AMERICA	82242	84799	55777	222818	N/A
CENTRAL BAPTIST TH SEM	127714	36188	1649	169967	1644076
CHESAPEAKE TH SEM	N/R	N/R	N/R	N/R	N/R
CHICAGO TH SEM	84614	35952	3057	132347	2579098
CHRIST SEM LIBR	10020	5625	81	7981	343693
CHRIST THE KING SEM	78395	93534	4678	196876	1285525
CHRISTIAN TH SEM	88056	73440	8875	196373	3211472
CINCINNATI BIBLE COLL & SEM	143741	34113	3540	204519	4768014
COLUMBIA BIBLICAL SEM	147221	112012	7434	285771	230132
COLUMBIA TH SEM (DECATUR)	185677	77158	4107	300490	6304126
CONCORDIA SEM (ST. LOUIS)	340192	156236	3587	574632	6951000
CONCORDIA TH SEM (FT. WAYNE)	227219	141777	4116	411540	4235161
CONGREGATIONAL LIBR	153340	9000	1400	173930	N/A
COVENANT TH SEM	78837	20333	1365	136627	3035366
CRISWELL COLL	N/R	N/R	N/R	N/R	N/R
DALLAS TH SEM	333088	144156	9604	561912	9866791
DAVID LIPSCOMB UNIV	426246	134079	5016	635472	19903885
DENVER SEM	173681	67444	7097	274460	3766547
DOMINICAN COLL	92422	26950	2354	155713	1056776
DREW UNIV LIBR	1267580	525138	21775	1937538	379639000
DUKE UNIV DIV SCH	219126	198764	N/R	417890	N/A
EASTERN BAPTIST TH SEM	94917	53036	1979	161082	2978472
EASTERN MENNONITE COLL	97487	49004	1043	157729	3842178

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSE	EDUC. AND GEN.
EDEN TH SEM	93777	35181	2195	159546	3092835
EMMANUEL COLL	73978	27567	1175	148740	1899155
EMMANUEL SCH OF RELIGION	116950	62258	7936	211408	1684531
EMORY UNIV	445484	250946	6940	777262	8280247
EPISCOPAL DIV SCH/WESTON	367474	110115	11601	524664	6263244
EPISCOPAL TH SEM	150791	25112	867	188534	2055617
ERSKINE COLL & TH SEM	129000	126000	1000	256000	7673589
EVANGELICAL SCH OF TH	44459	31067	965	82451	932432
FULLER TH SEM	409940	157020	11321	612320	17539450
GENERAL TH SEM	N/R	N/R	N/R	N/R	N/R
GOLDEN GATE BAPTIST TH SEM	229778	74098	1333	328469	4121217
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R
GRADUATE TH UNION	880205	256533	19819	1360864	2217000
GRAND RAPIDS BAPTIST	219409	150137	5323	200501	N/R
HARDING GRADUATE SCH OF REL	98405	51801	5683	170692	1262948
HARTFORD SEM - LIBR	78966	25617	368	122463	3316158
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	57377	32162	1915	97454	331335
ILIFF SCH OF TH	265044	164762	7656	482467	4092562
ITC	1236652	682824	2893	3541828	4730401
JESUIT-KRAUSS-McCORMICK	377456	144023	8667	618564	11308656
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	208005	139661	8915	148575	2971500
KENRICK-GLENNON SEM LIBR	62709	31150	1246	103692	N/R
KINO INSTITUTE LIBR	25000	9000	N/A	N/A	N/A
KNOX COLL	87570	33309	1533	128119	1144892
LANCASTER TH SEM	100640	45268	4800	178508	2224116
LEXINGTON TH SEM	91054	90510	8846	197963	2674088
LINCOLN CHRISTIAN SEM	139655	50611	1429	216572	3321214
LOUISVILLE PRESBY TH SEM	199585	101798	9019	331995	4823424
LUTHER NORTHWESTERN TH SEM	301421	167921	7866	477208	7403489
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	146227	69248	5642	233513	3103925
LUTHERAN TH SEM (PHILA)	198070	76477	6095	307701	3234417
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R	N/R
MARIAN LIBR	210150	20000	4900	230129	N/A
MARY IMMACULATE SEM	N/R	40266	2831	N/R	N/R
MASTER'S SEM	154502	24583	N/A	191287	1090574
MCGILL UNIVERSITY	N/R	N/R	N/R	N/R	N/R
MEADVILLE/LOMBARD TH SCH	46228	1707	0	48989	1208805
MEMPHIS TH SEM	76403	38698	2730	121020	11197805
MENNONITE BRETHREN BIBL SEM	N/R	N/R	N/R	N/R	N/R
METHODIST TH SCH IN OHIO	144845	52343	2636	216440	2883629
MID-AMERICA BAPTIST TH SEM	111857	43730	4253	159840	N/A
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	288022	282108	14650	643374	N/R
MT. ANGEL ABBEY	252230	189092	8000	449322	N/R
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	60000	N/A
MT. ST. MARY'S COLL	379789	213459	9165	652713	N/R
NASHOTAH HOUSE LIBR	73116	33600	1500	128102	N/R
NAZARENE TH SEM	142733	58804	3067	233331	2118906
NEW BRUNSWICK TH SEM	94942	37063	1538	189528	2187594
NEW ORLEANS BAPTIST TH SEM	192018	125130	10192	365010	6654219
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	89483	39750	2168	148503	1776288

FINANCIAL DATA

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NORTH PARK TH SEM	346456	61930	8000	596226	1194290
OBLATE SCH OF TH	40703	38600	2600	97800	N/A
ONTARIO BIBLE COLL/TH SEM	142707	43384	3132	221208	N/A
ORAL ROBERTS UNIV	166101	69475	1265	241841	2787388
PHILLIPS GRADUATE SEM	130987	46380	814	189361	1656440
PITTSBURGH TH SEM	221298	136156	7300	465274	4059208
PONTIFICAL COLL JOSEPHINUM	141634	110072	6280	281377	3443491
POPE JOHN XXIII SEM	72862	25083	1870	103490	1093740
PRINCETON TH SEM	762780	375131	39624	1445301	19537466
PROVIDENCE TH SEM	56872	33389	1292	99631	847443
REFORMED PRESBY TH SEM	40944	19495	520	69027	365907
REFORMED TH SEM	171191	111350	19197	357269	4245556
REGENT COLL & CAREY TH COLL	86907	52403	1215	240840	2456948
SACRED HEART MAJOR SEM	N/R	N/R	N/R	N/R	N/R
SACRED HEART SCH OF TH	88621	51166	6651	148688	2761333
SCARRITT-BENNETT CENTER	52380	14000	0	17777	N/R
SCH OF TH - CLAREMONT	N/R	N/R	N/R	N/R	N/R
SEM EVANG de PUERTO RICO	57276	51209	2239	N/R	110724
SOUTHEASTERN BAPT TH SEM	286129	104858	3727	430338	4761827
SOUTHERN BAPT TH SEM	598230	234756	20833	997566	13128942
SOUTHWESTERN BAPT TH SEM	828044	211618	11339	1305358	18183926
ST. ANDREW'S COLL	45126	21659	1287	74393	774764
ST. AUGUSTINE'S SEM	55617	18698	2302	77074	N/R
ST. CHARLES SEM	194421	76512	7055	325104	6128998
ST. FRANCIS SEM	82592	40500	2250	135945	N/A
ST. JOHN'S COLL LIBR	103647	21846	1694	127187	N/A
ST. JOHN'S SEM - CA	150748	38433	2338	230939	3082009
ST. JOHN'S SEM - MA	32582	83959	14960	156849	N/R
ST. JOHN'S UNIV	513135	439991	16099	1090333	25379000
ST. JOSEPH'S SEM	98771	36604	3310	155772	N/R
ST. LOUIS UNIV	1841905	1233235	55066	3310991	217100000
ST. MARY'S COLL	87086	34787	0	134897	808656
ST. MARY'S SEM - MD	134526	58896	2536	210223	2735139
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	156139	112861	3795	17874	4153176
ST. PATRICK'S SEM	84296	33074	1214	128499	1894444
ST. PAUL SCH OF TH	123112	54654	N/R	19789	2204161
ST. PETER'S SEM	59852	43820	3636	81439	860819
ST. THOMAS TH SEM	116010	34308	6382	181856	255494
ST. VINCENT de PAUL	61492	56853	3613	129523	1724244
ST. WILLIBRODSABDIJ	N/R	N/R	N/R	N/R	N/R
TAIWAN TH COLL	38000	12000	1400	8000	1200
TRINITY COLL FAC OF DIVINITY	87712	24870	842	129739	1564806
TRINITY EPISCOPAL SCH	138470	34050	4143	198665	1606453
TRINITY EVANGELICAL DIV SCH	347742	115978	3335	505543	9135768
TRINITY LUTHERAN SEM	175493	69501	2570	258028	3223078
UNION TH SEM - NY	597602	156983	14594	875090	10102011
UNION TH SEM - VA	702244	142192	1387	950679	8382884
UNITED LIBR	348149	141874	9435	559637	4518767
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM - OH	180317	103993	2869	314497	4412287
UNITED TH SEM OF TWIN CITIES	86902	34824	1738	138022	1445642
UNIV OF NOTRE DAME	N/A	185966	8878	907925	194934785
UNIV OF ST. MARY OF THE LAKE	98509	67125	4036	179166	4422486
UNIV OF ST. MICHAEL'S COLL	200008	63325	7134	297531	1592042

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATERIALS	BINDING	TOTAL EXPENSE	EDUC. AND GEN.
UNIV OF ST. THOMAS	195165	62362	3925	295667	2312049
UNIV OF THE SOUTH SCH OF TH	125622	98262	9899	242541	4201541
VANCOUVER SCH OF TH	158391	45542	1838	216449	1997961
VANDERBILT UNIV	219887	116187	5663	707152	N/R
VIRGINIA TH SEM	332397	105686	11598	506424	7503222
WASHINGTON TH UNION	68392	50533	2864	140239	2708011
WESLEY TH SEM	191493	77543	5411	304857	4215261
WESTERN CONSERV BAPT SEM	113917	32826	0	167369	3284655
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R	N/R
WESTERN TH SEM	N/R	N/R	N/R	N/R	N/R
WESTMINSTER TH SEM - CA	66246	50207	N/R	132596	1420301
WESTMINSTER TH SEM - PA	101805	61311	4347	185217	3668362
WHITEFRIARS HALL	25000	7000	1200	36800	N/R
WINEBRENNER TH SEM	44761	8138	476	62497	N/R
WOODSTOCK TH CENTER LIBR	136532	83940	8710	229182	N/A
WYCLIFFE COLL	82918	13317	2175	105999	N/R
YALE UNIV DIVINITY SCH	397281	311156	27230	704827	N/R

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERIO- DICAL SUBS.
ACADIA UNIV	N/R	N/R	N/R	N/R	N/R	N/R
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	285986	24078	3268	N/R	N/R	950
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	159749	369	1154	N/R	N/R	878
ANDOVER NEWTON TH SCH	218621	1269	0	*	219890	486
ANDOVER-HARVARD TH LIB	411817	74091	0	0	485908	2528
ANDREWS UNIV - SEM	147622	12977	N/A	N/A	160599	524
ASBURY TH SEM	177954	5911	16682	0	200547	800
ASHLAND TH SEM	70550	796	1864	97	73307	392
ASSEMBLIES OF GOD TH SEM	67094	56916	3497	0	127507	488
ASSOCIATED MENNONITE	100282	1096	1405	N/R	102789	526
ATHENAEUM OF OHIO	79104	1029	3041	1099	84273	402
ATLANTIC SCH OF TH	68898	160	1745	N/A	70803	360
AUSTIN PRESBY TH SEM	140933	4412	2344	6	147695	445
BANGOR TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	52125	922	8000	7302	68349	692
BENEDICTINE COLL	314026	19285	500	72	343883	594
BETHANY/NORTHERN BAPT SEM	130452	513	2213	450	133628	560
BETHEL TH SEM	191757	1427	8724	0	200481	925
BIBLICAL TH SEM	46700	1563	1316	N/A	48579	260
BIBLIOTECA CENTRAL	N/R	N/R	N/R	N/R	N/R	N/R
BILLY GRAHAM CENTER	67664	130083	487	0	198234	694
BOSTON UNIV SCH OF TH	126816	17497	4024	N/A	148337	658
BRETHREN HISTORICAL LIBR	7792	720	7338	21883	37733	288
BRIDWELL LIBR	244858	103874	N/A	N/A	348732	985
BRITE DIVINITY SCH	105568	61549	1748	N/A	170328	1463
CALVARY BAPTIST TH SEM	67749	54410	969	0	123128	431
CALVIN COLLEGE AND SEM	461481	493802	17182	101472	1073937	2660
CANADIAN TH SEM	65182	N/R	3545	N/A	68727	598
CARDINAL BERAN LIBR	45629	1420	1981	0	49030	365
CATHOLIC TH UNION	96115	N/R	688	276	97079	580
CATHOLIC UNIV OF AMERICA	298832	6974	N/A	0	306596	790
CENTRAL BAPTIST TH SEM	80680	10174	7198	2672	100724	289
CHESAPEAKE TH SEM	12000	N/R	200	N/R	12200	15
CHICAGO TH SEM	109419	2464	N/A	889	112772	207
CHRIST SEM LIBR	37533	9193	N/A	N/A	46933	154
CHRIST THE KING SEM	126899	3494	1045	N/R	148000	442
CHRISTIAN TH SEM	126918	2315	5521	102	134856	926
CINCINNATI BIBLE COLL & SEM	86883	42625	10949	84260	224717	741
COLUMBIA BIBLICAL SEM	80105	34800	3603	2098	122150	725
COLUMBIA TH SEM (DECATUR)	114121	850	2413	N/A	117384	557
CONCORDIA SEM (ST. LOUIS)	204558	45764	16829	1560	268711	892
CONCORDIA TH SEM (FT. WAYNE)	137381	8032	6992	4561	156966	757
CONGREGATIONAL LIBR	228500	400	0	500	229400	110
COVENANT TH SEM	57449	3944	852	N/A	62245	352
CRISWELL COLL	N/R	N/R	N/R	N/R	N/R	N/R
DALLAS TH SEM	146689	42299	19573	294	208855	1102
DAVID LIPSCOMB UNIV	180521	85593	0	0	266114	955
DENVER SEM	128675	2355	N/R	N/R	131030	566
DOMINICAN COLL	64897	831	345	2338	68411	328
DREW UNIV LIBR	421330	282187	N/R	N/R	703517	2060
DUKE UNIV DIV SCH	279034	16640	N/R	N/R	295674	598

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LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO-FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERIODICAL SUBS.
EASTERN BAPTIST TH SEM	112842	53	2482	15	115392	465
EASTERN MENNONITE COLL	61171	17661	3900	*	85756	417
EDEN TH SEM	83016	437	37	N/A	83490	275
EMMANUEL COLL	58396	4684	N/R	N/R	63080	188
EMMANUEL SCH OF RELIGION	76544	24317	1647	N/A	102508	753
EMORY UNIV	446356	88485	5291	418370	958502	1733
EPISCOPAL DIV SCH/WESTON	267689	N/A	N/A	N/A	N/A	1095
EPISCOPAL TH SEM	97321	788	1532	0	99641	301
ERSKINE COLL & TH SEM	196000	N/R	1500	N/R	N/R	700
EVANGELICAL SCH OF TH	56977	200	55	0	57232	N/R
FULLER TH SEM	194759	22421	1000	3	218183	900
GENERAL TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GOLDEN GATE BAPTIST TH SEM	134815	4433	15045	25298	179591	849
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GRADUATE TH UNION	364843	235346	6312	11364	617865	2501
GRAND RAPIDS BAPTIST	98595	141911	3866	10462	245023	651
HARDING GRADUATE SCH OF REL	88436	9835	2577	2872	103720	654
HARTFORD SEM - LIBR	69183	6463	271	51	75968	250
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	38948	N/R	N/R	N/R	38948	137
ILIFF SCH OF TH	170363	46219	2320	0	218902	839
ITC	404991	446651	6929	*	858571	1452
JESUIT-KRAUSS-McCORMICK	333949	116751	844	9880	461424	961
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	750000	15000	1000	50000	N/R	1100
KENRICK-GLENNON SEM LIBR	75928	567	2106	0	N/R	280
KINO INSTITUTE LIBR	11000	N/A	2000	N/A	N/A	100
KNOX COLL	68870	1650	223	0	70743	240
LANCASTER TH SEM	137806	5625	7078	686	151195	358
LEXINGTON TH SEM	114500	9062	N/A	N/A	123562	1100
LINCOLN CHRISTIAN SEM	94611	5197	24408	2035	126251	558
LOUISVILLE PRESBY TH SEM	112253	3752	1420	0	117425	480
LUTHER NORTHWESTERN TH SEM	210402	21370	6643	899	239314	748
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	154591	5162	2261	N/A	162014	634
LUTHERAN TH SEM (PHILA)	167126	19447	10686	N/R	N/R	676
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R	N/R	N/R
MARIAN LIBR	84000	50	1000	400	85550	120
MARY IMMACULATE SEM	77945	2498	4862	488	85793	262
MASTER'S SEM	58472	47500	300	650	106922	440
MCGILL UNIVERSITY	N/R	N/R	N/R	N/R	N/R	N/R
MEADVILLE/LOMBARD TH SCH	99325	N/R	N/R	N/R	99325	145
MEMPHIS TH SEM	75885	506	332	0	76723	395
MENNONITE BRETHREN BIBL SEM	N/R	N/R	N/R	N/R	N/R	N/R
METHODIST TH SCH IN OHIO	100064	1419	5563	N/A	107046	368
MID-AMERICA BAPTIST TH SEM	109948	12992	2440	2302	125682	858
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	217831	4679	430	15912	238870	1354
MT. ANGEL ABBEY	250242	63000	4613	20000	337055	850
MT. ST. ALPHONSUS SEM	100000	15000	N/R	N/R	115000	200
MT. ST. MARY'S COLL	180476	12836	4042	N/R	197354	920
NASHOTAH HOUSE LIBR	86590	N/A	92	5	86687	293
NAZARENE TH SEM	85464	15735	1948	4682	107829	503

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LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERIO- DICAL SUBS.
NEW BRUNSWICK TH SEM	153317	824	313	N/A	154454	290
NEW ORLEANS BAPTIST TH SEM	217810	17698	17701	53754	343016	1148
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	62565	719	13892	N/R	77176	317
NORTH PARK TH SEM	75441	N/R	807	N/A	76248	357
OBLATE SCH OF TH	37722	500	189	N/A	38411	283
ONTARIO BIBLE COLL/TH SEM	58957	4529	5210	1527	70223	557
ORAL ROBERTS UNIV	117578	24091	11140	953	153762	1814
PHILLIPS GRADUATE SEM	110282	14886	11317	11293	147778	466
PITTSBURGH TH SEM	227990	8173	10853	N/A	247016	931
PONTIFICAL COLL JOSEPHINUM	110342	1423	3890	N/A	115655	525
POPE JOHN XXIII SEM	53732	8018	7142	23	68915	302
PRINCETON TH SEM	368094	24604	N/A	63796	456494	1785
PROVIDENCE TH SEM	47655	1361	5257	1025	55298	240
REFORMED PRESBY TH SEM	35075	2661	1553	7	39296	222
REFORMED TH SEM	99510	36751	7838	*	144099	640
REGENT COLL & CAREY TH COLL	59120	38782	3438	N/R	101340	590
SACRED HEART MAJOR SEM	N/R	N/R	N/R	N/R	N/R	N/R
SACRED HEART SCH OF TH	79418	9607	14353	N/A	103378	421
SCARRITT-BENNETT CENTER	57475	0	877	200	58352	130
SCH OF TH - CLAREMONT	136221	5661	120	0	142002	580
SEM EVANG de PUERTO RICO	50080	546	428	N/R	51054	365
SOUTHEASTERN BAPT TH SEM	156371	83755	20692	21597	282415	1096
SOUTHERN BAPT TH SEM	338896	60943	119694	278380	797913	1606
SOUTHWESTERN BAPT TH SEM	382495	15466	56620	797788	1252369	1957
ST. ANDREW'S COLL	30868	26	6	1585	32485	156
ST. AUGUSTINE'S SEM	29414	N/R	458	N/R	29872	201
ST. CHARLES SEM	117474	335	7603	0	125412	613
ST. FRANCIS SEM	76623	977	5669	N/A	83269	237
ST. JOHN'S COLL LIBR	53195	0	10	0	53205	135
ST. JOHN'S SEM - CA	66130	1869	330	82	68411	N/R
ST. JOHN'S SEM - MA	148045	1491	0	0	149736	427
ST. JOHN'S UNIV	331908	88975	5880	3974	430737	850
ST. JOSEPH'S SEM	79287	7615	0	6	86908	261
ST. LOUIS UNIV	873606	213918	4325	791548	1889122	5725
ST. MARY'S COLL	79988	16009	3355	600	99352	406
ST. MARY'S SEM - MD	100302	2439	1659	0	104400	368
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	153169	3857	4243	N/A	161269	586
ST. PATRICK'S SEM	89233	2162	1078	6167	98640	305
ST. PAUL SCH OF TH	78960	727	1196	N/A	80883	345
ST. PETER'S SEM	49965	7291	1346	N/A	58602	482
ST. THOMAS TH SEM	136556	576	836	242	137646	353
ST. VINCENT de PAUL	79808	750	2695	6640	89893	400
ST. WILLIBRODSABDIJ	N/R	N/R	N/R	N/R	N/R	N/R
TAIWAN TH COLL	45578	0	0	0	45578	242
TRINITY COLL FAC OF DIVINITY	39515	1866	300	N/R	41681	120
TRINITY EPISCOPAL SCH	57076	1693	968	0	59737	379
TRINITY EVANGELICAL DIV SCH	151357	64238	3298	17	218910	1231
TRINITY LUTHERAN SEM	110410	2024	4162	10	116606	768
UNION TH SEM - NY	582844	148867	1767	*	733478	1815
UNION TH SEM - VA	275444	50278	61370	N/R	387092	1561
UNITED LIBR	288030	8170	1431	156	297787	1851
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R	N/R

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LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERIO- DICAL SUBS.
UNITED TH SEM - OH	119121	8318	6632	4043	138114	512
UNITED TH SEM OF TWIN CITIES	72064	1275	1652	N/A	74991	278
UNIV OF NOTRE DAME	216230	85808	255	N/A	N/A	360
UNIV OF ST. MARY OF THE LAKE	181299	600	3589	0	185488	486
UNIV OF ST. MICHAEL'S COLL	107500	4915	21460	110	133985	N/R
UNIV OF ST. THOMAS	85997	3220	0	0	89217	432
UNIV OF THE SOUTH SCH OF TH	116492	17960	75	0	134527	1507
VANCOUVER SCH OF TH	76920	1567	5057	N/A	83544	332
VANDERBILT UNIV	155807	20680	2095	2972	181554	477
VIRGINIA TH SEM	N/R	N/R	N/R	*	126076	865
WASHINGTON TH UNION	54870	64	34	N/R	54968	363
WESLEY TH SEM	131593	10617	7976	N/R	150186	523
WESTERN CONSERV BAPT SEM	58127	23141	11282	4945	97495	1007
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R	N/R	N/R
WESTERN TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
WESTMINSTER TH SEM - CA	40816	51449	2198	N/R	94463	238
WESTMINSTER TH SEM - PA	98275	14180	14	155	112624	N/R
WHITEFRIARS HALL	28000	200	185	1235	29620	83
WINEBRENNER TH SEM	36165	373	462	0	37000	158
WOODSTOCK TH CENTER LIBR	185000	2667	N/R	N/R	187667	650
WYCLIFFE COLL	46585	N/A	155	N/A	46740	109
YALE UNIV DIVINITY SCH	383270	142882	N/R	N/R	526152	1666

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

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

INSTITUTION	ILL SENT	ILL RECEIVED	INDEPEN- DENT LIBRARY	DATA ALL
ACADIA UNIV	N/R	N/R	N/R	N/R
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	2626	352	.T.	.F.
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	1505	675	.F.	.T.
ANDOVER NEWTON TH SCH	783	291	.T.	.F.
ANDOVER-HARVARD TH LIB	574	284	.F.	.F.
ANDREWS UNIV - SEM	N/A	N/A	.F.	.F.
ASBURY TH SEM	2564	671	.T.	.F.
ASHLAND TH SEM	27	147	.T.	.F.
ASSEMBLIES OF GOD TH SEM	188	87	.T.	.F.
ASSOCIATED MENNONITE	1460	668	.T.	.F.
ATHENAEUM OF OHIO	626	107	.T.	.F.
ATLANTIC SCH OF TH	220	40	.T.	.F.
AUSTIN PRESBY TH SEM	73	65	.T.	.F.
BANGOR TH SEM	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	1	85	.T.	.F.
BENEDICTINE COLL	920	1026	.F.	.T.
BETHANY/NORTHERN BAPT SEM	1117	699	.T.	.F.
BETHEL TH SEM	867	759	.T.	.F.
BIBLICAL TH SEM	10	62	.T.	.F.
BIBLIOTECA CENTRAL	N/R	N/R	N/R	N/R
BILLY GRAHAM CENTER	606	0	.T.	.F.
BOSTON UNIV SCH OF TH	316	142	.T.	.F.
BRETHREN HISTORICAL LIBR	N/A	N/A	.T.	.F.
BRIDWELL LIBR	172	162	.T.	.F.
BRITE DIVINITY SCH	279	153	.F.	.F.
CALVARY BAPTIST TH SEM	19	18	.T.	.T.
CALVIN COLLEGE AND SEM	4729	1855	.F.	.F.
CANADIAN TH SEM	698	390	.T.	.F.
CARDINAL BERAN LIBR	0	4	.T.	.F.
CATHOLIC TH UNION	3101	650	.T.	.F.
CATHOLIC UNIV OF AMERICA	N/A	N/A	.F.	.F.
CENTRAL BAPTIST TH SEM	9	30	.T.	.F.
CHESAPEAKE TH SEM	75	70	.T.	.F.
CHICAGO TH SEM	312	101	.T.	.F.
CHRIST SEM LIBR	250	19	.F.	.F.
CHRIST THE KING SEM	114	27	.T.	.F.
CHRISTIAN TH SEM	392	108	.T.	.F.
CINCINNATI BIBLE COLL & SEM	313	476	.F.	.T.
COLUMBIA BIBLICAL SEM	437	104	.T.	.F.
COLUMBIA TH SEM (DECATUR)	810	158	.T.	.F.
CONCORDIA SEM (ST. LOUIS)	228	66	.T.	.F.
CONCORDIA TH SEM (FT. WAYNE)	720	360	.T.	.F.
CONGREGATIONAL LIBR	N/A	N/A	.T.	.F.
COVENANT TH SEM	26	51	.T.	.F.
CRISWELL COLL	N/R	N/R	N/R	N/R
DALLAS TH SEM	2658	837	.T.	.F.
DAVID LIPSCOMB UNIV	1384	412	.F.	.T.
DENVER SEM	950	363	.T.	.F.
DOMINICAN COLL	206	66	.T.	.F.
DREW UNIV LIBR	7186	3618	.T.	.F.

DATA ALL=.T. Data includes larger collection, beyond theological holdings.
DATA ALL=.F. Data includes theological holdings only.

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

INSTITUTION	ILL SENT	ILL RECEIVED	INDEPEN- DENT LIBRARY	DATA ALL
DUKE UNIV DIV SCH	902	N/A	.F.	.F.
EASTERN BAPTIST TH SEM	335	102	.T.	.F.
EASTERN MENNONITE COLL	339	276	.F.	.F.
EDEN TH SEM	1952	2148	.F.	.F.
EMMANUEL COLL	N/A	N/A	.F.	.F.
EMMANUEL SCH OF RELIGION	228	186	.T.	.F.
EMORY UNIV	1465	354	.F.	.F.
EPISCOPAL DIV SCH/WESTON	432	80	.T.	.F.
EPISCOPAL TH SEM	181	50	.T.	.F.
ERSKINE COLL & TH SEM	10	200	.F.	.T.
EVANGELICAL SCH OF TH	47	10	.T.	.F.
FULLER TH SEM	373	866	.T.	.F.
GENERAL TH SEM	N/R	N/R	N/R	N/R
GOLDEN GATE BAPTIST TH SEM	232	91	.T.	.F.
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R
GRADUATE TH UNION	895	616	.T.	.F.
GRAND RAPIDS BAPTIST	1210	401	.F.	N/R
HARDING GRADUATE SCH OF REL	614	206	.T.	.F.
HARTFORD SEM - LIBR	859	602	.T.	.F.
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	45	11	.F.	.F.
ILIFF SCH OF TH	1042	378	.T.	.F.
ITC	1102	688	.F.	.T.
JESUIT-KRAUSS-McCORMICK	1401	184	.T.	.F.
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	160	50	.F.	.F.
KENRICK-GLENNON SEM LIBR	12	15	.T.	.F.
KINO INSTITUTE LIBR	N/A	N/A	N/R	N/R
KNOX COLL	135	6	.T.	.F.
LANCASTER TH SEM	64	71	.T.	.F.
LEXINGTON TH SEM	649	83	.T.	.F.
LINCOLN CHRISTIAN SEM	79	539	.F.	.T.
LOUISVILLE PRESBY TH SEM	327	451	.T.	.F.
LUTHER NORTHWESTERN TH SEM	185	449	.T.	.F.
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	60	84	.T.	.F.
LUTHERAN TH SEM (PHILA)	514	82	.T.	.F.
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R
MARIAN LIBR	250	70	.F.	.F.
MARY IMMACULATE SEM	36	10	.T.	.F.
MASTER'S SEM	103	61	.T.	.F.
MCGILL UNIVERSITY	N/R	N/R	N/R	N/R
MEADVILLE/LOMBARD TH SCH	118	32	.T.	.F.
MEMPHIS TH SEM	2	19	.T.	.F.
MENNONITE BRETHREN BIBL SEM	N/R	N/R	N/R	N/R
METHODIST TH SCH IN OHIO	248	104	.T.	.F.
MID-AMERICA BAPTIST TH SEM	186	49	.T.	.F.
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	4781	3323	.F.	.T.
MT. ANGEL ABBEY	1529	300	.T.	.F.

DATA ALL=.T. Data includes larger collection, beyond theological holdings.
DATA ALL=.F. Data includes theological holdings only.

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

INSTITUTION	ILL SENT	ILL RECEIVED	INDEPEN- DENT LIBRARY	DATA ALL
MT. ST. ALPHONSUS SEM	30	0	.T.	.F.
MT. ST. MARY'S COLL	1190	1563	.F.	.T.
NASHOTAH HOUSE LIBR	864	104	.T.	.F.
NAZARENE TH SEM	458	114	.T.	.F.
NEW BRUNSWICK TH SEM	31	129	.T.	.F.
NEW ORLEANS BAPTIST TH SEM	623	96	.T.	.F.
NEW YORK TH SEM	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	1355	169	.T.	.F.
NORTH PARK TH SEM	1217	620	.F.	.F.
OBLATE SCH OF TH	431	110	.T.	.F.
ONTARIO BIBLE COLL/TH SEM	60	129	.T.	.F.
ORAL ROBERTS UNIV	754	43	.F.	.F.
PHILLIPS GRADUATE SEM	1153	67	.T.	.F.
PITTSBURGH TH SEM	732	191	.T.	.F.
PONTIFICAL COLL JOSEPHINUM	459	230	.T.	.F.
POPE JOHN XXIII SEM	0	0	.T.	.F.
PRINCETON TH SEM	613	223	.T.	.F.
PROVIDENCE TH SEM	12	54	.T.	.F.
REFORMED PRESBY TH SEM	279	61	.T.	.F.
REFORMED TH SEM	659	359	.T.	.F.
REGENT COLL & CAREY TH COLL	N/A	N/A	.T.	.F.
SACRED HEART MAJOR SEM	N/R	N/R	N/R	N/R
SACRED HEART SCH OF TH	59	16	.T.	.F.
SCARRITT-BENNETT CENTER	0	0	.T.	.F.
SCH OF TH - CLAREMONT	300	64	.F.	.F.
SEM EVANG de PUERTO RICO	56	N/R	.T.	.F.
SOUTHEASTERN BAPT TH SEM	495	99	.T.	.F.
SOUTHERN BAPT TH SEM	4257	1616	.T.	.F.
SOUTHWESTERN BAPT TH SEM	2400	1500	.T.	.F.
ST. ANDREW'S COLL	37	13	.T.	.F.
ST. AUGUSTINE'S SEM	38	0	.T.	.F.
ST. CHARLES SEM	691	294	.F.	.T.
ST. FRANCIS SEM	84	103	.T.	.F.
ST. JOHN'S COLL LIBR	N/A	N/A	.F.	.T.
ST. JOHN'S SEM - CA	149	277	.T.	.F.
ST. JOHN'S SEM - MA	33	1	.T.	.F.
ST. JOHN'S UNIV	1867	4871	.F.	.T.
ST. JOSEPH'S SEM	8	30	.T.	.F.
ST. LOUIS UNIV	3168	3733	.F.	.T.
ST. MARY'S COLL	139	129	.F.	.T.
ST. MARY'S SEM - MD	152	55	.T.	.F.
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	669	250	.F.	.T.
ST. PATRICK'S SEM	44	50	.T.	.F.
ST. PAUL SCH OF TH	137	217	.T.	.F.
ST. PETER'S SEM	114	6	.T.	.F.
ST. THOMAS TH SEM	311	79	.T.	.F.
ST. VINCENT de PAUL	0	88	.T.	.F.
ST. WILLIBRORDSABDIJ	N/R	N/R	N/R	N/R
TAIWAN TH COLL	120	60	.T.	.F.
TRINITY COLL FAC OF DIVINITY	20	3	.F.	.F.
TRINITY EPISCOPAL SCH	148	41	.T.	.F.

DATA ALL=.T. Data includes larger collection, beyond theological holdings.
DATA ALL=.F. Data includes theological holdings only.

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

INSTITUTION	ILL SENT	ILL RECEIVED	INDEPEN- DENT LIBRARY	DATA ALL
TRINITY EVANGELICAL DIV SCH	2841	2073	.T.	.F.
TRINITY LUTHERAN SEM	325	100	.T.	.F.
UNION TH SEM - NY	1191	113	.T.	.F.
UNION TH SEM - VA	2238	413	.T.	.F.
UNITED LIBR	1203	200	.T.	.F.
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R
UNITED TH SEM - OH	664	760	.T.	.F.
UNITED TH SEM OF TWIN CITIES	786	224	.T.	.F.
UNIV OF NOTRE DAME	3368	1038	.F.	.F.
UNIV OF ST. MARY OF THE LAKE	516	188	.T.	.F.
UNIV OF ST. MICHAEL'S COLL	453	47	.T.	.F.
UNIV OF ST. THOMAS	2005	670	.F.	.F.
UNIV OF THE SOUTH SCH OF TH	1680	419	.F.	.F.
VANCOUVER SCH OF TH	62	0	.T.	.F.
VANDERBILT UNIV	1350	450	.F.	.F.
VIRGINIA TH SEM	45	81	.T.	.F.
WASHINGTON TH UNION	8	12	.T.	.F.
WESLEY TH SEM	307	167	.T.	.F.
WESTERN CONSERV BAPT SEM	378	216	.T.	.F.
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R
WESTERN TH SEM	N/R	N/R	N/R	N/R
WESTMINSTER TH SEM - CA	41	554	.T.	.F.
WESTMINSTER TH SEM - PA	645	455	.T.	.F.
WHITEFRIARS HALL	0	0	.F.	.F.
WINEBRENNER TH SEM	104	141	.T.	.F.
WOODSTOCK TH CENTER LIBR	91	1	.T.	.F.
WYCLIFFE COLL	21	6	.T.	.F.
YALE UNIV DIVINITY SCH	436	2	.F.	.F.

DATA ALL=.T. Data includes larger collection, beyond theological holdings.
DATA ALL=.F. Data includes theological holdings only.

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

The Council of National Library and Information Associations (CNLIA) held its semiannual meetings at the 60 East Club in New York on December 4, 1992 and May 7, 1993.

The Council Archives, dating to its founding in 1942, will be microfilmed. Archival materials accumulated after the initial filming will be filmed on a two-year cycle.

A thirty-seven page pamphlet reviewing the fifty year history of the Council has been prepared and distributed to member associations. The Council has taken the occasion of the appearance of this printed history to re-iterate its long-term purpose of providing a forum for library and information science concerns that are common to varied constituencies and of fostering cooperative projects from which those constituencies can benefit.

The results of a survey of conference planning conducted among member associations of the Council will be published in the *Wilson Library Bulletin*.

The Council has appointed an Internet/Electronic Networking Committee responsible for an agenda of issues and recommendations which address the implications of electronic networks and electronic information for the work of its member associations. The Committee will examine, among others, the issues related to ownership, intellectual property rights, and public access on the Internet. As a first step, the Committee will survey the Executive Directors of member associations in an effort to identify the kinds of networking issues which require resolution within these associations. The members of the Committee are: Ross Day, Art Libraries Society of North America; Sherry L. Vellucci, Music Library Association and Vice chair, Chair-Elect, CNLIA; and Donald M. Vorp, American Theological Library Association.

Richard T. Sweeney, Vice Provost for Information Services at the Polytechnic University, Brooklyn, New York, addressed the Council on the emerging smart library. Sweeney associated the notion of the smart library with the idea of an electronic network that moves electronic documents over great distances at high rates of speed. In such an environment, said Sweeney, the online public catalog and the library are virtually identical. However, this identity can only take on reality as all of the physical documents of the traditional library become the digital documents of the smart library. How this transition is likely to occur economically remains a question.

The fourth John T. Corrigan Lecture was on the information needs of people in the AIDS crisis and was delivered by Jean Hofacket, Director of Library Operations, AIDS Information Network, Philadelphia, which opened in 1987. Ms. Hofacket represents the first library in the country devoted exclusively to AIDS information.

Donald M. Vorp, ATLA Representative to CNLIA

Report of the ATLA Representative to NISO

ATLA continues to participate in the work of the National Information Standards Organization (NISO). Reported here are votes or ballots submitted by ATLA through its NISO representative from May 1992.

During the past year, Matthew Moore has taken responsibility for circulating ballots at the Evanston office and assembling comments and pertinent information to accompany ATLA's vote. Mr. Moore has forwarded ballot information in a timely manner and before NISO's deadlines. The working relationship between ATLA and the NISO representative is very informal and has worked well.

ATLA Votes on NISO Ballots

Identified below are NISO standards, which are listed in order of ballot date. ATLA's vote is then indicated followed by a summary of comments when supplied.

Z39.14-1979 *American National Standard for Writing Abstracts* (June 15, 1992)

ATLA vote: No—against reaffirmation.

ATLA voted against reaffirmation because in its current form, the standard does not adequately address the writing of abstracts for the humanities or for less quantitative studies in the social sciences.

Z39.40-1979 *American National Standard for Compiling U.S. Microform Publishing Statistics* (June 15, 1992)

ATLA vote: Yes—for reaffirmation.

Z39.52-1987 *Standard Order Form for Multiple Titles of Library Materials* (June 15, 1992)

ATLA vote: Yes—for reaffirmation.

Z39.53-1987 *Codes for the Representation of Languages for Information Interchange* (June 15, 1992)

ATLA vote: Yes—for reaffirmation.

Z39.2-199X *Proposed American National Standard Information Interchange Format* (June 22, 1992)

ATLA vote: Yes—for approval of revised standard.

Z39.47-199X *Proposed American National Standard Extended Latin Alphabet Coded Character Set for Bibliographic Use* (July 20, 1992)

ATLA vote: Yes—for approval of revised standard.

Z39.62-199X *Proposed American National Standard for Eye-Legible Information on Microfilm Leaders and Trailers and on Containers of Processed Microfilm on Open Reels* (August 17, 1992)

ATLA vote: Yes—for approval of revised standard.

Z39.5-199X *Abbreviations of Titles of Publications* (November 3, 1992)

ATLA vote: Yes, with comment—for approval of revised standard.

ATLA's comments noted typographical errors and punctuation inconsistencies.

Z39.19-199X *Construction, Format, and Management of Monolingual Thesauri* (January 15, 1993)

ATLA vote: Yes, with comment—for approval of revised standard.

Extensive comments were supplied by ATLA. These addressed the scope of the standard, definitions, appendices, subheadings, romanization, natural language order, as well as general editorial comments.

Abstentions by ATLA

During the past year, ATLA abstained from voting on three ballots. NISO balloting procedures require that a voting member state a reason when abstaining from a ballot.

Z39.61-1987 *Recording, Use, and Display of Patent Application Data* (June 15, 1992)

Reason: Patent information issues fall outside the scope of ATLA's main areas of expertise.

Z39.72-199X *Proposed American National Standard for CD-ROM Mastering* (July 20, 1992)

Reason: Because this standard deals with complex technical issues for CD-ROM mastering, ATLA considered its knowledge too limited to consider ballot issues. (Although ATLA abstained, some editorial suggestions were made.)

Z39.7-199X *Library Statistics* (January 15, 1993)

Reason: ATLA does not work heavily with statistics of the type covered in this standard; thus, ATLA lacks sufficient expertise to cast an informed ballot.

Myron B. Chace, ATLA Representative to NISO

ATLA Archivist's Annual Report

The ATLA archives received the following materials during the past year:

1. .25 cu. ft. of Board of Director's materials, 1976-78 from Sara J. Myers.
2. Oral history (cassette, transcript, and photograph) of interview of Eugene McLeod interviewed by Rosalyn Lewis.
3. Copies of all materials mailed by ATLA to membership during the 1992-1993 year.

Boyd Reese, Archivist

Report of the Historical Records Committee

Oral History

The H. Eugene McLeod oral history interview, in its completed retyped version, including name index, photograph and signed form, along with the original cassette, has been placed in the Oral History Collection of the ATLA archives. Rosalyn Lewis has finished reviewing her transcript. As soon as she forwards it for retyping, proofreading and indexing, it too will be placed in this collection. R. Grant Bracewell

continues to review his transcript in Canada. Calvin Schmitt died before his interview was scheduled to take place despite Mary Bischoff's valiant efforts to conduct this interview earlier. Cal had explained to us that he wanted to prepare a written commentary to accompany his memoir necessitating the delay. His son has promised to send Cal's written efforts to ATLA when located. Several interviews are scheduled to take place during the 1993 ATLA annual conference if time allows. Otherwise they will be rescheduled. At least four more are anticipated for completion by late this fall. Design of a title page to each memoir remains under discussion. The use of videotaping interviews has also been discussed.

Archives

The archives are housed at the Office of History of the Presbyterian Church (USA) in Philadelphia. Boyd Reese, archivist, continues to be responsible for them.

Records Management

Simeon Daly serves the association as records manager. Anyone having files or documents relating to ATLA may send them to Simeon Daly for deposit.

The Historical Records Committee solicits material for preservation and suggestions for future projects from the membership.

Grace Mullen, Chair
Simeon Daly, Records Manager
Alice Kendrick, Oral History Coordinator
Rosalynd Lewis
Boyd Reese, Archivist
Thomas E. Stokes, Jr.

Report of the ATLA Education Committee

The Education Committee met once, formally, in Massachusetts in October and on E-mail throughout the year. The committee was also represented by one of our members, John Thompson, at the mid-winter meeting of the ATLA Board of Directors and by another of our members, Valerie Hotchkiss, at the meeting of the Annual Conference Committee in Vancouver in January.

The committee had solicited suggestions and recommendations from the membership at the Dallas Conference and elsewhere as to program concerns, and we were able to incorporate many of these concerns in the workshops, seminars, and roundtables that are being offered at the Vancouver Conference.

The committee also invited proposals for different types of regional workshops and was able to support three of these programs through a grant of funds that had been raised by John Bollier on behalf of the association.

ATLA Education Committee regional workshops included:

1) Southeastern Pennsylvania Theological Library Association—all-day workshop on audio-visual cataloging for SEPTLA, New York Area Theological Library Association, and also advertised through the NJ State Newsletter, will be held September 10.

2) St. Louis Theological Library Association—all-day workshop on CD-ROM, hardware, software, networking, and future predictions.

3) Librarians of Candler School of Theology, Columbia Theological Seminary, Duke Divinity School, and Vanderbilt met with others interested in theological librarianship in order to probe the feasibility of starting a regional consortium, and to discuss the long-term hopes for theological library cooperation. Jim Dunkly was their keynoter.

4) Catalogers from Chicago area ATLA libraries met in October for an all-day workshop, with continuing assignments and responsibilities, on authority work generally and NACO participation specifically. The workshop leader was Judy Knop of the ATLA staff.

An institute that would involve both the ATLA membership as well as staff and faculty representatives from the Association of Theological Schools has been a provisional item on the discussion agenda of the committee since its inception, and we formalized our recommendation of the development of such an institute in our mid-winter report to the ATLA Board of Directors. We understand that the Board responded favorably to this recommendation and that the ATLA staff is now pursuing initial conversations with the ATS on this matter.

Charles Willard, Chair
Valerie Hotchkiss
Renee House
John Thompson

Report of the Automation and Technology Section

The steering committee of the Automation and Technology Section, consisting of Cheryl Felmlee, Chair, Duane Harbin, Lewis Day, and Jeff Siemon, met following the 1992 meeting to discuss future direction for the Section.

Due to the nature of automation and technology which touches on all aspects of librarianship, the Section considers communication with other Sections as important to fulfilling its role within the association. This communication would serve to determine needs of the members, to foster interest in available technologies, and to provide information and support regarding relevant technologies and automation.

The steering committee plans to encourage increased membership participation and to flesh out the work of this still young section by proposing the formation of working groups in some key areas of interest to the section. These groups, working with the steering committee, would take leadership in gathering and communicating information to the section, the association, and to members who request assistance or advice in their areas of knowledge and expertise.

In this regard, the 1993 meeting will provide opportunity for the information flow among members regarding application of technologies throughout the association. In addition, time will be allotted for discussing reactions from related conference and pre-conference programs and the impact of technology on our institutions and how the library fits into that total picture.

Cheryl Felmlee, Chair

Report of the Collection Evaluation and Development Section

The steering committee of the Collection Evaluation and Development Section (Valerie R. Hotchkiss, Chair, Christine Wenderoth, and Bruce Eldevik) has arranged for a two-part program for Vancouver 1993. Based on suggestions from the CEADS membership, we have organized a panel discussion on "Non-European Foreign Acquisitions in the Context of Globalization." In the course of the past six months we have approached several librarians about the panel and found three with experience and expertise in this area of acquisitions.

We will hear from Paul Stuehrenberg of the Yale Divinity School (on Latin America), Channing Jeschke of Pitts Theology Library at Emory (on Africa), and Lewis Day of GTU (on the Far East).

The second part of the program will be a brief presentation on a new Pew grant project by Stephen L. Peterson, Trinity College Librarian. He will tell us about a major bibliographic project to identify and evaluate collections on Christian missions in non-western institutions and libraries.

In Spring 1993, we sent out a newsletter, soliciting ideas for future programs and requesting nominations for steering committee members. Due to other commitments, Charles Van Heck III resigned his position on the steering committee in mid-December. Since the Chair also rotates off the committee each year, we will be electing members to two positions this June.

Valerie R. Hotchkiss, Chair

Report of the College and University Section

To begin the year the chair communicated to the Board of Directors the recommendation that was approved at the Section's conference meeting about reviewing the schedule of membership fees for non-theological institutions. The Section recommended that non-theological institutions that have a collection in religious studies should calculate dues only for that part of their budget that pertains to religious studies. In the ensuing correspondence with ATLA President Mary Bischoff about the schedule of membership fees, it was determined that, as the Bylaws currently read, non-theological institutions do not qualify to become members. Therefore, a recommendation was made to the Board to change the language of the Bylaws to allow these institutions to become members.

In September letters were sent to approximately 1100 religious studies librarians/bibliographers announcing the formation of the Section and inviting them to join. Several responses were received.

In April a "newsletter" was sent to the Section members and friends announcing the agenda of the meeting to be held at Vancouver and giving other news.

Continuing projects include the development of a database of religious studies librarians in non-theological institutions and additional outreach opportunities to expand the membership of the Section.

Program plans for the Pittsburgh conference include having a religious studies professor speak to the group on the development, trends, and issues in the field of religious studies.

Marti Alt, Chair
Gary Cheatham
Judy Clarence
Alan Krieger
Kirk Moll

Report of the Online Reference Resource Section

I have not made the necessary time for the Online Reference Resource Section to meet or to communicate during the course of this academic year. ATLANTIS has been established as a LIST on BITNET, and there are over 100 subscribers to this list. The main purpose of the Section, however, was the development of an online reference tool, and no progress has been made in achieving this purpose during the course of the academic year. I believe the purpose remains a good one, and I would like to think that some progress may be made during the coming year, even though it will not be possible for me to be present at the conference in Vancouver.

Charles Willard, Chair

Report of the Public Services Section

The Public Services Section of ATLA continued during 1992-93 to serve as the forum for theological librarians who have an interest in working directly with library users, as well as with librarians with a specialty in theology and religion who work with patrons in non-theological libraries.

At its meeting at the ATLA Conference in Dallas in June of 1992 the group expressed much interest in having input into the content and development of the proposed *Ethics Index* under consideration by ATLA. An Ad Hoc Advisory Committee was established to serve as a consulting group.

The Section sponsored a pre-conference continuing education session at the Dallas conference, "Interlibrary Loan Policies: What Are

We Doing? Where Are We Going?“ This well-attended program discussed the results of a survey conducted by a group member and program presenter Bonnie VanDelinder. Participants worked toward a goal of drafting an Interlibrary Loan agreement for all ATLA libraries. A committee was appointed to continue development of an Interlibrary Loan code for presentation to the full membership of ATLA. This committee also published a list of ATLA libraries arranged alphabetically by OCLC symbol, as well as an alphabetical roster of ATLA member libraries including their OCLC symbols.

With the Automation and Technology Section, the Public Services Section co-sponsored at Dallas a stimulating program called “Thrills and Chills: Electronic Reference Tools in Theological Libraries.” This was prefaced by Kirk Moll, who gave attendees a lively demonstration of a bibliographic instruction program on Biblical materials using HyperCard.

At the 1993 Vancouver conference, we and the Technical Services Section will co-sponsor a presentation entitled “Looking at the OPAC from Both Sides: Public and Technical Services Needs and Gripes,” on the online public access catalog from the perspectives of Technical Services and Public Services librarians. We have been working closely with John Thompson and Sally Berlowitz of the Technical Services Section, and plans are currently shaping up for a panel discussion moderated by John Thompson with panelists representing the two sides of the issue. Plenty of time will be allowed for audience participation and involvement. Some of the ongoing projects of the Public Services Section are:

- *Checklist of Reference Tools of Interest to Theological Librarians*, an annual publication prepared by Seth Kasten, which appears in the *ATLA Newsletter* (kudos to Seth for his impressive and consistent work compiling this list!)
- The sharing of bibliographical aids and library instruction tools via the *ATLA Newsletter* (this project is carried out by Patrick Graham).
- Liaison with the ACRL Philosophy, Religion and Theology Discussion Group which convenes at ALA in Midwinter and at the annual conference (Judy Clarence serves in this capacity).

Judy Clarence, Chair
Al Caldwell
Evelyn Collins

Patrick Graham
Genevieve R. Luna
Kirk Moll
Robert Phillips
Norman Anderson, column editor for *ATLA Newsletter*

Report of the Publication Section

The main task of this committee is the Grant-in-Aid for Bibliographies. The Committee did not meet in mid-winter but the business was expedited through telephone conference and correspondence. The following people participated: Rev. George C. Papademetriou, Chair; Elizabeth Hart, Secretary; Betty O'Brien, Grants Officer; and Kenneth E. Rowe, Ex-Officio. There were five applications submitted for consideration. The Committee decided to make the following awards:

Alice W. Harrison: "The Globalization of Theological Education"

Amanda Moore: "Religious Discrimination: A Resource Guide"

Each received \$500 grants-in-aid to complete their bibliography.

The following criteria submitted by Betty O'Brien were the basis of making the decision:

Is it an important contribution to theological/religious studies?

Is it unique or are there similar bibliographies you know about?

Is it presented clearly and concisely? Have they supplied all that was asked for?

Is the suggested format viable?

Does the person appear qualified to do the work?

Have we granted money for similar topics or is this a new area for our grants?

Is the request from an ATLA member? This should only be a consideration if all other criteria are equally met.

Is it publishable in the ATLA series or is it of sufficient importance and limited size that it should be considered anyway? Again the length should be considered only if all else is equal.

Is the proposed budget one that is realistic and within our grant amount?

Will our grant really help with the project or is it too small to matter?

Is there evidence the project will be possible only with our grant?
Or are other monies available—other sources that can be tapped?

Has local institutional commitment been sought and secured?

The Publications Committee decided to increase the grant to \$1,200 and decrease the budget for expenses to \$300. This expresses the desire of the Committee to financially assist the librarians to complete their projects.

The Secretary announced in February's *Newsletter* the availability to members to display their published articles and books at the Annual Conference in Vancouver.

George C. Papademetriou, Chair

Report of the Technical Services Section

The Technical Services Section continues to evolve in ways that will be beneficial to the needs of the catalogers of theological materials.

For several years now the Section has wrestled with how to share not only bibliographic records with each other (which they can do through OCLC), but authority records as well. When the ATLA Preservation Program was accepted in 1992 as a participant in the National Cooperative Cataloging Program of the Library of Congress, it was hoped other ATLA libraries could also be authorized to add authority records to the national database. Hence, in the fall of 1992, under the auspices of the Technical Services Section, a pilot "Theological Authority Record Project" was begun with ten catalogers from the Chicago area.

Unfortunately, the financial retrenchment that has struck the ATLA programs has had its effect on this project as well. There simply was not enough staff time at the Preservation Program to review the records contributed by the participating libraries. And when it became apparent that ATLA would have to begin charging the participants for the staff time needed, only one or two libraries would be able to continue with the project.

As of June, 1993, ATLA participation in NCCP/NACO is restricted to the Preservation Program's own cataloging. The next phase is to seek funding for a full or part time staff member to be located at the ATLA offices in Evanston, a person who could coordinate the submission of name and subject authority records to the Library of Congress, as well as authentication of serial records. Members will be informed about developments in this field.

Participation in the NCCP/NACO project is one part of our attempt to work more closely with the Library of Congress. A second part is to bring a member of LC's Religion, Philosophy and Psychology Team to Vancouver this summer to give a full-day workshop on religious subject headings. The Technical Services Section is seeking to open LC to input on policy decisions from the highly qualified "experts" in our midst.

The recently renamed *Theology Cataloging Bulletin* has been well received. Our paid subscriptions stand at 135, and the subscription base is financially sound. Hopefully its usefulness as a communications tool will continue to grow.

The other major activity of the Section has been the development of various program ideas for the ATLA annual conference. This year in Vancouver we will hold our second "Preconference Special Interest Session," in order to provide time for discussion among those involved in non-cataloging aspects of technical services. The Technical Services Section is also co-sponsoring a workshop with the Public Services Section on "Looking at the OPAC from Both Sides: Public and Technical Services Needs and Gripes."

At the 1992 meeting, section members adopted a simplified "Plan of Organization," which primarily addresses the role of the Steering Committee. Membership on the Steering Committee is determined by election from the membership (up to 8 members), or by involvement in one of the ongoing Technical Services Section projects or areas of concern.

Members elected by the Section are Jeff Brigham (1994); Chris Cullnane (1995; incoming Chairperson); Roberta Hamburger (1995); AnnMarie Mitchell (1995); Alice Runis (1995); Eileen Saner (1993); and Dottie Thomason (1995). Project coordinator members are Judy Knop (Authority Project); Cliff Wunderlich (CONSER serials); Sally Berlowitz (representative to ALA's CC:DA); and John Thompson (Programs).

John Thompson, Outgoing Chair

Report of the Tellers Committee

On Monday, April 19, 1993, the Tellers Committee for ATLA met at the United Library in Evanston, Illinois and counted the ballots. We verified that each letter had been postmarked on or before April 1. In addition we verified that each ballot had been cast on an official form with the appropriate ATLA label.

The committee carefully followed the instructions supplied by the Executive Secretary, and ballots were counted using the "preferential voting" method which was mandated by the ATLA Board of Directors.

A total of 337 ballots were cast and we declared 8 of these defective because they were blank, used check marks rather than numbers, and in some instances numbered candidates only 1-4 omitting numbers 5 & 6. This left a total of 329 valid ballots.

The four persons elected were Martha Alt, Christopher Brennan, M. Patrick Graham, Valerie Hotchkiss.

Tellers: Alva R. Caldwell, Chair
 Loren Hagen
 David Himrod
 Velma Wheeler

CONFERENCE INTEREST GROUPS MEETING REPORTS

Automation and Technology Section

Contact Person: Lewis Day, Chair
Address: Graduate Theological Union
2400 Ridge Road
Berkeley, California 94709
Telephone: (510) 649-2530
FAX: (510) 649-1417
E-mail: lewisgtu@garnet.berkeley.edu

During the 1993 annual conference, the Automation and Technology Section initiated the following 3 projects which will provide beneficial information to the membership and provide support for those who desire to make more use of existing automation opportunities:

1. Compiling directories with information on ATLA library automated systems and members who will be willing to share automation expertise and experience.
2. Compiling a "discography" of electronic biblical research tools.
3. Encouraging and supporting Internet (esp. ATLANTIS) activity by compiling a guide to various methods and costs of accessing the network.

As work progresses on each of these projects, information will be announced to the membership via the *Newsletter* and ATLANTIS.

Bib-Base User Group

Contact Person: Sharon A. Taylor, Chair
Address: Franklin Trask Library
Andover Newton Theological School
169 Herrick Road
Newton Centre, Massachusetts 02159
Telephone: (617) 964-1100

The Bib-Base User Group was convened at 3:35 p.m., Thursday, June 17, by the Chair, Sharon Taylor. Seven persons attended the meeting. Bob Kepple, developer of the Bib-Base software, sent his regrets for not being able to attend the conference this year. The group discussed briefly how Bib-Base was being used in each library and then discussed the viability of the User Group. Several people expressed the need to have more information in general about PC-based library systems. It was proposed that the Automation and Technology Section be approached about regularly covering this topic in a program or workshop and that the Bib-Base software information be a part of these discussions. The group then voted to disband the Bib-Base User Group and asked that this information be passed along to the ATLA Board of Directors. The meeting was closed at 4:05 p.m.

Collection Evaluation and Development Section

Contact Person: Christine Wenderoth, Chair
Address: Ambrose Swasey Library
(as of 1-1-94) Colgate Rochester Divinity School
1100 South Goodman Street
Rochester, New York 14620-2592
Telephone: (716) 271-1320

The Collection Evaluation and Development Section met in Vancouver on Thursday, June 17th, at 3:30 p.m. Valerie R. Hotchkiss chaired the meeting. There were two presentations: Steve Peterson, Librarian of Trinity College in Hartford, reported on the Mission Studies Resource Development Project which he has undertaken with monies from the Pew Charitable Trusts. Then a panel, consisting of Channing R. Jeschke of the Pitts Theology Library, Emory University; Lewis B. Day of the Graduate Theological Union Library; and Paul Stuehrenberg of the Yale Divinity School Library, presented their advice and experience on the topic of Non-European Foreign Acquisitions in the Context of Globalization. Discussion followed both presentations.

A brief business meeting concluded the session. At the business meeting the seven nominations received by mail for the CEADS steering committee were announced, and the election of two of those to replace the two representatives who were rotating off took place. Paul Stuehrenberg and Bill Miller were elected to join Bruce Eldevik and Christine Wenderoth. The meeting adjourned at 5:30 p.m.

The new steering committee met on Saturday, June 19th, to discuss the CEADS program for the 1994 Conference meeting in Pittsburgh. Two possibilities will be pursued for 1994: 1) a follow-up presentation from Steve Peterson on the Mission Studies Development Project; and 2) a panel discussion on how to write effective grant proposals for materials preservation, with particular attention to the new ATLA preservation program. The committee also decided to poll the CEADS membership in the fall of 1993 to gather ideas for the 1995 meeting.

College and University Section

Contact Person: Judy Clarence, Chair
Address: Reference Department
Library
California State University—Hayward
Hayward, California 94542
Telephone: (510) 727-2968
FAX: (510) 727-2055

The meeting was called to order by chairperson Marti Alt. Steering committee members present included Judy Clarence, Alan Krieger, and Kirk Moll. Total attendance was approximately twenty-five. Kirk Moll reported that he had constructed a database of current members of the Section; he circulated forms for new members and entries for current members to provide new and updated information.

Judy Clarence was elected as the new chair of the College and University Section to replace Marti Alt, who will be serving on the ATLA Board of Directors. There was a discussion of whether or not the group should develop formal guidelines for adding steering committee members, etc.; Alan Krieger suggested that informality was still quite useful at this point in the Section's development. Volunteers for the steering committee were recruited and Evelyn Collins and Linda Lambert were added to the committee.

Kirk Moll reported that a budget request for \$500 has been submitted for this year, most of which would be used for next year's program. There was discussion concerning program ideas for next year. The major idea put forward was to have a speaker address the relationship between religious studies and theology and the ways in

which this relationship affects libraries. Marti will contact possible speakers.

There was discussion of the idea of having an official liaison to the ACRL Philosophy, Religion, and Theology Discussion Group which meets at ALA. A motion was made to ask the Board to let us send a representative to ALA to represent ATLA and the College and University Section at this ALA session. It passed unanimously. A second motion was made to ask the Board to provide funds to assist in sending this person. It also passed unanimously.

There was discussion of whether or not to have our own listserv for the Section or just to get involved with ATLANTIS. The consensus seemed to be to get involved with ATLANTIS.

The planned discussion on the issue of faculty liaisons was postponed. It was suggested that this discussion might take place through ATLANTIS or the *Newsletter*.

Marti Alt introduced our speaker for the day, Sara Myers. She presented a paper entitled: "Women and Theology—Reflections on Publishing Trends."

Kirk Moll, Secretary

OCLC Theological User Group

Contact Person: Linda Umoh, Chair
Address: Bridwell Library
Southern Methodist University
Dallas, Texas 75275
Telephone: (214) 768-2635
FAX: (214) 768-4295

André Paradis of Information Systems Management (a network of OCLC) gave an overview of OCLC changes and updates during the past year. The future of the OCLC Theological User Group was discussed and the consensus was that there is a need for the group to continue as a forum for discussion about OCLC and problems and solutions for its users. Linda Umoh volunteered to stay on another year and serve as chair. Cassandra Brush and Judith Franzke volunteered to serve as committee members. The session was concluded by a discussion of questions published in the *ATLA Newsletter* by Tom Reid,

pertaining to use of OCLC by libraries and how they deal with rising costs of services and equipment.

Online Reference Resource Section

Contact Person: Charles Willard, Chair
Address: Andover-Harvard Divinity Library
Harvard Divinity School
45 Francis Avenue
Cambridge, Massachusetts 02138
Telephone: (617) 496-1618
FAX: (617) 495-9489
E-mail: cwill@harvarda

Participants in the meeting discussed a variety of ways to use ATLANTIS, the ATLA electronic mail discussion list. These included:

1. Providing files and information about files of resources (bibliographies, how-to guides, pathfinders, etc.) for FTP'ing.
2. Finding out about what theological documents are available and how to locate and access them.
3. Providing help to get faculty involved in E-mail and other networking possibilities.
4. Locating hard-to-find titles.
5. Providing information on how to transfer files and download them into a personal computer.
6. Sharing training and support for how to use the Internet.
7. Suggesting good articles for E-mail novices.
8. Providing information/guidance about E-mail (etiquette, etc.), using Archie and other Internet tools.
9. Finding out about what local training sessions are available.
10. Providing and pointing to archives of subject bibliographies and directories.
11. Using it in patron reference work, including helping to answer difficult reference questions.
12. Using it to compare electronic products, databases, etc., and providing "consumer information" about these.
13. Sharing policy information about such topics as vandalism, etc.
14. Creating an electronic blacklist or early warning system.
15. Creating lists of experts in various areas.

16. Sharing information and evaluation of new reference tools.
17. Providing information about how to access OPACs of ATLA libraries.
18. Providing a list of E-mail addresses of theological librarians.
19. Using it to communicate cross-culturally to help ATLA be not just a North American organization; e.g., asking/answering acquisitions questions to/from the Third World.
20. Asking what other libraries are about to catalog sets, e.g. large microfiche sets.
21. Working on a database of citations to published sermons in collections, searchable by scripture quotation.
22. Developing an ATLA topical Gopher.

Clifford Wunderlich, Convener

Public Services Section

Contact Person: Kirk Moll, Chair
 Address: St. Olaf College
 1152 Highland Avenue
 Northfield, Minnesota 55057
 Telephone: (507) 646-3792

The meeting was chaired by the outgoing Head of the Steering Committee, Judy Clarence. The new Steering Committee will consist of Al Caldwell, Judy Clarence, Andrew G. Kadel, Genevieve Luna, Kirk Moll, Bob Phillips, Gilles Poitras, and Roberta Schaafsma.

Members were invited to contact Al Hurd if they wished to participate in the Ethics Index Advisory Group. Patrick Graham will continue to act as the bibliographic clearing house for any titles sent to him to be published in the *Newsletter*. Evelyn Collins requested that information be sent to her by any library which is establishing an ethics policy with relation to Privacy and Confidentiality, an ongoing concern of Public Services.

Summaries will be available for Pre-Conference sessions on Bibliographic Instruction in Context and InterLibrary Loans. Cecil White will investigate the use of ATUG and Listserve for ILL.

Subscribers to *RIO* on CD-ROM desire to exchange information about its use. Al Hurd reported the possibility that an Internet port at Headquarters may create a line of communication between users and

designers. Further, ATLA will put out a User Guide. He cautioned that licensing is required to network the ATLA CD-ROM. He discussed the relationship between ATLA and CLA and the *Catholic Periodical and Literature Index*.

Seth Kasten suggested that librarians and faculty send a memo to Doubleday requesting an index to *The Anchor Bible Dictionary*. Members discussed possible topics for presentation at future workshops and interest groups, such as "How to Teach a Course in Theological Research" and "Staff Training for Theological Libraries." It was decided to offer for Continuing Education a pre-conference session on Reference Users on Internet and perhaps to do this in partnership with the Automation and Technology Section or the Online Reference Resource group. For workshops, the Public Services Section will present the topics: Denominational Reference Resources and, also, Policies Regarding the Relationship Between Theological Libraries and Other Institutions.

Evelyn Collins, Recorder

Publication Section

Contact Person: George C. Papademetriou, Chair
Address: Hellenic College/Holy Cross Greek Orthodox
School of Theology
50 Goddard Avenue
Brookline, Massachusetts 02146
Telephone: (617) 731-3500, ext. 243

Ten persons attended the meeting. George Papademetriou, chair of the steering committee, began the meeting with a discussion of the purpose and tasks of the group and explained the absence of other members of the steering committee.

Because of the sudden death of Elizabeth Hart, it was decided to elect one person to the committee. David Himrod was nominated and elected. George Papademetriou will remain as chair one additional year.

The group then discussed the grants, their criteria, historical background, and relation to the ATLA Bibliography Series. Unanswered questions arose regarding contracts and repayment.

Drew Kadel raised the possibility of a festschrift celebrating the 50th anniversary of ATLA, and an enthusiastic discussion followed.

From this discussion a resolution moved by Grant Bracewell emerged requesting the ATLA Board to adopt and fund the festschrift. We recommended that a committee of three to five people, including the chair of the Publication Interest Group, be formed to seek and assist an editor.

Ken Rowe reported on the ATLA Monograph and Bibliography Series. The group considered the items on the list of titles under review and recommended taking off the ATLA history project (festschrift) pending ATLA Board action. We then unanimously adopted Ken's recommendations on all other items and accepted his report with a motion of appreciation for Ken's work.

Out of a discussion about the needs of members, it was decided to attempt to construct a list of all publications by ATLA librarians. A notice will be placed in the ATLA *Newsletter* requesting that all ATLA members submit a list of all their publications to Page Thomas at Perkins. A February deadline was suggested. The total list will be compiled and available for distribution at the next ATLA Conference. It was also suggested that members of the interest group solicit lists when they attend regional theological library organizations.

One of the needs expressed in the preceding discussion was a mentoring program to encourage and instruct people interested in publishing their work. The steering committee was instructed to explore workshop possibilities in the future using experienced members of ATLA.

David Himrod, Secretary

Rare Books and Special Collections Section

Contact Person: Paul Schrodt, Chair
Address: United Theological Seminary
1810 Harvard Boulevard
Dayton, Ohio 45406
Telephone: (513) 278-5817
FAX: (513) 278-1218
E-mail: pschrodt@desire.wright.edu

Forty or more people met for the Rare Books and Special Collections Section. Roger Loyd led a discussion of the role of rare books collections in smaller theological libraries, using seven items from

the Vancouver School of Theology collections. Issues covered included criteria for inclusion as rare, preservation/conservation, appropriate methods of storage and marking, guidelines for use by readers, and security. During the second hour, group members agreed to adopt bylaws at the next meeting (1994), and affirmed the ongoing need for the group. For 1994, the group hopes to include a rare book dealer from the Pittsburgh area in its program, and to continue the focus on "best practices" in special collections librarianship.

Roger L. Loyd, Recorder

Technical Services Section

Contact Person: Chris W. Cullnane, Chair
Address: Library
Reformed Theological Seminary
422 Clinton Blvd.
Jackson, Mississippi 39209-3099
Telephone: (601) 922-4988

About fifty members attended the section meeting. Section Chair Chris Cullnane opened the meeting by introducing the Steering Committee members and thanking John Thompson for his work as chair. John will continue to serve on the Steering Committee as liaison to the Education Committee. Chris then introduced Judy Knop, who explained about the status of ATLA's joint authority record project, which is seeking funding for a coordinator's position before it can move ahead. John Thompson then introduced the three members of the newly appointed Subject Heading Review Committee: Paul Osmanski (Woodstock); Alice Runis (Ilf); and Jeff Siemon (Christian Theol. Sem.). This committee has been established to review new and revised subject headings that members wish to propose to the Library of Congress. Sally Berlowitz, the liaison to ALA's Committee on Cataloging: Description and Access briefly described her activities there on behalf of the Association. Roberta Hamburger, editor of the *Theology Cataloging Bulletin*, encouraged members to submit items of news or questions to her for inclusion in the *Bulletin*. Three new members of the Steering Committee were elected: Christine Schone (St. Charles Borromeo); Jeff Siemon (Christian Theol. Sem.); and Susan Sponberg (Marquette).

Once the business had been concluded, the members broke into small groups with the assignment to come up with at least three ideas for programs that could be implemented in future years at ATLA conferences. Participants supplied a long list of topics for potential programs.

DENOMINATIONAL DIRECTORY AND MEETING SUMMARIES

Anglican Librarians' Group

Contact Person: Newland Smith
Address: Seabury-Western Theological Seminary
2122 Sheridan Road
Evanston, Illinois 60201
Telephone: (708) 866-3898
FAX: (708) 328-9624

Nineteen librarians from sixteen institutions met on 17 June 1993 to share information and to discuss several matters of common concern. Mitzi Jarrett reported that the first two reels of the *Southern Churchmen* are now available from UMI. Cindy Derrenbacker announced that she and Linda Corman are compiling a Canadian Anglican bibliography. Conversation continued about the need to identify appropriate books for theological libraries in Third World countries. James Dunkly and Andrew Kadel agreed to begin compiling a basic list of books similar to the *Theological Book List* by Raymond Morris. Adrienne Taylor spoke about her recent visit to an Anglican college in Tanzania.

Baptist Librarians' Group

Contact Person: Diana Yount
Address: Franklin Trask Library
Andover Newton Theological School
169 Herrick Road
Newton Centre, Massachusetts 02159
Telephone: (617) 964-1100, ext. 252
FAX: (617) 965-9756

Thirteen participants representing eleven institutions met at 7:30 p.m. in Carey Lecture Hall, University of British Columbia, on Thursday, June 17, 1993. The convener was Carl R. Wrotenbery.

The group heard progress reports and accomplishments from the libraries represented. Most of the discussion and the questions raised

had to do with plans and problems related to the financing, purchasing, and installing of library automation. No projects were considered.

Diana Yount of Andover Newton was chosen to convene the Baptist Librarians' Group for the 1994 conference scheduled in Pittsburgh.

Carl R. Wrotenbery

Campbell-Stone Librarians' Group

Contact Person: David I. McWhirter
Address: 1101 19th Avenue South
Nashville, Tennessee 37212
Telephone: (615) 327-1444
FAX: (615) 327-1445

Three ATLA librarians from Campbell-Stone institutions met to discuss current projects, including denominational filming for the ATLA Preservation Program.

Lutheran Librarians' Group

Contact Person: Richard H. Mintel
Address: Trinity Lutheran Seminary
2199 East Main Street
Columbus, Ohio 43209-2334
Telephone: (614) 235-4169
FAX: (614) 238-0263

Eighteen persons representing twelve institutions attended the Lutheran denominational meeting at ATLA in Vancouver. Reports of institutional events were shared. A written report from the Lutheran Bibliography Committee was submitted concerning the progress of the ATLA Denominational Filming Program, covering Phases 6-10. The committee (Ray A. Olson, Robert E. Smith, and David J. Wartluft) is working on the compilation of a multi-phase database which could offer many possibilities for Lutheran libraries and scholarship. Opportunities to assist libraries in developing and/or disadvantaged countries continues through the Lutheran International Assistance Project (LWF) and the

Concordia book drive (LCMS) which has collected some 50,000 books for Brazil.

Methodist Librarians' Fellowship

Contact Person: Dr. William C. Miller
Address: Nazarene Theological Seminary
1700 E. Meyer Blvd.
Kansas City, Missouri 64131
Telephone: (816) 333-6254
FAX: (816) 822-9025

The Methodist Librarians' Fellowship (MLF) met on June 17, 1993, in Iona 105 at Vancouver School of Theology in Vancouver, BC. Twenty-five members and one visitor attended, and Vice-President Bill Miller presided. Pat Graham gave the treasurer's report, noting that as of June 15, 1993, MLF funds totaled \$2,989.73.

Reports of several MLF-funded projects were given. David Bundy (World Methodist Periodicals Union List Project) projects that he will have a list of titles ready to circulate for review sometime in the second half of 1994. He was assigned an additional \$500 to underwrite the expenses of his trip to Europe to work on the project. Michael Boddy (Union List of Non-UMC Methodist Serials) hopes to have a second checklist ready to send to an expanded list of participants within six months.

Myra Siegenthaler was elected Vice-President, and Valerie Hotchkiss Secretary/Treasurer for the 1993-95 term. Bill Miller will advance from Vice-President to President.

Pat Graham reported on the SOLINET project to microfilm embrittled Methodist materials from the Pitts Theology Library. Page Thomas noted plans at the Bridwell Library to film the journals of the Texas Conference, and Rosalyn Lewis described previous activities to film the journals of the Tennessee Conference. It was determined that a committee on the preservation of Methodist conference journals would be appointed to discuss these matters further. Bill Miller subsequently appointed Pat Graham and Page Thomas to constitute the committee.

Members voted to memorialize Elizabeth Hart by donating \$100 to the library of Vancouver School of Theology for the purchase of materials in her honor and by donating \$200 to the endowment of ATLA in her name. Moreover a resolution in honor of Donn Michael

and Joyce Farris was adopted, and Rosalyn Lewis was authorized to draft a resolution in honor of Harriet Leonard's years of service for the Divinity Library at Duke and for the MLF. Finally, Page Thomas reported that Kate Warnick, long-time director of the Bridwell Library, had died at age ninety-six.

Bob Stuart, archivist for the Vancouver School of Theology, presented the video that he had produced to encourage donations of archival materials.

Bill Miller adjourned the meeting.

Resolutions of the Methodist Librarians' Fellowship

Whereas, Donn Michael Farris has devoted more than 40 years to Methodist librarianship; and

Whereas, His Presbyterian demeanor, his common sense and his wit have often served as a reasonable and calming force for his Wesleyan colleagues; and

Whereas, He has been generous with his wisdom and his knowledge to those of us who have needed his guidance; and

Whereas, Joyce Farris has supported, tolerated, and aided and abetted his commitment to theological education in a Methodist setting; now, therefore, be it

Resolved, That the Methodist Librarians' Fellowship express gratitude and appreciation; and

Resolved, That our love and our best wishes for a happy retirement go with Donn Michael and Joyce to Alaska and through all the years to come.

Whereas, Harriet Leonard has devoted her entire career to Methodist librarianship; and

Whereas, Her dedication to her work and her commitment to her students have fostered scholarship that reaches throughout the United Methodist Church; and

Whereas, She has shared willingly her reference skills and her bibliographies to anyone having need of them; and

Whereas, Grace and humor have been trademarks of all her actions; now, therefore, be it

Resolved, That the Methodist Librarians' Fellowship gratefully acknowledge her contributions to Methodist theological education; and

Resolved, That love and best wishes go with Harriet as she continues to brighten the lives of those around her with her charm and her wit.

(Both resolutions adopted unanimously, 17 June, 1993, in Vancouver, B.C.)

Orthodox Librarians' Group

Contact Person: George C. Papademetriou
Address: Hellenic College/Holy Cross Greek Orthodox
School of Theology
50 Goddard Avenue
Brookline, Massachusetts 02146
Telephone: (617) 731-3500, ext. 243

The Orthodox librarians convened by Fr. George C. Papademetriou to discuss common issues and problems faced by Orthodox librarians. Five members attended.

The first issue discussed was the lack of Orthodox worship service at the ATLA annual meetings. A recommendation was made to offer a vesper service in an Orthodox Church next year in Pittsburgh, if possible. A request was made to the Conference organizers and submitted to the ATLA Annual Conference Committee. Fr. George Papademetriou will make all arrangements for the Orthodox Christian worship.

The question was brought up about the Orthodox Christians in Western Europe and how we can be of help. It was suggested that books and other publications be collected in order to send to Orthodox theological and university libraries in the former communist block countries. This project will be further investigated to see how we can be of help to the suffering Orthodox Christians who are looking for guidance and enlightenment from the Orthodox living in the West.

The group also discussed the possibility of involving other Orthodox theological librarians in the annual ATLA conference. Father Papademetriou will contact librarians in Orthodox theological schools to encourage them to be active in the ATLA.

The group also discussed the possibility of organizing a society of Orthodox Christian librarians in order that there may be closer cooperation between them.

Presbyterian and Reformed Library Association

Contact Person: Mary Williams
Address: GTU Library
2400 Ridge Road
Berkeley, California 92709
Telephone: (510) 649-2540
FAX: (510) 649-1417

The Presbyterian and Reformed Library Association met on Thursday, June 17, 1993. President Valerie Hotchkiss called the meeting to order.

Twenty-two members attended the meeting representing the following institutions: Andover Newton Theological Seminary, Austin Presbyterian Theological Seminary, Calvin College and Seminary, Christian Theological Seminary in Indianapolis, Columbia Theological Seminary, Covenant Theological Seminary, Graduate Theological Seminary in Berkeley, Louisville Presbyterian Theological Seminary, Memphis Theological Seminary, Presbyterian Church (U.S.A.) Department of History (Montreat), Princeton Theological Seminary, Reformed Theological Seminary, Westminster Theological Seminary, Union Theological Seminary in Virginia, and ATLA.

Members of the group introduced themselves and shared news of their institutions. Valerie Hotchkiss, Genevieve Luna, Jeff Siemon, Paul Field, Mary Williams, Joe Coalter, and Renée House reported on the various stages of automation in their libraries. John Trotti, Christine Wenderoth, Susan Richardson, Grace Mullen, Chris Cullnane, and James Pakala shared information about their completed or nearly-completed retrospective conversion projects. Valerie Hotchkiss, James Pakala, and Dale Bilbrey reported on various grant proposals. John Trotti, Sarita Ravinder, Kenneth Elliott, and Paul Field have construction projects planned or underway at their libraries. A fire that destroyed 500 areas near the Presbyterian Department of History at Montreat caused the staff to implement their disaster plan by removing materials from the Library. But John Walker reported that the Library did not suffer any damage. Grace Mullen, the new Director at Westminster Theological Seminary, discovered that the Seminary's Library had the highest level of Radon ever reported to the EPA.

Valerie Hotchkiss, Christine Wenderoth, Joe Coalter, and Renée House are at seminaries which have established relationships with

seminaries in Mexico, Hungary, Korea and China. In response to this information John Trotti asked if there needed to be some coordination in sending books to these foreign seminary connections. The International Theological Book Project sends materials to 69 seminaries in 51 countries. Members of the group felt they needed to have more information about these new seminary connections. Joe Coalter needs English materials; German churches have been good about sending German Language materials. His seminary connection may not need books but contacts with vendors. Seminaries in Romania are desperate for materials.

The minutes of the 1992 annual meeting were approved.

Renée House of New Brunswick Theological Seminary was elected Vice President/President elect.

Valerie Hotchkiss reported on the letters she had written to Sally Telford of Westminster/John Knox Press and John D. Brown, Executive Director of the General Assembly Council. Mr. Brown answered that he would ask Joyce Tucker of the Committee on Theological Education to review the process by which publications produced at the General Assembly level are sent to the seminaries, her report to be sent by June 1. Valerie had not received the report. In regard to Westminster/John Knox Press, Sally Telford reported that it has been a standard procedure to send one copy of each publication to each library. She pointed out that the Presbyterian Publishing House, of which Westminster/John Knox is a part, is to become an independent publishing house. This change in status may alter the former arrangement. The Presbyterian and Reformed Library Association will keep track of the re-organizing process. Individuals were also encouraged to send letters.

Phase 7 has been reduced in size. Presbyterian response has not been overwhelming. At the last meeting, the group was asked to come up with a list of films to send to Genevieve Luna giving titles and holdings. The response was poor. Genevieve shared the list she had developed. Boyd Reese had put together a list. Joe Coalter will contact him for that list. It was suggested that combining the filming and indexing for these periodicals would strengthen a proposal for a grant.

John Bollier reported that ATLA has room for two more "Great Collections" proposals. Candler, Princeton, and Yale have submitted proposals to date.

Joe Coalter pointed out that the recently received report of the General Assembly's study of theological institutions was already out of date. Seminaries are independent of denomination. They are encouraged

to specialize, but there is no indication of what they are to do. There are some good ideas in the report but no money behind them.

The meeting was adjourned by Valerie Hotchkiss.

Roman Catholic Librarians' Group

Contact Person: Alan Krieger
Address: 210 Hesburgh Library
University of Notre Dame
Notre Dame, Indiana 46556
Telephone: (219) 239-6663
FAX: (219) 239-6772
E-mail: llapkm@irishmvs

Twenty-one members attended. During introductions, members reported varying states of automation and some staff changes. Seventeen institutions were represented and all but three of these agreed to continue to exchange acquisitions lists.

With regard to the *Catholic Periodical and Literature Index*, discussion centered around the report of the ATLA Executive Director. In April 1993, the Catholic Library Association agreed to work jointly to obtain funds. There will be a separate disk for CPLI, but the marketing agent has not been established. Lorena Boylan is on the Coordinating Committee.

On the Preservation Program, a report from Cait Kokolus advised that 37 libraries holding Catholic collections received letters requesting titles with imprints from the period 1850-1917 to be submitted to PREFIR. Sixteen libraries responded with 392 records. Once duplicates were excluded, 147 titles were submitted to the Director, Judy Knop, for assessment by the historians.

Members were asked to follow the example set by Alan Krieger last year when he shared copies of Notre Dame's book selection and development policy. The circulation of serial subscription lists would help avoid duplication. Notre Dame has purchased The Dead Sea Scrolls on microfiche. For those interested in Thomas Aquinas *Opera Omnia*, ed. Joseph Rusa, on CD-ROM, it is available from Frommann-Holzboog, Stuttgart, for approximately \$1,000 U.S.

Evelyn Collins, Recorder

United Church of Christ Librarians' Group

Contact Person: Richard Berg
Address: Philip Schaff Library
555 West James Street
Lancaster, Pennsylvania 17603
Telephone: (717) 393-0654, ext. 36
FAX: (717) 393-4254

The United Church of Christ librarians developed plans for the microfilming of *The Congregationalist* through ATLA. Al Hurd will quote exact costs; Oscar Burdick will contact Charles Willard to determine what years, if any, Harvard has filmed; and other UCC libraries were asked to make a financial commitment to the project. Al Hurd will work with Dick Berg in formulating a grant proposal, and all libraries are to forward a list of their holdings to Oscar Burdick. It is hoped that this project can be underway by next year's conference.

ATS Quality and Accreditation Project Summary of Remarks

by
Daniel Aleshire
Association of Theological Schools

The Association of Theological Schools is currently in the midst of a major project which seeks to identify understandings and perceptions of quality in theological education as the basis for the redevelopment of ATS accrediting standards. The project, which has been in the planning stage for the past year, will involve a variety of activities during the next three academic years. During 1993-94, a national consultation on quality and accreditation will be held in Chicago in September, and the essays written from the context of this meeting will be published in the Spring 1994 edition of *Theological Education*. The 1994 Biennial Meeting of the Association will focus on the theme of "the good theological school," and provide an association-wide forum in which to address the issues of quality in theological education and good institutional and educational practice. During 1994-95, a series of task force groups will redevelop the ATS standards informed by the results of the 1993-94 project activities. In 1995-96, the proposed redeveloped standards for ATS accreditation will be discussed in a variety of regional hearings, redrafted, and presented for Association action in the 1996 Biennial meeting. This project constitutes one of the most significant revisions of ATS accreditation standards since the Association began functioning as an accrediting agency in the 1930s.

The consideration of the good theological school, and the accrediting standards that will support the improvement of good theological schools, will necessarily address the issue of good library resources. At present, theological libraries are challenged both by the financial constraints many schools experience, and by the changing technology available. The technology of creating accessible databases from catalog information obviously enhances the research support provided by a theological library. Access to a variety of other databases is also readily possible. Increasingly, scholarly periodical literature will likely be produced in some machine readable form, and libraries will be able to subscribe to scholarly journals in forms that absorb considerably less space than the current printed copies. CD-ROM technology may be the most user-friendly miniaturization technology libraries have had. The

capacity provided by CD-ROM databases and an automated catalogue, combined with modem access, constitutes a quantum change in support of scholarly research. All of this costs money; long-term savings and benefits are possible only after significant short-term expenses.

The advances of technology will likely not reduce theological schools' needs to be prudent and effective collectors of printed volumes. In many ways, theology and its related disciplines are book-oriented disciplines, and the technology will not replace the need for good collection development.

Theological libraries will still struggle with their proper role and identity in theological schools. Are they best understood, for example, as an educational resource (like classrooms), or are they best understood as an extension of the present faculty?

These and other concerns in theological librarianship will be addressed by one of the task force groups in the redevelopment of the ATS standards. An aspect of each of these task force groups will be to invite as wide an expression of opinion and concern as possible from persons who understand the issues and have a stake in the quality related to good practice in each of the areas in which ATS adopts accrediting standards.

Collecting Latin American Theological Literature

by
Paul Stuehrenberg
Yale University Divinity School

First, a disclaimer. While I have agreed to speak today about the acquisition of Latin American theological literature, I can hardly claim to be an expert in the field; for one thing, I don't even speak Spanish. Even so, my library does acquire this material. We do so in part because any active acquisitions program must be able to acquire materials from around the world. Our ability to do so is facilitated by the fact that Yale University has very active area studies programs, one of which is for Latin America. When I was asked to speak to you on this topic, I went immediately to our Latin American bibliographer, César Rodríguez, for help, even as I have gone to him for advice on how to acquire this material in the first place. It is the advice he gave to me, as well as my own experiences, that I will share with you today.

First, we must address the basic question: why collect material on Latin American church history and theology? One answer to this question might be termed the "mountaineer's approach": because it's there. Simply in terms of numbers, Christianity in the so-called "first world" of Europe and North America is rapidly losing ground to those in the "third," or, better, "two-thirds world." While the publication of theological literature in Europe and North America currently still predominates, Christians elsewhere are producing increasing amounts of literature. Some of this literature is derivative, but increasingly an indigenous theological literature is being produced. Nowhere is this more true than in Latin America.

And this brings me to the second reason to collect Latin American theological literature: that literature today is often on the cutting edge of theological discourse. This has been particularly true since the episcopal conference held in Medellín in 1968, which brought into the open a grass-roots theological movement which has charted a new course for the Roman Catholic Church in Latin America.¹ One

¹The literature on Latin American theology is increasing rapidly. One general work that places Latin American theology in its historical context is Enrique Dussel, *A History of the Church in Latin America: Colonialism to Liberation (1492-1979)*, trans. Alan Neely

expression of this theology is liberation theology. Another is the rise of the so-called “base Christian communities.” The importance of the literature being produced in Latin America is evidenced by the success of Orbis Books, which publishes translations of works written by theologians outside the European/North American community.

The life of the Protestant churches in Latin America is also vital. Protestants are increasingly dissatisfied with their churches’ “ghetto mentality,” and are seeking to re-define their own role.² Protestants now include 10 to 20 percent of the population in Brazil, Chile and Central America, and their membership is growing rapidly elsewhere as well.³ Much of this growth has been on the part of evangelical and pentecostal churches. As these churches struggle with their new roles, they are creating diverse and distinctive literatures.

Once you have decided that it is in your institution’s interest to collect material from Latin America, you will soon become aware that there are numerous impediments standing in the way of your ability to collect this material. Among the difficulties:

- The Latin American book trade is not well organized. Latin America, after all, is not one country, but many. Each of them has its own book trade, with little or no regional cooperation.
- Bibliographic control is generally either poor or non-existent. Even those guides that do exist are produced so late that the works they list are generally out of print.⁴
- Books are usually published in very limited editions, and go out of print very quickly.
- Material is produced in many languages. While the chief languages are Spanish and Portuguese, the linguistic legacy of other colonial powers (France, England, the Netherlands) also remains. Some material also is produced in indigenous languages.

(Grand Rapids, MI: William B. Eerdmans, 1981); see also *The Church in Latin America, 1492-1992*, ed. Enrique Dussel (Tunbridge Wells: Burns & Oates, 1992).

²Dow Kirkpatrick, “Is Latin American Protestant Theology Relevant for Us?” *Faith Born in the Struggle for Life: A Re-reading of Protestant Faith in Latin America Today*, ed. Dow Kirkpatrick, trans. Lewistine McCoy (Grand Rapids, MI: William B. Eerdmans, 1988), xi.

³David Stoll, *Is Latin America Turning Protestant? The Politics of Evangelical Growth* (Berkeley: University of California Press, 1990), xiv.

⁴For example, the *Handbook for Latin American Studies* and the *Bibliografía Teológica Comentada del Área Iberoamericana* are each four or five years behind.

- Another aspect of the language problem is communicating with vendors and publishers. It is useful to have someone on the staff who can at least read Spanish and Portuguese; ideally all correspondence should be carried out in the language of the country being collected.
- The postal systems are often unreliable. Packages are often lost or stolen in the mail. (Many vendors now maintain offices in the United States or have payments made against a U.S. bank.)
- Many countries have Byzantine import/export laws. Postal laws in Brazil, for example, make it prohibitively expensive to ship parcels weighing less than ten kilograms.⁵
- Censorship is often a problem.
- Political and economic instability impact the book trade.

All of the above suggests that it can be very difficult to obtain materials published in Latin America. However, these difficulties are not insurmountable. Academic libraries have been acquiring Latin American materials successfully for decades, and we can all profit from their experiences. The methods these libraries use to acquire this material include identifying reliable vendors, establishing standing orders with publishers, establishing exchange agreements, and the use of buying trips.

The most basic, and easiest, method is to use reliable vendors. An experienced vendor will be familiar with the book trade for a given country and will be able to serve as your agent in navigating the maze. A good vendor should be able to supply known items that you have requested. In addition, vendors also are a good source for lists of material available within their area of expertise, both for current and retrospective works. Many also offer to supply currently published materials on approval on the basis of a mutually agreed-upon profile.

Finding a reliable, experienced vendor, as we all know, can be easier said than done. Here again we can make use of the experience of those who have gone before us. The Seminar on the Acquisition of Latin American Library Materials (whose membership is made up chiefly of book dealers and librarians specializing in Latin American publications)

⁵A circular letter from Lucia Ehlers of Atlantis Livros dated September 1990 notes that it would cost US\$20 to mail a package weighing one kilogram.

has produced a directory of Latin American vendors.⁶ SALALM's annual meetings are a good place to meet these Latin American specialists. Another approach is to make the acquaintance of an area specialist near you; there are some 25 collections of Latin American materials in this country which have more than 150,000 volumes,⁷ one or more of which might just be in your neighborhood.

Many publishers are not equipped to deal with library orders, and prefer to deal directly with book dealers and other vendors. Some publishers, however, are able to reply to orders for specific titles, series or blanket orders. If you identify a publisher in whose works you are generally interested, it might be worthwhile to investigate the possibility of establishing such an agreement. For example, Yale Divinity School Library has done so with Editorial DEI (Departamento Ecu­ménico de Investigaciones) in San José, Costa Rica.

A third method of collecting materials from Latin America might be to establish an exchange agreement with a seminary, college, or other institution. This might be especially appropriate for a denominational seminary, in which case a sister institution of the same denomination could be selected as an exchange partner. Such an arrangement might also fit in with a broader pattern of inter-seminary cooperation. Alternately, individuals who come to your institution for study might be solicited to serve as book agents in their home countries. Such an arrangement would depend, of course, on finding someone who is interested in books and understands what your needs are.

A fourth method for collecting materials is through buying trips. This technique is commonly used by area specialists, but is probably not commonly used by theological librarians, at least in part because funds are generally not available for such travel. However, this is an area where the old saw "where there's a will there's a way" might well apply. If all else fails, you might consider combining business with

⁶Howard L. Karno and Beverly Joy-Karno, *Directory of Vendors of Latin American Library Materials* 4th ed., rev., Bibliography and Reference Series, 32 (Albuquerque, NM: Secretariat, Seminar on the Acquisitions of Latin American Library Materials, 1993).

⁷Carl W. Deal, "Latin American Collections: Criteria for Major Status," *Latin American Frontiers, Borders and Hinterlands*, ed. Paula Covington (Albuquerque, NM: SALALM Secretariat, 1990), 163-164 lists the major collections as Library of Congress, New York Public Library, Cornell, Yale, Virginia, University of California at Los Angeles, San Diego and Berkeley, Harvard, Columbia, Florida, Tulane, Texas, New Mexico, Stanford, Pittsburgh, Kansas, University of Wisconsin at Madison and Milwaukee, Indiana, Illinois, Arizona, Miami, North Carolina, and Vanderbilt.

pleasure and take your next vacation to the country/ies you want to document. Even if a buying trip does not result in the purchase of large amounts of material, the experience of visiting the country and establishing personal relationships with vendors, book dealers, and exchange partners should prove invaluable.

Finally, the question of what to collect. Simply put, you should collect material that is appropriate for your institution and its mission. Collection development is a long-term commitment; any program of foreign acquisitions you establish should be something your institution will want to continue when you are no longer in charge of the program. What you might collect if your library is a research collection supporting advanced degrees will be different than if your institution basically supports an M.Div. program. At the same time, given the quantity of material being produced, even large research collections are not in a position to collect everything—or even everything that is important. At Yale, for example, we try to collect scholarly secondary literature regardless of its place of publication or language, but we collect more popular material (such as liturgical, devotional and educational resources) only very selectively. I believe that it is desirable for research institutions to collaborate more effectively on ways to better document world Christianity. It is also possible for institutions with limited resources to play a vital role in this endeavor, especially if they focus on an appropriate niche in this vast universe. For a denominational seminary this might mean focusing on the literature produced by your denomination in a specific country or region. Luther Northwestern Seminary in St. Paul, for example, has extensive documentation on the history of the Lutheran Church in Asia. If denominational seminaries were to cooperate in this endeavor, they could help to assure broad coverage of the literature produced by the churches in the non-Western world.

Collecting Latin American Religious Publications Bibliography

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Non-European Foreign Acquisitions in the Context of Globalization

by
Channing R. Jeschke
Pitts Theology Library

At our conference in 1986, I presented a paper, titled, "Acquisitions and the African Project at the Pitts Theology Library; A Reflection." It was included in the published *Proceedings* for that year. In that paper, I related the story of how our library had become committed to developing an African resource center, where the primary church documents and periodical literature published in Africa would be gathered in a comprehensive fashion and would be made available to all persons who wished to consult it.

I had learned early on that the library could not expect assistance in this project from the commercial library agents that we all depend upon for acquiring materials from the European Continent. With national liberation, they had found that they could no longer make a profit doing business as usual in Africa, and they had withdrawn. An African distribution system for print materials had not as yet appeared to fill this need.

The library needed to improvise, and I related the various ways we used to acquire these materials. In 1986, the year of my report to you and the tenth year of the project, the library was receiving 227 religious periodicals from Africa, and an additional 161 periodical titles from Asia and Latin America. Together, these Third World titles represented 26.5% of the library's periodical subscription list. As of June 1st of this year, the library received 496 titles, or 28.7% of our total periodical subscription list from the Third World, namely, 280 from Africa, 156 from Asia, and 60 from Latin America.

Now after almost 17 years, the African project has a mature feeling about it. Since 1986, 71 titles have ceased publication and 105 new titles have been added. Now rather than investing a great deal of time and energy attempting to discover new titles to be added to the list, a quick review of the materials we are receiving on a regular basis keeps us abreast of new publications—both periodicals and monographs—to the level that we can afford.

Our topic today is "Non-European Foreign Acquisitions in the Context of Globalization." Does 28.7% of our current periodical

subscription list devoted to Third World serials represent adequate coverage? Certainly not for theological education in Canada and the United States, but it does represent about the limit of what this one library is able to sustain. A graduate research theological library represents the mind of the Christian church in all times and in all places. The acquisition, preservation, and servicing of these materials is the common mission of all of our libraries viewed as a whole, as well as the peculiar mission of each of our institutions. It is in the sharing of this enterprise that there is hope for theological research and the church. But I am now less optimistic that we can together devise one grand scheme whereby ATLA can address this need through a coordinated, cooperative project for the acquisition of Third World materials. The will to do so simply has not been present. I suspect that the way ahead lies as it always has, in a variety of individual projects, all addressing the same issues. These projects will be overlapping, generated locally primarily to meet local needs, sustained for various periods of time, incomplete, and partial. And these multiple efforts, uncoordinated as they are, may be sufficient—at least for the short term. The emerging universal bibliography may do for us what we cannot do for ourselves. In this may lie the key to future advancement.

A new urgency has been given to addressing this topic by the Task Force on Globalization of the Association of Theological Schools. Our colleagues in the classroom are now beginning to struggle with the need to “incorporate a global perspective” in the courses they offer, and they will increasingly turn to the library for resources to assist them to do this effectively. And Standard IX reads: “Each member institution seeking accreditation or its reaffirmation shall give evidence of appropriate attention to the issues and concern for global theological education. This should be evidenced in the preparation of self-studies. Accrediting teams shall include this standard in their reports to the Commission on Accrediting.”

Does the experience of the Pitts Theology Library in this regard offer some kind of model that others may use as they plan acquisition projects of their own? As a model, I doubt it. What our experience can contribute, however, is to allow another library to begin at another point in the process than we did. For example, a computer-generated list of the publishers of the African periodicals we currently receive, shows the names and addresses of 209 African publishers of religious materials arranged by ecclesiastical affiliation, ecumenical organization, or educational institution. If your institution is interested only in the publications of a certain denomination, or in a particular country or

region of Africa, this information is readily available to you for the asking.

There are two library services that we use, which send out lists of new titles available from Africa. Both agencies will receive collection profiles for materials the library wishes to acquire on blanket order, or one may simply select titles to be ordered from the lists. We have submitted a profile to Hogarth Representation of London and received materials on blanket order, as well as supplemented these selections by using the lists. African and Caribbean Imprint Library Services of Falmouth, Massachusetts we use to select individual titles. Neither service will accept subscription orders for African periodicals. (All African periodicals are occasional publications, whatever their stated schedule may indicate!) Both agencies, however, list individual issues of periodicals for sale. This is an excellent way to learn about periodicals you are not familiar with by ordering one issue of a title. The cost is modest and you have the opportunity to examine a single issue. If you wish to place a subscription with the publisher in Africa, you have all the information in hand. Also the lists are a good way to acquire back issues that may be lacking in your holdings. African publishers rarely have a large stock of back issues available for purchase. For second-hand books published in Africa, Simon Ottenberg, Bookseller in Seattle, Washington is as good as any. They "specialize in books in all fields and periods of time on Africa south of the Sahara."

Beyond this, each library must establish a network of publishers in Africa that are responsive to its needs and are alert to bringing new publications to its attention.

One final observation and suggestion. It takes a considerable investment in time and energy to develop a collection such as the Africa project at the Pitts Theology Library, and this is satisfying to reflect upon and share with colleagues like you. What is not said publicly, however, is that the decision to emphasize one portion of the Third World for special treatment is to decide to give scant attention to another area, in our case, Latin America. In an attempt to limit the negative effect of this decision upon the programs at Emory, we have taken special care to ensure that the periodicals we do receive from Latin America are the most significant available. José Míguez Bonino reviewed our list of periodicals received from Latin America, and using the list of periodicals indexed by *Bibliografía Teológica Comentada*, made his suggestions. Perhaps this is an approach that the Collection Evaluation and Development Section may wish to pursue for ATLA as a whole. Scholars could be solicited to name the 15 or 30 most

significant titles in each area of the Third World and rank them in order of importance. These lists could then be published in the *ATLA Newsletter*, and we would have this information to assist us in our selections. The lists could be updated at regular intervals.

Institutions seeking to develop collections with greater depth or with a narrower focus may wish to consult with their peers at theological institutions in their geographical area of concern. The Collection Evaluation and Development Section could gather the names and addresses of Third World schools of theology from ATS and publish these in the *Newsletter*. Who would know better the situation in the Philippines, for example, than the librarians responsible for collecting in the Philippines?

I have available the list of 209 African publishers, sample lists from Hogarth Representation and the African and Caribbean Imprint Library Services, Simon Ottenberg's address, and our current subscription lists for African, Asian, and Latin American periodicals. You may wish to request copies of these to be sent to you.

Collecting from Asian Sources: An Overview

by
Lewis Day
Graduate Theological Union

Why do we want to order books from Asia? Asia, like the rest of the so-called Third World, is experiencing an enormous growth in writing on religious and theological topics, both Christian and non-Christian. Much as Liberation Theology has informed religious and theological discussion in countries of the North, so is Asian theological thought and practice becoming available to those of us outside that continent. That theological work is profoundly provoking theological thought around the world. This experience is important to the lives of people studying in our schools. It informs North American theological discussions. Like Liberation Theology, newly-available Asian theological discussion will change the ways we think, act and reflect.

Asia is enormous. For our purposes in this discussion, Asia begins at Israel's frontier with Egypt and stretches to the Bering Straits, from Siberia to Australia, Polynesia to the Caucasus Mountains. It covers an enormous amount of landmass, containing an immense population.

Collection Development/Selection

How do we know what's out there? And how do we, with limited budgets and personnel resources, obtain what we want? The same tools which enable our libraries to acquire materials in North America should be utilized; it's just a matter of "thinking globally." This holds true for ordering materials anywhere in the developing world—Asia, Africa and Latin America. Some of the materials you order come from catalogs, some from Library of Congress alert service cards. However, these are just two sources. Many—most, perhaps—of the items you want from Third World nations will never find their way onto LC's databases, or will only do so after they're hopelessly out of print. Many items you want will never make it into catalogs produced in North America.

Press runs in developing countries tend to be quite small. Large inventories and stocks of books are not cost-effective, and mean prohibitive overhead for struggling publishers. So knowing what is in press is critical if you want these materials. This is where networking

will help you. Let collection specialists and faculty—including selections committee members—know that you're interested in Third World materials. Encourage them to let you know of books being published in Third World nations; invite them to ask colleagues and friends in developing nations about current and projected titles in press. Word-of-mouth will definitely help you in acquiring these materials. As always, your sources should provide you with correct author, title, publisher—with address—and ISBN; the more complete the information, the easier the order will be to place.

Once you have the information, order! Do not hold or batch orders—a few wasted days or weeks could be the deciding factor in whether or not you get the materials you want.

Once you have established yourself with publishers and vendors in Third World nations, many will reward your patronage with catalogs. From these you can generate more orders, thus expanding and strengthening your diverse collection.

I have assembled a list of vendors as the skeleton of a working document; the list is available in the August 1993 issue of the *ATLA Newsletter* (vol. 41, no. 1). This list is not complete for two reasons: The sources represented are sources from which the GTU Library has successfully ordered in the past five years; there are undoubtedly very good sources to which we have not had access. Some of these vendors may become more or less useful in the next few years; political and economic stability—as well as cultural trends—in Third World nations will have a direct impact on a supplier's usefulness. Pay particular attention to the denominational affiliation of your vendors; attempting to order Indian Catholic materials from the Uniting Church in Australia represents wasted time, effort and postage for you and for the folks at the Uniting Church.

Language

There are literally hundreds of languages spoken in Asia. However, English is widely used, and many of the vendors you communicate with will be only too happy to conduct business in English. Twin legacies of several hundred years of colonialism are Christianity—save for ancient indigenous communities—and the widespread use of European languages. Recommended sources from the Philippines, India, Japan and Israel will correspond with you in English often better than your own. As your collections in non-European languages—particularly Chinese, Korean and Japanese, but also Hindi,

Hebrew, Arabic and other languages—grow, you will need to have staff who will be able to translate reports and invoices.

When you write to suppliers remember that their English may well be business-oriented English; your slang and colloquialisms will be meaningless to them.

Money

Contrary to what you may believe, ordering materials from Asia is not prohibitively expensive. In fact, you may find that per-copy prices for books is actually quite a bit lower than in North America. Of course, many books will also be printed on “bad” paper, with unstable bindings, but even rebound these items may prove to be a bargain for your bottom line. Many suppliers accept payments in US dollars. Most do not require additional payment for currency conversion; if they do, it will be noted on your invoice.

Postal theft is not completely unheard-of. While we at GTU haven’t lost too many checks to thieves in the recent past, such thefts have occurred in the past year. Some vendors, in an effort to mitigate against theft, have established bank accounts outside their home countries. Please be cooperative with these vendors; they clearly have good reason for such arrangements.

Fraud, too, is not unknown. Be careful in dealing with suppliers with whom you do not have established relationships. Most vendors will not require pre-payment; many mail books and invoices on the same day, with books mailed at sea rates and invoices at air rates. I recommend holding invoices on first orders until the merchandise arrives.

Culture

All good things come to those who wait. Every aphorism about patience can ring true when ordering materials internationally. Posts may take longer than you expect. Order fulfillment at the source may move slowly. Return mail may seem excruciatingly slow.

Manners—and perceived manners—are important. Many vendors may appear stiff and stilted. They may treat you with what you feel to be almost archaic formality . . . and they’ll expect the same from you. (Beware, though: some Asian nations, notably Israel and Australia, take pride in being extremely informal cultures.) Always err on the side of tact. Always treat your suppliers with utmost respect—what seems

efficient to you (like jotting a reply on a letter and popping it back in the mail) may appear to them as an affront.

No Response?

If you've tried ordering and claiming and seem to be getting nowhere, try writing a letter. Sometimes a vendor won't respond to an order or claim if it is thought a negative reply might lose an order or damage their reputation with you. Write your supplier and say something to the effect of, "We have been attempting to locate this title, but to no avail. Can you suggest an alternate source?" Most suppliers have been happy to provide whatever information they can.

When that fails, try utilizing one of your established vendors in the former colonial power, if there is one. Very often relationships have been built which give a European firm an advantage.

At last resort, check with Cataloging Services at the Library of Congress. Pursue this tack only if you know that LC has cataloged the item you want. It may take some time, but folks at LC are usually happy to be helpful.

Why do we want to order books from Asia? Important theological work is happening in Asia—theological discussion which is increasingly relevant and necessary to the work of our own theologians, students and faith-communities. As our globe continues to shrink, the evidence of that relevance becomes clearer. As providers of information, we are best-equipped to make this material available to our patrons.

Ordering books from vendors in Asia—and the rest of the Third World—is a lot like ordering materials from anywhere. Clarity in order placement, complete information, courtesy, patience and a little "street smarts" will work for you in Bangalore or Djakarta, just as they will in Boston or Denver. The distances are a bit greater; but for books your patrons need, no distance is too great.

Computer-based Tools for Theological Research and Education Past, Present and Future

**by
Duane Harbin
Yale Divinity School**

Introduction

We have reached a turning point. Developments in technology now make possible revolutionary computer-based electronic tools for theological research and education. We, as theologians, librarians and educators, must incorporate these developments into our collections, our teaching, and our research. Yet we are not technicians, and we are faced with a demanding array of new terminology, new skills, and new expenses. How are we to make wise investments of our limited resources in new technology? A deeper understanding of the nature and development of the new tools is necessary, but I also believe that we will find strong guidance in the experience and expertise we already possess.

Focus

This area is developing rapidly on many fronts. It's impossible for me to cover them all within the parameters of this paper. Therefore, I have chosen to concentrate on the sort of tools a theological library might purchase for the use of its patrons. I will pass over secondary resources, indexes, abstracts, and bibliographies, choosing instead to focus on works which are primary texts and reference works. I will not deal with issues related to electronic networking and communications, though there is much that could be discussed on that topic. However, I have attempted to include useful materials in all these areas in the bibliography.

Central Questions

I will address several questions I consider essential to understanding the issues raised by computer-based tools, including:

- Why are computer-based tools significant now?

- What are the technologies and standards relevant to these tools?
- How do we select computer-based tools for our collections?
- How will computer-based research tools affect the discipline of theology and the theological library?

In the course of my discussion, I will use specific works as examples. This is not intended as a product review, and I am not singling out these applications as the best or the worst. I consider them typical of what I am trying to illustrate.

Scope

Before I go further, I want to consider the relevant boundaries of theological research and education. There are reams of learned discussion about the nature of theology and how theological inquiry should be carried out. For my purpose, a fairly simple example will do. Being an Anglican, I am particularly fond of this triangle:¹



I draw your attention to the fact that all three of these elements are preserved and communicated primarily in WORDS. Scripture and Tradition have oral roots and were later entrusted to writing. Reason may be transmitted symbolically, but for most complex reasoning, the usual medium is discourse, perhaps the wordiest of communications. The point is simple; the source material of theological study is words in the form of text in a variety of genres. While theologians may find physical objects and actions symbolically interesting, or might use numeric data to bolster an argument, most of work of the theologian is with text. It is specifically because of developments in manipulating text that electronic computing has become important to the study of theology.

Why Now?

¹Henry R. MacAdoo, *The Spirit of Anglicanism: A Survey of Anglican Theological Method in the Seventeenth Century* (New York: Charles Scribner's Sons, 1965), 312-315.

Hardware

Modern electronic computing dates from the Second World War² with the development of Alan Turing's ROBINSON in Britain and of ENIAC (Electronic Numerical Integrator and Calculator) in the United States. While the first application of electronic computers was cryptography, it was these machines' ability to conduct massive numbers of repetitious and tedious operations accurately which made them valuable; not their ability to handle words. They could only handle small amounts of data at any given time and had to be partially rewired in order to change the sequence of operations they performed

In some ways, not much has changed since those early machines. Computers still actually work on very little data at any given time, and they can only perform a limited number of very simple operations. Their utility lies in their ability to perform these functions at indescribable speed and with tremendous consistency and accuracy. Fortunately, these simple operations can be combined into lengthy and complex programs. Even so, a single computer processor can't accomplish much. The processors must be combined in systems, with particular functions delegated to subsystems in order to get serious work done. Computer processors have been compressed to take less space, have been enhanced to provide more speed, and have been elaborated into complex systems to perform more useful tasks, but modern microprocessors essentially do what ENIAC did.

Storage and Retrieval

Data storage and retrieval is the major limiting factor in using electronic computers to manipulate text. Any serious text application requires tremendous amounts of storage, and rapid access to that storage. This paper contains about 5,000 words, and would take up approximately 400 punched cards. An average 250-page book can easily contain one million words. Even one such text wouldn't fit on a microcomputer diskette until the introduction of high density disks, and in 1991, 47,000 new works of at least that magnitude were published in the U.S. alone.

Early computers used punched cards, a technology previously developed for mechanical computation, to store data. They were fragile, clumsy, and slow. In the 1950s and 1960s magnetic storage media developed, beginning with magnetic tape. Faster and more compact, it

²Raymond Kurzweil, "The Paradigms and Paradoxes of Intelligence, Pt. 2: The Church-Turing Thesis," *Library Journal* 117 (August 1992), 73-74.

was still fragile and relatively slow and cumbersome. Cards and magnetic tape also slowed the retrieval process because they were inherently linear. In the late 1960s and early 1970s magnetic disks appeared. Because disks allowed computers to skip quickly over intervening data to retrieve what was needed, they greatly enhanced access time. Random access magnetic disk storage was a major factor in the development on online data manipulation. Magnetic media continue to improve rapidly, becoming more compact and efficient.

The fundamental leap forward came in the 1980s with optical storage media, particularly CD-ROM. CD-ROM is the first computer data storage medium with all the earmarks of a publication medium. It is compact, durable, inexpensive, stores tremendous amounts of data, and can be reproduced in mass quantities. Rapid development in storage media has moved the computer steadily into the realm of words, but it is CD-ROM, in combination with the microprocessor, which has made the computer a publishing medium.

Computers and Theology

The Past

In spite of the fact that storage was cumbersome, manipulation was awkward, and retrieval was slow, texts of interest to theologians were among the first encoded for the manipulation by computers. Roberto Busa's massive *Index Thomisticus* project began encoding data for computer manipulation in 1949.³ By 1960, A.Q. Morton was using computers to analyze the Greek text of the Pauline corpus.⁴ In 1970, there were several projects developing related to the Bible, and there was active discussion about building a common database for the use of Biblical scholars.⁵ By 1977, the computer was the tool of choice to produce a massive concordance to the 26th edition of the Nestle-Aland Greek New Testament. But initially, the purpose of these projects was not an electronic text, but the production of a printed work. They were inherently "offline."

³Roberto Busa, *[Manual for] Thomae Aquinatis Opera Omnia cum Hypertextibus in CD-ROM* (Milan: Editoria Electronica Editel, 1992), Introduction.

⁴John J. Hughes, *Bits, Bytes & Biblical Studies: A Resource Guide for the Use of Computers in Biblical and Classical Studies* (Grand Rapids, MI: Academie Books, 1987), 569.

⁵Kenneth Grayston, "Computers and the New Testament," *New Testament Studies* 17 (1970), 477-480.

By the early 1970s, the introduction of time-sharing systems, with multiple users at individual terminals, combined with the introduction of high-speed, random access magnetic disk packs to make online applications a reality. When Dialog became commercially available in 1972, the King James Bible was one of the first databases available for searching. But these systems were still limited by cost, both of the equipment to access them and the price of the computer time to perform the operations. The KJV on Dialog was more of a curiosity than a serious research tool.

In the 1980s, the microprocessor brought the power of the computer to the control of the individual. But systems were still hampered by limited storage capacity, though that began to change at a rapid pace. In 1981, the original IBM personal computer came equipped with a single floppy diskette drive which held 160Kb of data, barely enough to accommodate the text of this paper. By 1984 CD-ROM was poised to push that to over 500Mb. However, it took several years for the industry to gear up to actually produce enough worthwhile electronic texts for distribution. Even so, pioneers like the Thesaurus Linguae Graecae Project and the Packard Humanities Institute produced experimental databases in the new medium.

The Present

Today the state of the hardware art is a high-speed microcomputer with plenty of magnetic storage and the ability to utilize one or more CD-ROM's. But there are issues other than hardware which stand between us and the availability of truly useful electronic research tools.

Standards:

A. Character Sets

I stated that words, gathered into narrative texts, are the primary source material for the theologian. These texts come in many forms, in many languages, and from many periods. The ability to render these texts accurately in electronic form is essential. Serious study of the Bible alone would require texts in Greek, Hebrew, Aramaic, Syriac, Coptic, and Latin, to name only a few of the most obvious. Here we encounter the first, and most pressing, of the software barriers to the effective use of the computer in theological research—the lack of a standard, comprehensive way of encoding all the necessary characters in all the languages required.

The design of “character sets” for encoding words in different languages, alphabets, and scripts is very complex.⁶ Basically, it devolves to the fact that computers deal in binary data. A single binary digit, or “bit,” can represent only two unique entities. Stringing bits together increases the number of unique codes exponentially, but fairly long strings are required to encode any significant number of characters. For simplicity, both in the machine design and for the human programmer, keeping the number of bits per character to a minimum has been essential.

Seven-bit ASCII (American Standard Code for Information Interchange) remains the lowest common denominator of character sets in the computer world. Utilizing seven binary digits per character, it comprises 128 unique codes, and renders the English alphabet, both upper and lowercase, Arabic numerals, the most common mathematical symbols and marks of punctuation, plus some 20 specially defined “control codes” essential to data processing. Adding another binary digit to 7-bit ASCII has produced many step-children, mostly in the form of national character sets which implement characters not present in English but required for other Roman-alphabet languages. The most common 8-bit ASCII derivative is the standard character set of the IBM PC known as Latin-1, which provides the characters necessary to encode most living, Roman-alphabet languages.

For many years, these 7- and 8-bit codes represented the only available code sets. Various schemes have been developed to utilize them to render other alphabets, including the Chinese/Japanese/Korean and Hebrew/Arabic schemes for bibliographic data developed under the auspices of the Research Libraries Group. In the scholarly world, perhaps the most important is the Beta-code concept developed by David Packard and utilized by the Thesaurus Linguae Graecae Project and others.

The problem is that each of these schemes fails to provide *unique* codes for each character, and so are inherently ambiguous. They utilize combinations of ASCII codes to render other characters, and require special software, and in some cases, custom hardware, to produce the appropriate output character. When they are displayed on standard hardware, they appear to be utter gibberish [Figure 1]. What is needed is a true standard character set, capable of providing unambiguous codes

⁶Ben Smith, “Around the World in Text Displays,” *Byte* 15 (May 1990), 262-268.

for each character in the orthography of the languages of the world, living and dead.

```

~a"0031"b"004"c"EvJo"xly"t"
@@@@@{1$20*K*A*T*A *I*W*A*N*N*H*N$}1
~y1
(@*)EN A)RXH=| H)=N O( LO/GOS, KAI\ O( LO/GOS H)=N PRO\S TO\N
QEO/N,
KAI\ QEO\S H)=N O( LO/GOS.
~y
@8 OU(=TOS H)=N E)N A)RXH=| PRO\S TO\N QEO/N.
~y
PA/NTA DI' AU)TOU= E)GE/NETO, KAI\ XWRI\S AU)TOU= E)GE/NETO
OU)DE\
E(/N. O(\ GE/GONEN
~y
@8 E)N AU)TW=| ZWH\ H)=N, KAI\ H( ZWH\ H)=N TO\
FW=S TW=N A)NQRW/PWN:

```

Figure 1. The Gospel of John 1:1-4, in Greek Beta code

The International Standards Organization has been at work on just such a character set since 1986, though surprisingly few librarians and scholars seem to be aware of the work. ISO 10646 is developing an encoding scheme based on 32 bits per character. This would ultimately allow for over 4 trillion unique character codes. The issues involved in the development of ISO 10646 are nearly overwhelming, and it promises to be a long process. In the meantime, the committee has agreed to incorporate into the standard a 16-bit proposal known as Unicode.⁷ Unicode will accommodate 65,536 unique codes and incorporate the existing ASCII and Latin-1 sets so that most existing texts will not require translation.

While Unicode makes some compromises, particularly with ideographic languages such as Chinese, it is being touted as a practical solution for the world's living languages and the widely studied dead ones. Microsoft is building Unicode into their Windows/NT operating system, and industry pundits feel that it will begin being incorporated into commercial hardware within 2 years.⁸ Unfortunately, it has received little play in the general or scholarly press, and few are aware of its implications. For the first time, truly multi-lingual databases will be possible, with each word in each language encoded unambiguously.

⁷Kenneth M. Sheldon, "ASCII Goes Global," *Byte* 16 (July 1991), 108ff.

⁸John C. Dvorak, "Kiss Your ASCII Goodbye," *PC Magazine* 11 (September 15, 1992), 93.

Words in different alphabets can be freely interspersed in any given text. Unicode files will be transportable across hardware platforms without requiring special software or hardware to assure the correct display and output of the data.

B. Document Structure

But a document is more than the sum of the characters which are strung together to form its words. Both printed and manuscript documents occur in many genres which have distinct physical and logical characteristics. Letters have addresses, greetings, bodies, and signatures. Books have title pages, tables of contents, sections, chapters, and indexes. Legal briefs have sections, subsections, and paragraphs. Poems have verses and stanzas. The list is long and familiar.

These structures have developed over the years to impose order on the constant stream of written words which we produce on a daily basis. Some have their roots in oral forms. Others took shape only in writing. Still others did not occur until printing came into general use. New variants and new forms are created regularly, utilizing the tools we all have at our disposal. And we are so well-schooled and skilled in using these tools that we are normally not even aware of them.

In print, we use a variety of physical characteristics to signal logical structures [Figure 2]. Physical placement, type size, type face, and color are all routinely used to structure, to emphasize, to subordinate, and even to shade the emotional impact of the text. In the hands of a skillful designer, the physical manifestation of the text enhances communication, eases the work of the reader, and is a source of aesthetic enjoyment. Many of us will remember how important good typing, or at least legible handwriting, was to the reception of our college papers.

Unfortunately, in transferring a text to electronic media, we run the risk of losing all this. Current text processing software uses proprietary means to signal text formatting. This means that the text itself cannot be moved from one program or system to another without loss of information. This paper will have to be submitted to the *ATLA Proceedings* in ASCII, because otherwise the editors of the *Proceedings* will not be assured that their text processing software will be able to read the file created by my text processing software.

Another difficulty is that text processing programs are too closely tied to producing a physical manifestation of a text, and not concerned enough with the logical structure. Text processors mark text as being in this font or that, as being placed here or there on the page. They do not

generally identify this piece of text as a footnote, or that piece of text as a chapter heading. Yet in order to study a text, we need to be able to identify its logical structures as well. Once the physical markings are removed this is fairly difficult.

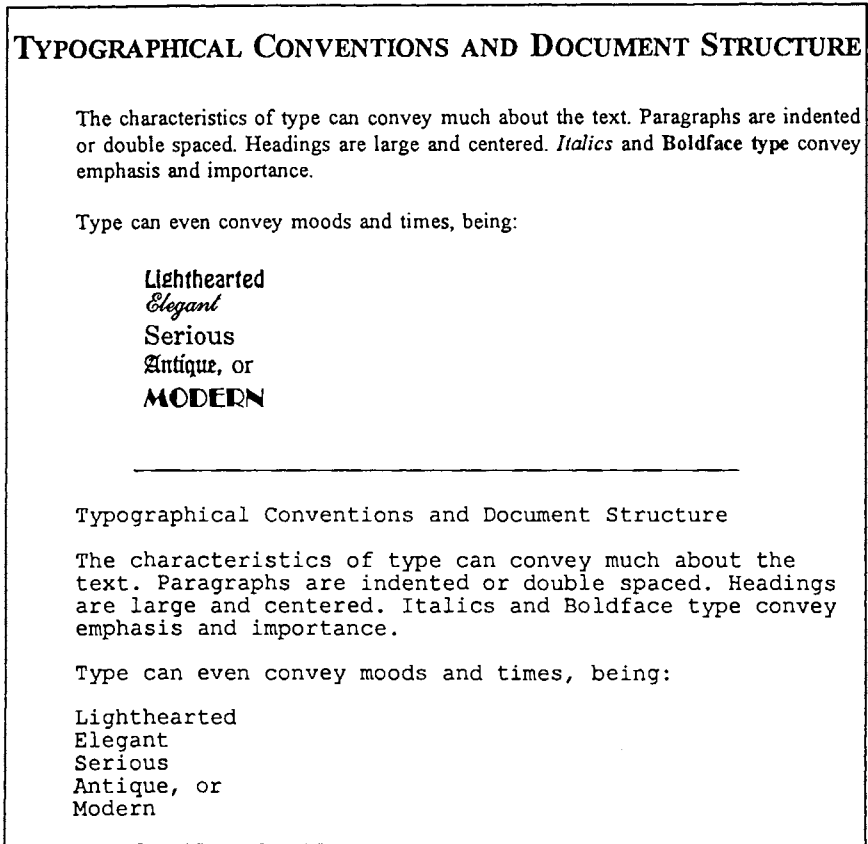


Figure 2. Typographic Conventions and Document Structure

The most promising solution to this problem is called Standard Generalized Markup Language (SGML). SGML is not a programming language, nor a tagging scheme like MARC formats, though it has some elements of both. Its goal is to define the logical structure of a text in such a way that the text may be displayed or produced in any appropriate medium in a suitable format.⁹ This is accomplished through

⁹Erik Naggum, comp., *COMP.TEXT.SGML Frequently Asked Questions*. Vers. 1.1. USENET: COMP.TEXT.SGML, October 1992.

a structure called a Document Type Definition (DTD). The DTD establishes tags which will be used in the text to mark its structures. SGML does not attempt to determine the format rendering in a particular medium. This requires an SGML interpreter for that medium.

The conventions of SGML are designed to be extremely flexible, so that they can be applied to any textual genre. Not surprisingly, they quickly become quite complex and somewhat ambiguous. Two different people might well execute the same document with quite different DTD's and tags, and for very legitimate reasons. Perhaps the best analogy to SGML in the library world is AACR2. Both are complex sets of rules and conventions which are subject to interpretation and designed to be responsive to varying needs.

SGML is already in use. The U.S. government is pressing for its use in government publications. The Text Encoding Initiative is working on developing guidelines for its use in scholarly text. Commercial software companies have announced SGML-compliant versions of their word processing software. Currently the most ambitious project of interest to theologians is the *Patrologia Latina* product from Chadwyck-Healey, which is being encoded using SGML.

Hardware/Software Independence

The most immediate benefit of the combination of Unicode and SGML is hardware independent texts. However, a second, and perhaps more important benefit in the long run, is a degree of software independence. For many years, hardware, software, and data have been inextricably tied together. Software had to be designed exclusively for particular processors, and data had to be formatted in a way which complied with the restrictions of both the hardware and the software. While very capable systems were developed, they were extremely limited.

The Ibycus Scholarly Computer typifies these limitations. Designed to be a multilingual text processing platform, especially for Greek and other ancient languages, it is built around the Beta-Format scheme of text encoding. With specialized display and retrieval hardware, virtually every component is customized.¹⁰ Data entered in the system is difficult to share with other systems. The user interface, while not unique, is quite dissimilar from more widespread systems. Transporting general purpose software from other platforms is laborious.

¹⁰John J. Hughes, "The IBYCUS SC: A Multilingual Computer System for Scholars," *Bits & Bytes Review* 1 (October 1986), 1-8.

All this limits the ISC's usefulness to the few specialists who need its function enough to invest the price, both in time and dollars. Although it is superior at what it does, it will be supplanted by more versatile systems as its functionality moves into the mainstream of computing.

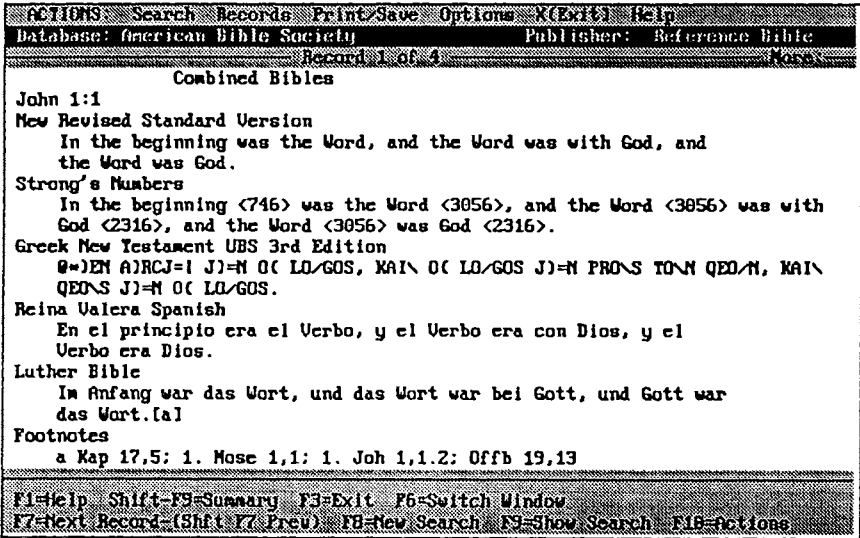


Figure 3. American Bible Society Reference Bible on CD-ROM

The urge to build a specialized system is understandable when we encounter the difficulties of working with recent standard platforms. The ABS Reference Bible on CD-ROM [Figure 3] operates both on IBM PC compatible systems and Macintosh systems using a general purpose search and retrieval program called FindIt. The ABS CD-ROM contains a tremendous amount of useful data, including not only multiple Bible texts, but also English translations of Josephus and the Apostolic Fathers. Unfortunately, though the Hebrew Old Testament, Greek Septuagint, and Greek New Testament are included, there is no means of displaying them in the appropriate alphabet. Also, the mating of the retrieval software with the database seems awkward. Hopefully, software upgrades will improve on these limitations.

CD/Word [Figure 4] is an example of a tool which suffers from too much software dependence. CD/Word was a leap forward when it was introduced in 1989. It provides linked access to a number of Biblical texts, including the Greek text. Utilizing the Windows 2.1 environment, it is able to display and print Greek text. It also capitalizes on the Windows environment to provide intertextual linking to tools

such as parsers and dictionaries. CD/Word even provides maps and diagrams as graphic images. Unfortunately, it has aged quickly and not well. Windows 2.1 turned out to be an immature environment. Software design problems interfere with networking the data, and the software will not run under the current release of Windows (3.1).

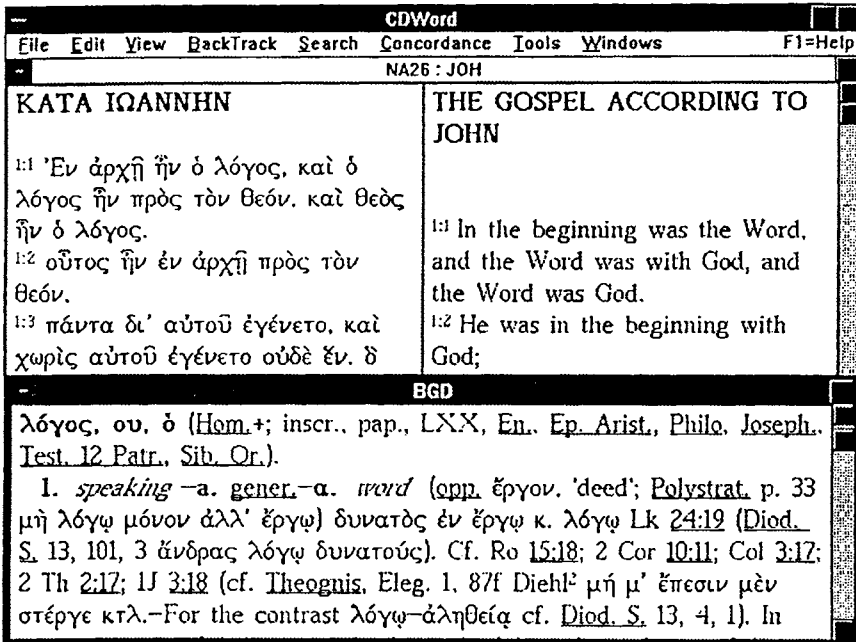


Figure 4. CD/Word

A new release of CD/Word is scheduled to bring the product up-to-date and expand it. Ibycus, I expect, will fade away in the not too distant future. All these efforts, though worthy, demonstrate the need for standards such as Unicode and SGML, to promote the longevity of computer-based text sources, and to ease the development of versatile and responsive software to study and use them.

The Future

A. New Genres for New Media

In discussions of SGML, one of the frequent harangues is over how much to invest in encoding the characteristics of *printed* documents. No one disputes the fact that most of the texts in existence today are in the form of printed documents, and those to be studied electronically

need to be translated from that medium. No one, however, wants to shackle the electronic media with the limitations of print.

Frankly, I don't think it's possible to foresee the ultimate shape of electronic text from where we stand today. The capabilities of electronic media are developing too quickly, and we know from the advent of printing, that new media absorb many genres of its predecessors and develop new ones. One of the more straightforward concepts of the potential of electronic textual media is termed "hypertext." I have searched in vain for a standard definition of hypertext, and I have found the term used with several meanings. The basic idea is that a given text can be dynamically linked to other related texts, forming a sort of three-dimensional web of discourse. Ideally, the links could be established by the individual reader in response to her own needs. For example, the reader would be able to jump from the citations in this article, to the full text being cited.

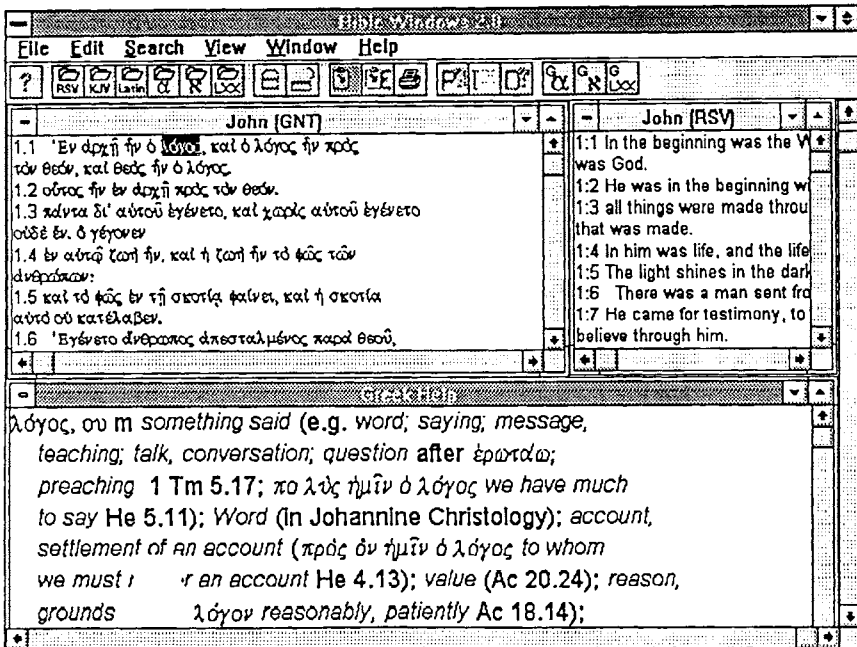


Figure 5. Bible Windows

CD/Word and another Bible tool, Bible Windows [Figure 5], utilize some similar hypertext capabilities. Bible Windows has some other interesting capabilities as well. Bible Windows incorporates morphologically tagged text data which allows the user to request a

running interlinear grammatical analysis, as well as parsing individual words. Texts can be researched on the basis of grammatical structure and lemmata, offering a powerful new level of inquiry.

This raises an interesting question for the future. It isn't clear that SGML will accommodate attaching one or more levels of analysis to a text beyond the text's logical organization. How would one incorporate morphological, syntactic or semantic analysis into an SGML database? Or how would one tackle an electronic version of the Nestle-Aland New Testament or the *Biblia Hebraica* incorporating not only the critical text, but also the variants? These are not idle questions. Such projects are already being designed and tested.

Evaluation

Now from a librarian's perspective, let's examine some of the factors to be considered in a critical assessment of computer-based research tools. If these look awfully familiar, it is because they are not essentially different from those applied to print tools,¹¹ though they may have a slightly different spin.

Purpose

What is the intended purpose of the work? Does this purpose fall within the scope of the collection, or meet a need of the collection's constituents? Are there other competing works with the same purpose?

Authority

Who created the work? Are they reliable? Do they have the necessary credentials to do what they propose? If the work is a text, what is its source?

Audience

Who is the work intended for? Is the work appropriate for the library's constituents?

¹¹Jonathan Katz, *Introduction to Reference Work. Vol. 1: Basic Information Sources*, 5th ed. (New York: McGraw-Hill, 1987), 23-30.

Execution

Does the work achieve its purpose? Is it suitable for its intended audience? Is it complete? Is it well-designed, understandable, and useable? Are instructions and documentation complete and understandable?

Longevity

This seems more of a concern for electronic tools than it is for most print works. How frequently will the work need to be revised? Will superseded editions continue to have value? Can they be transferred to a new medium in the future?

Adherence to Standards

Once again, this tends to be more of a concern with electronic tools than with printed works. Does the work adhere to appropriate standards? If so, it will likely be a better value. However, some works anticipate the creation of standards, and while they may ultimately be rendered obsolete, their usefulness in the meantime may justify their acquisition.

Cost

Cost is always judged in relation to benefits, resources, and demand. Keep in mind that collecting electronic media may involve secondary costs in providing equipment for its use.

I think there is a tendency to require a higher degree of quality for an electronic tool to be added to our collections than we require for a printed work. This isn't surprising. The electronic work requires more thought from us because it doesn't fit into our routines yet. Neither should we underrate the fact that collecting electronic tools often requires a commitment to provide equipment to use them, and instruction for using both the equipment and the tools. We also perceive, with some reason, that electronic tools are somehow more ephemeral than print tools. Finally, there is no question that electronic tools carry burdens related to negotiating and administering licenses and use agreements.

However, we must continuously re-examine our assumptions. Our collections are full of less-than-perfect printed works which, in spite of their faults, have value. Some printed works go through editions as quickly as some software goes through versions, and we don't get discounts on the new edition because we had the old one. Standards such

as Unicode and SGML will make most of the data that concerns us more portable and enduring. In my experience, the cost of an electronic tool can actually be somewhat less than that of its printed counterparts. Right now equipment and instruction are a burden, but as standards develop, and electronic media permeate society, these will become less an issue. There is no more reason to wait for (or expect) the perfect electronic Bible before making a purchase than there is to wait for the perfect print version.

Conclusion

At the beginning of this paper, I stated, "Developments in technology now make possible revolutionary computer-based electronic tools for theological research and education." The revolution is in the tools, not in the discipline. The basic concerns of theology are not changed by the advent of new tools for study.

There is a certain "chicken and egg" relationship in any scholarly discipline between the issues that can be addressed and the tools which are available. Questions which are regarded as impossible to answer tend not to get asked. When a new tool provides the means to research previously unanswerable questions, then certainly the terrain of the discipline changes. In some cases the change is revolutionary, but I don't believe that is what we currently face in theology. Theology will continue to ask the same kinds of questions, of the same kinds of sources, and cite basically the same kinds of evidence. We may get better, more comprehensive answers to some of our questions. We may conceivably uncover new evidence which leads to revolutionary theories. But then the tools themselves will be only a contributing factor to the revolution, not its source.

There are those who, faced with the forceful entry of new technology, decry the downfall of serious scholarship and claim that the dependence on this demonic thing will lead to all sorts of folly. They argue that the neophyte can now get instant answers to complex queries regarding the content of masses of intricate narrative; and without the deep appreciation for the shape, content, and context of the literature which is endowed by years of in-depth study, the most spurious arguments and conclusions will get broadcast with the veneer of authority.

In a way, they are quite correct: More powerful tools can lead to bigger mistakes. Just because something is electronic doesn't mean it's the right tool for the job. But the solution lies not in decrying the tool,

but in honing our critical thinking and improving the training we offer our students. Concordances and lexica can be used badly too, but no one is suggesting that we shouldn't have them or teach people to use them.

It would be misguided to embrace electronic tools as the panacea of theological research. It requires time and energy to understand the strengths and drawbacks of the technology and the individual works. Librarians and scholars have been wrestling with similar issues for centuries, but we were dealing with print, a mature medium that we understood well. While it will take time to understand computer-based electronic media as well as we understand print, we need not be intimidated by new technology. As long as we maintain our understanding of the needs of the theological discipline, and resolutely demand appropriate tools to meet those needs, we can meet the challenges of new technology.

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Ibycus Systems
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Los Altos, CA 94022

CD/Word
CD/Word Library, Inc.
5420 LBJ Freeway, Lincoln II, Suite 240
Dallas, TX 75240

Bible Windows
Silver Mountain Software
1029 Tanglewood
Cedar Hill, TX 75104-3019

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Georges Florovsky and Karl Barth: The Theological Encounters

A Work in Process to Honor the 100 Anniversary of the Birth of
Fr. Georges V. Florovsky, 1893-1993 (d. 1979)

by
Michael D. Peterson
Graduate Theological Union

The first encounter between Florovsky and Barth was in the summer of 1931 in Bonn, Germany, during Barth's seminar on Schleiermacher. Florovsky was invited to be the guest speaker and chose the topic, "Revelation, Philosophy and Theology." Barth, for his part, was not particularly impressed by Florovsky's effort. He remarked to a friend, "I did not have an overwhelming impression that we really needed this Eastern theology" and the "obscurantist effect of Russian thought-patterns."¹ In retrospect, Florovsky himself was not overly optimistic about the meeting. In 1937 he was quoted as saying, "The common life of millions to-day is influenced by the dialectical theology of Karl Barth. What lies beyond the unanimity is not merely the speculation of philosophers, but an actual influence upon devotional and spiritual life. Six years ago in discussion with Barth I found our disagreement much greater than our agreement."²

The decade of the 1930s was a crucial turning point for both Florovsky and Barth. It was in 1931 that Florovsky published the first major statement of his never-to-be-finalized neo-patristic synthesis, *The Eastern Fathers of the IVth Century* (in Russian and based on lectures given at St. Sergius Theological Seminary, Paris).³ According to F. Lewis Shaw, "It is curious to note how comparatively little essay space . . . in his pre-1930s written work, Florovsky devotes to the

¹Letter to Eduard Thurneysen, 2 July 1931, cited in Eberhard Busch, *Karl Barth: His Life from Letters and Autobiographical Texts*, trans. John Bowden (Philadelphia: Fortress Pr., 1976), 215.

²L. Hodgson, ed., *The Second World Conference on Faith and Order Held at Edinburgh, August 3-18, 1937* (New York: Macmillan, 1938), 126.

³Florovsky, *The Eastern Fathers of the IVth Century*, trans. Catherine Edmunds (Vaduz: Buchervertriebsanstalt, 1987), in *Collected Works* 7.

Fathers.”⁴ Focusing on Barth’s 1930s transition, Hans Urs von Balthasar says, “There were two critical turning points in Barth’s life. The first, his conversion from theological liberalism to radical Christianity, took place during World War I and found expression in *Romans*. The second was his emancipation from the shackles of philosophy and his quest for a genuine theology that could stand on its own feet. This latter process lasted about ten years; it found expression in his little book on the Anselmian proofs for God’s existence . . . , published in 1931.”⁵ In addition, “The content of the first volume of the *Church Dogmatics* was material which Barth presented in his lectures in the summer of 1931 and the winter of 1931-32.”⁶ However, the 1931 meeting at the Schleiermacher seminar in Bonn put Barth and Florovsky firmly at odds and with little recourse to a common theological vocabulary.

The depth of misunderstanding between the two at Bonn was indeed considerable. Barth was more at ease—despite his aphilosophical bias—with the existential direction of the Russian philosopher Nicolas Berdiaev than ever with Florovsky’s unrelenting focus on sacred history and neo-patristic synthesis. (Berdiaev is favorably cited three times in the *Church Dogmatics*: I,2:184; III,1:83; and III,4:159f. Florovsky is not cited at all.) Yet these two very different and very forceful individuals, Florovsky and Barth, created an interesting dynamic, usually in conflict and even occasionally in harmony.

Florovsky’s talk on “Revelation, Philosophy and Theology” was published by Barth in his journal *Zwischen den Zeiten* for 1931.⁷ The paper is not a statement that fit smoothly into the setting of Barth’s summer seminar on Schleiermacher. From Barth’s perspective, it is precisely the “Russian thought-patterns” to which he objected and not so much to the Christianized Greek conceptions that Florovsky champions. For instance, Barth was probably receptive to the idea, as Florovsky puts it, that “. . . in establishing dogmas the Church expressed Revelation in the language of Greek philosophy—or, if preferable: translated Revelation from the Hebraic, poetic and prophetic

⁴F. Lewis Shaw, “The Philosophical Evolution of Georges Florovsky: Philosophical Psychology and the Philosophy of History,” *St. Vladimir’s Theological Quarterly* 6 no. 3 (1992): 255.

⁵Hans Urs von Balthasar, *The Theology of Karl Barth*, trans. John Drury (New York: Holt, Rinehart and Winston, 1971), 79-80.

⁶Busch, *Karl Barth*, 214.

⁷Barth, *Collected Works* 6: 463-480.

language into Greek. That meant, in a certain sense, a ‘Hellenization’ of Revelation. In reality, however, it was a ‘Churchification’ . . . of Hellenism.”⁸ Nor would Barth have objected to Florovsky’s adherence to the Chalcedonian definition—although Barth undoubtedly had qualms about its exact bearing on revelation. Florovsky claims, “It is precisely the Chalcedonian dogma of the unity of the God-Man which is the true, decisive point of Revelation, and of the experience of faith and of Christian vision.”⁹ Barth undoubtedly did object to Florovsky’s strong emphasis on the importance of Tradition as the only means, mystical and organic, to receive Revelation. Florovsky says, “Revelation is given, and is accessible, only in the Church; that is, only through life in the Church, through a living and actual belonging to the mystical organism of the Body of Christ. This means that genuine knowledge is only possible in the element of *Tradition*.”¹⁰

According to Thomas F. Torrance’s interpretation of Barth’s patristic sympathies, “. . . it is very clear that the prevailing orientation of Barth’s developing theology was toward Greek rather than Latin Patristics.”¹¹ About Barth’s doctrine of the Trinity, Torrance says that Barth’s “. . . basic position clearly represents a decided departure from the western theological tradition and a distinct rapprochement to the eastern theological tradition shaped through the great Greek Fathers.”¹² Furthermore, Barth is deeply Chalcedonian in his Christology and also has a strong sense of the transformation of Hellenism through Christian values. Torrance points out that we must understand

the important place he gave to the Chalcedonian doctrine of the hypostatic union between the divine nature and the human nature in the one indivisible Person of Jesus Christ. It was impossible for Barth to agree with Harnack that the Chalcedonian formulation of the doctrine of Christ was an hellenisation of the Gospel through the irruption of Greek and in particular of Aristotelian philosophical concepts into the understanding of the Church. While important Greek terms (*ousia*, *hypostasis*, *physis*, *energeia*, and the like)

⁸Barth, *Collected Works* 3: 32-33.

⁹*Ibid.*, 34.

¹⁰*Ibid.*, 36.

¹¹Thomas F. Torrance, “Karl Barth and Patristic Theology,” in his *Karl Barth, Biblical and Evangelical Theologian* (Edinburgh: T&T Clark, 1990), 187.

¹²*Ibid.*, 194.

were taken over, their meaning was so radically altered that their new use actually helped to transform the very foundations of Greek thought and culture. These issues were particularly evident, as Barth realized in the epistemological role of homoousion and the hypostatic union in destroying the underlying dichotomous modes of thought derived from classical Greek culture.¹³

It was consistent that Barth would be open to the common mind of Christian Hellenism as Florovsky expressed it. Florovsky commented in 1952, “. . . I believe Karl Barth is perfectly right when he reminds the modern man that all this alleged ‘Greek intellectualism’ was in fact but an aspect of that sincere seriousness with which the Early Church used to approach and to contemplate the Mystery of the Incarnation, the mystery of the Holy Night. The whole intellectual armoury used by the Fathers was intended to serve but one purpose—to stress that unique and novel mystery, ‘And was made man.’”¹⁴

In the area of strict disagreement over Florovsky’s 1931 paper, Barth would have been very critical of the Eastern Orthodox concept of human participation in divinity through transfiguration. Florovsky states, “The highest objectivity in the hearing and understanding of Revelation is achieved through the greatest exertion of the creative personality, which overcomes in itself ‘the wisdom of flesh,’ ascending to ‘the measure of the stature of the fulness of Christ’ [. . . Ephesians 4:13]. From man it is not self-abnegation which is demanded but a victorious forward movement, not self-destructive but a rebirth or transformation, indeed a *theosis*”¹⁵ Barth’s tendency would be more toward self-abnegation or *kenosis*.

Again, Barth would have had problems accepting Florovsky’s eschatology. As Florovsky outlines it in his 1931 paper, “The Christian faith is not directed primarily toward ‘the future,’ but rather toward that which was already fulfilled—more properly expressed, toward the Eternal present, toward the divine fulness which has been and is being

¹³Ibid., 198.

¹⁴Florovsky, “The Message of Chalcedon,” *Ecumenical Review* 4 no. 4 (July 1952): 395-396.

¹⁵Florovsky, “Revelation,” trans. by J.O. Cobham and R.J.C. Gutteridge, in *Revelation*. By G. Aulen, Karl Barth, et al.; eds. John Baillie and Hugh Martin (New York: Macmillan, 1937), 26.

revealed by Christ.”¹⁶ Florovsky was to call his conception “Inaugurated Eschatology.” Barth, in contrast, had maintained a revolutionary “christological eschatology” in his Commentary on Romans, but was now, by 1931, evolving away from a timeless concept toward apocalyptic reconciliation.¹⁷ Barth would also have had difficulty with Florovsky’s understanding of sacred history and time. According to Florovsky, “In Scripture it is revealed that history itself becomes sacred, that history can be consecrated that life can be sanctified. And, to be sure, not only in the sense of an external illumination of life—as if from outside—but also in the sense of its transfiguration.”¹⁸ “. . . The memory of the Church is turned toward those of the Church of the Body of Christ, which embraces all times. Tradition is the symbol of this ‘all-time-ness’. To know or perceive through Tradition means to know or perceive from the fulness of this experience of ‘all-time-ness’. And this can be known within the Church by each person in his personal experience, according to the measure of his spiritual maturity.”¹⁹ Barth would give an emphatic NO to both Tradition and personal experience by replying that revelation is known only through the Word of God as communicated by God and received by persons. It should be noted that the preceding list of objections is more representative than exhaustive.

Flying in the face of expectation, Prof. Rowan Williams ventures to suggest that Florovsky was influenced by Barth. He writes, “In the early 1930s, Florovsky worked for a while alongside Bulgakov in Paris (he was ordained in 1932), but his disagreements became sharper—and may have been further sharpened by contact with Barth in 1931.”²⁰ In another work, Williams makes an even more interesting observation: “Barth’s own involvement in the ecumenical movement also meant that his insights and arguments were influential outside the Reformed

¹⁶Ibid., 28.

¹⁷W. Schweitzer, *Eschatology and Ethics: A Brief Survey of Recent Discussion, Together with a Select Annotated Bibliography*, transl. R.H. Fuller (Geneva: WCC, November 1951), 12; and *Church Dogmatics II/1*: 716. See also Jurgen Moltmann, “Trends in Eschatology,” in his *The Future of Creation: Collected Essays*, trans. Margaret Kohl (Philadelphia: Fortress Pr., 1979), 23.

¹⁸Ibid.

¹⁹Ibid., 39-40.

²⁰Rowan Williams, “Eastern Orthodox Theology: Three Orthodox Theologians: G.V. Florovsky,” in *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century, Volume II*, ed. David F. Ford (Oxford: Basil Blackwell, 1989), 163-166.

tradition: the important Russian emigre theologian Georges Florovsky was able to integrate some of Barth's ideas into the framework of Orthodox thinking, combining Barth's insistence on revelation with a rather fuller sacramental theology."²¹ There is no question about the pervasive fulness of Florovsky's sacramental theology and his strong emphasis on revelation; however, Williams does not substantiate how this outcome relates to Barth. After all, the likelier source of Florovsky's theological emphases is patristic. Yet the idea of Barth's influence on Florovsky certainly opens up interesting possibilities. In 1937, Florovsky criticized the limited eschatological vision of Barthian revelation. He writes:

Every explanation of Christian revelation only in terms of the 'Semitic' categories of 'law' or 'prophecy' turns out to be insufficient. Such categories have quite recently attracted many, and find their best expression in the 'dialectical theology' of the school of Karl Barth, Emil Brunner, and others. This is precisely an interpretation of the New Testament within the categories of the Old, in the element of prophecy without genuine consummation, as if prophecy had not been realized. History is devalued, with the accent shifting to the last judgment. The fulness of revealed truth is constricted. Biblical prophecy, meanwhile, finds its actual consummation precisely in Christian Hellenism.²²

In comparison, an examination of Barth's 1937 essay, "Revelation" shows his understanding to be deeply christological throughout—an aspect that is certainly consistent with Florovsky's approach. Barth writes, "For the Christian apprehension of revelation is that apprehension which is bound up with the name of Jesus Christ. An apprehension of revelation which had been detached from this bond would not as such be the Christian one. . . . But it is under the name of Jesus Christ that the Christian apprehension of revelation finds its

²¹Williams, "Theology, European," in *Dictionary of the Ecumenical Movement*, eds. Nicholas Lossky, et al. (Geneva, Switzerland: WCC Publ.; Grand Rapids, MI: Wm. B. Eerdmans, 1991), 988.

²²Florovsky, *Ways of Russian Theology, Part II*, transl. Robert L. Nichols (Vaduz: Buchervertriebsanstalt, 1987), in *Collected Works* 6: 298.

freedom."²³ In contrast to Florovsky, Barth does not subscribe to the idea that persons can creatively participate in God's divinity. From Barth:

Just as the reality is new, so too is the *potentiality* which is presupposed and realized in the reality of Jesus Christ. It is a potentiality that is God's and not ours, that is known to God and not to us. Hence Jesus Christ is indeed the fulfillment of divine prophecy; He is not, however, the fulfillment of human yearning, of human demands and of human speculation There is certainly a divinely posited potentiality of His existence; but there is no standard by which we can measure Him, no point from which we can survey Him, no principle by means of which we can judge Him.²⁴

Barth is speaking here of a human knowing that willfully perverts the divine message. Yet his diagnosis suggests a profound distrust of the human capacity to creatively perceive and participate in divinity.

In essence, Barth relegates creative human understanding to a passive role. Persons, as sinners, become submissive receptacles. He asserts, ". . . grace for sinners means an especial, free, unmerited and unearned act of divine turning towards, and condescension to, man."²⁵ Again: "The man who has received grace, and therefore recognizes that he has need of grace and that he is utterly an object of divine mercy, cannot at any rate conceive of himself as one who discovers and receives a direct revelation. No: and he cannot conceive of himself, either, as one who receives and discovers even an *indirect* revelation other than the revelation which is in Jesus Christ."²⁶ And again: "Faith admittedly, and with it too the recognition of faith, is a free act of human choice and decision; a work of the heart, the will and the understanding. But when we are engaged in this work we have no more power to apprehend what we are from our knowledge of ourselves, than we have power to apprehend Jesus Christ from the knowledge which, apart from Him, we have of man and of mankind."²⁷

²³Florovsky, "Revelation," 43.

²⁴Ibid., 46-47.

²⁵Ibid., 49.

²⁶Ibid., 50.

²⁷Ibid., 60.

Barth's message is clear: persons cannot know Christ apart from the Word of God that is Jesus Christ: "It is not as if there came through the revelation to man in his world a voice which is man's own. What actually takes place is that God *speaks* and man in his works has to *listen* and *obey*."²⁸ To this limiting mode of God-who-commands, persons-who-obey, Barth melds his conception of eschatology. He states,

The revelation, here and now, is Jesus Christ alone. And the work of Jesus Christ, as we know it here and now in the time of divine forbearance is the work of *announcement*. The New Testament ought not, therefore, to surprise us when in more than one passage it employs the conception of 'revelation' as a description of *Last Things* towards which it sees moving the whole time of forbearance, of tokens and of the Church. In point of fact, the work of revelation, in its full operation upon man and his world, is a future work.²⁹

In light of Barth's message, Florovsky's critique of Barth's unconsummated prophecy and devalued history—and even more, as will shortly be considered, of Western monophysitism—is highly suggestive.

Florovsky attended the 1947 Faith and Order meeting at Clarens, Switzerland, but did not encounter Barth. He did, however, have an opportunity to respond to Barth's message. In Barth's absence, his paper on "The Church: The Living Community of the Living Lord Jesus Christ" was read by Dr. Wolfgang Schweitzer.³⁰ The paper defines "Church" in terms of the relation between the living congregation and its source in the living Christ. Barth goes on to deal with the concept, Church, in three areas: the essence of the Church; the conditions that endanger the Church; and finally, preservation of the church through renewal. About the essence of the Church, he says that the congregation is living in the "time-between" the Resurrection and Christ's return, an historical setting for the *event*, or *Ereignis*, in which God's elect are gathering together. He goes on to develop six events of the Church's

²⁸Ibid., 77.

²⁹Ibid., 81.

³⁰English translation in Barth's *God Here and Now*, trans. Paul M. van Buren (NY: Harper & Row, 1964), 61-85. Distillation of same material in *The Universal Church in God's Design: An Ecumenical Study Prepared Under the Auspices of the World Council of Churches* (New York: Harper & Brothers, 1948), 67-76.

essence: the gathering of the saints for the reconciliation of the world; the awakening of the elect to free obedience and subordination to Christ; God's Word revealed in Christ to his community in the historical context of obedience to Christ's call; prophetic and apostolic witness through the Scriptures; fellowship of the Holy Spirit; receiving baptism and the Lord's Supper; and mission to the world. The Church is threatened because the congregation is creaturely and, therefore, vulnerable to human error. Barth identifies the forms of danger to the Church in terms of interior dullness that lead to external temptation. Because of these threats the Church ceases to be a living congregation and becomes a nominal church. As a result, the Church visibly loses its unity. Barth understands "event" and "gathering" in Christ as the only preservation/renewal/reformation of the Church. The living congregation is renewed through Christ and He alone is the Church's hope. Polity provides the opportunity for the event of Christ's renewing acts. The visible form of the event is the local congregation that worships together regularly and also mutually recognizes other congregations guided by the principle of service. Church government, however, is always, finally, in Christ's hands. Barth concludes his essay by recommending the congregationalist form of Church as the most adequately sound of all available systems.

In response to the presentation, Florovsky replied:

His difficulty about the paper was that in Barth's conception there was really no Church at all: the Church was de-substantialized, it happened from time to time, its existence was reduced to some moments of definite action. This was completely unwarranted by Holy Scripture, because the whole New Testament speaks of the enduring unity of the Church in Christ its Head, not of a Christ who now and then sends his Spirit. Reconciliation is something ontological, man brought back into reconciled unity with God. Orthodox and Catholics believe that sacraments and order are of the 'esse' of the Church because they put their trust, not in a human institution, but in divinely constituted realities. The Church, as the Body

of Christ, is an organism with an organic structure constituted, not by man, but by God.³¹

Florovsky and Barth were always at complete loggerheads over ecclesiology, and particularly over the elements of Tradition and apostolic succession.

Florovsky's contribution to the ecclesiology debate, "The Church: Her Nature and Task," presents the approach of Apostolic Succession as a continuation of Pentecost that secures Church unity in time and space.³² He also delineates a concept of sacramental unity that envisions the Church as sacramental society and equates the term sacramental with the theological qualifiers eschatological/ultimate/decisive, which are to be realized within the tensions of history.³³ Finally, he defines the antinomies of the Church in history as caught between flight to the desert (totalitarian society) and Christian empire (the Christian city).³⁴ Florovsky's analysis of "Church" provides a dramatic contrast to Barth's dehistoricized and somewhat idealized gathering congregation constructed along the lines of the congregationalist model.

Earlier at the same conference in 1947, Florovsky made a response to Dr. G.D. Henderson's paper on "Calvin's Doctrine of the Church." Florovsky remarked that he

had been re-reading the *Institutes* and had been feeling that Calvin's chief emphasis was on the sovereign act of God who, by pre-temporal eternal decree, had constituted the Church to which only His elect belonged. This made unnecessary any human effort to build up the Church. All the history of the Church was simply the revelation of God's predestined plan, the existing Church revealing itself in the complexities of worldly situations. So there could be no justification by faith, justification was by God's election and election was not the same as vocation,

³¹World Conference on Faith and Order, *The 1947 Meeting of the Continuation Committee held at St. George's School, Clarens, Switzerland, August 28 - September 1, 1947* (Christ Church, Oxford; St. Johns Rectory, Washington, CT: The Committee, 1947), 28.

³²Barth, *The Universal Church in God's Design*, 52.

³³*Ibid.*, 54.

³⁴*Ibid.*, 56.

because the elect could not decline, whereas vocation implied an element of 'liberum arbitrium', of creative action by man for which there was no room in Calvin's doctrine of election. At this point was the real difference between the Calvinist and Orthodox traditions.³⁵

Florovsky's condemnation of the Calvinist circumscription of human freedom has a strong bearing on his critique of Barth's refusal of "creative personality."

Specifically, Prof. George Huntston Williams points to Florovsky's criticism of a modern form of monophysitism in Barth and neo-orthodoxy. In the following quote Williams summarizes Florovsky's position in his published sermon, "As the Truth Is In Jesus (Ephes. 4:21)."³⁶

. . . Turning as he often has done on the Protestant Neo-Orthodoxy of both Reinhold Niebuhr . . . and of Karl Barth, Florovsky goes on to point to [an] extreme allegedly abroad in sophisticated modern Protestantism remote at this point from the Christology of either Martin Luther or John Calvin, 'a revival of monophysite tendencies in theology and religion, where man is reduced to complete passivity and is allowed only to listen and hope.' The present tension between Liberalism and Protestant Neo-Orthodoxy is, in fact, he says . . . 'a re-enactment of the old christological struggle, on a new existential level and in a new spiritual key.' In this homiletical modernization or popularization of his thinking for a general Protestant constituency we have a clue to the contemporary context into which Florovsky . . . fits his own neo-patristic Christology.³⁷

It is interesting to note Florovsky's sensitivity to the patristic understanding of monophysitism as an anthropological as well as

³⁵Ibid., 26.

³⁶Florovsky, "As the Truth Is In Jesus (Ephes. 4:21)," *Christian Century* 68 (December 19, 1951): 1457-1459.

³⁷G.H. Williams, "Georges Vasilievich Florovsky: His American Career (1948-1965)," *Greek Orthodox Theological Review* 11 no. 1 (1965): 66.

christological problem. This Eastern patristic perspective is unusual in the West.

Florovsky's accusation of monophysitism is unique among Barth's critics—and undoubtedly so because Florovsky approaches Barth from an Eastern perspective. Rowan Williams, however, prefers to take issue with a charge of monophysitism at the level of disassociating Barth from Luther's errors:

. . . Luther is concerned to maintain a sharp distinction between the 'naked God', *God in se*, and the revealed God, God on the Cross, 'under the appearance of the opposite', in order to guard against any notion that there can be a showing of God apart from Manger and Cross. God *is*, simply and absolutely, in these forms, in the contradiction, the doubt, and the pain. This is, indeed, the essential feature of Lutheran Christology, its almost Monophysite understanding of the *communicatio idiomatum*.

At first sight it looks as if Barth is saying precisely the same. The difference, however, is that signaled in the Reformation debates by the concept of the *extra calvinisticum*: God is present *mit und unter*, with and under, the contingent and historical, but he cannot be said to be in it, identified with it in the way Luther envisages. For the Lutheran, what is involved in the revelation of God in suffering and darkness is a real communication of God; the worldly circumstances of Cross and dereliction *themselves* say something about God. They are not simply a concealing exterior vehicle: the mercy of God is such that the divine *opus proprium* 'translated' into worldly form is necessarily and properly the Cross. And this, I suggest, is not the same as saying that we can only hear the Word in its secular form, as this says nothing (as it stands) about the Word's relation to its form.

In Barth's eyes, such an understanding of a relation between Word and form would be 'trying to do God's miraculous act ourselves' (*CD I/2*, 175). The revelatory event is God's miracle from beginning to end, and its

unity, continuity, and trustworthiness depends upon God alone.³⁸

Rowan Williams addresses monophysitism christologically without acknowledgment of the full anthropological implications in Florovsky's argument. In particular, he does not consider Florovsky's concern about the affect on creative personality. Williams is unable to bridge the gap between Western and Eastern understanding—much in the same way as Barth. Early on, Barth tended to view Eastern theology in a flattened perspective, as he demonstrates here in relation to the procession of the Holy Spirit: “. . . in the Eastern view of the relation between the divine modes of being we cannot recognize their reality as we know it from the divine revelation according to the witness of Scripture.”³⁹ Barth appeared to become rather more tolerant of the Eastern “obscurantism”, as he once called it, in response to his contacts with Florovsky.

On a personal level, all told, Florovsky and Barth had few encounters. In addition to the 1931 seminar at Bonn, Eberhard Busch records only three instances of personal meetings: at the first Assembly of the World Council of Churches at Amsterdam, 1948; at the second preparatory conference of the advisory commission for the Evanston WCC Assembly, July 1951; and the last at the third preparatory conference in August 1953. There were undoubtedly other contacts of less consequence. Of the 1948 Amsterdam Assembly encounter Barth recalls,

The discovery which I made as an actively involved member . . . of Section I was that theology as a whole must include some sort of ‘ecumenical theology’, as well as ‘dogmatic theology’ and ‘symbolic theology’. ‘Ecumenical theology’ is the art of encounter between the competent theologians of the various churches in the form of showing the disagreements within the agreement and the agreements with the disagreement and thus coming one step nearer, if not uniting This was the art which I practised there especially with Georges Florovsky, the

³⁸Rowan Williams, “Barth on the Triune God,” in *Karl Barth: Studies of his Theological Method*, ed. S.W. Sykes (Cambridge: Clarendon Pr., 1979), 154-155.

³⁹Barth, *Church Dogmatics* I/1: 481.

Anglican Michael Ramsey . . . and the Lutheran Anders Nygren.⁴⁰

According to Thomas Torrance, “The outstanding fact this brought to light was that disagreements were but differences within a total unity, a unity which was both given and had somehow become *event (Ereignis)* in the midst of the Assembly—one of those ever-new acts of the Church’s Lord about which Barth had written as Creative of the Church”⁴¹

Florovsky, too, had a dialectical influence on the Section I report. His proposal was that the report of the section should describe the ‘deepest difference’ between the churches as a difference between the ecclesiology of the gathered church. But under the influence of Karl Barth and Michael Ramsey the formulation chosen was finally that of the difference between ‘Catholic’ and ‘Protestant’.⁴² (It is possible that Florovsky chose the term ‘gathered church’ as a suggestion from the Congregationalist Douglas Horton and in deference to Barth.)

Florovsky’s overall recollection of his WCC experiences was similar to Barth’s. Florovsky’s summarization ends on a sobering note:

My personal concern . . . was always with dialogue and confrontation. The theological discussion was properly focused on the process of ecumenical co-operation, new vistas have been discovered, and new awareness acquired. But the crucial problem remains as it has been before. The ultimate goal of the ecumenical endeavour has been more accurately formulated or articulated, the basic difficulties have been more courageously ascertained and acknowledged. And this is indeed a major achievement. On the other hand, it was becoming increasingly evident that in ‘divided Christendom’ there was actually no real agreement concerning the basic issue—the very ‘nature’, or true character, of that unity which Christians are bound and called to seek The task is of an enormous complexity, although the promise is still great.

⁴⁰Busch, *Karl Barth*, 359.

⁴¹Torrance, “Concerning Amsterdam: I, The Nature and Mission of the Church,” *Scottish Journal of Theology* 2 no. 3 (September 1949): 147.

⁴²W.A. Visser ’t Hooft, “Fr. Georges Florovsky’s Role in the Formation of the WCC,” *St. Vladimir’s Theological Quarterly* 23 no. 3-4 (1979): 135-138.

Disagreements are manifold, inveterate, radical. And there is no room for any compromise. This must be faced frankly and courageously, without reticence or evasion, rather with confidence and trust. The actual division is profound. Short cuts and easy ways must be avoided. One has to be bold enough to meet the challenge of Christian tragedy.⁴³

Focusing his thoughts on Barth in 1937, Florovsky comments, "The unity of the church has been broken by various causes in past ages. Christianity was recently described by Karl Barth as an 'array of various churches, each of which represents to the others a problem, a critic, a rival, possibly also a disturber and an enemy'—a prospective disturber or an actual enemy. And these isolating tendencies are still at work. An alleged 'decade of objective progress in church unity' has not improved the situation greatly."⁴⁴

It is worth reviewing two key elements in Barth and Florovsky: namely, Christology and eschatology. In the following passage Prof. Dalferth explores Barth's christocentric position as expressed through his comprehensive christological grammar:

It is the task of dogmatic discourse proper to work out the world of meaning that the presence of Christ carries with it; and because of the centrality of resurrection, everything it states is to be determined christologically. This amounts to nothing less than a sustained hermeneutical process of redefining virtually every dogmatic concept in christological terms: 'God', 'power', 'freedom', 'person', 'man and woman', 'predestination', 'history', 'time', 'law', 'being', and everything else is—in sometimes quite complicated and twisted ways—derived from the central eschatological reality of the risen Christ.⁴⁵

For Florovsky, too, eschatology, grounded in Christology, is crucial: ". . . Indeed eschatology is not just one particular section of the

⁴³Florovsky, "The Ecumenical Dialogue," in *Ecumenical Experiences*, ed. Luis Romeau (Westminster, MD: Newman Pr., 1965), 42.

⁴⁴Florovsky, "A School of Patience," *Christendom* 2 no. 4 (Autumn 1937): 556.

⁴⁵Ingolf U. Dalferth, "Karl Barth's Eschatological Realism," in *Karl Barth: Centenary Essays*, ed. S.W. Sykes (New York: Cambridge U. Pr., 1989), 38.

Christian theological system, but rather its basis and foundation, its guiding and inspiring principle, or, as it were, the climate of the whole of Christian thinking. Christianity is essentially eschatological, and the Church is an 'eschatological community . . .'⁴⁶ Florovsky called his concept of last things "inaugurated eschatology."

The New Testament . . . is more than a mere 'figure' of the Kingdom to come. It is essentially the realm of accomplishment. On the other hand, it is premature to speak of a 'realized eschatology', simply because the very eschaton is not yet realized: sacred history has not yet been closed. One may prefer the phrase: 'the inaugurated eschatology'. It renders accurately the Biblical diagnosis—the crucial point of the revelation is already in the past The Bible is closed just because the Word of God has been incarnate. Our ultimate term of reference is not a book, but a living person The sacred history of redemption is still going on. It is now the history of the Church that is the Body of Christ.⁴⁷

Part of the problem of understanding Barth's eschatology is often a matter of terminology. For instance, at a 1950 WCC Central Committee meeting to prepare for Evanston, Barth and Niebuhr had great difficulty understanding each other. "The real difficulty was that the exponents of a 'realized eschatology' and those who favoured a 'final eschatology' could not find a common language."⁴⁸ The terminological difficulty between Florovsky's inaugurated eschatology and Barth's apocalyptic reconciliation was equally confounding.

In the final analysis it is easiest to assess the influence of Barth's confrontational ecumenical style on Florovsky. For instance, Visser 't Hooft recounts Barth's influence on the Section I report at Amsterdam, with his dialectical approach of seeking the disagreements within the agreements and then examining the underlying agreements in the most

⁴⁶Florovsky, "The Patristic Age and Eschatology: An Introduction," in *Collected Works* 4: 63.

⁴⁷Florovsky, "Revelation and Interpretation," in *Biblical Authority for Today: A World Council of Churches Symposium on "The Biblical Authority for the Churches' Social and Political Message Today,"* eds. Alan Richardson and W. Schweitzer (Philadelphia: Westminster Pr., 1951), 179-180.

⁴⁸Visser 't Hooft, "Karl Barth and the Ecumenical Movement." *Ecumenical Review* 32 (April 1980): 146.

extreme disagreements. "The use of this method produced a report which, while taking a realistic view of the differences, nevertheless pointed out ways of moving forward along the road to unity. It is interesting to note that Anglicans like Ramsey and Orthodox like Florovsky both expressed delight that this method made it possible to avoid any superficial anticipation of unity."⁴⁹ Visser 't Hooft's account of Florovsky's confrontational role at the 1950 Central Committee meeting at Toronto is just as instructive.⁵⁰ That, however, is another story.

In all likelihood there was a reciprocal influence in the area of ecumenical confrontation, especially since both Florovsky and Barth needed little prodding to confront issues of faith and conviction. Confrontational issues aside, it is difficult to measure exactly in what ways Barth would have influenced Florovsky's theology, particularly in regard to emphasis on revelation as Rowan Williams claims. Whatever the degree of influence, it is perhaps most appropriate to say that Florovsky and Barth experienced a mutual respect in the give-and-take of dialectical ecumenism.

In the last years of his life Florovsky became very disenchanted about his many years of theological negotiations with the Anglicans. He felt that too many influential Anglicans were non-Trinitarian. His high expectations of the Anglicans probably derived from a deep admiration for the "great Caroline divines, who had always been interested in the Eastern tradition and in the early Greek Fathers"—much in the same way Barth admired the congregationalist Pilgrim Fathers for their embodiment of Calvinist principles.⁵¹ Florovsky came to understand that something fundamental had been lost to the Anglican Church over the centuries and concluded that his time would have been better spent in dialog with evangelical Christians. In regard to evangelical conviction, Florovsky clearly never regretted his confrontations with Barth.

⁴⁹Ibid., 144.

⁵⁰Visser 't Hooft, *The Genesis and Formation of the World Council of Churches* (Geneva: WCC, 1982), 78.

⁵¹Florovsky, "The Orthodox Churches and the Ecumenical Movement Prior to 1910," in *A History of the Ecumenical Movement: 1517-1948*, 3rd ed., eds. Ruth Rouse and Stephen Charles Neill (Geneva: WCC, 1986) 1: 191.

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**Father Georges Florovsky,
A Contemporary Church Father**

by
George C. Papademetriou
Holy Cross Greek Orthodox School of Theology

Evidence that the Patristic period of the Orthodox Church has not yet ended, is the life and work of a contemporary “Church Father,” Fr. Georges Florovsky. As a “Church Father,” he displayed encyclopedic knowledge and experience, a love for Hellenism, a clear and distinct articulation of theological and Biblical dogma and truth, and especially a saintly life.

Georges Florovsky was born in Odessa, Russia in 1893 into a family that was grounded very much in the Orthodox faith. His father was an Orthodox Priest, and his mother’s family had a long line of Priests. Young Georges’ upbringing and early education instilled in him a love for theology and religion. He also gained knowledge and experience in other fields. At the University of Odessa, he studied philosophy, philology, history, physical sciences and mathematics. He received his degree in 1916. He then taught as a high school teacher while continuing on his own to study theology. In 1919 he was awarded the *Philosophia Magister* from the University of Odessa and was elected to its faculty the same year. Due to the communist revolution, his career at Odessa was cut short when he and most of his family emigrated to Sophia, Bulgaria, in 1920.

It is interesting to note that Florovsky began his career in academia not in theology, but as a researcher in the positive, physical sciences. In 1916, he published a paper titled, “On the mechanism of reflex salivary secretion,” that was later presented by the famous Russian physiologist, Ivan P. Pavlov, to the Academy on December 3, 1916. This paper was published in Russian with a summary in English in the *Bulletin de l’Academy Imperiale des Sciences*.

He also taught law after his departure from Sophia. He went to Prague where he taught philosophy of law at the Russian University Law School from 1922 to 1926. It was there in 1922 that he married Xenia Ivanovna Simonova who became his life-long companion.

When reviewing his many contributions to theology, it can be said that his greatest contribution is his resounding call to return to the “Patristic Mind.” He lamented that “Patristic writings are respected

indeed, but more as historical documents than as books of authority . . .”¹ With the patristic authority in mind, Father Georges dedicated his entire life to bring about a return to the biblical and patristic perspective. He sensed a *pseudomorphosis* in the Christian Churches caused by abandoning the biblical and patristic mindset and favoring the attitude of modern theologians who emphasize the “new” ways of solving the problems of “our own age,”² in a sense subjectivizing truth to our own age. He considered this dangerous because the continuity from the biblical and patristic mind is then broken.

In addition, Florovsky made a great plea that showed the esteem in which he held the Greek Patristic writers: “Let us be more Greek to be truly Catholic, to be truly Orthodox,”³ and, “Let us be more ‘Hellenic’ in order that we may be truly Christian.”⁴ It is with this call to return to Hellenism that he sought to recapture the spirit of the Church Fathers.

Fr. Florovsky’s complaint concerning the loss of the “patristic mind” was not that the Fathers were not referred to, but that the references were kept separate from the very faith which gave life to the Patristic spirit. He says:

It is a dangerous habit just to handle “quotations” from the Fathers and even from Scripture, outside of the total structure of faith, in which only they are truly alive. “To follow the Fathers” does not mean simply to quote their sentences. It means to acquire their mind, their *φρόνημα*. The Orthodox Church claims to have preserved this mind (*φρόνημα*) and to have theologized *ad mentem Patrum*.⁵

Another great issue which concerned Fr. Florovsky was the understanding and knowledge of “truth.” In fact, much of his theological research and study had to do with “Truth.” Truth was the

¹Georges Florovsky, “Patristics and Modern Theology,” *Proces-Verbaux du Premier Congres du Theologie Orthodoxe A Athenes 29 Novembre - 6 Decembre 1936*, Hamilcar A. Alivasatos, ed. (Athens: Pysos, 1939), 238.

²*Ibid.*, 238.

³*Ibid.*, 242.

⁴Florovsky, “The Christian Hellenism,” *The Orthodox Observer* (January 1957); 9.

⁵Florovsky, *Aspects of Church History* (Belmont, MA: Nordland Publishing Co., 1975), 18. See also: George Bebis, “Georges Florovsky” in *ΘΡΗΣΚΕΥΤΙΚΗ ΚΑΙ ΗΘΙΚΗ ΕΓΚΥΚΛΟΠΑΙΔΕΙΑ* Vol. 11 (Athens, 1967), 1184.

issue of his theology and research. He found that truth does not fear great numbers of people and ideas and also does not depend on “majority vote.” Florovsky was extremely critical of the “subjective interpretation” of truth. Therefore, his conviction was only natural that ecclesiology must only be based on “the personal relation of each member with Christ, the Head.”⁶

For Florovsky and the Orthodox Church, “Christ is the Truth”, and the criterion of truth is the divine revelation.⁷ The Fathers of the Church as teachers were witnesses who testified for the truth, that is, “the true and authentic consensus was that which reflected the mind of the Catholic and universal Church—*τό ἐκκλησιαστικόν φρόνημα*.”⁸ He insisted that “in no situation must we allow love to precede truth” in our social relations.⁹

Because of these very strong convictions he was incorrectly labelled a traditionalist, even though he was a defender of true Christian Orthodox tradition.¹⁰ The “Traditionalists,” who have their center at Etna, CA, and also hold these convictions, falsely attributed to Fr. Florovsky that he was an “outspoken supporter” of the “Old Calendarist movement” and that he “expressed open support for certain of the Bishops of the Russian Orthodox Church Abroad.”¹¹

Fr. Florovsky insisted that human freedom is the special element in the human personality that restores one to Christ. Freedom, for humankind, is “a mixture of faith, love, grace, decisiveness and strength” and the image of a free person is the prophet, the martyr, the ascetic and the saint.¹²

To help clarify these points, and to show that the truth of Christianity is manifested and preserved in the Church, he makes the following courageous statement:

⁶Monk Moysis, Mount Athos, “The Theological Thought of Fr. Georges Florovsky,” in Greek. *Ho Ephemerios* 38 (1989); 348.

⁷Florovsky, “The Authority of the Ancient Councils,” in *Bible, Church, Tradition: An Eastern Orthodox View. The Collected Works of Father Georges Florovsky*, Vol. 1. (Belmont, MA: Nordland Publishing Co., 1972), 97.

⁸Ibid., 103.

⁹Moysis, “Theological Thought of Fr. Georges Florovsky,” 348.

¹⁰Ibid.

¹¹“A Note on Father Georges Florovsky” by the editor included in the beginning of a study of Constantine Cavarinos. *Father Georges Florovsky on Ecumenism*. Center for Traditionalist Orthodox Studies (Etna, CA: 1992), 4. Cavarinos does not make this false claim on behalf of Florovsky.

¹²Moysis, “Theological Through of Fr. Georges Florovsky,” 348.

If we declare Scripture to be self-sufficient, we only expose it to subjective, arbitrary interpretation, thus cutting it away from its sacred source. Scripture is given to us in tradition. It is the vital, crystallizing centre. The Church, as the Body of Christ, stands mystically first and is fuller than Scripture. This does not limit Scripture, or cast shadows on it. But truth is revealed to us historically. Christ appeared and still appears before us not only in the Scripture; He unchangeably and unceasingly reveals Himself in the Church, in His own Body.¹³

He proceeds to support his position by stating the fact that the Church and the Eucharist existed before the Gospel. He says that:

In the times of the early Christians the Gospels were not yet written and could not be the sole source of knowledge. The Church acted according to the spirit of the Gospel, and, what is more, the Gospel came to life in the Church, in the Holy Eucharist. In the Christ of the Eucharist, Christians learned to know the Christ of the Gospels, and so His image became vivid in them.¹⁴

Fr. Florovsky was steeped in the Orthodox Christian tradition, and emphasized that it is the experience of the spiritual life of the Church that perpetuates the life and vision of Christ in the life of the members of the Body of Christ. He says:

This experience has not been exhausted either in Scripture or in oral tradition, or in definitions. It *cannot*, it *must not*, be exhausted. On the contrary, all words and images must be regenerated in its experience, not in the psychologisms of subjective feelings, but in experience of spiritual life. This experience is the source of the teaching of the Church.¹⁵

This experience of the spiritual life of the Church is further protected by dogma and expressed in the liturgical cycle of the

¹³Florovsky, "The Catholicity of the Church," *The Collected Works*, Vol. 1, 48.

¹⁴Ibid.

¹⁵Ibid., 49.

commemorations and festivals. That is, “Liturgical testimony is as valid as dogmatic testimony.”¹⁶

Fr. Georges Florovsky was primarily a historian of Christian dogma within the context of Patristic theology. His writings in the 1930s were an effort to restore the Patristic spirit. His subsequent writings, teaching and lecturing at numerous European and American universities were to re-awaken all Christians to the theology of the Fathers as a definite type of Christian philosophy.¹⁷

Florovsky began his ecumenical career in the 1920s. He was active in the Fellowship of St. Alban and St. Sergius, the Anglican-Russian Fellowship where he developed the skill of defending and expounding on Orthodoxy.¹⁸

In regard to ecumenism, Professor Constantine Cavarnos aptly states that:

What Father Florovsky has written about ecumenism is of great interest and value, both for Orthodox and others, because he had an extensive, firsthand knowledge of this movement, and spoke as a sincere Orthodox Christian as well as an academic theologian highly esteemed in America and abroad.¹⁹

In his *Collected Works*, two volumes of Fr. Florovsky’s writings are published as volumes 13 and 14 under the titles *Ecumenism I: A Doctrinal Approach*, and *Ecumenism II: A Historical Approach*.

Florovsky in no uncertain terms made his conviction toward ecumenism and truth known in the following statement:

As a member and Priest of the Orthodox Church, I believe that the Church in which I was baptized and brought up is in very truth *the Church*, i.e. *the true Church* and, *only true Church*. I believe this for many reasons: by personal conviction and by the inner testimony of the Spirit which

¹⁶Ibid., 50.

¹⁷Florovsky, *The Byzantine Fathers of the Fifth Century. The Collected Works*, Vol. 8 (Belmont, MA: Notable and Academic Books, 1987), xiv.

¹⁸George Williams, “Georges Vasilievich Florovsky: His American Career (1948-1965),” *The Greek Orthodox Theological Review* 11, no. 1 (Summer 1965); 33ff. This study was translated into Greek and published under the title *Fr. Georges Florovsky: Introduction to His Thought* (Athens: Parousia Publications, 1989).

¹⁹Cavarnos, *Father Georges Florovsky on Ecumenism*, 5.

breathes in the sacraments of the Church and by all that I could learn from Scripture and from the universal tradition of the Church. I am therefore compelled to regard all other Christian churches as deficient, and in many cases I can identify these deficiencies accurately enough. Therefore, for me, Christian reunion is simply universal conversion to Orthodoxy. I have no confessional loyalty; my loyalty belongs solely to the *Una Sancta*.²⁰

Fr. Florovsky realized that this claim would be “disavowed” by many non-Orthodox as “arrogant and futile claims.” But the conviction of the truth places a great burden to proclaim the true faith that was delivered unto the saints.

In his agony for Christian fellowship, he lamented that “Christian disunity is an open and bleeding wound on the glorious Body of Christ.” Disunity of Christendom is a reality and cannot be restored “by an arithmetic operation.” The Church is on a “pilgrimage in this world, still *in via*.”²¹ The ultimate goal of the ecumenical movement is “the ultimate unity” that “can come from above, as a free gift of Almighty God.”²²

The immediate objective is to eliminate “our prejudices and our shortsightedness, in order to come closer together in understanding the meaning of the existing dissensions and their real roots and causes.”²³ He strongly states: “Frankly speaking, the World Council of Churches is formed exactly for cooperation only, for conference and consultation.”²⁴

Professor Eric Mascall, the Anglican philosopher/theologian, in the following words describes Florovsky’s desire for ecumenism and the difficulties that are encountered. He says, “He (Florovsky) was deeply concerned with ecumenism, but was realistically conscious of the obstacles in the way of reunion.”²⁵

Fr. Florovsky called upon all Christians to learn to speak with the same “idiom” of the Church Fathers and to regain the ecumenical, universal spirit of love with which all will be in common faith and truth.

²⁰Florovsky, *Ecumenism I: A Doctrinal Approach. The Collected Works*, Vol. 13, 134.

²¹*Ibid.*, 25.

²²*Ibid.*, 26.

²³*Ibid.*

²⁴*Ibid.*

²⁵Eric L. Mascall, “Georges Florovsky (1893-1979),” *Sobernost* 1-2 (1979-1980); 70.

He calls on “the Church in the East . . . to enlarge her vision and meet the Churches of the West in a fellowship of common search.”²⁶ And that “the true meeting will take place only when the common ground has been rediscovered.”²⁷ Fr. Florovsky spoke in strong terms of his conviction of the Orthodox Church as the *Una Sancta* yet he not only participated in the ecumenical movement and the formation of the World Council of Churches but more importantly became a strong voice that advocated universal participation of all the Orthodox Christians to work for that glorious day of Christian unity. It was because of his sound articulation that Florovsky took part in the formation of the World Council of Churches at Amsterdam and worked on Section I which was entitled the “Universal Church and God’s Design.”²⁸

Fr. Florovsky, as I said earlier, had a passion for understanding truth. Although he rejected the subjectivism of the age, he saw that truth is living and existential, an ever-challenging reality in the life of every Christian. One could say, and many of his students have said, that he was a living icon of Byzantine Orthodox Christianity. He took great pains to point out that the Christian must be “alive to the challenge” of the present age and be both “ancient” and “modern.” He emphasized that “we are in danger of being misled by our very appeal to Antiquity, to Christian Antiquity, as if everything has been completed in the past, and even in the remote past.”²⁹

His own call to return to the Fathers is a way of perpetual renewal and challenge to Christian faithfulness and to the Gospel. He says, “The Theology of the Fathers is a perceived challenge to the Christian mind.”³⁰ For him each Christian must theologize, “for theology is the living pulse beat of the Church.” And, as theologian/historian/philosopher, Fr. Florovsky had a vision of the Christian reality in history. “Reflecting on the past, he remains in the present and his gaze is fixed upon the future.”³¹ Without a doubt, he believed “the patristic Tradition is the foundation of Orthodox theology.”³² That is, it is not the ability to quote the Fathers and have knowledge of patristic literature that is essential, but the ability to grasp the inner spirit and

²⁶Florovsky, *Collected Works*, Vol. 14, 46.

²⁷Ibid.

²⁸Williams, “Georges Vasilievich Florovsky,” 40.

²⁹Florovsky, “The Christian Hellenism,” *The Orthodox Observer* (January 1957); 9.

³⁰Ibid.

³¹Ioann Sviridor, “Certain Aspects of the Theology of the Archpriest Georges Florovsky,” *The Journal of the Moscow Patriarchate* No. 4 (1989); 68.

³²Ibid., 70.

theology. This point is made in order to stress loyalty to the patristic spirit and not to the patristic letter.³³ For him, theological exchange and collaboration in theological research is an expression of “solidarity” in the struggle to strive for unity and truth.³⁴

These issues continually challenged Fr. Florovsky. He was to later become a Professor and the Dean of St. Vladimir’s Orthodox Theological Seminary near New York City from 1948 to 1955 and at the same time lectured at Union Theological Seminary and Columbia University. In 1955, he came to Harvard Divinity School and the Department of Slavic Studies at Harvard University and taught until 1965. While at Harvard, he taught at Holy Cross Greek Orthodox School of Theology (1955-1959) when I was a student. As a senior at Holy Cross, I was fortunate to take his class on Christology. It was during this time that I acquired a passionate love for the theology of Saint Gregory Palamas.

Fr. Florovsky left Harvard and went to Princeton (1965-1972), again to teach in the Department of Slavic Studies and the Theological School. He taught until the fall semester 1978-79 and died on August 11, 1979. During the same year, in May of 1979, I attended a conference on Judaism and Christianity at Princeton Theological School and I had the opportunity to meet and talk with Fr. Florovsky. He was still extremely sharp and was eager to hear of my work and interests, as we talked about my most beloved topic, the theology of St. Gregory Palamas. When he died I was serving as President of the Orthodox Theological Society in America (OTSA). At that time, I was able to establish the annual Fr. Georges Florovsky lecture in order to honor his memory.

Fr. Georges Florovsky received numerous honors and was awarded honorary doctorates from several universities in America and Europe.

His writings have been published in fourteen volumes and are indispensable to every theological library and to libraries in the humanities. These volumes are available from Holy Cross Orthodox Bookstore. In making reference to Florovsky’s Patristic works, Jaroslav

³³Ibid.

³⁴Nicholas O. Lossky, *History of Russian Philosophy* (New York: International Ministries Press, 1951), 393.

Pelikan of Yale says that his Patristic works are “basic to our interpretation of the Trinitarian and Christological dogmas.”³⁵

Fr. Florovsky was indeed one of the most penetrating Christian thinkers of the 20th century and a great Orthodox theologian. George H. Williams describes him as a “Preeminent theologian of Orthodoxy and historian of Christian thought, ecumenical leader and interpreter of Russian literature of the 19th century.”³⁶

I was honored this past March to have been the Chair of an international conference in honor of the 100th anniversary of the birth of Father Georges Florovsky sponsored by the Holy Cross faculty. The papers were challenging and sought truth and served his memory well.

I would like to conclude with the words spoken by the President of Princeton Theological Seminary, Dr. James I. McCord about Fr. Georges Florovsky:

The debt owed by this generation to Father Florovsky is incalculable. An eminent historian, he has taught a generation of historians who are now the leading experts in the cultural history of Russia. A distinguished theologian, he has insisted on the present’s reckoning with the faith of the Fathers, and has widened the scope of catholicity for modern scholars and churchmen. A professional theological educator, he has, as Dean and Professor maintained exacting standards for the clergy, challenging a generation of romantics to worship God with their minds as well as with their hearts, souls, and strength, and has contended that the priesthood in the modern world must continue to be a learned profession. An early ecumenist, he has sought the unity of the Church, not being content to remain aloof in an undivided tradition but actively engaged in dialogue with other traditions, communions, and confessions.³⁷

³⁵Jaroslav Pelikan, *The Emergence of the Catholic Tradition (100-600). The Christian Tradition. A History of the Development of Doctrine.* Vol. 1. (Chicago: The University of Chicago Press, 1971), 359.

³⁶Williams, “Georges Florovsky Memorial Minutes Adopted by the Faculty of Divinity Harvard University (September 16, 1982),” *Harvard University Gazette* LXXVIII, No. 5 (October 1, 1982).

³⁷James I. McCord, *The Heritage of the Early Church.* Ed. by David Neiman and Margaret Schatkin. *Orientalia Christiana Analecta* 195 (Roma: Pont. Institutum Studiorum Orientalium, 1973), 9.

Dr. McCord's assessment eloquently describes Fr. Florovsky's importance to our generation. I simply would like to add that, Fr. Georges Florovsky's life and work alone are enough to consider him a contemporary "Church Father" for the Orthodox and the entire Christian world.

The Native Ministries Degree Program at the Vancouver School of Theology

by
Terence R. Anderson

Lily Bell is a Haida grandmother and Anglican priest serving her home community of Old Masset in the Queen Charlotte Islands; Eric Martin is a Nisga'a grandfather, an Anglican priest serving his home community of Greenville on the Naas River in northern British Columbia; Mervin Wolfleg is a Blackfoot from Alberta; Cordelia Red Owl is a Lakota from South Dakota. They are a sampling of the students in the Native Ministries Degree Program that has evolved over the last five years here at the Vancouver School of Theology. It is a Master of Divinity degree program, acquired by students in the context of native communities and therefore presented in extension modes. It is for persons chosen by their native communities and engaged in ministry to those communities. VST developed the program under the auspices and guidance of a variety of First Nations and native peoples from both Canada and the United States. So far as we know, it is the only one of its kind in the world and is being studied by the Aborigines in Australia and the Maori in New Zealand.

Thank you for the invitation to speak about this program. I shall attempt to provide a glimpse of the social context and history from which it arose, a sampling of the program's main features, and then touch briefly on some of the cross-cultural experiences and insights that are already emerging for VST from these early days of the program.

Historical Context

In speaking about First Nations, aboriginal, Indian or native peoples, we are talking about a great variety of peoples in the North American continent with a rich history about which we, as relative newcomers, are usually only dimly aware. In Canada they now number about a half million people, plus another million people if the Metis (a mix of French or English and native) are included. In the United States native Americans number about one and a half to two million, but it is hard to get accurate figures because it depends on who is counting and who decides what counts as "native." These are peoples who have dwelt in their lands from "time immemorial." On the Stein River valley, about

one hundred miles east of Vancouver, archaeologists have uncovered evidence of continuous settlement from between eight to ten thousand years. At Old Crow, Yukon, a strong Anglican native community in the Arctic Circle, carbon dating indicates continuous habitation from between thirty to thirty-five thousand years. Compare this with the earliest dating for Abraham's time, approximately thirty-five hundred to four thousand years ago!

These peoples are very diverse. One linguistic scholar estimates 2,200 different languages were spoken in the Americas at the time of Columbus.¹ Canadian native peoples have begun appropriately to refer to themselves as First Nations, meaning peoples not only with distinctive linguistic and cultural identities but also different political and economic identities. With such variety, making generalizations about natives is as risky as it is with Europeans, Africans or Asians. You can legitimately make some statements that apply to all of us from European stock, but you had better not confuse French with Norwegian, or Irish with Dutch. Likewise it is a mistake to confuse Haida with Mohawk, or Creek with Apache, or the like.

It is important to note how recent non-native contact is in the Pacific Northwest. The first recorded landing of European people in British Columbia took place on the west side of Vancouver Island. It was in 1778. The native people in that region called these strangers "ones who lost their way in the fog." That began a trading period on the west coast, mostly for furs, between native peoples and New Englanders, English, Spanish, and Russians. Coastal groups like the Tsimshian, Salish, and to some degree the Nisga'a from northern BC, became "brokers" between the fur hunters of the interior and the new people. The more intense encounter with the strangers on the coast had devastating consequences for those peoples such as the Tsimshian, so that by the mid-nineteenth century they were ravaged by disease, drunkenness, and much disintegration of the culture. The Haida nation on the Queen Charlotte Islands was close to being wiped out by a smallpox epidemic in the 1820s. These societies, then, were deeply troubled by the time Christian missionary activity began in the 1850s.

From the mid-nineteenth century until the Second World War was a period of ever greater cultural incursion, displacement from lands, disease, repression through law and bureaucratic regulation. However, since the Second World War, and especially the last two decades,

¹Morris Swadesh cited in Alvin M. Josephy, Jr., *The Indian Heritage of America* (Boston: Houghton Mifflin Company, 1990), 12.

aboriginal peoples throughout the North American continent are experiencing a renaissance. This has attracted the attention of many in the dominant cultures, especially those disillusioned with modernity and the barrenness of secularism. As one of my native mentors puts it, “there’s an Indian fad on, and we had better take advantage of it while it lasts.” These factors have assisted native nations in British Columbia in their pursuit of long-denied land rights and recognition of self-government. BC, like the entire north of Canada, never negotiated any treaties (with a few small, notable exceptions). We newcomers have just moved in, denying the fact that native peoples have any legitimate claims to the land. These matters are now before our courts or are in negotiations.²

The native communities in BC with which we have been relating are primarily those historically connected with the official participant denominations of VST, namely Anglican, United Church of Canada, and Presbyterian Church in Canada.³ These are First Nations mainly in the coastal region where Methodist and Anglican missionaries were active. (The interior of BC was missionized primarily by Roman Catholics.) They have been Christian for only one hundred and thirty years and the emergence of an indigenous clergy has been slow. As one native explained it, “If you became a Buddhist, would you want to be guided by a Canadian Buddhist monk from Vancouver? No, you’d probably prefer an ‘authentic monk’ from China or Tibet.” During the 1960s and 1970s the Diocese of Caledonia of the Anglican Church in BC began assigning priests to the Haida and Nisga’a peoples with the prime responsibility of developing an indigenous priesthood. The Diocese created a special training program to further this end. A number of ordained native priests have since emerged. But these same native communities were becoming more deliberate about developing their own trained leadership in education and health care. Thus they began to say that they also wanted a recognized degree program for their clergy. This was one major impetus for our program.

At the same time, BC native communities historically involved in the United Church of Canada began to develop their own organization and sense of direction, thereby achieving a more effective voice in church courts and a way of articulating and addressing the need for

²For a history of these struggles in British Columbia, see Paul Tennant, *Aboriginal Peoples and Politics* (Vancouver: University of British Columbia Press, 1990).

³A history of the Native Ministries Program is found in James N. Pankratz, “Globalization Begins At Home,” *Theological Education* xxvii/2 (Spring 1991): 68.

more indigenous leadership. This became another important impetus in the formation of the degree program.

Meanwhile, in the early 1970s the Vancouver School of Theology came into being. Its formation was influenced by the discussions concerning theological education in the '70s, including the strong admonition to take very seriously the context. For us, context meant both the Pacific Rim and particularly First Nations on our own coast. This meant that the school began seeking to be more accountable to the native communities of its churches. Further, VST adopted a competency model curriculum which helped create an educational climate open to innovation and new challenges. This model also later proved to be a great asset when it came time to work out an actual program with native people. This was a third impetus for initiating a native ministry program.

To make a long story short, these factors finally coalesced in a partnership struck in 1984 between four institutions: the Diocese of Caledonia of the Anglican Church (a largely native diocese); the Coastal Regional Group of the Conference of British Columbia of the United Church of Canada (an organization representing all UCC native congregations in BC); and Charles Cook Theological School in Tempe, Arizona, who for years had been serving native peoples through its extension programs designed to train lay leadership. This "Native Ministries Consortium," as it came to be called, became the organizing vehicle for native initiative in leading us in the direction that we have gone.

One of the first accomplishments of the Consortium was the establishment in 1985 of a native ministries summer school concentrating on training lay leadership. Since that first summer school when a few came hesitantly to what they viewed as a rather intimidating and strange place, it has grown to an average enrollment of between eighty to a hundred people from as many as twenty-five different first nations. Secondly, the Consortium asked VST to develop a first class degree program to be offered by extension for preparing persons for ordered ministry in native communities. The initial response of the faculty at VST was that they were not competent to offer such a degree. To be culturally appropriate, it would require a knowledge, which they lacked, of very diverse First Nations' cultures and languages. The native people readily understood this! Nevertheless, the faculty's admission was seen as a promising indication of some cross-cultural sensitivity. In any case, the native members of the Consortium made it clear that the school was being asked to provide the very best it could in a way that would

leave to native people themselves the appropriation and adaptation of such knowledge and skills to their own cultures. It was with this understanding that VST agreed to develop such a program. We started out with three students. Now, I'm pleased to say, we have eighteen full-time students, and ten more applications, and fourteen tutors.

Main Features of the Program

First, the Program is community based. This means that typically, students remain in their own communities, usually engaged in some form of church ministry, while they pursue courses offered in extension mode under the guidance of a regional tutor. They regularly gather with other students in the area for day-long tutorial seminars and come to VST campus each year for summer school courses. But the important feature from the point of view of native people is that the bulk of learning is done in a context in which their people form the critical mass. This contrasts with the more familiar residential program in which as a minority, native people find themselves gradually resocialized into a non-native urban culture, thereby often becoming dysfunctional when they return to their own communities. But when immersed in their own villages while they study, they are pressed to appropriate the Christian tradition in conversation with their culture. The community, especially the elders, function as the relevant "community of scholars," as it were. Thus in pastoral care, for example, students are driven by the demands of the ministry they are daily engaged in to ask questions like, "What, in the tradition of our people, is entailed in healing? Who has customarily visited the sick? If this is done by certain designated members of the clan, what then should be the role of the pastor? What liturgies of healing and reconciliation can be developed that are in accord with these traditions?" From a faculty point of view, it has been very important in preparing courses to find ways of offering the material and evaluating the work of the students in ways that foster and reward this kind of integration.

The community based emphasis of the program is also reflected in the fact that candidates must be chosen by their community through the appropriate denominational process. This means that most of the students are older because native communities choose those who have shown by their life and practice their suitability for ordered ministry. They typically bring a great wealth of experience, training by the elders, and much wisdom, but little formal education in the Western sense. We send a team of faculty to visit the community, the student, and the

assigned tutor to appraise a student's background and hear from the communities their assessment of the candidate's strengths and weaknesses. The communities have been very gracious in sharing with us their invaluable insights. In light of this information a student's program is "customized."

A second feature of the program is that it is competency based. In the 1970s VST, together with its constituency, had compiled a list of competencies—knowledge, skills and personal qualities—deemed essential for effective ministry. Since the M.Div. curriculum is built around these, the first task in developing a native ministries equivalent was to go through this list with native representatives. Would their list differ in major respects from this? They spent considerable time examining this list and consulting with their communities. The interesting result was that their list varied very little from ours. Differences had to do mainly with priority, emphasis and interpretation of competencies rather than in the selection of knowledge and skills. One difference that the faculty had difficulty with concerns the low priority given to writing skills. Native representatives reminded us that their people still operate primarily as oral cultures. They were strongly convinced that their clergy should be able to read at an advanced level in English, even though for most of them this is a second language. However, they were equally firm that advanced, academic writing skills are not particularly useful.

This presented a challenge as to how we could evaluate student achievement of competencies. What has emerged is a focus on oral evaluations, keeping written requirements to a minimum. These oral evaluations are done both by the tutors in the field and by faculty. A complicating factor with even oral evaluations is that native people vary in the ways and degrees in which they have assimilated non-native modes of conceptualizing and expressing. How can we be certain we are really assessing a student's understanding of certain material, for example, and not simply their ability to formulate responses in patterns assumed in our culture? One of the Nisga'a students is what native people would call a real "old timey Indian," still thinking and conceptualizing very much as a tribal person. He has less experience with non-native culture than many. He did not do well in oral evaluation on the history of Christian thought, and we were doubtful if he was grasping the material. However, I spent a day's ferry ride with him on our way to visit one of the remote native villages. I talked with him about his ministry and the difficulties facing the congregation in his community. His analysis and reflection was filled with appropriate and

illuminating comparisons to all the major early Christian heresies! Clearly he had not only understood the material but had integrated it into his thinking and with his ministry! Devising effective, appropriate instruments of evaluation continues to be a challenge.

The library, of course, has fresh challenges to face in servicing this program. How I wish Elizabeth Hart, our librarian until her untimely death a few weeks ago, were still alive to speak to you about this. Telecommunications has proven to be central for this program of distance education, and library services via this means is vital. A library send-out is important, as is a consulting service to the TEE (theological education by extension) centers that provide basic texts for students in their area. Problems arise in terms of the collection. One of the things we are learning is how few good written materials there are regarding First Nations and especially their historic religions. There are abundant materials about native peoples but almost all written by anthropologists whose presuppositions and frameworks limit or distort to varying degrees the soundness of their perceptions. There are many other works by “romantics” whose descriptions are unreliable. There are fortunately some writings by native peoples beginning to appear, but these represent primarily younger, Western-educated natives who are often attempting to rediscover their roots. Those most knowledgeable about the traditions, namely the elders, function of course in an oral culture and understandably are uneasy about sharing their knowledge with strangers from a dominant culture that is constantly and systematically seeking to assimilate their people.⁴ Who is qualified to set the criteria for the collection in this area? Meantime, we are attempting at every opportunity possible to make audio and video tapes of elders and other native resource people that the Native Ministries Consortium use in their summer schools.

Cross-Cultural Impacts

There are rich possibilities for VST to learn from native students and their peoples and in addition from the dynamics of cross-cultural experience. The degree to which these are used is uneven among faculty and non-native students since some of us are more directly and

⁴A fine example of such elder wisdom are the recorded teachings of Black Elk found in *Black Elk Speaks* and *The Sixth Grandfather*.

extensively involved in this work than others. A few examples of our experience follow.⁵

The school as an institution is coming to realize how much its organization and style of operating reflects the bureaucratized, modern, liberal society in which we live. This becomes vividly apparent as we relate to the non-modern, kinship societies of native peoples who still live in a “sacred universe.” We want application forms filled in, written biographies all turned in, according to a fixed time schedule. But such matters are dealt with very differently in communities in which all are related and known to each other. There abstract schedules are subordinate to the really important events and rhythms of the life of the community like birth, illness, or a death in the family, or fishing season, or berry picking season. We glimpse in new ways just how many things in our culture work against such family ties and priorities and engender high degrees of individuation—separated selves—with its accompanying identity anxiety. These same factors, carried by the “new missionaries”—secular education, social work and health care—inadvertently contribute to the tremendous pressures on native cultures to assimilate. We also learn painful truths about the deliberate strategies employed by our governments, past and present, to assimilate native peoples. Many of the native students are leaders in the struggle for self-government and land rights. Working out the churches’ role in social justice takes on fresh immediacy and urgency.

It is both fascinating and instructive to learn from native students who gather the stories in their oral tradition concerning how early missions were perceived by their people and to compare these with the official reports of missionaries. It is intriguing to learn why a Nisga’a claimed, after reading Augustine, that he sounded just like a Nisga’a elder. Some of the native students sat in on a Christology course when they were brought to the school for a week. A new note was struck in class when, in a discussion group, one of them gently said, “You are able to talk a lot about Christ, but can you really be a priest if you do not know Jesus in your heart?”

Discovering the similarities between the traditional native and the biblical perceptions of the world as a sacred universe in which everything is alive and full of spiritual meaning gives us new eyes with which to look at our own version of Enlightenment Christianity. How

⁵For an account of some of the implications for Christian ethics see Terence R. Anderson, “The Strangers and the People of the Land: Cross-Cultural Implications for Christian Ethics,” *The Annual of the Society of Christian Ethics* (1990): 149.

much have we adopted the very different secular view of a “dead world” which is likened to a mechanism? “Why does the Christian faith which has such rich guidance regarding my relation to neighbor tell me so little about how I should behave toward plants and animals? Should I look to the old ways of my people for that?” asks a native student. Perhaps it is only our version of the Christian faith, I am thereby driven to inquire. What are the differences and their corresponding implications for environmental ethics between the native understanding of the relation between humans and the rest of creation as one of kinship, and the Christian view of it as one of stewardship?

The deliberation among the Nisga’a about whether to commit their oral tradition and law to writing or not illuminates the ramifications of doing so with scripture. Native peoples, who are not children of the Enlightenment, bring a fresh approach to biblical hermeneutics that bypasses entirely the literalist/historical critical debates. How then do they interpret and use sacred stories?

In an oral culture, you are very careful to pass on a sacred story as it was taught to you by an elder because it bears a crucial part of the tradition. So if you are asked to read an author you will likely repeat him or her exactly. Perhaps, after an appropriate time of testing and showing respect, a *midrash* might be ventured. In our context this exact recitation of sources raises questions of plagiarism!

What cultural modes are appropriate to use in a Christian liturgy? A VST faculty person suggests that we use a drum to accompany the processional hymn at Convocation in recognition of the native students. Fortunately, we checked with the Consortium and learn that such would have been offensive since according to at least one of the traditions this would be appropriate only for bringing in the chiefs. Such matters are very sensitive and subjects of intense debate. It took the Nisga’a years of careful deliberation before deciding to use their traditional clan blankets as liturgical vestments. “New Age” whites and eager non-native clergy who like to invent “liturgies in feathers” are often grossly disrespectful. “How would you like it if my people fooled around with your Eucharist?” asked a traditionalist. Of course this is but one facet of the on-going issue of how the Gospel is to be related to the ways of the culture which are integrally bound up with the old religions. Yaqui and Papago Catholics and Cherokee Baptists are among those who have developed truly indigenous and very rich forms of Christianity, but they have had longer time to do so than many. A group of Lakota, including some of our students, were discussing this challenging “Christ and culture” matter. Younger people with a new-found pride in their culture

wanted a closer relation between it and the Christian faith which they felt was still too tied up with becoming like a “white person.” An elderly woman stood up and said, “My grandmother and my mother were Episcopalians, and I am, and I just don’t know about all this Indian stuff!” She later confided that her grandmother had been a traditional healer but felt these matters had become too dangerous to pass on to her daughters or granddaughters, they should rely now on Christ. “What liturgical rite will bring the power of Christ to bear on the practice of bad medicine suspected of being used in cases of domestic abuse?” ask some Gitksan. The struggle with these kinds of matters press the rest of us to do some deeper probing as to how the Gospel has been related to our culture of modernity. At what points are they compatible and what incompatible? Are we being faithful in our adaptations? What is a genuinely indigenous Christianity and how does it keep accountable to the Christian ecumene?

New angles of vision on old questions, new inquiries stimulated, profound insights to contemplate. We are only beginning on a promising but challenging venture in this partnership with native peoples in the Native Ministries Program.

The Legend of the Female Pope in the Reformation¹

by

Valerie R. Hotchkiss

Austin Presbyterian Theological Seminary

The legend of the female pope presents a curious moment in ecclesiastical history when a woman, disguised as a man, wielded absolute authority over the traditionally male-dominated church. Found in art, literature, theological disputes, drama, and historical writing, the *papa mulier* also became an established figure in papal lists throughout the Middle Ages and Renaissance. According to most accounts, this young woman assumed male disguise in order to attend a university. Her intelligence and moral character led to rapid advancement through the clerical ranks until she was unanimously elected pope (usually placed in the year 855). After a brief reign under the name Johannes, however, her true nature was made manifest when she fell to the ground during a ceremonial procession and died in childbirth.

First found in thirteenth-century monastic chronicles,² the legend was appropriated by later proponents of reform for its critical potential. Jan Hus, Heinrich Cornelius Agrippa, Martin Luther, Jean Calvin, John Foxe, and others often cited the incident as an authentic case of irregularity and immorality in the papacy that even church authorities could not dispute since it was found in their own records. God, it was assumed, would never have chosen a woman for the most exalted position in the church. Hus, for example, claimed that a female pope was, in effect, not a pope. Consequently, he argued that Christ alone, not his representative in the pope or Church militant, served as the

¹Because a version of the paper presented at the ATLA conference in Vancouver is forthcoming in the *Acta Coventus Neo-Latini: Papers from the Eighth International Congress at Copenhagen* (Binghamton: Medieval and Renaissance Texts and Studies, [1993]), only an abstract is included here.

²For an account of the possible origins of the legend see Johannes Joseph Ignaz von Döllinger, *Die Papstfabeln des Mittelalters* (Stuttgart: Cotta, 1890), 7-18. Döllinger, whose work follows the findings of earlier investigations by Florimond de Raemond (1587) and David Blondel (1647), posits that the proliferation of the myth in the thirteenth-century chronicles of the mendicant orders was a direct consequence of the rift between Pope Boniface VIII (1294-1303) and the orders, particularly the Dominicans. Earlier references to the papess, such as the ninth-century *Liber Pontificalis* of Anastasius Bibliothecarus, were cited as legitimate by reformers, but have been proven to be later interpolations in every case.

Christian community's sole authority. Luther interpreted the church's willingness to admit this dark moment in its history as a clear sign of God's disfavor. According to reformers, the papess not only broke the apostolic succession, but also offered clear evidence for papal fallibility. Furthermore, she stood as a symbol for weakness and sexual immorality, and provided an example of gross mismanagement in assigning ecclesiastical offices, as well as blatant incompetence and corruption by the holders of such offices. All this she did merely by being a woman. Though her pregnancy was regarded as a sign of moral laxness, evil designs and harmful misuse of power are never attributed to her. Obviously, a distaste for female authority informs every account. Though misogyny may lie at the root of their criticism, however, the reformers' preferred theme is not the crime of the woman, but rather the error of the church and the implication of this woman's place in the papal succession. Reformers also moved beyond this historical approach, using the problem of her gender as inspiration and legitimation for feminizing—and thereby denigrating—the papacy. Questioning the sexuality of contemporary popes, they challenged the moral and intellectual character of both the individuals and the institution. Luther sarcastically attributed the popes' cowardice and indecision to a female nature and Melancthon compared clerics to women to emphasize their sexual immorality. In its most damaging interpretations, the feminization of the pope eventually led to dramatic and scathing comparisons between the papacy and the Apocalyptic whore of Babylon—an analogy which, in the opinion of the reformers, the existence of a female pope fully justified.

Though comparison and study of the sources would have cast doubt on the existence of the papess, reform-minded humanists preferred to overlook manuscript evidence in this case, embracing the legend as historical because of its propagandistic potential. And indeed, until the mid-seventeenth century when David Blondel, a French Calvinist and historian finally returned "ad fontes" to uncover the murky but fictional origins of the story, the female pope played an important role in some of the most potent anti-papal literature of the Reformation.

The Mission Studies Resource Development Project: A Progress Report

**by
Stephen L. Peterson
Trinity College Library**

Introduction

This session has three purposes: (1) to introduce you to the work of the Mission Studies Resource Development Project, (2) to gain for the project the benefit of your advice and suggestions about ways in which the project may be strengthened, and (3) perhaps together to see and learn more about the larger backdrop against which collection development takes place, at least in two related disciplines.

The Mission Studies Resource Development Project (MSRDP) is undertaking an assessment of the resource base for the study of missions and world Christianity. This Project is supported by a grant from The Pew Charitable Trusts through the Trusts' Religion Program. The purpose of the Project is to identify specific resource collections and research service agencies which show exceptional promise for future development and to propose strategies whereby these enterprises might be supported and strengthened. Included in the Project's scope are library and documentation collections, archives, bibliographical efforts, communications networks, and similar enterprises which collect, preserve, organize and disseminate resources of importance to persons engaged in mission studies and the study of world Christianity.

Two definitions will facilitate our thinking. Mission studies refers to that part of the theological curriculum given to the study of the transmission of Christianity across geographic and cultural frontiers. Essentially, it is an historical discipline and at least for the purposes of this project it concentrates particularly on the nineteenth and early twentieth centuries.

World Christianity is the discipline that studies those expressions of Christianity, chiefly non-European, which have emerged over the same chronological range and, in good, part as a consequence of missionary activity. The study of world Christianity often is pursued along with mission studies. In many parts of the world, mission studies is the term which embraces both fields of enquiry and it is the term used in this presentation.

Another way to define the project is to review an earlier planning initiative of The Pew Charitable Trusts. Early in 1990, the Religion Program Officer at the Trusts asked a group of persons in New Haven if we were willing to undertake a project to prepare “proposals to strengthen scholarship in mission studies in North America.” In addition to myself, the group consisted of Gerald Anderson, Executive Director of OMSC and Dr. Lamin Sanneh, Professor of Missions in Yale Divinity School. We accepted the invitation and a modest grant was made to the OMSC for this purpose. Mr. Anderson served as chair of the group. The resulting project was given the code name “SISMIC” (Scholar’s Initiative for Studies in Missions and International Christianity). Several missiologists and mission educators were involved in the project either as part of the planning committee proper or as members of a larger advisory council. Two emphases informed this undertaking: a focus on advancing scholarship and a concentration on North American institutions. The project completed its work late in 1991 and issued a report calling for four major initiatives: (1) research advancement, (2) research enablement, (3) cross-disciplinary engagement, and (4) research resource development; including specifically broadening and deepening collection development, recording prominent collections in networked databases, and preserving indispensable collections.

Grant programs, one funded directly by The Pew Charitable Trusts and the other by a grant from the Trusts administered through OMSC have been launched to address the first three initiatives. The MSRDP is the *interim* result of the fourth initiative. Interim because this earlier planning project, SISMIC, thought the issues surrounding resource development were too complex to be addressed within the scope of that project. So, in one sense, the MSRDP is completing an earlier agenda. Nevertheless, the MSRDP is charting some new ground and certainly has broader scope than the earlier project.

Purpose of the MSRDP

The grant application stated that the MSRDP has four goals:

1. to prepare a comprehensive assessment of the current research resource base for the fields of mission studies and world Christianity. This base is understood both in terms of research, i.e. specialized resource collections, and bibliographic projects aimed at sharing these resources with scholars.

2. to identify research resource programs that show exceptional promise for future development and to identify neglected or under-cultivated resource needs;

3. to identify effective ways in which research resources may be shared with an international community of scholars, and particularly to identify and evaluate those bibliographic and communications technologies which are most suitable for use by the international clientele of scholars and institutions engaged in mission studies and world Christianity; and

4. to propose various strategies and options which will stimulate research resource development.

Again, we note two important understandings: (1) this project is not limited to North American institutions, indeed it explicitly has placed a high valence on developments overseas, and (2) the resource base is very widely construed.

To summarize then, the MSRDP is not an end in itself, but a means to an end. If the project is successful, several resource- and library-related programs should be launched. It is our hope that the project will be useful not only to The Pew Charitable Trusts, but also to other funding agencies and to institutions themselves as they plan for future program development in mission studies.

Project Plan and Personnel

We have talked about the research resource base for missions studies and it now is necessary to bring this broad concept into manageable proportion. In order to gain some control over what appears to be a vast arena of investigation and to form the basis of a work plan we have adopted a classification model or taxonomy for the arenas of investigation. It is an "industrial" taxonomy which identifies three enterprises as the primary focus of investigation. These are not narrow identifications and each may include several related, but readily differentiated, activities. We are using this model only as a convenient and perhaps graphic illustration. While it has the limitations characteristic of all analogies, it provides clarity at least at the boundaries of each definition. It also allows us to test our assumptions, clarify our scope, and, of course, it invites elaboration and expansion.

Mines

Mines are those places, organizations, centers which, essentially, are gathering research materials, but do so accidentally or incidentally to their primary purpose. Examples would include, a diocesan archive which retains its own records as a function of its other business. The same would hold true for a theological college in a two-thirds world setting which has a library containing many local and regional documents and perhaps even institutional records, but which does not define itself as especially related to mission studies. The number of mines which could be targeted by this project is very large—indeed too large for practical purposes, given the financial resources and chronological constraints of the MSRDP. We propose to identify representative types of mines across different geographical and ecclesiastical terrain. Using this technique it should be feasible to survey as many as 1,000 mines. Currently we are trying to identify these organizations and establish sampling principles to select specific organizations for our survey.

Factories

For the purposes of this project, a factory would be defined as an organization, usually a library, that gathers, organizes and disseminates material for use by any given population, e.g., students, researchers. It is intentionally trying to interact with the field of mission studies and international Christianity by assembling resources for specific uses related to advancing mission studies. Libraries, archives, documentation centers, resource centers, are the primary examples of factories. These factories must have a specific engagement with mission studies or international Christianity as defined in our scope statement. The number of such institutions is much smaller than the number of mines. There may be fewer than 400 worldwide. If this is a reasonable estimate we should be able to survey most of them in the MSRDP.

Tool Cribs

Tool cribs provide the machinery which facilitate the actual use of material in the mines and especially in the factories. For our purposes, tool cribs are those agencies which are creating bibliographic (or other descriptive) apparatuses, preservation programs, distribution and/or communication mechanisms which disseminate the research base to consumers. To these might be added directories, and even handbooks which have a continuing publication history. Electronic networks would be included in this category.

Probably there are fewer than 200 (more like 100?) tool cribs serving mission studies and international Christianity. MSRDP should be able to track all of these and assess them in detail.

The project will undertake three broad assessments: (1) resource needs assessment; (2) an assessment of existing documentation and bibliographic projects; (3) technology assessment. Different techniques will be used for these assessments. As mentioned, we will use questionnaires tailored for the type of institution or agency being surveyed. Also, two international regional consultations will be planned. Malaysia or Indonesia are intended to be the place for one consultation. Another will be held in Africa, although a suitable host location has yet to be determined. Participants will be invited from among the non-western institutions which respond to the project survey. These consultations will serve several important roles in the project. They will provide a first-hand opportunity for the project team to review the initial findings of the survey with scholars and church leaders in non-western institutions. They will allow the project team to better assess the institutional bases for supporting resource development programs. Also, they should serve to encourage networks for resource sharing.

A major activity of the project will be to prepare a comprehensive directory of existing documentation projects, electronic databases, indexing/abstracting services and specialized library collections related to the fields of mission studies and world Christianity. Moreover, the project will prepare a detailed profile analysis of each of these programs and activities. The needs, directions, and resources of these services will be evaluated in light of the goals of this planning project. A critical analysis of these several programs will suggest neglected areas and endeavors particularly worthy of future development.

Database and communications technology are transforming scholarly communication and this is a rapidly changing landscape. Documentation projects serving mission studies and world Christianity need to be situated effectively within mainstream technology and the clearly emerging new patterns of networking. International standards for the exchange of computer-based bibliographic data have been established, but as yet there is little evidence that databases serving mission studies are applying these standards. Indeed, it appears that most databases serving mission studies are operating in ways which preclude cooperation and the orderly exchange of information and resources. Thus, the project will conduct a technology assessment of all institutions, agencies and products surveyed.

I am grateful that the project has attracted the services of several outstanding and able people. I am working as the Project Director and Principal Investigator. Dr. Jonathan Bonk, Professor of Missions in the Providence Theological Seminary (Otterburne, Manitoba) is the Project Associate. Mr. Bonk has mission service experience in Africa, has studied in Europe and has completed twenty years of teaching. He is the founder of an important missions resource center and served as a member of the Advisory Council to the SISMIC project.

Ms. Joan Duffy of the Yale Divinity School Library and known to some of you for her work with the International Christian Literature Development Project (funded through an earlier grant to ATLA by The Pew Charitable Trusts) is the administrative and research assistant for the project.

The work of the project is being assisted by an Advisory Council of five distinguished members: John Bennett, Director of the Overseas Council for Theological Education and Missions; Professor Andrew F. Walls, Director, Centre for the Study of Christianity in the Non-Western World, The University of Edinburgh; Mr. William R. Burrows, Editor, Orbis Books; Dr. Christopher Sugden, Executive Director, Oxford Centre for Mission Studies; Mr. Kwame Bediako, Director, Akrofi-Christaller Memorial Centre for Mission Research and Applied Theology, Akropong-Akuapem, Ghana. The council meets early next week to review the early stages of the project's work and chart the next steps so I will be pleased to bring to that meeting the results of our discussion today. Also, Jon Bonk and I are consulting regularly with the members of the Global Christian Documentation Forum, an electronic discussion group concerned with the kinds of issues suggested by the group's name.

Expected Results

This planning project will have four direct, measurable results. The first will be an assessment of documentation and information resources needs within the international community of mission studies and world Christianity. This assessment will analyze these resource needs both on the strategic level and on a program by program level. The project will provide factual information and analysis not otherwise available and this information will be of value to several grant-making agencies with interests in church development, theological scholarship and world Christianity. Thus, the project report should prepare the platform for development grant-making initiatives in several funding

agencies. Furthermore, these initiatives may be unilateral and/or cooperative.

The second result will be a comprehensive set of strategies, recommendations and options for a grant-making program in resource development in the fields of mission studies and world Christianity. These recommendations would be for the Pew Charitable Trusts and should address the questions raised and unanswered in the SISMIC Final Report.

The third measurable result of this project would be a virtual international directory of the current documentation and resource development programs in operation. Whereas the preparation of such a directory is not an explicit objective of the project, these data will be compiled as part of its working plan. Nevertheless, the value of this compilation should not be underestimated. One of the significant obstacles to scholarship in mission studies and world Christianity is the lack of knowledge about international resources. In order to fulfill its strategic mandate, this project will produce detailed information about documentation and research resource programs. This information will include the content and scope of the resource programs, personnel associated with the various programs, and the technology base which each program is using. All of this information will have direct benefit to the project but also will have independent value to scholars and researchers.

Fourth, the project will demonstrate how computer and networking technologies may be used most effectively for scholarly communication in the fields of mission studies and world Christianity.

Indirectly, and long term, this planning project eventually should stimulate the development of several resource and research programs internationally. Because the project will place a high valence on inter-cultural cooperation and networking, the outcomes of these programs themselves will foster a new quality of scholarship in the fields of mission studies and world Christianity. This new quality of scholarship will be forged by international and cross-cultural patterns of scholarship. Such patterns and modes of scholarship must be supported and strengthened wherever possible in order for the fields of mission studies and world Christianity truly and effectively to become international scholarly enterprises.

What Can ATLA Members Do to Assist the Project?

Many of you will receive a survey questionnaire of the type most of us throw away. Yet, the first way in which you can assist this project is respond to the survey.

One of our major tasks is to identify factories and tool cribs for the survey. Any suggestions you have for institutions in either category will be greatly appreciated. Do not wait for the questionnaire. Already, many people are sending on names of libraries, collections, and organizations for us to consult.

Join now in discussion with your questions, comments, ideas and advice.

Shadow and Substance

by

Roy Stokes

University of British Columbia

School of Library, Archival and Information Studies

I should like to begin this talk with a quotation. Unfortunately, I am unable to verify the quotation and to proceed in that manner before a professional audience would be a grave sin. The sin would be further compounded by the fact that what I am seeking is a Biblical quotation. The majority of us would, no doubt, agree that there does exist a reasonably large body of material which does not appear in the pages of most of our regular Bibles. Some of it has received scholarly attention and can be found in the several editions of Apocryphal literature. But there is also a kind of substratum of words, phrases and events which bear no scholarly interpretation but which has passed into our folk memory. Perhaps my search should be directed to that ever-growing body of new versions of the Bible which descend upon us with the monotonous frequency of novels by Barbara Cartland. When I was in England last month I had the opportunity to check a new publication: *The Alternative Bible* by David Voas. I missed this chance but I did read a review of it by Kate Saunders in "The Sunday Times."

Her review began as follows: "Ever since the sea of faith began its melancholy, long, withdrawing roar, the church has yearned towards the lazy, the young, the pig-ignorant—everyone who might be put off religion by long words. This century, there has been a hopeful belief among Christian teachers that translating the Bible into chummy contemporary slang will somehow distract from the strictness of the doctrines. [This version] looks like yet another attempt to turn dull old God into Terry Wogan [the English Johnny Carson]—something for intellectual purists to condemn unseen, as belonging with the Good News Bible, the Alternative Service Book, and dreadfully hip vicars with electric guitars." I should further whet your appetite by saying that the bulk has been reduced by 80% and the whole text is enlivened by a commentary by the Archangel Michael, who enhances our understanding with asides such as, "I remember those two in the Garden of Eden, and to be candid, they were poor company." Surely here I might have found my quotation, because it involves that unhip pair and the moment when

Adam turned to Eve and said, "My dear, we are living in an Age of Transition."

If there is any reliability to be attributed to this quotation, and I am not prepared to deny or confirm it absolutely, then surely it must be the most frequently quoted of all Biblical texts. We use it, or equivalent words, on any occasion when we are mystified by the rate of change, or we are seeking to justify changes which appear to us to be both desirable and inevitable. We cannot, we are constantly being informed by innumerable vested interests, stand in the way of progress. We cannot continue to use last year's model when this year's is being lauded to the skies by those who invested millions of dollars in the improved model and will now spend millions more in persuading us to keep abreast of the times.

The corporate giants of industry and commerce are not alone in making us feel naked in the hurricane of new devices; something very similar is attacking us on intellectual and moral issues also. There is a widely-held attitude current today which suggests that long held beliefs and standards of behavior are no longer appropriate to this brave new world on the eve of the 21st century. The story was once current of the Allied soldier during World War II who was being shown around an Italian village church by the priest. "A candle has burned constantly on this spot for 500 years," said the priest. "That's far too long," said the soldier—and snuffed it out. Our age has become adept at snuffing the candles of history. All change is regarded as progress and the possibility of regression is not seriously entertained.

Our reading of history confirms that there have been previous periods of stagnation; Dark Ages are distributed like chaff over the histories of most continents and nations and no imagination is needed to acknowledge that, in many parts of the world, darkness is the only quality of the 1990s. My question today is a simple one. In a world which is always subject to change and which today is being pounded by forces advocating more and more change, even by the most violent means, how is our profession of librarianship, and the world of ideas of which it is a substantial part, adapting to the storm? To what extent are we riding the storm or to what extent are we helpless victims of something which is bigger and more powerful than we can imagine?

Back in the dim days of 1961 I wrote an editorial for a student journal, in which I posed a question which, at that time, I regularly asked in person during the progress of their studies. What do you think the world of librarianship will be like in the year 2001? What do you hope will be the process of change with which you will become involved

before this date arrives—a date which I suggested at that time might well be the year of their retirement for the profession? I wrote: “If you pick up any work of science fiction today, and if that story starts off with a date in the time-honoured Harrison Ainsworth tradition so that you commence reading, ‘It was a bright Spring morning in A.D. 2005 . . .’ then anything which follows that introduction is regarded as reasonable. No one will laugh aloud if the hero and heroine set out for a honeymoon on Venus or visit relatives on Mars. No one will be surprised at whatever ingenious mechanical contrivances are introduced as part of that still-distant time. There is, therefore, no reason at all why we should not be equally open-minded as to what librarianship can do in those days of the future which belong to you.” I also recall that, in many conversations, I expressed the opinion that if librarianship remained true to its past history, no enormous changes would be very likely.

I was of this opinion because, all too often, we seem to have been followers of trends rather than pioneers. At the beginning of this century we were writing and talking of library economy when, comparably, there was political economy and domestic economy. But these came to be regarded as inaccurate terms, so, in the wake of political science and domestic science, we moved along obediently with library science although it was a study which admitted of little or no scientific reasoning. But if I expected, as I did, that the year 2000 would find us largely unchanged from the situation in 1960, then I was monumentally wrong. I do maintain, nevertheless, that we have been subjected to changes due more to outside influences than to anything of our own making. We have inherited rather than created; but we can be congratulated in that we have accepted a measure of revolution with good grace and some inventiveness.

Our own internally inspired revolutions, as it were, although accomplished with some flair, have never been fully completed. On my first ever visit to the public library in the town in which I was born, I was faced with an indicator. Only by gazing at this formidable barrier and checking whether the accession number of the book which I thought I required was featured in red or blue figures could I determine whether it was available for loan.

No browsing was permitted except through the pages of the printed catalogue. But an in-house revolution was on the way. By the time I joined the staff of that same library to launch myself upon my professional career, the words “open access” had been spoken and the barrier was removed. Or was it? Certainly the indicator had gone but

the service area behind it, in which the staff had manipulated the all-revealing numbers, remained. I recall vividly my first sight of the women behind the barricade who had previously been simply disembodied hands. They were all women in those sexist days and eventually I entered, when I joined the staff, with fear and trepidation, accompanied by the snide remarks of my school friends, as the sole male among them. They were all clad in green coveralls which, because they were handed down with no reference to size or shape, succeeded in fitting nobody. It was decided at the highest level that, as an interloper of the opposite sex, I did not qualify for a coverall and so another revolution began.

It is, however, when we consider that completeness of the revolution of open access that we have cause to wonder at the long-term effectiveness of revolutionary methods. Some early writers saw the movement in terms of social justice. W.H. Brett, writing in *The Library Journal* in 1892 explained, "In some libraries it has been customary to admit certain classes of readers, notably professional and literary men and women, to especial privileges, but it has not been deemed feasible to admit a young man from the workshop who comes into the library with his dinner-pail on his arm, wanting a text-book of electricity or a volume of Herbert Spencer, to the same privileges as the professional man who may want possibly only the last good novel for his hours of relaxation." But today, one hundred years after Brett's pleas, the professional man or woman would have equal difficulty with the young workman with his dinner-pail in gaining unlimited access to all parts of all libraries. There is no library of any size which does not practice, and rightly so, the restraints of closed access, as witness most magnificently the glass-enclosed core of the Beinecke Library at Yale. So I suspect has ended every revolution since the world began. Violent enthusiasms begin the new world with eloquent claims by the instigators of change and then, as the years go by, some is absorbed, some rejected and the remainder modified to meet the ever-changing situation. The Reformation was followed by the Counter Reformation and the early libertarian and egalitarian ideals of the French Revolution developed their own tyranny.

Such, I believe, will be the final outcome of the revolution which has so drastically reshaped our profession during the last thirty or forty years. It would be foolish to attempt to deny the magnitude of the changes which mechanisation, in all its forms, has wrought in the daily life of our profession and it would be foolish in the extreme not to greet many of the changes with enthusiasm. I do not know when this

particular revolution began. Most begin with a small barely discernible trickle which gives no warning of the later flood. I do recall, however, when my own consciousness was first raised. In 1950 the Windsor Lectures at the University of Illinois were delivered by Louis Ridenour, Ralph Shaw and Albert Hill; they were published in the following year under the title *Bibliography in an Age of Science*. Shaw had developed not only his Photocharger which was already widely used in libraries but also his Rapid Selector which was greeted as a new "electronic brain" with important bibliographic potential. The world outside librarianship was equally cognisant that change was desirable and that it was within human grasp. In 1955 Dr. Vannevar Bush contributed an article to the *Atlantic Monthly* entitled "For Man to Know." He wrote of the enormous strides made in scientific research and the consequent astonishing increase in the quantity of published scientific data.

He wrote: "There is progress too in the storing of the record, with microfilm and new methods of printing. But our methods of consulting the record are archaic and essentially unchanged. The library, as we know it, cannot cope with the task before it." It is salutary to remember that this statement, with which nobody at that time could disagree, was written less than forty years ago. We have indeed made remarkable progress but it is no part of my intention to comment on those changes or to evaluate their effectiveness. I would rather look at some of the forecasts which are now being made regarding some of the developments which, we are reliably informed, lie just ahead of us. I have no deep concerns about the increase of functions within library administration which can now be passed over to mechanisation. Many of them are tasks which never required human skills and it is good that intelligent human beings who are warm to the touch have been relieved of them. But in one particular direction there is cause for anxiety. During the past forty years we have heard cries which proclaim that the book, like God, is dead. Both appear to be remarkably resilient corpses, but it is important that we should recognise trends. I am not greatly worried by the propaganda which assails us from the manufacturers and developers of such products. They have the optimism of salespeople everywhere.

But there are other indications which are more worrying. Earlier this year there appeared an article in the British periodical *The Spectator* written by a 16-year-old girl entitled "Reading Books is Not Worth the Effort." From this article I have culled a few sentences which, I assure you, do not go against the general tenor of the article.

“I can tell you only what I see every day at school. A teenager who reads is a rarity. . . . While the computer room is packed every lunch hour, the turn-out in the library is sparse at best. Occasionally people come to stick discarded bubblegum on the radiator. . . . With microwaves, satellite dishes and fax machines to back us up, we seem to have proof that gratification must always be provided instantly. Because I and all the other children of the 1980s never knew a time when things took effort, we have a different slant on reading. Times may be hard but living is still meant to be easy. It is screens and sounds that link us and give us our identity. . . . What use is Jack Kerouac’s *On the Road* when we have no desire to venture beyond the boundaries of our bedrooms with their view of the world via satellite? Which of us can relate to the teenage trauma of *The Catcher in the Rye* when the cast of ‘Beverly Hills 90210’ tell us everything we need to know? . . . I can sit all day watching MTV, eating Pop Tarts heated in the microwave, drinking lo-cal, nutrient-free Diet Pepsi, listening to electronic music created by people taking smart drugs. Sometimes it all makes me feel a bit queasy. It is then that I find myself reaching for a book to accompany my Pop Tarts. But much as I may enjoy a few stolen hours with black on white, I do not talk about my reading at school. It would be like saying I occasionally sleep with a fish under my pillow.”

This is infinitely more scaring than waking up in the middle of the night to find Dracula standing by your bedside. It is also, as a later correspondent wrote, a great pity that she could not read because the packaging of Pop Tarts bears a notice that they should not be heated in a microwave. However much we may wish to dismiss such evidence as being juvenile, exaggerated and designed to be nothing more than provocative, we also remain aware that similar predictions are constantly being made by older and wiser beings.

It is right that society in general should show some general concern regarding the growth of electronic media. Concern is expressed regarding the effects on the eyesight of coming generations. And the fears of many regarding the possible linkage of constant exposure to electro-magnetic fields with the rising incidence of cancer in children have certainly not been allayed. One of the strange fallacies of our time seems to be that whatever we believe to be good, and in the modern context that means profitable, will continue to increase in volume, and hence profitability, *ad infinitum*. Because there was a time when the number of people travelling by air seemed to be increasing year by year, it was presumed that it would be so forever and plans were developed accordingly. The result is that airline after airline goes into bankruptcy.

Retail stores believed that the good years would last forever until the chill winds of reality forced the closure of thousands. Real estate thought that it had hit the gold-plated bonanza of all time, until even the Riceman empire collapsed, not to the disadvantage of the family itself but to the ruination of thousands of humbler mortals. So in the lush years of the development of electronic media we believed that there would be no other form of communication. The book was indeed dead; killed by the microchip.

Back in 1969 I remember reading Peter Dickinson's *Heartsease*, later to be one of his *The Changes Trilogy*. It postulated a Britain of the future when people had come to be frightened of, and to hate, all machines; cars, buses, trains, all disappeared because they were regarded as evil. I think that this modern Luddite spirit is not necessarily the greatest danger; much current opposition is based primarily on ignorance. But I think that there is a nightmare view of the future in which everything has come to a slithering halt because our sources of energy have dried up. We can envisage millions of pieces of equipment strewn around the world which have ceased to function because we have no electricity to power them. There is probably not one of us who has not gone into a bank to effect a transaction to be met with the statement that "the computer is down"—and not an abacus in sight! On that day when energy finally dries up and all the computers are down, shall we not be glad that *King Lear*, and *Bleak House*, and *Moby Dick*, and *The Country of the Pointed Firs*, the Bible, and *Peter Rabbit* have been committed to the old-fashioned security of print. Many of these worries are, of course, the problems of society in general and some people regard any mention of them as ridiculously alarmist. But the time is not that far in our past when the killing of our rivers and lakes by acid rain, the depletion of the ozone layer, the sacrifice of our forests, the fouling of our oceans, the advocacy of a form of energy which can kill thousands if anything goes wrong; all these would have been regarded as alarmist when their virtues were first being extolled. Professionally, however, we have other worries.

Most of us are glad that the *Oxford English Dictionary* is available on CD-ROM and that the *C18 Short Title Catalogue* is available in machine readable form. The record is much more easily accessible. Those who cannot read music have for generations been glad that Handel's *Messiah* has been recorded, that we can listen to James Joyce reading his own work, that Matthew Brady left such an evocative record of the Civil War, that there is such a revealing motion picture record of the early days of the Russian Revolution. The blind and those

who are visually impaired must be forever grateful that recorded books are available to relieve the problems of large type books or the frequent difficulties in old age of learning Braille. Nobody would wish to suggest that the printed word should be our only medium, but certainly for much which was designed to be published in that form there seems to be no adequate substitute. Matter does not transfer well or easily from one medium to another; the long and disastrous trail of film adaptations of books provides a grim reminder of the magnitude of the horrors which can be perpetrated.

My family has made many trips to the English Lake District, the majority of these has included a visit to Grasmere and frequently a pilgrimage to Dove Cottage. This is not only because of our affection for Wordsworth but also because of our interest in Thomas de Quincy who lived in the cottage for a longer period of time than did William. In 1848 de Quincy published his essay on "The Poetry of Pope" in which he produced his final elaboration of a topic which he had first raised in 1823 in his "Letters to a Young Man whose Education has been Neglected." This was his famous discussion on the division of the literature of knowledge and the literature of power. In this essay, which is worthy of so much more attention than we can devote at present, de Quincy wrote as follows: "In that great social organ, which, collectively, we call literature, there may be distinguished two separate offices that may blend and often *do* so, but capable, severally, of severe isolation, and naturally fitted for reciprocal repulsion. There is, first, the literature of *knowledge*; and, secondly, the literature of *power*. The function of the first is—to *teach*; the function of the second is—to *move*; the first is a rudder; the second, an oar or a sail. The first speaks to the *mere* discursive understanding; the second speaks ultimately, it may happen, to the higher understanding or reason, but always *through* affections of pleasure and sympathy."

The examples which de Quincy chose, those century and three quarters ago, still have validity today. "What do you learn from *Paradise Lost*? Nothing at all. What do you learn from a cookery book? Something new—something you did not know before, in every paragraph. But would you therefore put the wretched cookery-book on a higher level of estimation than the divine poem? What you owe to Milton is not any knowledge, of which a million separate items are still but a million of advancing steps on the same earthly level; what you owe, is *power*, that is, exercise and expansion to your own latent capacity of sympathy with the infinite, where every pulse and each separate influx is a step upwards—a step ascending as upon a Jacob's

ladder from earth to mysterious altitudes above the earth. *All* the steps of knowledge, from first to last, carry you further on the same plane, but could never raise you one foot above your ancient level of earth; whereas, the very *first* step in power is a flight—is ascending movement into another element where earth is forgotten.”

Today we might not express our classification in quite the same terms as de Quincy but I think that we can all appreciate the division which he recorded. We know that there is a difference between factual material and the inspirational, between informative material and the emotional. We know that not all material means exactly the same thing to all readers; that a treatise on fishing can become one of the favorite pieces of bedtime reading for those who will never handle rod and line; that the sermons delivered by an early seventeenth century-divine have inspired many who will never darken the doors of any place of worship.

Many will assert that de Quincy’s literature of power is the more important of the two, for it is that which makes the imagination soar, which liberates the spirit and takes the mind far beyond its present confines. And if you think that de Quincy is a prejudiced literary witness—or Emerson, who said almost exactly the same thing—then remember that Albert Einstein wrote that “imagination is more important than knowledge.” We are dealing with books which are capable of charting new worlds and challenging new heights. Do you remember Christopher Morley’s *Haunted Bookshop*? “If your mind needs a whiff of strong air, blue and cleansing, from hilltops and primrose valleys, try *The Story of My Heart*, by Richard Jefferies. —If your mind needs a tonic of iron and wine, and a thorough rough and tumbling, try Samuel Butler’s *Notebooks*, or *The Man who was Thursday* by Chesterton.”

We also know, with the certainty of our professional experience, that both of de Quincy’s categories, with any others which we might invent, are essential to the overall intellectual health of any community. Long years have taught us that as new media arrive on the scene they do so with immense eclat, pass their peak of maximum effectiveness and become absorbed into the whole apparatus of communications. The 1920s and the 1930s (when I began my career) saw the cinema as a monstrous threat to the reading habit. In our time we have seen cinemas turn into bingo halls, supermarkets, and even libraries, because fashions have changed. Medved’s recent book has suggested an industry which has turned rotten at its core and all the evidence which we have, as consumers, confirm that he is, if anything, too gentle in his criticism. Radio was regarded as a threat but its best aspects have been channelled

into programmes which support the ideals of literacy rather than oppose them. Television was hailed as the biggest bogey of them all but we can already see the cancer in the rose. I recall, decades ago, seeing one of Mary Field's "Secrets of Nature" films, in which was promulgated the only sure-fire way of killing dandelions. The secret revealed was to over-fertilise the root which would then swell, burst and die. The threat to provide us with over 300 television channels is as near an approach to over-fertilisation as we are likely to find. But in all these cases, society has absorbed the best feature and regurgitated the worst.

Modern libraries are faced with the problems and challenges of housing a vast amount of material in an ever-increasing variety of forms. In our constantly evolving societies we also have an ever-expanding clientele who seek our services. The combination of the growing complexity of collections allied to the increasing specificity of demand has led, and will lead further yet, to new technologies—technologies which we must be prepared to welcome and to subject to the most rigorous tests before we accept them into our professional heritage. I remain confident, however, that, although sections of our material will prove to be congenial to the changing new technologies, something very similar to the book as we now know it will survive and prosper. We should not expect it to be in precisely the same form. The printed codex from which we are familiar is a comparative newcomer on the scene. The clay tablet yielded to papyrus; papyrus to membranes; membranes to paper; manuscript to printing. We never stand still and it would be disastrous if we did. But all the time we have had something which was portable, capable of being read in a wide variety of places and suited to whatever speed of assimilation we chose.

De Quincy wrote: "The directions in which the tragedy of this planet has trained our human feelings to play, and the combinations into which the poetry of this planet has thrown our human passions of love and hatred, of admiration and contempt, exercise a power bad or good over human life, that cannot be contemplated . . . without a sentiment allied to awe. And of this let everyone be assured—that he owes to the impassioned books which he has read, many a thousand more of emotions than he can consciously trace back to them." The sheer ease of readability has always had, and I believe will always have, a large role to play in our acceptance of these emotions. Our traditional book, with its physical attractiveness, even in some instances its sheer beauty, cannot be ignored when we try to assess the beneficial influences of great literature.

I think that the social role of our profession is an inherent belief that the myriad messages of great writing must be heard. In November 1918, Sir Arthur Quiller-Couch (one of my favorite critics) said, "I cannot, for my part, conceive a man who has once incorporated the *Phaedo* or the *Paradiso* or *Lear* into himself as lending himself for a moment to one or other of the follies plastered in these late stern times upon the firm and most solid purpose of this nation." Or we may move to 1933 when A.E. Houseman wrote: ". . . all my life long the best of literature of several languages have been my favorite recreation; and good literature continuously read for pleasure must, let us hope, do some good to the reader: must quicken his perception though dull, and sharpen his discrimination though blunt, and mellow the rawness of this personal opinions."

Critics, and probably our own experience, tell us that the long accepted great works of literature are the quarry of only a few in any generation. The *Phaedo*, the *Paradiso* and *Lear* certainly do not rank in the best selling lists with Stephen King, Jacqueline Suzanne or Catherine Cookson. Nor is Boswell's *Johnson* as well thumbed as Kitty Kelly's latest exposé. But we must never despair. About a generation ago, American librarianship spoke and wrote frequently about the "the communications elite," a phrase which would probably be given short shrift these days. But it still contains an important truth. The literature of power is most effective when it is implanted in the minds and spirits of those who exercise power. And we humbler mortals live in the shadow of the world which they create. Do we not all hope that the reading of one Rhodes Scholar may turn out to be more influential for the benefit of mankind than participation in any number of B-rated movies? Crucial as such reading influence is at the highest levels of our secular lives, we also value it in our own most personal moments. In J.B. Priestley's play *Johnson Over Jordan*, Johnson, Priestley's Everyman of modern times, came at last to the Inn at the End of the World. He found it peopled with the figures and the sounds of the literature which he had known while young and had forgotten in the years in between. At last, even if recalled with difficulty, there was the Lord's Prayer as he stepped out into the vastness of a starry space. At that moment, I can envisage no computer screen, no video game, no Hollywood movie, no TV special, which could supplant the consolation of words recalled from the deepest memory of our reading.

I am frequently disappointed that we do not pay sufficient attention to the history of our profession and the role which libraries have played in the development of our civilisation. It is an honourable

history and one in which we have cause to celebrate those who have played a part, however modest, in the long and continuing story. It is a saga of high hopes and myriad disappointments; of periods of neglect and periods of dire persecution. But it is also an account of unparalleled achievement. We have, as occasion demanded, been innovative, ruthless, imaginative and faithful to our main purpose, which is to make freely available all that has been committed to a permanent form—and the forms have been many. But our purpose has held and so, I believe, it will continue to do.

May I offer you these words from Tennyson with which I often committed our graduates to the rigours of the real world after their period of academic isolation:

Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.
It may be that the gulfs will wash us down:
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.
Tho' much is taken, much abides; and tho'
We are not now that strength which in old days
Moved earth and heaven; that which we are, we are;
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

Urbanization and Industrialization in Late Nineteenth Century America as Seen by a Contemporary Anglican Periodical

by
Newland Smith
Seabury-Western Theological Seminary

I haven't any quarrel with religion, except as it tends to make the strong stronger and the weak weaker, or palliates the failure of the strong to do right, and magnifies the tendency of the weak to do wrong. . . . It esteems the strong and pities the weak. It builds churches for the rich and chapels for the poor. [So Jonas Underwood, an injured workingman, said to his wife, Hannah.]

Albion W. Tourgee¹

Nearly all our talk about the "masses," the working classes, and their aims and rights, is ignorant and condescending. About strikes in particular, we lay down the law, and make sweeping misstatements with the utmost complacency. The baseless assertion that "in nine cases out of ten strikes are a failure" seems to be an especial favorite with the religious press.

Charles Worcester Clark²

Both Martin Marty and Richard Handy have pointed out that the response of most American Protestants in the last quarter of the nineteenth century to the tide of immigrants to the United States from Ireland and Central and Eastern Europe and to the urbanization and industrialization of America was to hold onto their English speaking Anglo-Saxon heritage, to incorporate the teaching of Social Darwinism into their preaching and writing, to limit the sphere of religion to their private lives, to avoid commentary on politics, economics and social

¹Albion W. Tourgee, *Murvale Eastman: Christian Socialist* (New York: Fords, Howard & Hulbert, 1890), 21.

²Charles Worcester Clark, "Applied Christianity: Who Shall Apply It First?" *Andover Review* 19 (1893): 18-33, quoted in Henry Farnham May, *Protestant Churches and Industrial America* (New York: Harper & Brothers, 1949), 224.

issues, and to abandon those sections of the city which were becoming populated by workers, many of whom were immigrants.³ In this paper the editorials and book reviews of the first fifteen years (1878-1893) of *The Living Church*, a weekly magazine of the Episcopal Church, will be examined to determine how this religious magazine commented on the challenges of urbanization and industrialization.

The Living Church was founded in Chicago in 1878 by two Episcopal clergy, the Rev. Samuel S. Harris, Rector of St. James Church, Chicago, and the Rev. John Fulton, Rector of St. Paul's Church, Milwaukee. After six months the Rev. Charles Wesley Leffingwell took over the editorship and served in that capacity for the next twenty years. Leffingwell grew up in Connecticut. He enrolled in Union College at the age of sixteen but had to leave because of ill health. He taught in the public school in Dundee, Illinois and in a boarding school near St. Louis. He then conducted an academy in Galveston, Texas until the beginning of the Civil War, at which time he enrolled at Knox College in Galesburg and graduated in 1862. For the next three years Leffingwell served as Vice-Principal of the Poughkeepsie Military Institute before going to Nashotah for theological studies. He supported his family for the most part by conducting an academy for boys and girls, and for a year after his graduation in 1867 served the seminary as a tutor. He was ordained by Henry John Whitehouse, Bishop of Illinois. Given his years of experience as a teacher of young people, it was appropriate for Leffingwell in 1868 to accept an offer to open a school for girls in Knoxville, Illinois, a town one hundred and sixty-five miles south of Chicago. He held the position of Principal of St. Mary's School for Girls until his retirement in 1919.⁴

The circulation of *The Living Church* grew rapidly in its early years. By the second year of publication it had reached 6,000, by 1882, 7,500, and by 1885, 18,000, a thousand more copies than the *Churchman*, its main competitor among Episcopal magazines.⁵ But by

³Martin E. Marty, *Protestantism in the United States: Righteous Empire*. 2nd ed. (New York: Charles Scribner's Sons, 1986), esp. 147-176 and Robert T. Handy, *A Christian America: Protestant Hopes and Historical Realities*. (New York: Oxford University Press, 1971), esp. 65-116.

⁴Albert Leffingwell and Charles Wesley Leffingwell, *The Leffingwell Record: Genealogy of the Descendants of Lieut. Thomas Leffingwell* (Aurora, N.Y.: Leffingwell Publishing Co., 1897), 202-203.

⁵Some of the church's weeklies were well-known, as the New York *Churchman* and the Philadelphia *Episcopal Recorder*, but both were exceeded in circulation by the end of our period [i.e. 1885] by a newcomer from the West—the *Living Church* (1878-) of

1893 and 1894 its circulation had declined to 17,000 while that of the *Churchman* had increased to 23,000.⁶ Distribution of *The Living Church* was not limited to the upper mid-West. By May 1879, an editorial announced that an office had been opened in New York City.⁷ Letters to the editor from readers throughout the United States and Canada would indicate that *The Living Church* was a national church paper. Leffingwell had correspondents in various parts of the country, a number of editorial assistants, and book reviewers. He also had the support of the Bishop of Illinois. Leffingwell, in his brief comments on his work as editor, acknowledged William McLaren, then the new Bishop of Illinois, as one “who was greatly helpful to me in those days by his editorial counsel and contributions.”⁸

The dangers of the urbanization and industrialization of America were well documented in a number of articles and books of the 1880s and 1890s. Josiah Strong, a Congregational minister, wrote two popular books, *Our Country* in 1885 which sold 175,000 copies in English alone,⁹ and the *New Era* in 1893. Strong described how the Protestant churches were failing to reach the working class, and with a sense of urgency and optimism exhorted Protestants to unite in the evangelization of the “masses.” Samuel Loomis in his book *Modern Cities*, published in 1887, likewise saw the increase of working people in the cities as a threat to the future of the United States which was “a Protestant land in name, institution and tradition.”¹⁰ “The poor and the stranger must be taught to know the God of our fathers . . . it is our only hope.”¹¹ Henry Codman Potter, Rector of St. George’s Church, New York, and later Bishop of the Diocese of New York, in his sermons, some of which were published under the title *Sermons of the City* in 1881, brought to the attention of his hearers and readers the horrors of the tenement-houses in New York City. Jacob Riis, beginning in 1877,

Chicago.” *Frank Luther Mott, A History of American Magazines, 1865-1885.* (Cambridge: Belknap Press, 1967), 75.

⁶N. W. Ayer & Son’s Newspaper Annual, 1880, 1881, 1882, 1884, 1885, 1890, and 1893/1894 editions.

⁷*Living Church* 1 (May 15, 1879): 4.

⁸Charles Wesley Leffingwell, *Early Days at St. Mary’s.* (Milwaukee: Morehouse Publishing Co., 1926), 88.

⁹Richard Hofstadter, *Social Darwinism in American Thought.* Rev. ed. (New York: George Braziller, 1959), 178.

¹⁰Samuel Lane Loomis, *Modern Cities and Their Religious Problems.* (New York: Baker & Taylor Co., 1887), 75.

¹¹*Ibid.*, 211.

worked twenty-two years for the *New York Tribune* and then for the *Evening Star* as a police reporter. Through his books, some of which were illustrated, he brought the plight of New York tenement dwellers to the attention of the city. Even Josiah Strong encouraged churches to open their doors to Riis so he could give illustrated lectures to the public. One of his books, *Children of the Poor*, published in 1892, received a favorable yet brief review in *The Living Church*.¹²

But what of the city? Josiah Strong noted that in 1880 there were 286 cities in the United States with a population of 8,000 or more. But by 1890 the number of such cities had increased to 437.¹³ Cities were the places where immigrants settled. Ninety-one percent of Chicago's population in 1880 was foreign by birth or parentage.¹⁴ Also, in Chicago in 1880 there was one saloon to every 179 of the population of that city.¹⁵ Riis, in his book *How the Other Half Lives*, included in an appendix statistics from the Health Department. In 1890, in New York, 1,250,000 people lived in 37,316 tenements.¹⁶ In 1870 Chicago had one Protestant church to every 2433 of the population. By 1890 there were 3601 to a Protestant church.¹⁷ Not only were many of the new urban inhabitants foreigners, but they most likely were either Roman Catholics or non-believers. Such a situation presented a challenge to American Protestants including Episcopalians. Like the other mainline Protestant denominations, Episcopalians abandoned their churches in rapidly-changing neighborhoods for the new wealthy sections of the city to which they had moved. The November 4, 1893 issue of the Passaic (New Jersey) *Daily News* contained an editorial in which the Episcopalians were criticized for abandoning their church in downtown Passaic.

A great many people think that the Episcopalians in buying the lot, corner Passaic and Lafayette avenues, have taken a leap in the dark. Their new church will be in the swim, no doubt. The location is fashionable, and the church will add the names of some rich people to its list of communicants, but it cannot hope to hold the working

¹²*Living Church* 15 (November 26, 1892): 612.

¹³Josiah Strong, *Our Country*. Rev. ed. (New York: Baker & Taylor Co., 1891), 179.

¹⁴*Ibid.*, 180.

¹⁵*Ibid.*, 181.

¹⁶Jacob A. Riis, *How the Other Half Lives: Studies Among the Tenements of New York*. (New York: Hill and Wang, 1957, 1890), 229.

¹⁷Strong, *Our Country*, 185.

people . . . the tendency of Protestantism is to get in the swim rather than to get among the people . . . the masses meanwhile are left to shift for themselves.¹⁸

In the nine editorials written between 1878 and 1893 on the challenges presented to the Episcopal Church by the rapid growth and changing nature of the city, *The Living Church* admitted that too often Episcopalians were abandoning the inner city for upper class residential areas. It also admitted that the custom of pew rents had no place in Christ's Church. In the editorial, "How to Anchor the Churches,"¹⁹ *The Living Church* wrote, "the poor have as especial claim on the Gospel and on its helpful and healing ministrations." It applauded the work of institutional churches such as St. George's, New York, and urged the stronger churches to support the weaker ones in the inner city. But it concluded, "As a matter of fact, the poor in large cities are very largely estranged from all religion, at least in a Protestant form, and are in a way of being lost beyond recovery." In another editorial, "Changing and Fixed Churches,"²⁰ the institutional church again was commended for not abandoning the poor. In its editorial of November 25, 1893 *The Living Church* commented that the Church does little with the working classes, e.g., salaried clerks. "They are for the most part too poor to build churches for themselves, even if they had a desire to do so."²¹ Clergy were needed who would make the commitment and sacrifice to live with the working class in order to bring the Gospel to them. "When men of the highest talents, in taking upon themselves the office of priesthood, shall do so, with the spirit of supreme self-sacrifice which alone can make a man dependent of all considerations of money or place, the problem we are discussing will disappear. But we shall be told, perhaps, that the millennium must first come."²² As early as 1880 *The Living Church* commented that "through lack of organized effort, we are not accomplishing one tenth of the work which God demands of us."²³ The New York City Mission was lifted up as one example of an effective force for urban work. *The Living Church* also regarded the

¹⁸Michael Ebner, "Deserting the Poor: Three Documents on a Church in an Expanding City—1893," *Labor History* 12 (Fall 1971): 598-599.

¹⁹"How to Anchor the Churches," *Living Church* 11 (February 23, 1889): 745.

²⁰"Changing and Fixed Churches," *Living Church* 10 (June 4, 1887): 153.

²¹*Living Church* 16 (November 25, 1893): 608.

²²*Living Church* 16 (November 25, 1893): 608.

²³*Living Church* 2 (January 8, 1880): 4.

Roman Catholics with some envy in their ability to attract so many of the poor and wage earning people. "It is an indisputable and universal fact that poverty can make itself perfectly 'at home' in Roman churches, while it seldom darkens the doors, or defiles the fragrant atmosphere of our own exemplary and well-ordered churches, or those of the leading denominations."²⁴

But although *The Living Church* abhorred the departure of the Episcopal Church from the inner city for new upper class residential areas and the practice of pew rents, and commended the work of the institutional church and city mission work, what did it think of the poor and the wage earners themselves? What did it think of the social and economic situation of these people in the city and the growth of the labor movement and the growing number of strikes? *The Living Church* through its editorials and book reviews was convinced that the working class, although it needed to hear the Gospel, should remain in its proper place. The wealthy needed to be converted so that they would be compassionate and understanding of the working people and would not flaunt their luxurious style of living in front of the poor. The 1880s were a decade of the rapid growth of membership in the labor unions and of labor unrest and strikes. The question of labor and capital was very much in the news. In 1886, Richard T. Ely wrote *The Labor Movement in America*. Ely, an Episcopalian, taught at John Hopkins and the University of Wisconsin and became a member of several pro-labor Episcopal organizations. In that same year that Ely's sympathetic account of the labor movement appeared and the Haymarket Square Riot occurred, *The Living Church* looked to the Gospel of the Kingdom to bring peace between labor and capital.

The Gospel of the Kingdom when applied to the difficulties of the present industrial situation, brings to their solution a new spirit, a larger view, the possibility of abolishing the antagonism between parties, and the willingness to bear and forbear when evils cannot be controlled. . . . It [the Church] can reach the heart of the average man and lift him up to a higher plane of thinking and living; and this is just what the industrial classes need throughout the length and breadth of the land.²⁵

²⁴"City Churches," *Living Church* 13 (August 30, 1891): 348.

²⁵"Our Work Among the People," *Living Church* 8 (March 20, 1886): 772-773.

The Living Church in its editorial, "City and Country,"²⁶ lamented the exodus of the "hired-man" from the farm where he is normally contented to the city where he is subjected to the uncertainty of employment and "sees men growing rich without soiling their hands. . . . The day laborer and the average mechanic . . . have little expectation of being anything but 'hired men' as long as they live. Naturally, they desire to do as little and get as much as they can: at least this is the tendency among the short-sighted and unreasoning class of laborers, and this class, it is to be feared, comprises the greater number." The rich "must be converted to their responsibilities as those in whose keeping are the bodies and souls of the toiling millions. The Church of Christ is the only labor union wherein the brotherhood of men can be realized, and the inequalities of human conditions can be reformed." Four years later *The Living Church* returned to this same theme in two editorials on wealth and poverty. Although it commended Frederic Dan Huntington, Bishop of Central New York, for his words to business men on their responsibilities to "promote thrift and self-respecting labor in the community," it still came to the conclusion that "only as the rich learn that rights and duties are correlative before God, can we hope to see the antagonism between the rich and poor removed."²⁷

The general inefficiency and thriftlessness of 'the masses' cannot be excused by hereditary, environment, and ignorance . . . it must be confessed that, as a rule, they do not do the best they can under the circumstances . . . the practical lesson which the poor ordinarily need to learn, they may learn from the Catechism, viz, to 'labor truly.' Toil is the condition of success in every rank of life. . . . There is a place and a work in the world, we believe for all who will 'labor truly,' honestly doing what they can in the state of life to which it has pleased God to call them.²⁸

This editorial especially would appear to be an example of the condescending talk about the "masses" in the quotation from Charles Worcester Clark by which this paper began.

²⁶"City and Country," *Living Church* 9 (June 19, 1886): 185.

²⁷*Living Church* 13 (September 20, 1890): 397.

²⁸*Living Church* 13 (September 27, 1890): 413.

During its first fifteen years *The Living Church* had only three editorials directly addressing strikes, all of which concerned the strike of the engineers and firemen against the Chicago, Burlington & Quincy Railroad. On February 26, 1888, these workers walked off the job to highlight their demand “for equalization of pay and an end to the classification of engineers.”²⁹ Although the strike lasted ten months, within the first three weeks replacement workers had been employed. According to *The Living Church* the strikers were in the wrong. “One of these parties in the strike [labor] now threatens to disregard the rights of the whole country, to put a stop to the interstate commerce of the nation, and to bring upon this people a ruinous crisis involving the dangers of incalculable private loss and of unmeasurable public disorder.”³⁰ In May of 1888 *The Living Church* called upon the public to find “some effectual way to guard against the peril of such movements.”³¹ For it was the public, not the employers or the employed, who would lose the most in a strike.

The Living Church joined the secular press in its condemnation of the anarchists and its praise of the Chicago police on the occasion of the Haymarket Riot of the evening of May 4, 1886. As a result of the depression of 1883-1886, the radical labor movement had become more visible. Labor was pressing for an eight-hour working day and had undertaken a national crusade during the early months of 1886. On May 1 the eight-hour system was to take effect with the support of strikes and demonstrations. Chicago was the center of this movement. On May 3 a bloody clash between strikers and scabs occurred at the McCormick Reaper Works in Chicago. Two thousand workers rallied the next evening in Haymarket Square to hear several speakers. As the meeting was coming to a close, two of the police reported to the inspector that a speaker was using inflammatory language. The inspector ordered his men to march to the Square. As the remaining crowd of only two hundred people was being asked to disperse peacefully, a bomb was thrown and exploded among the police, killing one and fatally injuring six others. Most of the injuries of police and workers were caused not by the bomb but by bullets probably fired by the police. But because of tensions between business and labor and the fact that the Haymarket Rally had been called by several of the anarchists, the American public

²⁹Shelton Stromquist, *A Generation of Boomers: The Pattern of Railroad Labor Conflict in Nineteenth-Century America* (Urbana: University of Illinois Press, 1987), 211.

³⁰*Living Church* 10 (March 17, 1888): 812.

³¹*Living Church* 11 (May 12, 1888): 88.

of all classes spoke out against the anarchists. Fear of anarchists was deepest in Chicago. The press in Chicago called for revenge.³² *The Living Church* in its May 15 issue applauded the work of the police and called for the hanging of the anarchists who were responsible for the riot. "There is a conspiracy of thugs, thieves, and assassins to strike at the heart of this commonwealth of Illinois, and the guardians of public order should be prepared to meet it . . . the red flag means atheism, and atheism is the mother of crime."³³ *The Living Church* concluded that only the Gospel of Christ was the answer to atheistic socialism. Again, *The Living Church* lifted up the Gospel as the solution to the problems of the city.

The Living Church brought to the attention of its readers the addresses and work of Frederic Dan Huntington, Henry Codman Potter, and James O.S. Huntington, all of whom were leaders in the Episcopal Church in the attempt to address the problems caused by the urbanization and industrialization of America in the 1880s and 1890s. *The Living Church* published several of Frederic Dan Huntington's convention addresses on social issues and commented favorably in its editorial, "Bp. Huntington on the Labor Question" in its July 31, 1886 issue. This editorial was a review of Huntington's article in the July 1886 issue of the *Church Review*. *The Living Church* gave an accurate summary of the article. It noted that "nothing wiser or better has been written on the industrial revolution in this country," and concluded with these words: "His essay ought to be reprinted and circulated by the thousands among the working people of the nation."³⁴ In his article Huntington called upon both capital and labor to try to put themselves in the place of the other. Capital needs to look upon his workers as brothers in the family of God, to be concerned "for their well-being as respects their dwellings, wholesome food. . . . He puts up forbearingly with some rebuffs and discouragements, some petulant complaints, some ingratitude, setting them down to weakness or childishness rather than an evil will."³⁵ Huntington saw the existence of enormous fortunes as "a vast and ominous evil." Labor must learn to respect the law, courts, and magistrates. In short, the church has a major responsibility in

³²Paul Avrich, *The Haymarket Tragedy* (Princeton: Princeton University Press, 1984), esp. 181-239.

³³*Living Church* 8 (May 15, 1886): 104.

³⁴*Living Church* 9 (July 31, 1886): 281.

• ³⁵Frederic Dan Huntington, "Some Points in the Labor Question," *Church Review* 48 (1886): 15.

solving the capital labor conflict. "School and Church must train men fit to be capitalists, to organize industry, to manage large concerns, to pick their workmen, and deal skillfully with their imperfections."³⁶ Although *The Living Church* urged that the Bishop's article be circulated among the working people, it was written primarily for capital, not labor.

In its March 12, 1881 issue, *The Living Church* carried on page 3 a brief favorable review of Henry Codman Potter's book, *Sermons of the City*. Potter then was the Rector of Grace Church, New York, well known for its work of outreach in the city. "Few sermons will bear reading from a book as well as these" concluded the reviewer. Potter in his sermon, "The Homes of the Poor," gave a graphic description of the frightful living conditions in New York tenements and called on his hearers and readers to "follow them [the poor] to their homes" and to teach them domestic duties. Potter suggested that a lay member of the church might even design better tenement houses. These sermons underlined the seriousness of the social problem of laborer vs. capitalist and called upon the wealthy churchgoers to become personally involved with the unfortunate in order both to help them cope better in their situation to "bring [them] into a living and saving relation with the Son of God."³⁷

But James O.S. Huntington was the most radical of these three Episcopalians. He contributed two chapters in the work, *Philanthropy and Social Progress*, which was published in 1893. *The Living Church* gave it a long review in its July 15, 1893 issue. Although the review, like all the reviews in the early years of *The Living Church*, was unsigned, it would appear that the reviewer was Francis J. Hall, Tutor in Theology at Western Theological Seminary in Chicago. Western's library copy bears the stamp of Francis J. Hall with the inscription, "Rev. for the Living Church, June 1893." Among the other chapters in this book were two by Jane Addams, founder of Hull House. Huntington, who had worked among the poor and the working class in New York, was able to enter into their lives and to empathize with them in their suffering, their long hours of monotonous work (if they were indeed employed), and their wretched living quarters. For such people the saloon was a social necessity. Huntington wrote: "The first step must be to insure to all able-bodied men and women freedom of opportunity to live full and happy lives as the result of their own

³⁶Ibid., 5-6.

³⁷Henry Codman Potter, *Sermons of the City* (New York: E. P. Dutton, 1881), 78.

exertions, and not as the recipients of charity from the members of another class.”³⁸ But unlike *The Living Church*’s favorable reviews of the work and writings of Bishop Huntington and Henry C. Potter, Hall was extremely critical of the views of James Huntington and the other authors of this volume on philanthropy. Hall protested the separation of philanthropic work from Catholic Christianity.

To substitute mere humanitarianism, means to sap the strength of true charity and to elevate present and temporal benefit above the salvation of souls. It is a nobler work intrinsically to save a soul in poverty than to remove poverty on the basis of soul-destroying materialism which ignores God and his holy kingdom. Life is more than meat and drink. Poverty is not the greatest curse. If we can alleviate some of its conditions and then teach the poor of God, grace and the virtues of patience and contentment, we shall turn poverty into what God designs it to be, a blessing.³⁹

This same theme of bringing the Catholic Faith to the working people is found in an editorial on Christian Socialism in the February 6, 1893 issue. *The Living Church* was highly critical of socialism which “stands largely for the eclipse of faith, the denial of atheism, the destructiveness of the anarchist, the reign of materialism.”⁴⁰ Christian socialism must “address its remedial power . . . to the extirpation of individual selfishness.” Or as *The Living Church* commented in an editorial in its November 22, 1890 issue:

Clergy have to do primarily with the interior life, the motives and springs of action rather than with the acts themselves. . . . It is clear that if we form the interior life aright, the exterior life of action will in the long run be reformed also. Religion begins, primarily with the conversion of the individual, and insisting upon this it may

³⁸James O.S. Huntington, in *Philanthropy and Social Progress: Seven Essays* by Jane Addams et al. (New York: Thomas Y. Crowell, 1893), 143.

³⁹*Living Church* 16 (July 15, 1893): 285.

⁴⁰*Living Church* 14 (February 6, 1892): 766.

safely leave society to shape itself, in as much as society is, after all, only the aggregation of individuals.⁴¹

But then, John Rae's work, *Contemporary Socialism*, published in 1884, which was highly critical of the various schools of nineteenth-century socialism including the work of Henry George, was very favorably reviewed in the December 6, 1884 issue of *The Living Church*.

Even when *The Living Church* editorialized on the intervention of Bishop Westcott in the English miners strike of 1892, he was praised as a "representative of his divine master" who brought to bear upon the parties involved the essential principles of the gospel. "Christ ignored the details . . . and in place of all that, laid down principles which might make the contestants see the littleness of their controversy."⁴² Yet Geoffrey Best, in his Bishop Westcott Memorial Lecture of 1966, *Bishop Westcott and the Miners*, concluded that Westcott's long term solution to establish a conciliation board whose work was simply the sanctification of the sliding scale, something that the miners had bitterly opposed. In spite of the Bishop's dramatic one-day intervention and settlement of the strike, Westcott was naive about human sin and the reality of the mining industry. "For Westcott, it [the conciliation board] was (so I understand) a means of reconciling working-men to a subordinate industrial role which would sometimes require of them self-sacrifice, and always self-discipline."⁴³

One result of the presence of large numbers of immigrants from Britain and the Continent in the growing cities of America was an understanding of Sunday that differed from the Sunday of the Puritans. For Irish Catholics and German Protestants both worship and amusement were important parts of Sunday. Philip Schaff summarized the situation well with these words: "The American Sabbath is in danger of being crucified between two thieves . . . Irish Whiskey and German Beer."⁴⁴ *The Living Church* certainly did not approve of the Puritan Sabbath. "In trying to abolish Sunday, and to substitute for it a grim, sour, Sabbath observance, they [the Puritans] did an injury from which

⁴¹*Living Church* 13 (November 22, 1890): 540.

⁴²*Living Church* 15 (July 30, 1892): 296.

⁴³Geoffrey Best, *Bishop Westcott and the Miners* (Cambridge: Cambridge University Press, 1967), 28.

⁴⁴David Schaff, *Life of Philip Schaff* (New York, 1897), 222-228, quoted in Francis P. Weisenberger, *Triumph of Faith: Contributions of the Church to American Life, 1865-1900* (Richmond, 1962), 124.

we now suffer.”⁴⁵ Because so many of the immigrants observed the “Continental Sunday” or worked, for a growing number of industries ran seven days a week, there were a number of people who did not observe the Lord’s Day. Instead of attempting to revive the Puritan Sabbath, Episcopalians should observe the Lord’s Day by being in church for worship. Examples of proper observance would do far more good than Sunday legislation. “Because the Puritans kept the day amiss, it is no reason why Catholics should lose their heritage, and we do lose it, when we suffer the Spirit of the Day to elude us.”⁴⁶ This article, signed “Pomfret,” was written for *The Living Church*. For Christians Sunday was a day of worship and a day of rest from work in order to “hold sweet converse with our unseen Friend and constrain Him to enter in and dwell with us.” But “Pomfret” made it clear that Sunday observance was problematic for the worker. “We are not speaking of those whose lot it is to toil in heated shops all the week. . . . We are not speaking of such as these, but of those who after a fashion can control their circumstances. It is of such we say, they cannot afford to love the largess of this glorious day.”⁴⁷

There was heated debate among Christians as to whether the World’s Columbian Exposition which opened in May 1893 should be open on Sundays. In an editorial in the December 6, 1890 issue *The Living Church* gave its reasons for not endorsing an address prepared by the Columbia Sunday Association. The address called for the closing of the Exposition on Sundays in order “to arrange for and carry on great mass-meetings on the Sundays of the Exposition season, these meetings to be addressed by distinguished speaker on moral questions.” *The Living Church* argued that it would be more in the spirit of Sunday to permit people to study at the Exposition “the beauties and wonders of God’s creation and the marvels of man’s production.”⁴⁸ In 1892, Henry C. Kinney, an Episcopal missionary in the Chicago stockyards who had been involved with working men in New York and Chicago for eleven years, wrote the pamphlet, *Why the Columbian Exposition Should Be Opened on Sunday*, and at his own expense had twelve hundred copies printed. It is strange that his pamphlet printed in Chicago was not reviewed or commented on by *The Living Church*. “I claim,” Kinney wrote, “that a vast majority of the Christian leaders know nothing of the

⁴⁵*Living Church* 4 (June 3, 1882): 4.

⁴⁶*Living Church* 4 (August 26, 1882): 3.

⁴⁷*Ibid.*

⁴⁸*Living Church* 12 (December 6, 1890): 576.

working man. . . . There is no better way to call the United States to a realization of a working truth than to open, on Sunday, those doors, which will be entered in immense crowds, by working people. . . .”⁴⁹ “The best way to fight Sunday vice is not by prayer-meetings, and churches, and Sunday-school books, but is through the unselfish labor of men devoted to physical culture, moral, and social advance, and mental improvement.”⁵⁰ Kinney, unlike many of *The Living Church’s* editorials, realized that social conditions were related to character. “Experience in many places does prove that even with strong and attractive churches, so long as those habitants remain in such dwellings, the majority of their inmates will have slummy bodies, slummy morality, and will have, at best, a slummy religion.”⁵¹

The extreme opposite of Kinney’s view that character can be improved by better social conditions is found in the writings of William Graham Sumner. Sumner began his career as an Episcopal priest but left this calling for a teaching position at Yale University in 1872. The September 29, 1883 issue of *The Living Church* briefly reviewed Sumner’s work, *What the Social Classes Owe to Each Other*. Sumner advocated that no one whether one was rich or poor owned anything to anyone else except “goodwill, mutual respect, and mutual guarantees of liberty and security.”⁵² Whatever becomes of each person is determined by the natural process. The modern industrial system is run by the forces of supply and demand. The duty for each person is “to take care of his or her own self.”⁵³ All attempts to improve social conditions are harmful. “People who do try to be friends of humanity usually are amateurs who cause trouble.”⁵⁴ The reviewer of this book found much of interest to both the capitalist and to the laborer. “While it is the author’s main purpose to vindicate the rights of capital, he is perfectly fair to the employee and teaches him a lesson in self-respect and self-control which it would be well for him to ponder.” But the reviewer does note that “while the relations of capital to labor and to civilization are admirably set forth, the duties of the higher to the lower class based

⁴⁹Henry C. Kinney, *Why the Columbian Exposition Should be Opened on Sunday* (Chicago: Rand McNally, 1892), 9.

⁵⁰Ibid., 19.

⁵¹Ibid., 47.

⁵²William Graham Sumner, *What Social Classes Owe to Each Other* (Caldwell, Idaho: Caxton Press, 1966), 145.

⁵³Ibid., 98.

⁵⁴Ibid., 101.

upon human considerations seem to be lost sight of.”⁵⁵ This review is certainly a weak critique of a work by the person whom Richard Hofstadter described as “the most vigorous and influential social Darwinist in America.”⁵⁶

Unlike Sumner, *The Living Church* believed that the individual could be transformed by the love of God. And unlike Kinney, *The Living Church* held that this transformation could not be legislated. In the May 5, 1883 issue, *The Living Church* commented favorably on Samuel Smith Harris’ lectures which had just been published by Thomas Whittaker under the title, *The Relation of Christianity to Civil Society*. In his fifth lecture, “Charity,” Harris wrote that one should accept poverty as a given just as Jesus did although He did identify himself with the poor. Ministry to the poor cannot be legislated and cannot be administered as charity. Ministry must grow out of love. Furthermore, the helpless poor should be cared for by their near relations. The only appeal on the part of churchgoers that will reach the poor is “the appeal of personal sympathy and love.”⁵⁷ The ministries of charity are “personal sympathy, personal helpfulness, counsel, encouragement, employment, the teaching of self-control, self-respect, self-reliance in their homes, in their families, by their firesides.”⁵⁸ Although the review in *The Living Church* concentrated on the lecture on education, the same principles applied to charity. “Christianity . . . is related to civil society as a supernatural operation, a divine influence affecting the individual man.”⁵⁹ *The Living Church* concluded its comments with this sentence: “We lay the book aside for the present with a feeling that no Christian who loves his nation can afford to dispense with reading it for himself, and that every Christian statesman ought to be informed and warmed for his work by a perusal of its pages.”⁶⁰

At the same time *The Living Church* gave favorable reviews of Albion W. Tourgee’s novel, *Murvale Eastman: Christian Socialist*⁶¹ and Washington Gladden’s *Tools and the Man*.⁶² In “The Church’s

⁵⁵*Living Church* 5 (September 29, 1883): 6.

⁵⁶Richard Hofstadter, *Social Darwinism in American Thought*. Rev. ed. (New York: George Braziller, 1959), 51.

⁵⁷Samuel Smith Harris, *The Relation of Christianity to Civil Society* (New York: Thomas Whittaker, 1883), 184.

⁵⁸*Ibid.*, 194.

⁵⁹*Ibid.*, 210.

⁶⁰*Living Church* 5 (May 5, 1883): 1.

⁶¹*Living Church* 14 (April 11, 1891): 30.

⁶²*Living Church* 16 (May 20, 1893): 148.

Duty to Society,” an editorial in the August 15, 1885 issue, *The Living Church* criticized the Church for limiting the work of religion within the boundaries of the members of the parish. “The task of the church today is the regeneration of society . . . the removal of social evils, the making of the Christian family purer and society more moral and spiritual throughout all its branches.”⁶³ A similar but even stronger editorial appeared in the January 23, 1879 issue while *The Living Church* was still under the editorship of Samuel Harris and John Fulton. “Alas for the Church and for the world, if the Christianity of the nineteenth century has no gospel of deliverance for the needless miseries of the poor and no gospel of sympathy for the lawful instincts of mankind.”⁶⁴ But such a prophetic note was not sounded by *The Living Church* under the editorship of Leffingwell, at least not in his first fifteen years as editor.

Instead of sounding the prophetic note of justice, *The Living Church* emphasized the need of acts of love and compassion for the poor and working people on the part of the members of the Church and the clear presentation of the teachings of the Catholic Faith. Such an approach was taken by Francis J. Hall in his review of *Philanthropy and Social Progress* and by the reviewer of George Herron’s *A Plea for the Gospel*. Herron was one of the most radical Christian Socialists of the late nineteenth century. A Congregational minister who in 1893 came to teach at Iowa College, later Grinnell, Herron was known for his fiery prophetic sermons on the social injustice of his times. *A Plea for the Gospel* contained four of these sermons. The church was castigated for its indifference to the poor.

We point to our costly and beautiful temples of worship . . . and the crosses the church spires lift above the city’s smoke and strife . . . But all the while the church is getting farther and farther away from the lost sheep it was sent to save. . . . Unconsecrated men, who lie and rob and destroy, who outrage all humanities and gorge themselves with blood-red gold, may yet pass for men of integrity and conspicuous Christian philanthropy.⁶⁵

⁶³“The Church’s Duty to Society,” *Living Church* 8 (August 15, 1885): 273.

⁶⁴*Living Church* 1 (January 25, 1879): 246.

⁶⁵George D. Herron, *A Plea for the Gospel* (New York: Thomas Y. Crowell, 1892), 26-27.

The stratification of society is a device of the devil, the slandered of God, and tempter of man . . . the place of the rich is in living, side by side with the poor, not in holding themselves aloof from the company of the poor.⁶⁶

But the reviewer concluded that Protestant churches were in immediate danger of losing the Gospel and needed to rededicate themselves to the Gospel, to practice righteousness in their daily lives and “to command the religion of Christ to a hungry waiting world.”⁶⁷ The review ended with these words:

We might suggest that a recurrence to the creed of the Catholic Church with her rule of a holy life, the nurture of her sacraments, and the closeness of her communion with her incarnate and ascended Lord, might serve to correct the evils which the author so powerfully sets forth, and against which he lifts up the trumpet of warnings.

Correct doctrine shared with a hungry world is the answer to the threats of urbanization and industrialization according to the editorials and book reviews of *The Living Church* between 1878 and 1893. For example, *The Living Church* was far more concerned with the election of Phillips Brooks as Bishop of Massachusetts in 1891 than it was with the social issues of the day. Between April when Brooks was elected and July by which time he had been confirmed by the bishops and standing committees, *The Living Church* had editorials, articles, and numerous letters on the election in every issue. On the evening of Good Friday, Phillips Brooks had taken part with the minister of an Unitarian Church in a union service at a Congregational Church. “Surely such circumstances are enough to make the ratification of this election a very serious matter,” wrote *The Living Church*.⁶⁸ *The Living Church* also criticized Brooks as the Rector of Trinity Church, Boston, for participating in the installation service of Lyman Abbott, the successor to Henry Ward Beecher, in Plymouth Church, Brooklyn. *The Living Church* claimed that Brooks did not uphold the Historic Episcopate. “With his theories of the Church, the ministry, and the sacraments, his

⁶⁶Ibid., 48-50.

⁶⁷*Living Church* 15 (October 22, 1892): 510.

⁶⁸*Living Church* 14 (May 9, 1891): 96.

actions may be consistent; but it does seem perilous to all that is distinctive in the Episcopal Church, to admit to the Episcopate one whose theories and actions are so inconsistent with its standard, traditions, and usages.”⁶⁹ When the election of Brooks had been ratified, *The Living Church* concluded: “It is an error . . . but such errors have been committed in times past . . . without destroying the Church or overthrowing the Faith.”⁷⁰ Brooks as a representative of the Broad Church party was suspect for not teaching the Catholic Faith in its fullness and in particular by his participation in an union service with Unitarians with the implication that Unitarianism might be allowed as an alternative belief to the Nicene Creed.⁷¹ But in its November 27, 1886 issue, *The Living Church* had already criticized Broad Churchmen for neglecting the doctrines of the Faith. “They [the Broad Churchmen] may desire that the Church shall enter into closer contact with the social and religious life of the people, but it is not wise to do this at the expense of principles which the Church historically has always held to be fundamental or as matter of the Faith.”⁷²

Although the founding two editors, Samuel Harris and John Fulton, had stated that *The Living Church* would not be “the organ of any school or party of the Church,” under Charles Wesley Leffingwell, Catholic Truth and Apostolic Order were the glasses through which *The Living Church* perceived the church and the world of late nineteenth century America. This purpose was most clearly stated in an editorial on the occasion of the completion of three years of publication.

The assertion of Catholic truth and order as against a false liberalism on the one hand, and sectarianism and self-will on the other; and the revival of sacramental as the correlative of Evangelical truths; these the *Living Church* has endeavored chiefly to promote, and these we venture to say, are the great ideas that have been gaining favor and influence in the Church of America, during the period of which we speak.⁷³

⁶⁹*Living Church* 14 (May 23, 1891): 132.

⁷⁰*Living Church* 14 (July 25, 1891): 296.

⁷¹*Living Church* 14 (May 16, 1891): 112.

⁷²*Living Church* 9 (November 27, 1886): 553.

⁷³*Living Church* 4 (November 5, 1881): 4.

With these principles *The Living Church* publicized the work of the Episcopal Church “by giving news from every point, by the discussion of practical questions, by instructions upon the duties and relations of pastor and people, and by discriminating reviews of current literature.” It has also sought to keep its readers “informed upon general topics of the times, social and political . . .” Finally, *The Living Church* is to serve as a family paper “that should be, as far as possible, an assistant of the pastor and active agent for the Church.”⁷⁴

By reading these early volumes of *The Living Church* one is left with the impression that the Episcopal Church was called to preserve the Catholic Faith and Apostolic Order. *The Living Church* considered for the most part those vast movements of urbanization and industrialization to be outside its purview. What the poor and working people needed to hear most from the churches was the teaching of the Catholic Faith. The work of the two Huntingtons and of Henry Codman Potter were mentioned, but Henry Kinney’s pamphlet on Sunday and the working classes and the writings of Richard T. Ely, the leading Episcopal writer on the labor movement, were not mentioned. As portrayed in these weekly issues of *The Living Church*, the Episcopal Church was no different from the Protestant denominations. “As they [thousands of Protestant congregations] erected fortress-thick walls, for fortress-thick walls were the fashion in the 1880s and 1890s, they might well have subscribed to the idea that they were, thereby, drawing a line between the sacred and the profane, the church and the world.”⁷⁵ The questions of cities, of the poor and the working people, of labor and of strikes, and of Sunday observance were answered from the perspective of middle and upper class Episcopalians. The observation contained in the quotation by Charles Worcester Clark at the beginning of this paper can also be said of *The Living Church* between 1878 and 1893: “Nearly all our talk about the ‘masses,’ the working classes, and their aims and rights, is ignorant and condescending.”

⁷⁴Ibid.

⁷⁵Marty, *Protestantism in the United States*, 167.

Women and Theology— Reflections on Publishing Trends

by
Sara J. Myers
Illiff School of Theology

The following remarks reflect an impressionistic review of current trends in publishing in the subject area, women and theology, rather than a scientific, comprehensive analysis. I begin with this caveat due to the primary sources of my data: for books, the catalogs of the publishers who exhibited at the November 1992 annual meeting of the American Academy of Religion/Society of Biblical Literature and conversations during the conference with various publishers representatives, and for periodicals, the *ATLA Religion Indexes on CD-ROM*. Other sources, for instance the book lists of women's presses, would enrich the bibliographic pool, and I hope to make such additions as I expand this study in the future.

The general guidelines that I followed in identifying book titles included the criteria that inform my acquisitions decisions at Illiff: thus academic, not popular books, primarily Protestant, and about women, not necessarily by women. I excluded advice books, marriage and family books, and titles that would be cataloged with the subject heading "women--religious life". For the purposes of this presentation, I also concentrated on the new book sections of publishers' catalogs, rather than back lists, and on English language publications.

The periodical article survey proved more comprehensive, since it reflected the scope of the ATLA indexes and covered a three year time span. However, I did limit the search by focusing on articles pertaining to the Christian tradition.

I. Books

Although I considered an analysis of book titles by subject categories, I wanted to avoid a simple recitation of authors and titles. As a result, I decided, instead, to separate the publishers by type, based in part on subjective evaluations, but also on the statements of mission found in some of the catalogs. Thus, I devised six subdivisions: 1) general or, typically, secular publishers, 2) general religious publishers, 3) denominational publishers, 4) university presses,

5) Catholic publishers, and 6) conservative publishers. Under each subdivision, I dealt alphabetically with the publishers. At the conclusion of this section, I shall refer very briefly to European publishing trends.

1) *General or Secular Publishers*

Some publishers that target primarily the secular market also release a number of titles each year in the field of religion, and more particularly, in the area of women and theology. While identifying these books for acquisitions purposes takes more time, many of the titles prove well worth the effort.

Garland Publishing has established a reputation for issuing reference works and reprint editions, including new anthologies of articles that appeared originally in disparate periodicals or other sources. Their new title, *Women in Early Christianity*, falls into the anthology category and includes articles that explore the role of women from the second to the fourth centuries. Recently, they also published an important reprint series, *Women in American Protestant Religion, 1800-1930*, six anthologies and thirty monographic titles.

Harper San Francisco, a secular press with a long tradition of publishing in the field of religion, claims among their authors many of the classic feminist writers in the discipline including Carol P. Christ, Judith Plaskow, Rosemary Radford Ruether, and Mary Daly. The subject matter of their books ranges widely from ecofeminism to feminist liturgical works to goddess studies. The Harper San Francisco book list revealed a pattern that I discerned with few exceptions throughout the study. Women wrote approximately ninety percent of the titles, not surprising perhaps, but noteworthy nonetheless.

Image Books, an imprint of Doubleday, attempts to make ancient and recent texts of "enduring significance" available. Those titles of relevance for the present study included reprints of classic Catholic works such as *The Life of Teresa of Jesus, the Autobiography of Teresa of Avila* as well as her *The Way of Perfection* and Vita Sackville-West's *Saint Joan of Arc*.

The Edwin Mellen Press, which publishes exclusively in monographic series according to their catalog, has one such series entitled *Studies in Women and Religion*. The contents vary widely, but with a Christian emphasis, for instance, *Ascetic Piety and Women's Faith; Essays on Late Ancient Christianity* by Elizabeth Clark and *Woman's Transformations; A Psychological Theology* by Jenny Yates Hammett.

Penguin USA carries several titles germane to the subject, although the catalog lists many of them under the rubric, mysticism. Their catalog contains only two new volumes, however, *Catholic Girls*, an anthology of stories, poems, and memoirs by authors such as Louise Erdrich and Mary McCarthy and *The Myth of the Goddess; The Evolution of an Image* by Anne Baring and Jules Cashford.

Prentice Hall and Routledge each published one new title, *Women and World Religions* (second edition) by Denise Lardner Carmody and *Women and Religion in England; 1500-1750* by Patricia Crawford. Scholars Press, an agency through which a consortium of twenty-one societies publishes and distributes books and journals in the fields of ancient languages, archaeology, biblical studies, classics, history, general humanities, philosophy and religious studies, has current titles on Canadian feminist ethics, women in Rabbinic Judaism, Chinese Christian women and Judith. They also publish the *Journal of Feminist Studies in Religion*, a periodical designed to provide a forum for feminist research in religion and to encourage discussion among persons of differing feminist perspectives.

2) General Religious Publishers

I designated the second major category of book publishers general religious because they do not have denominational affiliations nor do they espouse extreme theological positions. The first of these, Crossroad, a division of Herder and Herder, continues, in part, the publishing tradition of Seabury Press. The subject matter of their titles includes women in world religious traditions, mythology and women, feminist theology, and goddess studies. The publisher also bestows the Crossroad Women's Studies Award as a means of encouraging and rewarding significant scholarship and writing in the field.

Wm. B. Eerdmans Publishing Company issues volumes that can be described as theologically centrist, though in some cases not as academically oriented as other publishers I have mentioned. Their books cover an interesting range of topics from biblical feminism and obstacles women face in the church, to arguments in opposition to inclusive language.

Hendrickson Publishers' books deal with issues of importance to conservative scholars and conservative churches. They offered two new titles pertinent to the present topic, *Paul, Women, and Wives* by Craig S. Keener and *Beyond the Curse; Women Called to Ministry* by Aida Besancon Spencer. The International Religious Foundation, an organization dedicated to the promotion of world peace through

interreligious dialogue and cooperation, listed one relevant title, *Women in the World's Religions; Past and Present* by Ursula King. The Trinity Press International catalog included three titles, all with a feminist perspective, *Fragmented Women; Feminist (Sub)versions of Biblical Narratives* by J. Cheryl Exum, *The Pleasure of Her Text; Feminist Readings of Biblical and Historical Texts* edited by Alice Bach, and *Women, Religion, and Sexuality* edited by Jeanne Becher.

Finally, Zondervan Publishing House, a division of Harper Collins, concentrates on materials from a conservative viewpoint. Interestingly, the only title about women and religion highlighted in their catalog concerned pastors' wives, not pastors' spouses, *Private Lives of Pastors' Wives* by Ruth A. Tucker. Titles in their back list did, however, deal with other women's issues, e.g., women in missions, women in biblical perspective, etc.

3) Denominational Publishers

The third subdivision of publishers, denominational houses, serve both the churches that sponsor them and the wider religious book market. For the topic women and theology, this category of publishers proved the most rewarding in terms of quantity and quality of titles.

Abingdon, a division of The United Methodist Publishing House, America's oldest continuous religious book publisher, includes volumes with a variety of theological perspectives. The subject matter of their books includes feminist liturgy, womanist spirituality, feminist theology, womanist ethics, feminist ecclesiology, feminist ethics, and, not unexpectedly, women in United Methodism.

Augsburg-Fortress, affiliated with the Lutheran Church in America, maintains two book lines, Augsburg, which includes self-help, inspirational, and children's books, and Fortress Press, which encompasses their academic line. Fortress titles cover biblical studies, women in the early church, feminist theology, feminist social history of religion, women and ministry, pastoral care of women, and, similarly to Abingdon, women in the Lutheran church.

Beacon Press, which publishes under the sponsorship of the Unitarian Universalist Association of Congregations, issues texts that "take on the issues of our day and urge new approaches to old problems," according to their catalog. They have published works by such well-known authors as Elisabeth Schussler Fiorenza on feminist biblical interpretation and Rosemary Radford Ruether on feminist theology, as well as other works on topics such as the spirituality of Catholic women, of Native women, and of Jewish women.

Morehouse Publishing, an Anglican book concern, lists several biographies about women, a volume of feminist prayers, titles on the role of women in the church, and, again predictably, a book about Episcopal women, *A Different Call: Women's Ministries in the Episcopal Church, 1850-1920* by Mary Sudman Donovan.

Signature Books focus on Mormon works, Utah and western studies, gender studies and fictional titles. In the field of women and theology, their catalog included one new text, *Women's Rights in Old Testament Times* by James Baker, and one back list book, *Women and Authority: Re-emerging Mormon Feminism* edited by Maxine Hanks.

Finally, Westminster/John Knox Press, affiliated with the Presbyterian Church, combines an academic branch, Westminster, with a church press, John Knox, which prints hymnals, church school materials, etc. The academic partner publishes material on male-female relations, women in the Reformation, ecofeminism, feminist biblical interpretation, feminist theology, and feminist homiletics, and counts among its most prolific authors Letty M. Russell. Westminster, also, recently initiated a series entitled Gender and the Biblical Tradition, which now offers titles by Katheryn Pfisterer Darr (*Far More Precious Than Jewels; Perspectives on Biblical Women*) Cheryl Anne Brown (*No Longer Be Silent; First Century Jewish Portraits of Biblical Women*), and Gail Paterson Corrington (*Her Image of Salvation; Female Saviors and Formative Christianity*).

4) University Presses

University presses comprise the fourth category of publishers that offer titles on women and theology. Unfortunately, the advisory boards of these presses often apply pressure to publish in the broader field of religion rather than Christianity, but the catalogs do reveal some relevant titles. In fact, the following university press catalogs enumerated multiple volumes on the topic: University of California, Cambridge University, University of Chicago, University of Illinois, Indiana University, Oxford University, Princeton University, Rutgers University, and State University of New York.

In some cases, the presses appear to specialize in particular areas, for instance, the University of Chicago Press has several volumes on pre-Reformation women, Princeton University Press lists Catholic titles, and State University of New York Press focuses on goddess studies and women in world religions. Interestingly, the University of Illinois Press catalog includes several books on Mormon women, while the University of Utah Press catalog lists nothing on women and theology.

Finally, the University of Chicago Press publishes the periodical, *Signs; A Journal of Women in Culture and Society*. An interdisciplinary journal begun in 1975, *Signs* solicits articles that “address diversity issues involving race, class, sexual preference, etc.”

5) Catholic Publishers

Concerning books on women and theology, the Catholic presses run the gamut from very conservative to relatively liberal. These publishers deviate from most of the others under consideration in terms of the predominance of women authors on the topic that I observed earlier, with Catholic presses including many more male writers. However, many of the books authored by men are strictly mariology.

In part due to Iliff's Protestant affiliation, I find Orbis Books, which publishes under the auspices of the Catholic Foreign Mission Society of America, Inc., the most helpful of the Catholic presses for purposes of acquisitions. Titles such as *Sisters in the Wilderness; The Challenge of Womanist God-Talk* by Delores S. Williams and *Ecofeminism and the Sacred* edited by Carol J. Adams indicate Orbis' commitment to more than sectarian issues and perspectives.

6) Conservative Publishers

The publishers that I classified as conservative offered no new titles in the area of women and theology. Baker Book House, which publishes materials that “promote historic Christianity, irenically express the concerns of evangelicalism, and reflect the diversity of the movement,” had only two relevant titles in their entire comprehensive list. InterVarsity Press, which seeks “authors who are interested in making fresh contributions to evangelical thought,” did not have any new or recent releases on the subject, but they did list several volumes in their back list. I also spoke with a representative of Broadman Press, which is affiliated with the Southern Baptist Convention, who indicated that the continuing strife within the denomination made it unlikely that they would publish anything about women and religion in the foreseeable future.

Although I have concentrated on English-language publications from publishers in the United States, I did want to mention very briefly European trends as I perceive them. Although it requires further investigation, my impression has been that more material on women and theology appears in Germany, the Scandinavian countries and England than in France, Italy or other European countries, which may be due to

differences between countries with a Protestant tradition in contrast to countries with a Catholic background.

I wish to highlight only one foreign publisher, Sheffield Academic Press, based in Sheffield, England. They have produced several pertinent works including titles such as *Introducing Feminist Theology* by Lisa Isherwood and Dorothea McEwan. In addition, they have a series entitled *The Feminist Companion to the Bible*, with volumes on Genesis, Ruth, and Song of Songs, thus far. And, they publish a periodical, *Feminist Theology; The Journal of the Britain and Ireland School of Feminist Theology*, designed "to give a voice to the women of Britain and Ireland in matters of theology and religion."

II. Periodicals

In order to survey periodical articles on women and theology, I utilized the *ATLA Religion Indexes on CD-ROM*. I based this analysis, which I will present very concisely, on subject categories, unlike the review of books outlined above. Using the search terms women and/or feminist, the search produced a total of 962 items in the time period 1987-1992, of which 604 proved to be periodical articles. In an analysis of the authors by gender, women wrote 361 (60%) of the articles, men composed 147 (24%), joint female and male authorship accounted for 11 (2%), and in 85 cases (14%) I could not be certain of the sex of the writer.

A subject analysis demonstrated that 293 (49%) of the articles appeared with one of seven subject headings, which were, in rank order, ordination of women (68), women in Christianity (63), women ministers (46), feminist theology (36), women in the Bible (29), women--religious life (25), and Afro-American women (26). In only two subject areas did men write more articles than women, ordination of women and women in the Bible. In other subjects, women authored at least two or three times as many articles as men, twice the number under women in Christianity, approximately three times as many under feminist theology, women--religious life, and women ministers, and seven times as many under Afro-American women.

Unfortunately, I could discern no particular pattern in the journal titles. Articles appeared in liberal and conservative periodicals, denominational as well as non-sectarian sources, journals devoted to women's issues and those of a more general nature, academic publications and popular titles. I believe, however, that this line of

inquiry deserves further investigation, which I hope to pursue in the future.

In conclusion, although this has been a very selective survey of publishing trends, I hope that it proves useful to those who acquire materials for their institutions or who must direct patrons to sources or who simply have a personal interest in the field of women and theology. I intend to continue collecting data on the subject, and I would welcome suggestions from my colleagues.

Friends of the Library

by

Renée S. House

New Brunswick Theological Seminary

Euripedes, the great Greek tragic poet once asked, “When fortune smiles, who needs friends?” Theological librarians, who think more in terms of smiling providence, or perhaps in terms of smiling institutional presidents and boards, might ask the question a bit differently. But in the end, even a theologically correct, or existentially honest paraphrase of Euripedes’ question brings us to the same conclusion—indeed, if we had everything that we needed in our libraries, why would we need friends? If we had staffs large enough to wipe out our entire cataloging backlogs, complete the retrospective conversion we started ten years ago (or had hoped to start), answer the ATLA periodical exchange before there were no duplicates *left* for exchange, if we had staffs with training and time enough to produce exhaustive annotated bibliographies on womanist and feminist theology before the course was over, and if we had buildings and acquisitions budgets large enough to come close to accomplishing our missions, indeed, why would we need friends? When it comes to libraries, I believe that Euripedes’ question points to a basic truth: the library which is in need of nothing needs no friends.

But, if it is also true that “a friend in need is a friend indeed,” then my guess is that most of us here work in libraries with just enough need to make us all great candidates for a little help from some friends. Even though I work at a seminary with a president who spent most of his adult life as a theological librarian and who smiles on the library, the library I oversee still needs lots of friends. But now I must tell you the truth. It is a bit strange that I should be leading this workshop on Friends of the Library, because, in fact, my library doesn’t have a Friends group. Nor am I planning to start one in the immediate future. But it’s even more strange than that. When I began as Library Director at New Brunswick Theological Seminary in 1987, there was a Friends group. After three years of tiring labor, I killed it off, or, more accurately, I let it die an inconspicuous and happy death. A cost-benefit analysis showed that the return on the library’s investment could not justify the time and money which was being spent to keep the group alive. My immediate response to the demise of the Friends group was relief at not having to keep the group energized, to launch the annual

Friends fund-raising campaign, or make plans and preparations for the Friends spring tea and lecture. But, over time, I have wondered why that Friends group died. What might I have done differently to keep it alive and flourishing? And every time I flip through the piles of library literature and read about all that other Friends groups are doing—from raising funds to sponsoring exotic lecture series—I find myself thinking, “I’ve got to organize another Friends group.” Every other library seems to have a successful Friends group, so why not mine? Why not yours?

Out of all this perpetual wondering, I suggested that ATLA should sponsor a *roundtable* discussion of Friends of the Libraries in which those of us on the front lines could pool our collective wisdom and ignorance, successes and failures, so that I could get myself back to New Brunswick and have a Friends group up and running by the start of the fall semester, and have raised \$100,000.00 by spring. I even volunteered to lead the discussion. When Sara Myers asked me to prepare a *workshop* on Friends of the Library, I explained the rather discouraging nature of my qualifications. She was not discouraged and reminded me what a great teacher failure can be. So, over the past few months, I have tried to make failure my teacher and friend. I have read voraciously, and reflected vigorously on my own experience with a Friends of the Library group, and I have some thoughts on the matter. I have also assembled a small panel of experts who have actually had, or are having positive, even “fun” experiences with Friends groups.

I will begin with an overview of what’s involved in starting and maintaining a Friends group by focusing on the following questions: what must you know about yourself and your involvement before you begin; how do you know, or how will you find out, if your library should have a Friends group; who should be in it; how will you get them to join; how should they organize themselves; what should they do once organized; how will you keep them alive; and finally, if necessary, how will you kill them off? Following my attempts to answer these questions, the panelists will provide answers, and maybe more questions out of their own experience with Friends groups. This should give you plenty to think about before you start a Friends group in your library.

Before I turn to these questions, let me offer two observations by way of preface. First, my reading and experience bring me to one of those good news/bad news conclusions. The good news is, no two Friends groups look exactly alike. The bad news is, no two Friends groups look exactly alike. This is bad news because it means that you will not be able to leave here today with a detailed blueprint of exactly how to get the group started and keep it running in your context. What

works for the Perpetual Virginity School of Theology won't necessarily work for the Divinely Inspired Divinity School. The good news in all of this is that you can do whatever works best at your institution and no one can accuse you of deviating from the standards. You can be as creative and innovative as you need to be. (This isn't like cataloging liturgical works, although, I've noticed some rather creative work in this area as well).

The second thing I would like to say by way of preface is that it is best to think about Friends groups on a continuum. The library literature presents us with a picture of Friends groups which are highly developed, complexly organized, non-profit, tax-exempt organizations with programs and goals which could put the Metropolitan Museum of Art to shame, and with zeal from the membership which matches that of the Branch Davidians. But if we think of Friends groups along a continuum, it is a pleasant surprise to discover that it is possible to have a highly effective Friends group with only a few members, no formal constitution, infrequent meetings, and a minimal number of programs and goals, all of which are right on target for your library, right now.

So then, let us begin with the first question. *What must you know about yourself (assuming you are the one organizing this group), and your involvement before you begin organizing your Friends?*

In framing her "Ten Commandments for Friends of the Library Groups", Sandy Dolnick has made it crystal clear: If the group is to succeed, the library director must want a Friends group.¹ This is the first and great commandment. And if the director doesn't want a group, there is no need for a second commandment like unto it. This means that if you are the director, you have some soul searching to do. And if you are not the director, but would like to start a group at you library, then you need to make sure the director is on board. Incidentally, the Friends group which died in my arms was the idea of the former president, not the former library director.

Of course, part of what is at issue in having the director's commitment is what Francis Bacon has told us and experience has taught us, "Friends are the thieves of time." Starting and maintaining a Friends group takes time, and sometimes, lots of it. Some librarians report having spent up to twenty percent (20%) of their time getting the Friends group organized over a six-month period. Ten percent (10%) is probably more realistic for most of us. This time investment decreases

¹Sandy Dolnick, ed., *Friends of the Libraries Sourcebook*, 2nd ed. (Chicago: ALA, 1990), 3.

rapidly once the group is established and receiving good leadership from someone beside you. This raises a related and important point. You can start the group, but you must nurture other leadership efficiently and place the group in their hands as soon as possible. There are a couple of reasons why this is important. First, there is the need to protect your time. Because Friends can and will be physically present in your library, they can easily and quickly take up all your time dealing with their business rather than your primary responsibilities. Second, there is the issue of ownership and investment on the part of the group's members. If you expect the group to be innovative without your constant prodding, and if you expect the group to outlive your tenure, then you must nurture them into early and productive independence. Don't worry. You'll still put in plenty of time with the Friends.

The amount of time you spend maintaining the group will depend on the size of the group and the scope and extent of their activities. But there are some basic things which will take your time regardless of group size. You will always be the one to interpret the relation between the group and your institution, and this interpretation will occur on both sides. In addition, you will be the one to relate the Friends activities to the total library programs. So, it will be important that you attend all Friends meetings, not to do their work, but to show a lively interest, to keep them in touch with the library's programs, and to stay in touch with the Friends plans and progress. Perhaps your most important role will be offering lots of public and private, spoken and written, organized and disorganized encouragement, praise and exultation. And finally on the matter of time, even though we're talking about a Friends group, what we're really talking about are individuals, many of whom will expect at least some individual attention from you. Once they feel a part of the program, and sometimes especially when they don't, they will call to chat and firm up, or advance, the relationship. The goal is to make the time you invest well worth every single minute.

You should also be aware at the outset that your performance in the library will be a key factor in whether or not you can inspire the Friend's faith in the library's program. They will be watching and listening. You should also be aware that before you launch a Friends group, you must involve the entire library staff, even if they work only one day a week. You will need the direct support and time of your colleagues from time to time, but they will also need to know why you're less available to answer their questions. It is important that they believe that the Friends group is beneficial to the entire library program, even when that group takes up your precious time, and sometimes

theirs. It will help a lot if the whole staff can muster at least small amounts of enthusiasm for the Friends group at least once or twice a year.

Chief among the last thing on the list of things you should know about yourself before you begin is this: you can't be too shy, or too willing to sacrifice your library's needs. Don't apologize about the library's needs. Get the Friends excited about all the important opportunities they can be engaged in. Begin with the premise that you are doing them a favor by giving them a stake in something essential. Then, if you need volunteer time, say it. If you need money for a CD-ROM reference station, tell them how much, and how soon. If you need a building, get the Friends buying bricks before the sun goes down. Finally, know that you'll need to be flexible, creative and imaginative if you expect to profit in the Friends of the Library business.

The second question I've posed is probably more difficult to answer. *How do you know, or how will you find out if your library should have a Friends group?*

As the question suggests, not every library in every situation is suited for a Friends group. A 1987 study of 136 academic libraries revealed that only 24% of the libraries surveyed had a Friends group.² A later study revealed that Friends groups in special libraries accounted for only three percent (3%) of the total known Friends groups, although special libraries account for far more than three percent (3%) of the total number of libraries.³ I think that this fact is not insignificant for theological libraries which are by most definitions a type of special library. Why are there so few Friends groups in special libraries? Some special private sector libraries, particularly those in the corporate world, may have all the money they need. Perhaps it is a matter of a mission so narrowly defined that the library's constituents are few, and members of the more general public are not welcomed—for instance in a law library, or even in some seminary libraries. In some cases, it may be a matter of small staff size which prevents the organization and maintenance of a Friends group. At any rate, it would be okay to conclude that your library wouldn't benefit from a Friends group. You may be in a situation where other means will be most effective for getting the support you need.

²Ronelle Thompson, *Friends of College Libraries (CLIP Note #9)*, cited in Mark Herring, *Organizing Friends Groups* (New York: Neil-Schuman Publishers, 1993), 1.

³Dolnick, *Friends of the Libraries*, 180.

In considering the question of a Friends group in your own situation, look at it from four perspectives. First, consider your library's resources in terms of strength and weakness, or surplus and lack. If you discover either surplus or lack then you can offer a wonderful opportunity to Friends. I perceive that we are all accustomed to thinking in terms of what our libraries lack. There is plenty that we still need to support our basic mission and goals. These needs may be identified in the areas of financial or personnel resources. Do you need money for non-book materials? Do you need some support for the creation of bibliography, cataloging, or special projects? Identify, then state your needs thoroughly, clearly, specifically, in definable chunks and rank them in relation to your core mission, and in relation to your broader vision for library service. Determine if they are long-term or short-term needs. This process will help you think about the kinds of Friends you need, how many, and how you might attract them.

Now, let's leave our needs and for a change, think about the surpluses in our libraries. Not only can Friends bring us new resources, they can also make us better stewards of the resources we already have. Is their lots and lots of space available in your library during certain times of the day? Maybe you can find a group of Friends who can use the space to index that denominational journal that everyone needs, but no-one has had time to index. Maybe there are some grandfathers (or grandmothers) in the neighborhood who would love to do an early morning story hour for the children of seminary students, or other kids from the neighborhood. Maybe some of your students would like a space in which to do literacy work with other students, seminary families, or other members of the broader community. Are your current periodicals little used? Perhaps you can get some retired ministers in the area to do something like a current contents journal summary to send out to alumni/ae and local clergy on a quarterly basis. It's very likely that you can get some Friends to convert your unused surplus into increased good will among potential donors and library Friends.

Second, survey the libraries in your immediate community as well as the broader geographical region, including church libraries. Make yourself aware of the types of materials and services which are being offered by these libraries. Do they have strong collections in religion and theology? Are there needs in the community that are not being met by other libraries? Ask yourself why not and whether or not your library (out of its existing surplus) might reasonably serve these needs within the scope of your mission as currently defined. Might you redefine your mission in order to meet these needs? My guess is that most of us are

not accustomed to think about our libraries in this kind of community-oriented ways. But with the offer of service comes the increased possibility of financial and volunteer support.

Third, after you've considered your lacks and surpluses and surveyed the other libraries in your region of the country, make a list of your constituents—include faculty and students at the top of the list. Who else uses, or is likely to use your library? If you have a bunch of library patrons running around (including faculty and students), who don't pay any fees for service, and who happily use the library on a frequent basis, you have some potential Friends on your hands. They either have time or money to give, or they know some folks who do.

Fourth and finally, consider the development program of your library and your school. If your library already has a sizable group of either individual, church, or corporate donors, you probably have your hands full in terms of fund-raising. Assess these donors in terms of their needs. What do you think motivates them? Do they need a place to belong socially? Do they need more recognition? Do they need an opportunity to serve as part of an organization? Will having a Friends group with regular programs help them in their efforts to invite support from others? If the answer to these questions is yes, then it might well make sense for you to draw these donors into a Friends organization which can create events and publicity which can draw more Friends. If no, continue to invest your time in cultivating these donors on a strictly individual basis.

Obviously, if your Seminary has a sort of Friends group, or society which supports the entire institution, including the library, and if the expectation is that you will be engaged with these folks in terms of personal contact and programming, then, leave your energy there. Don't compete. But do make sure that this broader group of Friends knows about the library's needs in clear and concrete terms. Further, when thinking about the broader development efforts of your institution, consider your school's board structure. Does the library have it's own committee in the board? If yes, you have a natural opportunity to build a Friends group in support of the board committee. If no, you might want to consider reorganizing the board so that your library has a legitimate, identifiable and important place in the minds of your institutional trustees. When advocating for a library Friends group as an important part of your institution's development program, don't listen to the criticism that such a group would divert gifts away from other important programs. It just isn't true. The literature and panelists testify to the fact that having a Friends of the Library group will increase

overall giving to your institution. There are plenty of folks out there who are still waiting to hear about that one thing in the school's life that they can get excited about and support. That one thing just may be the library.

After you've considered the possibility of a Friends group from the four perspectives just mentioned, gather up some students, members of your faculty, other administrators, faithful patrons from outside your seminary community, and whoever else you can think of and let them help you think about the question. And if they all say, "let's do it", consider yourself blessed and get busy. But don't lose sight of that other question—given the many paths you already travel, where will you find the time to walk down this path?

The third question, *who should be in your Friends group*, can be answered quickly: Anyone who has an actual or feigned reverence for books, reading, learning, and for matters theological and ministerial in nature. Anyone who supports the mission of your library and has the time to commit to it should be invited to join. As Barbara Tuckman has put it, "Friendship for libraries is enlightened self-interest."⁴ Remember that the group doesn't have to be large to be effective—as long as those in it are enlightened about your needs and gifts and the ways in which they can help you as you help them.

The next question, though easy to ask, can be difficult to answer. *How will you get them to join?* Obviously, they must be invited. You can start by finding a person (or a couple of people) with vision and mission for a Friends group. Their enthusiasm must go beyond enthusiasm for the library. You need to find someone who can attract and inspire others to join the cause and the group. That person might be you, but I would recommend that it not be only you. Perhaps that person is already supporting the library financially, or as a reliable and energetic volunteer. It might be one of your students, or someone else on your staff. Once you have identified at least one other person to help you, form a steering committee that is representative of the constituency that you hope will ultimately join the Friends group. Spend three, six, maybe even nine months working with the steering committee as a way of building trust. Acquaint them with the history and work of the library. Make it clear that you will give to them, and not only take. The steering committee, with your help and with support from your institution's development office, should decide about the group's focus

⁴Barbara Tuckman, "Friends of the Greenwich Library—Membership Brochure," quoted in Dolnick, *Friends of the Libraries*, 69.

and clarify how it ties into the overall goals of the library's program, and the broader mission of your school. Discussions in the steering committee should be very broad. Brainstorm. Let the ideas flow. Out of this discussion, the committee may decide on a very narrow focus. They may wish to put all of their efforts into preservation, or exhibits, or promoting the library with local clergy and lay leaders, or purchasing books in the Korean language. That's okay. It's probably better to start small than to try to do everything at once. The group's focus will evolve over time in response to your library's surpluses and lacks.

Once the focus has been clarified, the steering committee can set long and short-term goals and objectives, and decide about how the group will be organized. I'll say more about that in a minute. At this point, the steering committee may decide that you need to do more groundwork in terms of constituency building. If so, spend some time publicizing yourselves. Get your story out. Make sure that everyone who should be is made aware of the wonderful resources and services you have to offer. When you're ready to move ahead, without a doubt, the most important thing the steering committee will do is select one person to be the leader of the Friends group. This choice is critical. Don't make it too hastily. Know that a celebrity-type, no matter how dearly beloved and admired, isn't necessarily the best candidate for this key position—in fact, the library literature and experience of some of the panelists suggests that such a person may be the most unqualified for the job. You need someone who is willing to work hard and who can motivate others. This could be someone who has served on the steering committee, but it needn't be.

Once this person is appointed, you're ready for your first membership drive. Send a mailing to all of your current and potential library patrons. Work with the development office to enlarge your list of potential patrons. Make sure that the Friends drive doesn't conflict with other campaigns. If possible, get the clerical support that you need from the development office. Just because these will be Friends of the Library doesn't mean that the reference and circulation librarians should be addressing the envelopes. Starting a Friends group should be perceived as part of the institution's total development effort. However, if the development office is only lukewarm about the enterprise, see Revelations 3:16, and start licking the envelopes yourself. It makes sense to combine the membership drive with a talent survey for use in the future. If you've organized as a long-term Friends group, you'll have to conduct an annual membership drive, but in time, the group should become self-generating.

The fourth question concerns decency and good order: *how should your Friends group be organized?* You'll recall that the preliminary task of organizing and deciding on the group's focus belongs to the steering committee. The task of organizing for the longer haul belongs to the entire Friends group, and it is a task which must take account of the group's focus. Some Friends groups are designed to exist only for the short-term. In fact, the Friends group at my library came into existence in order to raise funds for a 1.4 million dollar building renovation. They were very effective in helping raise funds for the project. When the project was over, the group should have ceased to exist, or it should have decided on a new focus for its efforts on behalf of the library. That never happened. So it died. The vast majority of Friends groups seem to be organized for the long haul. Although the specifics of the group's organization will be shaped by the group's focus, and goals, there are several overarching concerns which must be considered as part of the organizational process.

Although I've already alluded to this fact, let me say it pointedly now. It must be clear how the group relates to the library's and schools overall development effort. Obviously, it won't benefit the school much if the Friends group simply pulls money away from student scholarships into the library. That is why it is essential to build the Friends group with an eye on the whole development effort of your institution. It must also be clear how the group relates to the trustees of your institution. Will a member of the Friends group serve as a liaison to your board of trustees? Also ask, "how will the Friends relate to the library staff and program?" Will they be able to offer input concerning library policies that effect the public? Will they be given space to use, letterhead, phone use, etc.? Is it anticipated that eventually they will pay the costs of their mailings, whether for fundraising campaigns, or newsletters? These are the kind of organizational/relational questions which if answered up-front can save you unnecessary conflicts in the future. Of course, if you enjoy conflict, skip right on over these preliminaries.

The internal organization of the group also depends on its purpose and character. If the group intends to stress dues as a primary source of income in support of the library, then it makes the most sense to have several membership categories with varying dues (e.g. regular, contributing, patron, benefactor, life member, etc.). If the purpose of the group is to provide volunteer labor, then you might calculate membership on the basis of hours of service. Corresponding to membership categories, whether on the basis of dues or hours of service, are the benefits which members in each category will receive.

Will everyone receive borrowing privileges? The chance to audit seminary classes? Reduced rates at the bookstore? An invitation to an annual banquet? Free attendance at all special lectures? Exhibit catalogs? I was surprised to discover that it is not universally assumed that Friends have borrowing privileges. In fact, one member of the panel reported that Friends of the Library were required to pay a fee if they wished to borrow. It's probable that many Friends will have no interest in borrowing books on theology. At any rate, all these things need at least minimal clarification before you launch your membership drive.

There is a final question on the matter of organizing that I'd like to address, that is, should the group have a constitution and by-laws? Not necessarily. But, the process of creating a constitution can promote the group's cohesion. It can give them a sense of identity and a real place in the life of your institution. I happen to work in a place which seems to love constituting itself. Every organization has a constitution and by-laws which are constantly being revised. In such a context, a constitution for the Friends group definitely serves a legitimating function. (Of course, we recognize that constitutional legitimacy and effectiveness are not synonymous realities).

Don't worry about settling every little thing at the outset, but do settle the important matters concerning the group's relationships, membership status and benefits. At every point, make sure that the organizing process is as participatory as it can be. As Herring puts it in his book on organizing Friends groups, "failure to allow for ego involvement in any enterprise will lead to its ultimate failure."⁵

So, *what should the Friends group do* once they are duly organized and under the direction of inspired leadership? Anything and everything they aspire to do, provided it is consistent with the libraries mission and image. Having Barney the Dinosaur come for a visit is a public relations stunt that may not be appropriate for most of us. Your Friends may come up with slightly less outrageous ideas. They may suggest appropriate, even inspired, programs and services that had not occurred to you before. Remember all of the possibilities for program I named earlier as a way of maximizing on your library's surplus? I am certain that Friends groups can help to stretch the library's imagination and mission in startlingly positive directions.

Without a doubt, most Friends groups choose fund-raising as their primary purpose and activity. Membership dues are an important source

⁵Herring, Mark Y. *Organizing Friends Groups*. A How-To-Do-It Manual for Libraries, no. 29. (New York: Harper/Collins, 1990), x.

of funds for many groups. Funds can also be raised through the solicitation of materials and the organization of major booksales. Some groups run bookstores to support the library. Others sell bookbags and other library-promoting paraphernalia. Many engage in direct fund-raising appeals within and beyond the group's membership. Annual dinners and lecture series by major authors seem to be very popular. Evidence from the library literature and members of the panel suggests that, even in groups where fund raising is the only purpose, such groups do not generally give hoards of money themselves. But, the members of the group can provide connections to persons who do have substantial wealth, and whose interest in the library can be encouraged by a friend who is a Friend of your library.

Some Friends groups raise no money, but instead organize long and short-term volunteer efforts. You don't have to look too far to see that there is a trend in our society which is providing a whole host of able and eager retirees who may be looking for a place and way to serve, and to become a part of something important. Friends volunteers may carry out an annual inventory, help with barcoding and re-classification projects, or other short-term projects. Or they may work regular weekly hours. In the latter case, it is best to assign volunteers to certain staff members who will organize and oversee their work. Friends may organize a reading group for pastor's and religious educators. Use your imagination. Let the friends use theirs. If the Friends are going to be volunteers in your library, it is important that they be treated like regular staff members. Your expectations of them must be clearly stated. They need to be given real work to do. They need good training and oversight. They need to be evaluated and rewarded for their contributions.

It may be that the Friends of your library wish to serve a public relations role by getting the word out for you among the alumni/ae, and in the larger community. They can tell your story for free. This can be accomplished through newsletters which include book reviews, or through tours of the library which include an overview of the services offered, or through the preparation and publicizing of special exhibits.

Another important role for the Friends group is one of advocacy. For instance, they can encourage the preservation of books and other historic records which are housed in your library. They can help identify grant sources, and aid in the preparation of grants. We all know that advocacy on behalf of the library is always more convincing when it comes from folks who aren't librarians, and who it is assumed are not motivated by self-interest. Institutional administrators are impressed by

folks who think the library is deserving of their time and money even though they're not on the library's payroll.

In sum, Friends can do whatever it is your library needs them to do. That may include everything mentioned above, or just one thing. They may be deadly serious and highly cultured, or they may be playful and irreverent. Chances are, you'll have some of each, but the overall tone and image of the Friends group will most likely line up with the image of the library you wish to project.

It's no surprise that Friends can burn out in much the same way that librarians can. Often, it feels like we're trying to move mountains with tablespoons. Library directors report that lethargy is the single greatest problem that they encounter in their work with Friends groups. *So how will you keep your group alive?* Get them to take ownership of the group from the outset, and stay actively involved yourself. Be clear about what your library needs, and let them do important work on behalf of the library. Then, make sure they see the fruits of their labors. Let them hear from students how much the new CD-ROM Reference center which the Friends paid for has helped with student research. Make sure that they keep pace with and change their practices to align with the library's program. From your side, be clear about what your Friends want and need in return for their efforts. Try to understand what motivates them—it will vary depending on individuals. So, make yourself available to individual Friends of the library. Let them know that their efforts are worthwhile. Prod them to nurture and rotate leadership, and give them a hand with it. Finally, on the matter of keeping your Friends alive, I've said it before, and I'll say it again, give your Friends lots of public and private, spoken and written, organized and disorganized encouragement, praise and exultation. Give a dinner in their honor. Present them of certificates of recognition. Highlight their contributions in your institutional newsletter, or in the local newspaper.

Now we come to the last question. *If it becomes necessary, how should you kill the Friends off?* The issue here is one of evaluation. You must ask yourself, "Is the library getting enough return on your investment to make the effort worthwhile?" In order to answer this question, you need to keep track of exactly what you are investing both in terms of direct and indirect costs, and in terms of the time and energy of your staff and yourself. And be clear about what you're getting back. If the focus of your Friends is to raise money, it's easy to check the income statement to see how they're doing. If the focus of your Friends is to serve as volunteers, be honest about what they've accomplished and

how effectively they've accomplished it. If they serve as advocates, or seek to nurture better public relations, find a way to measure their efforts in relation to their stated purpose and goals. Don't give up too soon. It probably takes three years to give the group a fair chance at success, so be patient. But if in the end you determine that your Friends group is costing too much and you need to engage in compassionate euthanasia, give me a call, anytime. That, I'm an expert on. I'll help you get it done. But until then, if you manage to get a Friends group up and running, pat yourself on the back, pat them on the back, give thanks to God, and enjoy every minute of it. And let me assure you that even if your Friends group dies, you just might find some of your best and most loyal supporters rising up out of the ashes. I know I have.

Select Bibliography and Resources

Books:

Dolnick, Sandy, ed. *Friends of Libraries Sourcebook*. 2nd ed. Chicago: ALA, 1990.

Covers everything one needs to know on the topic. Examples are taken primarily from public and college/university Friends groups. There is good illustrative material throughout the book, along with several samples of actual Constitutions and Bylaws from organized Friends groups. Good current bibliographies.

Drucker, Peter F. *Managing the Non-profit Organization: Practices and Principles*. 1st ed. New York: Harper/Collins, 1990.

An indispensable resource for understanding the dynamics of non-profit organizations and working with volunteer support.

Herring, Mark Y. *Organizing Friends Groups*. A How-To-Do-It Manual For Libraries, no. 29. New York: Neal-Schuman Publishers, 1993.

Covers much of the same material covered in Dolnick's book, but spends more time focusing on the dynamics of group work and what it takes to build trust, teamwork, and commitment. Its basic management by objectives stuff, but its helpful to see how that translates into Friends Groups. Herring is something of a cheerleader for Friends group,

having moved from a position of cynicism to enthusiasm on the matter. He offers clear “to-do” lists at the end of every chapter. Some good bibliography on group dynamics, and more general Friends literature.

Krummel, D.W., ed. *Organizing the Libraries Support: Donors, Volunteers, Friends*. Allerton Park Institute, no. 25. Urbana-Champaign, Ill.: University of Illinois Graduate School of Library Science, 1980.

As the title suggests, this book deals with Friends as part of the overall development program of any library. Tends to be a bit more theoretical/historical/analytical than either Herring or Dolnick, a fact which could make this book especially helpful in framing the broader issues for resistant trustees, or the general administration.

Organizations:

Friends of the Library USA (FOLUSA)

Address: c/o ALA, 50 East Huron Street, Chicago, IL 60611

FOLUSA, which came into existence in 1979, is a network of over 2,000 Friends groups from college, university, public and special libraries . The group publishes the Friends of the Library National Notebook which is full of ideas for starting and maintaining a group. They also publish a regular newsletter covering many topics, and the Idea Bank which focuses on fundraising and program ideas. FOLUSA also offers a video on getting started and runs a speakers bureau.

Also check out the Friends groups in your region.

Looking at the OPAC from Both Sides: Public and Technical Services Needs and Gripes

A Panel Discussion Coordinated by John Thompson and Judy Clarence

Panelists: Sally Berlowitz, Evelyn Collins, Patrick Graham, Ruthanne Huff, John Thompson (moderator)

John Thompson (JT): The introduction of online public access catalogs has brought about a dual revolution in our libraries: patrons have new ways of finding materials, and technical services librarians and staff are enjoying the considerable efficiencies that are now available. It's time to look at the impact of all this, and today we want to raise some issues in the form of a public discussion. The original idea for this workshop was mine, based on some suspicions I have: that catalogers tend to be more concerned about national standards and how records are going to fit in with a bibliographic utility than how they'll be used by patrons. (I'm a cataloger, so I'm allowed to say that!) I also suspect that many frustrations are experienced by reference librarians and patrons but are never reported back to catalogers. Today we'll begin this dialogue, to see if my suspicions are correct. We may decide to continue this discussion, or one similar to it, at another conference in the future.

I'll be posing seven questions. Each panelist will answer, and then we'll open it up to questions and comments from the floor.

We'll all introduce ourselves. I'm from United Library. We're a NOTIS library, controlled by Northwestern University—we're dependent on their good graces.

Evelyn Collins (EC): I'm a reference librarian from the University of St. Michael's College in Toronto, part of the University of Toronto Library system. We have DRA; it's undergoing some changes. We were cataloging on UTLAS, but now we'll be using DRA.

Ruthanne Huff (RH): I'm a cataloger from Columbia Theological Seminary in Decatur, Georgia. We are a small institution and our only automation is a catalog run on Bib-Base software.

Patrick Graham (PG): I'm a reference librarian at Pitts Theology Library in Atlanta. I've been a cataloger too, however. At Emory we've

had the DOBIS system for a number of years, but are now in the process of selecting a new system to be installed by 1994.

Sally Berlowitz (SB): I'm Head of Technical Services at San Francisco State University. We've had GEAC since 1990. It consists of online cataloging, acquisitions, serials check-in, and circulation modules.

JT: We're going to start off with a look at catalog use studies and how they can be incorporated into our creation of specifications for what we'd like to see in our individual OPACs.

(Here Evelyn Collins presented a paper, "Transition of the OPAC," the full text of which appears on page 258).

JT: Now we'll look at some of the new features that are available and how they pertain to the persistence of our users.

SB: Users are becoming more sophisticated all the time as they learn to use the CD-ROMs and online reference tools; in time our users will expect flexible, sophisticated access on the OPAC. Keyword and Boolean search capabilities are essential. When I do a subject search on our OPAC for myself or for a patron I use keywords rather than the LC subject heading books. The keyword search retrieves bibliographic records that can be checked for appropriate LC subject headings, and the search can then be refined and refocused. As for Boolean searching, every vendor claims to have Boolean search capabilities, but this may only mean that you can combine two terms in a single character string, as in a single subject heading or in an author-title added entry. Real Boolean capabilities should allow searching across all indexes—subject, author, title—in any combination for the best retrieval for the user.

PG: As we're looking at potential new systems at Emory, we've found three categories that are important to us. Number one is *speed*, since casual users become frustrated if they can't get access fast. Number two is *access*, what other products and services you can access through your system. The world is on the other side of that OPAC! Number three is *simplicity*. People want things simple; they want a simple screen and keyboard. I read a study that says the average user will not look at more than 15 or so records, no matter how many they retrieve.

Question from the audience: What about national standards? From a reader services standpoint standards are very important. Lack of quality control and uniformity in cataloging can affect retrieval and increase ILL requests.

SB: Sometimes catalogers can get hung up on detail; they want to make the punctuation perfect and even upgrade the punctuation on old records to AACR2, which doesn't help the user. I tell my staff to think of themselves as patrons for whom access is crucial, not punctuation. In the access points, however, detail and quality control are important. If headings are incorrectly coded, they won't mesh with the same names or subject headings on other records, and wrong filing indicators can affect title retrieval.

JT: The next question concerns content of our bibliographic records. Do we still need controlled LC subject headings now that we have the capability of keyword searching? And what about the use of long strings of subdivisions in LC headings? Finally, what about using fields such as the 653 field to string together a series of terms without vocabulary control?

EC: As a reference librarian, I want it all! But as a cataloger I need to look at economy. I wish keyword searching could be integrated rather than having to switch to a different mode.

SB: Controlled access is important as a clustering device for retrieval on the OPAC just as it was in the card catalog. LC subject headings with long subdivisions are a problem, however. If the OPAC only allows one line for the display of each access point, the really long subdivision strings run off the screen. The headings are also not always in tune with current usage, and the subdivisions are too complex for patrons to understand. Keyword searching is very important, but I would like to see eventual use and indexing of the 653 field, where we can add topical terms not under authority control.

PG: I like the precision of the LC subject headings, but I have a pessimistic view of the ability of our users to understand LC subject headings and be able to use them effectively. I counsel the users to do a keyword search, retrieve a title, and from the subject heading on the record proceed with more specific subject searching.

JT: You can create locally-devised subject headings, provided they're properly coded so that other librarians know that you know they're not LC headings.

SB: The LC representative who attended the Subject Headings workshop on Wednesday encouraged us to add local subject headings, but suggested we use the standard 650 field with a second indicator of "4" for local headings instead of using the 690 field. That way the heading will remain in the OCLC record for others to use if they wish. On the issue of fuller access it should be mentioned that some libraries are adding contents notes to records on OCLC; this is a great help when you have a book of essays by various authors. Adding contents is time-consuming and costly, but it helps everyone, especially if authors and titles in the contents are subfielded for indexing and searching. Unfortunately their names would not be under authority control so they won't mesh with other headings. That could mean that a user's search will retrieve just the book with the author's essay in it, and not the other twenty-odd books the author has written. I still think it's worth adding the contents, but no-one I know can afford to add an authorized heading for these authors in addition to the contents note.

PG: That raises again the question of economics. Our cataloging staffs are under pressure to produce, our library budgets are shrinking, and we are all understaffed. For everything we choose to do, we're choosing *not* to do something else, and that's a problem.

JT: About contents notes: in our library we've made a conscious decision not to create contents notes when we think a book will be indexed in *Religion Index Two*.

Now let's look at what is included in the OPAC. For example, should the system show on order, in process, or uncataloged materials?

EC: We have several features on our DRA in addition to the catalog, such as exam times and cafeteria schedules. So I think on order and in process information should be available as well.

PG: Our system includes on order display, and that helps us avoid all kinds of confusion in the ordering process. The other problem is in process records; when a patron comes into our library and wants a book that's in the processing unit, I take the person in and show them the book and if they want it I take it off the shelf and hand it to our

catalogers, who are very gracious and get the book out by the end of the day. This service builds enormous goodwill.

SB: I think it's wonderful for patrons and librarians to have online information about what's coming in. However, I haven't allowed the OPAC to show the on order records. We keep our acquisitions records in a workfile which is accessible to the staff, rather than on the OPAC which would display to the public. I don't object to rush processing requests; it's just that there are too many problems to be solved at present. If we transfer the acquisitions record to the OPAC and then also download cataloging from OCLC, we end up with two records, and one of them then has to be deleted. Once our system enable us to match and overlay records by OCLC number, LC number or ISBN, we will consider displaying the on order records in the OPAC.

EC: Our on order records are online because we are part of a consortium and need to coordinate our purchases.

JT: What about authority records—should they display online? People complain about the lack of scope notes in subject authority records. Can we trust the public with that kind of information, or will that create further confusion?

PG: I don't think those sorts of records will be very helpful to people. As a reference librarian I've tried to explain subject headings and very quickly the patron's eyes start glazing over and they look around as if they're asking, "Is there someone else I can talk to?" They just want to know whether we've got a book on their subject or not.

SB: I think of scope notes basically as information for catalogers. If users need help they can come ask a friendly reference librarian.

EC: The first two rules are keep it simple and keep it economical. So I would have to say don't include scope notes.

PG: Let's talk about the topic of forgiveness here, one that's appropriate for theological librarians. How forgiving is the system if you enter something that is not going to result in an effective search? It's common for people to do a subject search with the term "Christology." I don't know if anybody produces systems that anticipate that kind of problem, and would lead the user to "Jesus Christ--Person and Offices."

JT: This leads us to the question of system features. What features do we expect from our vendors?

RH: One important feature is compatibility of modules, so you can go from your catalog to your circulation system and back again quickly and invisibly.

PG: Horizon, the new system NOTIS is putting out, uses a “gui”, a graphic user interface, which makes the OPAC screen look like a regular PC screen. I think that’s a great idea.

SB: It’s important for catalogers to look at the ease with which you can edit. Some systems are cumbersome; we hope that eventually OPACs will be as flexible and easy to use as RLIN or OCLC. I suggest calling a friend who has a system you’re considering, to find out what their experience has been and what the vendor’s service is like.

PG: There’s a book entitled *The Online Catalog Book: Essays and Examples*, edited by Walt Crawford (G.K. Hall, 1992) in which people from many different libraries who use different kinds of automated systems have written articles about the systems. There are also examples of what screens actually look like in the different systems.

EC: We’ve had trouble with hardware. Old wiring and old falls make installation of new systems difficult. I would ask that we head toward fiber optics.

SB: I don’t know of any systems that enable you to do global changes in-house. For example, if LC changes a heading from inverted to direct, you can’t make a global change if there are varying subdivisions involved.

JT: I suppose that if systems had all the features we wanted, none of us would be able to afford them.

Our last question is, how can we increase communication, cooperation and cross-training between Public Services and Technical Services?

EC: Frequent and regular meetings between catalogers and reference librarians are very important. At St. Michael’s the catalogers come out to assist with reference and reference librarians are often consulted by

the catalogers. These solutions are local and internal; we need a broader forum for consulting with one another.

RH: Those of us in small libraries are basically in one another's pockets all the time; maybe that could be carried over into larger libraries.

PG: One of our reference people at Pitts also catalogs serials, which is wonderful. But it's costly to train people to do each other's jobs.

SB: When I was at the Graduate Theological Union, some of the Technical Services people wanted to serve on the reference desk, and in exchange we asked the reference librarians to put subject headings on the theses. We didn't train them in all the rigmarole of descriptive cataloging, but they did the intellectual subject analysis, and it came back to Technical Services for review and inputting. At San Francisco State one of the reference librarians now corrects authority records on the OPAC rather than sending us notes—but there is always a certain amount of parochialism and fear, and one of our catalogers is uncomfortable about the idea of a reference librarian getting in there and mucking around in the database. Not everyone enjoys working at a reference desk; you have to find the people who are the most flexible, and work from there.

JT: There are other creative ways to cooperate, such as in the submission of new subject headings to the Library of Congress. Catalogers know how to do this, but the headings may actually be suggested by reference librarians in response to patrons' needs.

Thank you all for coming, and our thanks to the panelists as well. This dialogue will be continued at another conference!

Dialogue summarized by Judy Clarence

Transition of the OPAC: A Survey of Views From All Sides

by
Evelyn Collins
St. Michael's College

Introduction

"Transition" is the word I have chosen to indicate the character and the movement in the literature on the Online Public Access Catalog. In 1970, two researchers predicted, "It seems likely that future generations of scientists, scholars, technologists and students will make use of partially automated information and education systems. When this happens, new skills, attitudes and habits will emerge in response to the change in technology."¹ In the mid-seventies, Andrew D. Osborn suggested that "librarians may be on the verge of another century of change."² By 1981, Carol Moore was able to conclude her study of four libraries and the "User Reactions to On-line Catalogs" with the assertion that "it appears that libraries are on the right track in provision of on-line public catalogs,"³ although she called for further study of subject access due to the fact that a study conducted at the Library of Congress showed that from 30% to 70% of searchers approached the catalog by subject. Thus Moore was describing a transition from "known item" searching (i.e., author or title access) to "unknown topic searching". In her article, "The History of Linking Devices," Barbara Tillett illustrated the evolution of bibliographic relationships from the first cross references to the computerized concatenations.⁴

Surveys

I examined the results of empirical data gathering. So, what are they saying about OPAC? Staff in Technical Services and Public

¹R. Tagliacozzo and M. Kochen, "Information-seeking Behavior of Catalog Users," *Information Storage and Retrieval* 6 (1970): 363-381.

²Andrew D. Osborn, "From Cutter and Dewey to Mortimer Taube and Beyond: A Complete Century of Change in Cataloguing and Classification," *Cataloging and Classification Quarterly* 12, 3/4 (1991): 35-50.

³Carole Weiss Moore, "User Reactions to Online Catalogs: An Exploratory Study," *College & Research Libraries* (July 1981): 295-302.

⁴Barbara B. Tillett, "The History of Linking Devices," *Library Resources & Technical Services* 36,1 (1991): 23-36.

Services, and also users, have responded to attempts to evaluate their work even as they participated in the transition away from card catalogs and toward automated systems. To put it briefly, the move affects Technical Services through bibliographic records, authority control records, creation of indexes, maintenance of the catalog and organizational issues.⁵ It affects Public Services through Reference, the provision of information, the creation of resources, the support through the instruction of users, the consultation with catalogers, the networking with other library systems. Both are affected by the need for retrospective conversion of records, inventory through barcoding, staff re-training and search procedures, to name a few. Jointly they will make decisions about the display of ordered and received materials, of special formats such as newspapers or of special collections such as manuscripts. The Reference Librarian will have to consider the issue of privacy for the user at the terminal and the challenge of the "faceless interview" when a client connects online through an out-of-library personal computer with a modem.

Subject Access

As for the user, now more than ever before the person is faced with subject access problems. The difficulties can be delineated as:

1. Finding the right subject heading to input into the online catalog,
2. Increasing the result when there are too few retrievals,
3. Reducing the result when there are too many retrievals.⁶

Despite the continuing problem of name authorities and title entries, many studies have focused on subject access in the online catalog. F.W. Lancaster's 1990 experiment looked at five types of difficulties in studies of subject access:⁷

1. Those that rely on improved or more flexible approaches to the searching elements (e.g., subject headings) already commonly searched.

⁵Joseph R. Matthews, "The Online Catalog and Technical Services," *The Impact of Online Catalogs*, ed. Joseph R. Matthews (New York: Neal Schuman Publishers, Inc., 1986), 15-33.

⁶Karen Markey, "Users and the Online Catalog: Subject Access Problems," *The Impact of Online Catalogs*, ed. Joseph R. Matthews (New York: Neal-Schuman Publishers, Inc., 1986), 35-69.

⁷F.W. Lancaster, "Identifying Barriers to Effective Subject Access in Library Catalogs," *Annual Review of OCLC Research* (July 1989-June 1990): 52-57.

2. Those that extend search capabilities to more elements in existing bibliographic records.
3. Those that would enhance existing bibliographic records by adding further searchable elements.
4. Those that would make further searching aids available to the user.
5. Those concerned with usefully limiting the number of records retrieved in simple search approaches (e.g., single keywords in title) that would otherwise cause an unacceptably large retrieval from a database of any significant size.

To put it another way, Group One studied stemming or truncating to increase word matching. Group Two examined more searchable fields. Group Three recognized enhancement through tables of contents and in-book indexes. Group Four proposed searching aids such as thesauri, semantic associations, a subject authority file, improved Library of Congress Subject Headings. Group Five would limit searches by date, language or other aspects.

Following these modifications, Lancaster tested again and found that:

1. unspecified and inadequate subject headings mitigate against a high recall,
2. enhanced records and keyword searches did not dramatically improve performance.

Enhanced Records

Further, another team (Martin Dillon and Patrick Wenzel) measured the results of enhanced records (enhanced by the addition of abstracts and contents tables). Their measurements evaluated recall and precision. They defined "recall" as the percentage of relevant documents in a collection that are retrieved, whereas "precision" is the percentage of retrieved documents that are relevant. They made a clear separation, then, between quantity and quality. After enhancement, more records were recalled; however, among those recalled were fewer precise matches with the desired subject.⁸

⁸Martin Dillon and Patrick Wenzel, "Retrieval Effectiveness and Enhanced Bibliographic Records," *Library Hi Tech* 31,3 (1990): 43.

Controlled Vocabulary

Some transaction log studies supported by the Council of Library Resources⁹ provided evidence that users can be assisted by a mixture of controlled vocabulary (Library of Congress Subject Headings), alphabetical listings, keyword approaches and subdivided headings. To prevent failure or zero-hits, however, they experimented with search trees, that is a set of paths with branches of choices which enable user and system to interact. Search trees work with single words (provided the spelling is correct and the material is in the database) and combined words, but not with Boolean operators. With search trees, the system bears the responsibility for the most fruitful search.

And finally, in the matter of subject access, Ray R. Larson¹⁰ has tabulated "the decline of subject searching" over a six year period to the tune of 2.2%, with a corresponding increase in title keyword searches. He found that online subject access searches fail to meet the users' requests. Prior to this, examination had shown that subject searches were the most frequently used approach but, at the same time, caused the most difficulties for users. Now database growth, combined with subject access problems, were hampering search results. Larson described the MELVYL system at the University of California. It provides access through keyword and exact searches, as well as authority control for personal and corporate names. It ignores punctuation and spacing and offers truncation, uniform title and other entry points. Larson called this title keyword access a return to "known item" searching. Nevertheless, despite the decline in subject searching, this route remains the preferred entrance to the online catalog. Further, the inclusion of Library of Congress Subject Headings authorities in the online catalogue does increase significantly the number of matches through authorized cross references.

Larson also wrote up his findings on information overload. He discussed the users "futility point." (after Blair, 1980). The futility point, or tolerance for a large number of retrieved records, whether the number retrieved is posted or not, is far lower than expected. The average number of records retrieved by searches (in all indexes) on MELVYL was 77.5 but users only looked at (displayed) an average of

⁹Karen Markey Drabenstott and Diane Vizine-Goetz, "Search Trees for Subject Searching in Online Catalogs," *Library Hi Tech* 31,3 (1990): 7-19.

¹⁰Ray R. Larson, "The Decline of Subject Searching: Long-term Trends and Patterns of Index Use in an Online Catalog," *Journal of the American Society for Information Science* 42,3 (1991): 197-215.

9.1 records per search. The user will frequently cancel a "long" search, adding to the failure rate.

Thus, said Larson, the return to known authors and titles. Keyword places the burden of finding synonyms on the user or retrieves too many irrelevant records. On the matter of "known item" searches versus subject searches, Larson quoted the studies of Matthews and Lawrence and others wherein they find that the less experienced library user will apply subject searching and the researchers will access the materials through known-item searches. It is possible that experienced searchers are more effective at retrieval through any access point.

Larson would improve online subject search capabilities through the multiple channels of the database, the search processing and retrieval algorithms, the user interface. On enhancement, he agrees with content inclusion but warns of the danger of the increased number of items retrieved in a keyword search and recommends the complementary use of thesauri and of LCSH online. He would agree, also, to stemming, ranking, controlled vocabulary, spelling correction, phonetic matching, all derived from Information Retrieval research. Some sample systems are Paper Chase, CITE, OKAPI. He makes one other enhancement, and that is the browsability of existing subject headings and classification assignments (after Hildreth). He reiterates that the two major problems contributing to user frustration are search failure, due to difficulties dealing with LCSH, and information overload, due to the ever-increasing size of the database.

Other Surveys

Two other studies are worth examining, one on browsing and one on the main entry. Barbara Kwasnick examined browsing behavior with a view to finding a model for design specification for information online. It is certainly a more complex operation than at first perceived. "Browsing is a whole approach to dealing with information rather than a single strategy."¹¹ The system could be made amenable to browsing, to allow for exploration, user strategies and feedback. Browsing provides the opportunity to benefit from existing files or lists or structures, from bridges to new territory, from the unexpected, from contextual presentation. Therefore browsing capabilities on the OPAC would reduce the strain on the user and promote creative search strategies.

¹¹Barbara H. Kwasnick, "The Functional Components of Browsing," *Annual Review of OCLC Research* (July 1991-June 1992): 53-56.

The studies of user access to online catalogs have raised the question of the necessity for main entry forms now that there is no need for a main card. The online catalog can offer access from many points. Records might be displayed, if the MARC records were restructured.

Main Entry

The issue of main entry and other principles arose in the discussion of Gregor and Mandel as they attempted to persuade catalogers to improve their image at the same time that LC management works within constraints. "Online catalogs," they said, "have exposed cataloging practices to user scrutiny."¹² Besides cataloging costs, they pointed to several factors that are in transition with the online catalog:

1. Dependence on shared cataloging.
2. Changes in the way users search the catalog.
3. The nature of subject searching.
4. An emerging trend to link catalogs to each other in a "seamless interface."
5. The continuing expansion of the local library catalog to include externally produced data such as abstracts, indexes and full-texts.
6. The appearance of new formats for library collections.
7. The proliferation of multiple versions.
8. The need for online inventory control.

Further, they suggested:

1. Simpler descriptive cataloging (Has there been too much conformity, they ask?)
2. Name collocation, item identification (Library of Congress Name Authority File consistency).
3. Combination of rules and judgment.
4. Review of the necessity for main entry in an online catalog.
5. Form of entry.
6. Changing subject cataloging with enhancement by contents and indexing.
7. Subjects and concepts change over time; historical consistency can hamper. One study shows that the likelihood that any two people will use the same term for a concept or a book is 10% to 20%.

¹²Dorothy Gregor and Carol Mandel, "Cataloging Must Change," *Library Journal* (April 1, 1991): 42-47.

8. Controlled vocabulary including broader, narrower and related terms.
9. Online subject searching as a combination of controlled vocabulary, structured cross references, truncation and keyword access.
10. Pre-coordination through subdivisions.
11. Changes for subject cataloging improvements.

Comprehensive Survey

Arlene Taylor covered the work accomplished in 1991.¹³ She reported that the King study showed that more than one-third used title words for searching in MeSH, and that one-fifth of all searchers used subject headings. System design is important, she quoted Allen, and she made extensive use of Larson and Gregor and Mandel (all mentioned above). Taylor concluded that the greatest concentration of subject analysis research published in 1991 was in the area of improving subject access in online systems. She also, then, considered the improvement not a final resting point, but a way forward.

The Transition Ongoing

In closing, I would draw your attention to future events. Walker and Atkinson¹⁴ dwell on the aspect of inter-disciplinary indices, multiple searching, full-text searching, online consultations, graphic images, interactive systems, logical rather than Boolean combinations, weighting of terms, interactive systems, interface, windowing. Some of these some of us already have. And finally, the possibilities in the Human-Computer Interface are everchanging and a challenge to share to make expert intelligent knowledge-based retrieval systems available to all users.¹⁵

It is up to us as librarians to participate in the transition which is the shaping of OPAC for the future.

¹³Arlene G. Taylor, "Enhancing Subject Access in Online Systems: The Year's Work in Subject Analysis, 1991," *Library Resources & Technical Services* 36,3 (1991): 316-328.

¹⁴Geraldene Walker and Steven D. Atkinson, "Information Access in the Humanities: Perils and Pitfalls," *Library Hi Tech* Issue 33 - 9,1 (1991): 23-33.

¹⁵Nathalie N. Mitev, "Ease of Interaction and Retrieval in Online Catalogues: Contributions of Human-Computer Interaction Research," *The Online Catalogue: Developments and Directions*, ed. Charles R. Hildreth (London: The Library Association, 1989), 142-176.

Strategic Planning for Libraries

by
Richard R. Berg
Lancaster Theological Seminary

I. Introduction

I would like to begin by making it very clear that I am not an expert on strategic planning for libraries. What knowledge I have has come primarily from two books: Donald E. Riggs, *Strategic Planning for Library Managers* (Oryx, 1984) and M.E.L. Jacob, *Strategic Planning: A How-To-Do-It Manual for Librarians* (Neal-Schuman, 1990), and from my experience of creating a strategic plan for the Philip Schaff Library, Lancaster Theological Seminary. The reading and the development of a strategic plan was done as a sabbatical project, April-July, 1992.

Most of the first part of my presentation will be based on Riggs and Jacob and several other articles found when searching *Library Literature* for the five-year period 1988-1992. The first half of this presentation will focus on a definition of strategic planning and a description of a process for strategic planning. The second half will describe the process followed at Philip Schaff Library, the results, and some conclusions on the planning process.

First, a look at strategic planning from the “experts.”

II. Strategic Planning

A. *What is strategic planning?*

Donald Riggs, in his book *Strategic Planning For Library Managers*, quotes the following definition of strategic planning: “Strategic planning is the process of deciding on objectives of the organization, on changes in these objectives, on the resources used to attain these objectives, and on the policies that are to govern the acquisition, use and disposition of these resources.”¹ Other sources yield different definitions. Most, however, agree that planning is a dynamic process which undergoes constant evaluation and revision.

¹Donald E. Riggs, *Strategic Planning for Library Managers* (Phoenix: Oryx, 1984), 1.

For libraries the planning process includes: assessment of current environment; the creation or revision of the mission statement of the library, developed in conjunction with the mission statement of the parent institution; goals and objectives; strategies or actions to achieve the goals and objectives; plans for contingencies or alternatives; allocation of resources; policies and procedures for the implementation and evaluation of all the above.

B. Why engage in strategic planning?

Included here are some reasons to engage in strategic planning. The list is representative rather than exhaustive.

1. To help establish/revise the mission of the library. The mission defines the purpose of the library.
2. To plan where the library should go and how it should get there. Planning enables the library to become proactive rather than reactive in response to the many opportunities and choices before it.
3. To help evaluate the current state of the library. Taking a good look at your library by identifying strengths and weaknesses is a first step in the planning process and will help identify just who you are.
4. To help use resources wisely. With static or shrinking budgets, and uncertain economic conditions nationally and internationally, planning will help in the effective and efficient use of resources—money, personnel, physical resources, collections.
5. To plan for contingencies. In an environment of constant change, the unexpected can and does happen. Strategic planning will enable the development of contingencies to meet the “what ifs” or “if this doesn’t work” concerns.
6. To gather support for the library. The planning process and the plan itself, by involving a wide range of persons, can create strong support and advocates for the library.
7. To plan for future services to users based on needs. By involving some library users in the process and by surveying a larger number of library users, needs will evolve. The needs can be assessed and included in the plan. The process also enables the planning team to anticipate future needs.

8. To plan for use of technology. Based on present and anticipated needs, and development of technology, the plan will include goals and objectives for technology.

9. To help in defining staff roles and evaluating staff performance. As goals and objectives are established with active participation of library staff, job descriptions may change. Carrying out goals and objectives can also become a tool for staff evaluation.

M.E.L. Jacob enumerates additional benefits from a strategic planning process:

A strategic plan can provide a rallying point for library staff, for clientele, for funders, for parent institution administrators and for library supporters. It can be used to turn enemies into friends. It can improve staff morale and commitment. By bringing people together and involving them in working toward common goals, strategic planning can accomplish what seems to be miracles."²

C. The strategic planning process

Key questions which form the basis of the planning process are summarized by Donald Riggs:

1. What is the existing situation of the library?
2. What is desired in the future for the library?
3. What might inhibit the desired future of the library?
4. What actions should be taken to achieve the library's goals and objectives?³

These are questions which the planning team should continue asking throughout the process. The answers to these questions become the basis of the plan.

Most articles advocate the formation of a planning team. Differences occur in the makeup of the team and the roles played by individual members. Most authors, I read wrote from the perspective of a large library, with a large staff, and described a large planning team with subcommittees, job descriptions, elaborate communications techniques. Most theological libraries will not fit this description. It is,

²M.E.L. Jacob, *Strategic Planning: A How-To-Do-It Manual for Librarians*. How-To-Do-It Manuals for Libraries, no. 9. (New York: Neal-Schuman, 1990), 2.

³Riggs, *Strategic Planning for Library Managers*, 13.

however, essential in smaller libraries to have the full participation of the director. In smaller libraries there may or may not be other library staff on the planning team, depending upon staff size and expertise. If there is no other library staff person on the team, staff will play a vital role in other areas of the planning process by providing vital information about their areas of responsibility; their perception of the mission, goals and objectives of the library; their hopes and opportunities for the future of the library and their place in it; as well as feedback on the planning process and on the completed plan.

Other team members should include: an enthusiastic, supportive administrator who is also a member of the administrative cabinet or its equivalent in the parent institution; one or more supportive faculty members; one or more students; one or more trustees; and perhaps one or two graduates of the school. In the information-gathering stage of the process, broad participation will be needed, while at the point of decision-making, fewer persons will be involved.

There are many different models for the planning process. Most include the following six steps:

1. Assessment of the current situation.

This involves identifying the library's strengths and weaknesses. As Riggs points out, there are both internal and external environments which must be scrutinized during this phase.⁴

a. Internal Environment includes every part of the library's operation. According to Riggs, includes "Statistics, standards of performance, staff size, staffing patterns, workloads, inputs and outputs, recognized collection development bibliographies, condition of physical facilities, technological applications, and budget records are some of the many measures one can use to determine the current status of the library."⁵

Library policies and procedures should be readily available, ideally in handbook format. Purpose and process, personnel, timetable for the planning process should be clear and communicated with the persons involved.

b. External Environment includes the various constituencies served by the library; new technological

⁴Ibid., 20-21.

⁵Ibid., 20.

developments; awareness of who and/or what else is supplying the information needs of the library's constituencies and the impact upon the library; and economic forecasts for the parent institution and the community.

2. The creation or revision of the mission statement of the library. A mission statement is a clear, concise explanation of the purpose of the library. It should be independent of, but should grow out of, and complement, the mission statement of the parent institution. As Jacob points out, the mission statement should "clearly define what a library is and does, but at the vision level. It should not be a detailed laundry list of library services, be a multi-paragraph, multi-page statement, be continually modified, reflect only today's goals."⁶

3. Goals, Objectives, and Strategies/Action Plans

a. Goals. L.B. Woods in an article from *Arkansas Libraries* entitled "Mission Statements, Organizational Goals, and Objectives," defines a goal as "a general statement of intent. It says what you intend to accomplish, but doesn't say how. Goals are general guidelines that cannot be measured."⁷

Goals should be based on, and evolve from, the mission statement. Both Woods and Riggs mention three types of goals:⁸

1. Service Goals which involve knowledge of constituencies and the services they want, and identifying future needs and services to meet them;
2. Resource Management Goals which support the service goals and include collections, staff, and facilities; and
3. Administrative Goals which include setting priorities for staff management, relationship with the parent institution, and future planning.

⁶Jacob, *Strategic Planning*, 61-62.

⁷L.B. Woods, "Mission Statements, Organizational Goals, and Objectives," *Arkansas Libraries* 45 (June 1988): 14.

⁸Riggs, *Strategic Planning for Library Managers*, 32-33; Woods, "Mission Statements," 14.

Goals should be attainable, written by the planning team in consultation with library staff and, ideally, with some representatives of the constituencies served.

b. Objectives. “An objective is a specific action to be taken to achieve a goal.”⁹ There may be several objectives for each goal. Each objective has a time frame, each is specific, each is measurable, but each should also be flexible. Objectives should be ranked in priority order and reviewed often to determine whether they should be modified, eliminated, or new ones added, due to new or changed circumstances.

c. Strategies/Action Plans. Riggs calls these “program strategies.”¹⁰ These become the what, when, and where of the planning process. Jacob lists seven questions an action plan will address:¹¹

1. How will the task be done with clearly-defined milestones for measuring completion?
2. Who will do the task?
3. What resources will be required?
4. When will it start?
5. How long will it take?
6. When will it be finished?
7. Is the beginning or completion of the task dependent on the completion of another task?

4. Resource Allocation

Included within this category are budget, personnel, facilities, time, and equipment. Allocation is made based on the prioritized objectives, taking into account how objectives are related to each other and/or are dependent upon each other. Budgeting should be based on the goals and objectives established earlier, and in conjunction with the overall strategic plan and budgeting process of the parent institution. It does no good to plan for something which will not fit into the institutional budget. Better to put that item further down the priority list, or plan ways to raise new funds to meet the cost. Personnel are the most

⁹Woods, “Mission Statements,” 14.

¹⁰Riggs, *Strategic Planning for Library Managers*, 38.

¹¹Jacob, *Strategic Planning*, 67.

important resource in the library. Assessment needs to be made of staff weaknesses and strengths based on present realities, and in light of the projected goals and objectives. Adjustments in roles and/or job descriptions can then be implemented.

Physical facilities also are resources, and play a role in the development and carrying out of the goals and objectives. "How, when, where and why physical facilities are allocated to various departments or locations in the library are directly tied to the library's strategic design."¹²

5. Implementation

a. Communicating the plan.

Although communication should be ongoing throughout the entire process, the completed plan needs to be shared on at least three levels. First, it should be shared with appropriate groups within the parent institution: students, faculty, trustees, alumni/ae. Valuable comments, suggestions, and omissions will be raised which can become part of the revision process. The final draft should then be presented to these same groups along with patrons, friends organizations, church bodies, and funding agencies. The most important part of the implementation phase involves a plan to actually begin the work of meeting the goals and objectives. Responsibilities and expectations need to be clearly communicated.

Riggs suggests the use of responsibility charts with the goals, objectives, actions, person or persons responsible, and dates for starting and completing each action.¹³ Activity charts enable quick checking on the progress of goals and objectives.

6. Evaluation.

The above-mentioned charts are also one way to evaluate how the plan is working. If deadlines are not being met, the reasons need to be sought and adjustments made wherever appropriate. Regular meeting with staff for evaluation of their parts of the plan will also indicate where adjustments need to be made. Planning goals can also be linked to individual

¹²Riggs, *Strategic Planning for Library Managers*, 74.

¹³Ibid., 105.

performance goals, which in turn can form a part of staff evaluation. The total plan should be reviewed and evaluated annually. Attention should be given to actual, perceived, or projected changes in either the internal or external environments which may require changes in goals and objectives. Goals and objectives should be scrutinized for relevancy, achievement or failure, and should be adjusted accordingly. Finally the first year of the plan can be dropped and planning done for the next year in the cycle. The planning period can be for any length of time but is generally for three to five years. This creates a rolling plan which is being updated annually.

D. Conclusion

Jacob summarizes the need for, process for, and results of, strategic planning:

The keys are interaction, participation and constant communication. There should be no surprises when the team has completed the plan. The results should seem inevitable, a natural outgrowth of the library's response to environmental trends and the creation of a shared vision. Ideally, users, institutional management, library management and staff have participated in all phases of the planning process. They are not only aware of what has been learned in the process, they also know how library management and planners are using that learning to shape the best future for the library. Following the planning process ensures that a realistic plan has been developed and implemented. Library management and staff must continue to monitor the plan's progress and any environmental changes that may affect it. They must fine-tune the plan as needed. The management and staff are managing the plan; the plan is not managing them. The plan is providing a framework for enhanced communication, productivity and decision making.

The benefits of planning are many. A few include:

- Meeting the primary needs of clientele
- Better resource management, use and allocation
- More effective resource procurement
- Consistent decentralized decision making

Consensus and commitment on the library's future
Ability to more readily understand how changes in the
environment will affect the library
Proactive leadership role, instead of passive, follower role
Better positioning within parent institution
Surely these benefits make all the effort worthwhile!¹⁴

III. Strategic Planning Process for Philip Schaff Library, Lancaster Theological Seminary

Now that I have described how the experts advocate engaging in a strategic planning process, let me share with you the process followed in developing the first draft of a strategic plan for the Philip Schaff Library.

A. Sabbatical Proposal

After some discussion I realized that such a plan would put the library, its role, needs, and future development in front of the entire seminary community, particularly administrators and trustees. After further reflection and initial reading, I developed an agenda, time-line, and expectations for the sabbatical and the development of the strategic plan. With some minor revision, this plan for the sabbatical was enthusiastically endorsed by the faculty and the trustees.

B. Process

1. Background reading.

The first step was to do some reading about strategic planning in libraries. The two major works read were *Strategic Planning for Library Managers* by Donald Riggs and *Strategic Planning: A How-To-Do-It-Manual* by M.E.L. Jacob. From that reading, I identified the most time-consuming aspect of developing a strategic plan, and the one for which our library was least prepared: the first step in the process, assessment of the current situation.

2. Mentor.

At this point I felt overwhelmed and in need of some advice. After further conversation with the Dean, I suggested

¹⁴Jacob, *Strategic Planning*, 107, 110.

approaching another experienced theological librarian to act as a mentor to give guidance, suggestions, criticism, and support. At the same time, I thought it was necessary to have someone not connected with the seminary prepare an assessment of the library. I contacted the ATLA office to explore the library consultation program. I learned that participation in that program would provide the type of information needed to begin the assessment step and would certainly be cost effective!

The person I approached to carry out the consultation and to act as mentor throughout the planning process was Dr. John Trotti, Director of the Library at Union Theological Seminary in Richmond, Virginia. John graciously agreed to do both. A date was set for the consultation and his role as mentor discussed. The major part of the mentor role was to critique the results of the planning process, to answer questions, to offer suggestions during the process, and to host a two-day visit to the library at Union for me to gain a different perspective on planning, administration, workflow, staff job descriptions, use of technology, and other facets of library services.

The following schedule was developed:

- 1992 April - Background reading in strategic planning for libraries, library evaluation, collection evaluation and development.
- May - ATLA library consultation (1st week)
Analysis of consultation report
Compilation, tabulation and analysis of statistics
- June - On-site visit to Union Theological Seminary Richmond to consult with John Trotti and interview library staff
- July - Revise strategic plan based on feedback from Trotti and on statistical analysis
Prepare 1st draft of Collection Development Policy
- Sept. - Draft of strategic plan and Collection Development Policy circulated to faculty
- Oct. - Plan presented to Education Committee of seminary
- Strategic plan discussed at library staff meeting
- Nov. - Presentation of strategic plan given to Education and Student Life Committee of the Board of Trustees
- 1993 Feb. - Presentation of plan made to faculty

- March - Workshop held with faculty. Priorities set and sent to Board of Trustees for consideration
- Input from committee responsible for library self-study section for ATS and Middle States accreditation
- May-August Further reading, revision of plan to reflect action of faculty and board, work with library staff to implement goals and objectives, project fifth year of plan

3. The ATLA library consultation provided a valuable assessment of the Schaff Library. Dr. Trotti used the ATS accreditation standards as the outline for the consultation report. This proved fortuitous, not only for use in the planning process, but also as LTS began the self study process for reaccreditation. Divided into four areas, collection, staff, budget, and program, the report highlighted areas of concern, affirmed areas of strength, and made recommendations. These areas were incorporated into the goals, objectives, and strategies of the strategic plan.

With the information from the consultation report, some background reading, and conversation with Dr. Trotti, the next step in the planning process was begun, creating a mission statement.

Writing a concise, clear statement describing the purpose of the library might not seem like a formidable task. Try it! The library's mission statement, I believe, should "grow out of" the institution's mission statement. After reading a number of mission statements from several types of libraries, I reflected on what it is the Schaff Library does and listed them. From written student evaluations of Bibliographic Instruction courses and from conversations with students, we were able to add their perceptions on the mission of the library. Informal conversations with faculty and staff provided additional ideas about the purpose of the library.

After reading and rereading the seminary's mission statement and reflecting on that along with the various perceptions gathered earlier, I formulated the library's mission statement.

4. Development of goals, objectives, action plans

Growing out of the mission statement and informed by the consultation report, goals were formulated, objectives for each goal were identified, and action plans for each objective were briefly stated. As part of each action plan, specific time lines and budget figures were added where appropriate. A time-line chart was created to indicate beginning dates, ending dates, and evaluation dates. Because of time constraints the timetable was actually moved ahead so that the entire plan will not really begin until the Fiscal Year 1993/94 rather than FY 1992/93.

5. Presentations

With the completion of the draft of the mission statement, goals, objectives, actions and a collection development policy several presentations were scheduled. In November a presentation which included an assessment of the library, the future of the library, and the planning document, was made to the Education and Student Life Committee of the Board of Trustees. A similar presentation was made to the faculty. All relevant written materials were given to the section of the Self-Study Committee which was dealing with the library. A faculty seminar was held to discuss the role of the library and to begin to prioritize needs.

That process was completed by a small committee and a list of needs was presented to the faculty for their endorsement and recommendation to the Board of Trustees. With some changes, the list of needs was endorsed and has been recommended to the Board. Although not following the detailed plan of goals and objectives, the most vital needs of the library which carry significant budget implications have been identified and prioritized. The items on this list will now be incorporated into the strategic plan of the institution and prioritized with other institutional needs.

C. Results

The planning process followed at Schaff Library was not the model suggested by the planning experts. The process I followed was somewhat the reverse of the suggested model. Beginning with assessment based on the library consultation and analysis of statistical data, I proceeded to the creation of the mission statement, goals, objectives and action plans. The model suggests forming a committee and engaging in information gathering for the assessment phase, then

moving on to mission statement, goals, objectives, actions. I had no team and little input until later in the process.

For our situation this reversal of the process has accomplished two things: 1) it brought before the various seminary constituencies an accurate assessment of the library; 2) it brought a written document before those same groups as a context out of which will develop a revised strategic plan.

As part of that process, library staff will be integral to revisions and projections rather than peripheral. The plan will be part of the agenda of the Educational Life Committee of the seminary and on the faculty agenda. The Board of Trustees will be kept aware of the plan through the annual report of the librarian. The librarian has been appointed to the Institutional Planning Committee and will advocate for the library in the context of the strategic plan of the seminary. The faculty, trustees, and students are now aware of the strengths, weaknesses, and needs of the library. The faculty as a body has become an advocate for the library by urging the Board to incorporate library priorities in the institution's strategic plan.

Developing the strategic plan has enabled me to step back, look at the library objectively, see how the parts of the library are interrelated, and approach projects, changes, and innovations in a coordinated manner, rather than as though each were an isolated segment. Also brought to my awareness was the importance of reading in the areas of library administration, technology, library futures, as well as technical and public services. Talking with colleagues individually and in settings such as this conference is also invaluable for sharing information, ideas, suggestions, fears, frustrations, hopes and concerns. It is too easy to lose the forest for the trees as we tend to focus on the day-to-day operation of the library and solving immediate problems.

The area of innovation in our process was the mentor. I owe a great deal of thanks and gratitude to John Trotti for his willingness to fulfill this role. It is good to work with a professional who is respected by colleagues and staff for his administration and his administrative style. John has great insight into not only library systems and services, but also people. He has taught me much that is of practical value and use, but, more importantly, he has taught me much about being a librarian which is intangible and intrinsic. For anyone contemplating undertaking a planning process, I highly recommend finding a mentor to work with and participate in the ATLA Library Consultation Program.

D. Concluding Thoughts

The planning process continues to be a positive one for our library. The plan will be used annually to help us reflect on what has been accomplished, assess where we are, and plan goals and objectives for the future. No *one* planning process will be right for each library. Those processes suggested by the “experts” can be valuable starting points and guides to help you create your own planning process which will suit your unique situation.

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AMERICAN THEOLOGICAL LIBRARY ASSOCIATION BYLAWS

Amended 17 June 1993

ARTICLE 1. MEMBERSHIP

1.1 *Classes of Membership.* The association shall have four (4) classes of membership: institutional, individual, student, and honorary.

1.2 *Institutional Members.* Libraries of institutions which meet one of the following criteria shall be eligible to apply for institutional membership in the association:

- a. Institutions holding membership in the Association of Theological Schools in the United States and Canada;
- b. Accredited institutions engaged in theological education or religious studies primarily beyond the undergraduate level;
- c. Accredited universities with religious studies programs which also have a librarian or subject bibliographer in the area of religion;
- d. Organizations maintaining collections primarily of theological, religious, or ecclesiastical research material.

Institutional members are entitled to attend meetings of the association, to vote in association voting matters, to participate in association programs, and to receive those publications of the association that are distributed to the membership. An institutional member may send one (1) official delegate to meetings of the association to represent its interests in the affairs of the association and to cast its vote in association voting matters, and may send other representatives as desired. An institutional member shall designate its official delegate in writing to the association as needed.

1.3 *Individual Members.* Any person who is engaged in professional library or bibliographic work in theological or religious fields, or who has an interest in the literature of religion, theological librarianship, and the purposes and work of the association shall be eligible to apply for individual membership in the association. Individual members are entitled to attend meetings of the association, to vote in association voting matters, to serve as directors or as members or chairpersons of

the association's committees or interest groups, and to receive those publications of the association that are distributed to the membership.

1.4 *Student Members.* Any student enrolled in a graduate library school program or a graduate theological or religious studies program who is carrying a half-time class load or greater shall be eligible to apply for student membership in the association. A person engaged in full-time employment in a library or elsewhere shall not be eligible to apply for student membership in the association. Student members are entitled to attend meetings of the association, to be members of interest groups, and to receive those publications of the association that are distributed to the membership, but are not entitled to vote.

1.5 *Honorary Members.* Any person who has made an outstanding contribution to the advancement of the work of the association may be nominated by the board of directors and be elected an honorary member of the association by a two-thirds (2/3) vote of the membership at any annual meeting of the association. Honorary membership shall be for life. Honorary members are entitled to attend meetings of the association and to receive those publications of the association that are distributed to the membership, but are not entitled to vote. Honorary Members shall be exempt from payment of dues.

1.6 *Approval.* The board of directors shall establish how applications for membership are approved and how institutions and individuals are received into membership in the association.

1.7 *Dues.* The board of directors shall establish the annual dues for institutional, individual, and student members of the association, subject to the ratification of the members at the next following annual or special meeting of the association. Individual members with at least ten (10) years of continuous membership in the association who maintain membership in the association until retirement and who retire from employment shall be exempt from payment of dues.

1.8 *Suspension.* Members failing to pay their annual dues within ninety (90) calendar days of the beginning of the association's fiscal year shall be automatically suspended and shall lose all rights, including voting rights. A member thus suspended may be reinstated by payment of that member's unpaid dues before the end of the fiscal year in which the suspension occurred, which reinstatement shall be effective when

payment is received by the association. Members may be suspended for other causes by a two-thirds (2/3) vote of the board of directors and may be reinstated by a two-thirds (2/3) vote of the board.

ARTICLE 2. MEMBERSHIP MEETINGS

2.1 *Annual Meeting.* The association shall hold an annual meeting of the membership in April, May, June, July, or August of each year for the purpose of transacting business coming before the association. The board of directors shall set the place, time, and date, which shall, normally, be in June, of each annual meeting. If the date of the annual meeting is set prior to or after the month of June, the timetable for the nomination and election of directors, as set forth in these bylaws, shall be adjusted accordingly.

2.2 *Special Meetings.* Special meetings of the association may be called at the discretion of the board of directors. All members of the association shall receive notification of a special meeting at least fifteen (15) calendar days before the date of such meeting.

2.3 *Quorum.* Twenty-five (25) official delegates of institutional members of the association and seventy-five (75) individual members of the association shall constitute a quorum at annual and special meetings of the association.

2.4 *Admission to Meetings.* Membership meetings shall be open to all members of the association and to those interested in the work of the association.

ARTICLE 3. OFFICERS

3.1 *President, Vice President, and Secretary.* The board of directors shall, prior to the close of the annual meeting of the association, elect from its own number a president, a vice president, and a secretary of the association. Each person so elected shall serve for one (1) year or until his or her successor is elected and qualifies, and may serve successive terms not to exceed his or her elective term as director. The president, vice president, and secretary of the association shall serve, respectively, as the president, vice president, and secretary of the board of directors.

3.2 *Duties.* The officers of the association shall perform the duties prescribed in these bylaws and by the parliamentary authority specified in these bylaws. The president of the association shall preside at all meetings of the association and of the board of directors, and shall lead the board of directors in discharging its duties and responsibilities. The vice president of the association shall, in the absence or disability of the president, perform the duties and exercise the powers of the president. The secretary of the association shall be the custodian of the association's records, except those specifically assigned or delegated to others, shall have the duty to cause the proceedings of the meetings of the members and of the directors to be recorded, and shall carry out such other duties as are specified in these bylaws or required by the board of directors.

3.3 *Vacancies.* In the event of a vacancy in the office of vice president or secretary of the association, the board of directors shall appoint from its own number a replacement to fill the vacancy.

3.4 *Executive Director.* There shall be an executive director of the association appointed by the board of directors to serve at the pleasure of the board of directors; if terminated as such, such termination shall be without prejudice to the contract rights of such person. The executive director shall be chief executive officer of the association. The executive director shall meet regularly with the board of directors, with voice but without vote. The executive director shall, ex officio, be an assistant secretary of the association, empowered to certify to corporate actions in the absence of the secretary. The executive director, in addition to appointing and overseeing staff, shall be responsible to the board of directors for the administration of programs, services, and other activities of the association; shall see that all orders and resolutions of the board are carried into effect; shall appoint members of special and joint committees other than board committees, representatives to other organizations, and other officials and agents of the association, and oversee their work.

ARTICLE 4. BOARD OF DIRECTORS

4.1 *General.* The affairs of the association shall be managed under the direction of the board of directors.

4.2 *Number and Qualification.* The board of directors shall consist of twelve (12) directors, organized in three (3) classes of four (4) directors each. Four (4) directors shall be elected by the membership of the association each year. A director shall be an individual member of the association at the time of election and shall cease to be a director when and if he or she ceases to be a member. No director shall serve as an employee of the association or, with the exception of committees of the board and the nominating committee, as a chairperson of any of the association's committees or interest groups.

4.3 *Nomination and Balloting.* The nominating committee shall report to the secretary of the association by October 1 of each year a slate of at least six (6) nominations for the four (4) places to be filled on the board of directors. These nominations shall be reported in writing by the secretary of the association to the membership, postmarked no later than the next following October 15. Nominations other than those submitted by the nominating committee may be made by petition signed by no fewer than ten (10) individual members of the association, and shall be filed with the secretary of the association, postmarked no later than the next following January 1. These nominations shall be included on the ballot with the nominees presented by the nominating committee. No nomination shall be presented to the membership of the association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be mailed by the secretary of the association to all institutional and individual members of the association, postmarked no later than the next following February 15. Ballots shall be returned to the secretary of the association, postmarked no later than the next following April 1.

4.4 *Teller's Committee and Election.* A teller's committee, appointed by the secretary of the association, shall meet during April to count the ballots and report the result to the secretary of the association by the next following May 1. The secretary of the association shall immediately inform the president of the association of the result of the balloting. Each institutional member of the association shall be entitled to one (1) vote, and each individual member of the association shall be entitled to one (1) vote. The method of preferential voting and ballot counting specified in the latest edition of *Robert's Rules of Order* shall be employed in this election. The acceptance by the membership of the secretary of the association's report to the next annual meeting of the

association of the result of the balloting shall constitute the election of the new directors.

4.5 *Term of Office.* Each director shall serve for a term of three (3) years or until his or her successor is elected and qualifies. The term of each director shall commence with the adjournment of the annual meeting of the association at which the director was elected. No director shall serve more than two (2) consecutive terms, except that a director appointed to fill an unexpired term of eighteen (18) months or less may then be elected to two (2) consecutive three (3)-year terms.

4.6 *Vacancies.* The board of directors shall appoint a qualified individual member of the association to fill the unexpired term of a director who vacates his or her position on the board.

4.7 *Meetings.* Regular meetings of the board of directors shall be held at least once each year. Special meetings of the board of directors may be called by the president 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) calendar days in advance or electronically or personally delivered at least three (3) calendar days in advance. Meetings of the board of directors may be held by conference telephone or other communications equipment by means of which all persons participating in the meeting can communicate with each other. Participation in such meeting shall constitute attendance and presence in person at the meeting of the person or persons so participating.

4.8 *Committees of the Board.* The president of the board of directors may appoint committees of the board as needed. These committees may consist of both directors and non-directors, but a majority of the membership of each shall be directors, and a director shall serve as chairperson.

4.9 *Compensation.* A director shall receive no fee or other emolument for serving as director except for actual expenses incurred in connection with the affairs of the association.

4.10 *Removal.* Any director or the entire board of directors may be removed with or without cause by the affirmative vote of two thirds (2/3) of the votes present and voted by official delegates of institutional members and individual members at annual or special meetings of the

association, provided that written notice of such meeting has been delivered to all members entitled to vote and that the notice states that a purpose of the meeting is to vote upon the removal of one or more directors named in the notice. Only the named director or directors may be removed at such meeting.

4.11 *Admission to Meetings and Availability of Minutes.* All meetings of the board of directors shall be open to all members of the association, except that the directors may meet in executive session when personnel matters are considered. Actions taken during executive session shall become part of the minutes of the board. All minutes of the board shall be available to all members of the association, except for deliberations about personnel matters when the board is in executive session.

ARTICLE 5. EMPLOYED PERSONNEL

The executive director shall appoint and oversee staff. No employee of the association shall serve as a director or as a chairperson of any of the association's committees.

ARTICLE 6. FISCAL AUDIT

The accounts of the association shall be audited annually in accordance with generally accepted accounting standards and principles by an independent certified public accountant. Copies of the reports of such audits shall be furnished to any institutional or individual member of the association upon written request; and the books of the association shall be open for review by any such member upon written request.

ARTICLE 7. COMMITTEES

7.1 *General.* The association may have three kinds of committees: standing, special, and joint.

7.2 *Standing Committees.* There shall be a nominating committee consisting of three (3) individual members of the association appointed by the board of directors, one (1) of whom shall be a member of the board of directors. Each nominating committee member shall serve for a non-renewable term of three (3) years or until his or her successor is appointed and qualifies. One (1) member of this committee shall be appointed each year. The senior member of the committee shall serve

as the chairperson. The duty of this committee shall be to nominate candidates for election to the board of directors. The board of directors may establish other standing committees as needed.

7.3 *Special Committees.* The board of directors may authorize the establishment of special committees to advance the work of the association as needed. The board shall be responsible for developing mandates or guidelines for such committees, and the executive director shall be responsible for appointing persons to serve on the committees and overseeing their work. Special committees may consist of both individual members of the association and non-members, but a majority of each such committee shall be individual members, and an individual member shall serve as chairperson.

7.4 *Joint Committees.* The board of directors may authorize the establishment of joint committees of the association with other associations as needed. The board shall be responsible for developing mandates or guidelines for the association's participation in such committees, and the executive director shall be responsible for appointing persons to serve on such committees and overseeing their work. Persons appointed to serve on joint committees shall be individual members of the association.

ARTICLE 8. INTEREST GROUPS

8.1 *General.* Groups that further the professional interests of members of the association may be formed by members of the association at any time. Membership in interest groups shall be open to all individual and student members of the association.

8.2 *Organization and Program.* Each interest group shall attract its own members, develop its own agenda, and establish a suitable organizational structure, including a steering committee composed of individual members of the association and having an elected chairperson. The steering committee shall oversee the work of the group; and the chairperson of the steering committee shall serve as the liaison between the interest group and the association's board of directors.

8.3 *Recognition.* Provided it has established a steering committee and elected a chairperson, an interest group may petition the board of directors for formal recognition.

8.4 *Support.* The board of directors shall establish the means by which interest groups are encouraged and sustained. Recognized interest groups may request financial and administrative support for their work, may request inclusion in conference programs, and may sponsor special activities.

ARTICLE 9. PUBLICATIONS

The association's publications of record shall be the *Newsletter* and the *Proceedings*. Other publications may bear the association's name only with the express permission of the board of directors.

ARTICLE 10. QUORUM AND VOTING

Unless otherwise permitted or required by the articles of incorporation or by these bylaws, (a) a majority of members entitled to vote shall constitute a quorum for the transaction of business by the association, its board of directors, and its committees; (b) an affirmative vote of a majority of the votes present and voted by members entitled to vote shall be the act of the members; and (c) voting by proxy shall not be permitted. In matters to be voted upon by the membership, each institutional member shall be entitled to one (1) vote to be cast by its official delegate, and each individual member shall be entitled to one (1) vote. Individual members who are also official delegates of institutional members are entitled to two (2) votes; this being the case, the presiding officer, when putting matters to a vote at annual or special meetings of the association, shall require that official delegates of institutional members and individual members vote or ballot separately, to ensure that those who are entitled to do so have the opportunity to cast both votes.

ARTICLE 11. PARLIAMENTARY AUTHORITY

The rules contained in the latest edition of *Robert's Rules of Order* shall govern the association in all cases to which they are applicable and in which they are not inconsistent with the articles of incorporation or these bylaws.

ARTICLE 12. AMENDMENTS

12.1 *General.* These bylaws may be altered, amended, or repealed and new bylaws may be adopted by members entitled to vote at any annual or special meeting of the association, provided the required notice has been given.

12.2 *Notice.* Amendments must be presented in writing to the voting members present at annual or special meetings of the association no later than the day before the business session at which the vote is to be taken.

**AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION
FINANCIAL SUMMARY
SEPTEMBER 1, 1992 - APRIL 30, 1993**

During the eight month period ending April 30, 1993, the ATLA fund balance increased by \$220,674.64.

General

Personal dues and institutional dues at the end of April are at 96.6% and 101% of budget respectively and about 3% more than last year at this time. Expenditures are as planned in the budget. By the end of our fiscal year we can expect the general fund to break even.

Index

The Index currently has a surplus of \$123,656.98 through April 30, 1993. *RIO Retro* recognized nearly \$35,000 of income on Volume 1. This will offset some of the loss incurred from this project in the prior year.

The CD-ROMs were shipped during February, March, and April, recognizing \$214,000 in sales. The expenses associated with the CD-ROM occurred in the prior year for research and development; in the current year for production of the indexes; and ongoing expenses for maintenance, support and continued development of the CD-ROM.

At the end of this fiscal year we can expect the Index to have a surplus of \$50,000.

Preservation

The Preservation Program has a surplus of \$72,703.77 through April 30, 1993. There was \$30,000 received from the Henry Luce Foundation in December, 1992. Grant income from NEH increased an additional amount of \$49,000 thus far in this fiscal year as a result of renegotiating the grant in December, 1992.

In December it became apparent that subscription income for Phase 7 would not be sufficient to complete the Phase without requesting more grant income for Phase 7 from NEH. The nature of the

Preservation income has changed over the last couple of years. For Phases 1-4, more than 70% of our income was obtained from subscriptions. For Phase 7, only about 33% will be the result of subscription income and close to 67% will result from grants.

Costs continue to be carefully monitored and are within budget guidelines.

Patti Adamek, Director of Finance

**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
UNIFIED BUDGET
1993 / 1994**

	GENERAL	INDEX	PRESERVATION	TOTAL
REVENUES:				
SALES	4,400	1,428,395	340,897	1,773,692
DUES	71,500			71,500
ANNUAL CONFERENCE	65,000			65,000
CONTINUING EDUCATION	3,000			3,000
GRANTS			447,933	447,933
INTEREST	2,200	15,000		17,200
	146,100	1,443,395	788,830	2,378,325
DISBURSEMENTS:				
PRODUCTION COSTS		929,340	574,690	1,504,030
RENT & ELECTRIC	3,000	88,000	31,000	122,000
INSURANCE	6,000	3,500	3,750	13,250
ADMIN. - SAL. & BEN.	59,000	244,463	130,920	434,383
EXECUTIVE TRAVEL	2,800	5,000	7,450	15,250
BOARD EXPENSE	4,400	5,000	4,800	14,200
ADVERTISING & MARKETING	1,500	15,800	3,000	20,300
TELEPHONE	600	3,600	3,300	7,500
OFFICE SUPPLIES & EXP.	1,300	10,700	10,820	22,820
POSTAGE	1,100	3,800	5,800	10,700
MISCELLANEOUS	555	1,000	1,000	2,555
CONF. & CONTINUING ED.	3,220	7,200	1,800	12,220
LEGAL, PAYROLL, SERVICES	1,500	12,000	5,500	19,000
INTEREST GROUPS/COMM.	12,650			12,650
CONFERENCE EXPENSE	63,000			63,000
PUBLICATIONS	10,000			10,000
CONSULTATION PROGRAM	2,000			2,000
INTEREST EXPENSE			5,000	5,000
	172,625	1,329,403	788,830	2,290,858
SURPLUS/(DEFICIT)	(26,525)	113,992	0	87,467

ATLA MEMBERSHIP DIRECTORY

as of 1 August 1993

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.
- *Farris, Ms. Joyce, 921 N. Buchanan Boulevard, Durham, NC 27701.
- Markham, Dr. Robert P., 2555 South Race Street, Denver, CO 80210.
- Markham, Ms. Letha, 2555 South Race Street, Denver, CO 80210.
- Morris, Ms. 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

- Ashcraft, Mrs. Anna Bernice, 433 Woodland Avenue, Wake Forest, NC 27587.
- Balz, Ms. Elizabeth L., 5800 Forest Hills Blvd., Apt. E123, Columbus, OH 43231-2957.
- *Bracewell, Rev. R. Grant, Emmanuel College Library, 75 Queen's Park Crescent—Victoria University, Toronto, Ontario, Canada M5S 1K7.
- Bullock, Ms. Frances, 80 Lasalle Street, Apt. #15E, New York, NY 10027-4745.
- Byrnes, Rev. Paul A., 69 Tiemann Place, Apt. 44, New York, NY 10027.
- Camp, Mr. Thomas Edward, 209 Carruthers Road, P.O. Box 820, Sewanee, TN 37375-0820.
- Chambers, Ms. Elizabeth, Pilgrim Place, 727 Plymouth, Claremont, CA 91711.
- De Klerk, Mr. Peter, 4877 Madison Avenue, S.E., Kentwood, MI 49508.

* means attendance at the 1993 annual conference

DeNoble, Rev. Augustine, Mount Angel Abbey, St. Benedict, OR 97373.

Diehl, Ms. Katharine S., 1111 Burges, Seguin, TX 78155.

Ehlert, Mr. Arnold D., Town & Country Manor, 555 E. Memory Lane, No. B-102, Santa Ana, CA 92706.

*Else, Mr. James P., 4682 Valley View Road, El Sobrante, CA 94803.

Englerth, Dr. Gilbert R., 142 W. Jackson Avenue, Magnolia, NJ 08049.

*Farris, Mr. Donn Michael, 921 N. Buchanan Blvd., Durham, NC 27701.

*Farris, Ms. Joyce, 921 N. Buchanan Blvd., Durham, NC 27701.

Frank, Ms. Emma L., Apt. 353, 23013 Westchester Blvd., Port Charlotte, FL 33980-8448.

Fritz, Dr. William Richard, P.O. Box 646, White Rock, SC 29177-0646.

Gericke, Dr. Paul, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, LA 70126. (504) 282-4455.

Gillette, Gerald W., Presbyterian Historical Society, 425 Lombard Street, Philadelphia, PA 19147.

Goddard, Mr. Burton L., Box 194, Quincy, PA 17247-0194.

Goodman, Ms. Delena, 4821 Quonset Drive, Sacramento, CA 95820-6128.

Goodwin, Mr. Jack, Bishop Payne Library, Virginia Theological Seminary, Alexandria, VA 22304.

Grossmann, Dr. Maria, R.F.D., Conway, MA 01341.

Guston, Mr. David, 2700 Rice Creek Road, No. 207, St. Paul, MN 55112.

Hadidian, Mr. Dikran Y., 4137 Timberlane Drive, Allison Park, PA 15101.

Hager, Ms. Lucille, Christ Seminary Library. Mailing address: 7121 Hart Lane, No. 2091, Austin, TX 78731.

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

Johnson, Ms. Elinor C., 1585 Ridge Avenue, Apt. 504-05, Evanston, IL 60201.

Jones, Dr. Arthur E., Jr., P.O. Box 642, 531 Greenway, Davidson, NC 28036.

Judah, Dr. Jay Stillson, 2705 Saklan Indian Drive, No. 8, Walnut Creek, CA 94595.

Kieffer, Mr. Jay, Apt 12-L, 430 S. Burnside Avenue, Los Angeles, CA 90036.

Klemt, Rev. Calvin, 4804 Broken Bow Pass, Austin, TX 78745.

Koch, Rev. R. David, 28 Brownback Road, Linfield, PA 19468.

Leach, Ms. R. Virginia, 1400 Dixie Road, No. 1805, Mississauga, Ontario, Canada L5E 3E1.

Leidenfrost, Rev. Theodore, 2360 Woolsey Street, Apt. B, Berkeley, CA 94705-1927.

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

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

McLeod, Dr. H. Eugene, 533 North Wingate Street, Wake Forest, NC 27587.

McTaggart, Mr. John B., 4332 Pennlyn Avenue, Apt. 3, Kettering, OH 45429.

Mehl, Dr. Warren R., 7709 Charing Square Lane, St. Louis, MO 63119-5417.

Neth, Mr. John W., Box 33, Milligan College, TN 37682.

O'Neal, Rev. Ellis E. Jr., 616 Westover Avenue, Apt. 1, Norfolk, VA 23507-1719.

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

Pierson, Mr. Roscoe M., 1752 Garnet, Port St. Lucie, FL 33453.

Prince, Rev. Harold B., 1169 Oldfield Road, Decatur, GA 30030.

Rose, Ms. Susan A., 3905 Lucina Ct., Fort Myers, FL 33908-1671.

Sayre, Mr. John, 1413 W. Stone Blvd., Raymore, MO 64083.

Schultz, Rev. Erich R. W., 235 Erb St. East, Waterloo, Ontario, Canada N2J 1M9.

Schuppert, Ms. Mildred, 633 Appletree Dr., Holland, MI 49423-5440.

Scollard, Rev. Robert, 50 St. Joseph Street, Toronto, Ontario, Canada M5S 1J4.

Sonne, Mr. Niels H., 3470 Norwich Lane, Rossmoor, Jamesburg, NJ 08831.

*Sparks, Dr. William S., 15401 East 36th Terrace, Independence, MO 64055-3610.

Spoor, Mr. Richard D., 163 Belgo Road, P.O. Box 391, Lakeville, CT 06039-0391. (203) 435-0215.

Sugg, Mrs. Martha Aycock, 3102 Manor Circle, Richmond, VA
23230-1929.

Suput, Dr. Ray R., 330 West Henderson Road, Columbus, OH 43214.

Swann, Rev. Arthur W., 3481 S. Siesta Road, Yuma, AZ 85365.

Swayne, Ms. Elizabeth J.G., 3 Dean's Walk, St. Asaph, Clwyd LL17
One, United Kingdom.

Wheeler, Ms. Velma B., 1042 V Moorings Drive, Arlington Heights,
IL 60005-3265.

White, Mr. Ernest, 4009 St. Ives Court, Louisville, KY 40207.

Williams, Mr. Henry, 1609 Chelsea Ave., Bethlehem, PA 18018.

Wills, Dr. Keith, 6133 Wrigley Way, Fort Worth, TX 67133.

INDIVIDUAL MEMBERS

- *Adamek, Ms. Patricia, Director of Finance, ATLA, 820 Church Street, Suite 300, Evanston, IL 60201-5603. (708) 869-7788, FAX (708) 869-8513.
- *Adams, Ms. Cheryl L., Reference Librarian, Library of Congress, HSSD, LJ109, Washington, DC 20540. (202) 707-8476. E-mail: adams@mail.loc.gov
- Agee, Mr. Keith, Librarian, Fred J. Graham Library, Trinity Bible College, 50 Sixth Ave., S., Ellendale, ND 58436.
- Albright, Ms. Karin Zitzewitz, Cataloging Intern, University of Chicago. Mailing address: 5200 S. Blackstone Ave., Apt. 1201, Chicago, IL 60615. (312) 702-8899.
- Aldrich, Rev. Willie L.B., Director, Heritage Hall, 701 W. Monroe Street, Livingstone College, Salisbury, NC 28144. (704) 638-5664.
- Allenson, Mr. Robert, Alec R. Allenson Inc., R.R. #1, Box 464, Westville, FL 32464.
- *Alt, Ms. Marti, General Humanities Bibliographer, Ohio State University Libraries, 1858 Neil Ave. Mall, Columbus, OH 43210-1286. (614) 292-3035, FAX (614) 292-7859. E-mail: alt.1@osu.edu
- Altmann, Mr. Thomas, Religion and Philosophy, Milwaukee Public Library, 814 W. Wisconsin Ave., Milwaukee, WI 53233.
- *Anderson, Mr. Norman E., Librarian, Goddard Library, Gordon-Conwell Theological Seminary, South Hamilton, MA 01982. (508) 468-7111.
- Armstrong, Dr. James F., Director, Speer Library, Princeton Theological Seminary, P.O. Box 111, Princeton, NJ 08542-0111. (609) 497-7940.
- Arriola, Francisco R., Director of the Library, Colegio Biblico Pentecostal, P.O. Box 901, St. Just, Puerto Rico 00978.
- *Badke, Mr. William B., Librarian, Northwest Baptist Theological College & Seminary, P.O. Box 790, Langley, British Columbia, Canada V3A 8B8.
- *Balsbaugh, Mr. J. Daie, Director, Reverdy J. Ransom Library, Payne Theological Seminary. Mailing address: 901 S. Miami St., W. Milton, OH 45383-1214. (513) 376-2946, FAX (513) 376-2948.

- Barrick, Ms. Judy H., Director, Liturgy Library, P.O. Box 30221, Lincoln, NE 68503-0221. (402) 488-1668.
- Beffa, Mr. Pierre, Director, Library, World Council of Churches, P.O. Box 2100, CH-1211 Geneva 2, Switzerland.
- Beldan, Mr. Chris, Librarian, J. William Horsey Library, Ontario Bible College & Theological Seminary, 25 Ballyconnor Court, Willowdale, Ontario, Canada M2M 4B3. (416) 226-6380, ext. 2130, FAX (416) 226-6746.
- *Benedetto, Mr. Robert, Associate Librarian, Union Theological Seminary in Virginia, 3401 Brook Rd., Richmond, VA 23227. (804) 355-0671.
- Bereza, Mr. Michael A., The Burke Library, Union Theological Seminary, 3041 Broadway, New York, NY 10027.
- *Berg, Rev. Richard R., Assistant Librarian, Philip Schaff Library, Lancaster Theological Seminary, 555 West James Street, Lancaster, PA 17603. (717) 393-0654, ext. 36, FAX (717) 393-4254.
- *Berlowitz, Ms. Sara B., San Francisco State University. Mailing address: 711 Avila Place, El Cerrito, CA 94530. (415) 524-7257.
- Bernard, Mr. Patrick S., Library of Congress. Mailing address: 6205 Grady's Walk, Bowie, MD 20715. (202) 707-1132.
- Berryhill, Dr. Carisse Mickey, Assistant Librarian, Harding University Graduate School of Religion, 1000 Cherry Road, Memphis, TN 38117. (901) 761-1354, FAX (901) 761-1358.
- Biggerstaff, Ms. Vicki, Assistant Librarian, Kaiser-Ramaker Library, North American Baptist Seminary, 1321 W. 22nd Street, Sioux Falls, SD 57105-1599. (605) 336-6588, FAX (605) 335-9090.
- *Bischoff, Ms. Mary R., Director, Jesuit/Krauss/McCormick Library, 1100 East 55th Street, Chicago, IL 60615. (312) 753-0735, FAX (312) 947-6273.
- Blaylock, Rev. James C., Librarian, Baptist Missionary Association Seminary, 1530 E. Pine Street, Jacksonville, TX 75766.
- *Blazer, Mr. Larry, Librarian, Library, Central Baptist Theological Seminary, 741 N. 31st St., Kansas City, KS 66102-3964. (214) 586-2501.
- *Bollier, Rev. John, Director of Development, ATLA. Mailing address: 79 Heloise Street, Hamden, CT 06517. (203) 782-0717, FAX (203) 498-2216.

- Booher, Mr. Harold, Librarian, Episcopal Theological Seminary of the Southwest, P.O. Box 2247, Austin, TX 78768. (512) 472-4134, FAX (512) 472-3098.
- *Boylan, Ms. Lorena A., Librarian, Ryan Memorial Library, St. Charles Borromeo Seminary, 1000 E. Wynnewood Road, Overbrook, PA 19096-3012. (215) 667-3394, ext. 280, FAX (215) 664-7913.
- *Brandt, Mr. Steven, Library Director, Hiebert Library, 1717 S. Chestnut, Fresno, CA 93702. (209) 453-2222, FAX (209) 453-2007.
- *Brennan, Mr. Christopher, Assistant Librarian for Technical Services, The Ambrose Swasey Library, 1100 S. Goodman Street, Rochester, NY 14620.
- *Brigham, Mr. Jeffrey L., Technical Services Librarian, Franklin Trask Library, Andover Newton Theological School, 169 Herrick Road, Newton Centre, MA 02159. (617) 964-1100, ext. 255, FAX (617) 965-9756.
- Brown, Dr. Lyn S., Philadelphia College of the Bible, 200 Manor Ave., Langhorne, PA 19047.
- Brown, Ms. Pat, Librarian, Historical Commission, SBC, 901 Commerce, Suite 400, Nashville, TN 37203-3630. (615) 244-0344, FAX (615) 242-2153.
- Brown, Mr. Stephen P., Associate Director, Centennial Library, Cedarville College, Box 601, Cedarville, OH 45314. (513) 766-2211, ext. 207, FAX (513) 766-2337.
- Brown, Mr. Terrence Neal, Librarian, Mid-America Baptist Theological Seminary, 1255 Poplar Ave., P.O. Box 3624, Memphis, TN 38173-0624. (901) 726-9171.
- Browning, Mr. M. Tim, 1938 Augusta Drive, Lexington, KY 40505.
- *Bundy, Mr. David D., Director, Library, Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, IN 46208. (317) 924-1331, FAX (317) 923-1961 [after 1st ring, *2].
- *Burdick, Mr. Oscar, Associate Librarian for Collection Development, Graduate Theological Union Library, 2400 Ridge Road, Berkeley, CA 94709. (510) 649-2535, FAX (510) 649-1417.
- Burgess, Rev. David H., Cameroon Baptist Theological College and Seminary, Box 44, NDU, Northwest Province, Republic of Cameroon, Africa.

- *Burrell, Ms. Renee, Librarian, Salvation Army SFOT. Mailing address: 4541 Shiloh Hills Drive, Lithonia, GA 30058. (404) 753-4167.
- Butterworth, Mr. Don, Technical Services Librarian, Library, Asbury Theological Seminary, Wilmore, KY 40390-1199.
- Caddy, Rev. James L., Rector-President, Borromeo College of Ohio, 28700 Euclid Avenue, Wickliffe, OH 44092. (216) 585-5900, FAX (216) 585-3528.
- Caldwell, Rev. Alva, Librarian for Administrative Services, The United Library of Garrett-Evangelical and Seabury-Western Theological Seminaries, 2121 Sheridan Road, Evanston, IL 60201. (708) 866-3900. E-mail: alcaldwl@nuacvm.acns.nwu.edu
- Califf, Mr. John Mark, Librarian, The University Library, Drew University, Madison Avenue, Madison, NJ 07940-4007. (201) 408-3673, FAX (201) 408-3993. E-mail: jcaliff@drew.edu
- Camilli, Rev. E. Michael, Theology Instructor, St. Mary's Seminary and University, 5400 Roland Ave., Baltimore, MD 21210-1994. (301) 323-8245, FAX (301) 323-3554.
- Cavanaugh, Mr. Martin, 95 Fox Run Rd., Collinsville, IL 62234.
- *Chace, Mr. Myron B., Head of Special Services Section (Photoduplication Service), Library of Congress. Mailing address: 7720 Timbercrest Drive, Rockville, MD 20855-2039. (202) 707-5661, FAX (202) 707-1771.
- Chalmers, Ms. Patricia L., The Library, University of King's College. Mailing address: 2081 Elm Street, Halifax, Nova Scotia, Canada B3L 2Y2. (902) 422-1271, ext. 129, FAX (902) 423-3357.
- Cheatham, Mr. Gary, Reference Librarian, John Vaughan Library, Northeastern Oklahoma State University, Tahlequah, OK 74464.
- Chen, Mr. David, Assistant Librarian for Technical Services, Pitts Theology Library, Emory University, Atlanta, GA 30322. (404) 727-4166. E-mail: libdwc@emuvml
- *Choquette, Ms. Diane, Head Public Services, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709. (510) 649-2510, FAX (510) 649-1417. E-mail: gtulibry@violet.berkeley.edu
- *Clarence, Ms. Judy, Reference Librarian, Reference Dept., Library, California State University-Hayward, Hayward, CA 94542. (510) 727-2968. FAX (510) 727-2055.

- *Coalter, Dr. Milton J., Jr., Librarian, Louisville Presbyterian Theological Seminary. Mailing address: 1646 Cowling Avenue, Louisville, KY 40205-1370.
- *Cogswell, Mr. Robert E., Cataloger, Episcopal Theological Seminary of the Southwest. Mailing address: 3913 Wilbert Road, Austin, TX 78751.
- *Cohen, Rev. Georgia, Associate Director for Public Services, Ambrose Swasey Library, 1100 S. Goodman St., Rochester, NY 14620-2592.
- Colclasure, Ms. Virginia, 1220 Everett Road, Aberdeen Proving Ground, MD 21010-1608.
- *Collins, Ms. Evelyn, Head of Reference, St. Michael's College Library, 113 St. Joseph Street, Toronto, Ontario, Canada M5S 1J4. (416) 926-7111 ext. 3456.
- Collins, Ms. Sandra, 6624 Church Avenue, Pittsburgh, PA 15202-2035. (412) 266-3838.
- *Corman, Ms. Linda, College Librarian, Trinity College Library, 6 Hoskin Avenue, Toronto, Ontario, Canada M5S 1H8. (416) 978-2653, FAX (416) 978-2797.
E-mail: corman@vax.library.utoronto.ca
- *Crawford, Mrs. Eileen, Glatzer Project Librarian, Vanderbilt University, 419 21st Avenue South, Nashville, TN 37240. (615) 343-2085.
- Creecy, Ms. Rachel Alice, Librarian, Hong Kong Baptist Theological Seminary, 1 Homantin Hill Road, Kowloon, Hong Kong.
- *Crocco, Dr. Stephen, Librarian, Pittsburgh Theological Seminary Library, 616 N. Highland Ave., Pittsburgh, PA 15206. (412) 362-5610, FAX (412) 363-3260.
- Crown, Mr. Ronald, Theology Reference Librarian, St. Louis University. Mailing address: 817 Westwood Dr., Apt. 2-W, St. Louis, MO 63105. (314) 658-3106, FAX (314) 658-3108.
- *Crumb, Rev. Lawrence N., Reference Librarian, The Library, The University of Oregon, Eugene, OR 97403-1299. (503) 346-3047, 346-3078, FAX (503) 346-3094.
E-mail: lcrumb@oregon.uoregon.edu
- Culkin, Rev. Harry, I.C. Center, 7200 Douglaston Parkway, Douglaston, NY 11362-1997.

- *Cullnane, Mr. Chris W., II, Reformed Theological Seminary, 5422 Clinton Blvd., Jackson, MS 39209-3099. (601) 922-4988, FAX (601) 922-1153.
- *Cummins, Ms. Carol P., Public Services Librarian, Virginia Theological Seminary. Mailing address: 47 S. Aberdeen St., Arlington, VA 22204. (703) 461-1733.
- Dallmann, Ms. Dianne J., 1207 Wood Hollow Drive #2307, Houston, TX 77057-1601.
- *Daly, Rev. Simeon, Librarian, Archabbey Library, St. Meinrad School of Theology, St. Meinrad, IN 47577-1011. (812) 357-6566. E-mail: simeon@cscns.com
- *Dawdy, Mr. Clifford G., Oblate School of Theology, 285 Oblate Drive, San Antonio, TX 78216-6693. (512) 341-1366, FAX (512) 341-4519.
- Dawson, Ms. Julie Eng, Serials Librarian, Speer Library, Princeton Theological Seminary, P.O. Box 111, Princeton, NJ 08542-0111. (609) 497-7944, FAX (609) 497-1826.
- *Day, Mr. Lewis B., Head of Acquisitions, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709. (510) 649-2530. E-mail: lewisgtu@garnet.berkeley.edu
- Debusman, Dr. Paul, Southern Baptist Theological Seminary Library, 2825 Lexington Road, Louisville, KY 40280.
- *Deering, Dr. Ronald F., Librarian, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280. 1-800-626-5525, (502) 897-4807, FAX (502) 897-4202.
- Dennison, Rev. James T., Librarian, Westminster Theological Seminary in California, 1725 Bear Valley Pkwy., Escondido, CA 92027. (714) 741-7100.
- *Derrenbacker, Ms. Cindy, Librarian, Wycliffe College, 5 Hoskin Avenue, Toronto, Ontario, Canada M5S 1H7. (416) 979-2870.
- *Dickason, Mr. John, McAlister Library, Fuller Theological Seminary, 135 N. Oakland, Pasadena, CA 91182. (818) 584-5219. E-mail: enl6jwd@uclamvs
- Donnelly, Ms. Anna M., Reference Librarian, St. John's University Library. Mailing address: 89-20 55th Avenue, Elmhurst, NY 11373. (718) 990-6727, FAX (718) 380-0353. E-mail: donnelly@sjuvm.

- Dorn, Dr. Knut, Otto Harrassowitz, Taunusstrasse 5, Postfach 2929, D-6200 Wiesbaden, Germany.
- Doyle, Br. James, Librarian, St. Anthony-on-Hudson, Washington Avenue, Rensselaer, NY 12144. (518) 463-2261.
- *Dunkly, Mr. James W., 7 Fairway Road, Acton, MA 01720. (508) 263-5447, FAX (617) 492-5833. E-mail: dunkly@harvarda
- Dupuis, Sr. Barbara Marie, M.S.C., Librarian, Notre Dame Seminary, 2901 S. Carrollton Ave., New Orleans, LA 70118. (504) 866-7426.
- Dvorak, Mr. Robert, Winnetka Covenant Church, 1 Hibbard Road, Winnetka, IL 60093. (708) 446-4300.
- Ebbers, Ms. Susan K., Librarian, United Theological Seminary—Twin Cities, 3000 Fifth St. N.W., New Brighton, MN 55112. (612) 633-4311.
- Elder, Mr. Kenneth J., Librarian, Tahlee Bible College, via Karuah 2324, New South Wales, Australia. (011 61 49) 973003, FAX (011 61 49) 973272.
- *Eldevik, Mr. Bruce, Luther Northwestern Seminary Library, 2375 Como Avenue, St. Paul, MN 55108.
- Ellenwood, Rev. Lee K., Director, John P. Webster Library, The First Church of Christ Cong., 12 S. Main Street, West Hartford, CT 06107.
- Engelman, Ms. Alice H., 1355 Osceola Ave., St. Paul, MN 55105-2310. (612) 731-8487.
- Erdel, Mr. Timothy Paul, c/o Robert Birky, 2400 S. Main Street, Morton, IL 61550. (309) 266-7217.
- Evans, Rev. Paul, The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-9111. (518) 587-7470.
- Fagan, Ms. Ellen, Librarian, Newman Theological College, 15611 St. Albert Trail, Edmonton, Alberta, Canada T5L 4H8.
- Fahey, Rev. James L., Librarian, Pope John XXIII Seminary Library, 558 South Avenue, Weston, MA 02193.
- *Faupel, Mr. D. William, Director of Library Services, B. L. Fisher Library, Asbury Theological Seminary, Wilmore, KY 40390-1199. (606) 858-3581, ext. 226.
- *Feider, Dr. Lynn A., Librarian, Lutheran Theological Southern Seminary, 4201 N. Main St., Columbia, SC 29203-5898. (803) 786-5150.

- *Feiss, Rev. Hugh, Acquisitions Librarian, Mt. Angel Abbey Library, St. Benedict, OR 97373.
- *Felmlee, Ms. Cheryl A., Trinity Evangelical Divinity School. Mailing address: 208 Llewellyn, Highwood, IL 60040. (708) 317-8158, FAX (708) 317-8141. E-mail: cherylf@trin.edu
- *Fieg, Mr. Eugene C., Jr., Library, School of Theology-C Claremont. Mailing address: 4630 San Jose St., Apt. L, Montclair, CA 91763-1720. (714) 626-3521, ext. 266.
- *Finlayson, Mr. Alexander, Director of Library, Ontario Bible College & Theological Seminary, 25 Ballyconnor Court, Willowdale, Ontario, Canada M2M 4B3. (416) 226-6380, FAX (416) 226-6746.
- Flokstra, Mr. Gerard J., III, Asia Pacific Theological Seminary, P.O. Box 377, Baguio City 2600, Republic of the Philippines. 011-63-74-442-7068, FAX 011-63-74-442-6378.
- *Foster, Dr. Julia A., Catalog/Reference Librarian, Methodist Theological School in Ohio, 3081 Columbus Pike, Box 1204, Delaware, OH 43015-0931. (614) 362-3436, FAX (614) 362-3135.
- France, Ms. Jeannette E., Assistant Librarian, Denver Theological Seminary, Box 10,000, Denver, CO 80250. (303) 761-2482, FAX (303) 791-8060.
- Frantz, Mr. Karl J., Assistant Editor-RIO, ATLA Religion Indexes. Mailing address: 221 N. Kenilworth, #101, Oak Park, IL 60302.
- *Franzke, Miss Judith M., Head of Technical Services, Billy Graham Center Library. Mailing address: 927-C College Avenue, Wheaton, IL 60187. (708) 752-5532, FAX (708) 752-5916. E-mail: jfranzke@david.wheaton.edu.
- *Frost, Ms. Ellen L., Acquisitions Manager, Bridwell Library, Southern Methodist University. Mailing address: 1613 Wendy Way, Richardson, TX 75081. (214) 692-3749.
- *Fry, Ms. Linda L., Trinity Lutheran Seminary, 2199 E. Main Street, Columbus, OH 43209.
- Gage, Mr. Laurie Edward, Proprietor, Gage Postal Books, Box 105, Westcliff-on-Sea, Essex, SS0 8EQ, England, U.K.

Garrett, Ms. Myrta Latimer, Serials Librarian, Roberts Library, Southwestern Baptist Theological Seminary. Mailing address: 5525 Full Moon Drive, Fort Worth, TX 76132-2309. (817) 923-1921.

Gatch, Prof. Milton McC, Director, The Burke Library, Union Theological Seminary, 3041 Broadway, New York, NY 10027. (212) 280-1505. E-mail: mmg13@cunixf.cc.columbia.edu

George, Ms. Rachel, Librarian, Library, Reformed Presbyterian Theological Seminary, 7418 Penn Avenue, Pittsburgh, PA 15208-2594. (412) 731-8690.

*Gerdes, Rev. Neil Wayne, Director, Meadville/Lombard Theological School Library, 5701 S. Woodlawn Avenue, Chicago, IL 60637. (312) 753-3195, FAX (312) 643-4291.

Germovnik, Rev. Francis, Librarian, St. Thomas Seminary Library, 1300 S. Steele Street, Denver, CO 80210-2599. (303) 722-4687, FAX (303) 722-7422.

Gill, Dr. Kenneth D., Associate Director, Billy Graham Center Library, Wheaton College, Wheaton, IL 60187. (708) 752-5533.

Girard, Ms. Louise H., Chief Librarian, Library, University of St. Michael's College, 113 St. Joseph Street, Toronto, Ontario, Canada, M5S 1J4.

Gjellstad, Mr. Rolfe, Catalog Librarian, Yale University Divinity School Library. Mailing address: 60 Nicoll Street, New Haven, CT 06511-2622. (203) 432-5295.

E-mail: reg@herald.divinity.yale.edu

Glose, Ms. Mary Bonanno, 6 Patricia Court, Middle Island, NY 11953.

*Graham, Dr. M. Patrick, Reference Librarian, Pitts Theology Library, Emory University, Atlanta, GA 30322. (404) 727-4166. E-mail: libmpg@emuvml

Gray, Ms. Madeline D., 631 Arlington Street, Chapel Hill, NC 27514. (919) 967-5366.

Green, Rev. David F., Librarian, General Theological Seminary, 175 Ninth Avenue, New York, NY 10011.

Guyette, Mr. Fred, St. Andrews-Sewanee School, St. Andrews, TN 37372.

*Hagen, Mr. Loren, Catalog Librarian, The United Library of Garrett-Evangelical and Seabury-Western Theological Seminaries, 2121 Sheridan Road, Evanston, IL 60201.

- *Hair, Mr. William B., III, Librarian, Library, Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, CA 94941-3198. (415) 388-8080, FAX (415) 381-2453.
- Ham, Ms. Hannah, Librarian, World Mission Theological Seminary, 424 North Western Avenue, Los Angeles, CA 90004. (213) 469-6090, FAX (213) 466-0426.
- *Hamburger, Ms. Roberta, Seminary Librarian, Phillips Graduate Seminary Library, Box 2218, University Station, Enid, OK 73702. (405) 237-4433, ext. 344.
- Hammerly, Mr. Hernàn D., 2131 Golfside Drive #D105, Ypsilanti, MI 48197-1358. (313) 434-9743.
E-mail: hernan_hammerly@ub.cc.umich.edu
- *Hanley, Sr. Esther, Librarian, St. Michael's College Library, 113 St. Joseph Street, Toronto, Ontario, Canada M5S 1J3.
- *Harbin, Mr. Duane, Information Services Librarian, Library, Yale University Divinity School, 409 Prospect Street, New Haven, CT 06511. (203) 432-5289, FAX (203) 432-5756. E-mail: dgh@herald.divinity.yale.edu
- Harrison, Ms. Alice, Librarian, Atlantic School of Theology, 640 Francklyn Street, Halifax, Nova Scotia, Canada B3H 3B5. (909) 423-7986.
- Harvey, Mr. John F., Science Consultant, Suite 1105, 82 Wall Street, New York, NY 10005-3682. (011)-357-2-62286, FAX (011)-357-2-456704.
- Hassell, Ms. Lorna, 109 Esgore Drive, Toronto, Ontario, Canada M5M 3S1.
- *Hause, Ms. Joanna, Technical Services Librarian, Biblical Theological Seminary, 200 North Main Street, Hatfield, PA 19440. (215) 368-5000, FAX (215) 368-7002.
- Hayes, Rev. Bonaventure F., O.F.M., Library Director, Christ the King Seminary, P.O. Box 607, East Aurora, NY 14052-0607. (716) 652-8940, FAX (716) 652-8903.
- Haymes, Mr. Don, Director of Indexes, ATLA. Mailing address: P.O. Box 109, Evanston, IL 60204.
- Hegemann, Ms. Denise A., Public Services Librarian, St. Vincent College Library. Mailing address: #8C Williamsburg East, Greensburg, PA 15601.

- Heise, Pastor Donald, 620 E. Greenway Drive, Tempe, AZ 85282-7005.
- Henderson, Ms. Kathryn Luther, Professor, University of Illinois at Urbana-Champaign Graduate School of Library and Information Science. Mailing address: 1107 E. Silver Street, Urbana, IL 61801.
- Henderson, Mr. William, Binding & Preservation Librarian, University of Illinois at Urbana-Champaign Library. Mailing address: 1107 E. Silver Street, Urbana, IL 61801.
- Henry, Rev. Barbara D., Head Music Librarian, Catholic University of America, Box 707, Cardinal Station, Washington, DC 20064. (202) 319-5424.
- *Hess, Ms. Sandra K., Reference Librarian, Wartburg Theological Seminary, 333 Wartburg Place, Dubuque, IA 52003-7797.
- Hilburn, Glenn O., Department of Religion Chair, Baylor University, 500 Speight Ave., P.O. Box 97284, Waco, TX 76798-7284. (817) 755-3735.
- Hilliard, Ms. Jean S., Swedenborg School of Religion, 48 Sargent Street, Newton, MA 02158.
- *Himrod, Dr. David K., Assistant Librarian for Reader Services, The United Library of Garrett-Evangelical and Seabury-Western Theological Seminaries, 2121 Sheridan Road, Evanston, IL 60201. (708) 866-3910.
- Hirtle, Rev. Jim, Site 40, Box 1A5, RR 1, Tantallon, Nova Scotia, Canada B0J 3J0.
- *Holifield, Mr. David Andrew, 2141 N. San Antonio Avenue, Upland, CA 91786.
- Holloway, Dr. Gary, Asst. Professor/Librarian, Institute for Christian Studies, 1909 University Avenue, Austin, TX 78705. (512) 476-2772.
- *Hook, Mr. William, Vanderbilt Divinity Library, 419 21st Avenue, S., Nashville, TN 37240-0007. (615) 322-2865. E-mail: hookwj00@vuctrvax
- *Hotchkiss, Dr. Valerie R., Director, Bridwell Library, Dallas, TX 75275-0476. (214) 768-3483, FAX (214) 768-4295. E-mail: vb7r0073@vm.cis.smu.edu

- *Howard, Mr. John V., Special Collections Librarian, Edinburgh University Library, George Square, Edinburgh EH8 9LJ, Scotland, U.K. (011) 031-650-3412, FAX (011) 031-667-9780. E-mail: library@edinburgh.ac.uk
- *Howard, Ms. Marilyn Monroe, Assistant Librarian, Laskey Library, 1008 19th Avenue South, Nashville, TN 37212-2166. (615) 340-7479.
- *Hrushetsky, Mrs. Halyna, Cataloging Librarian, Bethany/Northern Seminary Library. Mailing address: 2635 Spruce Street, River Grove, IL 60171. (708) 620-2216.
- Huehn, Mr. Tom, Blomeyer Library, Palm Beach Atlantic College, 901 S. Flagler Drive, West Palm Beach, FL 33416-4708.
- *Huff, Ms. Ruthanne M., Technical Services Librarian, John Bulow Campbell Library, Columbia Theological Seminary, 701 Columbia Drive, Decatur, GA 30031-0520. (404) 378-8821, ext. 48, FAX (404) 377-9696.
- Hulland, Ms. Marilyn, George Mercer, Jr., School of Theology, 65 Fourth Street, Garden City, NY 11530.
- Hunter, Mr. M. Edward, Librarian, Methodist Theological School in Ohio, 3081 Columbus Pike, Box 1204, Delaware, OH 43015-0931. (614) 362-3435, FAX (614) 362-3135.
- *Hurd, Mr. Albert E., Executive Director, ATLA, 820 Church St., Suite 300, Evanston, IL 60201-5603. (708) 869-7788, FAX (708) 869-8513.
- Hutton, Rev. Dr. Rodney R., 1489 Wilmore Drive, Columbus, OH 43209.
- *Hwang, Ms. Shieu-Yu, Fuller Theological Seminary. Mailing address: 1115 E. Cordova Street, #218, Pasadena, CA 91106-3043. (818) 584-5220.
- Ibach, Mr. Robert D., Jr., Mosher Library, Dallas Theological Seminary. Mailing address: 3229 Colby Circle, Mesquite, TX 75149. (214) 841-3753, FAX (214) 841-3642. E-mail: rdi@tenet.edu
- Irvine, Mr. James S., Assistant Librarian, Speer Library, Princeton Theological Seminary. Mailing address: 307 Emmons Drive, A-2, Princeton, NJ 08540. (609) 497-7939.
- Ishibashi, Rev. Joan C., 978 Akipohe Place, #2B, Kailua, HI 96734.

- *Jackson, Mr. Jon, Cataloger, Graduate Theological Union Library, 2400 Ridge Road, Berkeley, CA 94709. (510) 649-2532, FAX (510) 649-1417. E-mail: jonj@well.sf.ca.us
- Janik, Mr. Allan E., Andover-Harvard Theological Library. Mailing address: 1 Francis Avenue, Cambridge, MA 02138.
- Janssen, Mr. Horst, Stern-Verlag/Janssen Co., Friedrichstrasse 26, P.O. Box 7820, D-4000 Duesseldorf, Germany.
- *Jarrett, Ms. Mitzi M., Virginia Theological Seminary, Seminary Post Office, Alexandria, VA 22304. (703) 370-6600, FAX (703) 370-6234.
- Jastrab, Ms. Kathy, Assistant Librarian, Sacred Heart School of Theology, P.O. Box 429, Hales Corners, WI 53130-0429.
- *Jeschke, Dr. Channing, Library Director, Pitts Theology Library, Emory University, Atlanta, GA 30322. (404) 727-4166, FAX (404) 727-0943. E-mail: libcrj@emuvml
- Jones, Mr. Charles E., 12300 Springwood Drive, Oklahoma City, OK 73120.
- Jordahl, Mr. Ron, Director, Prairie Bible Institute, Box 4000, Three Hills, Alberta, Canada T0M 2A0. (403) 443-5511, ext. 5343, FAX (403) 443-5540.
- *Juhnke, Ms. Joanne, 125 West Hoover, #4A, Ann Arbor, MI 48104.
- *Kadel, Andrew G., Reference/Reader Services Librarian, The Burke Library, Union Theological Seminary, 3041 Broadway, New York, NY 10027. (212) 280-1501.
- Kansfield, Dr. Norman J., New Brunswick Theological Seminary, 17 Seminary Place, New Brunswick, NJ 08901.
- Karpe, Ms. Margaret, Reference Librarian, Stanislaus County Library System. Mailing address: 1212 B West Roseburg Ave., Modesto, CA 95350. (209) 525-7814.
- *Kasten, Mr. Seth, Reference Librarian, The Burke Library, Union Theological Seminary. Mailing address: 700 West End Avenue, Apt. 14A, New York, NY 10025. (212) 280-1501, FAX (212) 280-1456.
- Keeney, Dr. Donald, Director, Alliance Theological Seminary, 122 S. Highland Ave., Nyack, NY 10960-4121. (914) 358-1710, ext. 270.

- Kendrick, Ms. Alice M., Oral Historian, Evangelical Lutheran Church in America, 117 North Brookside Avenue, Freeport, NY 11520. (516) 379-9524.
- *Kennedy, Ms. Helen, Associate Librarian, Stitt Library, Austin Seminary, 100 E. 27th St., Austin, TX 78705. (512) 472-6736.
- Kepple, Mr. Robert J., Library Technologies, Inc., 1142E Bradfield Road, Abington, PA 19001. (215) 576-6983.
- Kipp, Ms. Elaine J., Periodicals Librarian, Bishop Payne Library, Virginia Theological Seminary. Mailing address: 5924 Peregrine Drive, Burke, VA 22015-3352. (703) 461-1731, FAX (703) 370-6234.
- Kirley, Mr. Michael D., Reference Librarian, History Department, Los Angeles Public Library. Mailing address: Apt. 706, 336 South Occidental Boulevard, Los Angeles, CA 90057-1562.
- *Kissinger, Mr. Warren, Subject Cataloger, Library of Congress. Mailing address: 6309 Queens Chapel Road, Hyattsville, MD 20782.
- *Knop, Ms. Judy, Director of Preservation, ATLA, 820 Church Street, Suite 300, Evanston, IL 60201-5603. (708) 869-7788, FAX (708) 869-8513.
- Koehn, Mr. Brent A., 738 Dobson Street #2, Evanston, IL 60202-3942.
- Kokolus, Ms. Cait, Librarian, Mary Immaculate Seminary Library, 300 Cherryville Road, P.O. Box 27, Northampton, PA 18067.
- Krahn, Mr. Allan E., C.P. 14—EST, 93001 São Leopoldo, RS, Brazil.
- Krapohl, Dr. Robert H., Assistant Professor of Religion, Siena College. Mailing address: 9 Ethel Drive, Loudonville, NY 12211. (518) 783-2306.
- *Krieger, Mr. Alan D., Theology Bibliographer, 210 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556. (219) 631-6663, FAX (219) 631-6772.
E-mail: llapkm@irishmvs
- Kroll, Ms. Anna Lois, Assistant to Librarian, Master's-Grace Library, The Master's Seminary, 13248 Roscoe Blvd., Sun Valley, CA 91352. (818) 909-5634, (805) 259-3540, ext. 316.
- *Krupp, Dr. Robert Allen, Cline-Tunnell Library, Western Conservative Baptist Seminary, 5511 S.E. Hawthorne Blvd., Portland, OR 97215. (503) 233-8561, FAX (503) 239-4216.

- Kubic, Mr. J. Craig, Midwestern Baptist Theological Seminary, Library, 5001 N. Oak Street Trafficway, Kansas City, MO 64118. (816) 453-4600, ext. 245.
- LaCharite, Rev. Paul A.L., Acting Director, Episcopal Divinity School Library. Mailing address: 38 Hancock Street #2, Boston, MA 02114-4131. (617) 868-3450.
- *Lambert, Ms. Linda, Bibliographic Specialist, Weter Library, Seattle Pacific University, Seattle, WA 98119. (206) 281-2417, FAX (206) 281-2936. E-mail: llambert@paul.spu.edu
- Lane, Ms. Beverly S., Assistant Librarian, Pontifical College Josephinum, 7625 N. High St., Columbus, OH 43235-1498. (614) 885-5585.
- *Lang, Rev. George W., Library Administrator, Kaiser-Ramaker Library, North American Baptist Seminary, 1321 West 22nd St., Sioux Falls, SD 57105-1599. (605) 336-6588, FAX (605) 335-9090.
- *Lewis, Ms. Rosalyn, Librarian, United Methodist Publishing House, 201 8th Avenue, South, P.O. Box 801, Nashville, TN 37202. (615) 749-6437, 749-6335, FAX (615) 749-6079.
- Lieb, Ms. Lucy Jane, C.P. 593, 60001, Fortaleza, CE Brazil.
- Lincoln, Rev. Timothy D., Simmons College. Mailing address: c/o York Farm, RR#3 Box 12Y, Yorktown Heights, NY 10598-9637.
- Lindner, Mr. Charles C., Library Director, Immaculate Conception Center Library, 7200 Douglaston Parkway, Douglaston, NY 11362. (718) 229-8001, ext. 254, FAX (718) 229-2658.
- Lipa, Mr. Jiri (George), Librarian, Seminary of the Immaculate Conception, Huntington, NY 11743.
- *Lipton, Mrs. Sandra, Religious Studies Librarian, University of Calgary Libraries, LT706, 2500 University Drive NW, Calgary, Alberta, Canada T2N 1N4. (403) 220-3793, FAX (403) 282-6837. E-mail: lipton@acs.ucalgary.ca
- Little, Ms. Jeanette, Librarian, Pacific Theological College, P.O. Box 388, Suva, Fiji Islands, South Pacific.
- Loome, Mr. Thomas Michael, Loome Theological Booksellers, 320 N. Fourth Street, Stillwater, MN 55082. (612) 430-1092.

- Loveland, Ms. Erma Jean, Special Services Librarian, Abilene Christian University, Box 8177 ACU Station, Abilene, TX 79699. (915) 674-2538, FAX (915) 674-2202.
- Lowchy, Mr. Gregory, Cataloging Librarian, Perkins Library. Mailing address: 618 La Salle Street, Apt. 6C, Durham, NC 27705. (919) 660-5902. E-mail: gpl@mail.lib.duke.edu
- *Loyd, Mr. Roger L., Director, Duke Divinity School Library, Duke University, Durham, NC 27708-0972. (919) 660-3452, FAX (919) 684-2855. E-mail: rll@mail.lib.duke.edu
- *Luna, Ms. Genevieve, Assistant Librarian, Stitt Library, Austin Presbyterian Theological Seminary, 100 E. 27th St., Austin, TX 78705.
- MacLeod, Mr. James Michael, 5410 Connecticut Ave., N.W., Apt. 819, Washington, DC 20015.
- Magnuson, Dr. Norris, Bethel Theological Seminary, 3949 Bethel Drive, St. Paul, MN 55112.
- Mainelli, Ms. Helen Kenik, Ph.D., Director, The Seminary Library of Bethany & Northern Baptist Theological Seminaries, Butterfield and Meyers Roads, Oak Brook, IL 60521-1160. (708) 620-2215, FAX (708) 620-2194.
- Maney, Mr. James, P.O. Box 13583, San Antonio, TX 78213-0583.
- Marnet, Ms. Carole, 4901 Cedar Avenue, Philadelphia, PA 19143.
- *Martin, Ms. Mary E., Director, Archbishop Ireland Library, University of St. Thomas, 2260 Summit Avenue, Mail #5010, St. Paul, MN 55105-1096. (612) 647-5502.
E-mail: memartin@stthomas.edu
- Matthews, Mr. Donald, Librarian, A. R. Wentz Library, Lutheran Theological Seminary, 66 W. Confederate Avenue, Gettysburg, PA 17325.
- *Mazuk, Melody, Austen K. deBlois Library, Eastern Baptist Theological Seminary, 6 Lancaster Avenue, Wynnewood, PA 19096.
- McClain, Rev. David, Head Librarian, Murphy Memorial Library, Baptist Bible College and Seminary, 538 Venard Road, Clarks Summit, PA 18411.
- McClain, Ms. Gail, Cataloger, Ambrose Swasey Library, Colgate Rochester Divinity School, 1100 S. Goodman St., Rochester, NY 14620. (716) 271-1320.

- *McDonough, Dr. George, Director, Western Evangelical Seminary Library, Hampton Plaza, 12753 SW 68th Avenue, Tigard, OR 97223.
- *McFerran, Noel S., Reference Librarian, Ryan Library, St. Charles Seminary, 1000 E. Wynnewood Road, Overbrook, PA 19096-3012. (215) 667-3394.
- McGrath, Rev. Laurence, Librarian, St. John's Seminary, 127 Lake Street, Brighton, MA 02135.
- McKie, Mr. Michael, Branch Manager, Greenville Co. Public Library. Mailing address: 25 Pelham Road, Apt. 260, Greenville, SC 29615. (803) 268-5955.
- McMahon, Ms. Melody Layton, Retrocon Cataloger, St. Mary Seminary. Mailing address: 1603 Compton Road, Cleveland Heights, OH 44118.
- *McSorley, Rev. Aidan, Conception Seminary Library, Conception Abbey, Conception, MO 64433-0501. (816) 944-2803.
- *McWhirter, Mr. David I., Director of Library/Archives, Disciples of Christ Historical Society, 1101 19th Avenue, South, Nashville, TN 37212-2196. (615) 327-1444.
- Meredith, Mr. Don, Librarian, Harding Graduate School of Religion, 1000 Cherry Road, Memphis, TN 38117.
- Merrill, Mr. Arthur L., Director, United Theological Seminary of the Twin Cities, 3000 Fifth Street N.W., New Brighton, MN 55112. (612) 633-4311.
- Metzenbacher, Rev. Gary W., 13493 Klemmer Road, Union City, PA 16438.
- Miller, Ms. Elsa A., Acquisitions & Circulation Librarian, Library, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280.
- *Miller, Ms. Sarah, Librarian, Denver Theological Seminary, P.O. Box 10000, University Park Station, Denver, CO 80250. (303) 761-2482, ext. 404, FAX (303) 761-8060.
- *Miller, Dr. William C., Librarian, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, MO 64131. (816) 333-6254, FAX (816) 822-9025.
- Minor, Rev. John Thomas, Librarian, Reeves Library, Moravian Theological Seminary, Main Street & Elizabeth Avenue, Bethlehem, PA 18018. (215) 861-1541, FAX (215) 861-1577.

- *Intel, Rev. Richard H., Director, Trinity Lutheran Theological Seminary. Mailing address: 10910 Miller Avenue, Canal Winchester, OH 43110-9508.
- Mirly, Ms. JoAnn, Assistant Director of Library Services, Concordia Seminary, 801 De Mun Avenue, St. Louis, MO 63105.
- Mitchell, Ms. AnnMarie, Polish Librarian/Cataloger, The Library, University of California at Berkeley, Berkeley, CA 94720. (510) 642-0956, 642-3810, FAX (510) 643-7891.
E-mail: amitchel@library.berkeley.edu
- *Moll, Mr. Kirk A., Librarian, St. Olaf College. Mailing address: 1152 Highland Avenue, Northfield, MN 55057.
- Moore, Ms. Amanda E., Reference Librarian, Baker Library Harvard Business School. Mailing address: P.O. Box 311, Brookline, MA 02146. E-mail: amoore@hbs.harvard.edu
- Moore, Ms. Mary Lou, Director of Library Services, Scarritt-Bennett Center, 1008 19th Avenue South, Nashville, TN 37212-2166. (615) 340-7479. FAX (615) 340-7493.
- *Morey, Mr. David S., Jr., Cataloger, Perth Amboy Public Library. Mailing address: 18 Maple Way, Mountain Lakes, NJ 07046. (908) 826-2600.
- Morton, Mr. Russell, Reference Librarian, Bridwell Library, Southern Methodist University, Dallas, TX 75275-0476. (214) 692-4046.
- *Mueller, Rev. Allen W., Director, Wesley Theological Seminary Library, 4500 Massachusetts Avenue, N.W., Washington, DC 20016-9990. (202) 885-8690, FAX (202) 885-8605.
- *Muether, Mr. John R., Director, Reformed Theological Seminary Library, P.O. Box 945120, Maitland, FL 32794-5120. (407) 875-8388, FAX (407) 875-0879.
- *Mullen, Ms. Grace, Archivist, Westminster Theological Seminary, Chestnut Hill, Philadelphia, PA 19118. (215) 887-5511.
- Munday, Dr. Robert S., Library Director, Trinity Episcopal School for Ministry, 311 11th Street, Ambridge, PA 15003.
- *Myers, Dr. Sara J., Librarian, Ira J. Taylor Library, Iliff School of Theology, 2201 South University Blvd., Denver, CO 80210. (303) 744-1287, FAX (303) 777-3387. E-mail: smyers@ducair
- Nowacki, Mr. John R., 12510 White Bluff Rd., No. 1207, Savannah, GA 31419.

- O'Brien, Ms. Betty A., United Theological Seminary. Mailing address:
7818 Lockport Blvd., Centerville, OH 45459. (513) 278-5817,
FAX (513) 278-1218.
- O'Brien, Mr. Elmer J., Librarian, United Theological Seminary, 1810
Harvard Boulevard, Dayton, OH 45406. (513) 278-5817, FAX
(513) 278-1218.
- *Olsen, Mr. Robert A., Jr., Librarian, Brite Divinity School Library,
Texas Christian University, Fort Worth, TX 76129. (817)
921-7106, 921-7668, FAX (817) 921-7110.
E-mail: lib0347a@tcuavm
- *Olson, Mr. Ray A., Reference Librarian, Luther Northwestern
Theological Seminary Library. Mailing address: 2724 North
Griggs Street, St. Paul, MN 55113. (612) 641-3224.
- O'Malley, Rev. Dr. Kenneth G., Catholic Theological Union, 5401
South Cornell Street, Chicago, IL 60615. (312) 324-8000.
- *Osborn, Mr. Walter, Reference Librarian, Moody Bible Institute
Library, 820 N. La Salle Street, Chicago, IL 60610. (312)
329-4140, FAX (312) 329-4468.
E-mail: 766662727@compuserve.com
- *Osmanski, Mr. Paul, Woodstock Theological Center Library,
Georgetown University, 3700 "O" Street, N.W., Washington,
DC 20057-1006. (202) 687-7513.
- Ottoson, Ms. Robin, Reference/Catalog Librarian, Denver Theological
Seminary, P.O. Box 10,000, University Park Station, Denver,
CO 80250-0100. (303) 761-2482.
- Overbeck, Dr. James A., Director, Livingston Library, Shorter
College, Rome, GA 30161.
- Pachella, Mr. Richard, 310 Euclid Avenue, Hackensack, NJ 07601.
- *Pakala, Ms. Denise M., Covenant Theological Seminary, 12330
Conway Road, St. Louis, MO 63141-8697.
- *Pakala, Rev. James C., Director, Library, Covenant Theological
Seminary. Mailing address: 1303 Mautenne Drive, Manchester,
MO 63021-5627. (314) 434-4044, FAX (314) 434-4819.
- *Papademetriou, Rev. George C., Director, Library, Hellenic
College/Holy Cross Orthodox Seminary, 50 Goddard Avenue,
Brookline, MA 02146. (617) 731-3500, ext. 243.

- Paris, Mr. André, Librarian/Acquisitions Department, Saint Paul University Library, 223 Main St., Ottawa, Ontario, Canada K1S 1C4. (613) 236-1393, ext. 220. E-mail: aparis@uottawa
- Parks, Ms. Dorothy Ruth, Librarian, Divinity Library, Vanderbilt University, 419 21st Avenue, South, Nashville, TN 37240-0007. (615) 322-2865.
- Pentek, Mr. Stephen P., Senior Program Coordinator, School of Theology Library, Boston University. Mailing address: 33A Clark Street, Randolph, MA 02368. (617) 353-3070.
E-mail: spentek@acs.bu.edu
- Pérez, Mr. Alvaro, Librarian, Seminario Biblico Latino-americano, Apd. 901-1000, San Jose, Costa Rica.
- Perry, Ms. Myrna G., Catalog Librarian, Crisman Memorial Library, David Lipscomb University. Mailing address: 1518 Grandview Drive, Nashville, TN 37215.
- Perry, Dr. Steven C., Dallas Theological Seminary, Turpin Library, 3909 Swiss Avenue, Dallas, TX 75204. (214) 841-3748.
- *Pershouse, Ms. Gayle L., Public Services Coordinator, EDS/Weston Libraries, 99 Brattle Street, Cambridge, MA 02138. (617) 868-3450.
- *Peters, Ms. Diane E., Reference/Collections Librarian, Wilfrid Laurier University/Waterloo Lutheran Seminary, Waterloo, Ontario, Canada N2L 3C5. (519) 884-1970, FAX (519) 884-8023.
E-mail: dpeters@mach1.wlu.ca
- *Peters, Mr. Garry, Library Systems Consultant, Emmanuel Bible College, 100 Fergus Ave., Kitchener, Ontario, Canada N2A 2H2. (519) 894-8900.
- *Peterson, Mr. Michael D., Branch Librarian, San Francisco Theological Seminary Library, 2 Kensington Road, San Anselmo, CA 94960. (415) 453-2280.
- *Peterson, Dr. Stephen Lee, Librarian, Trinity College Library, 300 Summit St., Hartford, CT 06106. (203) 297-2258, FAX (203) 297-2251. E-mail: stephen.peterson@mail.trincoll.edu
- Petroff, Ms. Loumona J., Cataloger, School of Theology Library, Boston University, 745 Commonwealth Ave., Boston, MA 02215.

- Philbeck, Ms. Jo Sloan, Reference Librarian, The Library, Southeastern Baptist Seminary, P.O. Box 1499, Wake Forest, NC 27588. (919) 556-3101, ext. 268, FAX (919) 556-3101.
- Phillips, Mr. Don, Director, Fountain-New Library, Brewton-Parker College, Hwy. 280, Mt. Vernon, GA 30445. (912) 583-2241, FAX (912) 583-4498.
- *Phillips, Mr. Robert L., Assistant Librarian for Public Services, A. Webb Roberts Library, Southwestern Baptist Theological Seminary. Mailing address: 4604 Darla Drive, Ft. Worth TX 76132-2510. (817) 923-1921, ext. 2759. E-mail: bphillips@tcucvms
- Platt, Rev. Dr. Warren C., Librarian, New York Public Library. Mailing address: 255 W. 23rd Street, Apt. 3DE, New York, NY 10011.
- *Poitras, Mr. Gilles L., Library, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709. E-mail: gilles@well.sf.ca.us
- *Pollard, Mr. Russell O., Head of Technical Services, Andover-Harvard Theological Library, Harvard Divinity School, 45 Francis Avenue, Cambridge, MA 02138. (617) 495-5910, FAX (617) 495-9489. E-mail: rpolrd@harvarda
- *Pong, Ms. Connie K.L., Head of Technical Services, New Orleans Baptist Theological Seminary Library. Mailing address: 4055 Dement St., #2, New Orleans, LA 70126.
- Pulver, Ms. Emilie Grace, Catalog Librarian, Jesuit-Krauss-McCormick Library, 1100 E. 55th St., Chicago, IL 60615. (312) 753-0700.
- Pusateri, Rev. J.M., S.M., P.O. Box 1198, Suva, Fiji.
- Quinn, Ms. Linda Sue, Assistant Cataloger, Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, VA 23227.
- *Randall, Ms. Laura H., Reference Librarian, Bridwell Library, Perkins School of Theology, Southern Methodist University, Dallas, TX 75275-0155. E-mail: vwks1001@vm.cis.smu.edu
- *Reece, Ms. Anne P., Head Cataloger, EDS/Weston Libraries, 99 Brattle Street, Cambridge, MA 02138. (617) 868-3450, ext. 345.
- Rees, Ms. Virginia F., 5 Circle Lane, Apt. 25-B, Albany, NY 12203.
- Reese, Mr. Boyd, Associate Librarian for Information Services, Department of History, Presbyterian Church (U.S.A.), 425 Lombard Street, Philadelphia, PA 19147-1516. (215) 627-1852, FAX (215) 627-0509.

- Reid, Mr. Thomas G., Reformed Theological Seminary. Mailing address: 4417 Hickory Ridge Rd., Jackson, MS 39211.
- Reith, Mr. Louis J., Curator of Rare Books, 3201 Wisconsin Avenue, N.W., Apt 505, Washington, DC 20016.
- Rendle, Mr. Hugh, Public Services Librarian, Ontario Bible College/Ontario Theological Seminary, 25 Ballyconnor Court, Willowdale, Ontario, Canada M2M 4B3. (416) 226-6380.
- Rhee, Ms. Margaret Sue, Director of Learning Resource Center, Northwest Christian College, 828 East 11th Avenue, Eugene, OR 97401-3727. (503) 343-1641, FAX (503) 343-9159.
- Rhew, Dr. David, 6456 Stewart Lake Court, Lithonia, GA 30038. (404) 484-1204.
- *Richardson, Ms. Susan C., Technical Services Librarian, Ernest Miller White Library, Louisville Presbyterian Theological Seminary. Mailing address: 611 Wataga Drive, Louisville, KY 40206. (502) 895-3411, FAX (502) 895-1096.
- *Riegel, Ms. Tamara E., A.R. Wentz Library, Gettysburg Lutheran Theological Seminary, 66 N.W. Confederate Avenue, Gettysburg, PA 17325. (717) 334-6286.
- Ritter, Mr. Ralph E., Professional Services Librarian. Mailing address: 243 Taylor St., Staten Island, NY 10310.
- Robarts, Mr. William, 44 Summer Street, Lancaster, NH 03584.
- Robinson, Mr. Kim, Librarian, Moore Theological College Library, 1 King Street, Newtown, N.S.W., Australia 2042. 011-61-2-519-2869, FAX 011-61-2-550-5859.
- Rod, Ms. Janice M., 1615 Goettens Way, Apt. 306, St. Cloud, MN 56301.
- Rome, Mr. Alan K., Director, St. Mary Seminary Library, 28700 Euclid Avenue, Wickliffe, OH 44092-2527. (216) 721-2100, ext. 22.
- *Rosett, Mrs. Ann D., College Librarian, Northwest College, P.O. Box 579, 5520 108th Avenue NE, Kirkland, WA 98083-0579. (206) 889-5263, FAX (206) 827-0148.
- Rouze, Ms. Christine Lynne, 1505 Spring Valley Drive, Racine, WI 53405.
- Rowe, Dr. Kenneth E., Methodist Research Librarian, Drew University Library. Mailing address: 6136 Upper Mountain Road, New Hope, PA 18938. (201) 408-3910, FAX (201) 408-3909.

- Ruf, Mr. Walter, Assistant Librarian, Unification Theological Seminary, 10 Dock Road, Barrytown, NY 12507. (914) 758-6881, ext. 275.
- *Runis, Ms. Alice I., Technical Services Librarian, Ira J. Taylor Library, Iliff School of Theology. Mailing address: 1415 South Lowell Blvd., Denver, CO 80219. (303) 744-1287, ext. 274.
- Runyon, Ms. Cynthia G., Cataloger, Pitts Theology Library, Emory University, Atlanta, GA 30322. (404) 727-4166. E-mail: libcgr@emuvml
- Russell, Ms. Barbara, Catalog Librarian, Southwestern Baptist Theological Seminary Library. Mailing address: 3804 Meadow Road, Apt. 1008, Ft. Worth, TX 76109-5720. (817) 923-1921.
- *Saner, Ms. Eileen K., Librarian, Library, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46517-1999. (219) 295-3726, FAX (219) 295-0092. E-mail: 73766.1355@compuserve.com
- Sawyer, Mr. Ken, Public Services Librarian, Jesuit-Krauss-McCormick Library, 1100 E. 55th St., Chicago, IL 60615. (312) 753-0738.
- *Schaafsma, Ms. Roberta, Duke Divinity School Library. Mailing address: 4800 University Drive, 8F, Durham, NC 27707. E-mail: ras@mail.lib.duke.edu
- *Schaller-Linn, Ms. Sarah, Librarian, The Upper Room Library, 1908 Grand Avenue, P.O. Box 189, Nashville, TN 37202-0189. (615) 340-7204, FAX (615) 340-7006.
- Schaufler, Ms. Edwina, 423 Linden Avenue, Apt. 1G, Wilmette, IL 60091.
- Schmalgemeier, Ms. Dorothy M., Librarian, Tyndale Theological Seminary, Egelantierstraat 1, 1171 JM Badhoevedorp, Netherlands. 011-31-20-659-6455, FAX 011-31-20-659-8303.
- *Schone, Ms. Christine, Ryan Memorial Library, St. Charles Borromeo Seminary, 1000 E. Wynnewood Road, Overbrook, PA 19096-3012.
- *Schrodt, Dr. Paul, United Theological Seminary, 1810 Harvard Blvd., Dayton, OH 45406. (513) 278-5817, FAX (513) 278-1218. E-mail: pschrodt@desire.wright.edu
- *Scoggins, Ms. Lillian, Cataloger, Library, Lutheran Theological Seminary, 7301 Germantown Ave., Philadelphia, PA 19119.

- Scott, Rev. James F., Librarian, Multnomah School of the Bible, 8435 N.E. Glisan Street, Portland, OR 97220.
- Seidler, Ms. Kathy D., Library Director, Canadian Southern Baptist Seminary, Box 512, Cochrane, Alberta, Canada T0L 0W0. (403) 932-6622, FAX (403) 932-4937.
- *Selinger, Dr. Suzanne, Librarian, Drew University Library, Madison, NJ 07940. E-mail: sselinge@drew
- *Shaffer, Mr. Kenneth M., Jr., Director, Brethren Historical Library and Archives, 1451 Dundee Avenue, Elgin, IL 60120-1694. (708) 742-5100, ext. 294, FAX (708) 742-6103.
- Shearer, Mr. Gary W., Special Collections Librarian, Pacific Union College. Mailing address: 255 McReynolds Dr., Angwin, CA 94508-9746. (707) 965-6675, FAX (707) 965-6504.
- Sheets, Ms. Janet, Religion Librarian, Baylor University Library, P.O. Box 97148, Waco, TX 76798. (817) 755-2112, FAX (817) 752-5332. E-mail: sheetsj@baylor
- Shute, Rev. Daniel, Librarian, Presbyterian College, 3495 University, Montreal, Quebec, Canada H3A 2A8.
- Šidlovský, Rev. Evermod Gejza, O. Praem., Librarian, Klášter premonstrátů na Strahově, Strahovské nádvoří 1/132, 118 00 Praha 1, Czechoslovakia.
- *Siegenthaler, Ms. Myra V., Head Librarian, Boston University School of Theology. Mailing address: 35 Chestnut Terrace, Newton Center, MA 02215. (617) 353-3070.
- *Siemon, Mr. Jeff, Christian Theological Seminary Library, Box 88267, 1000 W. 42nd Street, Indianapolis, IN 46208. (317) 924-1331.
- Simmons, Rev. R. Daniel, Consultant, Simmons Theological Library, 100 Water Street, Williamstown, WV 26187-1353. (304) 375-3822.
- *Sivigny, Mr. Robert, Regent University Library, Virginia Beach, VA 23464.
- Skreslet, Dr. Paula Youngman, Librarian, Evangelical Theological Seminary, 8 Sikka El Beida, Abbasiya, Cairo, Egypt.
- Slusher, Mr. David Samuel, Director, Grand Rapids Baptist College & Seminary Library, 1001 E. Beltline, N.E., Grand Rapids, MI 49505-5897. (616) 949-5300.

- *Smith, Mr. Newland F., Librarian for Collection Management, The United Library of Garrett-Evangelical and Seabury-Western Theological Seminaries, 2122 Sheridan Road, Evanston, IL 60201. (708) 866-3897, FAX (708) 328-9624.
- Smith, Rev. Paul M., Western Theological Seminary, 85 W. 13th, Holland, MI 49423. (616) 392-8555, FAX (616) 392-8889. E-mail: smithp@hope
- *Sponberg, Ms. Susan E., Assistant Cataloger/Monographic Copy Cataloging Supervisor, Marquette University. Mailing address: 7300 West State Street, #115, Wauwatosa, WI 53213. (414) 288-3542.
- Spore-Alhadeff, Ms. Mary K., Librarian, Redwood City Public Library. Mailing address: 4170A Byron Street, Palo Alto, CA 94306. (415) 780-7056, FAX (415) 780-7069.
- Springer, Mr. Joseph A., Curator, Mennonite Historical Library, Goshen, IN 46526. (219) 535-7421, FAX (219) 535-7438.
- Stein, Mr. Dennis, Library Director, Bethany College of Missions, 6820 Auto Club Road, Minneapolis, MN 55438. (612) 829-2583, FAX (612) 829-2535.
- Steiner, Mr. Samuel, Librarian, Library, Conrad Grebel College, Westmount Road North, Waterloo, Ontario, Canada N2L 3G6.
- Stinnette, Ms. Myrna J., Continental Theological Seminary, Kasteelstraat 48, 1600 St-Pieter's-Leeuw, Belgium.
- Stitzinger, Mr. James F., Librarian, The Master's Seminary. Mailing address: 23800 Via Irana, Valencia, CA 91355. (805) 259-2011, FAX (805) 259-3830.
- Stitzinger, Mr. Michael F., Calvary Baptist Theological Seminary. Mailing address: Twin Silo Road, RD#5, Doylestown, PA 18901. (215) 368-7538.
- Stokes, Mr. Thomas, Jr., Librarian, Emmanuel School of Religion, One Walker Drive, Johnson City, TN 37601-9989.
- Storms, Mrs. Margaret, Director of Technical Services, Lancaster Bible College Library, 901 Eden Rd., Lancaster, PA 17601. (717) 569-8250.
- Stroud, Mr. John Nathan, Stroud Theological Booksellers, Star Route, Box 94, Williamsburg, WV 24991.

- *Stuehrenberg, Rev. Paul, Director, Library, Yale Divinity School.
Mailing address: 280 Bayard Avenue, North Haven, CT 06473.
E-mail: prs@herald.divinity.yale.edu
- Sutton, Rev. Norma S., Seminary Librarian, Consolidated Libraries,
North Park College and Theological Seminary, 3225 W. Foster
Avenue, Chicago, IL 60625-4987. (312) 583-2700, ext. 5285,
FAX (312) 463-0570.
- Tantoco-Stauder, Ms. Dolores, Theology Cataloger, University of Notre
Dame. Mailing address: 802 E. St. Vincent, South Bend, IN
46617. (219) 631-6904. E-mail: lmqxfl@irishmvs
- Tarpley, Ms. Margaret, Associate Librarian, Nigerian Baptist
Theological Seminary, Box 30, Ogbomosho, Nigeria, West
Africa.
- *Taylor, Ms. Sharon A., Librarian, Franklin Trask Library, Andover
Newton Theological School, 169 Herrick Road, Newton Centre,
MA 02159. (617) 964-1100, FAX (617) 965-9756.
- Terry, Ms. Barbara, Assistant Librarian, Clear Creek Baptist Bible
College, 300 Clear Creek Road, Pineville, KY 40997. (606)
337-3196.
- *Teske, Ms. Mary Ann R., Chief Cataloger, Luther Northwestern
Theological Seminary, 2375 Como Avenue, St. Paul, MN 55108.
(612) 641-3225.
- Thiessen, Mr. Richard D., Concord College Library, 169 Riverton
Ave., Winnipeg, Manitoba, Canada R2L 2E5. (204) 669-6575,
FAX (204) 667-0680.
- *Thomas, Mr. Page A., Associate Librarian, Bridwell Library,
Southern Methodist University, Dallas, TX 75275.
E-mail: vb7r0022@vm.cis.smu.edu
- *Thomason, Ms. Dorothy G., Head Cataloger, Union Theological
Seminary in Virginia, 3401 Brook Road, Richmond, VA 23227.
(804) 355-0671, FAX (804) 355-3919.
- *Thompson, Mr. John W., Head of Cataloging & Bibliographic
Control, The United Library of Garrett-Evangelical and
Seabury-Western Theological Seminaries, 2121 Sheridan Road,
Evanston, IL 60201. (708) 866-3912, FAX (708) 866-3957.
E-mail: united@nuacvm.
- Thorndike, Mr. Nicholas S., McCormick Seminary. Mailing address:
5555 S. Woodlawn, Chicago, IL 60637.

- Treesh, Ms. Erica, Editor-RIT, ATLA Religion Indexes, 820 Church Street, Suite 300, Evanston, IL 60201-5603. (708) 869-7788.
- *Trotti, Dr. John B., Librarian, Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, VA 23227. (804) 355-0671.
- *Troutman, Mr. Joseph E., Director of Theological Services, Robert E. Woodruff Library, ITC. Mailing address: 375 Ralph McGill Blvd., Apt. 202, Atlanta, GA 30312. (404) 522-8980, ext. 216 or 206, FAX (404) 527-0901.
- Tuck, Ms. Sherrie, 309 North Main, Owasso, OK 74055.
- *Umoh, Ms. Linda, Catalog Librarian, Bridwell Library, Southern Methodist University, Dallas, TX 75275-0476. E-mail: vb7r0023@vm.cis.smu.edu
- Van De Moortell, Dr. Raymond, Curator, de Bellis Collection, San Francisco State University Library, 1630 Holloway Avenue, San Francisco, CA 94132. (415) 338-1649, FAX (415) 338-6199. E-mail: rvd@m@sfsuax1.sfsu.edu
- Van Heck, Mr. Charles, Assistant Director of the Library, Trinity Episcopal School for Ministry, 311 Eleventh Street, Ambridge, PA 15003-2397.
- Vandegrift, Rev. J. Raymond, Dominican College Library, 487 Michigan Avenue, N.E., Washington, DC 20017-1584. (202) 529-5300, ext. 154.
- *VanDelinder, Rev. Bonnie L., A.R. Wentz Library, Lutheran Theological Seminary, 66 W. Confederate Ave., Gettysburg, PA 17325.
- Veracka, Mr. Peter G., Director, Pontifical College Josephinum, 7625 N. High Street, Columbus, OH 43235-1498. (614) 885-5585.
- Vorp, Mr. Donald M., Director of Technical Services, Speer Library, Princeton Theological Seminary, P. O. Box 111, Princeton, NJ 08542-0111. (609) 497-7935, FAX (609) 497-1826. E-mail: donvorp%ptsms@ptsml.ptsem.edu
- Voth, Ms. Mariel Deluca, Librarian, Instituto Biblico Buenos Aires, La Pampa 2975, Capital Federal 1428, Argentina. (011) 54-1-786-4404.
- Waite, Mr. Lemuel W., Library Director, Kentucky Christian College. Mailing address: 501 Snodgrass Lane #126, Grayson, KY 41143-1199. (606) 474-3275, FAX (606) 474-3502.

- Walker, Ms. Constance, Librarian, St. Mary's Seminary Library, 9845 Memorial Drive, Houston, TX 77024. (713) 681-5544.
- *Walker, Mr. John Mack, III, Technical Services Librarian, Department of History, Presbyterian Church (U.S.A.), P.O. Box 849, Montreat, NC 28757. (704) 669-7061, FAX (704) 669-5369.
- Walker, Ms. Leslie, Assistant Librarian, Lutheran Theological Southern Seminary, 4201 N. Main Street, Columbia, SC 29203-5898. (803) 786-5150.
- Wallace, Mr. James O., Library Director, Hispanic Baptist Theological Seminary, 8019 South Pan Am Expressway, San Antonio, TX 78224-1397. (512) 924-4338.
- *Walters, Dr. John R., Collection Development Librarian, Asbury Theological Seminary. Mailing address: 204 N. Lexington Ave., Wilmore, KY 40390. (606) 858-3581, ext. 228.
- Ward, Mr. Anthony, Librarian, Couvent des Dominicains, P.O. Box 19053, 6 Nablus Road, Jerusalem, 91190 Israel.
- *Wartluft, Rev. David J., Director, Krauth Memorial Library, Lutheran Theological Seminary at Philadelphia, 7301 Germantown Avenue, Philadelphia, PA 19119-1794. (215) 248-4616, ext. 37, FAX (215) 248-4577. E-mail: lutthelib@shrsys.hslc.org
- Watkins, Ms. Nancy H., Acquisitions/Business Manager, Pitts Theology Library, Emory University, Atlanta, GA 30322. (404) 727-4166. E-mail: libnhw@emuvml
- Weidenhamer, Rev. Bradley E., Librarian, Ashland Theological Seminary, 910 Center Street, Ashland, OH 44805. (419) 289-5168.
- *Weimer, Ms. Ferne L., Director, Billy Graham Center Library, Wheaton College. Mailing address: 432 Countryside Drive, Wheaton, IL 60187. (708) 752-5084.
- *Wells, Rev. Keith P., Cataloger, Roling Memorial Library, Trinity Evangelical Divinity School, 2065 Half Day Road, Deerfield, IL 60015. (708) 317-8157.
- *Wenderoth, Dr. Christine, Associate Director, John Bulow Campbell Library, Columbia Theological Seminary, 701 Columbia Drive, Decatur, GA 30031-0520. (404) 378-8821, ext. 46, FAX (404) 377-9696.

- Wente, Rev. Norman G., Librarian, Luther Northwestern Theological Seminary Library, 2375 Como Avenue, St. Paul, MN 55108.
- West, Mr. Andrew E., Head Cataloging/Classification, University of St. Michael's College, 81 St. Mary Street, Toronto, Ontario, Canada M5S 1J4.
- Westerhaus, Rev. Martin O., Librarian, Wisconsin Lutheran Seminary, 6633 W. Wartburg Circle, Mequon, WI 53092.
- *White, Dr. Cecil R., Library Director, McKeon Memorial Library, St. Patrick's Seminary. Mailing address: 186 Palisades Drive, Daly City, CA 94015. (415) 321-5655, FAX (415) 322-0997.
- *Wild, Mr. Larry C., Head Librarian, Providence College & Seminary. Mailing address: Box 38 Group 70, R.R.#1, Steinbach, Manitoba, Canada R0A 2A0. (204) 433-7488, FAX (204) 433-7158.
- Willard, Dr. Charles, Librarian, Andover-Harvard Theological Library, Cambridge, MA 02138. (617) 496-1618, FAX (617) 495-9489. E-mail: cwill@harvarda
- *Williams, Ms. Mary, Director, Library, Graduate Theological Union. Mailing address: 1051 Overlook Road, Berkeley, CA 94708-1711. (510) 649-2540, FAX (510) 649-1417. E-mail: gtulibry@violet.berkeley.edu
- *Williams, Rev. Roger M., Librarian, Nazarene Bible College, P.O. Box 15749, Colorado Springs, CO 80935. (719) 596-5110, FAX (719) 550-9437.
- Williamson, Ms. Jane K., Director & Archivist, The Historical Foundation of the Cumberland Presbyterian Church. Mailing address: 7989 Claredale Drive, Bartlett, TN 38133.
- *Wilson, Mr. Guy, Librarian, United States Catholic Conference, 3211 4th St., N.E., Washington, DC 20017-1194. (202) 541-3193, FAX (202) 541-3322.
- Womack, Ms. Anne C. R., Public Services Librarian, Vanderbilt Divinity Library, 419 21st Avenue, S., Nashville, TN 37240-0007. (615) 322-2865. E-mail: womackac@vuctrvax8
- Wong-Cross, Br. Philip, Mount Calvary Retreat House, 2500 Mount Calvary Road, P.O. Box 1296, Santa Barbara, CA 93102.
- Woodward, Wayne W., Director of Library Services, Wesley Biblical Seminary, P.O. Box 9938, Jackson, MS 39286-0938. (601) 957-1314.

- Wosh, Dr. Peter J., Coordinator of Library Services, American Bible Society, 1865 Broadway, New York, NY 10023. (212) 408-1495, FAX (212) 408-1512.
- Wright, Dr. Arthuree M., Acting Assistant Director, Howard University, 500 Howard Place, Washington, DC 20059. (202) 806-7926.
- *Wright, Mr. Patrick, Head, St. John's College Library, 400 Dysart Road, Winnipeg, Manitoba, Canada R3T 2M5. (204) 474-6817, FAX (204) 261-0187.
- *Wrottenbery, Dr. Carl R., Dean of Libraries, Southwestern Baptist Theological Seminary, P.O. Box 22000, Ft. Worth, TX 76122-0490. (817) 923-1921, FAX (817) 923-1921, ext. 2810.
- *Wunderlich, Mr. Clifford S., Andover-Harvard Theological Library, 45 Francis Ave., Cambridge, MA 02138. (617) 496-1620.
E-mail: andoh@harvarda
- *Yam, Ms. Margaret T., Head Librarian, Institute of Buddhist Studies, Berkeley, CA. Mailing address: 578 Pimlico Court, Walnut Creek, CA 94596. (510) 849-2383, FAX (510) 849-2158.
- *Yoon, Ms. Susan, Cataloger, Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, MA 02138.
- *Youngs, Dr. Fred, Public Services Librarian, Prairie Bible College and Graduate School, Box 4000, Three Hills, Alberta, Canada T0M 2N0. (403) 445-5511 ext. 5347.
- *Yount, Ms. Diana, Associate Director, Franklin Trask Library, Andover Newton Theological School, 169 Herrick Road, Newton Centre, MA 02159. (617) 964-1100, ext. 252, FAX (617) 965-9756.
- *Zirbes, Sr. Colette, Assistant Librarian, Salzmann Library, St. Francis Seminary, 3257 S. Lake Drive, St. Francis, WI 53235. (414) 747-6476, FAX (414) 747-6442.

STUDENT MEMBERS

- Berg, Rev. John Leonard, University of Wisconsin-Madison. Mailing address: 420 West Wilson Street, Apt. 311, Madison, WI 53703.
- Boisclair, Ms. Regina, 3583 6th Avenue, Apt. 3, San Diego, CA 92103.
- Brandt, Rev. Joel, University of Michigan. Mailing address: 461 Osband St., Ypsilanti, MI 48198. (313) 764-9376. E-mail: user7fug@umichum.
- Bunnell, Mr. David Paul, Spring Hill College. Mailing address: 209 Yester Oaks Drive 2G, Mobile, AL 36608. (205) 460-2381. E-mail: dbunnell00@aol.com
- Davenport, Mr. John B., University of St. Thomas, Mail #4268, 2115 Summit Ave., St. Paul, MN 55105-1096. (612) 647-5720.
- Davis, Mr. Moss V., III, Apartment #316, 820 N.W. 87th Avenue, Miami, FL 33172.
- Fondiller, Rev. Steven A., St. John's University. Mailing address: 20 Sylvia Lane, New Hyde Park, NY 11040-1922. (718) 990-6712.
- Graef, Ms. Corinne, 2223 E. Kenwood Blvd., Milwaukee, WI 53211.
- Hanna, Mr. C. Philip, 165 West Virginia Ave., Apt. C10, Lexington, KY 40508-4034.
- Hartman, Ms. Ann Marie, University of Iowa. Mailing address: 112 Fourth Avenue S.W., Oelwein, IA 50662.
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- Johnson, Mr. Dana, 501 S. Elm Street #3E, Champaign, IL 61820-5045. (217) 333-4956. E-mail: djohnson@alexia.lis.uiuc.edu
- Keck, Mr. Andrew, 5407 Stanton Avenue, Apt. 1, Pittsburgh, PA 15206-2034.

- *Kemper, Ms. Ann, 1759 Willoway Circle North, Columbus, OH 43220.
- Kim, Ms. Ok-Youn, McCormick Theological Seminary, 5555 S. Woodlawn Ave., Chicago, IL 60637. (312) 493-5757.
- *Knight, Ms. Rebecca, Samford University/Beeson Divinity, 800 Lakeshore Drive, Birmingham, AL 35229.
- Krauss, Mr. Robert M., Jr., 2444 Daphne Place, #209, Fullerton, CA 92633.
- Langevin, Mr. Mike, 12 Watford Street, Toronto, Ontario, Canada M6C 1G5. (416) 969-2441, FAX (416) 975-0782. E-mail: langevin@epas.utoronto.ca
- Lin, Mr. Joseph, 6020 Stanton Ave., #M13, Pittsburgh, PA 15206.
- Mykytiuk, Mr. Lawrence J., School of Library and Information Studies, University of Wisconsin-Madison, Helen C. White Hall. Mailing address: 6421 Bridge Rd., #104, Madison, WI 53713. (608) 263-2900.
- Peil, Dr. Daniel, University of Oklahoma. Mailing address: 8312 NW 111th Terrace, Oklahoma City, OK 73162-2100.
- Pettis, Mr. Jeffrey, Drexel University. Mailing address: 20 S. 36th Street, Philadelphia, PA 19104.
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