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SUMMARY
OF
PROCEEDINGS

Forty-eighth Annual Conference

of the

AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION



Pittsburgh Theological Seminary
Reformed Presbyterian Theological Seminary
and
Trinity Episcopal School for Ministry
Pittsburgh, Pennsylvania
15 - 18 June 1994

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Forty-eighth Annual Conference
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AMERICAN THEOLOGICAL
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Madeline D. Gray
Editor

Pittsburgh Theological Seminary
Reformed Presbyterian Theological Seminary
and
Trinity Episcopal School for Ministry
Pittsburgh, Pennsylvania
15 - 18 June 1994

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TABLE OF CONTENTS

Preface—Madeline D. Gray	10
ATLA Organizational Directory, 1994-1995	
Officers	11
Other Directors	11
Other Officials	12
Appointed Officials and Representatives	13
Committees of the Corporation	14
Interest Group Committees	15
Future Annual Conference Hosts	17
Program for 1994 Conference	18
Pre-Conference Continuing Education Summaries	
“Total Quality Management for Librarians”— Mary Gail Biebel	25
“Audiovisual Cataloging: The Basics”— Mary S. Konkell	25
“Special Issues in Special Collections”— Ruth Hughes, Mary Catharine Johnsen, and Sharon Watson-Mauro	26
“Teaching Theological Research Methods”— Keith P. Wells	27
“Acquisitions Issues in Theological Research Methods”— Ellen Frost and Steve Pentek	28

“Technical Services Pre-Conference Session”— John Thompson	29
Minutes of the Business Session—Joyce L. Farris	30
Business Meeting Presentations	
“Report of the Executive Director”—Albert E. Hurd	34
“Report of the Director of Development”— John A. Bollier	41
“Report of the Technology Advisory Committee”— Myron Chace, William Hook, Mary Bischoff, Donald Vorp, and Matthew Moore	43
Memorial Tributes	
Roscoe Mitchell Pierson—Dave McWhirter	54
Fr. Robert Scollard—Esther Hanley and Evelyn Collins	54
Niels H. Sonne—Newland Smith	56
Resolutions	
Report of the Resolutions Committee	57
Annual Reports	
Director of Member Services—Madeline D. Gray	59
Statistical Records Report (1992-1993)	62
ATLA Representative to the Council of National Library and Information Associations—Donald Vorp	78
ATLA Representative to NISO (Z39)—Myron Chace	79
Archivist—Boyd Reese	82

Historical Records Committee—Rosalyn Lewis	83
Education Committee—Renée House	85
Collection Evaluation and Development Section— Christine Wenderoth	87
College and University Section—Judy Clarence	88
Public Services Section—Kirk Moll	88
Publication Section—George C. Papademetriou	89
Rare Books and Special Collections Section— Paul Schrodt	90
Technical Services Section—Chris Cullnane	91
Tellers Committee—Mary Bischoff	92
Conference Interest Group Meeting Reports	
Automation and Technology Section—Cassandra Brush	93
Canadian Librarians' Group—Linda Corman	94
Collection Evaluation and Development Section— Bruce Eldevik	95
College and University Section—Judy Clarence	96
OCLC Theological User Group—Linda Umoh	97
Online Reference Resource Section—Charles Willard	97
Public Services Section—Andrew G. Kadel	100
Publication Section—George C. Papademetriou	101
Rare Books and Special Collections Section—Sara Myers	102

Technical Services Section—Chris W. Cullnane	103
Roundtable Discussion Groups	
ATLA Members Emeritus—John Bollier	104
Circulation Issues—David Himrod	104
Insurance Concerns—Paul Schrodt	104
Issues in Liturgical Uniform Titles— Christine Schone	105
Issues in Retrospective Conversion— Steven Perry	105
Organizational Structures—Roger Loyd	106
Serials Management Issues—Cindy Runyon	106
Technical Services Work Flow—John Thompson	107
User Fees—Renée S. House	107
Denominational Directory and Meeting Summaries	
Anglican Librarians' Group—Newland Smith	108
Baptist Librarians' Group—Diana Yount	108
Campbell-Stone Librarians' Group—David McWhirter	109
Lutheran Librarians' Group—Richard H. Mintel	109
Methodist Librarians' Fellowship—William C. Miller	110
Orthodox Librarians' Group—John Thompson	111
Presbyterian and Reformed Library Association— Mary Williams	113

Roman Catholic Librarians' Group—Alan Krieger	115
United Church of Christ Librarians' Group— Richard Berg	116
Addresses and Papers	
“Beyond Competence: or, Theological Librarians on the Electronic Frontier”—Roger L. Loyd	117
“Treasure New and Old”—Christine Wenderoth	120
“Rethinking Theological Education”—David Kelsey	123
“Successful Strategies for Foundation Funding”— Cheryl Tupper	135
“Envisioning a World Future for Theological Libraries: The World Conference of Associations of Theological Institutions and the American Theological Library Association”—Norman Kansfield	137
“The Workings of a University Press”—Frank Lehner	148
“The Legends of St. Martha of Bethany”— Diane E. Peters	149
Interest Group Presentations	
Collection Evaluation and Development Interest Group:	
“History of ATLA Preservation Grant Proposals”—John A. Bollier	165
“Guidelines for Developing a Successful Preservation Grant Proposal”— Cindy Derrenbacker	166

“Writing Effective Preservation Grant Proposals from the Perspective of the Large, University-Related Theological Library”— Paul Stuehrenberg	169
“Thoughts for Grant Writers”— Rachel George	173
“Remarks On the ATLA Preservation Program”— Robert Allenson	174
College and University Interest Group:	
“Religious Studies and Theology”— John E. Wilson	175
Rare Books and Special Collections Interest Group:	
“Rare Book-Sellers & Theological Librarians”— Cynthia Davis Buffington and David Szewczyk	181
“Sixteenth Century Imprints in the Barbour Library”—Andrew Sopko	196
Conference Workshops	
“Automation at Carnegie Mellon University”— Melanie Myers and Denise Troll	204
“Preservation by Chemical Deacidification”— Lee Leiner and Richard Spatz	205
“Redesigning the Classroom: Teaching and Technology in Higher Education”—Robert Cavalier	206
“Searching the ATLA CD-ROM”— Kevin Davey and Matthew Moore	207
”What is the Nature of the Good Theological Library/Librarian?”—Panel: Linda Corman, Albert E. Hurd, Roger Loyd, and Sara J. Myers	208

Pre-Conference Continuing Education Workshop Presentations	
“Special Issues in Special Collections”— Ruth Hughes, Sharon Watson-Mauro, and Mary Catharine Johnsen	218
“Acquisition Issues in Theological Libraries”— Ellen Frost and Steve Pentek	235
ATLA Bylaws	239
Budget, 1994-1995	249
Membership Directory	
Honorary Members	250
Retired Members	250
Individual Members	254
Student Members	287
Institutional Members	290
Conference Visitors and Representatives of Member Institutions	307
Conference Sponsors and Exhibitors	308

Preface

This volume of the official report of the forty-eighth annual conference of the American Theological Library Association is dedicated to the more than 255 participants, guests, and presenters who survived the hottest conference ever. Whew!

It is often the challenge and difficult task at a conference to decide between concurrent sessions or to have the energy to make it through the whole day of events and presentations. This volume, then, offers a chance to re-live in cooler climate and comfortable quarters the sessions you attended and to tap into those you missed.

As is tradition, this *Summary of Proceedings* includes the annual reports of the ATLA staff, committees, and Interest Groups; summaries of courses; reports of business meetings, Interest Group meetings, and denominational sessions; as well as the full text or abstracts of addresses, papers, and workshops presented during the conference. This year, in addition, are the reports of the new Roundtable Discussion Groups.

This volume also includes the Association Bylaws, the membership directory, listings of all association officials, and chairs of committees, Interest Groups, and denominational groups. I have heard members express appreciation for having “everything in one place.”

In preparing the *Proceedings* this summer and receiving disks, paper copies, and faxes of texts and summaries, it became more apparent how interactive and technologically oriented the presentations have become. This is highlighted by the Technology Review Session with its five technology update presentations to the whole conference; as well as the workshops held “on site” at automated and preservation facilities. Much of what was presented at the Conference cannot be duplicated or replicated in the print medium. It can only be shared by the association members’ on-going dialogue and continuing professional support for the positioning of theological libraries for entry and passage on the electronic information highway.

I thank all the presenters, the presidors, and the many ATLA members who planned and worked to provide the conference attendees with the opportunities that can come only through cooperative effort. I want to thank the ATLA staff for their support and especially Mary Kirklin for her expertise at inputting the text for this volume.

My best wishes to all of ATLA for the coming year.

Madeline D. Gray, Editor

ATLA ORGANIZATIONAL DIRECTORY, 1994-1995

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Christine Schone (1996)
Sara B. Berlowitz (1996), Ex officio, Representative to ALA
CC:DA.
Judy Knop, Ex officio, NACO/Subject Headings Coordinator

FUTURE ANNUAL CONFERENCE HOSTS

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

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**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
48TH ANNUAL CONFERENCE
JUNE 15-18, 1994**

PROGRAM

TUESDAY, June 14

- 8:30 A.M.-10:00 P.M. **Registration and Information**
- 9:00 A.M.-5:30 P.M. **Board of Directors' Meeting**
- 2:00-4:00 P.M. **Education Committee**
- 4:30-5:30 P.M. **Steering Committee, Technical Services**
- 7:00-9:00 P.M. **Technical Services Pre-Conference Session**

WEDNESDAY, June 15

- 7:00-8:30 A.M. **Breakfast**
- 7:30 A.M.-8:30 P.M. **Registration and Information**
- 9:00 A.M.-5:00 P.M. **Continuing Education Workshops**
"Audiovisual Cataloging: The Basics"
Presenter: Mary S. Konkel (University of Akron)
- 9:00 A.M.-5:00 P.M. "Total Quality Management for Librarians"
Presenter: Mary Gail Biebel (Carwile Biebel Consulting, Inc.)
- 9:00 A.M.-12 NOON "Special Issues in Special Collections"
Presenters: Ruth Hughes (St. Charles Borromeo)
Mary Catharine Johnsen (Carnegie Mellon)
Sharon Watson-Mauro (Western Pennsylvania Historical Society)
- 10:30-11 A.M. **Break**
Sponsor: Partially sponsored by Casalini Libri
- 12:00-2:00 P.M. **Lunch**

2:00-5:00 P.M. *“Teaching Theological Research Methods”*
Presenter: Keith Wells (Trinity Evangelical)

2:00-5:00 P.M. *“Acquisitions Issues in Theological Libraries”*
Presenters: Ellen Frost (Perkins)
Steve Pentek (Boston University, School of Theology)

3:00-3:30 P.M. **Break**
Sponsors: Partially sponsored by BREPOLs
and Retro Link

5:00-7:00 P.M. **Dinner**

5:45-7:30 P.M. **Choir rehearsal**

7:00-7:30 P.M. **Reception for New Members and First Timers**

7:30-9:00 P.M. **Opening Reception**
Sponsor: Pittsburgh Theological Seminary

THURSDAY, June 16

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

9:00 A.M.-5:00 P.M. **Exhibit/Demonstration of Data Research Associates' Library Automation System**
Nancy Miner (Data Research Associates)

9:00 A.M.-12 NOON **Registration and Information**

9:00-9:30 A.M. **Worship in the Reformed Tradition**
Christine Wenderoth, preaching
ATLA Choir

9:35-10:45 A.M. **Plenary Address**
“Rethinking Theological Education”
Presenter: David Kelsey (Yale)

10:45-11:15 A.M. **Break**
Sponsor: Data Research Associates

- 11:15 A.M.-12:45 P.M. **Business Meeting**
 Presider: Roger Loyd (Duke), ATLA President
- 12:45-2:00 P.M. **Lunch**
- 12:45-2:00 P.M. **College & University Libraries Luncheon**
 Presider: Judy Clarence (Cal State-Hayward)
- 2:00-4:00 P.M. **Interest Groups**
Online Reference Resource Section
 Presider: Evelyn Collins (St. Michael's)
- OCLC Theological User Group*
 Presider: Linda Umoh (Perkins)
- Rare Books and Special Collections*
 Presider: Paul Schrodt (United-Dayton)
- 2:00-3:30 P.M. **Demonstration of ATLA CD-Rom: Session #1**
 Kevin Davey, Matt Moore (ATLA)
- 4:00-4:30 P.M. **Break**
 Sponsor: Reformed Presbyterian Theological Seminary
- 4:00-5:30 P.M. **Tour of Anderson Room** (rare and antiquarian)
and Finney Room (hymnology), **Barbour Library**
- 4:00-5:30 P.M. **Demonstration of ATLA CD-Rom: Session #2**
- 4:30-5:30 P.M. **Round Table Discussion Groups**
ATLA Members Emeritus
Circulation Issues
Insurance Concerns
Issues in Liturgical Uniform Titles
Issues in Retrospective Conversion
Organizational Structures
Serials Management Issues
Technical Services Work Flow
User Fees
- 5:30-7:00 P.M. **Dinner**

7:00-8:30 P.M. **Demonstration of ATLA CD-ROM: Session 3**

7:00-8:30 P.M. **Denominational Meetings**
Anglican/Episcopal
Baptist
Campbell-Stone
Lutheran
Methodist
Orthodox
Presbyterian and Reformed
Roman Catholic
United Church of Christ

FRIDAY, June 17

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

Women Directors' Breakfast

8:00 A.M.-3:00 P.M. **Exhibits**

8:15-8:50 A.M. **Worship in the Episcopal Tradition**
William Frey, preaching (Trinity Episcopal)

9:00 A.M.-12:00 P.M. **Registration and Information**

9:00-10:00 A.M. **Plenary Address**
"Successful Strategies for Foundation Funding"
Presenter: Cheryl Tupper (Association of Theological Schools)
Presider: William C. Miller (Nazarene)

10:00-10:30 A.M. **Break**
Sponsor: Trinity Episcopal School for Ministry

10:30 A.M.-12:30 P.M. **Workshops**
"Redesigning the Classroom: Teaching and
Technology in Higher Education"
Presenter: Robert Cavalier (CMU)

“What is the Nature of a Good Theological
Library/Librarian?”

Panel: Sara Myers (Iliff)
Linda Corman (Trinity College)
Al Hurd (ATLA)
Roger Loyd (Duke)

“Automation at Carnegie Mellon University”

Presenters: Melanie Myers (CMU)
Denise Troll (CMU)

“Preservation by Chemical Deacidification”

Presenters: Lee Leiner and Richard Spatz (Bookkeeper, Inc.)

12:30 P.M.

Lunch

12:30-8:00 P.M.

Tours

Frank Lloyd Wright’s “Fallingwater”

“Old Economy” and Trinity Episcopal School for Ministry

Bus Tour of Pittsburgh

The Frick Art and Historical Center and
the Reformed Presbyterian Theological Seminary

Tour of the School of Library and Information
Science, University of Pittsburgh

SATURDAY, June 18

7:00-8:00 A.M.

Breakfast

SWATLA Breakfast

Annual Conference Committee Breakfast

8:00 A.M.-5:00 P.M.

Exhibits

8:30-9:30 A.M.

Papers

“The Workings of a University Press”

Presenter: Frank Lehner, (University of Pittsburgh Press)
Presider: Ruthanne Huff (Columbia Theological Seminary)

“The Legends of St. Martha of Bethany”

Presenter: Diane Peters, (Wilfrid Laurier)
Presider: Robert Benedetto (Union-Richmond)

“Envisioning a World Future for Theology
Libraries: WOCATI and ATLA”

Presenter: Norman Kansfield, (New Brunswick)
Presider: Chris Brennan (Colgate Rochester)

9:30-10:00 A.M.

Break

Sponsor: Abingdon Press

10:00-11:00 A.M.

Business Meeting

Technology Review Session

Panel: Myron Chace (LC)
William Hook (Vanderbilt)
Mary Bischoff (Jesuit/Krauss/McCormick)
Donald Vorp (Princeton)
Matt Moore (ATLA)

11:10 A.M.-12:40 P.M.

Interest Groups

Technical Services Section

Presider: Chris Cullnane (Reformed)

Collection Evaluation and Development Section

Presider: Christine Wenderoth (Colgate Rochester)

12:40-2:00 P.M.

Lunch

12:40-2:00 P.M.

Canadian Librarians Luncheon

2:00-4:00 P.M.

Interest Groups

Publication Section

Presider: George Papademetriou (Holy Cross)

Public Services Section:
Presider: Andrew Kadel (Union-New York)

Automation and Technology Section
Presiders: Cheryl Felmlee & Jeff Siemon

4:30-5:00 P.M. **Vespers in the Orthodox Tradition**
Fr. George Papademetriou (Hellenic/Holy Cross)

6:30-10:00 P.M. **Reception/Closing Banquet on the "Liberty Belle"**
Reception Sponsors: ATLA Indexes and
Preservation Programs

SUNDAY, June 19

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

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

PRE-CONFERENCE CONTINUING EDUCATION SUMMARIES

Total Quality Management for Librarians

Presenter: Mary Gail Biebel, Carwile Biebel Consulting, Inc.

Introducing “Total Quality Management” into educational institutions, including libraries, creates some unique challenges. If it is properly planned for and implemented, however, the tools and techniques of TQM can dramatically increase the efficiency and effectiveness of a library’s processes and customer service. This session focused on ways that leaders can plan for, implement, and get results from Total Quality Management in a library setting.

This highly interactive seminar encouraged small group discussion and the sharing of ideas. Topics covered included principles of TQM, key elements of a successful quality plan, mistakes to avoid in implementing TQM, total quality as a cultural change effort, and dealing with resistance in your organization.

The workshop started with the presentation of basic concepts of total quality, then moved into a lively group discussion of the TQM initiatives that participants were engaged in. The afternoon session consisted of the application of a variety of planning tools to the participants’ “back home” TQM efforts.

Audiovisual Cataloging: The Basics

Presenter: Mary S. Konkel, The University of Akron

This workshop, intended for the seasoned monograph cataloger who has “other duties as assigned”, a.k.a. audiovisual cataloging, highlighted the similarities and differences between book and audiovisual materials.

General Material Designations (GMDs) and Specific Material Designations (SMDs) were discussed for audio and videorecordings and other audiovisual materials. Several types of audiovisual materials, including a few from the “olden days” (i.e. film loops and LPs) were

displayed. Bibliographies on cataloging and reference sources for audiovisual material and sound recordings were distributed.

Also covered were the fixed and variable MARC fields unique to video and sound recordings including:

TYPE	(Type of Record)
ACCOMP MAT	(Accompanying Matter)
LENG	(Running Time)
TECH	(Technique)
007 and 300	(Physical Description)
024	(Standard Recording Number)
028	(Music Publisher Number)
COMP and 047	(Musical Composition Code)
048	(Number of Musical Instruments)
240	(Uniform Title)
306	(Playing Time)
508	(Creation/Production Credits)
511	(Participant or Performer)
518	(Date/Time/Place of an Event)
520	(Summary)
521	(Target Audience)
586	(Awards Note)

Surrogate title pages, item and container labels, and catalog cards were used as the basis for MARC tagging exercises, which focused on videorecordings and musical compact discs.

As an introduction to the basics of audiovisual cataloging, participants were encouraged to seek additional training opportunities through their utilities, networks, or local library school; particularly if their “other duties as assigned” grow in the area of audiovisual cataloging.

Special Issues in Special Collections Workshop

Presenters: Ruth Hughes, St. Charles Borromeo Seminary Library
Sharon Watson-Mauro, Historical Society of Western
Pennsylvania
Mary Catharine Johnsen, Carnegie Mellon University

These three presentations were designed to focus on the management of special collections when resources are in short supply.

The three workshop leaders each took a different approach to the topic in their individual presentations.

Ruth Hughes addressed the issues of scholarly and monetary value, bibliographic access, collection development, and insurance. Sharon Watson-Mauro followed with a discussion of preservation and security. “Mary Kay” Johnsen concluded with a presentation on ways of using these special materials to promote the collection and the library as a whole. Much of what was talked about were ideals: the perfect way to handle rare and special materials. This approach was taken on the basis that in knowing “ideal” methods the librarian then can identify opportunities available where the ideal can at least be approximated.

Ms. Hughes began her presentation with a discussion of what is meant by the terms “rare book” and “special collections”. Ms. Hughes defined her use of “rare” book as being “a book about which a value judgment has been made, that the book as a physical object is of equal or greater scholarly value than its textual content.” “Special collections” is a somewhat broader term and is applied to collections of both rare and special materials. Ms. Hughes discussed the identification and management of rare and special books, assessing the scholarly value of the collection and how the collection might relate to current collection development and overall institutional programs.

Ms. Johnsen presented tips for producing publications, exhibits, and other types of activities appropriate for a small public relations program. She also discussed ways to research and install exhibits. This discussion on exhibits included the security, paperwork, and materials involved in setting up exhibits.

Full texts of these presentations are included elsewhere in this edition of the *Summary of Proceedings*.

Teaching Theological Research Methods

Presenter: Keith P. Wells, Trinity Evangelical Divinity School

The purpose of this workshop was to explore strategies for teaching theological research methods. The central questions addressed were: (1) What educational approach can best facilitate appropriate research by Masters level students in the theological disciplines? and (2) What is the suitable contribution that theological librarians should make toward realizing this approach?

Beginning with the search for the definition of theological research and its place in the curriculum of theological education, the presenter defended the value of multi-faceted educational strategies for teaching theological research methods including token instruction, informal and non-formal instruction, course-integrated instruction, and a well-developed core course in theological research methods. The presenter argued for a proactive role for theological librarians in developing these strategies.

Basic issues in designing a course in theological research methods were then explored and discussed. A sample course design was introduced and explained. The design included three central course units: (1) Inquiry Skill (2) Resource Competency and (3) Writing Proficiency. An instructional design plan with intended learning outcomes was discussed for each of the three course units based upon Benjamin Bloom's *Taxonomy of Educational Objectives* and George Posner and Alan Rudnitsky's *Course Design*.

The presenter concluded with suggestions for further study and an emphasis upon the limitations of educational technology. The human element in the teacher-student relationship can often make the difference in the quality of the educational experience and the amount of learning which occurs.

Acquisitions Issues in Theological Libraries

Presenters: Ellen Frost, Bridwell Library, Southern Methodist University
Stephen Pentek, School of Theology Library, Boston University

This half-day workshop focused on processes of acquisitions applicable to both manual and automated systems. The program started with a basic statement of mission for acquisitions: to facilitate the acquisition of and access to material in any format in a cost-effective and timely fashion; to provide financial management information; and to measure and evaluate sources of supply. The presentation and discussion covered the following five areas:

1. Bibliographic verification
2. Vendor selection
3. Receipt and Check-in
4. Standing orders and Gifts
5. Payments and Accounting

The discussion was based on the need for accurate and complete bibliographic information and covered the print and online sources for obtaining the data for both domestic and foreign materials. Because of regional and denominational differences, specific vendors were not discussed or recommended, rather criteria for selecting good vendors were discussed. These factors included discounts, performance, turn around time, and invoicing policies. Procedures for receiving and checking-in books as well as dealing with problems that might exist in the title or condition of the book were outlined. Suggestions were given for maintaining records for standing order and gift books to keep the process from depending only on luck. Different steps in automated and manual invoicing systems were reviewed. It was pointed out that the libraries which have a special interface to electronically transmit invoicing information to accounts payable save on errors but not on personnel.

Technical Services Pre-Conference Session

Presider: John Thompson, The United Library

More than 20 technical services librarians, catalogers, and other interested persons met to discuss technical services issues of common interest. Following a round of introductions, the group settled into a discussion of what the future of cataloging might be. Scenarios such as outsourcing were covered.

Many intriguing and perplexing questions were raised. Among them: Can we share resources so completely that we only have to catalog each item once? How do catalogers define their role in light of the information explosion to which the world is being exposed? How can catalogers use their expertise to make all that information more manageable for the public? Should we be cataloging materials based on their possible uses, as well as on their content? Are standards for shared information being set by people who do not have contact with users or who may not even catalog? Do we pay more attention to standards than we do to users?

This stimulating discussion ended with a brief brainstorming session on what practical steps catalogers can take to make their expertise more available, recognized, and valued.

Susan Sponberg, Secretary

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

Business Session I

Thursday, 16 June 1994, 11:15 A.M. - 12:45 P.M.

President Roger L. Loyd, presiding

The session opened with presidential remarks by Mr. Loyd, "Beyond Competence: Theological Librarians on the Electronic Frontier". The full text appears elsewhere in the *Proceedings*.

The following announcements were made:

- Parliamentarian for the conference will be Valerie Hotchkiss.
- Nominating Committee members are Christopher Brennan, Cait Kokolus, and Mary Bischoff.
- Resolutions Committee members are Gail Pershouse, Ellen Frost, and Ruthanne Huff.

Report of the Tellers Committee. Newly elected Board members are Richard Berg, Linda Corman (for a second term), Lorena Boylan, and Alan Krieger. Board members completing their terms are David Bundy, Myron Chace, and David Wartluft.

Memorials. The names of ATLA members who had died during the year were announced: Laurie Gage, Roscoe Pierson, Mildred Schuppert, Robert Scollard, and Niels Sonne. The eulogies presented appear elsewhere in the *Proceedings*.

Report of the Executive Director. The full report from Albert Hurd appears elsewhere in the *Proceedings*.

New Products. The **Ethics Index** is ready for market and will be released in October 1994. The *Religion Indexes Thesaurus* will be released in July. The *Women and Religion Index* on CD-ROM will be released in August. *Biblical Studies CD-ROM* will go on the market in June. By agreement with the University of South Africa Research Institute for Theology and Religion, ATLA is planning to produce the *South African Theological Bibliography* on CD-ROM within the next year. Negotiations for producing electronic versions of the *Catholic Periodical and Literature Index* and *Old Testament Abstracts* are in progress.

Customers. Two graphs showing "Number of 1994 Subscribers to ATLA Print Indexes: RIO, RIT and IBRR" and "ATLA Religion Databases on CD-ROM. . ." were shown and explained.

Preservation. The \$1.6 million grant proposal to NEH for preservation filming of "great and/or unique collections" was rejected. As soon as the reviewers' comments have been digested and discussed, a decision will be made on how to proceed with this project. Robert Allenson, Chief Bibliographer for the Preservation Program, has identified collections at several institutions for possible preservation efforts. His findings may provide the basis for a new proposal to NEH.

International outreach by Director of Development John Bollier has presented ATLA with possible opportunities for partnerships with organizations abroad.

ATLA members were urged to make their concerns about accrediting standards now to ATLA representatives of the ATS/ATLA Committee on Quality and Accreditation Standards. Sara Myers is ATLA's representative on the ATS steering committee for the Quality and Accreditation Project; other ATLA representations are Albert Hurd, Roger Loyd, Linda Corman, and Christine Wenderoth.

Report of the Director of Member Services. The full report from Madeline Gray appears elsewhere in the *Proceedings*. Ms. Gray spoke briefly about the responsibilities and activities of her office. A part-time administrative assistant has been hired to help with managing records and handling annual conference registration and other details. ATLA now has a total of 511 members.

Plans for the 1995 conference in Nashville, Tennessee, are well in hand. Conference planning for 1996 in Denver, Colorado, is underway.

One of the functions of the Director of Member Services office is to support interest groups in their planning for annual conference meetings and in their work between conferences. Interest groups are encouraged to communicate their needs and plans to Ms. Gray so that she can provide assistance. She also solicited input from all members as to how her office can support them in their work; how the *ATLA Newsletter* can help them communicate with each other. Ms. Gray looks upon her position as a channel for members to communicate with other librarians.

Report of the Director of Finance. Patti Adamek used graphics to show ATLA sources of income, 1993-94, and the unified budget

1994/1995. Although the budget is balanced overall, there is a deficit in both the General and Preservation funds. In the General fund, the deficit represents additional costs for staff to serve membership programs. The deficit in the Preservation fund reflects the fact that NEH rejected our recent grant proposal for monograph preservation. These deficits have been compensated by using money from the Index funds to balance the budget overall. This practice, however, jeopardizes the health of the Index Program by denying that program some opportunities to provide added value to existing products and services, to improve technology, to expand products and services, and to compete effectively in the electronic environment. Without a major grant, the Preservation program cannot be continued in its present form.

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

International partnerships. After months of correspondence and research, Mr. Bollier traveled for three weeks in Holland, Belgium, Germany, Italy, and Poland, talking with European indexing agencies and publishers. They were invited to undertake joint ventures with ATLA for the automation of their operations and the production and world-wide distribution of their data in electronic formats, with ATLA sharing in the profits. Nine agencies are interested in hearing specific terms for such partnerships.

Annual giving. This year ATLA has received contributions totaling \$2,880.

Grants. The National Endowment for the Humanities did not accept ATLA's grant proposal for the preservation of great collections in religion. Reviewers' comments will be looked at carefully and consideration will be given to revising the proposal for resubmission.

Invitation. Pierre Beffa, Director of the Library of the World Council of Churches, invited ATLA to send a delegate to the meeting of the Conseil Internationale des Associations de Bibliotheque de Theologie, to be held in Rome in August 1994.

Business Session II
Saturday, June 18, 1994, 10:00 - 11:00 a.m.

The second business meeting consisted of a Technology Review Session. Myron Chace served as Presider for a panel consisting of Mary Bischoff (Jesuit/Krauss/McCormick), William Hook (Vanderbilt), Matthew Moore (ATLA staff), and Donald Vorp (Princeton). The full text of these presentations appears elsewhere in the *Proceedings*.

Joyce L. Farris, Recording Secretary, Pro tem

Report of the Executive Director

Introduction

This report summarizes the operations and activities carried out by the staff of the Association during the past year. It has been a critical period, as we continued to:

- produce our regular print indexes: *Religion Index One: Periodicals* (RIO), *Religion Index Two: Multi-Author Works* (RIT), *Index to Book Reviews in Religion* (IBRR), and *Research in Ministry* (RIM);
- issued updated versions of our two CD-ROMs of the ATLA Religion Database;
- produced two new CD-ROMs, *Biblical Studies* and *Women in Religion*, and readied a new product, the **Ethics Index**, for market;
- brought to conclusion two NEH preservation projects (one in monographs and the other in serials);
- revise and update the *Religion Indexes: Thesaurus*, which will be issued in a new printed 6th edition in the summer of 1994;
- undertook a major reorganization of the indexing and database staff with a goal of implementing Total Quality Management (TQM);
- gave a thorough review of our existing strategic plan identifying and defining new directions for ATLA's future;
- explored several major collections as possibilities for future preservation projects;
- provided, for the first time, staff support for registration for the Annual Conference;
- entered a contract with a vendor, which will provide for immediate Internet slip-service and at a later date will become ATLA's Commercial Internet Exchange (CIX) node;
- established an Advisory Committee on Technology to advise staff and the Association on the availability and applications of new technologies;
- nearly completed agreements with two other indexing services to produce their databases on CD-ROM; and,
- through the office of the Director of Development: 1) launched an endowment fund initiative, and 2) established contacts with nine potential partners in Europe who produce indexes and bibliographies that, if added to ATLA's Religion Database offerings, would complement it, as well as strengthen electronic access to information and texts in the field of religion. For all of us at headquarters, it has been an exhausting twelve months that has pushed the current staff to the

limits and raised further questions about the adequacy of our staffing and internal organization to handle our increasing complex operations.

Financial Condition

Patti Adamek, Director of Finance, will provide a full report on ATLA's financial condition during the 1994 fiscal year along with important information about the sources of ATLA revenues. Overall, it has been a very good fiscal year reflecting new customers for the CD-ROMS and our timely delivery of our print indexes, microforms, and CD-ROMs. Despite this positive news we are facing a difficult 1995 fiscal year. Let me explain why we will experience some financial difficulties in the 1995 fiscal year.

Preservation Program

The \$1.6 million grant proposal to film seven "great and/or unique collections" in ATLA libraries, that was placed before NEH in November, 1993, has been rejected. This is the first rejection in the six proposals that ATLA has placed before the NEH Office of Preservation and Access, since 1986. We recently received the reviewers' comments that will be shared with the institutions whose preservation filming projects were included in the NEH proposal. A first reading of the NEH reviewers comments indicates that our approach to and method for selection of materials to be filmed and our decentralized work plan raised enough questions among the reviewers that the proposal was not acted upon favorably by the final review panel. Once John Bollier and I have had an opportunity to digest the comments and discuss the project again with NEH, we will make some decisions on how to proceed with this proposal, or a new one in the future.

We know that the preservation of diverse denominational and historic collection of monographs and serials languishing in ATLA member libraries will continue to be a major problem and challenge for ATLA and our member libraries. We also know from our previous experience with the high costs for preservation that we will need to continue to take a cooperative approach to secure major and ongoing funding support. Without major funding from external sources, the estimated 225,000 volumes in our collective religious heritage still in need of preservation will slowly vanish.

Strategic Planning

In May, 1994 ATLA staff along with ATLA President, Roger Loyd and Vice President, Linda Corman spent a day-and-a-half on strategic planning. One of the questions asked during the planning process is: Who are our customers? This is very important for an organization to know with respect to its mission and its sources of financial support. It also can help an organization evaluate the content of its current products and services with respect to the need for changes and modifications based on the full range of customers.

ATLA's primary customers are made up the 175 dues paying institutional libraries and the more than 500 professional librarians who serve these libraries. As members, this group receives a number of services and publications for their membership dues. In addition, most member libraries subscribe to and pay for our several products including, print indexes, the CD-ROMs, and different aspects of the preservation programs. What I want to share with the membership is information on who our other customers (the secondary ones) are and why it is so important to consider their needs in our strategic planning. For without these more than 1100 other customers — made up of academic libraries supporting undergraduate and graduate programs in religion, and Bible Colleges in North America, and a substantial number of international libraries — ATLA institutional libraries and faculty and students in religion would not have the scope of products to support the academic and research needs of our institutions.

By way of illustration see Figure 1 (Number of 1994 Subscribers to ATLA Print Indexes), which provides a break down of the number of subscribers to the ATLA print by libraries in the United States (domestic), Canada, and the international market (other). Between 40 and 50 per cent of all subscriptions to RIO, RIT, and IBRR are from domestic and international academic libraries with the remaining subscriptions representing domestic and international libraries that support religious research and studies. Figure 2 (ATLA Religion Database on CD-ROM and Religion Indexes: RIO/RIT/IBRR 1975- on CD-ROM) illustrates the break down of all CD-ROM sales to domestic, Canadian, and international customers of which more than 56 per cent are made up of university libraries.

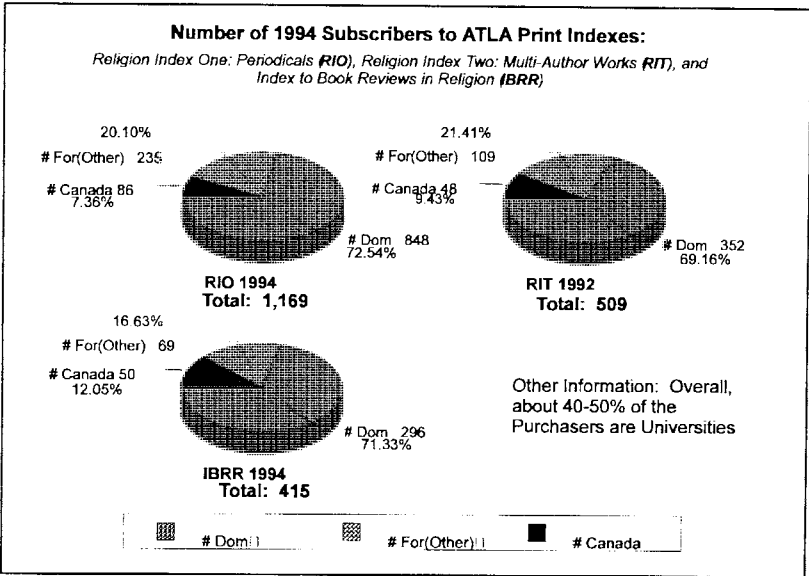


Figure 1

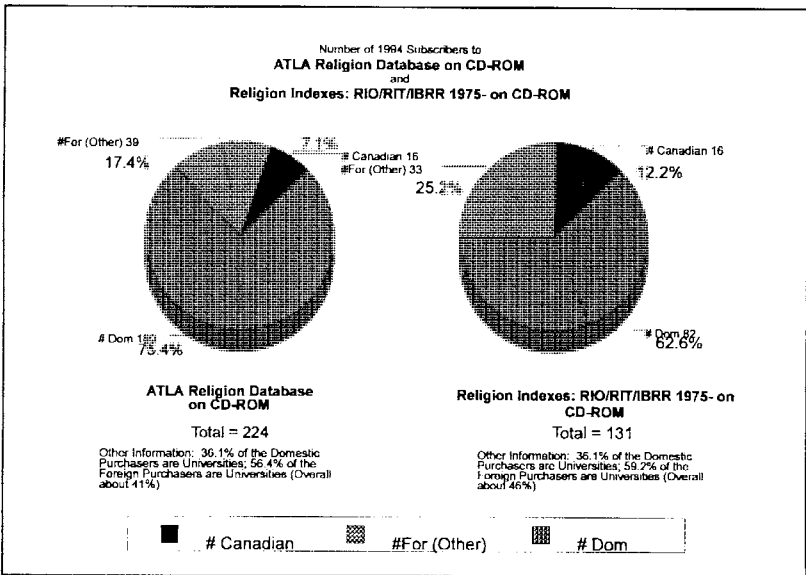


Figure 2

In summary, if ATLA is to continue to remain competitive with respect to our core of index and preservation products and services, then ATLA's strategic planning will need to take into account the needs and wants of our other customers and their implications for our existing products, or for new product development.

External Relations

I would encourage you to give careful attention to John Bollier's report on his recent month-long fact finding trip to Europe. His discussions with nine different groups either producing bibliographies/indexing data or interested in producing bibliographies/indexing data have presented ATLA with new opportunities for partnerships that tie into the core of our bibliographic resources and databases.

Catholic Library Association (CLA)

A revised agreement for producing the *Catholic Periodical and Literature Index* (CPLI) in electronic formats (CD-ROM, tape media, and an Internet database) was provided to the Catholic Library Association (CLA) Board of Directors in April 1994. Matthew Moore, Director of Index and Database Operations, attended the CLA Board meeting to answer technical questions about production and clarify items in the agreement. Subsequent to the CLA Board meeting, Annelies Moeser, Assistant Director for Operations and Strategic Planning, and I have met three times with Father Kenneth O'Malley (CTU, Chicago) CLA's designated Board member to complete negotiations on the agreement. I think we have resolved, verbally, many of the concerns the parties to the proposed agreement base had. When staff return to Evanston a revised agreement for the production and distribution of the CPLI Database on CD-ROM will be submitted to the CLA Board of Directors. If the parties reach an agreement, then ATLA would, under the terms of the agreement, produce a CPLI CD-ROM in mid-1995.

South African Theological Bibliography

Agreements always take longer than anticipated. This one, with the University of South Africa Research Institute for Theology and Religion (UNISA/RITR), was caught up in the recent political and social changes taking place in South Africa. However, I am pleased to report that on 1 June I received the final okay from Mr. Lieb Liebenberg that the terms of the agreement had been verbally approved by the UNISA

principals and that they are ready to sign the agreement. We are anticipating producing the first *South African Theological Bibliography* on CD-ROM by June 1995.

Old Testament Abstracts (OTA)

We are in the process of negotiating an agreement with the Catholic Biblical Association to produce an electronic version of the *Old Testament Abstracts (OTA)* on CD-ROM. If this agreement can be completed by October, 1994, and we can settle issues related to their retrospective data that is not machine-readable format, we could issue OTA on CD-ROM in late 1995.

ATS-ATLA

Finally, during the past eighteen months ATLA and ATS have been working on re-establishing our long-standing relationship through the appointment of a Joint ATS - ATLA Committee made up of Roger Loyd, Linda Corman, Christine Wenderoth and myself representing ATLA, and Daniel Aleshire, Associate Director of ATS; Elizabeth Nordbeck, Dean of Andover Newton Theological Seminary; and Robin Lovin, Dean of the Perkins School of Theology (SMU). The Joint Committee met last November in conjunction with the AAR/SBL annual meeting. We will meet again in November 1994. We have agreed to have representatives from our respective organizations participate in the meetings and activities of the other.

In addition to the Joint ATS - ATLA Committee, ATS has appointed our colleague, Sara Myers, Director of the Iliff School of Theology Library, to the Steering Committee of the Quality and Accreditation Project, which will guide the development of new ATS accrediting standards during the remaining two years. Several of our ATLA members will be presenting and participating in a workshop on the Quality and Accreditation Project and what constitutes "The Good Theological School", which will be offered Friday. I urge those of you interested in the development of new standards for theological degree programs and theological libraries to attend and participate in this workshop.

I would like to emphasize to you the importance of these initiatives on your behalf by your elected and appointed colleagues. For, it is through them that you should direct your concerns, suggestions, and recommendations for accrediting theological degree programs and the library resources that support them. In addition to your ATLA appointed representatives in the Quality and Accreditation Project, you and your

faculties and your administration will have opportunities to participate in the process through a series of regional hearings on the new accrediting standards. ATS's plan calls for the final adoption of these new standards at its 1996 meeting, which will be held jointly with ATLA in Denver, Colorado. Already the agenda for this meeting is becoming crowded as it is also the year that ATLA will celebrate its 50th anniversary.

Thank you for this opportunity to share with you the work of your staff.

Albert E. Hurd, Executive Director/CEO

Report of the Director of Development

International Partnerships

This year I have been heavily involved in promoting the development of international partnerships between ATLA and European indexing agencies and publishers. After months of correspondence and research, I traveled from 19 April to 12 May in Holland, Belgium, Germany, Italy and Poland. My purpose was to do fact-finding concerning the status of these agencies and to invite them to undertake joint ventures with ATLA for the automation of their operations and world-wide distribution of their data in electronic formats.

My itinerary included visits to the following:

- the Missiology Division of the Interuniversity Institute for Missiological and Ecumenical Research (IIMO) in Leiden;
- *Elenchus Bibliographicus*, produced by the Theological Faculty of the Catholic University of Leuven;
- *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete* (IZBG) compiled by Prof. Bernhard Lang at the University of Paderborn;
- *Literaturschau zu Fragen der Weltmission* of the *Zeitschrift für Mission*, compiled by Prof. Friedrich Huber at the Kirchliche Hochschule, Wuppertal;
- *Theologie im Kontext*, produced by the staff of the Missionswissenschaftliches Institut in Aachen;
- Dr. Kurt Dorn of Otto Harrassowitz Verlag & Buchhandlung in Wiesbaden to discuss the electronic delivery of documents;
- *Zeitschrifteninhaltsdienst Theologie* (ZID), produced by the Theology Division of the University Library of the University of Tübingen;
- *Bibliografia Missionaria*, produced by Prof. Willi Henkel, O.M.I., of the Pontifical Urban University in Rome;
- *Elenchus of Biblica*, produced by Prof. Robert North, S.J., of the Pontifical Biblical Institute in Rome;
- FIDES, a consortium of 54 theological libraries in Poland, which works with the Bibliographic Committee of the Academy of Catholic Theology (ACT) in Warsaw, to index Polish journals; also visits in Warsaw to the Jesuit College and the Thomistic Institute of the Dominican Fathers.

ZID in Tübingen opened discussion with ATLA on cooperation almost seven years ago. FIDES in Warsaw requested such dialogue two years ago. Both of these agencies are eager to enter into partnerships

with ATLA. Four other agencies, those in Leuven, Wuppertal and the two in Rome, are also strongly interested in continuing discussion on partnership agreements with ATLA at this time. Those in Leiden and Aachen are also open to such discussion, but must first complete the adoption of new computer systems or structural changes. The ATLA Executive Director will write to all these agencies to confirm ATLA's interest in working with them and to propose specific terms for such partnerships. Only IZBG in Paderborn did not wish to consider the possibility of a joint venture with ATLA.

1994 Annual Opportunity Giving

This year ATLA has received 28 contributions for a total of \$2,880. Donors made 26 gifts totaling \$2,380 for the Endowment Fund, one gift of \$250 for Member Services, and one gift of \$250 for Preservation. With ATLA's \$2.00 match for each \$1.00 given for the Endowment Fund, the 1994 Annual Giving has increased the Endowment Fund by \$7,140 (\$2,380, gifts; \$4,760 ATLA match).

Grants

The National Endowment for the Humanities recently informed ATLA that it had not accepted ATLA's monographs grant proposal, (1984 - 1997, for the Preservation of Seven Great Collections in Religion. We have not yet received the referees' comments. However, from the preliminary reports, it appears that placing the selection responsibility for individual titles with the participating libraries and allowing limited decentralization in the work plan were factors in the negative response. After carefully reviewing all the comments, we will consider the possibility of revising the proposal and resubmitting it by the next deadline of 1 November 1994.

We are requesting that the Pew Charitable Trusts grant ATLA an extension for the third and final \$75,000 payment on the current Pew grant. ATLA had planned to apply this payment toward the Federal matching portion of the anticipated NEH grant for the Monograph Preservation Program.

We have had encouragement from the Lilly Endowment, without any assurance of positive action, to apply for matching funds for the current NEH Periodicals Preservation Grant. We will submit this proposal to Lilly in early July.

John A. Bollier, Director of Development

Report of the Technology Advisory Committee

Introduction

**by
Myron Chace**

During the 1993 ATLA Annual Conference at Vancouver, Al Hurd, ATLA's Executive Director, expressed interest in establishing an ATLA Technology Advisory Committee. In part, the executive director's plan for such a committee stemmed from an awareness that ATLA soon must make some critical decisions relative to emerging information technologies. Prompting discussions about an information strategy for ATLA was a memorandum Matthew Moore, ATLA's Director of Database and Index Programs, circulated to ATLA senior staff members in May, 1993. In addition, several ATLA members from time to time have asked for explanations when decisions were made about adopting a particular information system for the association.

With this background, Al Hurd convened a technology advisory meeting 1 - 2 October 1993 in Evanston, Illinois, and asked Board member Myron Chace to serve as chairperson. Attending were Mary Bischoff, Jesuit/Krauss/McCormick Library; Duane Harbin, Yale University Divinity School Library; William Hook, Vanderbilt Divinity Library; Donald Vorp, Speer Library, Princeton Theological Seminary. In addition to Al Hurd, ATLA staff members attending included: Carl Anderson, Jeff Cohen, Annclies Moeser, and Matthew Moore. Also attending was Pamela Mason of the National Agricultural Library; she provided valuable information about digitizing and imaging projects.

Four participants at the Technology Advisory Committee meeting have brief presentations at this reporting session. Their remarks reflect some of the issues discussed in October. Providing information about the Internet is William Hook; Mary Bischoff identifies problems when institutions with limited support acquire technology systems; Donald Vorp talks about "electronic scholarship"—text encoding and electronic text; ATLA's information strategy in the midst of a technology explosion is addressed by Matthew Moore.

Internet Access and Client/Server Architecture

**by
William Hook**

Sub-title: "When you are Hitchhiking on the Information Superhighway, you can't complain if a '52 pickup stops to give you a ride."

I want first to echo the quote Roger Loyd used in his address the other day, "If information is your business, you are in trouble." Information is indeed our business, and we will be in trouble if we do not recognize the significance for theological libraries of the Internet. The problem is that for many of us, the metaphor of hitchhiking on the Information Super Highway (ISH) is indeed the most appropriate one. For many of our association libraries, that are not associated with a university or college which can provide a node to the Net, getting access to this rapidly developing resource has been a challenge--both technically and financially.

Much has changed in the last 12 months; there are many more options now for getting a connection to the Internet, at a variety of different levels, than were possible last summer. Twelve months ago there were few commercial services offering true "Internet access". A few were beginning to offer e-mail connections to the Internet, but not full access to services such as FTP, Usenet News, telnet sessions. Last fall, some commercial vendors began offering a broader suite of services, though typically at slow (2400 baud) speeds. Early experiences with such commercial efforts were quickly bogged down in a rush to use them by subscribers, which often overwhelmed the ability of the service to keep up.

By the start of 1994, more services were providing (or promising to provide) a full range of services, typically through a menu driven interface on their own commercial system. Costs began to come down, but still would typically be a monthly charge (which provided a set number of access hours) and then hourly charges above that minimum (such as \$20/month for 20 hours of access; additional hours at \$1/hour).

This summer we are beginning to see an expansion of "network providers" beyond the commercial vendors (such as Compuserve, Delphi, America Online), to include a number of providers who had previously been only "wholesale" providers to large institutions. Instead of dealing

only with clients who could afford to subscribe to a \$10,000 full service, high-bandwidth (T1) network connection, they are now beginning to offer packages affordable to smaller institutions, and even individual subscribers. It now appears to be feasible for a small seminary or library to consider purchasing a network connection, with substantially less bandwidth than a larger institution, but also at a more modest cost.

It seems quite safe to predict that by this time next year a variety of options for individuals and small institutions will exist, providing a wider set of choices, and more ubiquitous service to connect from anywhere in the country (currently the options are multiplying in urban areas and isolated state initiatives--some areas of the country may still not have many choices or ready access to a local phone connection to a network connection.) I anticipate that by this time next year, another major change will be that a connection to the Internet will not require a "network guru" to decipher how to implement the connection--the options will be much more "end-user friendly".

Equipment Needed

Currently it is quite easy for anyone with a PC, an inexpensive modem (as slow as 1200 baud) to obtain e-mail access to the Internet, through providers such as CompuServ, America Online or Delphi. Both America Online and Delphi also provide broader access to Internet services, but downloading via FTP at 1200 baud is virtually worthless, as the hourly connect charges make it impractical to download anything but the smallest files.

Simply by adding a fast modem (\$100-200 for a 14.4K modem) and a windows capable machine, increases significantly the productivity of the connections via such commercial providers. But very soon, off the shelf software (such as INTERNET IN A BOX, \$149 + connect charges for network provider) will provide a full suite of Windows clients for true PC connections to the network.

As many have said, the Information Super Highway will be a toll road, not a freeway. Many of the early users of the Internet "perceive" it as a free service because their institutions (typically Universities) paid the connection charge up front, and no "incremental charges" associated with usage levels were assessed to end users. As with most fee-based services, costs increase as levels of service increase (on the Internet, increased bandwidth and faster transmission of data).

At the low end, a single user connection to a network node can be quite adequate at 14.4k via a dial up line. However if you want to

connect a number of users via a network, simultaneous users will require more bandwidth than a single modem line can carry. A single line “SLIP” connection (not a dedicated line, but the connection is made “when needed” transparently to the user) at 14.4K baud currently will run approximately \$2,000/year (plus initial connection charges, which vary by provider and location). For a dedicated line at 19.2K baud, which could provide adequate shared access to a small network of users, costs rise to only about \$2,400/year (plus installation costs).

Stepping up the line a bit further, three times the speed (a dedicated 56K line) is only twice the cost (\$4,800). Clearly the cost options are more scalable than they were just a year ago. Connections are still not cheap, but the price is becoming more affordable. While the most desirable method of connecting will favor using clients on the local computer, preferably in a user-friendly interface (such as Windows or MAC clients), some options are emerging now for flat monthly fees, with UNLIMITED connect time, as long as the user doesn’t object to using the providers computer and interface for the connection.

Z39.50 and Client/Server Architecture

In keeping with the charge to minimize the use of techno-babble and acronyms, I will try NOT to speak about Z39.50, as it is difficult to explain much about it without referring to other technical specifications. Suffice it to say that Z39.50 is a nationally established standard for data exchange of bibliographic information. It uses client-server architecture, and has emerged as the new buzzword for integrated library automation systems for the 90’s. It is still an “emerging” architecture, as there are only one or two library automation products in development that attempt to implement Z39.50—and it will likely be several years before there are a number of robust, fully developed library systems which support Z39.50.

As a “client-server” system, a Z39.50 compliant OPAC will allow you to run “client” software on your local machine, and connect to a remote server (whether your local campus system, or some other library server across the Internet) to retrieve the desired bibliographic information. Client server architecture utilizes the processing power of the local workstation, so rather than using “terminal emulation”—which connects to a mainframe computer and simply displays the characters on the screen—which does not require a PC; the client software actually retrieves the records from the server, downloads them across the network to your local machine (typically this will be a Windows based PC, or a

MAC). By retrieving the records themselves, it allows you to manipulate the set of records (sorting by different order, downloading to a floppy disk) much more easily than can be done on a mainframe system.

Client-server software expands the options available for finding and manipulating data, particularly when you are accessing resources over the Internet. A Z39.50 compliant library server will respond to your local client software, regardless of whether it is the same software vendor as you are using. It will (hopefully) allow seamless connection with any Z39.50 server across the Internet—and display information in the familiar format you have with your own local system.

Other client software for navigating the Internet, that provides a similar benefit of a consistent interface and local processing power are Gopher clients, World Wide Web clients (of which Mosaic is rapidly becoming the most widely used), FTP (file transfer protocol) and Netnews readers. Using Windows (or MAC) based clients to aid in navigating the Internet, greatly simplifies the formerly complex process of locating and connecting to another system on the Internet.

A gopher client can be “pointed” to a gopher server (either locally or across the Internet) which will give you a simple menu-driven interface to the multitude of other gopher servers available on the Net. Gopher clients can provide easy access to the host of library catalogs available on the Internet, as well as easily downloading text files, even binary files, to your local machine. (If your PC is connected directly to the Internet, it will come to your machine’s hard disk. If you have a dial up connection to another computer that provides the connection to the Internet, the gopher will download it to THAT computer, and you will have to transfer it by modem to your local machine if you need it.)

Gophers provide a text-based menu system for navigating the Internet. They are a vast improvement over “do it yourself” navigation of the Internet, but it is not as “jazzy” as the multi-media capable clients such as Mosaic. If you have an adequate connection, and a machine that can display the images and play the sounds, Mosaic is capable of delivering true multi-media presentations to your desktop.

However, as I mentioned at the beginning, if you are still hitchhiking on the entrance ramp to the Information Super Highway, you may not care about the capabilities of WorldWideWeb clients. If your connection to the Internet will be with a 2400 baud modem on a non-Windows 286 (or-gasp-even an old XT), a text based gopher client is just what you need. Once you can “trade up” from an old ’52 Chevy to

something a bit sportier, you will be ready to investigate the tools that bring you closer to the “cutting edge”.

Technology Issues for Libraries with Limited Resources

**by
Mary Bischoff**

1. No library can escape the pressures of technology, whether they come from vendors (e.g. OCLC requiring more advanced workstations) or from faculty and students (e.g. for access to the Internet).
2. All libraries dealing with modern technology face the same basic issues:
 - a. selecting affordable systems that provide the best functionality for users
 - b. building in flexibility for the future
 - c. database preparation and maintenance
 - d. installing and maintaining a network, and selecting programs to run on it
 - e. training staff and helping them adjust to the changes
 - f. instructing patrons in the use of the new systems
 - g. financing both the initial cost and the ongoing maintenance expenses
 - h. coordinating with larger institutional automation planning
 - i. etc.
3. Financial resources are a problem for everyone. Libraries which have been able to make computer technology available for their patrons and staff are distinguished by their access to computer support staff in their institution.
4. Libraries which are not attached to universities with computer center staffs, or some equivalent institutional source of trained support, face a number of additional problems:
 - a. keeping up with rapid changes in all aspects of technology
 - b. finding time for training and ongoing education of staffs that often are already stretched thin
 - c. lack of built-in expertise on the library's staff

- d. low levels of institutional understanding and support; possibly being the leader in automation within the institution
 - e. facing the reality that technology is “a moving train” that requires on-going commitment; having to educate administrators about budgeting for maintenance and replacement (“A computer is not a refrigerator: you can’t just plug it in and expect it to run for 30 years.”)
5. There is no magic solutions to these issues. Some suggestions:
- a. Talk to colleagues who have been able to move ahead with automation. Don’t be afraid to ask for advice.
 - b. Look for connections with other institutions, consortia, regional associations, etc.
 - c. Require computer experience when hiring new staff.
 - d. Identify key journals to help keep up with new developments, e.g. *Library Technology Reports* from ALA.
 - e. Use a consultant to map strategy, make major decisions about systems, and/or negotiate prices from vendors.
 - f. Don’t despair: full-time computer experts can’t keep up either!

Electronic Texts

by

Donald Vorp, Princeton Theological Seminary

Theological libraries have been at work since at least 1976, in concert with the international community of libraries, automating library functions and utilizing technology to broaden resources and access. And while these emphases continue, it is important to recognize that a shift has taken place from the processing of records about texts held by these libraries to the processing of electronic representations of the texts themselves, with theological libraries now facing the problem of orienting themselves to something more than and something quite other than MARC data, whether in the form of bibliographic databases or in the form of the citation databases of ATLA.

What are the issues for theological libraries in this shift to electronic text? Is there a role for ATLA in the creation, dissemination, cataloging, and archiving of religious texts over an electronic network?

I make five observations:

1. The creation of texts in electronic form, either as an original generating activity or as a reformatting activity from paper and microform, producing a text intended for study and analysis on a computer screen, requires us to look at texts differently. It requires us to think again about what a text is, what its logical structure is, and what its intended use is. If a text is now to be read and manipulated by a computer, it requires us to think in computational and algorithmic terms about a text. And since we now have the ability, through the computer, to dissect and reconstruct texts, what is it we want to do with texts; What kinds of textual transformation do we now require if the textual study of theology is to become machine-based? What are the texts we want to understand through the act of machine-readability and what is it about those texts that we wish to understand? Once you have a text in machine-readable form, will the form and the format of the text be adequate to the scholarly requirements and demands being brought to bear on the text? And who is to answer these questions?

ATLA has numerous needs but when it comes to the question of the technological role of ATLA, none of these needs is more important than the need for funding to convene an international conference on the future of religious texts that will bring together with librarians, computing and electronic text specialists, the leading scholars of the world across the disciplines of religious and theological study in an effort to determine how texts are to be conceived, how texts are likely to be used, clarifying the kinds of questions that scholars want to be able to use the computer to ask of particular texts and, in the context of these projected patterns of scholarly usage, to then arrive at the forms such texts should take in the electronic environment, along with establishing guidelines for the selection of texts that are most susceptible to computer-based study.

2. Electronic texts can be created through the use of optical character scanning or through keying, and the costs of both means of text generation require assessment. There is at least one recently published study demonstrating that for a particular text project—the ARTEL project at the University of Chicago—keying the data through the use of offshore vendors would have been far less costly than

scanning, with scanning costs calculated at \$2.40 per thousand keystrokes over against \$.80 to \$1.20 per thousand keystrokes for offshore keying.¹

The other attending issue in text generation is whether the text will be marked up and if so, how and to what extent. Mark up or encoding of text responds to the question of what we need to do to get a useable, processable text into the computer that will meet the questioning, searching demands that will be imposed upon the text by scholars sitting at the computer. Mark up or encoding is a means of thinking beforehand about the text and its usage. It presupposes a pre-understanding of the text since even the most minimal encoding presumes some interpretation of the text. Text encoding is tag-like information added to the text to assure and enhance its searchability in various ways, making explicit a referencing system for the logical structure of the text so that pieces of the text can be read and located by the computer, identifying which areas of the text are to be searchable by a retrieval system.

Over the last thirty years, numerous incompatible mark up schemes have proliferated, many of them dependent on a particular piece of hardware or software, and therefore quite limited in usefulness. The Text Encoding Initiative has, through its guidelines for text encoding, developed a Standard Generalized MarkUp Language for scholarly texts that is system and software independent and that allows for interchange of texts among widely disparate systems.² Theological libraries are challenged to learn this language and to come to terms with the electronic text issues which this language addresses.

3. The generation of electronic texts relevant to theological concerns poses a problem of inventory, of locating these texts, of

¹ARTFL stands for the American and French Research on the Treasury of the French Language, a corpus of nearly 2,000 machine-readable texts in the French language dating from 1600-1950 located at the University of Chicago. Mark Olsen and Alice Music McLean, "Optical Character Scanning: A Discussion of Efficiency and Politics", *Computers and the Humanities*, 27 (1993): 121-127.

²The Text Encoding Initiative (TEI), originating from a planning conference convened by the Association for Computers and the Humanities in November, 1987, is an international research project established by the Association for Computers and the Humanities, the Association for Computational Linguistics, and the Association for Literary and Linguistic Computing, with funding provided by the National Endowment for the Humanities, the Commission of the European Communities, and the Mellon Foundation. The Text Encoding Initiative has published its two-volume *Guidelines for Electronic Text Encoding and Interchange* which are available from the Editor-in-Chief, C. Michael Sperberg-McQueen, Academic Computing Center, University of Illinois at Chicago.

determining whether they are under some form of bibliographic control, of identifying what their format is and whether they are conformant to the guidelines of the Text Encoding Initiative and therefore system independent and portable. Bibliographic control of electronic texts is quite problematic at present, complicated by the fact that the standards for such control, embedded in Chapter 9 of AACR2, are less than adequate in dealing with electronic texts.³ As with text encoding and all the issues of text generation, ATLA needs to address its cataloging role in documenting the existence of machine-readable texts.

4. There are at least two preservation issues implicit with machine-readable texts. The first issue derives from the assumption that the deterioration of the printed text is now an occasion for its preservation electronically in a much more useable form. The second issue recognizes that electronic texts really ought not to be created by any body, including ATLA, without provision for a text archive, where responsibility is taken for electronic text preservation.

5. As ATLA addresses its role in electronic text development, it will need to improve its alliances with other organizations having similar concerns, such as the Center for Electronic Texts in the Humanities.⁴ The development of collaborative strategies that address the serious magnitude of the task is a crucial component in the future of ATLA.

³For the attempt to establish a workable procedure for the cataloging of electronic texts on RLIN, see Annelies Hogearspeel, *Guidelines for Cataloging Monographic Electronic Texts at the Center for Electronic Texts in the Humanities*, CETH Technical Report No. 1 (New Brunswick: CETH, 1994).

⁴The Center for Electronic Texts in the Humanities was jointly established in 1991 by Rutgers and Princeton Universities. With funding assistance from the National Endowment of the Humanities, the Mellon Foundation, and the Booth Ferris Foundation, the Center intends to serve as a national collaborative agency for those institutions and organizations concerned with fostering scholarship in the humanities through development and use of high quality electronic texts.

Technology Trends and Strategies: A Report from ATLA Headquarters

**by
Matthew Moore**

This talk was an informal presentation of some discussions among ATLA staff about strategic issues for ATLA's Index and Database Operation. It does not represent original research by the speaker, but rather the staff's reading of the literature (to which, in this informal setting, no detailed references were made; however, interested readers might want to consult writings of Don Swanson and Michael Buckland on the nature and future of library services) and our experiences as a database producer in today's rapidly changing environment.

We have observed the declining importance of print methods for delivery of index data, and the ascending importance of electronic methods. We see technological advances making it possible for users to search multiple resources (such as an OPAC and databases like ATLA's) in a single session; and both to search for and to order relevant documents in one session. Traditional "stand-alone" indexes that are not integrated with other bibliographic resources and with document delivery services will soon, in our view, be obsolete.

ATLA's future as an index producer thus depends crucially upon the quantity and quality of data at its disposal. This body of data will include both ATLA's own indexes and data originated by its strategic partners. Given the obsolescence of the traditional "stand-alone" index and the probability that unanticipated uses will be found for ATLA's data in the future, it is vital that data be in a highly flexible format rather than one limited by the requirements of a single application (such as CD-ROM or print production).

MEMORIAL TRIBUTES

Roscoe Mitchell Pierson

by

David I. McWhirter

Roscoe Mitchell Pierson was born in Memphis, Tennessee, in 1921. He became Librarian at The College of the Bible (Lexington Theological Seminary) in 1950. He retired from that position in 1984. Roscoe Pierson died in Florida on 23 October 1992. He was President of the American Theological Library Association, 1966-1967.

When I was preparing for the library profession I decided I could work for the church in the library field. Several mentors told me that if I was a member of the Christian Church (Disciples of Christ) and wanted to be a theological librarian I should study under Roscoe Pierson. I always appreciated that advice.

Roscoe taught me many lessons. I soon learned which ones to pay attention to and which ones to ignore. One lesson I found to be very valuable was that it was more important to have the custodians “on your side” than the administrators of the seminary.

Roscoe enjoyed “discussing” issues with people, usually taking the opposite opinion no matter which opinion he really held. But many of us learned a great deal from him and saw his truly good nature no matter how hard he tried to hide it.

Robert Joseph Scollard, C.S.B.

by

Esther Hanley and Evelyn Collins

Robert Joseph Scollard, priest, librarian, historian, archivist, gardener, died in Toronto on 25 June 1993. Father Scollard was born in Toronto where he attended Catholic schools and graduated from St. Michael's College in the University of Toronto in 1928. Shortly afterward, he entered the novitiate of the Congregation of St. Basil and was ordained a priest in 1932. He obtained a Bachelor of Library

Science at the University of Toronto in 1929 and an Artis Magister in Library Science at the University of Michigan in 1942.

He began his work as a librarian in the Pontifical Institute of Mediaeval Studies to which he was later appointed Librarian, a post which he held until 1951. From then until 1959, he was Librarian of St. Basil's Seminary which prepared him for the task of supervising the merger of the Seminary Library with the Library of St. Michael's College. The books from the seminarians' library formed the nucleus of the present theology collection. From 1969 until his retirement in 1975 he served as Periodicals Librarian at SMC. It must be noted that Father Scollard introduced the Library of Congress Cataloging and Classification System, not only to St. Michael's, but to the University of Toronto libraries.

As Secretary General to the Congregation of St. Basil from 1954 to 1968, Father Scollard organized its documents. From 1975 until his second retirement in 1987, he was Archivist of the University of St. Michael's College.

Father Scollard was a member of the Canadian Library Association, the Ontario Library Association, the American Theological Library Association, the Association of Canadian Archivists, The Toronto Area Archivists, and a founding member of the Canadian Catholic Historical Association. His publications include hundreds of brochures and pamphlets on the history of the Basilian Community as well as the very important *Dictionary of Basilian Biography* (1969).

Father Scollard received honors during his lifetime. In 1975, the Canadian Catholic Historical Association awarded him the prestigious Clerk medal. In 1983 he was awarded the degree of Doctor of Sacred Letters *honoris causa* by the University of St. Michael's College in recognition of his outstanding contributions to Christian education. On the occasion of his retirement in 1987, he was granted the *Crox Pro Ecclesia et Pontifice* by Pope John Paul II. In 1987, the University of Toronto honored him with its Arbor Award for his lifetime commitment to volunteer work on behalf of his alma mater.

But Father Scollard had other interests besides books. He was not only a horticulturalist but a landscape artist. He was not only a sacristan but an instructor in the ritual of divine liturgy. Even today, wherever one looks, inside and outside, there is evidence of his devotion. He will be remembered, finally, for his kindness to many; he always had time to stop and talk a while. Perhaps ATLA members had the opportunity to get to know him a little during the conferences in Toronto in 1981 and 1991.

Niels H. Sonne

by
Newland Smith

Niels H. Sonne, Librarian at St. Mark's Library of General Theological Seminary from 1949 until his retirement in 1975, died on 29 April 1994. In the years that he was Librarian, Dr. Sonne developed a superb collection of Early English Theology, especially of Anglican sixteenth and seventeenth century writings. In June 1965, he hosted the American Theological Library Association annual conference at General. Given his deep interest in the history of early printing, the conference events included visits to the Pierpont Morgan Library, the New York Public Library, and the libraries of the Jewish Theological Seminary and Union Theological Seminary. In the Fall of 1963, Dr. Sonne served as the "Visiting Professor and Librarian" of the newly founded Faculté de Théologie Protestante de Yaoundé in Cameroon. In Dr. Sonne's words, his responsibility was "to establish a complete system of administration and operation of a newly founded library and to put the book collection of four thousand volumes in order".

Dr. Sonne was personally responsible for the loan of General's copy of the Gutenberg Bible to the Vatican Pavilion at the New York World's Fair for the 1965 session. Prior to the exhibition, Dr. Sonne made an intensive study of General's copy the results of which he incorporated in a new edition of the Seminary's booklet on the Gutenberg Bible. This is simply one example of Dr. Sonne's thoroughness and attentiveness to detail. He was highly respected for his knowledge of early printing and his service to the General Theological Seminary community. It was unusual not to find in each issue of the Seminary's *Bulletin* several pages of "Library Notes" in which Dr. Sonne recorded recent gifts of special interest and exhibitions of library books.

With the death of Niels Sonne, the American Theological Library Association has lost one of its earliest members who did much to advance theological librarianship. For his dedication to his vocation and for his love for both books and people, we give thanks.

RESOLUTIONS

Report of the Resolutions Committee

Whereas: This 48th Annual Conference of the American Theological Library Association has been a resounding success;

Whereas: It has offered us an opportunity to reflect on the question “What is a Good Theological Librarian”;

Whereas: We have met and been led in groups designated as special interest, roundtable, and denomination;

Be it resolved that we express our gratitude in the following way:

Though we all tried to be good sports,
None of us thought to bring our shorts.
The heat, the sweat, the endless trek
From Carnegie to Pitt and back.

Year 200 for PTS —
The buses, though, were quite a mess.
They scheduled us from dawn 'til dark.
On buses then we did embark.

Thanks be to Mary Konkel, Mary Gail Biebel, Ruth Hughes, Mary Catharine Johnsen, Sharon Mauro, Keith Wells, Ellen Frost and Steve Pentek.

For papers we would like to thank Frank Lehner, Diane Peters, and Norm Kansfield. For addresses Cheryl Tupper and David Kelsey.

Workshops again—Robert Cavalier, Sara Myers, Denise Troll, Melanie Myers, and Lee Leiner. Too Much room—let's put David Bundy here.

That last one was outgoing board.
Here's more—David Wartluff and My-
ron Chace. Our hosts were Stephen Crocco,
Rachel George, and Robert Munday.

Your resolution committee
Is three, just like the Trinity.
We do humbly apologize
If we have brought tears to your eyes.

If there are those whom we left out,
We're sorry? Please don't scream or shout.
In Pittsburgh, we will bid adieu;
At Vanderbilt, hello to you.

(With apologies to T. Tallis)

Respectfully submitted,
Ellen Frost
Ruthanne Huff
Gayle Pershouse

ANNUAL REPORTS

Report of the Director of Member Services

Introduction

I am completing my first seven months at ATLA as the Director of Member Services. Since joining the staff in mid-November, I have been increasingly involved in the Pittsburgh conference arrangements and programming. In February ATLA added a 20 hour/week position to the staff of the Member Services division to handle the data management of membership records and the conference registration. Mary Kirklin was hired in this administrative assistant position and has been an invaluable addition to the staff. At the beginning of April we increased this position's hours to 30 hours/week.

Membership

The following are the membership numbers for June 1, 1993 to May 31, 1994. I have included figures for the previous two years, with the total membership number taken from the listing in the *Proceedings*.

<u>Individual:</u>	<u>93/94</u>	<u>92/93</u>	<u>91/92</u>
Total membership	511	491	496
Non-renewal	48	65	45
by request	7	N/A	7
New: Full	46	57	48
Student	29	12	26
Change of Status	4	N/A	12
Retired	5	11	2
Deceased	4	3	0
Reinstated	6	10	5
 <u>Institutional:</u>			
Total Membership	191	188	184
Non-renewal	2	1	2
New	1	6	2

93/94 Total Dues received through 5/31/94:

Individual	\$ 29,411.17	Budget \$29,000	% of Budget 101.4
Institutional	\$ 41,823.73	Budget \$42,500	% of Budget 99.6

ATLA Annual Conference

This is the first year that the Conference registration has been received and processed in the ATLA office. I have also centralized in this office the arrangements for and correspondence with conference speakers/presenters, exhibitors/sponsors, and interest group meeting plans for the conference.

The Annual Conference Committee will meet in Pittsburgh to assess the progress of the 1994 Conference as well as to receive a report from Bill Hook concerning the 1995 Conference in Nashville. Bill and I are currently evaluating the proposals from Vanderbilt Conference Center as well as that of a hotel next to the campus which is trying to lower their guest room rates to accommodate our group. We have previously determined that guest room rates in Nashville hotels are too expensive for ATLA's type of conference. Bill Hook also has met several times with the local committee and will present a 1995 conference program proposal to the Annual Conference Committee in Pittsburgh.

Planning for the 1996 conference which will be held in Denver, is underway. ATLA and ATS will be meeting at the same time and will be holding joint sessions to discuss the proposed new accreditation standards. The conference will be held in a hotel/convention center in Denver in order to provide for the membership of both associations and the joint sessions. Sara Myers and I will meet in Denver in July 1994 and review potential hotel sites. We will be in consultation with an ATS representative concerning the cooperative arrangements.

Future sites for the Annual Conference are under consideration. I am in communication with several BTI members and Fr. George Papademetriou concerning the possibility of holding the 1997 conference in Boston. We also welcome invitations from member institutions for future years.

We are currently reviewing and setting criteria for the assessment of possible future conference sites. This assessment will involve on-site review and consultation prior to the acceptance of an invitation from a host institution. We will also be considering (with in-put from association members) moving the date of the conference in future years to seasons other than summer/June.

Statistical Report

The "Statistical Records Report, 1992/93", is included with this report. We received statistical reports from 154 institutions. The composite report will be published in the 1994 *Summary of Proceedings*. I am currently in conversation with Dr. Gail Buchwalter King at ATS about cooperative efforts between ATLA and ATS in the collecting and reporting of the statistics of theological libraries and collections. We have agreed that these statistics be collected and reported by only one agency, that being ATS. ATLA will provide ATS with support, financial and otherwise, for this cooperative endeavor. I am waiting to receive from Dr. King the computer programming cost estimates. ATLA will also fund the inclusion of a chapter on libraries in the ATS *Fact Book on Theological Education*. I will be requesting feedback from ATLA librarians as to what statistics are desired and what subsets of the statistics will be useful to the member institutions.

Mailing labels

From September, 1993, through May, 1994, ATLA has sold 43 sets of mailing labels for a total of \$979 (92/93 figures: 36 sets/\$840).

Interest Groups

I have given support to the Chairs of the various Interest Groups in regard to planning their programs in Pittsburgh. This has included advising them concerning arrangements with speakers/presenters and standardizing the agreements with the presenters. I have asked the Chair of each group to report on the group's plans for the coming year at the Conference Business Meeting. The annual reports for the Interest Groups and Committees of ATLA are attached to this report.

I have conferred with Renée House, Chair of the Education Committee, about planning for The Institute and will be meeting with the committee in the Fall. At the end of May, I met with John Thompson, John Bollier, and Al Hurd about the program topics for The Institute. I have included John Thompson's summary of that meeting as an addendum to Renée House's report on the Education Committee.

Madeline D. Gray, Director of Member Services

STATISTICAL RECORDS REPORT (1992-1993)

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	159.00	25.50	3.70	2.90	4.70
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	83.00	13.50	7.00	7.16	3.00
ANDOVER NEWTON TH SCH	249.00	33.00	3.00	3.00	4.00
ANDOVER-HARVARD TH LIB	N/R	N/R	7.00	8.00	9.50
ANDREWS UNIV - SEM	302.00	39.00	1.00	1.40	1.00
ASBURY TH SEM	818.00	45.00	6.00	5.50	8.00
ASHLAND TH SEM	446.00	23.00	1.00	1.00	1.50
ASSEMBLIES OF GOD TH SEM	190.00	14.00	1.00	3.50	3.00
ASSOCIATED MENNONITE	105.00	15.00	2.00	1.00	1.00
ATHENAEUM OF OHIO	200.30	27.50	1.25	0.60	2.25
ATLANTIC SCH OF TH	86.85	16.00	3.00	0.80	3.00
AUSTIN PRESBY TH SEM	230.00	20.00	2.00	4.60	2.00
BANGOR TH SEM	132.89	16.33	2.50	1.00	N/A
BAPTIST MISS ASSOC TH SEM	53.25	9.00	1.00	0.25	3.00
BENEDICTINE COLL	N/R	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT SEM	206.10	15.00	2.00	3.00	1.40
BETHEL TH SEM - MN	401.00	18.00	4.75	2.25	1.25
BIBLICAL TH SEM	184.18	16.60	1.00	1.00	0.00
BIBLIOTECA/DOMINICOS-PR	88.00	8.00	1.00	0.00	1.00
BILLY GRAHAM CENTER	N/A	N/A	3.00	2.00	4.00
BOSTON UNIV SCH OF TH	255.00	28.56	3.00	4.00	3.00
BRETHREN HISTORICAL LIBR	N/A	N/A	1.20	0.00	2.80
BRIDWELL LIBR	283.80	26.25	12.00	1.50	8.00
BRITE DIVINITY SCH	215.11	14.79	1.83	1.22	1.10
CALVARY BAPTIST TH SEM	47.00	8.00	1.00	0.50	1.00
CALVIN COLLEGE AND SEM	3783.00	255.80	8.00	12.00	8.40
CANADIAN TH SEM	481.80	30.30	2.00	1.50	4.50
CARDINAL BERAN LIBR	145.00	14.00	1.00	0.75	2.00
CATHOLIC TH UNION	356.00	32.75	3.00	2.00	3.00
CATHOLIC UNIV OF AMERICA	238.00	47.00	1.00	2.00	2.00
CENTRAL BAPTIST TH SEM	77.80	8.75	2.00	2.00	1.70
CHESAPEAKE TH SEM	240.00	21.00	2.00	N/A	N/A
CHICAGO TH SEM	115.00	12.00	1.30	1.70	0.00
CHRIST THE KING SEM	71.20	13.50	3.60	0.00	0.00
CHRISTIAN TH SEM	372.00	21.50	3.00	2.50	1.75
CINCINNATI BIBLE COLL & SEM	178.75	30.00	3.00	4.50	0.00
COLUMBIA BIBLICAL SEM	313.00	21.00	1.90	2.70	6.00
COLUMBIA TH SEM (DECATUR)	530.00	205.00	3.50	5.50	2.80
CONCORDIA LUTH SEM (ALBRT)	30.24	5.00	1.20	N/A	N/A
CONCORDIA SEM (ST. LOUIS)	494.00	35.00	3.00	9.00	6.50
CONCORDIA TH SEM (FT. WAYNE)	N/R	N/R	N/R	N/R	N/R
CONGREGATIONAL LIBR	N/A	N/A	2.00	0.00	3.00
COVENANT TH SEM	306.00	15.00	2.57	2.54	0.43
DALLAS TH SEM	721.70	52.40	4.60	5.00	6.00
DAVID LIPSCOMB UNIV	2609.00	122.50	6.00	2.30	6.00
DENVER CONS BAPTIST 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	9.50	2.50	2.50	1.00
DREW UNIV LIBR	202.50	26.40	12.70	13.31	18.34
DUKE UNIV DIV SCH	512.00	49.63	2.00	9.00	3.00
EASTERN BAPTIST TH SEM	246.00	18.95	2.00	2.00	2.00
EASTERN MENNONITE COLL	76.00	9.00	1.00	0.00	2.00
EDEN TH SEM	248.00	15.10	8.00	0.20	13.00
EMMANUEL COLL	152.80	12.66	1.00	0.60	2.00
EMMANUEL SCH OF RELIGION	90.30	10.00	2.00	3.00	3.00
EMORY UNIV	667.56	54.13	7.00	2.00	9.00
EPISCOPAL DIV SCH/WESTON	285.00	35.00	2.00	4.20	7.00
EPISCOPAL TH SEM	65.00	12.00	2.50	1.00	1.00
ERSKINE TH SEM	200.00	11.00	1.00	20.50	3.50
EVANGELICAL SCH OF TH	N/A	N/A	1.00	0.75	0.50
FULLER TH SEM	2080.00	104.50	4.60	2.50	9.50
GENERAL TH SEM	N/R	N/R	N/R	N/R	N/R
GOLDEN GATE BAPTIST TH SEM	966.00	23.00	3.50	3.50	3.00
GORDON-CONWELL TH SEM	492.77	38.80	3.10	2.00	4.00
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R
GRADUATE TH UNION	1099.70	165.00	9.18	6.33	17.20
GRAND RAPIDS BAPTIST	710.00	44.00	7.00	22.00	N/R
HARDING GRADUATE SCH OF 96.00	83.00	10.00	2.00	1.00	1.50
HARTFORD SEM	159.50	14.83	0.80	0.25	2.00
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	35.00	8.00	0.64	0.80	1.50
ILIFF SCH OF TH	259.00	28.15	3.00	2.60	4.25
ITC	375.00	22.00	22.00	23.00	25.50
JESUIT-KRAUSS-McCORMICK	851.80	46.50	7.00	4.00	4.00
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF	506.00	42.00	5.00	1.00	3.00
KENRICK-GLENNON SEM LIBR	60.00	17.00	1.00	0.40	2.40
KINO INSTITUTE LIBR	N/A	N/A	1.00	N/A	N/A
KNOX COLL	94.00	9.00	3.00	0.67	0.13
LANCASTER TH SEM	130.30	12.00	1.00	1.00	1.00
LEXINGTON TH SEM	165.00	15.00	2.00	2.50	2.00
LINCOLN CHRISTIAN SEM	110.00	10.60	3.00	3.00	1.00
LOUISVILLE PRESBY TH SEM	252.00	16.00	2.00	2.67	4.00
LUTHER NORTHWESTERN TH SEM	783.00	52.00	5.00	4.00	3.75
LUTHER SEMINARY LIBR	171	12	1	N/A	N/A
LUTHERAN TH SEM (GETTYSB)	186.80	20.00	2.00	N/A	3.50
LUTHERAN TH SEM (PHILA)	178.85	22.50	2.75	1.75	3.00
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R	N/R
MARIAN LIBR	85.00	10.00	5.00	5.00	3.00
MARY IMMACULATE SEM	30.00	4.00	1.00	2.00	1.00
MASTER'S SEM	N/R	N/R	N/R	N/R	N/R
MCGILL UNIVERSITY	49.00	15.00	1.00	N/A	2.50
MEADVILLE/LOMBARD TH SCH	32.00	4.50	0.50	1.50	0.75
MEMPHIS TH SEM	124.00	12.00	2.00	1.00	1.50
MENNONITE BRETHREN BIBL SEM	70.36	11.70	1.75	0.69	0.66
METHODIST TH SCH IN OHIO	175.00	20.00	2.00	1.50	3.00
MID-AMERICA BAPTIST TH SEM	368.00	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	N/A	N/A	5.00	7.20	5.70
MT. ANGEL ABBEY	130.00	25.00	3.50	1.00	6.50
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R	N/R

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POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
MT. ST. MARY'S SEM	136.00	12.00	0.50	0.60	0.60
NASHOTAH HOUSE LIBR	42.00	7.00	1.00	0.00	2.50
NAZARENE TH SEM	251.20	20.00	2.00	2.17	2.00
NEW BRUNSWICK TH SEM	93.15	12.20	2.50	1.20	1.00
NEW ORLEANS BAPTIST TH SEM	480.00	48.00	4.00	5.00	5.00
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	123.50	20.00	1.50	1.00	2.30
NORTH PARK TH SEM	138.00	16.00	7.00	7.00	3.00
OBLATE SCH OF TH	92.00	22.00	1.00	1.00	1.00
ONTARIO BIBLE COLL/TH SEM	311.00	N/R	3.00	3.00	3.00
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R	N/R
PHILLIPS GRADUATE SEM	146.00	17.70	2.00	2.00	4.00
PITTSBURGH TH SEM	228.00	22.00	6.00	0.00	0.00
PONTIFICAL COLL JOSEPHINUM	71.00	29.00	2.00	1.00	2.80
POPE JOHN XXIII SEM	63.00	10.00	2.00	2.00	0.50
PRINCETON TH SEM	631.00	48.00	10.00	6.80	12.25
PROVIDENCE TH SEM	145.50	12.00	1.00	1.00	2.00
REFORMED PRESBY TH SEM	46.10	7.20	1.00	N/R	1.40
REFORMED TH SEM - FL	239.00	18.75	2.00	2.00	1.00
REFORMED TH SEM - MS	470.00	22.30	2.25	2.50	4.25
REGENT COLL & CAREY TH	302.96	23.60	4.00	1.00	0.00
REGENT UNIV - VA	149.00	9.00	1.60	2.00	3.20
SACRED HEART MAJOR SEM	42.00	13.50	1.00	1.00	2.00
SACRED HEART SCH OF TH	124.50	22.00	1.80	0.30	1.60
SCARRITT-BENNETT CENTER	N/A	N/A	1.00	1.00	1.00
SCH OF TH - CLAREMONT	152.00	33.25	4.00	4.50	2.00
SEM EVANG de PUERTO RICO	159.00	11.00	2.00	1.00	1.00
SEMEX LIBRARY	20.00	3.00	0.25	0.00	0.00
SOUTHEASTERN BAPT TH SEM	517.30	30.00	3.00	8.00	6.00
SOUTHERN BAPT TH SEM	1797.00	135.00	7.00	10.00	18.00
SOUTHWESTERN BAPT TH SEM	3129.00	145.90	11.00	34.00	16.00
ST. ANDREW'S COLL	49.00	6.00	0.50	0.50	1.75
ST. AUGUSTINE'S SEM	143.00	15.00	1.00	0.75	1.60
ST. CHARLES SEM	206.00	15.00	4.00	0.80	5.60
ST. FRANCIS SEM	92.00	18.00	2.00	3.00	1.00
ST. JOHN'S COLL LIBR	N/R	N/R	1.00	0.65	1.50
ST. JOHN'S SEM - CA	2080.00	22.00	1.00	1.25	2.40
ST. JOHN'S SEM - MA	98.00	17.00	1.00	0.50	0.55
ST. JOHN'S UNIV	1798.00	143.00	5.20	9.11	9.96
ST. JOSEPH'S SEM	345.00	27.00	4.00	N/R	3.00
ST. LOUIS UNIV	8998.00	871.00	25.03	19.50	42.93
ST. MARY'S COLL	36.10	13.60	2.00	2.38	2.44
ST. MARY'S SEM - MD	95.00	21.20	3.00	3.00	2.00
ST. MARY'S SEM - OH	37.60	14.60	1.00	0.00	1.50
ST. MEINRAD SCH OF TH	235.00	70.00	1.12	2.00	7.00
ST. PATRICK'S SEM	64.00	18.00	2.50	0.50	0.00
ST. PAUL SCH OF TH	N/R	N/R	N/R	N/R	N/R
ST. PETER'S SEM	70.00	14.00	1.00	0.00	2.50
ST. THOMAS TH SEM	77.00	25.00	3.00	0.40	2.45
ST. VINCENT de PAUL	75.00	16.00	1.80	2.25	2.30
ST. WILLIBRORDSABDJ	N/R	N/R	N/R	N/R	N/R
TAIWAN TH COLL	260.00	45.00	3.00	8.00	1.00
TRINITY COLL FAC OF DIVINITY	108.00	6.33	1.00	1.00	1.00
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R	N/R

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POPULATION SERVED AND LIBRARY STAFF

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TRINITY EVANGELICAL DIV SCH	1510.00	59.00	4.00	6.60	16.70
TRINITY LUTHERAN SEM	192.00	25.00	2.50	2.00	2.90
UNION TH SEM - NY	241.00	23.00	6.00	13.50	6.00
UNION TH SEM - VA	246.00	27.00	5.67	3.90	15.33
UNITED LIBR - IL	500.00	55.00	5.00	6.00	4.00
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM - OH	429.00	37.00	3.00	4.00	4.50
UNITED TH SEM OF TWIN CITIES	146.00	14.00	3.00	1.00	0.00
UNIV OF NOTRE DAME	10142.0	1193.0	4.00	3.20	13.50
UNIV OF ST. MARY OF THE LAKE	226.00	39.00	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	87.00	23.00	2.34	2.90	2.50
UNIV OF THE SOUTH SCH OF TH	88.00	9.00	1.00	0.50	1.00
VANCOUVER SCH OF TH	102.00	13.35	1.50	1.00	4.50
VANDERBILT UNIV	199.73	27.50	4.18	6.70	1.60
VIRGINIA TH SEM	206.00	26.00	6.00	1.00	3.00
WARTBURG TH SEM	190.00	17.00	1.33	N/R	3.80
WASHINGTON TH UNION	181.50	27.00	1.80	0.30	1.00
WESLEY TH SEM	421.60	33.75	3.00	0.50	2.00
WESTERN CONSERV BAPT SEM	392.20	13.00	2.75	0.25	2.25
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R	N/R
WESTERN TH SEM	103.00	14.00	1.75	2.25	2.00
WESTMINSTER TH SEM - CA	N/R	N/R	N/R	N/R	N/R
WESTMINSTER TH SEM - PA	418.00	24.00	3.00	1.00	2.00
WHITEFRIARS HALL	N/R	N/R	2.00	1.00	0.00
WINEBRENNER TH SEM	42.00	8.40	1.50	0.50	1.25
WOODSTOCK TH CENTER LIBR	N/A	N/A	2.00	0.50	2.00
WYCLIFFE COLL	119.00	9.00	1.00	0.75	1.40
YALE UNIV DIVINITY SCH	367.00	34.00	8.75	7.00	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	262588	120572	12378	445394	4537081
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	340357	139351	7337	569253	996699
ANDOVER NEWTON TH SCH	254888	99010	7217	408187	6726411
ANDOVER-HARVARD TH LIB	901155	316550	37915	1491082	N/R
ANDREWS UNIV - SEM	69226	124390	5487	214371	2500000
ASBURY TH SEM	362840	182909	8064	651456	8221524
ASHLAND TH SEM	85890	50903	2200	151584	2461691
ASSEMBLIES OF GOD TH SEM	92722	61424	905	176908	1912095
ASSOCIATED MENNONITE	99377	43045	1025	150503	1890915
ATHENAEUM OF OHIO	91940	52810	4000	172916	2245132
ATLANTIC SCH OF TH	144587	40222	2340	202538	1483626
AUSTIN PRESBY TH SEM	168867	116630	10252	366658	N/R
BANGOR TH SEM	105465	31890	1237	142975	2294194
BAPTIST MISS ASSOC TH SEM	62569	30569	1972	99465	651757
BENEDICTINE COLL	N/R	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT SEM	139728	49688	3998	221401	3874293
BETHEL TH SEM	153345	63193	4458	281675	3900000
BIBLICAL TH SEM	26720	17266	1897	45883	N/R
BIBLIOTECA/DOMINICOS-PR	23460	10375	1954	8926	149149
BILLY GRAHAM CENTER	228675	46179	3640	304239	N/A
BOSTON UNIV SCH OF TH	204118	48665	1766	323382	3123192
BRETHREN HISTORICAL LIBR	68958	3500	760	75960	N/A
BRIDWELL LIBR	717425	273266	21868	1189450	4860618
BRITE DIVINITY SCH	102506	133820	1835	245964	3436704
CALVARY BAPTIST TH SEM	55691	16316	960	68887	535072
CALVIN COLLEGE AND SEM	768268	611269	40009	1521101	46231500
CANADIAN TH SEM	123330	60339	2599	202284	3452268
CARDINAL BERAN LIBR	64710	37715	1114	119519	859005
CATHOLIC TH UNION	179566	68500	4500	285466	2940271
CATHOLIC UNIV OF AMERICA	84486	115750	12687	171308	N/R
CENTRAL BAPTIST TH SEM	108370	39138	1513	158892	1469585
CHESAPEAKE TH SEM	N/A	103500	N/A	N/A	N/A
CHICAGO TH SEM	71304	37622	2012	124147	1654968
CHRIST THE KING SEM	83605	105789	4255	206779	1355025
CHRISTIAN TH SEM	104525	80458	8960	223668	4520212
CINCINNATI BIBLE COLL & SEM	125307	50783	4040	207297	5373770
COLUMBIA BIBLICAL SEM	152004	103647	11944	306307	3951524
COLUMBIA TH SEM (DECATUR)	190792	57041	4124	293458	5620931
CONCORDIA LUTH SEM (ALBRT)	33618	12593	225	47376	497082
CONCORDIA SEM (ST. LOUIS)	323592	157335	3885	576658	7416698
CONCORDIA TH SEM (FT. WAYNE)	N/R	N/R	N/R	N/R	N/R
CONGREGATIONAL LIBR	164650	9070	1555	198045	N/A
COVENANT TH SEM	95104	28761	1504	144384	3200336
DALLAS TH SEM	315809	141243	9143	501098	10049896
DAVID LIPSCOMB UNIV	283456	129979	5016	229879	N/R
DENVER CONS BAPTIST SEM	190800	67990	7510	307700	3345032
DOMINICAN COLL	104881	27362	4068	177461	1001556
DREW UNIV LIBR	1256227	546407	21935	1961655	37689000

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FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSE	EDUC. AND GEN.
DUKE UNIV DIV SCH	179313	296794	N/R	476107	7321741
EASTERN BAPTIST TH SEM	121334	54489	3501	192340	3175287
EASTERN MENNONITE COLL	106378	49930	1139	182312	4889651
EDEN TH SEM	472602	396620	20692	1611718	N/R
EMMANUEL COLL	104730	30242	1170	182164	1891599
EMMANUEL SCH OF RELIGION	154320	60089	7501	277345	1655373
EMORY UNIV	470566	291687	7334	825504	8990777
EPISCOPAL DIV SCH/WESTON	373800	116000	16000	549800	6974767
EPISCOPAL TH SEM	158187	26235	768	202523	2069856
ERSKINE TH SEM	103680	121065	0	232545	N/R
EVANGELICAL SCH OF TH	42237	28607	1793	74857	N/R
FULLER TH SEM	412073	186487	12448	663328	18354866
GENERAL TH SEM	N/R	N/R	N/R	N/R	N/R
GOLDEN GATE BAPTIST TH 209689	209689	64452	2559	299464	4213040
GORDON-CONWELL TH SEM	233079	89061	3988	374081	7348274
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R
GRADUATE TH UNION	964776	280928	18668	1496646	2358000
GRAND RAPIDS BAPTIST	213173	140876	5073	427820	N/R
HARDING GRADUATE SCH OF REL	112370	57312	2078	179757	1501416
HARTFORD SEM	96066	29384	38	147154	3293679
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	59659	30191	1881	96304	577257
ILIFF SCH OF TH	273176	152216	6299	481884	4133141
ITC	1469386	864411	10599	3581889	6176541
JESUIT-KRAUSS-McCORMICK	397483	138035	9880	947945	11574802
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	225460	155004	14091	56365	2818251
KENRICK-GLENNON SEM LIBR	87445	31793	2416	128349	4890222
KINO INSTITUTE LIBR	N/R	9000	N/R	N/R	N/R
KNOX COLL	115682	35347	2536	169552	1177847
LANCASTER TH SEM	109300	56025	3039	188971	2672858
LEXINGTON TH SEM	115153	105426	7752	129514	N/R
LINCOLN CHRISTIAN SEM	157926	50543	2077	239558	758462
LOUISVILLE PRESBY TH SEM	184783	106363	8509	326638	4275629
LUTHER NORTHWESTERN TH SEM	276810	193032	7988	521826	7410033
LUTHER SEMINARY LIBR	1028	831	66	46	23633
LUTHERAN TH SEM (GETTYSB)	151729	71865	4788	234432	3089424
LUTHERAN TH SEM (PHILA)	198309	76875	6244	327134	3355776
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R	N/R
MARIAN LIBR	205100	40000	5000	250000	N/R
MARY IMMACULATE SEM	N/R	36122	2830	45001	N/R
MASTER'S SEM	N/R	N/R	N/R	N/R	N/R
MCGILL UNIVERSITY	113569	28101	1036	143368	1392520
MEADVILLE/LOMBARD TH SCH	52358	17596	300	74342	1529727
MEMPHIS TH SEM	95503	47623	3778	146961	713062
MENNONITE BRETHREN BIBL SE	71885	44674	7723	156359	N/R
METHODIST TH SCH IN OHIO	151372	55414	3208	227450	3546686
MID-AMERICA BAPTIST TH 107447	107447	19242	5274	131963	N/R
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	275270	298737	1200	656987	N/R
MT. ANGEL ABBEY	142000	172000	10000	380000	2217715
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R	N/R

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FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSE	EDUC. AND GEN.
MT. ST. MARY'S SEM	28106	38200	1100	81096	1423284
NASHOTAH HOUSE LIBR	73405	35500	3000	132714	1589165
NAZARENE TH SEM	151550	78385	6369	261581	2118906
NEW BRUNSWICK TH SEM	93250	44468	1244	165834	1903981
NEW ORLEANS BAPTIST TH SEM	202438	128338	14067	377183	6708569
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	95674	35650	1729	152012	1852801
NORTH PARK TH SEM	336929	59597	8000	613782	1858436
OBLATE SCH OF TH	43407	38406	3000	106592	783528
ONTARIO BIBLE COLL/TH SEM	184251	49708	1463	184251	4067991
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R	N/R
PHILLIPS GRADUATE SEM	67603	53243	1800	218151	2132862
PITTSBURGH TH SEM	242583	145433	6623	458489	4601184
PONTIFICAL COLL JOSEPHINUM	137506	118723	6000	279337	3391787
POPE JOHN XXIII SEM	70010	33882	2017	87200	902112
PRINCETON TH SEM	880999	448769	45141	1649157	20794114
PROVIDENCE TH SEM	49881	42049	2551	104718	1827065
REFORMED PRESBY TH SEM	44323	20708	494	91063	434606
REFORMED TH SEM (FL)	110082	83788	17350	251834	5554615
REFORMED TH SEM (MS)	177617	103198	19765	346909	5554615
REGENT COLL & CAREY TH COLL	77754	61715	1232	240098	2759805
REGENT UNIV - VA	136661	60779	2310	226740	18663000
SACRED HEART MAJOR SEM	N/R	32200	1950	46810	N/R
SACRED HEART SCH OF TH	94348	57855	1355	156489	2854267
SCARRITT-BENNETT CENTER	56048	13172	145	18012	N/R
SCH OF TH - CLAREMONT	204727	103895	0	353797	N/R
SEM EVANG de PUERTO RICO	42070	42919	1051	87886	1057614
SEMINEX LIB	10020	6528	61	9707	350000
SOUTHEASTERN BAPT TH SEM	301122	104279	3940	430001	5343745
SOUTHERN BAPT TH SEM	707219	232817	15253	1039593	13866345
SOUTHWESTERN BAPT TH SEM	891741	209052	10044	1458608	19308264
ST. ANDREW'S COLL	42423	22629	1473	76057	840567
ST. AUGUSTINE'S SEM	57190	20590	1777	85321	N/R
ST. CHARLES SEM	217566	78993	7797	344155	5566628
ST. FRANCIS SEM	92022	27692	1471	133061	N/R
ST. JOHN'S COLL LIBR	87363	24181	2106	N/R	N/R
ST. JOHN'S SEM - CA	136587	45023	2372	227658	2947751
ST. JOHN'S SEM - MA	35064	83368	17867	159867	N/R
ST. JOHN'S UNIV	504441	688983	15619	1215205	25506300
ST. JOSEPH'S SEM	98698	46223	7004	171575	N/R
ST. LOUIS UNIV	9906185	1356313	44855	3440415	234400000
ST. MARY'S COLL	36737	15642	0	56481	813590
ST. MARY'S SEM - MD	119779	62145	3800	230891	3196689
ST. MARY'S SEM - OH	50721	45094	7954	122605	1318493
ST. MEINRAD SCH OF TH	149038	114180	3690	299871	4155168
ST. PATRICK'S SEM	88540	28383	1386	128487	1673992
ST. PAUL SCH OF TH	N/R	N/R	N/R	N/R	N/R
ST. PETER'S SEM	66460	29596	3326	116152	889463
ST. THOMAS TH SEM	136907	25535	1950	182540	2216487
ST. VINCENT de PAUL	57578	55670	3464	148825	1656829
ST. WILLIBRODSABDU	N/R	N/R	N/R	N/R	N/R
TAIWAN TH COLL	1274	1109	45	483	N/R

N/R=Not Reported

N/A=Not Available

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATERIALS	BINDING	TOTAL EXPENSE	EDUC. AND GEN.
TRINITY COLL FAC OF DIVINITY	96225	24415	1870	137817	1333619
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R	N/R
TRINITY EVANGELICAL DIV SCH	352139	76613	2515	471339	9265246
TRINITY LUTHERAN SEM	183870	72403	11718	274693	3886602
UNION TH SEM - NY	596393	155991	14908	871438	9848431
UNION TH SEM - VA	705988	143436	4680	930127	7006807
UNITED LIBR	349185	137006	8857	551766	7509808
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM - OH	180591	90105	2213	301284	3768243
UNITED TH SEM OF TWIN CITIES	87800	39135	1387	146522	1975219
UNIV OF NOTRE DAME	N/A	365751	10362	N/A	207303494
UNIV OF ST. MARY OF THE LAKE	106475	71887	4112	199411	3378685
UNIV OF ST. MICHAEL'S COLL	200008	63325	7134	297531	1592042
UNIV OF ST. THOMAS	216415	59810	5875	323571	2645398
UNIV OF THE SOUTH SCH OF	90607	91101	10158	205679	4600309
VANCOUVER SCH OF TH	168484	48254	2323	232846	2350289
VANDERBILT UNIV	260136	137549	4673	843937	5506245
VIRGINIA TH SEM	314168	121381	7080	514701	6425639
WARTBURG THEO SEM	98105	29308	833	148898	3475853
WASHINGTON TH UNION	69217	83958	3279	171701	2755837
WESLEY TH SEM	176461	85049	3974	295136	3935686
WESTERN CONSERV BAPT SEM	91402	19911	0	131718	3094661
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R	N/R
WESTERN TH SEM	125966	41037	3155	199444	2367079
WESTMINSTER TH SEM - CA	N/R	N/R	N/R	N/R	N/R
WESTMINSTER TH SEM - PA	108079	85000	5254	220752	3936169
WHITEFRIARS HALL	25000	5000	1000	31000	N/R
WINEBRENNER TH SEM	44264	13729	382	68162	908577
WOODSTOCK TH CENTER LIBR	156458	93501	N/R	264321	N/R
WYCLIFFE COLL	69478	11184	459	106516	1470956
YALE UNIV DIVINITY SCH	404423	208798	24672	744292	N/R

N/R=Not Reported
 N/A=Not Available

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	278403	27030	3628	N/A	309061	948
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	196608	373	990	N/R	197971	914
ANDOVER NEWTON TH SCH	221014	N/A	N/A	N/A	221014	460
ANDOVER-HARVARD TH LIB	419112	77082	0	0	496194	2426
ANDREWS UNIV - SEM	151088	12977	N/A	N/A	164065	525
ASBURY TH SEM	184090	7347	17491	1815	*	850
ASHLAND TH SEM	72555	833	1939	97	75424	400
ASSEMBLIES OF GOD TH SEM	68917	58825	3592	1	131335	453
ASSOCIATED MENNONITE	101861	1006	1476	0	104351	513
ATHENAEUM OF OHIO	81615	1123	2919	1111	86796	408
ATLANTIC SCH OF TH	69190	160	1773	N/A	71123	364
AUSTIN PRESBY TH SEM	144352	1803	2376	*	148531	459
BANGOR TH SEM	127761	767	768	1500	130796	428
BAPTIST MISS ASSOC TH SEM	53825	928	8596	8116	71465	710
BENEDICTINE COLL	N/R	N/R	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT	131651	513	2233	400	134797	566
BETHEL TH SEM	198553	1590	8981	N/R	208204	828
BIBLICAL TH SEM	47693	1798	1316	0	51067	260
BIBLIOTECA/DOMINICOS-PR	19969	188	0	*	N/A	114
BILLY GRAHAM CENTER	70156	129676	546	N/R	200378	632
BOSTON UNIV SCH OF TH	127825	17583	4048	N/A	149457	563
BRETHREN HISTORICAL LIBR	8061	720	7758	22573	39112	237
BRIDWELL LIBR	250622	107339	N/A	N/A	357961	994
BRITE DIVINITY SCH	107902	65869	1770	11	175552	1473
CALVARY BAPTIST TH SEM	68437	54470	1035	0	123942	411
CALVIN COLLEGE AND SEM	470719	535558	17294	104069	1127640	2600
CANADIAN TH SEM	67983	155	2333	255	70726	610
CARDINAL BERAN LIBR	47375	1421	2023	0	50819	370
CATHOLIC TH UNION	98923	0	688	0	99611	580
CATHOLIC UNIV OF AMERICA	302440	6974	N/A	0	309414	839
CENTRAL BAPTIST TH SEM	81931	10235	7330	2675	102171	294
CHESAPEAKE TH SEM	13000	N/A	N/A	N/A	13500	25
CHICAGO TH SEM	110155	2464	N/A	884	113729	221
CHRIST THE KING SEM	131565	3494	1059	N/R	*	443
CHRISTIAN TH SEM	130970	2530	5521	108	139132	938
CINCINNATI BIBLE COLL & SEM	99878	43489	11518	80042	234927	668
COLUMBIA BIBLICAL SEM	82996	38132	3681	2095	126910	725
COLUMBIA TH SEM (DECATUR)	100481	850	2531	N/A	103862	572
CONCORDIA LUTH SEM (ALBRT)	18995	39	877	40	19911	244
CONCORDIA SEM (ST. LOUIS)	208283	42996	17287	1389	269995	892
CONCORDIA TH SEM (FT. WAYNE)	N/R	N/R	N/R	N/R	N/R	N/R
CONGREGATIONAL LIBR	228500	425	N/A	N/R	228925	108
COVENANT TH SEM	57587	3949	858	N/A	72394	352
DALLAS TH SEM	149526	43820	20056	311	213713	1028
DAVID LIPSCOMB UNIV	166606	85582	4323	N/R	*	949
DENVER CONS BAPTIST SEM	132422	2355	N/R	N/R	134780	597
DOMINICAN COLL	65696	889	386	N/A	66971	346

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LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO-FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERIODICAL SUBS.
DREW UNIV LIBR	429636	296414	N/A	N/A	N/A	2049
DUKE UNIV DIV SCH	286540	20299	N/A	N/A	306839	598
EASTERN BAPTIST TH SEM	113881	53	2521	N/R	116473	N/R
EASTERN MENNONITE COLL	62823	19064	3939	3081	88913	428
EDEN TH SEM	222300	98358	2722	485	323865	1642
EMMANUEL COLL	64036	46	N/A	N/A	64082	192
EMMANUEL SCH OF RELIGION	79884	25067	1661	0	106612	771
EMORY UNIV	452034	93234	5313	476370	1026951	1728
EPISCOPAL DIV SCH/WESTON	270447	N/A	N/A	N/A	N/A	1100
EPISCOPAL TH SEM	98245	788	1547	0	100580	296
ERSKINE COLL & TH SEM	197575	N/R	180	0	197757	1070
EVANGELICAL SCH OF TH	58926	200	0	0	59132	421
FULLER TH SEM	198848	24935	1000	3	224786	960
GENERAL TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GOLDEN GATE BAPTIST TH SEM	138643	4441	15395	28009	183495	844
GORDON-CONWELL TH SEM	148568	42954	0	48	191576	907
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GRADUATE TH UNION	368673	248808	6448	12085	636014	2517
GRAND RAPIDS BAPTIST	96009	291	4412	1360	102072	568
HARDING GRADUATE SCH OF REL	98006	10451	2577	2873	103456	662
HARTFORD SEM - LIBR	70318	6465	301	48	77135	275
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	39777	N/R	N/R	N/R	39777	137
ILIFF SCH OF TH	173336	52784	2400	N/R	228520	779
ITC	15487	66601	8244	N/R	90347	1328
JESUIT-KRAUSS-McCORMICK	334505	116828	861	9880	462074	946
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	780000	45000	1000	50000	846000	1090
KENRICK-GLENNON SEM LIBR	75179	571	2014	1539	79303	N/R
KINO INSTITUTE LIBR	11000	N/A	500	N/A	N/A	125
KNOX COLL	68870	1650	223	0	70743	240
LANCASTER TH SEM	130861	5704	7095	686	144346	378
LEXINGTON TH SEM	117893	9207	0	0	127100	1177
LINCOLN CHRISTIAN SEM	96392	5197	25559	2100	129293	640
LOUISVILLE PRESBY TH SEM	115542	4542	1640	0	121724	490
LUTHER NORTHWESTERN TH SEM	212704	25769	6713	2922	248108	760
LUTHER SEMINARY LIBR	78190	113	N/A	N/A	78303	379
LUTHERAN TH SEM (GETTYSB)	157315	5166	2351	36	164868	626
LUTHERAN TH SEM (PHILA)	169759	20543	10872	*	*	676
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R	N/R	N/R
MARIAN LIBR	84300	50	1100	400	85850	120
MARY IMMACULATE SEM	77659	2869	5673	564	86765	236
MASTER'S SEM	N/R	N/R	N/R	N/R	N/R	N/R
MCGILL UNIVERSITY	73904	9246	1370	929	85449	159
MEADVILLE/LOMBARD TH SCH	10075	187	28R	N/A	10416	119
MEMPHIS TH SEM	76858	513	336	1	77708	395
MENNONITE BRETHREN BIBL SEM	61650	6090	N/R	N/R	67740	377
METHODIST TH SCH IN OHIO	102604	1431	5640	N/A	109675	368
MID-AMERICA BAPTIST TH SEM	111513	14010	2879	2511	130913	871
MID-WESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	223562	4840	N/R	N/R	228402	1354

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LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO-FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERIODICAL SUBS.
MT. ANGEL ABBEY	210000	63500	4848	20000	298348	750
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R	N/R	N/R
MT. ST. MARY'S SEM	36684	1283	N/A	N/A	37967	84
NASHOTAH HOUSE LIBR	88728	N/R	110	N/R	88843	297
NAZARENE TH SEM	87127	15967	2057	4854	100515	510
NEW BRUNSWICK TH SEM	155842	N/R	1201	N/R	157043	297
NEW ORLEANS BAPTIST TH SEM	221278	17730	18334	53669	311217	1020
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	63375	719	12615	0	76709	314
NORTH PARK TH SEM	77132	N/A	866	N/R	78000	314
OBLATE SCH OF TH	34901	1315	54	N/A	36270	310
ONTARIO BIBLE COLL/TH SEM	61347	4564	5201	1701	72816	555
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R	N/R	N/R
PHILLIPS GRADUATE SEM	112962	14978	11084	N/A	124046	471
PITTSBURGH TH SEM	232357	42005	11136	3071	288573	922
PONTIFICAL COLL JOSEPHINUM	112368	1541	4012	N/A	117921	534
POPE JOHN XXIII SEM	55589	8329	7155	56	71129	257
PRINCETON TH SEM	378091	24751	N/R	62757	465600	1905
PROVIDENCE TH SEM	51342	1474	5295	1097	59208	337
REFORMED PRESBY TH SEM	36136	3119	1584	53	40892	218
REFORMED TH SEM (MS)	104428	39097	8517	N/R	152042	640
REFORMED TH SEM (FL)	30983	58000	250	N/R	83788	300
REGENT COLL & CAREY TH COLL	59189	40782	3517	0	103488	603
REGENT UNIV (VA)	27924	98727	463	6	127120	373
SACRED HEART MAJOR SEM	67565	4363	2807	0	74735	301
SACRED HEART SCH OF TH	79733	9609	15111	0	104453	442
SCARRITT-BENNETT CENTER	50637	0	985	850	52622	150
SCH OF TH - CLAREMONT	137581	5654	154	0	143389	595
SEM EVANG de PUERTO RICO	51622	981	1408	N/R	54011	365
SEMINEX LIB	37783	9590	N/A	N/A	N/A	145
SOUTHEASTERN BAPT TH SEM	158952	84352	20779	21807	285890	1014
SOUTHERN BAPT TH SEM	345554	61976	93667	280388	781585	1687
SOUTHWESTERN BAPT TH SEM	386329	15198	54698	859990	1246319	2198
ST. ANDREW'S COLL	35421	34	209	2240	N/R	171
ST. AUGUSTINE'S SEM	29875	0	486	N/R	30361	204
ST. CHARLES SEM	120081	371	7460	0	127912	612
ST. FRANCIS SEM	78751	977	5768	N/A	85504	405
ST. JOHN'S COLL LIBR	55000	N/A	N/A	N/A	55000	140
ST. JOHN'S SEM - CA	56240	1869	330	700	59139	346
ST. JOHN'S SEM - MA	151323	1604	0	0	152927	416
ST. JOHN'S UNIV	337684	58708	2958	3996	403346	1304
ST. JOSEPH'S SEM	80523	7737	0	0	88267	264
ST. LOUIS UNIV	889407	218713	4352	*	2028673	5740
ST. MARY'S COLL	81175	16354	3447	N/A	100976	364
ST. MARY'S SEM - MD	99843	2460	1855	71	104229	360
ST. MARY'S SEM - OH	59424	330	486	0	60240	419
ST. MEINRAD SCH OF TH	156284	4189	4329	N/A	164802	581
ST. PATRICK'S SEM	92259	2162	1139	6167	101727	301
ST. PAUL SCH OF TH	N/R	N/R	N/R	N/R	N/R	N/R
ST. PETER'S SEM	53273	7367	1452	N/A	62092	419
ST. THOMAS TH SEM	151436	988	412	13	152849	348

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LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERIO- DICAL SUBS.
ST. VINCENT de PAUL	82118	762	2719	6440	92039	414
ST. WILLIBRODSABDIJ	N/R	N/R	N/R	N/R	N/R	N/R
TAIWAN TH COLL	46000	214	0	0	46214	240
TRINITY COLL FAC OF DIVINITY	40413	1873	300	2	42588	120
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R	N/R	N/R
TRINITY EVANGELICAL DIV SCH	154832	67710	3498	N/A	226057	1149
TRINITY LUTHERAN SEM	113624	2159	4349	292	120434	786
UNION TH SEM - NY	585720	150485	1770	1822	739797	1672
UNION TH SEM - VA	282722	51469	64030	N/R	398221	1595
UNITED LIBR	291936	8371	1514	156	301977	1928
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM - OH	123456	8831	6590	246	139123	478
UNITED TH SEM OF TWIN CITIES	73762	1660	1753	0	77175	287
UNIV OF NOTRE DAME	225528	124360	26	N/A	N/A	497
UNIV OF ST. MARY OF THE LAKE	179980	1676	3611	N/R	185270	462
UNIV OF ST. MICHAEL'S COLL	107500	4915	21460	110	133985	N/R
UNIV OF ST. THOMAS	88475	4263	0	0	92738	455
UNIV OF THE SOUTH SCH OF TH	101831	18032	228	N/A	120091	1954
VANCOUVER SCH OF TH	78670	1569	5101	N/A	85340	339
VANDERBILT UNIV	158786	20735	2095	2978	184594	547
VIRGINIA TH SEM	128530	1448	2435	*	132423	851
WARTBURG THEO SEM	108136	N/A	N/A	N/A	108136	259
WASHINGTON TH UNION	78533	66	41	N/R	78640	366
WESLEY TH SEM	134041	10629	8216	2	152888	533
WESTERN CONSERV BAPT SEM	57310	*	11443	4893	98796	953
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R	N/R	N/R
WESTERN TH SEM	106440	4346	5841	N/R	116627	456
WESTMINSTER TH SEM - CA	N/R	N/R	N/R	N/R	N/R	N/R
WESTMINSTER TH SEM - PA	99936	14230	16	163	114195	770
WHITEFRIARS HALL	25000	200	185	1235	26620	78
WINEBRENNER TH SEM	37191	373	482	N/R	38046	158
WOODSTOCK TH CENTER LIBR	186533	2750	N/A	N/A	198283	655
WYCLIFFE COLL	27103	N/A	1	N/A	27104	81
YALE UNIV DIVINITY SCII	389560	159560	N/R	N/R	549120	1669

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**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	2617	333	.T.	.F.
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	2080	946	.F.	.T.
ANDOVER NEWTON TH SCH	1349	399	.T.	.F.
ANDOVER-HARVARD TH LIB	543	236	.T.	.F.
ANDREWS UNIV - SEM	N/A	N/A	N/A	.F.
ASBURY TH SEM	1079	455	.T.	.F.
ASHLAND TH SEM	402	188	.T.	.F.
ASSEMBLIES OF GOD TH SEM	256	140	.T.	.F.
ASSOCIATED MENNONITE	1522	319	.T.	.F.
ATHENAEUM OF OHIO	531	90	.T.	.F.
ATLANTIC SCH OF TH	211	39	.T.	.F.
AUSTIN PRESBY TH SEM	73	65	.T.	.F.
BANGOR TH SEM	142	95	.F.	.T.
BAPTIST MISS ASSOC TH SEM	1	85	.T.	.F.
BENEDICTINE COLL	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT SE	1187	660	.T.	.F.
BETHEL TH SEM	1220	708	.T.	.F.
BIBLICAL TH SEM	5	25	.T.	.F.
BIBLIOTECA/DOMINICOS-PR	2	0	.F.	N/A
BILLY GRAHAM CENTER	819	N/A	.T.	.F.
BOSTON UNIV SCH OF TH	302	171	.T.	.F.
BRETHREN HISTORICAL LIBR	N/A	N/A	.T.	N/R
BRIDWELL LIBR	996	127	.T.	.F.
BRITE DIVINITY SCH	316	154	.F.	.F.
CALVARY BAPTIST TH SEM	15	13	.T.	.F.
CALVIN COLLEGE AND SEM	4864	2214	.F.	.T.
CANADIAN TH SEM	449	443	.T.	.F.
CARDINAL BERAN LIBR	0	0	.T.	.F.
CATHOLIC TH UNION	3037	586	.T.	.F.
CATHOLIC UNIV OF AMERICA	N/A	N/A	.F.	.F.
CENTRAL BAPTIST TH SEM	22	19	.T.	.F.
CHESAPEAKE TH SEM	N/A	300	.T.	.F.
CHICAGO TH SEM	371	46	.T.	.F.
CHRIST THE KING SEM	105	65	.T.	.F.
CHRISTIAN TH SEM	1246	287	.T.	.F.
CINCINNATI BIBLE COLL & SEM	424	465	.F.	.T.
COLUMBIA BIBLICAL SEM	683	159	.T.	.F.
COLUMBIA TH SEM (DECATUR)732	732	155	.T.	.F.
CONCORDIA LUTH SEM (ALBRT)	0	26	.T.	.F.
CONCORDIA SEM (ST. LOUIS)5	539	361	.T.	.F.
CONCORDIA TH SEM (FT. WAYNE)	N/R	N/R	N/R	N/R
CONGREGATIONAL LIBR	N/A	N/A	.T.	.F.
COVENANT TH SEM	28	82	.T.	.F.
DALLAS TH SEM	3041	1093	.T.	.F.
DAVID LIPSCOMB UNIV	1384	412	.F.	.T.
DENVER CONS BAPTIST SEM	1233	253	.T.	.F.
DOMINICAN COLL	187	119	.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
DREW UNIV LIBR	7581	3630	.F.	.T.
DUKE UNIV DIV SCH	840	N/A	.F.	.F.
EASTERN BAPTIST TH SEM	444	59	.T.	.F.
EASTERN MENNONITE COLL	458	284	.F.	.F.
EDEN TH SEM	2489	2273	.F.	.F.
EMMANUEL COLL	93	N/A	.F.	.T.
EMMANUEL SCH OF RELIGION	475	229	.T.	.F.
EMORY UNIV	1467	374	.F.	.F.
EPISCOPAL DIV SCH/WESTON	179	92	.F.	.F.
EPISCOPAL TH SEM	225	57	.T.	.F.
ERSKINE COLL & TH SEM	20	155	.F.	.T.
EVANGELICAL SCH OF TH	59	17	.T.	.F.
FULLER TH SEM	485	857	.T.	.F.
GENERAL TH SEM	N/R	N/R	N/R	N/R
GOLDEN GATE BAPTIST TH SEM	131	48	.T.	.F.
GORDON-CONWELL TH SEM	451	534	.T.	.F.
GRACE TH SEM	N/R	N/R	N/R	N/R
GRADUATE TH UNION	607	501	.T.	.F.
GRAND RAPIDS BAPTIST	1430	484	.F.	.F.
HARDING GRADUATE SCH OF REL	634	60	.T.	.F.
HARTFORD SEM - LIBR	902	517	.T.	.F.
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	29	40	.F.	.F.
ILIFF SCH OF TH	1396	308	.T.	.F.
ITC	1729	2178	.F.	.T.
JESUIT-KRAUSS-McCORMICK	1202	309	.T.	.F.
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	50	420	.F.	.F.
KENRICK-GLENNON SEM LIBR	8	5	.T.	.F.
KINO INSTITUTE LIBR	N/R	N/R	.T.	.F.
KNOX COLL	165	23	.T.	.F.
LANCASTER TH SEM	31	78	.T.	.F.
LEXINGTON TH SEM	614	80	.T.	.F.
LINCOLN CHRISTIAN SEM	111	501	.F.	.T.
LOUISVILLE PRESBY TH SEM	336	460	.T.	.F.
LUTHER NORTHWESTERN TH SEM	156	283	.T.	.F.
LUTHER SEMINARY LIBR	151	30R	.T.	.F.
LUTHERAN TH SEM (GETTYSB)	68	106	.T.	.F.
LUTHERAN TH SEM (PHILA)	539	108	.T.	.F.
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R
MARIAN LIBR	270	75	.F.	.F.
MARY IMMACULATE SEM	26	15	.T.	.F.
MASTER'S SEM	N/R	N/R	N/R	N/R
MCGILL UNIVERSITY	383	83	.F.	.F.
MEADVILLE/LOMBARD TH SCH	132	22	.T.	.F.
MEMPHIS TH SEM	3	16	.T.	.F.
MENNONITE BRETHREN BIBL SEM	273	104	.T.	.F.
METHODIST TH SCH IN OHIO	313	162	.T.	.F.
MID-AMERICA BAPTIST TH SEM	198	51	.T.	.F.
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	3782	2666	.F.	.T.

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

INSTITUTION	ILL SENT	ILL RECEIVED	INDEPEN- DENT LIBRARY	DATA ALL
MT. ANGEL ABBEY	2000	300	.F.	.T.
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R
MT. ST. MARY'S SEM	156	271	.F.	.T.
NASHOTAH HOUSE LIBR	826	154	.T.	.F.
NAZARENE TH SEM	605	181	.T.	.F.
NEW BRUNSWICK TH SEM	57	94	.T.	.F.
NEW ORLEANS BAPTIST TH SEM	702	110	.T.	.F.
NEW YORK TH SEM	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	1392	320	.T.	.F.
NORTH PARK TH SEM	1647	1245	.T.	.T.
OBLATE SCH OF TH	431	110	.T.	.F.
ONTARIO BIBLE COLL/TH SEM	18	14	.F.	.T.
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R
PHILLIPS GRADUATE SEM	959	62	.T.	.F.
PITTSBURGH TH SEM	606	173	.T.	.F.
PONTIFICAL COLL JOSEPHINUM	516	199	.T.	.F.
POPE JOHN XXIII SEM	0	0	.F.	N/R
PRINCETON TH SEM	763	392	.T.	.F.
PROVIDENCE TH SEM	16	68	.T.	.F.
REFORMED PRESBY TH SEM	278	58	.T.	.F.
REFORMED TH SEM (FL)	39	481	.T.	.F.
REFORMED TH SEM (MS)	1016	256	.T.	.F.
REGENT COLL & CAREY TH COLL	N/A	N/A	.T.	.F.
REGENT UNIV (VA)	660	279	.T.	.F.
SACRED HEART MAJOR SEM	152	302	.T.	.F.
SACRED HEART SCH OF TH	96	11	.T.	.F.
SCARRITT-BENNETT CENTER	0	0	.T.	.F.
SCH OF TH - CLAREMONT	358	132	.T.	.F.
SEM EVANG de PUERTO RICO	13	0	.T.	.F.
SEMINEX LIB	239	2	.T.	.F.
SOUTHEASTERN BAPT TH SEM	502	305	.F.	.F.
SOUTHERN BAPT TH SEM	3762	1912	.T.	.F.
SOUTHWESTERN BAPT TH SEM	2508	1395	.T.	.F.
ST. ANDREW'S COLL	58	37	.T.	.F.
ST. AUGUSTINE'S SEM	23	0	.T.	.F.
ST. CHARLES SEM	636	293	.F.	.T.
ST. FRANCIS SEM	150	77	.T.	.F.
ST. JOHN'S COLL LIBR	120	N/A	.F.	.T.
ST. JOHN'S SEM - CA	201	176	.T.	.F.
ST. JOHN'S SEM - MA	26	1	.T.	.F.
ST. JOHN'S UNIV	2952	4731	.F.	.T.
ST. JOSEPH'S SEM	7	29	.T.	.F.
ST. LOUIS UNIV	2917	3188	.F.	.T.
ST. MARY'S COLL	104	154	.F.	.T.
ST. MARY'S SEM - MD	218	146	.T.	.F.
ST. MARY'S SEM - OH	32	72	.T.	.F.
ST. MEINRAD SCH OF TH	433	203	.F.	.T.
ST. PATRICK'S SEM	91	42	.T.	.F.
ST. PAUL SCH OF TH	N/R	N/R	N/R	N/R
ST. PETER'S SEM	89	10	.T.	.F.
ST. THOMAS TH SEM	364	46	.T.	.F.

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

INSTITUTION	ILL SENT	ILL RECEIVED	INDEPEN- DENT LIBRARY	DATA ALL
ST. VINCENT de PAUL	1	38	.T.	.F.
ST. WILLIBRODSABDIJ	N/R	N/R	N/R	N/R
TAIWAN TH COLL	10	0	.T.	.F.
TRINITY COLL FAC OF DIVINITY	26	3	.F.	.F.
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R
TRINITY EVANGELICAL DIV SCH	2715	2136	.T.	.F.
TRINITY LUTHERAN SEM	264	135	.T.	.F.
UNION TH SEM - NY	568	138	.T.	.F.
UNION TH SEM - VA	2578	474	.T.	.F.
UNITED LIBR	1084	233	.T.	.F.
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R
UNITED TH SEM - OH	726	773	.T.	.F.
UNITED TH SEM OF TWIN CITIES	681	911	.T.	.F.
UNIV OF NOTRE DAME	3460	2216	.F.	.T.
UNIV OF ST. MARY OF THE LAKE	375	241	.T.	.F.
UNIV OF ST. MICHAEL'S COLL	453	47	.T.	.F.
UNIV OF ST. THOMAS	1323	674	.T.	.F.
UNIV OF THE SOUTH SCH OF TH	850	247	.T.	.F.
VANCOUVER SCH OF TH	61	N/A	.T.	.F.
VANDERBILT UNIV	1435	440	.F.	.F.
VIRGINIA TH SEM	69	96	.T.	.F.
WARTBURG THEO SEM	945	393	.T.	.F.
WASHINGTON TH UNION	5	10	.T.	.F.
WESLEY TH SEM	421	142	.T.	.F.
WESTERN CONSERV BAPT SEM	239	412	.T.	.F.
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R
WESTERN TH SEM	389	153	.T.	.F.
WESTMINSTER TH SEM - CA	N/R	N/R	N/R	N/R
WESTMINSTER TH SEM - PA	493	629	.T.	.F.
WHITEFRIARS HALL	0	0	.F.	.F.
WINEBRENNER TH SEM	80	145	.T.	.F.
WOODSTOCK TH CENTER LIBR	155	0	.T.	.F.
WYCLIFFE COLL	35	4	.F.	.T.
YALE UNIV DIVINITY SCH	434	0	.F.	.T.

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

The Council of National Library and Information Associations (CNLIA) convened for its semi-annual meetings at the 60 East Club in New York on 3 December 1993 and 6 May 1994.

Two major items of business have occupied the Council throughout the year.

1. The Council's Networking Committee reported the results of its survey of the eighteen member organizations of the Council regarding the status of electronic networking activity within those organizations. Included in the survey were questions designed to assist the Council in establishing a current profile of its membership.

Several initial questions in the survey dealt with organizational characteristics: size of membership, budget and assets, the presence or absence of a strategic plan guiding the organization, and the structure of governance within the organization. As might be expected, these characteristics vary widely from the larger organizations, such as the American Library Association with 55,836 members, to the smaller organizations, such as the Library Binding Institute with 80 members. In terms of the breadth of membership represented within the Council, survey analysis pointed out that a majority of the organizational membership of the Council function in the non-profit college and university environment, followed by government, public library, independent information, corporate for-profit, and primary/secondary school environments.

Sixteen questions in the survey were specifically addressed to issues of networking, defined in terms of "electronically gathered and disseminated information". Eleven organizations of the Council access information electronically and use electronic mail for organizational communication, while seven do not. Connectivity issues for these seven organizations have yet to be clarified.

2. The most critical issue to come before the Council has been the question of its status and continuance as an organization. While the Council was founded in 1942 as a forum for library and information associations and was an aggressively active national force in its formative years, the Council, by common perception, has been on a plateau for several years, lacking substantive organizational impetus. The American Theological Library Association through its Executive Director and its Council Representative has been among those member organizations of the Council calling for some re-vitalization of purpose.

The 6 May meeting of the Council specifically addressed these questions, with Thomas Alrutz of the New York Public Library serving as facilitator. Some organizations, such as the American Theological Library Association, indicated that if the Council can recover some clear sense of mission and goals, there may very well be a continuing role for the Council in speaking with one voice nationally on information policy issues affecting its members. Other organizations such as the Art Libraries Association, the Council of Planning Librarians, and the Medical Library Association, do not see the Council as having much of a continued role at all as an effective forum for their concerns. Two of these organizations, the Council of Planning Librarians and the Medical Library Association, favor the disbanding of the Council. Fourteen other organizations favor attempts to re-vitalize the Council, with five organizations urging the Council to become more discussion-oriented around information issues and nine organizations urging the Council to become more action-oriented around issues affecting the membership.

Empowerment of the Council by its member organizations is a clear issue in the re-vitalization of the Council.

Donald M. Vorp, ATLA Representative to CNLIA

Report of the ATLA Representative to NISO

Covering the period June 1993 - May 1994, this report summarizes ATLA participation in the work of the National Information Standards Organization (NISO). Nearly all work involving NISO is undertaken at ATLA headquarters. For almost all of the period covered by this report, Matthew Moore has overseen distribution of standards drafts at ATLA and collected comments for NISO standards ballots. In March, Jeff Cohen assumed this responsibility.

As in the past, ATLA during the year just ended continued to reflect its needs and purposes when dealing with NISO matters. Information supplied with ballots especially indicated a thorough analysis and understanding of how a proposed standard might affect ATLA products and services.

Standards Ballots

The following standards were circulated for ballot during the period covered by this report:

Z39.4-199X *Guidelines for Indexes and Related Information Retrieval Devices*

ATLA vote: Yes, with comment.

Staff members supplied extensive comments. They noted some difficulty in sorting out which parts of the standard apply to print indexes and which apply to various kinds of electronic indexes. Other comments were editorial or focused on concepts identified in the standard.

Z39.21-1988 *Book Numbering*

ATLA vote: Yes.

This ballot proposed withdrawing Z39.21-1988 and concurrently adopting ISO 2108 as an American National Standard. Balloting ended in June 1993. In November 1993, however, NISO circulated a reconsideration ballot because a single negative vote could not be resolved. ATLA did not change its earlier "Yes" vote.

Z39.53-199X *Codes for the Representation of Languages for Information Interchange*

ATLA vote: Yes, with comment.

Comments generally suggested adding other ancient languages to the standard and to break down some language codes chronologically. In April, John Byrum, chair of the working group that produced Z39.53, responded to ATLA's comments. He offered to hold ATLA's suggestions for the next revision cycle and thanked ATLA for its affirmative vote.

Z39.59-1988 *Electronic Manuscript Preparation and Markup*

ATLA vote: Balloting ends 15 July 1994.

Proposed via this ballot is withdrawing Z39.59 (now due for its scheduled five-year review) and adopting ISO 12083. Final text of ISO 12083 was supplied with the ballot.

Z39.70-199X *Format for Circulation Transactions Standard*

ATLA vote: Abstain.

ATLA abstained from this ballot because the content of the proposed standard falls outside of ATLA's primary areas of expertise.

Z39.73-199X *Single-tier Steel Bracket Library Shelving*

ATLA vote: Abstain.

The technical aspects of this subject were unfamiliar to ATLA staff members, and they were not able to judge the draft's specifics.

New Committee Ballots

In January 1994, ATLA was asked to vote on establishing two new NISO committees. The purpose of the committees is to develop NISO standards.

Proposed committee AJ—

Committee to develop a standard format for downloading records from bibliographic and abstracting and indexing databases.

Proposed committee AK—

Committee to develop a standard for sorting of alphanumeric characters and other symbols.

ATLA vote: Ycs.

ATLA voted to establish both committees. Staff members of the association, however, did not offer to participate in the work of either committee.

Reconsideration Ballot

Under Z39.21 above is a note about a reconsideration ballot. During October 1993, NISO circulated a reconsideration ballot for a second standard, Z39.7 *Library Statistics*. Balloting ended for this standard in January 1993; but a single negative vote could not be resolved. The organization casting the negative vote thus asked for reconsideration by the voting organizations. ATLA abstained in the original ballot and declined to change its vote.

Miscellaneous Work with NISO

Oversceing NISO's work is a board of directors. Election of new directors is usually in June. Elected in June 1993 as Vice Chair/Chair Elect was Michael McGill. New directors elected were Bob Badger, John Kolman, and Clifford Lynch.

NISO's annual meeting was held on 25 October 1993, at Columbus, Ohio. As in the recent past, the NISO annual meeting and program were held in conjunction with the annual conference of the American Society for Information Science (ASIS).

A staff member at ATLA, Jeff Cohen, pointed out a possible ambiguity in Z39.2 *Bibliographic Information Interchange*. This

information was presented in February to NISO's Executive Director, Patricia Harris. Although revision work has been completed for this standard, Z39.2 has not been published. If it is too late to review Mr. Cohen's information, his questions will be addressed in the next revision effort.

In August 1993, NISO launched its own publishing arm, NISO Press. The decision to bring NISO's publishing activities inside the organization was made by the NISO Board of Directors in December 1992.

Listed below are published NISO standards received during the past year. They were forwarded for retention by ATLA headquarters.

Z39.43-1993 *Standard Address Numbering for the Publishing Industry*

Z39.48-1992 *Permanence of Paper for Printed Publications and Documents in Libraries and Archives*

Z39.49-1992 *Computerized Book Ordering*

Z39.50-1992 *Information Retrieval Service Definition and Protocol. Version 2*

ANSI/NISO/ISO 3166-1991 *Codes for the Representation of Names of Countries*

ANSI/NISO/ISO 9660-1990 *Volume and File Structure of CD-ROM for Information Exchange*

Myron B. Chace, ATLA Representative to NISO

ATLA Archivist's Annual Report

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

1. Transcripts of oral history interviews by Martha Aycock with Rosalyn Lewis and R. Grant Bracewell.
2. Bound volumes of the *ATLA Newsletter*, volumes 31 - 40 (1983/84 - 1992/93); courtesy of Donn Michael Farris.
3. Corrected Board of Directors Meeting Minutes, 1986 - 1993, excluding January - February 1992.

Boyd Reese, Archivist, and Rosalyn Lewis of the Historical Records Committee prepared guidelines for records management for officers, committees, and staff of the ATLA. The guidelines were based on those prepared for middle level governing bodies by the Department of History and Records Management Services of the Presbyterian Church (U.S.A.). These suggested guidelines will be reviewed by the ATLA Board.

Boyd Reese, Archivist

Report of the Historical Records Committee

The Historical Records Committee of the American Theological Library Association has not met during the past year.

Oral History Project

Alice Kendrick, Oral History Coordinator, submits the following report:

Thanks to Oscar Burdick, a member of the ATLA oral history interviewing team, "Bits of Oral History of My Association with the American Theological Library Association" by J. Stillson Judah, Librarian and Professor Emeritus of the Graduate Theological Union, Berkeley, CA, has been added to the ATLA Oral History Collection. Stillson, a charter member of ATLA, continued as an active member until his retirement in 1975.

An interview with Martha Aycock is scheduled to take place at Union Theological Seminary in Virginia. It is hoped that other interviews will be conducted during the 1994 annual conference if time allows.

The Rosalyn Lewis and R. Grant Bracewell oral history interviews, in their completed re-typed versions, including name index, signed forms and original cassettes, were placed earlier this year in the Oral History Collection of the ATLA archives, subject to whatever restrictions the respondents imposed.

Recommendations from the Committee

Members of the committee have been polled by telephone, and there are four recommendations concerning the committee and its work:

1. To facilitate the interview process for the Oral History Project, Alice Kendrick has asked that some money budgeted for the project be

made available to assist with transportation costs for interviews. Full schedules at annual conferences and recent retirements have almost eliminated the possibility of interviews at conferences. The Board of Directors may wish to designate a specific maximum, either for each interview or for the interviewer and the interviewee. Fifty or 100 dollars per interview is a suggested amount. Advance approval from the Oral History Coordinator or the Director of Member Services (as directed by the Board) should be required.

2. Boyd Reese, in consultation with Rosalyn Lewis, has compiled guidelines for ATLA records management. The committee asks that these guidelines, "Managing Your Records: Guidelines for Officers, Staff and Committees of the American Theological Library Association," be adopted and distributed annually to new officers, directors, and committee chairs. The supplement, "Records Management for Staff of the American Theological Library Association," should be supplied to staff, with modifications as determined by the Executive Director or ATLA legal counsel.

3. Because records management is generally considered a staff function. The appointed position of records manager should be abolished, and that responsibility assigned in the Evanston office. That person should work with the Director of Member Services and the Archivist in transferring materials to the archives.

4. Since the Historical Records Committee has not functioned in the past several years, the committee recommends that it be abolished. The Archivist and the Oral History Coordinator should work directly with the Director of Member Services to preserve necessary historical records of ATLA.

A final suggestion is that officers and directors of ATLA should be aware that non-paper communications often leave no permanent record. A simple log of telephone calls, etc. to be placed with the person's papers will ensure that needed records are available. The current chair of the committee relied on the telephone for communication during her term as president of ATLA. The lack of a log creates a gap in her papers.

Rosalyn Lewis, Chair

Report of the ATLA Education Committee

Grants for Regional Continuing Education Workshops

During the Spring of 1993, the Education Committee awarded grants in support of four workshops sponsored by regional theological library consortia. ATLA Education Committee regional workshops included:

1) Ohio Theological Librarians Association: The workshop, entitled "Marketing and Theological Libraries Do Mix", was led by H. Baird Tenney and Rachel Wayne Nelson who have produced a workbook on the subject of libraries and marketing, and have led numerous workshops. Theological librarians from Ohio and three contiguous states were invited to attend.

2) Southwest Area Theological Library Association: In preparation for fuller participation of theological libraries on the Internet, the Association sponsored a workshop on "The Internet as a Tool for Religious Studies".

3) Southern California Theological Librarians Association: This workshop provided intermediate Internet training for area theological librarians, theological faculty members, and graduate students.

4) Chicago Area Theological Library Association: Calling on the expertise of a local library school professor, and a theological librarian with pertinent experience, the Association sponsored a workshop focusing on Local Area Networks.

The total amount of the awards this year was \$1,500.00. The Education Committee will be evaluating this year's regional workshops on the basis of reports submitted by the workshop sponsors.

ATLANTIS

ATLANTIS continues to be an important means of communication for many ATLA members. A directory of e-mail addresses for ATLANTIS shows approximately 150 subscribers. It has not only become a great source for assistance with specific reference questions, it has also provided a way for ATLA members to communicate easily about more personal concerns.

Pre-Conference Programs and Other Plans for Annual Conference, 1994

At our fall meeting, we identified several possible pre-conference programs. Over the next several months, we prepared descriptions and identified leadership for the following pre-conference programs:

1) Special Issues for Special Collections; 2) Teaching Theological Research Methods; 3) Acquisitions Issues in Theological Libraries; 4) Audiovisual Cataloging: The Basics; 5) Total Quality Management for Librarians. In addition, following the Annual Conference Committee's approval of roundtable discussion groups, we secured leadership for nine roundtables. We believe that these discussion groups will provide a very good forum for the sharing of concerns and expertise on important library—related topics.

Institute Planning

At our fall meeting, the Committee prepared a draft document entitled “ATLA Institute on Theological Libraries and the Future: Remembering the Future — Envisioning Theological Libraries for the Next Two Decades”. We still see the major themes and issues to be addressed at the Institute under these broad headings: 1) The North American Religious Landscape; 2) Trends in Pastoral and Theological Education; 3) Economic and Societal Trends; and 4) People of the Book?: Technology and Theological Discourse.

Since our fall meeting, we have been able to establish an informal partnership with “The Center for the Study of Theological Education” at Auburn Seminary, New York. Dr. Barbara Wheeler, who directs The Center, is very interested in serving on an Institute Planning Committee. So much of what we are intending to look at is already the focus of research and study at The Center. The Institute might offer a forum for presentation and discussion of this research. Dr. Wheeler has already provided many very helpful suggestions about conducting the Institute over a period of four to five years, possibly on one day each year in conjunction with the Annual Conference. This would keep the Institute focus alive over several years, and might increase opportunities for outside funding. Dr. Wheeler is of the opinion that we should be able to find grant support for the Institute, and she herself is willing to help with this important piece.

From the outset, we have been certain that the success of the Institute will depend on the partnerships which we form for the sake of funding, further planning, and implementation. In addition to working with the folks at “The Center for the Study of Theological Education” at Auburn Seminary, we also intend to work closely with the ATS and to solicit the expertise of other ATLA members whose own research and scholarly interest coincides with concerns of the Institute.

The Executive Director, Development Officer, and Director of Member Services of ATLA have all received copies of the draft proposal, and have made some helpful preliminary comments.

The Education Committee proposes that Valerie Hotchkiss, Renée House, and John Thompson serve as the core of the Institute Planning Committee, with the addition of the Director of Member Services, the Director of “The Center for the Study of Theological Education, and a representative from ATS. As mentioned above, we would call on the expertise of other ATLA members as needed. We are certain that the costs of planning the Institute can be covered by grant support.

Committee Membership

Valerie Hotchkiss completed her Committee service following the Fall meeting. We are grateful for her good work, and for the ways in which her participation has shaped the Education Committee’s charter. Two new Committee members, Bruce Eldevik and Roberta Schaafsma, have been appointed and will begin their service at our June meeting.

Renée House, Chair
Valerie Hotchkiss
John Thompson

Report of the Collection Evaluation and Development Section

The Steering Committee of the Collection Evaluation and Development Section of ATLA has concentrated its efforts on securing leaders for the 1994 Annual Conference section meeting program. The program will consist of a panel-led discussion on the topic *Writing Successful Preservation Grant Proposals*. Panelists will be John Bollier, Paul Stuehrenberg, Rachel George and Cindy Derrenbacher.

The remainder of the section meeting will be used to consider suggestions for the 1995 annual conference program, to discuss other possible section activities, and to elect new steering committee members.

Christine Wenderoth, Chair
Paul F. Stuehrenberg
Bruce Eldevik
William C. Miller

Report of the College and University Section

During 1993/94, the College and University Section of ATLA continued its work of providing a forum, community, and organization for the support of librarians engaged in working with theological and religious studies materials and users in libraries in non-theological institutions. We hope our efforts will expand the scope and direction of ATLA while providing a place for librarians with theological or religious studies responsibilities in universities and colleges (for whom religion or theology is not the primary focus) to exchange ideas and information.

Chair Judy Clarence attended the ACRL Philosophy, Religion and Theology Discussion Group at ALA Midwinter in Los Angeles in February as a liaison from ATLA, and participated in discussions concerning ATLA's CD products and other issues.

At the June 1994 conference in Pittsburgh we are presenting a luncheon program exploring the relationship between religious studies and theological studies, Dr. John E. Wilson, Associate Professor of Church History, Pittsburgh Theological Seminary, will be our featured speaker/presenter.

Judy Clarence, Chair
Kirk Moll, Secretary/Treasurer
Marti Alt
Gary Cheatham
Evelyn Collins
Alan Krieger
Linda Lambert

Report of the Public Services Section

The following are some of the continuing interests of the Public Services Section:

1. During the 1992 and 1993 section meetings, members of the section have expressed interest in assisting ATLA staff as they work to develop new index products. An Ad Hoc Advisory Committee to the new **Ethics Index** was established. The section hopes to explore more formal ways that the Section could provide such assistance.

2. A vote was taken at the 1993 meeting identifying topics of interest for future conferences and activities. One of these topics, "Teaching Theological Reference Methods", is the subject of a continuing education session at the 1994 Conference. Other topics that

received a lot of interest are: "Reference Use of Internet Resources", "Denomination Reference Sources of the Annual Conference Host Institution", and "Relationship between Seminary Libraries and Off-Campus Users and Institutions".

3. This year's program in Pittsburgh will feature an examination of the ATLA Religion Database on CD-ROM and the ways in which it strives to meet the needs of users in the college, divinity school, and research library settings. Two panelists, Andrew Kadel, Reference and Collection Development Librarian at Union in New York, and Kirk Moll, Collection Development Librarian at St. Olaf College, will give presentations and lead a discussion on the following issues:

- Comparison of coverage with other electronic and print databases
- Increased use of multi-author works
- Complexities in scripture searching
- Problems of over dependency on product to the exclusion of others
- Helping users develop searching sophistication
- Needs of computerphiles and computerphobes

We hope that this discussion will help to stimulate regular analysis and critique of our central reference tool in order to help ensure its continuing excellence.

4. Special mention should also be made of Seth Kasten's "A Checklist of Reference Tools of Interest to Theological Librarians, 1992 - 1993". The February 1994 issue of the ATLA *Newsletter* (41:3) included the tenth annual supplement to the "Checklist".

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

Report of the Publication Section

Once again this year the business of the steering committee was done through telephone calls and correspondence. The Rev. George C. Papademetriou, Chair, David Himrod, Betty O'Brien, and Kenneth Rowe participated in a telephone conference call on 11 May 1994. The

primary business of the committee is designating the grantees of the \$1200 Grant-in-Aid. This year the committee decided to give it toward defraying the expenses incurred in developing the *ATLA Festschrift* commemorating the first fifty years of the associations existence. We also decided to extend the scope of the grant to cover indexes as well as bibliographies.

In other business, George Papademetriou announced that he had requested the same budget for next year: \$1200 for the Grant-in-Aid and \$300 for expenses. It was also reported that Page Thomas has received 25 responses to our request for bibliographies of writings by ATLA librarians. This list will be distributed at the ATLA meeting in Pittsburgh.

The program of the section meeting in Pittsburgh will feature a discussion of the *ATLA Festschrift* by the editors, M. Patrick Graham, Valerie R. Hotchkiss, and Kenneth E. Rowe. Other presenters will include Page Thomas on ATLA librarians' bibliographies, Kenneth Rowe on the ATLA Bibliography and Monograph Series, and David Himrod and Richard Brooks on issues involved in compiling an annotated bibliography of an interdisciplinary subject.

George C. Papademetriou, Chair
David Himrod
Betty O'Brien
Kenneth E. Rowe

Report of the Rare Books and Special Collections Section

The continued attendance of nearly fifty at the annual meeting of this section confirms both the timeliness of its programs and the concerns of individual members.

Although the section has been in existence for two years, it has yet to approve formally a statement of its purpose and rules for its own governance. This will be the main business item at the 1994 annual meeting in Pittsburgh. During the first year Roger Loyd served as convener; during the second year Paul Schrodtt was elected by the assembled group. The current steering committee also counts Bill Hook, co-convener for 1993/94, Valerie Hotchkiss, and Sara Myers. A request for \$250 for an annual budget was made for 1994/95.

At the Vancouver meeting Roger Loyd, taking the place of Elizabeth Hart, presented and explained the significance of selected items

from the rare books collection of the Vancouver School of Theology. The suggestion was made, and well received by the group, that this type of presentation and commenting on individual items from the collections of the host library would be appreciated at every annual meeting.

In following up on this suggestion the meeting in Pittsburgh will feature a formal presentation on elements of the collection of the Clifford E. Barbour Library. A second presentation will be made by the Philadelphia Rare Books and Manuscripts Company on developing relationships with rare book sellers.

Paul Schrodt, Chair
Bill Hook
Valerie Hotchkiss
Sara Myers

Report of the Technical Services Section

This has been a busy and productive year for the Technical Services Section (TSS) establishing a new committee and developing new programs.

First, at the upcoming ATLA annual conference in Pittsburgh the TSS is sponsoring two formal presentations in addition to its section meeting. To provide more time for member interaction the Section is sponsoring a third "Pre-conference Special Interest Session". The Section also arranged for a full-day workshop on "Audiovisual Cataloging: The Basics" led by Mary S. Konkel. Two members of the Technical Services Section Steering Committee will be leading Roundtable discussion groups. Christine Schone will be covering "Issues in Liturgical Uniform Titles". John Thompson will be covering "Technical Services Workflow".

The recently named *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 Theological Authority Record Project is presently seeking funding for a coordinator's position before it can move ahead.

A Subject Heading Review Committee has been established to review new and revised subject headings that members wish to propose to the Library of Congress. The committee consists of: Paul Osmanski

(Woodstock); Alice Runis (Iliff); and Jeff Siemon (Christian Theological Seminary).

Members elected by the Section are Jeff Brigham (1994); Chris Cullnane (1995 - Chairperson); Roberta Hamburger (1995); Alice Runis (1995); Christine Schone (1995); Jeff Siemon (1996); Susan Sponberg (1996) and Dottie Thomason (1995). Project coordinator members are Judy Knop (Authority Project); Sally Berlowitz (representative to ALA's CC:DA); and John Thompson (liaison to Education Committee).

Chris Cullnane, Chair
Jeff Brigham
Roberta Hamburger
Alice Runis
Christine Schone
Jeff Siemon
Susan Sponberg
Dottie Thomason

Report of the Tellers Committee

On Friday 11 April 1994 the Tellers Committee of ATLA met at the Jesuit-Krauss-McCormick Library in Chicago, Illinois, and counted ballots. We verified that each letter had been postmarked on or before April 1. In addition we checked each ballot to see if it had been cast on an official form with the appropriate ATLA label.

A total of 319 ballots was cast. We declared 6 of these ballots defective because they did not rank the candidates according to the instructions or had no official mailing label attached. Therefore there were 313 valid ballots.

The committee carefully followed the instructions supplied by the Director of Member Services and ballots were counted using the Preferential voting method as required by the ATLA Bylaws.

The following four people were elected: Richard Berg, Lorena Boylan, Linda Corman, and Alan Krieger.

Tellers: Mary R. Bischoff, Chair
Neil Gerdes
Ken Sawyer
Norma Sutton

CONFERENCE INTEREST GROUP MEETING REPORTS

Automation and Technology Section

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Cheryl Felmler moderated the meeting. Thirty-six people attended; eighty-five were registered. The sparse attendance was noted and attributed to the Automation Section's being placed in the last time slot of the conference. Registration demonstrated interest in the section, but conference attendees were worn out by the last day. The section encourages the conference planning committee to schedule it earlier next year.

Cheryl reviewed the history of the section. The section was formed to focus on automation issues at the intersection between technical and public services. The principle goal of the section is to be a clearing house for information about automation and to facilitate networking around automation concerns.

Cheryl reported on three projects that had been undertaken at the 1993 conference. (1) William Hook wrote an article for the *ATLA Newsletter* on ways members could obtain personal access to the Internet; he plans a follow up article. (2) Eileen Saner wrote a regular column for the *ATLA Newsletter* summarizing threads of discussions on ATLANTIS (the ATLA listserv); her work was much appreciated, and she has agreed to continue it. (3) Duane Harbin had wanted to create an annotated bibliography of Bible related software; he did not attend the conference, but has reviewed Bible software on ATLANTIS. Duane was urged to publish his reviews in the *ATLA Newsletter* as well.

Three steering committee members were nominated and elected: Myron Chace for a term expiring 1995; Cassandra Brush for a term

expiring 1996, and Chair of the section for 1994 - 95; and William Hook, for a term expiring 1997.

William Hook led a discussion intended to follow up on the morning business meeting which had focused on the direction of technology at the ATLA offices and the implication for institutional members of changing technologies. Comments included:

- 1) Technology needs to be more prominent at ATLA conferences, including hands on demos; bringing in more outside experts, perhaps for panel discussions, to provide stimulus.
- 2) More advanced seminars were requested; but others indicated the basic seminars were still needed; some mix of regularly offered introductory seminars, coupled with advanced seminars were suggested. ATLA members must be willing to take the initiative to organize such seminars.
- 3) Librarians need strategies for advocating technological change to administrator and faculty. Some wanted financial information concerning introducing systems; particularly what has it cost other ATLA libraries. Some wanted some history of automation in ATLA libraries to have an idea where to start in their library.

We briefly discussed the possible services and pricing of information when the ATLA offices establish an Internet connection. The advantages for all ATLA libraries was emphasized, even those who would not immediately have access to the Internet.

Jeff Siemon, Recorder

Canadian Librarians Group

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Fourteen librarians met over lunch to discuss common concerns. Following introductions, the members considered the possibility of a Canadian location for an ATLA annual meeting.

The suggestion was made that the group look into the expansion of the ATLA CD-ROM indexing to include more Canadian journals. Each member is to investigate periodicals which might be appropriate. Send suggestions to: Noel McFerran, St. Charles Borromeo Seminary, Wynnewood, PA 19096-3012. E-mail: stthelib@hslc.org.

Evelyn Collins, Recorder

Collection Evaluation and Development Section

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The Collection Evaluation and Development Section met in Pittsburgh on Saturday morning 18 June. Christine Wenderoth, chair of the steering Committee for 1993 - 94, opened the meeting by introducing the morning's program consisting of a series of presentations on the topic: "Writing successful preservation grant proposals". John Bollier, Director of Development for ATLA, acted as moderator and introduced each of the presenters: Cindy Derrenbacher, Wycliffe College Library, Toronto; Rachel George, Reformed Presbyterian Theological Seminary Library, Pittsburgh; and Paul Stuehrenberg, Yale Divinity School Library, New Haven.

Each presenter spoke on the basis of their experience in grant writing. Cindy Derrenbacher gave an overview of the grant writing process in general, highlighting the basic steps along the way to a solid proposal. Rachel George reported on several proposals which were funded, proving that even small, denominational schools can be successful. Paul Stuehrenberg discussed Yale's participation in phase IV of the Research Libraries Group "Great Collections" microfilming project which received National Endowment for the Humanities funding. He clarified the distinction between a "great books" and a "great collections" concept. John Bollier concluded by speaking from his

perspective on ATLA's history of grant writing projects, including the shift to a collections based proposal for monographic preservation which regrettably was not funded. He stressed, however, that, in addition to the possible re-submission of this latest proposal, any individual library initiatives will be supported through ATLA.

The business portion of the meeting involved filling one spot on the steering committee as Christine Wenderoth rotates off. Nominations from the floor were requested. Sandra Shirley, Howard University Divinity Library, Washington, D.C. was nominated. Ms. Shirley graciously agreed to join Bruce Eldevik, Bill Miller, and Paul Stuehrenberg on the steering committee. The meeting adjourned at 12:45 P.M.

The new steering committee met over lunch to begin planning the CEADS program for the 1995 conference in Nashville. A number of ideas were proposed, most having to do with some aspect of collection development in an electronic environment. It was decided to put together a panel representing several current or potential projects involving the issues/problems confronting the task of collection development with respect to electronic resources. Committee members identified several individuals who are working in this area and will attempt to secure them for the panel. The rotation on the committee was clarified. Paul Stuehrenberg will become chair of the committee after the 1995 conference, followed by Bill Miller and then Sandra Shirley.

College and University Section

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Twenty-five attendees were welcomed at the annual meeting of the College and University Section of ATLA over lunch on 16 June 1994. Members of the Steering Committee were introduced, and the Chair gave a brief overview of the history and purpose of our section.

Our speaker, Prof. John E. Wilson of the Pittsburgh Theological Seminary, was introduced and presented a paper on "Religious Studies

and Theology". (This paper appears in its entirety elsewhere in the *Proceedings*.) A question and answer period followed.

OCLC Theological User Group

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Doug Perkins, Manager of Database Duality, Technical Services Development Division, OCLC gave a talk summarizing the procedures used by OCLC to correct personal name, corporate name, topical and geographic headings in bibliographic records. He also reviewed the success of these efforts and discussed possible future developments arising from this work.

Online Reference Resource Section

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Some special libraries participate in online reference through Internet resources called LIBREF-L, BUSLIB-L, STUMPERS-L. The librarians describe the advantages as follows: It is the human connections, not the physical resources, that make the Internet such a valuable resource. . . It is a mechanism that links the information specialist to experts in diverse subject areas. . . a gateway to hundreds or even thousands of contacts. . . People place requests for information across a universe of

potential responders. . . [It is] a vastly more efficient way of locating information than playing telephone tag. . . The people who communicate on the Internet also provide meaning and understanding—they create a synergy that is not possible with human-machine linkages alone. . . The primary use is communication in a human community, to learn what is going on in the profession, to bounce ideas off others. Further, they use the Internet to receive patron requests for new books and interlibrary loans, to evaluate materials and equipment, to scan remote databases, journal tables of contents, OPACs, and online systems such as RLIN, MEDLINE. They also use it to transfer, documents, files, and lists.

Of course, as librarians accountable to users, they try to provide the information they need, in the form that they need, at the time they need it, and to respect their confidentiality. Some of us have used ATLANTIS in just such a way as described above to communicate, albeit on a minor scale. Others who have not yet been able to get online, for one reason or another, ask “What is ATLANTIS?”

ATLANTIS is a service provided to members of the American Theological Library Association and some who are not members, by the host Charles Willard at Harvard University. All who subscribe may exchange messages electronically. For those with an E-mail address through an institution which connects with Internet or Bitnet, the service will be paid by that organization. For those with a personal modem hookup, the cost varies, and it is expensive. If eligible, subscribe to ATLANTIS by sending the message:

TO: cwill@harvarda.harvard.edu
Subject: Subscription to ATLANTIS
Message: Subscribe atlantis [Your first name and last name]

We are grateful to have ATLANTIS and it has given us an inkling of what a full scale online reference service might entail. To expand, we will need powerful technology and a large server capacity such as that which ATLA projects for mid-1996. ATLA plans to offer a Religion Gopher, bibliographic databases, pointers to other sites, and access to catalogues of ATLA member libraries. The ATLA Administration asks for suggestions and consideration of the costs.

After discussion about the possibilities and the issues involved in participating with ATLA in such an undertaking, members expressed a strong interest in educational sessions and some “hands-on” experience with Internet for next year’s conference. Gayle Pershouse (E-mail:

EDSWST.Harvarda.Harvard.Edu) volunteered to facilitate this interest group throughout the year.

Members then formed four discussion groups under the headings Resources (Reviews, bibliographies, finding aids, consumer information about hardware and software, evaluation of reference materials, forthcoming additions to collections), Human Resources (List of subject specialists, list of computer experts, list of subscribers and their E-mail addresses), Prospects (Databases, Catalogues, Documents) and Training (education, application, networking). Recommendations were made to be conveyed to ATLA.

The Resources group, led by Anne Womack, suggested that in the present unstructured ATLANTIS environment, a reviewer-of-the-month might evaluate books, software and hardware, while planning ahead for a structured ATLA server with a collection of resources. The Human Resources group, led by Gayle Pershouse, thought that, through ATLANTIS, there should be a ready access for newcomers to a buddy system online while anticipating the ATLA linkup with subject specialists. The Prospects group, led by Kirk Moll, said that a start could be made by sharing what we know about how to set up initial communications just for practice and to pass on information about gophers, etc. The Training group, led by Gilles Poitras, found that two out of the group of eleven have E-mail addresses, which was considered typical of the entire group which met for the session, i.e., there were a few advanced and many beginners in attendance. Gilles offered to place on ATLANTIS information about selecting a provider and a list of the most useful books.

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Evelyn Collins, Convener

Public Services Section

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The meeting was chaired by the outgoing Head of the Steering Committee, Kirk Moll. Next year's chair will be Andrew Kadel. The Steering Committee members will be Al Caldwell, Judy Clarence, Andrew Kadel, Genevieve Luna, Kirk Moll, Robert Phillips, Gilles Poitras, and Roberta Schaafsma.

A presentation was given by Andrew Kadel and Kirk Moll on “ATLA Religion Indexes on CD-ROM: Serving the Needs of Novice and Advanced Researchers in College, Divinity and Research Libraries”. The presentation compared the coverage of the ATLA compact disc with *Philosophers Index*, *ERIC*, *PsychLit*, *PAIS* and the *MLA* compact disk products. Discussion included specific problems librarians and users had encountered with the ATLA Database as well as the different comfort levels of users with electronic vs. print sources.

Bob Allenson suggested making hard copy instead of microform copy of certain titles needing preservation at Union Theological Seminary. Seth Kasten and Andrew Kadel agreed to put together a list of possible titles for preservation.

Gilles Poitras announced that the Public Services Section will be working with the Education Committee to hold 2 or 3 half-day continuing education programs on the Internet at next year's annual conference in Nashville. Gilles will also be posting his Internet instructional handouts on *ATLANTIS*.

An advisory committee for the **Ethics Index** is being formed. Kirk Moll will be submitting names to Al Hurd and interested persons should contact Kirk.

There is an index to the *Anchor Bible Dictionary* available through the Internet. Point to oi.uchicago.edu — the directory is pub/oi/research — the file is ABD.index.txt and is available in Mac or ASCII format.

The Public Services Section and the College and University Section are exploring the possibility of jointly sponsoring research grants. Madeline Gray should be contacted for information.

Roberta Schaafsma, Secretary

Publication Section

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Twenty persons attended the annual meeting of the Publication Section which was led by Fr. George Papademetriou. This group elected two new members of the steering committee: Norma Stutton for a two year term and Tim Erdel for a three year term. Several reports were given. Betty O'Brien explained that the steering committee had decided to designate this year's grant to the projected *Festschrift* celebrating the 50th anniversary of ATLA. Pat Graham, chair of the editorial board of the *Festschrift*, then reported that currently 24 people have agreed to submit articles. He also answered questions about format and content. Fr. George reported for Page Thomas on the bibliography of the writings by ATLA members. This project will be on-going with further publicity going out to all members in both the newsletter and with the grant announcement. Copies of the bibliography were distributed both at the

meeting and on the registration table. The group commended and thanked Page for his work.

Ken Rowe's report on the ATLA Monograph and Bibliographical Series was accepted. In the Monograph Series, one book was recently published, seven are in production, and eight are under review. Three volumes have been recently published in the Bibliographical Series, while six are in production and 83 are either under contract or in preparation. Robert Allenson commented on his list of titles in series, which is currently in process on-line. Finally, David Himrod and Richard Brooks discussed their work on the interdisciplinary bibliography on the interplay of science and religion in the English speaking world, 1600 - 1720.

Rare Books and Special Collections Section

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The meeting was conducted by Paul Schrod, who also introduced the speakers, Cynthia Davis Buffington and David Szewczyk of the Philadelphia Rare Book and Manuscript Company. Each addressed in most interesting and differing ways the suggested topic: "Rare Book Dealers and the Theological Librarian: Cultivating a Relationship".

The business meeting addressed three matters. The title of the interest group was changed from Rare Books and Special Collections Section to simply Special Collections Section. A statement on the purpose, aims, and rules of governance for the section was adopted. The new officers elected for the coming year are as follows: Sara Myers, convener; William Hook, co-convener; Lorena Boyland and Valerie Hotchkiss, steering committee members-at-large. The terms of all officers are currently set at one year, but without prejudice to continuing for a longer term in office when confirmed by the membership at the annual meeting.

Andrew Sopko presented his paper, "Sixteenth Century Imprints in the Barbour Library". It reflected his intimate experience and

appreciation for the subject as former assistant librarian at the Pittsburgh Theological Seminary.

Paul Schrodt, Convener

Technical Services Section

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About 50 members attended the section meeting. Section Chair Chris Cullnane opened the meeting by introducing the Steering Committee members. He thanked outgoing committee member Jeff Brigham for his years of service to the committee as a member and as reporting secretary. General announcements included the following: As of Volume 3, *Theology Cataloging Bulletin* will be distributed from ATLA headquarters. Editorial and subject heading sections of *Theology Cataloging Bulletin* will continue to be coordinated by Roberta Hamburger and Alice Runis respectively.

Roberta Hamburger reported on *Theology Cataloging Bulletin* and solicited news from section members. In Judy Knop's absence, John Thompson gave an update on the ATLA NACO/CONSER project. Participation in our shared subject heading project was encouraged. Sally Berlowitz, ATLA's liaison to ALA's Committee on Cataloging: Description and Access, shared her recent activities there. Susan Sponberg briefly summarized earlier Technical Services programs at this Conference. Chris Schone solicited input for a proposal to change the AACR2 rule concerning liturgical uniform titles.

One new member to the Steering Committee was elected: Ruthanne Huff (Columbia Theological Seminary).

John Thompson led some brainstorming on Technical Services programming ideas for upcoming conferences and also solicited presenters for future programs. A discussion of ideas for essays on Technical Services related topics that might be appropriate for the ATLA 50th anniversary festschrift rounded out the session.

ROUNDTABLE DISCUSSION GROUPS

ATLA Members Emeritus

Facilitator: John Bollier, ATLA

The four participants discussed: personal finances; possible representation of retired members on the ATLA Board of Directors; inability of retired members to attend the Annual Conference regularly; the financial condition of ATLA; and recalling of ATLA members from the past.

Circulation Issues

Facilitator: David Himrod, United Library of Garrett-Evangelical and Seabury-Western Theological Seminaries

Drawing from a wide-ranging set of issues, we basically discussed four topics. The first was the question of privileges for persons outside our institutions. This led to a comparison of overdue fines and billing policies. On both issues we found a wide variation in policies. Thirdly, we shared our practices of and hopes for staffing and the training of student staff. Finally, we discussed the problems associated with online circulation systems. Since several institutions represented had the same system, they were able to share insights and make suggestions.

Insurance Concerns

Facilitator: Paul Schrodt, Methodist Theological School in Ohio

It was noted that institutions will normally have a fire and disaster policy which covers buildings and a second blanket policy for material contents and property. This blanket policy covers library books, records, and equipment. However, items of significant value should be put on a separate and itemized schedule which represents an "agreed value" with the insurer. Although a third party appraisal is seldom required, the

“agreed value” schedule insures that the loss of items in this group would be specially compensated.

Issues in Liturgical Uniform Titles

Facilitator: Christine Schone, St. Charles Borromeo Seminary

After introductions and a brief report on the background of ATLA work on this issue, the group agreed that they wanted to focus on the AACR2R rules governing Catholic uniform titles. Several people in the group voiced their dissatisfaction with the AACR2R rules, especially the rule for post-Vatican II liturgical works (25.20B). This rule deviates from the basic uniform title philosophy—to bring different manifestations of the same work together. It requires that each manifestation of a text varying in language and content have its own uniform title. For example, a Spanish post-conciliar liturgical work gets a Spanish uniform title—not Latin or English. Some in the group also found unsatisfactory the AACR2R rule for pre-Vatican II liturgical works (25.19) which requires using a well-established English form, if there is one, for a uniform title.

There was a consensus from the group that the best, most appropriate guidelines for Catholic liturgical works are IFLA’s *List of Uniform Titles for Liturgical Works of the Latin Rites of the Catholic Church* (2nd ed., revised 1981). The IFLA guidelines recommend Latin uniform titles in all cases. One of the strongest arguments for using the Latin title is that the official version of Catholic liturgical books—the *editio typica* or typical edition—is the Latin version. The round table group is going to continue to work on this issue throughout the year—researching the history of liturgical uniform title practice and looking into the possibility for changing the AACR2R rules.

Issues in Retrospective Conversion

Facilitator: Steven Perry, Dallas Theological Seminary

Interest was primarily in finding a low-cost and efficient way to convert bibliographic records into machine-readable form. In-house and out-sourcing methods were discussed. Problems of reclassification and

relabeling were mentioned along with the need to minimize disruption of library services while migrating to automated systems.

Organizational Structures in ATLA Libraries

Facilitator: Roger Loyd, Duke University Divinity School

The organization of the library staff, from small to larger libraries, especially in the light of increasing applications of computer technology, formed the focus of the discussion. Roger Loyd described the Duke University Library's continuous improvement management plan, and responded to inquiries about client-centered, team-based library services. The group then turned to a discussion of the means of engaging the entire library staff in rethinking library service through automation projects and through staff training.

Serials Management Issues

Facilitator: Cindy Runyon, Candler School of Theology,
Emory University

Ten librarians who work with serials found that they had so much to talk about that they decided to list topics for future discussions. The following is a sample:

(1) Automated system issues: Transferring serials records from one automated system to another. Converting manual serial records to online form.

(2) Handling a major serials cancellation project: how do you decide what to cut? How do you work with faculty?

(3) Collection development issues: How do you evaluate subscriptions to potential new titles? How do you decide what back issues to pursue, and in what format (i.e., microfilm or hardcopy)?

(4) Indexing issues: How do you bring un-indexed journal titles to the attention of patrons? Should you even bother to buy them? How can ATLA encourage the indexing of periodicals prior to 1949?

(5) Security issues: Theft and periodical mutilation.

(6) Serials vendors: Problems with the definition of a serial, especially with respect to monographic series. Keeping up with claims for missing issues.

Technical Services Workflow Roundtable

Facilitator: John Thompson, The United Library of Garrett-Evangelical and Seabury-Western Seminaries

Approximately 30 attendees from several areas of technical services engaged in a lively discussion on various issues related to workflow. Technical services folks are troubleshooters; one priority for many of us is how to keep work flowing **around** us. Several participants related how the use of many, detailed forms helps to keep work moving. The discussion also focused briefly on how to resolve personnel problems that block the workflow. Finally, we shared tips on how to organize our time and workspaces more efficiently in order to maximize our productivity.

Susan E. Sponberg, Secretary

User's Fees

Facilitator: Renée S. House, New Brunswick Theological Seminary

The roundtable began with a general discussion of the basic fees which are being charged by the libraries represented. In almost every case some fee is charged for access and/or borrowing to persons not related to the seminary or institution. In most cases this fee is minimal. As the discussion continued, those present raised concerns about charging other fees to patrons, including faculty members, for such things as ILL, database searches, and carrying out faculty research. Helpful ideas for building fee structures and a rationale for charging fees were exchanged. It was suggested that it might be helpful to collect, compile, and distribute policies on user fees.

DENOMINATIONAL DIRECTORY AND MEETING SUMMARIES

Anglican Librarians' Group

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

Thirteen librarians from twelve institutions met on Thursday evening, 16 June 1994 at Pittsburgh Theological Seminary. Mitzi Jarrett Budde reported that the filming of the *Southern Churchman* was expected to be completed by this Fall and will be available from UMI. James Dunkly distributed copies of a proposal from the University of the South to SOLINET/A SERL Cooperative Preservation Microfilming Project for microfilming the journals of the dioceses of the Episcopal Church up to the year 1950. Mitzi Jarrett Budde also reported the completion of the index to the *Journal of the Diocese of Virginia from 1836 to 1892*. The meeting ended with a brief discussion on religious curriculum material of the Episcopal Church.

Baptist Librarians' Group

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

Six persons representing six institutions attended the Baptist denominational meeting 16 June 1994, on the campus of Pittsburgh Theological Seminary. Those present provided general institutional news

and reported on various library projects, primarily related to new building planning and automation. No new business was introduced.

Diana Yount agreed to continue as convener of the group.

Campbell-Stone Librarians' Group

Contact Person: David I. McWhirter
Address: Disciples of Christ Historical Society
1101 19th Avenue South
Nashville, TN 37212
Telephone: (615) 327-1444
FAX: (615) 327-1445

Six librarians from institutions related to the Campbell-Stone Movement met at Pittsburgh Theological Seminary. The issue which was discussed most in detail was the automation of the card catalogs at the institutions. Those whose libraries which are already automated described their systems and those who are not automated discussed possibilities for installing similar systems.

The storage of material and staff needs were also discussed.

Lutheran Librarians' Group

Contact Person: Richard H. Mintel
Address: Trinity Lutheran Seminary
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Columbus, OH 43209-2334
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FAX: (614) 238-0263

Thirteen persons representing eleven institutions attended the Lutheran denominational meeting at ATLA in Pittsburgh. Reports of institutional events were shared. A written report from the Lutheran Bibliography Committee was submitted. In light of the imminent cessation of the filming project, the group decided to continue to build a denominational data base. Hymnals will be the area of concentration for the coming year. The group also decided to focus upon the state of Lutheran periodicals: what is filmed, where are the gaps, what needs to be filmed. Carol Liboiron is the coordinator for the project. It was

reported that some 22,000 books have been sent to libraries in developing and/or disadvantaged countries through the Lutheran International Assistance Project.

Methodist Librarians' Fellowship

Contact Person: Dr. William C. Miller
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Kansas City, MO 64131
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FAX: (816) 833-9025

Methodist Librarians' Fellowship (MLF) met on 16 June 1994 at the Pittsburgh Theological Seminary in Pittsburgh, Pennsylvania. President William C. Miller presided. 29 members attended the meeting.

Chief among the agenda items was a discussion and vote on MLF's incorporation as a "Not for Profit Corporation" in the state of Illinois. After consideration of the merits of such an act, the group voted in favor of incorporation. Officers of the MLF signed the appropriate government forms, establishing the MLF as an organization "to promote and improve Methodist librarianship and to further interlibrary cooperation to that end". Papers will also be filed with the IRS for non-profit status.

The Secretary/Treasurer Valerie R. Hotchkiss presented the 1993-94 income report. Total income in that year (from dues and interest) was \$686.68. Expenditures totaled \$300 — a \$200 donation to ATLA and a \$100 donation to the library of Vancouver School of Theology, both in memory of Elizabeth Hart. As of this meeting, MLF funds total \$3709.77.

The group received a report from David Bundy regarding the project to create a union list of non-USA Methodist and Methodist-related periodicals. Several hundred titles have been identified and initial holdings records have been noted. The \$500 grant awarded last year, however, has not been used (or disbursed). Mr. Bundy requested that the grant be extended for the 1994 - 95 year during which he hopes to travel to Stockholm and Reutlingen/Tübingen to collect more data. The request was approved by the membership.

Other potential projects were discussed at some length. Patrick Graham suggested that the MLF support a project to film conference

journals dated prior to 1950. Valerie Hotchkiss reported on the success of raising funds for such projects within the regional conferences. Ken Rowe advised the group to determine what has already been done in this area to avoid duplication of effort. The group decided, therefore to charge two of its members with the task of finding out what microform copies of conference journals already exist, the quality of reproduction, and availability. Page A. Thomas and Ken Rowe were chosen to complete this phase of the proposed project. They will make a report and recommendations to the MLF at its next meeting.

Ken Rowe and Elmer O'Brien also spoke to the issue of Missionary Overseas conference journals. There are serious flaws in the distribution of this material. Ken Rowe estimated that Drew University receives only 10-15% of these publications now. He noted, however, that the General Committee on Archives and History is working on the problem.

A guide to Wesleyan holdings in Archives in the U.S. is to appear in the ATLA Bibliography series this fall. Another project of interest to the MLF is Homer Kolken's bibliography of Methodist manuscript collections. It is available from him directly. Finally, it was announced that the Cincinnati Historical Society had received a \$98,000 grant from the National Historical Public Records Committee to organize the Nippert German Methodist materials.

President Miller adjourned the meeting at 8:00 P. M.

Valerie R. Hotchkiss, Secretary/Treasurer

Orthodox Librarians' Group

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

As the newest of the denominational groups in ATLA, the Orthodox Librarians are also the fastest growing, having doubled in size from the number of Orthodox present in Vancouver. Our meeting in Pittsburgh opened in prayer and was led by Fr. George Papademetriou. Fr. George shared an account of the study tour of students from the

Boston Theological Institute that he conducted. They visited Greece, the Ecumenical Patriarchate in Istanbul, and the headquarters of the World Council of Churches in Geneva. In particular, Fr. George mentioned the incident of bombs planted at the Ecumenical Patriarchate by Turkish terrorists and he advised everyone to appraise our government of this. Other matters discussed included the Miraculous Icon of Cicero, Illinois, and the Orthodox response to environmental issues. Fr. George also announced that His Grace Bishop Maximos would be leading the Orthodox vespers service on Saturday evening.

The bulk of the meeting was spent in a discussion of David Kelsey's plenary address from an Orthodox perspective. The following notes are suggestive of the comments made during the meeting.

Kelsey's emphasis on the integration of theory and practice was very well received.

From an Orthodox perspective there is an entirely different emphasis to the issue of theological formation. Kelsey emphasized an existentially—oriented process of becoming a critical judge of religious traditions, including one's own. He also articulated a progression (or is it a progressive decline?) in the understanding of theological education from the Middle Ages. Whereas it used to be understood as the study of authoritative texts for the purpose of application to personal *sapientia*, in more modern times it has come to emphasize the development the capacity to theorize about religious traditions and the derivation of guidance from historical and other data for ministerial leadership. It now suffers, to use Kelsey's words, from a "massive vagueness".

Those who want to learn and grow and minister within the Orthodox tradition, on the other hand, must allow the tradition (and its authoritative texts) to judge them. Rather than setting ourselves up as judges, we must humbly admit to the limitations in our ability to judge the wisdom that the church has preserved for centuries. More than anything else, the process is similar the process of becoming an apprentice. According to Fr. George the Greek word *morphosis* describes this process of formation into an educated person of good character, or, *morphomenos*. Much of what passes today for theological education has, unfortunately, lost a clear and coherent sense of being formed by one's own tradition.

This formation or *morphosis*, of course, is contingent on our own cooperation. We must accept the tools that the church has provided for our formation: the Liturgy and services (which are filled with instruction, educational and exhortative content); the sacraments (which, properly received, have a transformative value); and other spiritual disciplines.

Confession, in particular, plays an important role in formation. But just because there is a tradition to be formed by, does not mean that the process is easy or automatic.

The process of “doing theology” or of developing a “hermeneutic disposition” as described by Kelsey must often be a rather lonely, frightening road, and one which might not be accessible to many church members who sit in our pews. Orthodoxy, on the other hand, stresses the importance of community. This arises from the constantly articulated reminder that the Holy Trinity is understood as Persons in community. Corporate expression of the faith, combined with individual responsibility, permeates the Orthodox understanding of what it means to be human. Bishop John Zizioulas’ book *Being as Communion* was mentioned as a good discussion of this issue.

John Thompson, Recorder

Presbyterian and Reformed Library Association

Contact Person: Renée S. House
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New Brunswick, NJ 08901
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FAX: (908) 249-5412

The Presbyterian and Reformed Library Association met on Thursday, 17 June 1994. President Mary Williams called the meeting to order.

Seventeen members were present representing the following institutions: Austin Presbyterian Theological Seminary, Calvin College and Seminary, Columbia Theological Seminary, Cook College, Covenant Theological Seminary, Graduate Theological Seminary in Berkeley, Louisville Presbyterian Theological Seminary, Memphis Theological Seminary, New Brunswick Theological Seminary, Pittsburgh Theological Seminary, Princeton Theological Seminary, and Union Theological Seminary in Richmond.

Members of the group introduced themselves and shared news about their institutions. Susan Richardson and Milton Coalter, Jr. reported that they are nearing the end of their retrospective conversion project using Electronic Scriptorium, and they will be soon be choosing

either Dynix or Notis as their automated library system. Robert Benedetto shared the news that John Trotti had undergone a kidney transplant and was doing well, plans for library building are proceeding, and they are approaching the end of their retrospective conversion project. Jim Pakala happily reported that they are engaged in a barcoding project and expect a LAN by next year.

Stephen Crocco also reported on an almost completed retrospective conversion project and that his library has received an ATS notation for an inadequate number of staff persons. Genevieve Luna and Timothy Lincoln reported having access to the Internet, and that adequate moneys for a campus community building have been pledged. Mary Williams reported that recon continues but automation is complete with catalog accessible via the Internet; also, the GTU Friends of the Library group is growing greatly. Clayton Hulet gave word that they are searching for a new Library Director, have completed plans for a 5.5 million dollar addition, have nearly completed a reclassification project, and installed a security system.

Mark Thomas reported the institutional decision to move toward a B.A. in Pastoral Studies by 2,000; meanwhile, they are exploring options for library automation. Dale Bilbrey enthusiastically shared news about a grant for automation and the presence of 3 professionals on the Library's staff. Harry Boonstra cited many changes at his institution, including two years on Dynix, rich CD-ROM resources, a fairly new Ph.D. program which has brought increased to acquisitions, and a new building to house the computer center. Don Vorp reported on a licensing agreement to purchase the *Patrologia Latina* database which is a pilot project to use computer scanning to save deteriorating texts, and the near completion of the Library's building project. Renée shared news of a campus-wide network which integrates the Library, and that retrospective conversion proceeds apace.

Also present were Jeff Pettis and Doug Van Niel, students at Drexel Library school, and Joseph Lin, a student at Pittsburgh Theological Seminary.

The minutes of the 1993 annual meeting were approved.

Dale Bilbrey was elected Vice President/President elect.

Some Presbyterian members reported still having difficulty receiving denominational resources in a regular and timely fashion. The problems continue because of the constant flux in denominational departments and units. Members from other denominations reported a number of methods being used to acquire denominational materials. Presbyterians were left with the assurance that all denominational

papers/publications are being collected at the archives in Montreat, North Carolina.

Mary Williams followed up with Westminster/John Knox publishers. They claim they are sending all publications to all Presbyterian Seminaries. Columbia Theological Seminary estimates they are receiving only half of all publications. Mary Williams will follow up with the publisher again.

Genevieve Luna reported that the ATLA periodical filming project is dormant.

Milton Coalter, Jr. suggested that it is time to revisit the question of funding for the filming of Presbyterian and Reformed periodicals. The membership agreed.

Steve Crocco reported on their success in procuring some excellent college religion collections and encouraged other members to stay aware of the availability of such collections in their regions of the country.

The meeting was adjourned by Mary Williams.

Roman Catholic Librarians' Group

Contact Person: Alan Krieger
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University of Notre Dame
Notre Dame, Indiana 46556
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E-mail: llapkm@irishmvs

Five new members joined for a total of 18 in attendance. It was noted that we now have three members sitting on the Board.

Members agreed to continue to circulate lists of recent acquisitions. All present offered news, activities, and new products of interest before moving on to business.

On the matter of liturgical uniform titles, there will be a recommendation to the Library of Congress that the AACR2 rules be interpreted so that Latin titles will be used.

This group was concerned that our members have a representative to the advisory committee to the administrators of the **Ethics Index** to be published in disk format in 1996.

Members discussed three advances carried over from Board meetings: (1) the proposed Preservation grant application for November 1994; (2) the international partnerships with Catholic institutions in the Indexing Project which includes analysis of Polish journals; and (3) the forthcoming agreement between the American Theological Library Association and the Catholic Library Association to collaborate on the production of the *Catholic Periodical and Literature Index* on CD-ROM with a projected date of July 1995 for the initial issue. The Chair was commended for the work accomplished and asked to continue in the position.

Evelyn Collins, Recorder

United Church of Christ Librarians' Group

Contact Person: Richard R. Berg
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Lancaster Theological Seminary
555 West James Street
Lancaster, PA 17603
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Discussion during the U.C.C. Librarians meeting focused on the possibility of developing a list of U.C.C. Congregational, Evangelical and Reform, Reformed Church in the U.S., and Unitarian serials. From the list a program of microfilming can be developed and funding sought for such a project. Bob Allenson was asked to extract appropriate titles from his bibliographic data base. Copies will be sent to each U.C.C. library for additions, corrections, and holdings. A master list will be developed and discussion will continue on the next steps.

ADDRESSES AND PAPERS

Beyond Competence: or, Theological Librarians on the Electronic Frontier

ATLA Presidential Address Roger L. Loyd

I begin by quoting that great theologian, the early Bob Dylan:

“Come gather round people, wherever you roam,
And admit that the waters around you have grown,
And accept it that soon you’ll be drenched to the bone,
If your time to you is worth saving,
Then you’d better start swimming or
you’ll sink like a stone,
For the times, they are a-changing.”

Nowhere are times changing more rapidly than in libraries. I recently read a quote by Bill Gates (Microsoft guru), who said, “If your business is information, you’re in big trouble.” Tom Peters, who quoted Gates, went on to say, “and that includes you, Gates”. And I might say, and it includes us too.

So, what’s beyond competence? For years, the standards of ATS and the assumptions of many of us here have led us to seek competence, and often to achieve it notably. But mere competence defined professionally (at whatever level or with whatever job description) has left many of us in precarious positions in our institutions, especially as we hear from our deans and presidents, newly returned from ATS with the latest news about the “virtual seminary” and the newest accrediting criterion (globalization, or am I one or two behind?).

What we fear may happen from such encounters is gathered up best in the country song title, “Old age and treachery always overcome youth and skill”. What will carry us forward, so that we can swim and not sink like a stone, in these changing times?

What I propose briefly to attempt is not a prediction of the future, or even a coherent unifying vision. What I propose is to explore some values which I, growing up in the frontier of the great state of Texas, saw in action (and perhaps have mythologized slightly), and which seem

to me to be good candidates to move us beyond competence into frontier theological librarianship of the first order.

You might be interested to know a bit of background; I come from pioneer settlers in West Texas, out where there are no trees. My grandfather's diaries, which are daily records of his work as a farmer and community builder, stretch from 1895 to near his death in 1955; and it is out of them that I derive many of these insights about what life is like as the frontier is settled and becomes a civilization. My grandfather, for instance, was trained here in Pittsburgh and in Kansas as a mechanical engineer, and put his learning to work by installing one of the earliest combustion—engine water wells for irrigation in West Texas.

This will draw from our work at Duke somewhat, especially in our attempt to develop team—based librarianship focused on the information needs of our customers. (Or patrons, or clients, or whatever you call them.)

Before I proceed, I pause long enough to recommend an article by one of the co—founders of the Electronic Frontier Foundation, John Perry Barlow, who also, not incidentally, is a lyricist for the Grateful Dead. The article is “The economy of ideas: a framework for rethinking patents and copyrights in the Digital Age”. It was published in the magazine *Wired* in March 1994. I'll refer to Barlow again in a moment.

The frontier values I'll mention in this thought-experiment are these:

Hospitality: Creating space for growth and wholeness, intellectual as well as spiritual and physical. I re-read the powerful chapters on hospitality in Henri Nouwen's classic, *Reaching Out*, and asked myself what about these chapters was not yet true about our libraries, and found much to think about.

For instance, why is the word “user-friendly” so overused by those who say what they want from libraries? Is it because it's so under-experienced? Describing librarians (as my colleague Jerry Campbell has done recently) as “access engineers” may be infelicitous, but is exactly right as a direction. We've got to engineer the information revolution in ways that people can use it more readily. And we're nowhere near a truly hospitable environment yet. On the frontier, you were hospitable to everyone, friend and foe alike, because you knew you might have to depend on the other person before long. It wasn't just being nice; it was a way of being in society for the sake of survival and, they hoped, improving the quality of life.

So what would you change about your library to make it a more hospitable place? What would your customers change tomorrow if you

let them? How could hospitality be not only about a friendly staff (whatever those terms mean on your frontier outpost), but also about a friendly information system (access to bibliographic and text data in electronic as well as print—based and other media).

Inventiveness: Folks on the frontier had (in some cases) long waits between opportunities to get supplies. So they had to make do, and invent imaginative ways to solve problems. They didn't have the luxury of a highly—developed infrastructure, for instance, as we do not really have a fully developed electronic one (or physical one, for that matter).

Instead of robots, they had flour sacks, and baling wire, and a set of tools, and the willingness to think hard and creatively about ways of living and thriving. They were, in a typical phrase, “handy”—meaning, they could take a challenge and invent a pretty good and often inexpensive way to see it met.

What about librarians and information systems? How could we be more inventive, letting computers really do for us what they can do instead of simply figuring out ways to make them do what we used to do manually? And, how could we be inventive about figuring out what our customers really want and need, wherever they are?

Conclusion

What is information? There is data (the sentences, numbers, constructs, graphic representations, and so on). There is its container: ink on paper, photographic film, computer storage of one kind or the other. (And by the way, all of the above are electronic—it's just a different arrangement of electrons!)

Then there is that moment when someone wants to know, to inquire, to think, to learn. And the container delivers the data to that person, and it becomes information. In Barlow's phrase, “Information is a verb, not a noun”. He continues, “Information is an action which occupies time rather than a state of being which occupies space, as is the case with hard goods. It is the pitch, not the baseball, the dance, not the dancer”.

If all this sounds like Marshall McLuhan redone, then you've been around a while. But there's no need to reread McLuhan; what is required is some hard thinking about the frontier of librarianship where we all work.

All I can say is, that to my mind librarianship on the electronic frontier can be best done in company with other hospitable, inventive, informed people, and you are all prime candidates. I look forward to our best efforts.

Treasure New And Old

by
Christine Wenderoth

“Have you understood all this?” They answered, “Yes.” And he said to them, “Therefore every scribe who has been trained in the kingdom of heaven is like a householder who brings out of his [her] treasure what is new and what is old.” When Jesus had finished these parables, he left that place.

Matthew 13:51-53

This little parabolic utterance (or “dark saying,” as Robert Farrar Capon likes to call it) comes at the conclusion of a long parable discourse in which Jesus uses the homely images of the sower, the wheat and tares, the mustard seed, and then all those “the kingdom of heaven are like”s to get the crowd, and particularly the disciples to understand their role, their mission in all of this plan for the world which Jesus has come to bring about. This little bit gathers these parables up, with traveling music, so that the story can continue. So Jesus asks, “Have y’all understood all these stories I’ve been telling you,” to which the disciples mumble assent—which depending on your estimation of the disciples means either “yeah! we got it, let’s get started,” or “uhn-huhn”. Jesus graciously takes them at their word (he could have said, “Ok then, Andy, tell the class the meaning of yeast” in our contemporary context) and continues: “every scribe who’s been trained for the kingdom is like a householder, who brings out of the treasure old stuff as well as new.” No elaboration; interpretation’s up to you. A strange little utterance with an implied agenda. And what’s it got to do with us?

Well, who are scribes? Scribes were the learned ones, the scholars of the day, that’s clear. But it’s not real clear if they were esteemed full professors or minions of menial tasks. Gauging the attitude toward scribes is not helped much by research either, o ye biblical scholars. The *Harper’s Bible Commentary* declares unequivocally that Matthew the Evangelist is the scribe, and therefore, of the highest estimation. The *Harper Collins Study Bible* (same publisher, same scholarly guild!) declares quite as confidently that the disciples are the scribes because, after all, it’s not just any ole scribe that’s invoked, but the scribe trained for the kingdom. But our disciples

are still interning, so to speak, and thus, still “on the way,” still far from wisdom or discernment. Internal textual clues don’t help much either: for while we have a rather positive passage here, we know from earlier bits in Matthew, that the phrase “scribes and Pharisees” is pretty much an epithet. If you’re squirming with that uncomfortable sense you’ve heard something like this before (“librarians are faculty but not real faculty”), then maybe ambiguity is best left alone, here as in real life.

Thank goodness we have a simpler term like “kingdom” to describe our scribe. OK, the word is used once or twice in the Bible, and there are admittedly a few different purchases on the vision, but Matthew has a particular agenda in mind. His community had moved away from the synagogue and was opening itself to mission to the gentiles. So the “kingdom” of our scribe here is universal, at work now, if hidden. So our modest and ambiguous scribbler apparently has work to do that carries some urgency with it, maybe even some ultimacy. Our scribbler, it would seem, has been trained—whether in graduate school or not is left to the imagination—to do God work, maybe even ministry.

We might imagine a monk, no?, hunched over an illuminated manuscript in dank and dark quarters, scratching away for the greater glory. But wait. Our scribe is likened unto a householder. Now there’s an image of some nice nuances. The house manager, the one with full authority over the homestead. The host, who welcomes travellers into the home and delights in displaying rare treasures for the fascination of these guests. So, no mere cleric, but a person of hospitality and consequence, one who wears the key to treasure. “Treasure,” much like the word “treasury”—or, dare I suggest it? “library”—refers not only to the collection of stuff, but to the storeroom in which the stuff collects. So, what do we have here but an image of the scholarly host bringing forth from an inexhaustible repository the endless array of new and old.

New and old what? Well, scribes deal in words, of course; so, I would imagine, new and old words. Words scratched on rocks. Words written on papyrus. Words embedded on disc, or floating somewhere in virtual space. Words that scream out Isaiah’s pain or approve of Ruth’s maneuvering or reinterpret Isaiah and Ruth’s contributions in the light of One who came after them. Words which find Isaiah in Jesus and Jesus in Isaiah and God in both. Words which bend back on each other and which convey by constant cross-referencing. Words which are dusty and disorganized, but which dazzle the guest who lingers with them. Words which shed light on their Author and, with study, bring understanding. These words, you see, are Matthew’s implied agenda. He begs for stewardship of them, for cataloging and indexing and

preserving and circulating them. For Matthew's God is doing new things with the old, and old things with the new.

And who, who is to bring out this treasury of words for all guests and mendicants who would view them? Why, gentle friends, 'tis you. You, the humble scribbler entrusted with the care of rare treasures. You, whom Jesus names as ministers of the inner circle. There are no full professors in Jesus' crowd. But there are scribes, curators of old and new words. Thus, take heart. For not only are you are given guidance (the books stay alongside the terminals; the closed stacks DO serve the curriculum), you are described. You are described as a minister, with a ministry of care and interpretation and evangelism. You are described as a modest person with a ministry of great consequence, perhaps even of ultimacy. And all of this in a little "dark saying" said by the way.

Blessed are ye, o servants of the Word!

Rethinking Theological Education

by
David Kelsey
Yale Divinity School

I begin with a lament about faculty committees. Those of you who have served on a theological school faculty may empathize with my conviction that the only thing worse than being appointed to a faculty committee to revise the curriculum is to be appointed to a committee to revise the school's mission statement.

The prospect of curriculum reform is dreadful because it promises terminal boredom. It promises to concentrate in one place all of the fragments of tediously inconclusive faculty debates about how best to integrate theory and practice, about whether our curriculum should be more rigorously academic or more intentionally professional, about whether our teaching is best done in classroom or in the field, about whether the school's common life focuses too much on the head and not enough on the heart or vice versa. We know before it begins that it's going to be insufferably boring because these debates never ever get anywhere.

However, if the prospect of theological curricular reform is dreadful, the prospect of having to draft a theological school's mission statement is an occasion for existential despair in the face of chaos. It seems to be impossible to draft a mission statement in clear, concise, vivid language. Among our colleagues there are so many different assumptions about what is central to the enterprise, and so many deeply loved pet phrases to express those assumptions, that the mission statement inevitably becomes a compromise, cobbling together phrases from here and fragments of ideas from there. The result is either a chaos of contradictory themes or the sheer nothingness of vacuity.

Yet what could be more basic to the enterprise of theological schooling than to name its goal and design its course of study? Is it an accident that both the task of naming the goal of theological education and the task of designing its course of study have become so intractably difficult?

I

For the past twelve years there has been a lively conversation among theological educators about the nature and purpose of theological

education which has exposed some of the common causes and deep connections between these two disheartening types of committee experience. I've been asked to tell you about it. The discussion was prompted by the Association of Theological Schools. With the help of generous grants from the Eli Lilly Endowment, the ATS used several devices to encourage theological school faculty members to reflect on basic issues confronting theological education. It offered a series of competitive grants to encourage research and writing on such issues. It sponsored a series of conferences and colloquia on such issues. It made available resource people for theological school faculty groups that wanted to discuss such issues. Out of these projects have emerged several dozen books and articles on the nature and purposes of theological education.¹ Although it is rare for theological education to be the subject of scholarly research, this is not the first time it has happened. There have been three previous massive studies of theological education spaced about a decade apart, from Robert L. Kelly's *Theological Education in America* in 1924, through William Adams Brown and Mark A. May's four volume study, *The Education of American Ministers* in 1935 to *The Advancement of Theological Education* by H. Richard Niebuhr, Daniel Day Williams and James M. Gustafson in 1957 along with Niebuhr's *The Purpose of the Church and its Ministry* in 1956.²

The current studies, however, have been different from these earlier ones in three respects. First and most obviously, they do not add up to a single integrated comprehensive study. Rather, they are analyses of the nature and purpose of theological education from a variety of points of view. Together they comprise an on-going and sometimes contentious conversation, not a single-perspective overview.

Secondly—to draw an admittedly somewhat artificial distinction—the current studies focus almost exclusively on “issues,” not on “problems” in theological education. “Problems” raise questions about the “how to” of theological education and invite “solutions”: How to secure a school's financial integrity; how to identify a pool of potential

¹ For a partial bibliography of this literature, see W. Clark Gilpin, “Basic Issues in Theological Education: A Selected Bibliography, 1980-1988.” *Theological Education*, Vol. XXV, No. 2 (Spring, 1989), pp. 115-121.

² Kelly, *Theological Education in America*. (New York: George H. Doran Co., 1924); Brown and May, *The Education of American Ministers*, 4 vols. (New York: The Institute of Social and Religious Research, 1934); Niebuhr, Williams and Gustafson, *The Advancement of Theological Education*. (New York: Harper & Row, 1957); Niebuhr, *The Purpose of the Church and Its Ministry*. (New York: Harper & Row, 1956).

students and recruit them; how to locate appropriately trained potential new faculty and recruit them; how to govern a school efficiently and equitably; etc. Such problems dominated the agendas of earlier studies. “Issues” raise conceptual questions about the “what” and “why” of theological education and seek not so much to be solved as to be resolved: What’s theological about theological education; what makes a theological curriculum an integral course of study; what is the overarching goal or purpose of a theological education; etc.

A third difference is, perhaps, the most important of all. Not only is the current literature scholarly research into theological education, as were the earlier studies. Unlike the earlier studies for the most part (H. Richard Niebuhr’s *The Purpose of the Church and Its Ministry* is the major exception), it is single-mindedly theological. The underlying question in all of it is not, in the first instance, “What makes a seminary a school?” or even “What makes theological education good education,” but “What’s theological about a theological school?”

The current literature records a lively conversation involving a number of quite different points of view. I do not intent to inflict on you condensed reviews of the major voices in the discussion.³ I do, however, want to report two features of the discussion. The first is the way in which the discussants part company because they focus on one or the other of two central issues, though rarely on both. The second is a set of three themes on which the otherwise differing voices in this conversation do seem to agree. These are themes that uncover underlying reasons for the dreadful tediousness of most faculty debates about curricular reform and for the boring vacuity of discussions of institutional mission statements and, indeed, they show that the two are deeply interconnected.

II

What is the central, most basic issue (as opposed to a “problem”) bedeviling theological education today? On this question the contributors to the current debate divide into two parties, each focusing on a different basic issue. Both issues concern the theological school’s curriculum. You have probably heard both of them raised in your own schools. On one side is the party of unity, for whom the basic issue is the fragmentation of the curriculum. The word “curriculum” comes from Latin, meaning “a running course”. An educational curriculum is

³ I have attempted to do that in *Between Athens and Berlin: The Theological Education Debate*. (Grand Rapids: William B. Eerdmans Publishing Co., 1993).

a course of studies. It ought to be some sort of integral whole. However, it seems to be a nearly universal experience that at graduation, instead having moved through a course of study, seminarians find they have acquired a clutch of courses.

This is not simply to echo all too familiar complaints that the “academic” and the “professional” are not well integrated in education for ministry. It is to acknowledge that the “academic” side itself is profoundly balkanized into academic sub-specialties that do not much connect with one another to make a single course of study.

Most theological school curricula are structured by divisions into Scriptural studies, theological studies of various sorts, historical; studies, and practical or “ministerial” studies. The issue is not just that the first three often do not connect with ministerial studies. It is not just that Scriptural, theological and historical studies often do not connect among themselves. The issue is also that each of the fields is itself internally fragmented by academic specialization. A New Testament scholar, for example, specializing in the Synoptic Gospels may not much connect with another specializing in Pauline studies. Moreover, academic sub-specialties themselves are fragmented by commitments to different methodological programs. A specialist in Synoptic studies who is committed to classical historical-critical methods may be in more conversation with colleagues in Old Testament and historical studies who share the same methodological commitments than she may be with a fellow specialist in Synoptic studies who is committed to a more literary-critical methodology. The latter, in turn, may be in more conversation with certain types of theologians and with homileticians who share his methodological commitments than with some fellow sub-specialists in Synoptic studies. The curriculum is profoundly fragmented, and the pieces are often quite small.

Yet it is universally acknowledged that it ought not to be so. There is a unity to the Christian faith and its mission that ought to be reflected in a unity of a course of study of the Christian faith and its ministry. This issue dominates Edward Farley’s groundbreaking book *Theologia*, which triggered off the current discussion in the first place and continues to define much of its agenda. The issue is also central to Charles Wood’s *Vision and Discernment*, Max L. Stachouse’s *Apologia*, and Joseph Hough and John Cobb’s *Christian Identity and Theological*

Education.⁴ The issue is: What is the way to reconceive the curriculum so that in practice it enacts that unity?

On the other side is the party of pluralism, for whom the basic issue is the monolithic homogeneity of seminaries' curricula. Granted that the Christian faith has a unity, and granted that the curriculum ought somehow itself to embody that unity, it is also the case that the Christian faith is historically and culturally incarnate. In concrete reality it is always real in some socially and culturally conditioned form. Because North America houses such a social and cultural pluralism, Christianity here is itself also profoundly pluralistic. The diversity does not simply distinguish tradition from tradition or denomination from denomination. It is a diversity that deeply pluralizes the traditions and denominations themselves. The communities of faith from which theological students come to a seminary and to which they go to minister after seminary construe the faith in profoundly different ways. A theological school's course of study ought to be faithful to this pluralism.

However, most actual theological schools' curricula homogeneously reflect instead some single historically and culturally shaped instantiation of Christian faith. Usually it reflects Christianity shaped by a Northern European, middle or upper-middle class, male oriented culture. This homogeneity is inadequate to the reality of Christian pluralism from which seminarians come and to which they will return in ministry. This is the basic issue for the book *God's Fierce Whimsey*,⁵ written by the feminist Mud Flower Collective, and to a lesser extent it figures in Hough and Cobb's *Christian Identity and Theological Education*. The issue for these writers is: What is the way to reconceive the curriculum so that it is in practice adequate to the pluralism of concrete Christian communities of faith?

Debates over these two issues are far from over. One particularly obvious and important piece of the open agenda is this: In what way shall we rethink the theological curriculum so as to resolve both of these issues? Few authors have taken them both on. This is not surprising. Resolution of one seems contra-indicated by the resolution of the other. At least this is true if our efforts to resolve them both are guided by

⁴ Farley, *Theologia: The Fragmentation and Unity of Theological Education*. (Philadelphia: Fortress Press, 1983); Stackhouse, *Apologia: Contextualization, Globalization, and Mission in Theological Education*. (Grand Rapids: Williams B. Eerdmans, 1988); Wood, *Vision and Discernment*. (Atlanta: Scholars Press, 1985); Hough and Cobb, *Christian Identity and Theological Education*. (Chicago: Scholars Press, 1985).

⁵ New York: Pilgrim Press, 1985.

conventional wisdom about theological education. Conventional wisdom suggests that the way to resolve the issue about pluralism is to add courses to the curriculum; but that just exacerbates fragmentation of the curriculum. Conventional wisdom suggests that the way to resolve the issue about fragmentation is to curtail the proliferation of courses, structure the curriculum more tightly, perhaps impose a demanding core curriculum; but that just threatens to make the curriculum even less responsive to Christian pluralism.

Perhaps some of the difficulty is rooted in conventional wisdom. Although the contributors to this conversation disagree about what the most basic issue is confronting theological education today, they have developed a remarkable consensus on three themes that challenge parts of long-standing conventional wisdom about theological education. The three concern, a) the structure of theological education, with a challenge to the conventional view that what is needed is greater “integration” of curricular fields or areas; b) the movement of theological education, with a challenge to the conventional wisdom that a theological education involves a movement from “theory” to “practice”; c) the overarching goal of theological education, with a challenge to the conventional wisdom that the goal is the cultivation of capacities for “ministerial functions”.

Conventional wisdom shapes the way in which issues about theological education are usually framed. It defines the agenda of most discussions of theological education. It provides the key categories in which we think about theological education. It is in its challenge to this conventional wisdom that the current debate about basic issues in theological education is engaged in a fundamental re-thinking of the entire enterprise.

III

The social space encompassed by the common life of a theological school is structured by being divided into parts. Anthropologists have told us for a long time that whenever a society draws distinctions within its common reality, as it must, some features of its common life become ambiguous. They are socially “liminal,” at the edges. It is unclear just where they belong. They become grey areas that are the center of various sorts of tensions and conflicts within the society.

There are at least two types of divisions within a theological school that are of crucial importance. The first is a division in the school’s common life between what is properly curricular and what is non-curricular. In so far as a seminary is a school, an academy, teaching

and learning are the heart of its life. In so far as it is a school of faith, formation of students and teachers alike in their faith is the heart of the matter. So, for example, study of the New Testament clearly belongs in the curricular area along with historical studies and homiletics, and services of worship belong in the non-curricular area. But what about spiritual formation, especially spiritual formation focused on Bible study? Should it be thought of as curricular or non-curricular, and why? Similarly, the tensions with which directors of seminary programs in field education must cope are generated by such ambiguity. Is field education properly curricular or non-curricular? Well, not quite either!

A second major way in which distinctions structure a seminary's common life has to do with the curriculum itself. As I've noted, it is conventionally divided into fields or areas: Scripture, theology, history, ministry studies. That division itself often collapses into a simpler one: academic studies (Scripture, theology, history, maybe social-scientific study of religious experience and organizations), and practical studies. The result is that questions and topics that fall at the boundaries of these fields come to have very ambiguous status—so ambiguous that often no part of the curriculum will own them. The result of these ways of drawing lines on the map of a school's common life is that fragmentation of the curriculum that strikes many of the voices in the current debate as the basic issue in theological education today.

Conventional wisdom's standard solution to these ambiguities is to call for "integration". Let us devise mechanisms by which course work may be integrated with spiritual formation or with field education, means by which Scripture studies may be integrated with historical and theological studies, etc.

But notice: "integration" presupposes the validity of the divisions that are already in place. "Integration" in a seminary's course of study seeks to devise bridges among separated parts: team teaching, "inter-disciplinary" courses and the like. One of the striking features of the current discussion is to challenge the conventional wisdom about fragmentation by challenging the validity of the way the lines have been drawn in the first place.

Edward Farley, for example, has shown that the way we presently draw the map of curricular territory is the accumulated detrius of successive historical accidents. The distinctions were once distinctions within a single inquiry. With the rise of the institution of the university, the distinctions became scholarly specializations. The Reformation retained them, with a slightly different rationale. Pietism retained them, subordinating them all to the task of preparing future

clergy for their ministerial functions. With the rise of the modern research university the specializations were redefined in terms of the academic disciplines they each required. But now, Farley points out, the areas or fields of the curriculum cannot be justified either by their subject matter or by their disciplines. In principle the subject matter of any one field may also be studied by any of the others, and often is. And each field embraces a multitude of disciplines. Instead, Farley argues, the divisional areas of our curricula mostly function as political units within our faculties. There is, he concludes, nothing theological about the way we structure theological courses of study.

For my part, I have urged⁶ that there is nothing theological about the way we draw the line between the “curricular” and the “non-curricular”. The way in which we draw it is the result of theological schools seeking simultaneously to satisfy two quite different models of excellent schooling.

One model, historically rooted in classical Greece, is very ancient. It sees excellent schooling as *paideia*, the cultivation in persons of dispositions or *habitus* for excellence, especially for moral, intellectual and spiritual wisdom in action. It sees theological education as a kind of formation and focuses on the student. It proceeds by indirection. The teacher is at best a mid-wife; wisdom itself is finally a gift from God.

The other model is modern, rooted in the rise of the institution of the research university. It sees education as the cultivation of persons’ capacities for rigorous, disciplined original research. In particular, this involves cultivation of capacities for critical thinking for which no authority is exempt from scrutiny. The teacher works directly with students in research projects focused, not on the students, but on a common subject matter about which well-formed questions are posed. American secular higher education at least officially assumes the validity of this model in its criteria of excellence and for academic accreditation.

The two models are not easily synthesized. Theological schools constantly negotiate between them. The fact that there is no theological (or any other kind) rationale for the ways in which they draw lines between the curricular area and the non-curricular reflect the *ad hoc* contingencies of those negotiations.

The way in which we draw boundaries between the curricular and the non-curricular and the boundaries around the major areas of the theological course of study need to be reconceived. If they are to pertain

⁶ Kelsey, *To Understand God Truly: What’s Theological About a Theological School?* (Louisville: Westminster/John Knox (1992); Chs 3 and 4.

to theological education, they require a theological rationale. How shall they be reconceived? It is at this point that attention shifts to the movement of theological education.

If theological education is literally to be a curriculum, i.e., to be a unitary course of study, then what is its movement? The mantra of conventional wisdom is that it is a movement from theory to application. Recall: the challenge to be adequate to both the unity and the pluralism of the faith would be met, according to conventional wisdom, by increased integration in the curriculum. In particular, it would be met by greater integration of the “academic” with the “professional” sides of theological education, of “theory” with “practice”. One pedagogy for doing this, it was vigorously urged in the 1960’s and 70’s, involved greater integration of “class room” education with education “in the field”. Conventional wisdom’s call for integration, in its different forms, assumes that the movement of theological education is from theory (the “academic;” the “class room”) to application of theory in ministerial practice. It is, be it noted, a common assumption of American education generally in a technological age.

It is precisely this assumption by conventional wisdom that a great deal of the recent literature about theological education brings into question. Edward Farley’s historical study shows that theological education was once a movement from the study of authoritative Biblical texts to their personal appropriation in the formation in the student of sapientia or personal wisdom. With the rise of Medieval universities it became a movement from authoritative Scriptural data to scientia, knowledge of God and of divine things. The Reformation did not much change this. However, Pietism changed it into a movement from authoritative Scripture to scientia concerning the religious affections elicited and enjoined by Scripture to the cultivation of capacities ordained clergy require in order to elicit and nurture those affections in others. With the rise of the modern research university the movement changed yet again: from historical data, including Scripture, to theorizing about the essence of Christianity, to the derivation from that essence of principles that must govern performance of ministerial functions in society. In our day it has become a movement from historical (including Scriptural), sociological and psychological data to theorizing about religious tradition (especially the Christian one), experience and organizations to derivation from that theory of guidance for the performance of ministerial leadership functions, to training in the application of those principles in performance of ministerial functions. By the time we have got to the last transmutation of the movement of

theological education, the entire movement has lost any theological rationale whatever. Several writers have pointed out that, as a picture of the proper movement for theological education this one suffers from massive vagueness. Just what is “theory” in relation to specifically theological education? Is “Christian theology” properly speaking a body of “theory”? And is it something that can then be “applied” in practice?

Most voices in the current discussion agree: It is this very way of conceiving the movement of theological education as a transition from theory to application that underlies the fruitlessness of most efforts at curricular reform. The very categories we conventionally use to analyze issues of fragmentation and pluralism simply make the problem intractable. The basic movement of a theological course of study needs to be reconceived. In what way? That question has characteristically brought the current discussions around to a third topic: What is the overarching goal of theological education?

Here is where we shift from our inability to have fruitful discussion of curricular reform, when we rely on conventional wisdom, to our inability to formulate satisfactory mission statements. What is the goal, the basic mission, of a theological school? Generally speaking, conventional wisdom holds that the goal of theological education is to prepare people to fill competently the functions of professional ministry.

None of the participants in the current discussion denies that the motive for founding and maintaining a theological school is to educate future leaders for the churches. Nobody challenges the validity of that motive. Indeed, that is why most seminaries exist: to prepare future ministers, lay as well as ordained. However, the motive for founding a school need not be identical with the school’s overarching goal, the goal that defines it and gives definition to its curriculum.

What is under challenge in the recent discussion is conventional wisdom’s assumption that ministry may best be understood as a set of functions, “ministerial functions” or “ministerial tasks”. When ministry is analyzed that way, it follows that the “academic” side of the curriculum is construed as providing bodies of theory to be applied in the practice of those ministerial “functions”—with all of the curricular structural problems that the movement from theory to practice brings with it. Furthermore, when their education has been focused on developing skills at certain functions seminarians regularly discover that it does not sustain them in the long haul of their ministries. The skills are too quickly outdistanced by changes in the contexts of ministry that call for new functions and new skills. Skills at performing a finite set of functions in ministry provides no personal resources for improvisation

in ministry in novel circumstances, no overall picture of what one is doing by filling those functions, no deep connection between the rest of one's life, and indeed, one's person, on one side, and what one does professionally, on the other. Ministerial burn-out is rampant.

How, then, should the goal of theological education be reconceived? Although they deeply disagree about how to work this out, our authors agree that the defining goal of theological education ought to be the cultivation of persons' capacities to be theological and to do theology. "Theology" is not first of all the name of a body of writings. First of all, it is something one does and, indeed, it names a way of being in the world. Theology is too important to leave to the systematic theologians, moral theologians, and historical theologians. Cultivation of the capacity to do theology is the task of the entire theological school.

Our authors assume an Anselmian definition of theology: Theology is faith seeking understanding.

For example:

For Edward Farley, theology, or theologia as he terms it, is not a body of theory to be applied in practice but rather it is a way of being. It is a fundamental habitus or disposition of the self. A disposition to do what? A disposition to seek wisdom by critically interpreting one's social and cultural situation in the light of a critical interpretation of the symbols, stories, beliefs, liturgies, etc. in which Christian faith expresses itself. The goal of theological education is to cultivate this habitus.

For Joseph Hough and John Cobb, to be persons of faith is to have a distinctively Christian identity, individually and communally. And to do theology is to be reflective practitioners of that identity. The goal of theological education, then, is not to teach a body of theory to be applied in practice. Rather, it is at once to make persons conceptually self-conscious and articulate about their Christian identity and to cultivate their capacities to be reflective in the midst of practice, testing whether what they do is faithful to who they are.

For Charles Wood, Christian faith is inescapably conceptually formed. To be a person of faith is to acquire over time a set of conceptual capacities by which one learns to understand all things in relation to God and understand God in relation to all else. Learning the requisite concepts often involves a process that shapes one's selfhood. Learning the concepts is to acquire a set of capacities, ways of being in the world. In all of them one needs at once capacities for vision, for seeing things in a big picture in their relatedness to God, and for discernment, for seeing concrete situations in their particularity in relationship to God. The goal of theological education is not to teach a

body of theory to be applied in practice, but to cultivate capacities for vision and for discernment using the concepts that form Christian faith.

According to all of these proposals theological education would be genuinely theological if its overarching and defining goal were to cultivate, not skills at the several functions of ministry, but capacities to be theological and to do theology in concrete settings. Were that its goal, theological education would involve a movement from the authoritative models of theologia, of vision and discernment, in Scripture and tradition, to persons' appropriation of them as fundamental dispositions, as person-forming capacities. The structure of the course of study would then recover a center and continuity adequate to the unity of Christian faith: theological formation. I would add only this: if the course of study focused on the diversity of ways in which theologia is actually lived in different social and cultural settings, cultivating capacities for vision and discernment that are tuned to and shaped by those diversities, then the structure of theological education would be more adequate, not only to the unity, but also to the pluralism of Christian faith.

IV

Theology is too important to leave to the systematic, moral and historical theologians. If cultivation of theological capacities is the goal of the entire enterprise, then it is the goal not only of what goes on in chapel, classroom, and field placement, but also of what goes on in a theological library.

Given my involvement in this continuing debate about the nature and purpose of theological education, you will understand why my first question to myself on receiving the invitation to address the annual meeting of the American Theological Library Association was, "What's theological about a theological library?" Is it that it collects only theological books? Hardly! Is it that it is the library of a school that calls itself a theological school? But what does that mean for our understanding of the nature and purpose of, precisely, theological libraries? Are theological libraries "theological," not because of their institutional affiliation nor because of their contents, but because of what they do: help in a distinctive and unsubstutable way to elicit and nurture students' capacities to do theology? Are these not the questions about the basic issues of nature and purpose, not only for theological schools, but for theological libraries as well? I recommend sustained reflection on these questions. It may challenge conventional wisdom, and it will be clarifying.

Getting Grants: Successful Strategies For Foundation Funding

by

Cheryl Tupper

Association of Theological Schools

Summarized by John Thompson, The United Library

One of the first things you as a grant seeker need to consider is the date you will need the funds for the project you are planning. Typically you should file your application at least eighteen months before you hope to receive the funds.

Funding can come from either private or public (governmental) sources, and theological libraries have been recipients of both. There are some major differences, however. Government grants often involve a great deal of paperwork, and many times they require the recipient to find matching support. Private foundations vary a great deal in their expectations, from those with very strict paperwork and reporting requirements to those that are surprisingly informal in the way that grant applications are processed.

How do you identify potential funding agencies? There are a number of directories of foundations, including many specialized ones that are broken down by geographical area, by subject area (e.g., religion) or by type of use (e.g., libraries). For the most current information you might want to try one of the databases of foundations. You will want to look very carefully at what the giving patterns are, and what the policies are for the type or organizations and type of projects they give to. Once you have identified some of your prospects, ask them to send you a copy of a successful grant proposal. This also will give you an idea of the type of project that is favorably received. But don't expect to receive much if you don't do your homework!

The basic elements of a grant proposal are relatively standard, and there are a number of good resources to help you prepare them. But above all you should pay careful attention to any instructions given by the funding agency as to length, contents, or format. The basic elements are these:

1. Introduction/Overview
2. Statement of Need/Importance
3. Objectives/Outcomes
4. Research Design/Activities

5. Evaluation
6. Budget

It is also very important for a potential funding agency to get to know you. They need to have confidence in you: the relationship between the funding agency staff and your contact person is critical! The funding agency also needs to know that your institution is fully supportive of your project. Lone Rangers' pet projects tend not to be funded. To avoid this, it is often helpful, when approaching a funding agency in person, to have the president of your institution or a board member come with you. But be sure that they are informed about your project, or your efforts may backfire!

Envisioning a World Future For Theological Libraries:

The World Conference of Associations of Theological Institutions and the American Theological Library Association

**by
Norman Kansfield
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The Character and Purpose of WOCATI

If there was a controlling concept for U.S. and Canadian theological education in the 1980s, any objective observer would have to admit that concept was “globalization”. We are each aware of the alterations which have been made in our own institutions as a result of our beginning to think of theological education in global perspective. But a second kind of change is also a function of the last decade’s emphasis on “globalization”. Institutions and associations of institutions began to understand themselves as involved, together, in a single, world-wide enterprise. It ought not to be surprising, therefore, that at the end of the decade, a small group of world leaders in theological education began to think together about how their work, spread around the entire globe, could be carried on in a concerted and unified way. The World Conference of Associations of Theological Institutions — WOCATI — is the first result of their interaction.

An inaugural meeting was held in Kaliurang, Jogyakarta, Indonesia in June 1989 at which a constitution was developed. The Preamble to that constitution makes clear how the founders understood their interaction. In that Preamble they asserted:

Theological education is a worldwide enterprise fundamental to the mission of the church. In its most immediate and concrete forms theological education is shaped by the religious, educational, social, political and historical traditions within which it exists. Theological education is carried out in a world which is increasingly being made aware of its inter-dependence and religious

pluralism. Its context is both local and global and therefore, it can function more effectively within a worldwide frame.

These characteristics of theological education have led theological institutions to commit themselves to closer cooperation at local, national, and regional levels. It is appropriate that a global network be established to serve, support, and enhance theological education in its constituent parts. To this end, the World Conference of Associations of Theological Institutions is established. The members constituting this Conference join themselves together for the purpose of advancing their shared vision, purpose, and common cause.¹

On this basis, WOCATI was officially called into existence at its First World Congress in Pittsburgh, Pennsylvania on Monday, 15 June 1992. Twenty-six individuals, representing sixteen of the nineteen member associations, were able to be present. Sixteen guests and two consultants brought the total number of persons in attendance to forty-four. The present plan calls for WOCATI to meet in a World Congress every four years. The next congress has been scheduled for 29 June through 4 July 1996 in Nairobi, Kenya. WOCATI's Executive Committee of seven persons meets annually. Consultants from the Vatican and from the World Council of Churches regularly participate in its discussion and planning, and the ATS provides basic staffing and publishing services.

Brief Overview of the "Revisioning a Future for Theological Libraries" Workshop

The Committee which was charged with the responsibility for planning the First World Congress developed an agenda which focused on nine major issues. As the Committee planned the congress around these issues, they became convinced that one major workshop at the Congress should be committed to "revisioning the future of theological libraries" — an exploration of six important topics which the committee

¹*WOCATI News* 1, no.1 (February 1993): 3. Copies of this fine publication can be obtained by writing to: *WOCATI News*, 10 Summit Park Drive, Pittsburgh, PA 15275-1103.

perceived to be of concern to theological libraries and librarians. Those six topics were:

1. Documentation of the life and work of churches at the local and regional levels.
2. Collection development and preservation.
3. Major library resources: What are they other than library collection? How do they relate to collection?
4. Institutional cooperation and library development.
5. Organizational support for library development—professional organizations, both existing and needed.
6. Recruitment, education/preparation, certification of theological librarians.

These six topics, which the Planning Committee specified, quite accurately identify the issues to which North American theological libraries are best prepared to make a world contribution. These are precisely the areas in which we have been most successful over the course of our two-century-long experiment with the seminary format for ministerial education. And in all of these areas there was clear recognition of and profound appreciation for the pace-setting work of ATLA.

At this point please remind yourself again that the participants in this workshop included representatives of associations of theological schools in highly literate, very technological cultures as well as representatives of Associations some of whose member schools carry on their work in a preliterate, totally untechnological culture. Please allow me to share with you the character of our discussion as it focused on one of those areas.

Our work together on the issues focused first on those matters relating to library collections. On the subject of collection protection and security, I was prepared for concerns and questions about vermin, moisture, fire, theft, climate control, and special protection for rare books. Most concern was voiced regarding theft. All other issues seemed less significant. Several persons were even ready to suggest that the theft of “good” theology books was not a totally bad situation—the Gideon Bible approach to library security. Others, more facetiously suggested that there perhaps ought to be developed a plan for the orderly theft of “bad” theological books.

On the matter of book and paper preservation, I was prepared to speak about the pressing need for a program of preserving works

threatened by acidification. To my great surprise, the problem of acidification was unknown to or unrecognized by most theological leaders in the workshop. Fortunately, I had with me my demonstration volume—a late 19th century very brittle volume of Lutheran theology. (Please note that I said “very brittle volume of Lutheran theology” not “volume of very brittle Lutheran theology”.) As has been the case each time I have had opportunity to demonstrate the effects of acidification on books, these folks gasped as the pages crumbled in my hand and flakes of paper fluttered to the floor. Unfortunately for me, I went from the workshop in Pittsburgh directly to the ATLA Annual Conference in Dallas and that book spent the week totally self-destructing in my brief case. I can still tell exactly what stuff I had in my briefcase that week. Once acquainted with the problem of paper acidification, the participants became very interested in the ATLA preservation project, quickly appreciative of its collection development possibilities as well as inquisitive about how their local resources could be filmed.

The workshop discussion of collection development quickly turned into a very sophisticated conversation on collection management. After voicing concern about the high cost of books and the limited resources available to their libraries, the group raised the question of whether theology was a literature to be held forever, or did there come a time when some materials should be deaccessioned (presuming, of course, that they had not, in the interim, been stolen)? The group was of a mind that it is important for all libraries, except, perhaps, a very few libraries located in universities, to manage their collections in a most aggressive fashion in order that the most useful books remain immediately accessible. Major concern was expressed regarding the mixed state of their students’ dependence upon oral or print formats for information. Within one association there are several schools in preliterate environments in which only oral instruction is used. In other situations within the same association, written tradition is used but books are mostly unavailable or inaccessible (because they are written in languages not useful to the students). In this same association are university-type situations in which books and libraries are available and greatly relied upon.

The workshop participants saw the matter of information accessibility almost solely in terms of effective cataloging and the students’ knowledge of the language of publication. Regarding cataloging, it was observed:

The way things are cataloged or indexed determines how use of them develops. If we don't have a way of knowing that some piece of research has been done, how can it be of use to us? It is lost to us.

Language of publication was perceived as a double limitation. For many of the language groups represented almost nothing is available in their language except works originating among them. In most situations, a very few English-language works do get translated, fewer German, fewer French-language works. One Korean delegate proposed a two-directional translation project with research written in Korean being translated by Korean-Americans into English and works in English being translated into Korean. Dissertations should be given special attention in such a project. This portion of our work together was concluded with the asking of the plaintive question: How are we to increase the body of knowledge unless we begin to produce books in the language of the people?

Our discussion of library cooperation—focused on cooperative collection development—quickly moved to an exploration of the feasibility of paired institutions, with one institution in a highly developed nation and one in a developing nation. While this pairing of institutions could accomplish a great deal, it was felt that networks of schools could do more to keep our partners better informed. In this context several members from developing nations wanted us clearly to understand that there is, for them, always danger in imported theology—any imported theology.

I had used the quotation from Archibald McLeish—my all-time favorite library quotation—as a starting point for our conversation together.

The existence of a library is an assertion—a proposition nailed like Luther's to the door of time. It asserts that the reason why the "things" compose a mystery is that they seem to mean that they fall, when gathered together, into a kind of relationship, a kind of wholeness, as though all these different and dissimilar reports, these bits and pieces of experience, manuscripts, in bottles, messages from long before, from deep within, from miles beyond, belonged

together and might, if understood together, spell out the meaning which the mystery implies.²

McLeish's analysis of libraries is a profoundly religious view. As God created male and female with the intention of full complementarity; as Jesus intended that believers should be one as he and the Father are one; as the Spirit gives gifts to persons within the Church in order that those gifts might be used in coordinated cooperation with each other; so, in a library the "bits and pieces", if understood together, begin to spell out "the meaning which the mystery implies". Even the sharp and dangerous bits contribute to our understanding of "the meaning". Even the "wrong" bits succeed in pointing a way for us. Even dangerous "imported theology" can contribute to meaning when it is part of honest, open conversation.

The Transforming Function of Analogies

I trust this is sufficient review of our conversation within the workshop to allow you some sense of the commitment and perception of the theologians who were involved in it.

In the fourth point under the heading of "Confronting the Challenges", I observed that mine is a North American voice and asked which were the most important lessons which North American Theological Libraries and Librarians needed to learn from the experience of Christians in other parts of the world. What are the most important ways that we can interact with the life and work of our colleagues in other parts of the world? Earlier in the workshop we had shared with each other analogies for the relationship we saw between the library and the classroom in the seminaries with which we were most familiar. The participants affirmed that this was and is an important step in our interaction, our working together, and our learning from each other. In this spirit, then, I propose that we take a little time now to examine some of those analogies as a first step in hearing what these colleagues from around the world would have us learn from their experience.

Let us look first at four analogies suggested by persons from western, highly technological cultures:

²*American Scholar* 41 (1972), 359.

- A “military” analogy was suggested in which the library is viewed “as the supply depot or supply line and the classroom is seen as the battlefield”.
- “On our campus the classroom has been described as the head, the Chapel as the heart, and the library as the spirit, the breath.”
- “Going back to the earlier corporal analogy, the Chapel could be seen as linking the Library and the Classroom.”
- “On one campus I know, the Chapel and the Library are regarded as the two pillars on which the School stands.”

In these analogies, and indeed in most of our thinking about libraries, the library is related to and its activities aimed at the classroom. Research which is carried out in the library is seen as an important component of the educational process. The implications of this fact become clear in the following three analogies:

- “The Library is like a relative whom you feel guilty about not visiting, and when you do visit you get very little out of the situation because you don’t know the relative very well.”
- “Sometimes I think libraries are cosmetic—more for display than actual use.”
- “Many students regard the library as an emergency room: a place to which to rush when in need, when papers are due.”

My favorite example from this group is:

- “A Library is like a food market where I pick up the ingredients to make a really good soup. The classroom, then, is the kitchen—the place to make something new and exciting in cooperation with others.”

These analogies envision the information collected within the library as quantitative data—raw stuff which is there to be carted away with me when I have a need for it. Information is substantive and I can speak, then, of “getting something out of” my visit to the library.

Some of the analogies saw libraries not so much in relationship with “the classroom” as in relationship to the great heritage of Christian tradition.

- “Pope Paul VI described the libraries and archives of the Church as the testimony of the living Christ passing through the Church.”
- “A Library is the tracks, the traces, the signs that the people of God have left behind.”

In these analogies and others like them, libraries become opportunities for conversation with others who have written, often at great distance in time and space. The library can become an embodiment of the communion of the saints. Information, then, is not something I take away with me, but with which I interact and by which I am changed. This understanding of library can be discomfoting:

- “I don’t know if I like to think of the library as a place for conversation. I want it to be quiet: a place where you can simply be with the people you want. It can, therefore, be an isolating/insulating institution.”
- “A library is a dictator because it deals only with the past.”
- “I used to think of the library as the place where I could find the information to form my own mind against the faculty.”

The last example above is, in fact, very close to perspective expressed by the first group of analogies. Information sounds like ammunition. But it is still the library-user’s mind which is viewed as changed—“formed”—by the library experience.

The final group of analogies is best represented by the following:

- “I tell my students that in the classroom I will show them how to prepare their fishing gear. Then they can go to the library to see what they can catch and prepare for the church.”

In the first group of analogies, the classroom was envisioned as that which was changed by the library experience. In the second group, the mind of the student was that which was changed or “formed” by the library experience. In this third group, it is the church or the world which is envisioned as affected by a student’s library visit. The library stands between the classroom and the world. The classroom is instruction for the life-long task of researching information for the equipping of the church and the transformation of the world.

How WOCATI Would Have Us Envision a World Future for Theological Libraries

In addition to hearing and learning from their analogies, the participants in the workshop urged that we who work in North American theological libraries (and the institutions which these libraries serve) increasingly set our agendas by the “Agenda of Concerns” which WOCATI has developed.

Among the nine items included in the **Agenda of Concerns for the First World Congress**,³ six appear to have special bearing upon the future of theological libraries. One of those—the development of adequate library resources and services for theological schools throughout the world—was the heart and purpose of the workshop.

Five others include the issues of:

1. Articulating a responsible relationship between globalization and contextualization.

Workshop participants suggested that our recent concern about globalization in theological education is heard in many contexts in a very different way than we intend it. There is real fear that globalization in theological education may really mean the “globalizing of American culture and American Christianity”. They cited European and American Christianity’s past failures to contextualize the Christian message. They ask us to “see” and to hear the Gospel in other cultures. How does “our” Gospel sound different and how does Jesus look different in cultures other than our own? How “American” is our Jesus? Libraries can take the lead in developing translation projects which would assure that “local theologies” were broadly available for evaluation in other contexts.

2. Who defines excellence in theological scholarship?

Ian S. Williams, who represented the Australia/New Zealand Association of Theological Schools at the World Congress, observed:

In the discussions at the Congress, great emphasis was placed upon the task of theological educators to educate the whole people of God. To engage in this task means to develop new forms of theological scholarship and research,

³*WOCATI News* 1, no. 1 (February 1993).

with different criteria for evaluating excellence. Theologies of the people are not to be uncritical. However, at present, there tends to be a dominance of, if not an enslavement to, norms of excellence as defined by the academy and professional and disciplinary guilds, especially those of the northern world.⁴

Who, then is to set the standard for excellence? How can the often-competing definitions of excellence—held by church hierarchy; by academic, professional, and disciplinary guilds; and by the membership of the church itself—be combined or balanced? Is there a defining role for Scripture? Does theological excellence always have to mean the same thing?

3. Contributions of women to theological education.

WOCATI has made a commitment to having equal representation of men and women at its World Congresses. Participants in the workshop expressed concern that women, world-wide, are an under-represented, unvoiced presence in theological education. The consensus was that this meant large amounts of experience and skill were going unused and that women represent power untapped.

4. Ecumenical nature of theological education.

It ought to surprise no one that a world congress of theological educators would view the life of the church in ecumenical dimension. What was surprising to me, however, was the voiced concern for starting the process of theological education with the assertion of the essential oneness of the church. The workshop participants wanted theological education to begin with the understanding that the church is one and only after that point was clear to explore what the church is like in its denominational or local representations.

5. Challenge of faculty members to be involved in the struggles of the people.

In our discussion of analogies we saw that workshop participants envisioned theological libraries as aimed at the church, society and the world. Participants were equally concerned that faculty members—their lectures and their research—be immersed in the church, society, and the

⁴Ibid.

world. Faculty members need to be challenged to participate, first-hand, in the struggles of the people.

Conclusion

It is quite clear that WOCATI has set itself to carry out an important purpose. It is equally clear that the leaders of WOCATI expect libraries and librarians to play important roles in that work. In the second issue of *WOCATI News*⁵, John Bollier has written a marvelous article outlining some of the services and products which ATLA is in a position to offer to WOCATI libraries. The workshop, on which I am here reporting, provides compelling evidence that any interaction with WOCATI will provide ATLA and ATLA libraries with broadened perspective and enriched vision for our common future.

⁵“Libraries: Bridging the Local and the Global.” *WOCATI News* 2 (April 1994), 3-7.

The Workings of a University Press

by

Frank Lehner

University of Pittsburgh Press

Mr. Lehner began the presentation by describing the University of Pittsburgh Press. The University of Pittsburgh Press was founded in 1936 to ensure that the history of the “Pittsburgh Region” was preserved and promoted. Since then the University of Pittsburgh Press has grown to become one of the pre-eminent, mid-sized university presses in America.

The University of Pittsburgh Press publishes approximately sixty books per year in a variety of subject areas including, Anthropology & Archeology, Art & Architecture, Bibliography, Autobiography, Dance & Theater, Economics, Fiction, Folklore, Geography, Guidebooks, Health, American History, General History, Latin American Studies, Literary Criticism, Organization & Management, Pennsylvania, Philosophy, Poetry, Political Science, Soviet & Slavic Studies, and Sociology.

Following the introduction there was a question-and-answer period which Mr. Lehner began by expressing a wish to gather honest feedback and suggestions on how “university presses” can better serve their library customers.

The topics for the question-and-answer period ranged from “How a manuscript is selected” to “How print runs are determined”; from the state of electronic publishing” to “Why libraries don’t get a better discount from publishers”; from “Is a university press expected to turn a profit?” to “Why don’t you place author biographical information in the book, so we don’t have to take it off the dust jacket and paste it inside the book?” This discussion was lively and informal.

Mr. Lehner circulated University of Pittsburgh Press books and literature. Each member of the audience was provided with a case bound copy of *History of the University of Pittsburgh*.

Note: While Mr. Lehner was not able to provide libraries with a better “deal” from the publisher, the issue of author information being made a part of the text of the book was reported to the Press’s management team. As a result, this information will henceforth be an integral part of all University of Pittsburgh Press titles.

The Legends of St. Martha of Bethany And Their Dissemination in the Later Middle Ages

by

Diane E. Peters

Waterloo Lutheran Seminary/Wilfrid Laurier University

In her book *The Women Around Jesus*, theologian Elisabeth Moltmann-Wendel introduces the chapter on Martha with the comment:

When I think of “Martha”, a picture from a children’s Bible comes to mind. In it, Mary is sitting at Jesus’ feet and listening to him, while in the background Martha is leaning against the kitchen door with an evil, mistrustful look on her face. As a child, I always felt sorry for anyone called Martha. The name has connotations of being especially alert, active, earthy, plump, jolly and competent. . . . There is something noble about “Mary”. “Martha” was rather common. Mary had an aura of holiness, whereas Martha breathed cooking and the smell of the kitchen.¹

This “Sunday school” image of Martha, derived from the account of Christ’s visit to Bethany recorded in Luke 10:38-42, remains dominant in the popular imagination. It overshadows even her confession of faith recorded in John 11:27, when she acknowledges Christ as the Son of God, and which Moltmann-Wendel describes as a special climax of the New Testament, comparable only to Peter’s acknowledgement of Christ in Matthew 16:16.²

Who was Martha of Bethany? Relatively little is known of her from the canonical gospels, but her character attracted increasing interest on the part of writers after the twelfth century and her cult enjoyed great popularity in the later Middle Ages, especially in southern France. Much of the literature which grew up around her during the medieval period can be classified as biblical exegesis: it focuses on the contrast between Martha and her sister Mary, usually identified in the Christian west with

¹London: SCM Press, 1982, 18.

²*Ibid.*, 25.

Mary Magdalene. However, other sources, notably the four extant Latin “lives” of the saint and their numerous vernacular versions, present many “biographical” details not found in the gospels.

The Background of Martha and the Origins of the Medieval Martha Cult

The name “Martha” occurs three times in the canonical gospels, and is used of only one person: the sister of Mary and Lazarus. Luke 10:38-42 records an incident in which Martha, in contrast to her sister, assumed the active role of hostess to Jesus and his companions. John 11:1 notes that Martha and her siblings lived in the village of Bethany and that they enjoyed a special relationship with Jesus: it is recorded that “Jesus loved Martha and her sister and Lazarus” (Jn. 11:5). This chapter continues with an account of Jesus’ raising of Lazarus from the dead (Jn. 11:11-44). Some time later Jesus revisited his friends at Bethany. On this occasion Martha once again serves the meal while Mary anoints her Lord’s feet with fragrant ointment and dries them with her hair (Jn. 12:1-8). The anointing of Jesus is also described in Matthew 26:6-13 and Mark 14:3-9, but these gospels indicate that it took place in the house of Simon the Leper. As a result some commentators have suggested that Martha, the hostess, was Simon’s wife or widow.

The character of Martha as portrayed by Luke and John is remarkably consistent. She is practical, active and outspoken. In Luke she takes charge of the mealtime preparations, and berates her sister in front of the guests for failing to help. In John’s account of the raising of Lazarus, Martha goes out to meet Jesus as he approaches the village and chides him for not coming sooner. Her strong sense of practicality surfaces as she reminds Jesus that, after four days in the grave, her brother’s body will have begun to decay. Of particular note in John’s account is Martha’s confession of faith in Christ. While Mary remains at home, grief-stricken, Martha engages in a theological discussion with Jesus concerning the resurrection of the dead (Jn. 11:21-27). This discussion reaches a climax when Martha asserts, “I believe that you are the Christ, the Son of God, he who is coming into the world” (Jn. 11:27).

Although no further mention is made of Martha in the New Testament accounts, extant gnostic and apocryphal texts suggest that the figure of Martha played an important role in the religious life and thought of the early centuries of the Christian era. Origen (ca.185 - 254) discusses the various gnostic sects in his *Contra Celsum* and records

(5.62): “Celsus notes, moreover, certain Marcellians, so called from Marcellina, and Harpocratians from Salome, and others who derive their name from Mariamne³ and others again from Martha (5.62)”.⁴ Salome, Mariamne and Martha are also mentioned in the First Apocalypse of James, in the Nag Hammadi Codex (V,3). James is advised by the Lord, “When you speak these words of this perception, encourage these four: Salome and Mariam and Martha and Arsinoe”.⁵ These four names are brought together twice in the Manichaean Psalm Book,⁶ where, presumably, the women are to be encouraged by James to offer their interpretations of his words. Three of the four (Martha, Mary and Salome) appear as interpreters in one of the longest extant gnostic texts, the *Pistis Sophia*. In this work, which dates from ca.250 A.D., Martha comes forward four times to comment on the revelations of the Pistis Sophia, a female wisdom figure.⁷ Although Martha does not figure as prominently as does her sister Mary—one of the principal questioners and interpreters in the work—each of her explanations is commended for its excellence: by Jesus in Book I and by the First Mystery in Book II. The second Greek version of the Gospel of Nicodemus specifically notes that “Martha, and Mary Magdalene, and Salome, and other virgins” accompanied the mother of Jesus at her vigil at the foot of the cross.⁸ Of special interest is a Coptic fragment—probably dating from the first half of the second century—which relates that Martha, not Mary Magdalene, was the first to tell the disciples of Christ’s resurrection. When she was not believed, she returned and sent Mary in her place. Because Mary was not believed either, Jesus was forced to go to the disciples to announce his own resurrection.⁹ Such texts provide interesting insights into the traditions of the early Christian church and

³Mary Magdalene’s name appears in gnostic literature in various forms: Maria, Mariam, Mariamne, Mariham.

⁴Origen, “Against Celsus” in *The Ante-Nicene Fathers* 4, ed. Alexander Roberts and James Donaldson (New York: Charles Scribner’s Sons, 1913), 570.

⁵*The First Apocalypse of James*, ed. William R. Schoedel in *Nag Hammadi Codices V. 2-5 and VI with Papyrus Berolinenensis 8502, 1 and 4*, ed. Douglas M. Parrot (Leiden: E.J. Brill, 1979), 99.

⁶*Manichaean Psalm Book*, ed. C.R.C. Allberry (Stuttgart: W. Kohlhammer, 1938).

⁷Bk. I, ch. 38 and 57, Bk. II, ch. 73 and 80. See *Pistis Sophia*, ed. Carl Schmidt (Leiden: Brill, 1978), 123-125; 223-225; 327-329; 353-355.

⁸See *The Apocryphal and Legendary Life of Christ*, ed. James de Quincey Donehoo (New York: Hodder and Stoughton, 1903):345. This gospel is discussed in *New Testament Apocrypha* I, ed. Wilhelm Schneemelcher and Edgar Hennecke (Philadelphia: Westminster Press, 1959), 444-449, but the editors do not provide a text.

⁹*Ibid.*, I, 189-227.

Martha's place within them, although the full extent of her influence is difficult to evaluate until further evidence comes to light.

For the most part, the writings of the earliest Church Fathers contain few references to Martha but, from the time of Origen, Martha and her sister Mary play an increasingly prominent role in exegetical literature. Origen's homily on the gospel pericope in Luke 10:38-42¹⁰ provides a model for later interpretations. Martha symbolises action and Mary, contemplation; neither action nor contemplation can exist without the other. Origen also notes that Martha can be seen as symbolic of the Synagogue and the Old Testament laws, while Mary represents the Christian Church and the new "spiritual law" (cf. Romans 7:14). In addition, Martha symbolises the Jews, who observed the precepts of the law, while Mary represents the Christians, who "set [their] minds on things that are above, not on things that are on earth" (Colossians 3:2). Many of Origen's ideas are amplified in the works of later commentators, but his identification of Martha and Mary as types of the active and contemplative lives was particularly influential.¹¹

The origins and development of the cult of St. Martha in the Christian west are difficult to trace with certainty. As noted above, interest in Martha shown by the Church Fathers centred primarily on her symbolic role as the representative of the active life. A possible exception is a sermon attributed to the fourth century bishop Ambrose of Milan in which Martha is identified with the woman healed of an issue of blood mentioned in Matthew 9:20, Mark 5:25 and Luke 8:43.¹² This identification, along with the attribution to Ambrose, appears in some late medieval lives of the saint but it is not found in earlier extant texts. For example, in his early fourth century *Ecclesiastical History*,¹³ Eusebius of Caesarea describes a statue of the woman but does not connect her with Martha. Thus, the linking of Martha and the healed woman is likely of late derivation. A possible explanation may be found in the legends surrounding a tenth-century St. Martha, abbess of Mombasia in Laconia. This St. Martha was miraculously cured of a debilitating hemorrhage after a vision of St.

¹⁰See Origen, *Homélie sur S. Luc* (Paris: Cerf, 1962), 521-523.

¹¹For a summary of the exegetical literature on Martha and Mary see Aimé Solignac and Lin Donat, "Marthe et Marie" in *Dictionnaire de spiritualité ascétique et mystique* (Paris: Beauchesne, 1932), cols. 664-672 and Mary Elizabeth Mason, *Active Life and Contemplative Life: A Study of the Concepts from Plato to the Present* (Milwaukee: Marquette University Press, 1961).

¹²See Ambrose of Milan, *Opera Omnia II* (Paris: Garnier Frères, 1879), Appendix, col. 454.

¹³Book VIII, chapter 18.

John the Evangelist¹⁴ and “Ambrose’s” supposed description of the healing of “Martha of Bethany” may have been derived from that of Martha of Mombasia.

Brief notations in numerous medieval martyrologies suggest that from the late sixth century onwards a feast day of St. Martha was celebrated on January 19, although few details as to the nature or extent of such celebrations are known. The earliest official reference to a feast on this date dedicated to Mary and Martha appears in a manuscript of the martyrology of Jerome produced at Auxerre ca.595. The designation was probably attributable to a copyist’s error—the result of confusion between the names of the early Persian martyrs Marius and his wife Martha and those of Mary (Maria) and Martha of Bethany.¹⁵ Textual studies suggest that the Auxerre manuscript was widely copied and that this probably inadvertant mistake was at least partially responsible for the late medieval spread of the cults of Mary Magdalene and Martha in the West. The confusion regarding Martha’s feast day is further compounded by the fact that certain martyrologies and early calendars also suggest that the saint and her brother Lazarus were honoured on December 17. Opinion, however, is divided as to whether such references apply to anything more than local cults. According to the modern church calendar, St. Martha’s feast day is celebrated on July 29, the date of her death according to two of the major extant versions of her life, the *Vita Pseudo-Marcilia* and the *Vita Beatae Mariae Magdalenae*. The custom of commemorating Martha’s death on July 29 likely arose sometime between the mid-twelfth and mid-thirteenth centuries. By the twelfth century it was generally accepted that Lazarus and Mary Magdalene had travelled to Provence after the ascension of Christ. The inhabitants of Tarascon in Provence concluded that Martha probably accompanied her siblings, although no other town had “laid claim” to her relics. A search was undertaken in Tarascon, which already possessed a church dedicated to a St. Martha,¹⁶ and in 1187, the body of “Martha of Bethany” was discovered. It was after this time that Martha’s cult began to flourish.

¹⁴See *Acta Sanctorum*, May 24.

¹⁵See Victor Saxer, *Le culte de Marie Madeleine en occident des origines à la fin du Moyen-Age* (Paris: Clavreuil, 1959), 38-39.

¹⁶References to a “terra sancte Marthe” or “sancta Martha” at Tarascon are found in charters dating from 964 and 967, and a bull of Pope Urban II dating from 1096 mentions a church of St. Martha. See H. Leclercq, “Lazare” in *Dictionnaire d’archéologie chrétienne et de liturgie* VIII/2, ed. Fernand Cabrol (Paris: Létouzey, 1929), col. 2071.

The Medieval Martha Legends

As the preceding discussion suggests, the legendary life of St. Martha is closely related to that of Mary Magdalene. When Martha is mentioned in the Scriptures, she always appears in the company of her sister, and the two are portrayed as contrasting figures. This in turn led to their roles in exegetical literature as representative of the active and the contemplative lives. The linking of the names of Martha and Mary in early medieval martyrologies led to the joint celebration of their feast day in the west, from the sixth century onwards, and in medieval hagiographical tradition the two continued to be closely connected.

The legends of Mary Magdalene are many and varied. A body of legend which was widely accepted in the east connected the saint with the city of Ephesus. In the mid-sixth century, Gregory of Tours wrote in his *De Gloria Martyrum* (1.30) that Mary Magdalene was buried in that city. Her tomb was reputedly next to the Cave of the Seven Sleepers. By the seventh century she was honoured at Ephesus on July 22, the supposed date of her death.¹⁷ Modestus, Patriarch of Jerusalem (630-634) recorded that she had gone to Ephesus to join the apostle John after the death of the Virgin.¹⁸ Other traditions suggest that the Magdalene accompanied John to Ephesus. These accounts of her arrival may have originated in the *Acts of John*, a second or third century apocryphal work which was widely copied in subsequent centuries, and of which only fragments are extant today.¹⁹ The Byzantine emperor Leo VI translated the supposed relics of Mary Magdalene from Ephesus to Constantinople in the late ninth century.

An alternate legend, which had relatively little influence, maintained that Mary Magdalene spent her final days in Palestine, where she remained after the ascension of Christ. After her death she was buried near Jerusalem. Her relics were later transferred to France. The earliest supporting documentation regarding this account of Mary Magdalene's later years is found in a ninth century document written in

¹⁷See Victor Saxer, "Les saintes Marie-Madeleine et Marie de Bethanie dans la tradition liturgique et homilétique orientale" in *Révue des sciences religieuses* 32 (1958):1-57.

¹⁸See Clive Foss, *Ephesus after antiquity: a late antique, Byzantine and Turkish city* (Cambridge: Cambridge University Press, 1979), 33.

¹⁹See Marjorie M. Malvern, *Venus in sackcloth: the Magdalen's origins and metamorphoses* (Carbondale, Ill.: Southern Illinois University Press, 1975), 74-75.

support of claims by the Abbey of Vézelay that it possessed the Magdalene's true remains.²⁰

The most influential Magdalene legends in the West in the later Middle Ages connected the saint with the south of France. According to one account, Mary Magdalene, Mary Jacobi and Mary Salome became the companions of the apostle James, son of Zebedee, following Christ's ascension. Despite Paul's announcement in Romans 15:20-24 that he planned to visit regions "where Christ was not known"—including Spain—the tradition arose that James had previously evangelized Spain sometime between the ascension and his martyrdom at the hands of Herod (Acts 12:1-2), probably around 42 A.D.²¹ This legend was later expanded, probably in the twelfth century: after James' death, the three Marys were said to have sailed to Gaul with Martha, Lazarus and others, bringing with them the bones of the Holy Innocents and the head of James. Mary Jacobi and Mary Salome disembarked at the site of what is now the town of Saintes-Marie-de-la-Mer in the Camargues region near the mouth of the Rhône; their relics were "discovered" there in 1423.²²

After the twelfth century, the "standard" Magdalene legend in the West was the Provençal version. It maintains that Mary Magdalene, Martha, Lazarus, Marcella, Maximinus and various other companions (depending on the particular variant of the legend) were put to sea in a rudderless boat which eventually reached Marseille. They immediately began to evangelize the region. Among Mary Magdalene's converts was the prince of Marseille, and through her intercession she obtained a son for him. Later she miraculously saved the child and his mother after a storm at sea. Mary eventually withdrew to the wilderness of Sainte-Baume, where she lived a life of austerity and contemplation for thirty years, being daily fed by angels. The latter half of the legend, focusing on the Magdalene's life as a hermit, likely arose as a result of the grafting into her "biography" elements from that of the fourth century saint Mary of Egypt, one of the solitary eastern ascetics who practised extreme forms of self-discipline as a means of gaining spiritual insight.

²⁰The *Gesta episcoporum camaracensis* by Baudric of Cambrai. Cf. Saxer, "Les Saintes Marie-Madeleine", 19-22.

²¹The legends surrounding James' mission to Spain apparently originated in Spain in the seventh century. Cf. H. Leclercq, "Espagne" in *Dictionnaire d'archéologie chrétienne et de liturgie*, V/1, cols.407-523.

²²See H. Leclercq, "Maries-de-la-Mer (Les Saintes)" in *Dictionnaire d'archéologie chrétienne et de liturgie* XI/2, cols. 2119-2128.

A comparison of the legends concerning the activities of Saints Mary and Martha in Provence reveals a number of similarities. Both are described as preacher/evangelists in southern France. Both perform miracles, including the raising of the dead. Both live austere lives. Both predict their own deaths, and both are buried under miraculous circumstances in which Bishop Maximinus of Aix plays an important role. Subsequent to their deaths, both saints continue to effect miracles. Because of the close connections between Mary and Martha, some accounts of the lives of the two saints, are, in fact, “double lives”. In other cases, especially in collections of saints lives, common elements are discussed in the life of one saint and not in the other.

The details of the life of Martha are preserved in four major Latin documents, probably dating from the late twelfth and thirteenth centuries.²³ The earliest is likely that which has come down to us under the title *Vita Auct. Pseudo-Marcilia, Interprete Pseudo-Syntyche*.²⁴ It is attributed in the text to Martha’s maidservant Marcilia (Marcella), who composed it in Hebrew, and later it was said to have been translated into Latin by Syntyche (Sinticus or Syntex).²⁵ This life was probably used by both the compiler of the lengthy *Vita Beatae Mariae Magdalenae et Sororis Eius Sanctae Marthae*, a “double life” of Mary and Martha²⁶ which was most likely compiled at Clairvaux by a follower of St. Bernard,²⁷ and by the French Dominican Vincent of Beauvais in his Martha chapters of the *Speculum Historiale*.²⁸ The most concise medieval account of St. Martha’s life—and the most influential—was that included by Jacobus de Voragine in his *Legenda Aurea*. Of the four texts, three appear to be closely related: the *Vita Pseudo-Marcilia*, and the lives compiled by Vincent of Beauvais and Jacobus de Voragine. The *Vita Beatae Mariae*

²³For a translation of these four Latin documents see Diane Elizabeth Peters, “The Early Latin Sources of the Legend of St. Martha: A Study and Translation with Critical Notes”, M.A. diss., Wilfrid Laurier University, Waterloo, Ontario, 1990.

²⁴See *Bibliotheca Hagiographica Latina Antiquae et Mediae Aetatis* (Bruxelles: Société des Bollandistes, 1898-9), no. 5545-5547.

²⁵According to the Provençal legends of the saints from Bethany, Marcilia (Marcella, Martilla) was the woman who cried out to Jesus from the crowd “Blessed is the womb that bore you and the breasts that you sucked” (Luke 11:27). From the twelfth century, St. Marcella’s tomb was among those venerated in the basilica of the town of Saint-Maximin in Provence. A Sythex (Syntyche) is named in Philippians 4:2 as one of Paul’s fellow workers for Christ.

²⁶Ibid., no. 5508.

²⁷See Victor Saxer, “La vie de Sainte Marie Madeleine attribué au Pseudo-Raban Maur oeuvre claravallienne du XIIe siècle,” in *Mélanges Saint Bernard* (Dijon: Marilier, 1953), 408-421.

²⁸Martha material is found in chapters 92, 94, 99-101 and 104-107.

Magdalenae likely shared common sources but differs in a number of respects. Nevertheless the basic outlines of the legend are similar.

The extant versions of Martha's life all begin with an account of her family background, and include, to varying degrees, references to her activities as recorded in the New Testament. Both Vincent of Beauvais and the pseudo-Marcilia author also refer to the traditional association of Martha and Mary as prototypes of the active and contemplative lives, while the latter also makes the assertion, unusual in exegetical literature, that Martha can be seen as a prototype of the Christian Church.²⁹ Next, all texts describe with differing amounts of detail the dispersion of the apostles after Christ's ascension, and, in particular, the journey of Martha to Provence with her sister Mary Magdalene and other companions, their arrival at Marseille and their work of conversion among the people of the region surrounding Aix.

Central to all versions of Martha's life is the account of her battle with the dragon of Tarascon. This huge beast, half animal and half fish, had long terrorized the countryside, devouring passersby and overturning ships. It is described as a descendant of the mighty Leviathan, mentioned in the book of Job (40:23, 41:1) and of an animal known as the *bonasus*.³⁰ Because the natives had been unable to subdue it, they called upon Martha for help. She encountered the dragon in the forest, confronted it with a cross and holy water, and subdued it, whereupon it was finally slain by the people. Subsequently, because the dragon was known as "Tirascurus", the name of the place was changed to Tirasconus or Tarascon.³¹

Following her victory over the beast, Martha lived in austerity at Tarascon, where she was joined by a group of disciples who formed a religious community around her. Martha performed many miracles, including raising to life a young man who had drowned and the changing of water into wine at a banquet held to celebrate the dedication of her home as a basilica.

²⁹Since the time of Origen it had been more common to associate Martha with the synagogue and the Old Testament laws and Mary with the Christian church and the new "spiritual" law of Romans 7:14.

³⁰Pliny described this remarkable animal in his *Natural History*, Book VIII, 15.40. It was a bull-like creature, noted for its ability to produce massive quantities of dung so pungent that it scorched pursuers like fire.

³¹Even today a festival honouring the victory over the dragon, featuring a large mechanical reproduction of the beast, is observed annually in Tarascon. See Louis Dumont, *La Tarasque* (Paris: Gallimard, 1987) for an ethnographic study of the ritual.

Martha was forewarned of her death a year in advance, and from that time onwards she suffered from fevers. On the eighth day before her death, she had a vision of angelic choirs bearing the soul of her sister Mary Magdalene to heaven. Knowing then that her own death was imminent, she encouraged and instructed her companions. In the middle of the night before the day of her death those keeping watch fell into a deep sleep. A sudden violent gust of wind extinguished the lamps and a crowd of evil spirits gathered around Martha. The watchers awoke and rushed out to find a flame to rekindle the lamps. During their absence, Mary Magdalene appeared and relit the candles and lamps with her own torch. Christ himself then entered into Martha's presence.

On the day of her death, Martha was carried outside and placed on a bed of ashes. She asked that the account of the Lord's Passion be read to her and at the words "Father, into your hands I commend my spirit," she died. Her funeral was conducted by Christ and Bishop Fronto of Périgueux, who was miraculously transported to Tarascon when he fell asleep during a mass at his own church.³² This reference to the miraculous appearance of a saint at her funeral may have been grafted into the Martha legend as a result of confusion between St. Martha and the fourth century St. Martin of Tours. The account of the latter's funeral, as recorded by Gregory of Tours in the first book of the *Miracles of St. Martin*, is very similar to that of Martha, with St. Ambrose of Milan officiating rather than St. Fronto.³³ After Martha's burial, numerous miracles took place at her tomb, including the healing of Clovis, king of the Franks. Again, the Martha/Clovis connection may have resulted from confusion between Martha and Martin. The latter was adopted by the Merovingians as their patron saint following Clovis' conquest of Aquitaine in 507, and Gregory of Tours notes in his *History of the Franks* that it was Martin to whom Clovis paid allegiance.³⁴

The Dissemination of the Martha Legends in the later Middle Ages

Of the surviving Latin texts, there is little evidence that the *Vita Beata Mariae Magdalенаe* was widely known outside of monastic

³²There are many chronological anachronisms in the Martha texts, including the reference to St. Fronto, a fourth-century bishop of Périgueux.

³³See Gregory of Tours, *Selections from the Minor Works* (Philadelphia: University of Pennsylvania Press, 1949), 36-37.

³⁴Harmondsworth, Eng.: Penguin Books, 1974, 151-2, 154.

circles. It is most likely that the Pseudo-Marcilia version also originated in a monastic setting, but little is known of its history prior to its inclusion in the *Sanctuarium seu Vitae Sanctorum*, a collection of saints' legends compiled by Italian humanist Boninus Mombritius in the late 1470s.³⁵ Vincent of Beauvais' *Speculum Maius*, essentially complete by 1244, was a massive medieval encyclopedia dedicated to Louis IX of France, who lent his encouragement for the project and provided financial support for the copying of manuscripts. Of its three sections, the *Speculum Historiale*, which summarized the course of world history from creation to 1250, proved the most popular;³⁶ approximately 900 of its 3800 chapters are devoted to the lives of the saints, including Martha and Mary Magdalene. A number of manuscripts of the entire work survive, and it was printed seven times between 1473 and 1624. The *Speculum Historiale* also circulated separately and was translated into French (ca. 1328), Catalan and Dutch verse in the fourteenth century.³⁷

The most influential collection of saints' lives in the later Middle Ages was that compiled by Jacobus de Voragine, a Dominican like Vincent. Originally entitled simply *Legenda Sanctorum*, these concise summaries proved extremely popular, and by the end of the thirteenth century they were commonly known by the laudatory title of *Legenda Aurea*, or "Golden Legend". Over seven hundred manuscripts survive. The *Legenda Aurea* was also one of the earliest productions off the newly-invented printing press. A list of fifteenth century editions alone compiled by Robert Seybolt in 1946 includes 173 impressions: 97 in Latin and 76 translations.³⁸ While some of these works are considered spurious, 156 have been authenticated: the *Legenda Aurea* led the Bible in the number of editions issued in the fifteenth century!³⁹ These printed editions, especially those in vernacular languages, circulated widely, as stimuli to religious devotion.

³⁵This work was recited by the monks of the Abbey of Solesmes in 1910 (Paris: Fontemoing et Socios).

³⁶The other sections were the *Speculum Naturale*, dealing with natural history and the *Speculum Doctrinale*, outlining the learned arts.

³⁷See B.L. Ullman, "A Project for a New Edition of Vincent of Beauvais", *Speculum* 8 (1933):317-326 for a discussion of the complicated early publishing history of the work. The 1624 Douai version of the text was reprinted Graz: Akademische Druck -u. Verlaganstalt, 1964-65.

³⁸These include three versions in Bohemian, eleven in Dutch, four in English, twenty in French, eighteen in High German, seven in Low German and thirteen in Italian. See Robert Francis Seybolt, "Fifteenth Century Editions of the *Legenda Aurea*," *Speculum* 21 (1946):327-338.

³⁹See Robert Francis Seybolt, "The *Legenda Aurea*, Bible, and *Historia Scholastica*," *Speculum* 21 (1946): 339-342.

However, it is important to keep in mind that the majority of people in the Middle Ages were illiterate, and their ideas regarding theology and history were obtained not from reading but through art. Many of the manuscripts and early editions of saints' lives were illuminated or decorated with woodcut illustrations. Churches also contained paintings and sculptures which brought the lives and works of the saints before the eyes, and into the imaginations, of the general populace.

In her medieval artistic portrayals Martha is distinguished by two categories of attributes: those linked to her domestic concern—the soup ladle, broom, cooking pot—and those reflecting her miraculous acts in the broader world—the aspergillum and/or pot of holy water, the dragon.

Such attributes as the soup ladle, broom and cooking pot⁴⁰ are clearly derived from the image of Martha presented in Scripture: that of the sister who assumes responsibility for serving guests (Luke 10:40; John 12:2). Her hospitable nature is also emphasized in the texts of the Provençal legend, where she is designated “the hostess of Christ” and it is noted that her generosity towards others was not diminished by the austerity of her own life at Tarascon.

Another artistic attribute found in some depictions of Martha is the key, or bunch of keys.⁴¹ According to traditional interpretation, the key is linked with Martha's role as mistress of the household, the chatelaine. The fact that the key is also the attribute of St. Peter⁴² also has important implications. In Peter's case, the key or keys reflect Christ's commendation in Matthew 16:19: “I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” In the pseudo-Marcilia version of Martha's life, both Peter and Martha are presented as progenitors of the Christian Church.

There may also be a possible link between the key imagery and that of the dragon: in Revelation 20:1-2, an angel holding “the key to the bottomless pit” seizes “the dragon, that ancient serpent, who is the Devil and Satan” and binds him for a thousand years. The most common

⁴⁰See, for example, the illustration of the statue of Martha from the Église Ste. Madeleine, Troyes, France (early sixteenth century), reproduced by Émile Mâle, *Les saints compagnons du Christ* (Paris: Paul Hartmann, 1958), 83.

⁴¹See, for example, the image of Zeitblom in the Alte Pinakothek, Munich (late fifteenth century), reproduced by Germaine Maillot, *Sainte Marthe* (Paris: Henri Laurens, 1932), 56.

⁴²Peter, when he appears in representations of the death or funeral of the Virgin, also shares Martha's attribute of the aspergillum. See Ch. Cahier, *Caractéristiques des saints dans l'art populaire I* (Paris: Poussielgue Frères, 1867), 87.

artistic attribute of Martha is, in fact, the dragon. It is derived from the incident of primary importance in her legendary life in Provence: the slaying of the dragon known as the Tarasque. The *Vita Pseudo-Marcilia*, Vincent of Beauvais and the *Legenda Aurea* all note that holy water was the instrument by which the dragon was conquered, and it is for this reason that the pot of holy water and the aspergillum are often introduced into depictions of the scene.⁴³

It is interesting to note that the cooking pot/ladle or small broom and the pot of holy water/aspergillum represent images which are very similar in appearance: in fact, some items which are generally interpreted as cooking pots may have been intended originally as representations of pots of holy water. Art historian Louis Réau goes so far as to suggest that the identification of Martha as the patroness of cooks and housewives may have originated in “an iconographic misinterpretation”, in which the bucket of holy water which she held in her hand to sprinkle on the Tarasque might have been mistaken for a household utensil.⁴⁴ It should, however, be kept in mind that the medieval viewer, accustomed to seeing symbolically rather than in concrete terms, may have considered Martha’s pot as representative of her activity in two spheres—on the domestic front and in the world at large—and not one or the other exclusively.

An interesting consideration in this context is whether the presence of the cooking pot/pot of holy oil is necessary in order to identify images of Martha. Martha is one of two female saints popular in the later Middle Ages whose attribute is a dragon. The other is St. Margaret of Antioch who reputedly lived in the early fourth century during the reign of Diocletian. After rejecting the advances of the prefect Olybrius, she was denounced as a Christian, tortured and imprisoned, and, while in prison, the devil appeared to her in the guise of a dragon. According to one version of the legend she made the sign of the cross and the monster vanished. According to another more picturesque tradition, Margaret was actually devoured by the dragon but escaped when she pierced its abdomen with a holy cross. In artistic portrayals, Margaret is generally shown with a dragon and a cross. However, in the extant versions of the Martha legend the cross is also an instrument by which the miracle is performed, and in the *Vita Beatae Mariae Magdaleneae*, only the cross—and not the holy water—is

⁴³Maillet, *Sainte Marthe*, reproduces a number of examples of works based on the Martha and the dragon theme.

⁴⁴*Iconographie de l'art chrétien* III/2 (Paris: Presses Universitaires de France, 1955-59), 893.

mentioned. Thus it is possible that some works identified as images of St. Margaret because of the presence of the dragon and the cross are, in fact, intended to be portraits of Martha.

The Martha Legends Today

As noted earlier, the cult of St. Martha flourished in southern France in the twelfth and thirteenth centuries, but its influence gradually declined. Possibly the church itself was responsible for its suppression. The area in which the cult was popular was renowned for heresies; for example, the Albigenses, a branch of the Cathari, were active there during the same period. This sect, which, like Martha, held to a moral doctrine of extreme austerity, was condemned by successive Church councils from 1165 onwards. Innocent III, pope from 1198 - 1216, launched a Crusade against it, and in 1233 Gregory IX charged the Dominican Inquisition with its final elimination. The Martha cult may also have been suspect because of the prominent role played within it by a woman. Although the legendary Martha is not named as the bishop of Tarascon, a number of factors suggest that she may have functioned in this capacity: her home was dedicated as a basilica; a confrontation between a saint and a monster, such as that recorded of Martha, seems to have been almost a prerequisite for the bishops of Gaul; her attributes of the aspergillum and holy water were items traditionally associated with male priests or bishops and the rite of exorcism; and finally, Martha's legends suggest that she was the only female saint of early Gaul who assumed responsibility for the spiritual care of a settlement. Among sixteenth-century Protestant Reformers all non-biblical references to Martha were discredited, and, in general, most theological discussion on Martha from the sixteenth century onwards has once again focused on the Mary/Martha dichotomy derived from the Luke 10 pericope.

In recent years, however, considerable scholarly interest has been shown in medieval Christian saints' lives. A number of notable works on female saints have appeared—a reflection of the growing importance of women's studies—and some authors have turned again to the consideration of Martha. In some cases, they have explored avenues of Biblical interpretation not fully developed in traditional exegetical literature. Raymond Brown, for example has commented:

The most famous incident in which Peter figures during the ministry of Jesus (and his other claim to primacy besides that of witnessing the first appearance of the risen

Jesus) is the confession he made at Caesarea Philippi, especially in its Matthean form (16:16): "You are the Christ, the Son of the living God." Already the disciples had generally confessed Jesus as a "Son of God" (no definite article in Mt 14:33), but it is Peter's more solemn confession that wins Jesus' praise as a statement reflecting divine revelation. The closest parallel to that confession in the four Gospels is found in Jn 11:27: "You are the Christ, the Son of God;" and it appears on the lips of a woman, Martha, sister of Mary and Lazarus. (And it comes in the context of a major revelation of Jesus to Martha; it is to a woman that the mystery of Jesus as the resurrection and the life is revealed!) Thus, if other Christian communities thought of Peter as the one who made a supreme confession of Jesus as the Son of God. . . the Johannine community associated such memories with heroines like Martha.⁴⁵

In other cases, the Martha of legend, in particular, Martha the dragon-slayer, has been "rediscovered" and reinterpreted.

As has been noted, the theme of an encounter between a saint and a dragon is common in hagiographical literature. While such accounts may have been interpreted literally, the medieval mind would also have understood the dragon in an allegorical context, as symbolic of the devil or the forces of evil. In the legends of Margaret of Antioch, it is specifically noted that the dragon which appeared before the saint was the devil in disguise. However, some contemporary commentators have adopted a feminist approach to the study of the dragon/serpent imagery; according to this line of thought the serpent is not seen as intrinsically evil but rather as symbolic of the earth and the forces of nature. Elisabeth Moltmann-Wendel, for example, compares the Martha story with the well-known legend of St. George of Cappadocia, later patron saint of England:

The new element in the Martha legend is that it is not a man here who is armored, armed, a hero, a soldier, who conquers the dragon: it is a woman. Another new element is that the victory is friendly, without violence. Martha

⁴⁵Brown, Raymond E. "Roles of Women in the Fourth Gospel." *Theological Studies* 36 (1975): 693.

conquers the dragon by spiritual means, without weapons, without armor, and in bare feet, and binds the dragon with her girdle, the sign of purity in a patriarchy and the symbol of eros and power in a matriarchy. . . . In the matriarchal consciousness the dragon is a source of power which is in bondage; it represents elements that are unconscious, driving and impassioned—all of which are positive and are to be integrated into human existence. . . . To make it understandable for us personally, and to put it in modern terms, the dragon is what we fear and therefore hate and normally try to suppress. The other, non-violent way to get along with our fear is to integrate it, to accept it as part of our personality.⁴⁶

Or, as Moltmann-Wendel states elsewhere, in the Martha legend “a woman symbolizes the victory over the unconscious, death, the threat, and she has conquered the dragon in a new way. She has not trampled it down, but bound it. Martha marks the symbolic beginning of another way of dealing with evil: not its annihilation but its redemption”.⁴⁷

Such interpretations are obviously contemporary—and controversial—ones. Nevertheless, they present new perspectives on the way in which the medieval legends of saints such as Martha of Bethany can be relevant to religious studies today, and why they are worthy of our investigation.

⁴⁶*Humanity in God* (New York: Pilgrim Press, 1983), 25-26.

⁴⁷*The Women Around Jesus*, 46.

INTEREST GROUP PRESENTATIONS

COLLECTION EVALUATION AND DEVELOPMENT

History of ATLA Preservation Grant Proposals

by
John A. Bollier
Director of Development, ATLA

This presentation reviewed the history of ATLA's Preservation Program, beginning in 1957 with a Sealantic Foundation grant for the on—demand filming of serials. ATLA's preservation efforts expanded in 1984 with monograph preservation, supported since then by library subscribers and by three National Endowment for the Humanities grants, three Pew Charitable Trusts grants, two Luce Foundation grants and one Lilly Endowment grant. To date, ATLA has preserved in microformat approximately 1,800 periodicals and 30,000 monographs. A written report, "History of ATLA Grants, 1979-1993" was distributed at the meeting.

Because of the recent decline in subscription income due to pressure on library budgets, ATLA has concluded its filming of individually selected monographs and planned to film significant collections proposed by member libraries. In response to ATLA's call for proposals of such collections, the following institutions responded:

1. Yale - Day Missions Library Materials
2. Union, NY/General - Liturgy
3. Princeton Theological Seminary - Louis Benson
Hymnology Collection
4. Emory - 19th Century Pamphlets in Theology
5. Asbury - Holiness Collection
6. Luther Northwestern - Norwegian Immigrant Archives
7. Reformed Presbyterian - British and American
Reformed Presbyterian Collection

Unfortunately, NEH recently rejected this proposal for the preservation microfilming of the more than 26,000 titles contained in these collections. The negative criticisms resulting in the proposal's rejection were directed toward:

1. the diversity in the mini proposals: the descriptions of the collections and their significance, surveys of the condition of the materials, local work plans;
2. the decentralization of the program and its design complexity;
3. the inclusion of some of the collections and the omission of collections representing other religious traditions;
4. the amount of theological material ATLA has already filmed.

As ATLA cannot continue its present Monography Preservation Program due to the decline of subscription income and as NEH rejected this "Great Collections" proposal, ATLA must now reconsider its monograph preservation efforts. In the meantime, ATLA continues its current NEH supported programs for the microfilming of 300 periodicals in religion, 1875-1950.

Guidelines for Developing a Successful Preservation Grant Proposal

by

Cindy Derrenbacker

Wycliffe College, Toronto School of Theology

Introduction

I have been asked to provide some insight into how to write a successful preservation grant proposal. Unfortunately, there is no easy way of obtaining "free money," no matter how worthwhile your proposed project is. In many ways, attempting to get a grant is like trying to find a job. It takes a great deal of time, energy and effort, oftentimes with disappointing results. Today, however, I would like to share some basic guidelines which should be followed to ensure that your proposal is given due consideration by potential sponsors or funding

agencies.¹ Please note that my presentation is relevant primarily to theological libraries located in the United States.

The Idea

The grant-writing process begins with a well-conceived idea. For example, you may have determined that your library houses a collection of unique theological materials related to the denominational heritage of your institution which should be preserved on microfilm. The idea of preservation of theological library materials must then be “sold” to potential sponsors. The idea must be presented in such a way that it is perceived as fresh, exciting, sensible and compelling to the sponsors.

Researching Sources of Funding

Known (and potential) sponsors of funding agencies must be thoroughly researched. Primary sources of information should be consulted, such as ATLA colleagues and the annual reports and newsletters of sponsors/funding agencies. Secondary sources such as university databases, the *Federal Register*, and specialized reference books should also be consulted. Two reference books which I have found particularly useful as *The Foundation Grants Index* and the *Annual Register of Grant Support: A Directory of Funding Sources*.

Currently, the National Endowment for the Humanities: Division of Preservation and Access, the Henry Luce Foundation, the Lily Endowment, and the Pew Charitable Trusts are leading funding agencies in the United States accepting proposals from theological libraries requesting grants for preservation purposes. Other sources of funding may be available on the state and local levels. In addition, remember that new funding agencies are always surfacing, while others are becoming obsolete.

¹ Much of what I have to share with you is based upon my experience as Fellowship Coordinator in the Graduate School at Syracuse University and from my association with the staff of the Office of Sponsored Programs, especially Lorrie Anthony and Terri Damon, at Syracuse University. I attribute many of the guidelines presented below to both Lorrie and Terri.

Developing a Relationship with the Potential Sponsor

The potential sponsor should be contacted early on in the grant-writing process. If you are unable to meet the potential sponsor in person, send a brief letter (no more than two pages long) to the sponsor describing your project, including an estimated budget. Indicate that you will follow-up with a phone call on a specified date. Call the sponsor on the date specified in your letter and glean as much information as you can, without alienating the sponsor. (Bear in mind that many foundations/funding agencies are run by a small staff. The receptionist may be your best source of information or may even be the decision-maker. Do what you can to develop an advocate on the inside of the funding agency when you phone.) When you call, find out the following information:

1. Determine whether your proposed project matches the funding agency's interests and priorities.
2. Confirm deadlines and submission procedures.
3. Determine who will be reviewing your proposal, i.e., know your audience.
4. Determine who makes the final award decisions, if different from the reviewer(s).
5. Establish when you will be hearing back from the funding agency.
6. Determine whether the funding agency places limitations on the amount any one applicant can receive. (If such constraints exist, make sure that your proposal fits with the pre-determined budget. You may find that you must limit the scope of your proposal.)
7. Determine whether the sponsor will review and critique your proposal prior to final submission.

Developing Your Grant Proposal

The proposal should clearly and succinctly describe:

1. what it is you want to do, as embodied in a proposal abstract,
2. how your project fills a need (innovation is the key here),
3. how the project builds on previous work, i.e., if it does,
4. what the anticipated outcome will be, and
5. what the significance of the project will be.

Most grant proposals include:

1. a title page;
2. a table of contents;
3. a proposal abstract;
4. a work plan, including objectives, methodology, expected outcomes, and the organization and management of the proposed project;
5. the qualifications of personnel involved in the proposed project, as well as the physical resources currently available to implement the project;
6. both a summarized budget, as well as a detailed cost breakdown and justification for anticipated expenditures;
7. an appendix, including relevant CV's, a letter of recommendation from an influential member of your institution demonstrating institutional support, a written endorsement from a known expert in the field of library preservation, perhaps a bibliography

Some Final Tips

Don't over promise. For example, realistically you may not have the resources to entirely preserve a unique collection of theological materials in your library with a foundation grant of \$10,000,00. Your institution may have to provide matching funds.

Again, don't overlook local funding agencies which might take a special interest in your proposed preservation project, as well as the trustees of your institution.

Writing Successful Preservation Grant Proposals from the Perspective of the Large, University-Related Theological Library

by
Paul Stuehrenberg
Yale Divinity School Library

Let me say at the outset that I have as much experience with writing unsuccessful preservation grant proposals as with successful ones. A proposal from the Yale Divinity School Library submitted to the

National Endowment for the Humanities through the Research Libraries Group was funded; a similar proposal submitted through ATLA was not. Why one proposal was funded and the other was not is a mystery we are still attempting to fathom. I mention this first as a disclaimer: I do not want to pretend to know more than I do about “writing successful preservation grant proposals.” More than that, however, I think our experience proves the rule that the competition for these grants is fierce.

Background

First, some background. Yale Divinity School Library is, in fact, a large, university-related theological library. Moreover, Yale has long been interested in the preservation of library materials and has played a leadership role in developing national programs. Ray Morris, Steve Peterson and John Bollier all were actively involved with designing and implementing the ATLA Preservation Program.

In addition to our involvement in the ATLA Program, the Yale Divinity Library also carries on its own “in-house” program. This program was designed to replace deteriorating materials identified at the point of circulation. We purchase reprints or microforms if they are available; if they are not, we routinely have material microfilmed by a local vendor.

Yet it was clear we were not doing enough: everything we were doing could be described as passive. If our collections were not to deteriorate before our eyes, we would have to address the problem more pro-actively. We had on file a report on Yale’s preservation needs. That report identified several parts of the Divinity Library collection as having the highest priority for preservation activities at Yale. Report in hand, I consulted various administrative offices, with the result that the Divinity Library was designated as Yale’s participant for the next round of preservation activity by the Research Libraries Group.

After that, it was a simple matter of supplying the people at RLG with the information they required: describing the material to be preserved, its significance for scholarship, its condition, and the like. With their help we were able to draw up a budget and to arrive at an acceptable cost-per-volume.

That, in a nutshell, is how we came to participate in RLG’s Great Collections Microfilming Project, Phase IV. Our proposal was bundled with proposals from fourteen other institutions to preserve a total of 33,549 volumes over a three-year period for a projected cost of \$2,920,090. This project did, in fact, receive funding from the NEH,

although it was funded for only two years, rather than the three years originally proposed.

Advice

What then have I learned from this experience that might be of value to others? I would suggest four areas that might have some universal appeal.

■ First, know your collection. It might seem self-evident, but the first step in putting together a preservation proposal is to know what in your collection is worth preserving. To determine that, you need to know how your collection relates to other collections at your institution, as well as how it relates to those at other institutions.

Yale Divinity Library, for example, has particular strengths in Christian missions and non-Western Christianity. This strength is complemented by strong area collections at the University Library for East Asia, Southeast Asia, Africa and Latin America. That our missions collection is so closely related to Yale's area studies programs increases the likelihood that people will come to do research at Yale. That scholars come to Yale, in turn, gets the attention of external funding agencies.

Knowing how your collection relates to similar collections is also important. Our RLG proposal emphasized the unique character of our holdings for missions-related serials, but also identified other related collections, especially that of the Missionary Research Library at Union Theological Seminary. With their cooperation, and the cooperation of many others, we were able to fill in gaps in our holdings. Of course, not every theological library has the resources of places like Yale and Union. That does not mean that they have nothing worth preserving. Quite the contrary. What is important is to know what is distinctive about your collection. One of the strengths of the last phase of the ATLA Preservation Program was that it encouraged libraries to act in consortia, identifying, for example, the most important works for denominational history and theology. ATLA's new Program continues to encourage such cooperation. Arguably, the libraries whose holdings document a given tradition and whose faculties use those materials are in the best position to identify what most needs to be preserved.

■ Secondly, establish priorities. There are two basic paradigms for a pro-active preservation program: the "great books" and the "great collections" approaches. The "great books" approach attempts to preserve first those works that are the most important. At first

glance, this approach would seem to be beyond reproach. After all, what possible objection could there be to saving the great books first? But there's the rub: how to decide which works are the most important, and to whom. ATLA has done so by employing a bibliographer who decided which works would be microfilmed. Yet, when we compared Yale's holdings with what was selected for the ATLA Program, we found that Yale held less than half the titles filmed by ATLA. Different libraries have different interests: what is considered to be "great" one place may be unimportant at another.

The "great collections" approach assumes that those libraries that have built research collections have, in the process, not only collected the great books, but have also built collections that, when taken as a whole, are greater than the sum of their parts. For example, the Day Missions Collection at Yale not only can be said to include all the most important works on Christian missions, it also includes substantial supporting documentation. Much of this supporting material might be considered ephemeral when taken by itself. As a part of the Day Collection, however, it provides a context in which to understand the "great books."

One significant feature of the new ATLA Preservation Program is that it allows for a combination of these approaches. Each library is responsible for determining its own priorities. Even if a library does not have a "great collection," it might collaborate with other libraries to identify "great books" in a particular field. In the process ATLA will have preserved those works which, in the estimation of its member libraries, will be the most important for posterity.

■ The third piece of wisdom I would share with you is to know your institution; specifically, know who does what and who makes the decisions. Simply put, preparing a grant proposal is a political process. The advantage of preparing such a proposal at a place like Yale is the fact that there are many people who can be of assistance. The disadvantage of being at a place like Yale is that those people may have priorities that are different from yours and may have no incentive to help you.

The Yale Divinity Library reports to the University Librarian, even though it is located at the Divinity School, and the Divinity School is its chief constituent. Both the University Library and the Divinity School have their own development offices, both of which must relate to (but do not report to) the University Development Office. Each of these offices has its own sets of priorities. The University Library has a preservation department, but historically that department has had no

interest in preserving materials located at the Divinity Library (a situation which, I am happy to report, is changing). Even though that department may have other priorities, the Divinity Library must secure its approval before a proposal can go forward. The Divinity proposal must also be approved by the University Library Business Office, the Personnel Dept., the head of Technical Services and the University Librarian. Needless to say, gaining the support of the university bureaucracy is no mean feat. Once accomplished, however, it does give the proposal a measure of credibility.

■ My final piece of advice is to supply the information requested by the people administering the proposal in a timely fashion. The more information you can supply the better, especially if it is organized in a way that can help them to understand what your proposal intends to do. At the same time, do not expect the final proposal to include all the information you supplied; much of your immortal prose will of necessity end up on the cutting-room floor.

In conclusion, the wisdom I would share today is four-fold: know your collections; know your priorities; know your institution; and know what you are proposing.

Thoughts for Grant Writers

by

Rachel George

Reformed Presbyterian Theological Seminary

Rachel George shared her experiences in the form of humor and anecdotes. Her presentation can be summarized with the following three "thoughts for grant writers":

1. The kindness of strangers may be a key to getting recognition for the value of your collection.
2. If I can do it, you can do it.
3. When your proposals are turned down (as they will be, part of the time) remember the words of Ecclesiastes — "The race is not always to the swift, or the battle to the strong . . . but time and chance happeneth to them all".

Remarks on the ATLA Preservation Program

by
Robert Allenson
ATLA

My focus as Project Bibliographer for the ATLA Preservation Program has not been on the evaluation or development of existing collections in member libraries, rather on developing the ATLA monographic collection in microform for the benefit of all libraries. My work this year has been to explore, on the basis of some success in marketing books and serials in East Asia, how ATLA might build on what has so far been achieved. The creation of a comprehensive microform collection on the Asian religious experience is a project which ATLA is now assessing.

When visiting a potential donor library, I seek to determine the extent of unfiled books and serials which would be in scope for the East Asian project. I look for specific titles of high priority or interest, especially for any ranges of books in scope that are uncataloged or not in the online catalog. Beyond the "great books" in this area, I am also seeking the secondary, derivative, and eccentric works that would be needed to round out a collection which might become recognized as definitive. I enjoy getting my hands dirty while looking at old volumes in their settings and pulling from the isolation of individual collections titles which may be needed for research at any library in the world.

Librarians could benefit in the grant writing process through participating in the earlier stages of this project in several ways: (1) Titles in a specific collection could be presented as an increment in building a collection of global scope, thus making public what has been available only locally. (2) Certain groups of books or serials could be designated as contributing to a deeper understanding of a particular religious or historical tradition. (3) Through preservation filming and conservation work, scarce books could be protected from the dangers involved in open public access. (4) Microforms could be provided instead of sending artifacts out on inter-library loan. (5) Opportunities would be opened for supplying through North American collections some of the sources of Asian history which may no longer be extant in their homelands.

COLLEGE AND UNIVERSITY INTEREST GROUP

Religious Studies And Theology

by

John E. Wilson

Pittsburgh Theological Seminary

Most simply, Religious Studies is one department in a college or university; while Theology generally means the discipline of work at a seminary. So terms are defined first of all by the nature of the institution. Seminary Theology is traditionally defined as “faithful scholarship,” therefore, as having a faith component in all its various disciplines. In a secular or state-supported college or university, in Religious Studies, the type of work done is explicitly or implicitly independent of faith; at least that is the conventional understanding. Scholars in Religious Studies may or may not be members of churches (Buddhist, Christian, etc.).

According to conventional understanding, in Religious Studies the scholarly method is “objective” insofar as it is independent of personal or subjective faith commitment. So the most comfortable “fit” for conventional Religious Studies are or should be those disciplines that make obvious claims to objectivity, especially sociology of religion, to a lesser degree history of religion and comparative religion. *But Religious Studies may include a wide spectrum of disciplines and points of view, including Theology.* When this happens in a secular or state-supported institution, the understanding is that no single religious tradition will rule the program, that there will be diversity and equality of points of view.

Up to this point I have said that the usual definition of Religious Studies is conventional, the convention being set by the type of institution. If we go back in history—back to the European universities from the High Middle Ages up to the Enlightenment—we of course find that the only religious studies taught were within the theological faculties. There was no difference between Religious Studies and Theology; and Theology as faithful scholarship in the university was taken for granted. Even today in many European universities, for example, in Germany and Switzerland, Theology is still a department within the university, and indeed so much so that (e.g.) sociology of religion is more likely found in the sociology department than in the

department of Theology. In Germany and Switzerland the curriculum in the departments of Theology looks like that of a seminary in the USA. That may change in the future, because in both countries—especially in Germany—there is pressure to separate church and state, to impose the “American solution,” as it is sometimes called. But in fact, the debate on separation and its consequences for university Theology has been going on in Germany for two centuries.

In America, too, Theology was originally taught within the universities and colleges. Two factors, both dating primarily from the late 19th century, were of special importance in ending the traditional arrangement. The first was the popularity of the new state-supported colleges and universities. The second was the ideal of the university as a purely scientific institution. (The influence on schools with religious affiliations was profound, although it was not fully felt until the early 20th century.) Initially and for a long time such purely secular institutions had no interest in teaching religion. But religion proved to be too popular a subject to be excluded. When they did begin on a large scale to include religion in their curricula—in parallel, by the way, with the relative decline in American religious denominations in the 1960’s, they gladly met the requirement of being independent of religious dominations. Religious Studies departments came into being generally under the rubric of an independent “scientific study of religion.” But how was that different from a study of religion in the history department or in the philosophy or sociology departments of a university? The situation seems at first paradoxical. At least theoretically the scientific study of religion could be done entirely within departments already existing within the secular university. The real reason for a department of Religious Studies is simply interest in religion, which is considerable.

Consider the root of “interest”: *inter - esse*: to be in, to be involved in. In our conventional understanding “interest in religion” in fact does mean to be involved in religion. Putting the emphasis on “involvement,” which is personal, moves us in the direction of seminary Theology. So one might say that Religious Studies exists, thrives, because it is, as personal scholarly involvement in religion, a kind of Theology. There are many religious persons in the university who are not the kind of scholars likely to be found in a religion department, because they do not share that personal scholarly involvement in religion. For example, I know a very deeply believing Quaker who is a professor of psychology: for him, psychology and religion are of course not entirely separate, but his religious interests are not directly involved in his scholarship. There are very many similar examples.

What separates Religious Studies and Theology is more a difference in commitment than a difference in method. Theology is commitment to Christ and to a Christian church, Buddhism is commitment to Buddha and a Buddhist church or body of belief. In Religious Studies there is a far greater diversity and far greater freedom from commitment to specific traditions, which makes Religious Studies more attractive to many students and to many potential faculty members. Yet in Religious Studies there is also unity in the diversity.

Since the 19th century, secular studies in religion have been characterized by "Religionswissenschaft," science of religion. The term expresses the 19th century ideal of objective knowledge. In the last century it was perhaps best stated by the Hegelians as "lifting" (Aufheben) the content of religious myth and symbol into objective philosophical or scientific knowledge that is generally valid above and apart from the religious or worship activity of religion itself. That idea is still with us, for example in a Freudian interpretation of religion. As scientific, the intention is usually, at least to some degree, to try to arrive at some universal aspects of religious truth. Very generally speaking the steps might be: (1) converting the content of religious myth and symbol into concepts; (2) comparing religions for purposes of demonstrating how the same content might be expressed in different mythologies, rituals or religious systems; (3) judging the validity of the concepts according to some measure of truth, e.g. ethical or moral truths, whereby the question arises about the origin of one's measure of truth. Whether one emphasizes the differences and diversity of the religions or their relative unity, the basic method remains essentially the same. It characterizes the work of such diverse scholars as Ernst Troeltsch—a watershed thinker in Religionswissenschaft, Mircea Eliade and Joseph Campbell. And in an American college or university—especially one that is state-supported—this method suggests itself as the best for the purpose of understanding the unity of a department of Religious Studies, even when all the scholars do not agree with it. For with it one can comprehend how the diversity is unified: by the ideal of universal religious knowledge ordered according to principles on which broad agreement can be reached.

One also has to recognize how close this same ideal is to that of a considerable body of Christian Theology. For Hegel, the most complete statement of religious truth was contained in the symbols of Christianity and not, for example, in those of Buddhism, and Hegel considered himself a philosophical Christian. Is he then a theologian? According to many contemporary seminary theologians, yes. In fact,

much seminary Theology operates in a way similar to Hegel's philosophy, namely with the understanding that Christian Theology should cover all fields of human endeavor, both social and scientific.

Other seminary theologians do not agree. They say that while Christians should certainly be involved in all legitimate areas of human endeavor, theologians should be responsible primarily for the faith-traditions of their churches. Because of the dominance of this view, most seminary curricula still focus on the classical theological disciplines: Bible, Church History, and Systematic Theology, with the addition of Social Ethics and practical "how-to" courses. But around the periphery of this center there is much going on that reminds one of the curriculum in Religious Studies.

Some theological schools—they are all non-denominational, e.g. the Divinity School at the University of Chicago—have broken with this model and have organized around concepts more like those in Religious Studies departments of the universities. They are very much influenced by the moral need to value no one tradition more highly than the other.

Is this trend "secular?" Compare colleges and universities that in the early 20th century were affiliated with religious denominations: By and large they have separated themselves from the particularity of denominations, but their Religious Studies departments seem to be alive and well. Moreover, there is much cooperation and exchange between Theology—at least in "liberal" schools—and Religious Studies. ("Liberal" is a conventional word distinguishing these seminaries from evangelical and fundamentalist seminaries, which focus more narrowly on their traditions.) The distinction between Religious Studies and Theology is in many ways fluid. In the Joint Ph.D. Program of the Religious Studies Department at the University of Pittsburgh and Pittsburgh Theological Seminary, the only significant differences involve expertise, not (e.g.) faith. Look once again to Theology in Germany: The most significant publication involving the whole field is the new, entirely revised edition of the *Theologische Realenzyklopädie* (Berlin and New York: Walter de Gruyter, 1977ff). It includes not only Theology, but also subjects conventionally understood to belong to Religious Studies.

In conclusion, I would like to turn to several specific questions given me by the steering committee.

Question: How should library collections in support of programs of Religious Studies differ from those in support of theological programs? How can librarians prepare themselves to be effective Religious Studies specialists?

It has been said that a literature is a symptom of its public. I assume that is also true of a collection of literature. Of course, a library should also be better than its public, but the first rule should be: know your Religious Studies program, especially since Religious Studies departments can have such different emphases and directions. Perhaps it would be a good idea to shape the collection around what are perceived to be the permanent needs of Religious Studies at one's particular institution. A practical step might be to have a good acquaintance especially with the senior professors and with the curriculum and policies of the Religious Studies department. Perhaps the professors could be asked to list books not only within, but also outside their fields that they think ought to be available. There is so much being published in religion today that policy decisions about collections have to be made in order to keep the collection from being haphazard or, worst of all, unused. It seems to me that this might well be made a subject for an ATLA training curriculum: how to go about making policy decisions for a library collection that serves a college or university Religious Studies department.

Question: Students in a secular institution come from an enormous variety of spiritual traditions or lack thereof. What are some sensitive ways to respond to queries in the area of religion and theology when there is uncertainty as to the patron's background or point of view?

My personal opinion is that it is best not to guess or ask about the motives of the person who makes such an inquiry, because I think privacy needs to be respected. I would recommend that one be attentive, be direct and clear with the information requested - perhaps also with reference to the library's collection policy -, and offer to be of further assistance. If such persons want to make suggestions or further inquiries, they should of course be made to feel that their comments are welcome.

Some Suggested Literature

Altizer, T. J. J., W. Beardslee, and J. H. Young, eds. *Truth, Myth and Symbol*. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1962.

Campbell, Joseph. *Hero with a Thousand Faces*. New York: Pantheon Books, 1949.

Eliade, Mircea and Joseph M. Kitagawa, eds. *The History of Religions*. Chicago: The University of Chicago Press, 1955.

Farley, Edward. *The Fragility of Knowledge; Theological Education in the Church and the University*. Philadelphia: Fortress Press, 1988.

_____. *Theologia; The Fragmentation and Unity of Theological Education*. Philadelphia: Fortress Press, 1983.

Troeltsch, Ernst. *Religion in History*. Philadelphia: Fortress Press, 1991.

RARE BOOKS AND SPECIAL COLLECTIONS

Rare Book–Sellers & Theological Librarians

by

Cynthia Davis Buffington and David Szewczyk
Philadelphia Rare Books and Manuscripts Company

Cynthia Davis Buffington: Cultivating a Relationship

I want to begin by saying how pleased we are to have been asked to speak at this session. There is often assumed to be a great gulf fixed between your *academic* world of scholarship and scholarly support, and David’s and my world of what might be called *commercial* scholarship, and commercial scholarly support. So different can these two worlds sometimes seem to be, that I was tempted to plagiarize the title of a popular book and call this presentation “Rare–Book Sellers Are from Mars, Special Collections–Librarians Are from Venus”. And certainly there are some very basic differences in the way our two familiar worlds work—differences that at bottom have to do first with the kinds of risks their denizens assume (yours being generally those of life in bureaucracies, and ours being generally those of the independent micro-business proprietor); and differences that second, have to do with the ways the two worlds’ citizens are paid (we booksellers being paid directly by those we directly serve, and you by third parties, your institutions, with the issue of money being often so remote from your actual transactions with your patrons that it is possible, luxuriously, to forget that money is a factor in the interactions at all). Your delicate dances with potential donors to your capital drives are not *quite* the same as ours with our coveys (or covens) of bankers. . . . These things and others give different character to the very airs we daily breathe, and contribute to inevitable differences in both the creatures and the cultures of our planets.

And yet, just as the writer of *Men Are from Mars, Women Are from Venus* can ultimately share the news that we males and females are really of one species, engaged in our distinct ways in the same essentially *human* enterprises, so a similar truth can be revealed about the best booksellers and the best librarians. **We are all bookfolk. You and we all have it as our jobs, and very often view it as our mission or embrace it as our passion, to acquire appropriate rare books and**

manuscripts, hopefully at prices we can afford, and attempt to get them into the hopefully delighted hands of those who can make the best and happiest use of them. We must on each planet identify our organizations' strengths and would-be strengths—carefully defining and continually, subtly redefining them—considering current holdings, staff talents, the circumstances of our physical plants, and a dozen other things—shaping our acquisitions to develop our strengths consistent with our budgets. Then, having chosen, ordered, and received a given book or manuscript, we have before us in both worlds the tasks and expenses of actual acceptance and accession: We examine the new item with careful eyes and mind, and probably with certain reference works to hand; we arrange payment if prepayment was not required; we enter the item in the registry or inventory; we provide it with at least minimal initial cataloguing; and we make sure that it is safely shelved where it can be found. At which point, the librarian or bookseller is ready to make that item available to the buyer or patron who knows, or happens, to ask for it—though neither bookseller nor librarian can stop there.

Once, perhaps—in what some view as a golden, more genteel age, and others view as a darker because ultimately less inclusive one—once PERHAPS librarians could have stopped there. Now, however, most librarians must do their “outreach” just as booksellers must do their “marketing,” all of us putting heart, mind, and money into aggressively publicizing the nature of our holdings. In both our differently competitive worlds, we must see to it that *all* those who can fruitfully use our resources are aware that we have them, it being up to individual bookseller and librarian consciences how overtly the point is made that *we* have our trumpeted treasures—*and others don't*. In either case, whether we actually gloat or not, we all publish and publish; and exhibit and exhibit; and talk and talk and talk. It should be noted that excellent booksellers and librarians have often had much of the same training, and certainly use many of the same tools, to do all of this; and that moreover, many of those now resident on one planet were bred or long sojourned on the other.

Though I have playfully “pushed” some of these parallels, I believe that even the more daring ones could be defended in fair detail. And we would not be here if we did not believe that rare—book sellers and special collections—librarians have enough truly important kinds of things in common that there could and should be more happy relationships between them than there are—relationships more complex and positive than are now common, relationships much more deeply informed by mutual understanding than is now common. Easily, and

without veering into the kinds of inappropriate cronyism that have sometimes given all bookseller/librarian relationships a bad name, our relationships could surely be much, much less defensive on both sides than now seems ordinarily to be the case. And encouragingly, ATLA is one of *several* organizations currently exploring the issue of this session's title: The 1994 University of Virginia Rare Book School is offering a course called "The Antiquarian Book Trade: An Introduction for Librarians," to be taught by the immediate past president of the Antiquarian Booksellers' Association of America, and the RBMS section of the ALA is planning, in conjunction with the Mid-Atlantic Chapter of the ABAA, a 2-day 1995 seminar tentatively called "The Future of Rare Books: Librarians' and Booksellers' Common Concerns and Problems." For this latter event David, as a MAC past president, is on the committee; he is ready to be encouraged, badgered, or lobbied in connection with it as anyone present sees fit.

But to descend from philosophy to practice: Even if a librarian admits the possibility of good, gulf-bridging bookseller/librarian relationships, the question remains for him or her to ask: Do I want such "relationships"? There are prominent librarians at prominent institutions who quite clearly do not. To them, it seems to us, booksellers are simply undistinguishable, unpersonalized purveyors of certain occasionally desirable but generally suspect wares; the role in which they themselves seem most comfortably to appear is that of aloof and inscrutable perhaps-patrons, whose assistants will supply the purchase order numbers if a catalogue has somehow managed to highlight any needles in the haystacks of their want lists. We call these librarians "customers," and theirs is a perfectly honorable and honored estate. In some ways the sales to them are our easiest; we are eager to have lots of them. For one thing, having a sufficiency of customers contented with such non-relationships allows a bookseller to concentrate guiltlessly on those bookpeople who prefer to take another way—those seeking the pleasures and benefits of a more complex, classically professional relationship in which the bookseller acts not just as a salesman but as a consultant, and the librarian is treated not just a customer, but as a valued client.

Why should a librarian want to be a client rather than a customer? Because a client can expect his or her particular "case" to be considered in a thoroughly individualized fashion: The legal needs of Peter are not those of Paula, nor are the special collections needs of St. Charles Borromeo Seminary those of SMU. Clients, and only clients, can expect to draw freely on their chosen professionals' expertise in a variety of ever-

evolving ways, by no means all of which may immediately occur to those unpracticed in the client/professional relationship. An experienced, knowledgeable, *professional* bookseller who accepts you as a *client* can be *your* advisor and *your* advocate in ways that probably only a few of you here are now taking full advantage of. . . . you few who may now sit in well-deserved self-congratulation as David and I count some of those ways!

We have divided our remarks so that I will speak of ways you can modify ordinary, every-day interactions with booksellers to enhance the productivity of your relationships with them; David will speak about how to identify booksellers with whom it will be safe and useful to attempt to develop relationships and will discuss some of the more unusual contexts and occasions where well-cultivated relationships can benefit your institutions. **We will both stress the fact that as is the case with any relationship, the librarian/bookseller client/professional relationship will flourish *only* where there is careful, frequent, cordial, and honest communication.**

First then: Most bookseller/librarian relationships these days are long-distance ones, nurtured and expressed through mail, phone, and fax; they are blessed and cursed together in that they are often mediated through computers, although the individual humans' RAMS and operating systems finally determine each relationship's quality. Librarians should realize that they can, and that for the sake of their institutions and their own sanity they should, do their best even upon initial contacts to cue, to shape, to *direct* their booksellers' processions of catalogues—and their offers, or "quotes", of individual books. **You the client are the boss**, and to be an effective one you need to get into your booksellers' hearts and memories, and their heartless computers' memories, a record that accurately expresses your institution's short- and long-term collection aims; your subject, period, and language cores and limits; and just as many collection quirks as you can articulate and wish to see catered to. A note simply saying "Please put me on the mailing list" is one of the most frustrating communications most serious booksellers can receive, and you will begin to see why when I note that PRB&M alone has at least a dozen mailing lists: for Early Printed Books and for Illustrated Books; for Law, Literature, and Art; for U.S. Americana, Latin Americana, Mexicana, and Hispanica (that's four separate lists); and for Religion, a list separate from "Bibles". We separately note interest in Manuscripts. And we track literally hundreds of narrower special interests from "ABCs" to "Zurich". We produce general catalogues that offer a cross-section of our stock in all areas, and we put out lists offer-

ing such hyper-specialized segments of it as “Religion in 19th-Century Chile,” “18th-Century German Dissertations on Women and Marriage,” “American Catholica” and “Catholic England” (that’s *two* lists), “Joseph Priestley and American Religious Controversy,” “Works relating to the Virgin of Guadalupe,” and “Bibles in the Languages of Southern India.”

Almost NOBODY really wants to see ALL of this; nor can we afford to print and mail the full range profligately. But—how to respond to that perfectly well-meaning request, “Put me on the mailing list”? Mainly, we dither. We might send a wide, even random array of offerings for a while, to see what happens—whether anything is ordered, or whether any help is sent in response to the “What do you *really* want?” forms that we print at the end of widely distributed lists. If the requestor is a theological librarian, we will say “Let’s send Religion and Bibles catalogues,” and we might additionally assume, and code into our thoughts and our computer, a special interest or two based on the name or known affiliation of the institution. Thus Notre Dame is pretty sure to get lists and offers of Catholica, Chicago’s Lutheran School of Theology is going to be offered Martin Luther, and the Presbyterian Historical Society is going to get offers of Calvin and Jonathan Edwards. But might Notre Dame be interested in the first edition of the *Contra Henricvm regem angliae*—Luther’s famous reply to Henry’s soon-to-be-embarrassing *Assertio* defending the Catholic faith? Might a Presbyterian institution be interested not only in a first edition of the Westminster Confession but also, because of a faculty member’s interest in statements of belief generally, be interested in the first translation of the Roman Catholic Credo into Nahuatl, the language of the Aztec Indians? Should we be sending Law lists that contain canon law to our “please put me on the mailing list” theological librarian? Should we quote secular law that relates to church/state issues?

You see where this is leading. Even with booksellers in relation to whom you expect simply to be customers, not clients, you will improve the odds of receiving relevant offers, and limit the amount of time and effort you have to spend dealing with irrelevant ones, if you make it as clear as you can at the outset what those interests are—and continue to hone each bookseller’s sense of your mission as his offers let you sense what he *thinks* your mission is.

Thus, if you have a library brochure, send it! Annotate it, or enclose a brief addressed-to-all-booksellers gloss with it: The Sanders collection of exotic-language Bibles is a great one but hasn’t been added to since 1910; we (do or don’t) add to our Hymnals collection those that contain no music; we (do or don’t) purchase sermons, or controversial

pamphlets denouncing our denomination, or leaves. Then let more information emerge as it can and as booksellers' offers call it forth—through a short phone call placed to note receipt of a particularly appropriate (or inappropriate) list; a note scrawled on the bottom of a quote and faxed back, a word of suggestion delivered at the time you place an order—whatever.

You need not respond to every communication, of course, but let your prides and prejudices be known. Tell us: We seek super-excellent condition on the very few early books we buy because they will almost surely be exhibited; or, on the contrary, We are totally text-oriented and would rather *not* pay the inevitable premium for stellar copies. We love marginalia as recording the history of scholarship; we hate marginalia as a vandalous blemish. We collect martyr books broadly but buy Fox's only when the copy is pre-1700 and bears particularly gruesome illustrations. We are going to buy the offered French 17th-century illustrated religious history of the world, but don't think that's because it's French, or 17th-century, or illustrated, or a world history; It's because we have an under-expanded fund for Basque religious studies and *the author's mother was a Basque noblewoman!*

Let me suggest more kinds of information—not just “what” and “why” information, but also “who” and “when” information”—that a skillful bookseller can skillfully use. First, a *major* “Who” point: Are catalogues and lists being provided to the right people? Is the right person the same person for all subject areas and all purposes? Or should subject bibliographers, the library director, certain faculty advisors, one of your general administrators, or particular Friends, be made aware of the opportunities and difficulties that the market—we booksellers—place before you? A bookseller who wants to serve you as his client should be glad to add any such people to his mailing lists, or he should be willing to send you extra copies of his catalogues *for* them, if you don't wish to disclose their names. It doesn't matter that these folks will never buy a book from him: If their seeing catalogues will help you do your job, by letting them know the waters you must navigate in, then it is part of the professional bookseller's job to see that they get them.

Here is another “Who” point that is also a matter of “When”: When your institution gets a crackerjack new professor who is expected to direct a record number of dissertations in new and exciting areas, tell us. *We can help you support her.* Many booksellers have a very good sense of what kinds of books, manuscripts, and other documents support what kinds of scholarly work; indeed, like librarians, many are themselves scholars whose constant tantalization is that instead of work-

ing on their wonderful books themselves, they are bound to pass that pleasure on to others. The word to the wise librarian is, learn who the booksellers are who can think like academics *and then use them* as people who can do so.

A most important “When” note: Let your booksellers know *early* as you plan exhibitions. Of course if you project an exhibition of American Bible “firsts” for the winter of 1995, you primarily plan to showcase materials that you already have (or have been promised the loan of). And of course if you have made yourself even a bare entry on our mailing list for Bibles, you will get any “American Bibles” offers that we send out to the general “Bibles” crowd. But *if we know of your plan*, we will review hundreds of auction and booksellers’ catalogues with your exhibition in mind. We can make it a point to alert *you* to the quiet appearance on the market of an affordable rarity that could crown your exhibition—and even provide, in its “last minute” acquisition, a news event to spur useful publicity. *Only* if we realize there’s a “deadline” can we re-prioritize the cataloguing of our backlog (yes, a bookstore fact of life as well as a library one) to offer you, *before* 1995 instead of after, the cheap little Bible-Salesman’s sample with the American flags all over it that could be a perfectly charming “touch” supporting the other more important materials in your exhibition case 12. . . . The lesson here, applicable elsewhere, is that you can have a good deal of influence not only over *what* you will be offered but even over *when* it will be offered, if you want to be proactive.

Last of the useful “Whens” that you can share with your bookseller is that basic datum, What is your budget year? And do variations in your staffing, season to season, make it sometimes easier and sometimes harder for you to do the kinds of searching that you need to do to decide, say, whether or not to purchase a large collection? I’m asking, essentially, “When do you want us to send you lots of offers? And when do a lot of offers, or complex offers, just depress you?”

Given enough kinds of information, then, an experienced, knowledgeable, hardworking bookseller can become your very own external collection-development agent—even if what you have had to tell him is that the only area in which you have been most active for the last five years is something like millennial theology by Nebraska-born Jesuits. Without your instruction, he can do nothing that is particularly FOR YOU; but with it, he can not only send you the truly appropriate lists, and individually call to your attention books that may have escaped your eye in catalogues, he can let you know early of the arrival of appropriate items that may never, or anyway not for

months or years, appear in generally issued catalogues. Clients whom we know well may even hear from us about new arrivals before they are fully catalogued, or about books that we think they might wish to pursue in other people's catalogues. And the informal correspondence, the conversation, that flows between booksellers and individual librarians on the subject of individual books, is both the essence and the most obvious benefit of the bookseller's full service to his clients, always as those are distinguished from his customers. Do not be misled by the sometimes mechanical appearance of the quotes that arrive on your desk. The bulk of our own are extremely formulaic: Our assistant sends a note that says Dear ——. "We have acquired something that may interest you, and the partners have suggested that I write and call it to your attention. To this end I enclose a copy of our description for your use." Jenn then adds either that the item is being quoted *exclusively* to the librarian addressed, and has been put on reserve for a specific period, or that it is offered subject to prior sale—etc., etc. It reads like something that came off a computer boilerplate, and it did.

Yet the recipients of those notes will have been very, very carefully selected—with priority on exclusive quotes often having been discussed at length and sometimes even argued over. You may be amazed to hear that a librarian's rank in the great hierarchy of Total Dollars Spent With Us does not noticeably affect his or her chances in this assignment of private and exclusive offers; some of our heaviest-spending customers have never been given first refusal on anything. Rather, first refusal goes to the client whose relationship with us yields encouraging answers to the following sorts of questions: Do we really believe that the work we think of offering is more central to his or her needs than to anyone else's? Is he decisive—or does his "one-week exclusive" regularly lead to a book's languishing out of action for a month? Has she generally managed to get payments out promptly, or at least when she said she would? Was he once kind enough, collegial enough, to send the measurements of one of his books to us, when we needed to determine whether a copy of ours was really the "large paper" exemplar that an ambiguous bibliography, or another bookseller, had seemed to suggest it was? Has she occasionally sent us notice or even the catalogue of an exhibition she was particularly proud of, or simply thought we should see? Is her behavior to booksellers, to us, straightforwardly courteous? On the other hand, is his just a *tad* supercilious and rude?

I now move on from "cultivating your relationships with booksellers in ways that will get you relevant, timely offers" to "the

nitty-gritty of actually achieving purchases in the context of a 'client' relationship". First of all, when you as a client see something you really want, *Call as soon as you see it and put it on reserve*. Don't be over-diffident: A 24-hour hold is a perfectly reasonable thing for you to ask for, though it's always nice if it is asked for as a small favor rather than demanded. If you need more time, ask for that too, though you will want to be aware that the size of the favor increases geometrically with the time asked for, and that asking for open-ended reserves has flat-out killed relationships. Booksellers can bear the pain of sold-or-not-sold uncertainty pretty well, but they endure it best if they know when it will stop.

Second, and somewhat contrariwise, Don't assume that you must have missed a desirable item because you were away when the quote came, or assume that because you didn't get to a catalogue promptly, you might as well throw it away unread. For some reason a book or manuscript can appear in two general catalogues and three different special subject lists, go to two book fairs, be quoted all over the world, and then in the end be ordered by three panting callers within 24 hours, all of whom had had the offer of it before but were not moved to act until it had appeared before its public with exactly the same cataloguing for an almost embarrassing fifth or *eighth* time! This is a phenomenon known to all booksellers, and there is no accounting for it; you will want to remember it. As David Randall, once head of Scribners' Rare Books in New York and then the first Librarian of the Lilly Library, used to say, "Never *never* assume nuthin".

The final two things for the client librarian to understand about the process of ordering have more to do with business than with books. First, if extended terms are going to be required, the earlier you mention it the better; and if you can sound deeply regretful, that is best of all. Booksellers are not on salary, though they may have to pay salaries, and unless they happen to be independently wealthy, it does matter when your money comes in. Sometimes it matters quite desperately. Yet many an established but ever-struggling bookseller, who in some years may take home less than the ALA's suggested starting salary for a junior librarian, still generously and without gulping says to his clients, "Why of course, take it now and pay it from next year's budget." The irony goes generally unrecognized, in the common spectacle of such an economic minnow's being simply expected to provide *free* financing to the great whales of the library world. I repeat: If you have to ask this favor, sound regretful. *Be* regretful. And if on the other hand you are in a position to pay a substantial bill very quickly, you can often confer a

real favor by offering to do so—one that few booksellers will fail to appreciate and remember.

Turning last to the delicate matter of a client's asking for discounts, I can give you no hard and fast rule. Some booksellers will discount to anybody, and at the drop of a hint; others never allow a discount to anyone but another dealer in whose shop they can exercise a *reciprocal* discount. Some proprietors offer discounts under some circumstances: When a certain dollar amount is reached on one order or within a year, for example, or when virtually instant payment can be guaranteed on an invoice of some size. But so delicate can this matter be that even within one firm—this one before you—there may be differences of opinion as to how a librarian can safely explore the matter. I believe that “Do you have any policy as to discounts?” is a perfectly reasonable question for a client or customer to ask when preparing to make his first purchase—*if* he is prepared to *accept* the response, “Our policy is one price, which we try to set fairly, net to all”. My partner, on the other hand, feels that it is wise to wait even to ask about discounts until a bookseller/client relationship is actually developing, and you can *feel* your way in the matter. Whichever of us you decide to heed, you should be aware going in that this is a subject on which feelings can run high, and different high principles can clash JUST DISASTROUSLY. Sail carefully, for tensions surrounding discount issues, like those sprung from too-long-extended reserves, are a rock on which relationships have painfully foundered.

Having figured forth at length the cultivation of a bookseller/librarian relationship in the processes of getting your institutions on mailing lists; inviting, shaping, and responding to book offers; and placing orders—Let me close my part of this presentation by speaking of just two more things: The importance to both you and the bookseller of your inspecting your first few orders from him carefully, when they arrive; and what it can mean to you that the most relationship-worthy, most professional booksellers say proudly to all their clients and customers, “*Everything we sell is effectively sold on approval*”.

First, do look with especial care at books arrived from booksellers new to you, and compare them carefully with the descriptions from which you ordered. The book selector should not delegate this. In part, the inspection is to check for simple right and wrong: Everybody makes the occasional mistake, but you can't deal confidently at a distance with somebody who, whatever his other excellent qualities, apparently can't collate or can't tell calf from roan; doesn't distinguish joints from hinges, or flyleaves from endpapers, or “uncut” from “unopened”; and

doesn't notice (or anyway inform you of) plain evidence of washing, mounting, or rebacking. You will want to discover such frailties early—and probably retreat quickly!

But beyond that, one sincere person's "pleasantly age-toned" is quite *legitimately* another's "all brown and nasty". A book-selector thinking of forming a client relationship with a bookseller will not be wasting her time if she devotes a bit of it to developing a sense of exactly what *he* is likely to mean by "occasional" foxing and "light" waterstaining, or that old favorite, "withal, a good clean copy". This exercise, the aim of which is to achieve a higher level of predictability and efficiency in further transactions, is also a good one to pursue on first visits to booksellers' shops: The occasion can be taken not just to satisfy one's natural curiosity as to whether their premises are glossy or dusty Dickensian, but to analyze in a friendly and low-key way the quirks and quality of a *wide* sample of their descriptions. (Of course it goes without saying that you can have safe serious relationships only with those booksellers whose shelved books of more than negligible price *do bear* descriptions, and show prices.) The best first-visit technique is to take along a catalogue you've previewed: Ask to see a number of books still available from it, and check the catalogue against the objects in hand. There will be much to be silently observed, and probably a good deal to be commented upon in that cordial spirit we advocate of honest communication, as you do this. If the two of you can get a confident sense of the nuances of each other's book-descriptive vocabularies—including not just points of physical description but also, for example, what level of holdings make various kinds of books "scarce," "rare," "very rare," and "excessively rare"—then not only the exchange of offers and responses but the other consultations that David is about to speak of will flow much more smoothly and productively. The two of you will have successfully stationed yourself on *one* planet.

My last word today is the last word in several senses. **A relationship-worthy professional bookseller should never expect you to accession an ordered book that on arrival doesn't suit.** For your part, in your determination to be a relationship-worthy librarian, you should never turn a book back frivolously; you should never delay a return unnecessarily; you should never return any book without calling first; and you should never, ever, return a 16th-century book in a jiffisack. Also, if you wish to cultivate your relationship with the bookseller rather than end it, you will want to be as kind as you honestly can, as well as as honest as you can be kindly, when explaining your decision. . . . But life is too short, and (no matter how big your budget is) money

is too scarce, for it to be right for you to keep something you don't really feel good about. The professional bookseller is in business for the long haul, and he is much more interested in helping his clients in *their* long hauls, than he is in completing any particular sale. Truly, that is *MY* last word!

David Szewczyk: Beyond Selling Books

Now that my partner, Cynthia, has outlined the ways in which booksellers and librarians can assist one another through improved communication, especially in the realm of acquisitions, I will address some of the many ways booksellers can help librarians in ways that have little or nothing to do with selling books. Yes, booksellers do more than just sell books, and these ancillary activities can benefit librarians tremendously, *but* most booksellers prefer to extend these "extras" only to clients. In fact, often people who "merely" fall into the category of customers are not aware of this whole other aspect of bookselling. Among these services are insurance reviews, insurance appraisals, security reviews, collections analyses, assistance in developing a friends of the library program, steering of gifts, and IRS gift-tax and other appraisals to itemize just seven.

Many libraries carry insurance policies and it is wise, prudent, and advisable to review the library's policy periodically. Such a review should involve participation of, at the least, the library director, special collections librarian, and the library's lawyer. I advise the inclusion of an experienced bookseller, one who has had dealings with insurance claims; one who can bring a fresh and different perspective to the subject. A bookseller can bring practical experience to bear in helping to determine whether the deductible is sensible or whether it should be raised or lowered. He (or she) will want to read the policy and see if *all* eventualities have been addressed in the policy. Are the books only insured against loss via theft, or does the policy cover water damage, fire damage, vandalism, and such expectable accidents as falling off a shelf? Does the policy cover repair costs, or only situations where the book is actually lost. Is the theft coverage limited to theft by users, or does it also cover theft by employees of the library and contractors? Such questions as these often are not even considered by lawyers and certainly the insurers are not going to suggest such coverage, wanting, as they do, to limit their liability and exposure.

Often insurance premiums can be lowered if all of the special items can be specifically identified and individually described. An insurance appraisal can serve this purpose well. It is costly, for the bookseller must identify all of the books in a collection above an agreed upon price (say \$5,000), then carefully described the various books' condition, and all of this will take time, and time here translates into serious "billable hours," as lawyers say. But remember, a good client can generally negotiate the charge per hour. The use of photocopied catalogue cards, reproduced (via slight reduction) four to a standard 8 1/2 x 11 inch page will allow sufficient space for the bookseller to make his/her notes in the wide margin. An additionally benefit of this appraisal is that should a claim be submitted, you will have a witness from outside your institution who can testify at an arbitration hearing or a trial, if it comes to that, who has first-hand knowledge of the specific book(s)/manuscript(s). The insurance company will be unable to produce a comparably well-informed witness, and judges and juries find such un rebutted witnesses key in reaching decisions.

Dealers are both custodians of and investors in their books and manuscripts. When a dealer suffers a loss from theft, it is both a personal affront such as anyone feels when robbed and a financial setback. Yes, dealers often carry insurance, but between the time that the loss is recognized, the claim filed, the documentation supplied, and the various conversations with the insurance company completed, and the time that payment is made, can be up to a year and a half-a year and a half when the lost book has produced no income and has diverted time from selling other items. Consequently, booksellers are very conscious of the problem of theft, and many have studied the ways thieves operate. Security reviews, like insurance reviews, are another area where booksellers can bring "fresh eyes" to bear on a situation. When a bookseller walks into a library, everything is new, and if the dealer is worth his (her) salt, he (she) will not take anything for granted. He will personally verify that locks work and are in place where needed, that all areas that should be covered by motion and body heat detectors are so protected, and that all exits and entrances, included no longer used ones, are properly alarmed. A dealer will also be able to review circulation/user control methods and point out weaknesses that can be exploited by a thief.

When a librarian decides to call on a dealer for collection analysis it is usually a method of hiring a walking-talking appraiser on a part-time basis. Often booksellers are asked to cruise open stacks and spot books that should be removed to special collections areas, but sometimes

we are asked to review a special collections department with an eye pointing out areas of strength or weakness or to independently confirm internally realized analyses. Again, a bookseller will bring freshness to bear on the task. A dealer will not be prejudiced by familiarity with the books under review. Too often propinquity leads to over familiarity which leads to taking a collection for granted and not fully appreciating its strengths and unique aspects. A bookseller, then, can bring to the fore what a librarian has internalized over a long period of time and now just takes as a given.

I personally think that every library should have a friends program and if yours does not, I commend to your attention the pamphlet that Jack Parker of the James Ford Bell Library of the University of Minnesota wrote for the American Library Association on establishing such a program. In any case, a dealer can help a librarian with a friends program in a variety of ways. I personally do not advocate dealers being on boards of governors (or directors) but they certainly can and should participate in friends programs in all aspects except discussing the spending of friends' money for acquisitions. A bookseller can aid friends program by: lending his mailing list in order to solicit membership from across the nation, persuading collectors not normally associated or tied to an institution to donate a book or a collection of books, being an unpaid consultant on finding desired books or manuscripts for acquisition (provided he is not a direct party to their purchase), preparing mailings of newsletters and invitations, and by being a butler or busboy at opening and receptions.

In the previous paragraph I alluded to booksellers steering collections to libraries. A bookseller is in daily contact with a wide variety and considerable number of collectors, and surprising as it may seem, not all collectors have institutional ties that will dictate where their collections will go ultimately. And yet other collectors have become disaffected with their *alma maters* and seek other connections. Dealers can drop subtle, or, if required brazen, hints about what a collector should or can do with a collection or a particular book that would benefit him and some luckily institution. Booksellers's clients receive such steering much more than do his customers.

One of the things that booksellers are called on to do, and which fewer and fewer will do, is a gift tax appraisal to Internal Revenue Service specifications and for filing with a donor's IRS Form 1040. Frankly, with the changes in the IRS code in the last 10 years, many a dealer is reluctant to sign such an appraisal given the severe penalties to which he is liable. Additionally the amount of work that goes into such

an appraisal dictates a hefty fee and many donors will not sit still for a bill of \$125 or \$200 for a donation that is appraised at \$1,000. If when all is said and done, the donor is not please with the appraisal, sometimes the dealer is stuck with an uncollected and uncollectible bill. He is certainly not going to pursue its collection if it will jeopardize his relation with the receiving institution or that institution's relation with the donor.

If being able to call on a bookseller to help with these "extra", generally unadvertised services, appeals, then how does one go about choosing the appropriate bookseller? Not all booksellers are alike or equal. The biggest division to keep in mind is between full-time and part-time booksellers. It is a basic but often overlooked fact that a full-time bookseller who has been a dealer for 10 years he has 10 years of experience, but a half-time dealer who has been in the business for 10 years experience really only has 5 years of experience. In addition to more experience, a full-time dealer usually has a larger inventory, reference library, and staff to call on to assist him and you.

Probably the best advice to heed is to choose a dealer who normally and regularly deals in the type of books your library acquires. Remember, normally clientship develops from customership. Read a dealer's catalogs critically and analytically to check for accuracy of transcription, fact, and detail. Are the sources cited the best, most respected, most recent, and so on? Visit the dealer's shop and look over the stock and the reference library. Is there a good inventory control system in place to track a book and whether it has been sold or is still available, and to track to whom it has been offered? Is the inventory well maintained in clean, climate controlled conditions? Are the books properly shelved or are there piles scattered about endangering their contents if tripped over or stepped upon? In sum, does the dealer care enough about his books to take as much care of them as you do of your collections? During your visit try to determine if the dealer is knowledgeable. Talk to him and gently probe him about booklore and his background.

After all of this, ask yourself, "Will this relationship work?" If the answer is no, start all over again. If yes, begin slowly to change from being a customer to being a client. If the transition is a happy one, good. If not, start anew. Bookseller/librarian relationships can and do work, but it sometimes is a matter of slow and careful nurturing, but the benefits are many.

Sixteenth-Century Imprints in the Barbour Library

by
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Well over 200 sixteenth-century imprints in the Barbour Library's Anderson Room give the patron physical access to the historical, theological, and intellectual developments of sixteenth century Europe. Chief among these developments were the Reformation and Counter-Reformation as well as a growing and more detailed awareness of the world of classical antiquity. Approximately 60 printers from eighteen cities are represented in the sixteenth-century collection, almost all of Continental origin. The geographical distribution of the imprints mirrors that of the time: the majority come from Protestant areas where there was a greater openness to the printing of books. In fact, during the sixteenth century, many printers moved from Catholic areas to take advantage of the more favorable environment.

In the Barbour's collection, books from Geneva and Basel alone present the work of 20 different printers. Next comes Paris with eight printers and Frankfurt with four (Not really surprising since the Book Fair held there annually was the largest of the sixteenth century). Other printing centers in the collection are represented by three or fewer printers (Tübingen, Nuremberg, Strasburg, Venice, Zurich, Antwerp, Rome, Cologne, Leipzig, Wittenberg, Lyon, Jena, Louvain, and London). Although Protestant Zurich is represented by only one printer, Froschoverius, it presents the greater number of titles for any one firm--twelve. Froschoverius is followed by the eleven titles of R. and H. Estienne (Paris and Geneva) and the eleven titles of Frobenius (Basel).

In discussing some of the more important titles in the collection, it would perhaps be best to start with a printer who personifies the shifting ecclesiastical and geographical circumstances of that time, Robert Estienne. Printer to Francis I of France, his title pages often bear the superscription "Printer to the King, with royal types". This collection holds two folios using his "le grec du roi" (the King's Greek) fonts, both published at Paris. The earlier (1544) of the two is the *Evangelicae preparation* is of Eusebius¹ and the latter (1551), an

¹BT1116* E7 1544

important edition of the works of Justin Martyr² one of the last books Estienne published in Paris before fleeing to Geneva. While these editions, of course, cannot claim the same integrity as more modern critical editions, they are indicative of the growth of interest in patristics which the Reformation and Counter Reformation spawned and thus take their place in the history of patristic studies.

Estienne's need to flee Paris in 1551 resulted from the Greek New Testament he published the previous year. His previous Bibles had been editions of the Vulgate (Jerome's translation) but his new edition contained a critical apparatus and its text was almost identical with the "textus receptus" of Byzantine manuscripts of the New Testament (and thus differing from Jerome). [A more detailed look at the problem of Bible production in the sixteenth century using Barbour Library examples will be found near the end of this essay.] This did not go down well with the theologians of the Sorbonne and Estienne fled to Geneva where he became a Calvinist and re-established his business. From Estienne's early years in Geneva, the Barbour possesses his *Concordantiae Bibliorum* (1555)³. His eldest son, Henri, eventually took over the firm and is represented by two Greek-Latin concordances of 1594 and 1600⁴.

While Robert Estienne personifies the exodus of a printer from Roman Catholic to Protestant territory, he is only one of many who made their way to Geneva, "the Protestant Rome". As conditions in France became more intolerant for Protestants, many printers and booksellers fled to Geneva, especially from Lyons. In the 1550's, their number in Geneva increased from between three and six to 300 or more. Among the Genevan master printers between 1550 and 1564, only one was a Genevan and he soon went out of business! When Calvin died in 1564, the only exportable product which Geneva produced was the book. In fact, the city was filled with a multitude of small printing firms; the only large publishers in Geneva at Calvin's death were the House of Estienne and Jean Crespin, each with four presses.

Estienne did all of Calvin's Latin writings after 1553 but these are absent from the Barbour's collection of imprints. During Calvin's lifetime and immediately afterwards, Crespin printed many of his works, among which the Barbour possesses a variety of Latin commentaries on

²BT1116* J7 1551

³BS423* E8 1555

⁴BS2303* E4 1594, 1600

the various prophetic books (1551, 1561, 1567).⁵ The library also owns a number of the Latin New Testament commentaries by Calvin, although these are generally later Genevan printings by Vignon and date from 1582-84, 1595 and 1600.⁶ The exception is a Latin commentary on the Pauline epistles published by Gerardus in 1551.⁷ Unfortunately, the Barbour collection holds no early copy of the *Institutes* (first published, 1536) but there is a Latin copy published by the Genevan printer, Perrinus, in 1568.⁸ One is hard pressed to find texts in Calvin's native French among the sixteenth-century imprints with the lone exception of *Commentaire sur toutes les epistres de l'apostre saint Paul* (1562) which is sine nomine but most likely of Genevan origin⁹. While French did eventually displace Latin as the international language, neither Calvin's French nor the Protestant emphasis on vernaculars did much to obliterate Latin as the theological medium of western Christianity, especially in the sixteenth century.

Just as Theodore Beza succeeded Calvin at Geneva, so the firms of Crespin and Vignon succeeded in the publication of the new leader's works.¹⁰ While Beza's writings may not possess the status of Calvin's, there is one book of his which is of great interest for students of the Reformation. The Barbour possesses a very fine copy of Beza's *Icones* which, as its name suggests, contains portraits of the heroes of the Reformation, each accompanied by biographical text on the facing page. Published by the Geneva printer Laonius in 1580, it might be considered (with some stretch of the term) an "emblem book" of the Reformers.¹¹

Much as in Geneva, printing in Basel burgeoned as a result of an influx of religious refugees following the Sorbonne condemnations of the 1520s. Even before this, however, Basel was making printing history through the collaboration of Desiderius Erasmus with the printer Frobenius (John Froben). Erasmus' keen critical gifts with respect to textual analysis produced one "editio princeps" after another of the writings of various western Church Fathers--Jerome (1516), Cyprian (1520), Hilary of Poitiers (1523), Ambrose (1527) and Augustine (1528).

⁵BS1515* C16 1551, 1561, 1567

⁶BS2560* A3 C116 1582, 1582a, 1595; BS2635* C16 1600

⁷BS2649* C3 1551

⁸BX9420* 15 1568

⁹BS2635* C16 1562

¹⁰BX9410 B4 1575, BT1100* B4 1570, BT1100* B57 1582

¹¹BR1700 A2 B5 1580

The Barbour Library contains the very first of these, Jerome's *Opera Omnia* complete in 9 volumes, not only edited by Erasmus but also including a life of Jerome by him¹². After Froben's death, the press was carried on by his son Jerome Froben and his son-in-law Nicolaus Episcopius. Devoted to Erasmus' work, only four years after his death, they produced the "editio princeps" of Erasmus' *Opera Omnia* (1540) in 9 volumes which is also fortunately a part of the Barbour collection.¹³

Printing in sixteenth century Zurich, another citadel of the Reformed faith in Switzerland, appears largely dominated (at least in this collection) by the firm of Froschoverius. Pride of place among these volumes belongs to Zwingli's *Operum* published in 1545¹⁴

This is the middle edition of the early collected editions of his works, the others having been printed in 1539 and 1581. There is one surprising volume from Zurich which must also be mentioned. Who would expect *De origine et progressu monachatus ac ordinum monasticorum* by Rudolf Hospinian to appear in that heady Zwinglian atmosphere? Printed by Froschoverius in 1588, it again demonstrates the perennial concern of the Reformation--studies which will peel away the historical layers and find the true pristine church beneath.¹⁵

Turning to the Reformation in Germany, it is no exaggeration to say that the increase in early sixteenth-century book production there directly stems from Luther. It has been estimated that his works represented more than one-third of the total number of German books sold between 1518 and 1525 (the majority of German printers worked for Luther). Unfortunately, the Barbour possesses only one printing from either Luther or Melancthon's lifetime, Melancthon's *Loci praecipui theologici*, published in Leipzig in 1559.¹⁶ It is a very handsome book with its original vellum binding and clasps intact. The others are posthumous printings: Luther's *Opera*, published in Jena by Richtzenhainus and Rebartus, 4 vols., 1564,¹⁷ and Melancthon's *Opera Omnia* published by Crato of Wittenberg (4 vols, 1562),¹⁸ both possessing magnificent title pages.

¹²BR65* H63 1516

¹³BR75* E65 1540

¹⁴BR346* A2 1545

¹⁵BX2430* H82 1588

¹⁶BR336 M4 L6 1559

¹⁷BR330* A2 1564

¹⁸BR336* A2 1562

Although he fled from France as other printers suspected of heresy, Christopher Plantin did continue as a publisher of Roman Catholic imprints once he settled in Antwerp in 1548. As a printer to Philip II of Spain, he built up the largest printing and publishing business in Europe. This collection contains a number of early Christian works which his firm published: Augustine, *Opera* (10 vols., 1576) with its magnificent title page and frontispiece of Augustine opposite¹⁹ John Cassian, *Monasticorum Institutionum* (1528)²⁰ and Lactantius, *Divinarum institutionum* (1587), the first attempt to set out in Latin the Christian attitude to life.²¹ These volumes are indicative of the Counter-Reformation attempts to also reach back into the life of the early Church as an “apologia” against Protestant attacks.

Roman Catholicism had not yet begun to act in a unified manner against Protestantism until the sessions of the Council of Trent (1545-1563), the true inception of the Counter-Reformation. A very beautiful *Missal* published in Venice in 1536 could almost symbolize the calm before the storm.²² Beautifully illustrated with woodcut engravings, embellished with many pages of “square note” notation, the Barbour Library shares the distinction of possessing one of the two extant copies of this book (the other is at Oxford). With the completion of the Council of Trent, its sessions, canons and decrees were promulgated in a number of editions. The Barbour Library possesses an account of the sessions, *Concilium Tridentinum* which is bound with its *Canones et decreta*. Both were printed in Louvain by Tiletanus in 1567.²³ In another vein, there are also some anti-Protestant polemical works in the collection from the 16th century. Indicative of these is *Elizabethae angliae reginae* by the English Jesuit, Robert Parsons. Published in Rome by Zannetti in 1593, it basically consists of an attack on Elizabeth I’s espousal of Calvinism.²⁴

One of the most complex problems in sixteenth century bibliography is the printing of various editions of the Bible. It has already been noted in this essay how Robert Estienne had to flee Paris for breaking with the tradition of the Vulgate (Jerome’s translation which

¹⁹BR65* A92 1576

²⁰BR65 C3 1578

²¹BR65 L2 1587

²²BX2015 A2 1536

²³BX830* 1545 A2 1567

²⁴DA356 P26 1593

contained many textual errors). The decree of the Fourth Session of the Council of Trent (1546) upheld the authority of the Vulgate but ordered it revised. This was surely a reaction not only to “vernacular Bibles” but especially to the growing criticism of the Vulgate led by Desiderius Erasmus. Especially illuminating in this regard is the New Testament published by Frobenius of Basel in 1527 and in the Barbour collection.²⁵ It contains parallel columns of the Greek, the Vulgate and Erasmus’ own Latin translation. The publication of the Hebrew Old Testament by Robert Etienne in 1539 and 1544-46 also cast further doubts on the accuracy of the Vulgate. This collection contains the 1544-46 edition which was published in seven duodecimos.²⁶

By the time a newly promulgated Vulgate was published in 1590, almost 50 years had passed since the Council of Trent and so had a great deal of the momentum in rehabilitating the Vulgate. To make matter the new edition was filled with mistakes and had to be reworked until a revised edition appeared in 1592 (commonly called the ‘Clementine edition’; the Barbour possesses only a 1690 edition of it). Another factor which undermined the Vulgate throughout the sixteenth century was the growing production of polyglot Bibles. While diglot Bibles were known from at least the sixth century, the polyglot Bible is a child of the sixteenth century. The most celebrated was the Complutensian (6 vols., 1522) containing the Old Testament in Hebrew, Greek and Latin and the New Testament in Greek and Latin. While the Barbour lacks this Polyglot, it possesses two others from the sixteenth century, Antwerp (1569)²⁷ and Nuremberg (1599)²⁸. Of these, The Antwerp polyglot Bible, published by Plantin, is the more important. In eight volumes, the Syriac New Testament with a Latin translation was added to the Complutensian “mix”.

Protestantism accelerated the distribution of vernacular Bibles, of which the Barbour has several sixteenth-century versions. From London, there is a 1549 reprint of the so-called Matthew’s Bible (1537), translated into English by Tyndale and Coverdale²⁹. There is also a French Bible (1559) from Lyon³⁰. Especially handsome is a German

²⁵BS1901 1527

²⁶BS715 1544

²⁷BS1* 1569

²⁸BS1* 1599

²⁹BS150* 1549

³⁰BS230* 1559

“Luther Bible”, printed by Selfisch of Wittenberg in 1594.³¹ Printed in Fraktur, it is filled with numerous illustrations which make sixteenth-century Protestantism look very un-iconoclastic. Emphasis on the Vulgate in Roman Catholic areas meant that vernacular Bibles were generally not available. With proselytization in mind, Geneva took the lead in publishing vernacular Bibles for smuggling into such Catholic areas. Already in 1557, a Castillian New Testament and Psalms, printed by Crespin, was smuggled into Seville. Also, the first Italian Bible was published by Geneva’s Italian colony in 1562. Although the Barbour Library does not possess copies of either of these Genevan vernacular Bibles, there is a comparable Italian Bible, printed in Geneva in 1607 which may be inspected³².

The theological ferment of the sixteenth century was matched in many ways by an increased interest in the world of classical antiquity. Of course, this had already begun with the Renaissance but it is only with the medium of printing that historical and archaeological analysis could be disseminated and compared. By the late sixteenth century, classical studies had progressed immeasurably from the fifteenth century (when a medieval script might be mistaken as classical Roman!) Important reference works such as Robert Estienne’s *Dictionarium seu Latinae linguae thesaurus* (Paris, 1543)³³ and Henri Estienne’s *Thesaurus linguae Graecae* (5 vols., Geneva, 1572) provided important foundations for classical scholarship. Indicative of the better scholarly techniques in Guillaume Du Choul’s *Discours de la religion des anciens romains*, bound with *Discours sur la castrametation et discipline militaire des anciens romains* (Lyon, 1581), beautifully illustrated with a multitude of full page engravings depicting various aspects of Roman religion and military science³⁴.

Continuing in a classical vein, it should also be noted that the Barbour’s sixteenth-century collection contains a number of edited classical texts, both Latin and Greek. Especially attractive are two from the Aldine Press of Venice, Cicero’s *Opera Varia* (1521) is printed in the beautiful Italic for which the firm of Aldus was famous³⁵. Another

³¹BS239 1594

³²BS254 1607

³³PA442* E8 1543

³⁴DG76 D8 1581

³⁵PA6294 A3 1521

of the books is an Archimedes, *Opera nun nulla* (1558)³⁶. Pseudo-pagan books such as the *Oracula sibyllina*, written to draw the pagan world to Judaism and Christianity, continued to draw attention through reprintings. The Barbour's copy, printed in Paris by Opsopoeus in 1599 contains illustrations of all the sibylls³⁷. Another perennial favorite, Boethius' *De Consolatione Philosophae*, though written by a Christian in the sixth century, describes how philosophy brings the soul to a vision of God. This copy, a very fine post-incunabile of 1501, published by Gruninger of Strasburg, illustrates the text with 78 woodcuts³⁸.

Finally, one volume from a non-classical and more esoteric aspect of sixteenth century printing—the interest in magic and the occult. The *Oracula magica Zoroastris cum scholiis Plethonis et Pselli nunc primum editi* printed by Opsopoeus of Paris in 1591³⁹ provides an excellent example. Psellos and Pletho were Byzantine philosophers who themselves had rather esoteric interests and this “editio princeps” of the so-called Zoroastrian oracles most likely came from the manuscripts of Cardinal Bessarion, a Byzantine emigre who moved to Italy in the mid-fifteenth century.

From the examples described here, it can be seen that the wealth of the Barbour Library makes it one of the most valuable parts of the entire collection. Although generally hidden away from the world, these books when brought to light present an immediate link with not only the theological developments of the past but also with the general intellectual history of the West.

³⁶QA31 A67 1558

³⁷PA4253 083 1599

³⁸PA6231 C8 1501

³⁹bound with PA4253 083 1599

CONFERENCE WORKSHOPS

Automation at Carnegie Mellon University

**Presenters: Melanie D. Myers Director, Library
Automation, Carnegie Mellon University
Denise A. Troll, Head of Research &
Development, Library Automation,
Carnegie Mellon University**

Melanie D. Myers: Being a Test Site for Library System Software

One of the most important phases in the software development cycle is the test phase, which is divided into two parts: "alpha" testing and "beta" testing. An "alpha" test site is the first site where new (alpha) software is tested in a production environment. A "beta" test site is one of several sites that run the software after it has undergone some modifications or enhancements based on the results of the alpha test.

Carnegie Mellon University Libraries were the alpha test site for the NOTIS Horizon Library Management System (LMS). Contractual obligations prohibited sharing the details of the alpha test, so the initial part of this presentation described the process the University Libraries followed to conduct the alpha test.

The first step in the process was to designate an Automation Project Manager. Melanie Myers was selected because of her experience with beta testing Ameritech's LS/2000 system in 1983-1986 and her role as Director of Library Automation. Myers was responsible for coordinating all planning and decision making, acting as liaison with library staff and software and hardware vendors, training the staff, and overseeing the installation and testing of the software. The second part in the process was to create task forces to coordinate and conduct the alpha test. Electronic bulletin boards were established to keep task force members up-to-date on developments at NOTIS and to keep library staff up-to-date on the alpha testing.

Following this discussion, Myers talked about what it takes to be an alpha or beta test site for library system software, including administrators with a firm commitment to the project, a comprehensive agreement with the vendor, local expertise, the support and participation of library staff, patience and a sense of humor. Testing new software is

stressful and time consuming, but it is a good way to influence the design and functionality of the software, to build a strong relationship with a vendor, and to get extra help on installation, conversion, etc.

Denise A. Troll: Expanding Services for Library System Users

One of the goals of Carnegie Mellon University Libraries is to serve the information needs of students, faculty, and researchers using state-of-the-art technologies integrated into the Library Information System (LIS). To that end, Library Automation is engaged in numerous software development projects. Denise A. Troll described several of the projects underway. The University Licensing Program (TULIP), sponsored by Elsevier, provides bibliographic indexing, full text and "page images" for selected journals in Materials Science. The TULIP indexing and images are available in LIS now. Cache manager software is being developed to provide desktop delivery of "page images" archived on CD-ROM; the images, from many academic disciplines, are currently used for printing, but will be available on online viewing in 1995 when the cache manager is completed.

Natural language processing (NLP) of full text databases and documents, including the full text of the TULIP journals, will be added to LIS in 1995 using NLP software developed by Claritech Corporation. NLP will also be used in the Heinz Archives project, which is developing a digital archives of the papers of late Senator John Heinz III. The University Libraries are negotiating with publishers and vendors and expect to increase rapidly the volume of full text and image documents available through LIS over the next few years. To simplify maintenance and development, these projects have prompted the design and implementation of new client and server software for LIS. The new client, affectionately called "LIS Pro," will be available in 1995.

Preservation by Chemical Deacidification

**Presenters: Richard Spatz and Lee Leiner
Preservation Technologies, Inc.**

This workshop was held at the Preservation Technologies, Inc. located in Glenshaw, Pennsylvania. The first part of the discussion was presented by Mr. Richard Spatz, the CEO of the company. He discussed

much of the history of the Bookkeeper Process. This discussion included the original development of the process by Koppers Company, where the process stood when Preservation Technologies was formed, and some of the more recent developments. We talked at great length about the need for mass deacidification and selection strategies that may be used by various libraries and conservation departments.

The second part of the workshop included a demonstration of the mass deacidification process. Books were treated in our second generation equipment. During the treatment, a discussion ensued about many of the operations that were taking place. The participants got a chance to observe the dispersion used in the process, the fluid mechanics involved in assuring that the books were uniformly treated, and the final drying and reconditioning of the books. Safety and health concerns were also addressed at this time; and the benign nature of the treatment, both to books and users, was demonstrated. The replacement of CFC's by perfluorocarbons in the process was used as one example of the friendliness of this process.

More information about the process can be obtained by contacting: Preservation Technologies, Inc., 1114 William Flinn Highway, Glenshaw, PA 15116.

Redesigning the Classroom: Teaching and Technology in Higher Education

by
**Robert Cavalier,
Carnegie Mellon University**

Not since the introduction of chalkboards in the 1800s has the classroom been so challenged in regard to its basic design and pedagogical setting. Neither overhead transparencies nor TV monitors can provide the kind of dynamic, interactive capabilities seen on today's high resolution monitors. Indeed, it is precisely the evolutionary symbiosis of powerful computers and good software that today provides the first real challenge to the traditional classroom setting.

This presentation discussed all aspects of educational computing as it is currently evolving: its history and context, issues of instructional design and evaluation, technical support and administrative advocacy, and the "computational turn" that is affecting every academic discipline.

Concrete examples from Dr. Cavalier's classes at Carnegie Mellon University concluded the presentation. These examples included the use of interactive multimedia, a hypertext syllabus to display and disseminate classroom materials, a class-specific electronic bulletin board, and the potential utilization of "Tele-profs" via network-based video mail.

Searching the ATLA CD-ROM

**Presenters: Kevin Davey, ATLA
Matthew E. Moore, ATLA**

This workshop was presented in the form of an instructional session in the use of the ATLA Religion Database (RDB). It introduced attendees to the operation of the RDB and other CD-ROM products derived from the RDB's data.

The main part of the session was a demonstration illustrating the CD's most useful functions. The Standard Search format enables users to search the database in sixteen different fields, notably author, title, subject, keyword, scripture reference, record type, language, and date. Each field has an index which can be browsed to determine the exact form of any term used in that field in the bibliographic record. Boolean searching is possible between fields and within most fields.

The Name Search format enables searching by personal or corporate name as author, editor, reviewer, dissertation advisor, or subject.

The Thesaurus Search format enables the user to determine whether a particular term has been used as a subject heading in the database, and to determine what valid terms have been used in the database to describe particular concepts. Once the correct heading is determined, the user can use the Topical Search field in the Thesaurus Search format to retrieve bibliographic records which include those terms.

Searches can be saved and retrieved and executed later; and search results can be either printed out or downloaded to a disk.

The demonstration was followed by a time for questions and answers. Three sessions were conducted, attended by a total of about 85 people.

What Is the Nature of the Good Theological Library/Librarian?

Panel Presentation

**Panel: Linda Corman, Trinity College Library
Albert E. Hurd, ATLA
Roger L. Loyd, Duke Divinity School Library
Sara J. Myers, Iliff School of Theology**

Sara J. Myers: Introduction

In 1992, the Association of Theological Schools undertook the ambitious task of redeveloping the standards by which our schools are accredited. Rather than simply tinkering with the current standards or discarding them in toto the Association approached the task by first trying to envision an ideal, that is, by trying to identify what characterizes quality in theological education and quality in the institutions whose purpose it is to provide this education.

In order to facilitate the process, ATS appointed the Quality and Accreditation Steering Committee, which began meeting in December 1992, to provide overall guidance to the project. The steering committee will continue to work until revised standards are presented at the 1996 ATS biennial meeting.

The first major task of the committee was to plan a national consultation on quality and accreditation, which took place last September. The question "What is the good theological school?" became the central theme of the consultation, although the committee realized that participants could not talk about that issue without also addressing the question "What is good theological education?"

In order to provide a context for the discussion of these questions, the steering committee proposed that the participants in the consultation address four more focused questions: What is the character of curriculum, formation, and cultivation of ministerial leadership in the good theological school? What is the character of teaching, learning, and the scholarly task in the good theological school? What is the character of and what are the institutional resources needed for the good theological school? And, what is the character of administration and governance in the good theological school? The spring issue of *Theological Education* summarized, in part, the deliberations of the consultation.

The task of this ATLA workshop is to address these same questions from the point of view of theological libraries and librarians, focusing not on the current ATS standards for accreditation, but rather, envisioning an abstract notion of the good theological library and librarian. A further task will be to produce framework statements that will identify those concepts librarians feel should be incorporated into new standards for theological libraries.

The following ATLA librarians will each outline issues of importance regarding one of the questions identified above: Linda Corman, College Librarian, Trinity College Library, Toronto, Ontario; Sara J. Myers, Librarian, Iliff School of Theology, Denver, CO; Albert E. Hurd, Executive Director, ATLA, Evanston, IL; and Roger L. Loyd, Director, Duke Divinity School Library, Durham, North Carolina.

Regarding the larger process, ATS recently held the biennial meeting of the Association in Atlanta, where presidents, deans, faculty, and other staff discussed these same questions. The framework statements that resulted from that meeting and those from this workshop will go to task forces that will begin drafting new standards. A task force is assigned for each question.

The task forces will work from September 1994 through spring of 1995 on first drafts of redeveloped standards. During the summer of 1995, the Quality and Accreditation Steering Committee will edit and systematize the draft statements, and the Commission on Accrediting will review and comment on the drafts. By September 1995, the task groups will finalize the drafts, which will then be distributed to the member schools. From November 1995 to February 1996, ATS will conduct regional hearings. In March 1996, the task groups will revise the drafts in light of the hearings. The spring 1996 issue of *Theological Education* will be devoted to the final drafts of redeveloped standards, with commentary. In June 1996 at the next ATS biennial meeting, there will be final hearings and Association action.

Linda Corman: What is the character of curriculum, formation, and cultivation of ministerial leadership in the good theological library and for the good theological librarian?

In the context of dramatic, if now familiar, change in the demography of our student bodies and in the “ecclesiastical landscape” of North America. . . in the context of what has been called the “cultural disestablishment” of the churches or simply the “culture of disbelief”, theological educators, while agreeing that “curriculum stands at the heart

of what constitutes a good theological school”, recognize that there exists today deep dissatisfaction with traditional bifurcation between the theoretical and practical, the academic and professional, with the relationship between academic concerns and spiritual formation. There is a proliferation of programs at the expense of curricular focus, and yet also a need to pay more attention to global, gender, racial and cultural issues—a need for curricular recognition of our pluralism. And finally, there is a crisis in church leadership which seminaries are blamed for not successfully addressing.

Curriculum

Libraries and librarians have conventionally espoused as their mission “to support the curriculum”, usually broadly defined to include the informal curriculum that encompasses programs and activities outside the classroom, but under the aegis of the school. And the curricular response to market pressures—programs to attract non-traditional students and efforts to take pluralism seriously—have placed considerable stress on libraries as on faculty and other institutional resources.

How, then, does the good theological library maintain quality in its support of today’s fragmented and diverse curriculum? For example:

- What is the impact for libraries of an increasing emphasis on “critical reflection” as opposed to reading and research?
- What is the role of the good theological library in the face of “over-specialization” among and within disciplines?
- What is the role of the library in distance learning?
- How can librarians utilize new technologies in the service of the developing curriculum?
- In a time of already strained human and financial resources, how does the good theological library continue to support the three strengths posited for the good curriculum: coherence (that is mission-driven), flexibility (to meet the needs of diverse students), and distinctiveness (some marks of genuine excellence consonant with mission)?

Formation

The effective balance between academic curriculum and spiritual formation—the emphasis of one over the other—may indeed be determined by the particular school’s mission. But it must be argued that any good theological school recognizes the importance and inevitability of spiritual formation in its academic program—or of academic excellence in its professional program. It is a quality issue for all of us. The current anxiety about formation in theological education

is attributed to three factors: 1) the presence of fewer students who come to theological study already substantially formed within a particular religious tradition or culture; 2) the increasing number of mature students with complex personal histories—the “broken” students; and 3) the growing awareness of clergy misconduct.

In view of these factors, how does the good theological library foster the formation process—a process through which its students become “theologically capacitated” and “spiritually mature”? For example:

- How can libraries address the issue of students going to the closest, rather than the denominationally appropriate, seminary?
- What is the role of the good theological library in the educational process if more curricular emphasis is placed on case studies, practical experience, or “transformational education”?
- How can libraries employ developing information technologies to enhance, even create, “community”, or otherwise advance the formation process?

Cultivation of Ministerial Leadership

What is the theological library’s role in the cultivation of ministerial leadership, in producing church leaders who are able to “think with and on behalf of the traditions—a capacity”, it is said, “that depends partly upon the leader’s having acquired or appropriated the tradition in a deep-going way, and partly upon the leader’s being able to maintain a critical distance from the tradition at the same time”?

An obvious answer might be that what the good library does to support the so-called academic curriculum and the process of spiritual formation, it should do also for the cultivation of ministerial leadership, i.e., fill in gaps, develop excellence/depth/distinctiveness, and add breadth and perspective.

However, if, as has been suggested, “such leadership could best be produced by developing a closer partnership between schools of theology and other religious institutions”, is that an opportunity for libraries to play a different kind of role in forging such partnerships? Certainly, the religious public—both individuals and institutions—regularly seeks information and learns information-seeking skills in our libraries.

- What is the role of the good theological library in developing productive partnerships for the purpose of fostering leadership in the church?

- How can librarians utilize, promote, and shape the development of new information technologies to support, renew, and empower church leaders?

Or perhaps, reflecting on David Kelsey's words, we should ask the questions differently:

- What is the role of the good theological library in relation to the "re-conceived" curriculum, in which the goal is not to teach a body of knowledge, but to teach one to be "self-reflective in the midst of practice", and the term "curriculum" is used inclusively, superseding the fourfold structure of the traditional academic disciplines, and encompassing the process of spiritual formation and the development of ministerial leadership?
- Is this role simply a responsive extension of the library's traditional "support" function? If so, how should libraries meet the challenge of increased diversity (of discipline, of student experience on entrance into the curriculum, and of vocational expectations at the end)? How can so much more be supported within the realities of our means?
- Is this the challenge that must elicit the "new paradigm" we keep hearing about—the "re-conceiving" of the library and the librarian, something well beyond the merely reactive role often assigned to our libraries in the past? Something "beyond competence," to quote our president.

And finally:

- What should the accreditation standards say about quality in relation to the good theological library and its role in the good—possibly new—theological curriculum?

[In most cases, the quoted passages in these remarks come from the article by Donald Senior and Timothy Weber, *What Is the Character of Curriculum, Formation, And Cultivation of Ministerial Leadership in the Good Theological School?*, a summary of the discussion at the September, 1993, ATS consultation on "The Good Theological School." *Theological Education* 30, no. 2 (Spring 1994): 17-33.]

Sara J. Myers: What is the Character of Teaching, Learning and the Scholarly Task in the Good Theological Library and for the Good Theological Librarian?

Teaching, learning, and the scholarly task represent interrelated responsibilities; however, they can also be divided into separate categories and various questions posed about each one.

Teaching

What are the teaching responsibilities of good theological librarians in the good theological library? The initial set of “teaching” questions concerns more traditional ways in which librarians are involved in instruction, e.g., courses on theological bibliography.

- What are the methods that librarians should employ in teaching students how to do theological research in the good theological library?
- How can librarians adapt teaching methods to accommodate the diversity found in today’s student bodies?
- Are different methods necessary for second career students or international students or ethnic and racial minority students?
- How can librarians teach students to be independent researchers so that they can enter any library and successfully do research?
- What part do librarians have to play in instructing students about how to do theology?

The second set of “teaching” questions involves the technological revolution, which affects all libraries and librarians.

- How can librarians provide leadership in the application of technology in theological schools?
- How can librarians help make theological schools aware of the numerous possibilities this technology affords?
- How can librarians assist students and faculty to negotiate the information superhighway?
- How can librarians encourage faculty to utilize the vast array of databases, CD-ROM products, and other computerized tools in their teaching and research?

The third set of “teaching” questions relates to the responsibilities of the good theological librarian to the general public and, in particular, churches, clergy, and denominational constituencies.

- To what extent should librarians invest time and resources assisting people who are not paying tuition and who are not employed by the schools to use theological libraries?
- How can librarians be good stewards of their school’s library resources and, at the same time, be sensitive to the information needs of the broader public?

Learning

What are the responsibilities of the good theological librarian regarding learning in the good theological library? Some issues relate to students and others concern librarians themselves. Student issues about learning include,

- What do librarians want students to learn about using libraries and about the resources that libraries contain?
- How can librarians help students appreciate the importance of learning to use libraries in order to enable life-long education?

Also under this category, one can consider “learning” aspects of good theological librarianship.

- What is appropriate preparation for theological librarianship?
- What other qualifications and credentials are necessary?
- Who decides the appropriate preparation and qualifications and credentials?
- What is the responsibility of theological librarians to maintain currency in the field, and, in fact, which field—theological librarianship, librarianship in general, a theological discipline?

Scholarly Task

Again, one can contemplate this task from two perspectives, namely, an institutional point of view and the good theological librarian’s point of view. Institutionally, collection development seems critical because it is, in fact, a scholarly contribution that librarians make to the good theological school. Some would argue that the task is simply to provide raw materials for student and faculty research and writing; however, the development of library collections has too many long-term implications, financially and pedagogically, to consider it in such limited terms. Thus, several questions come to mind.

- How are librarians to adjudicate the conflicting demands and pressures that they experience in trying to meet, even at a minimal level, the expectations of incredibly diverse student bodies and increasingly diverse faculties?
- How can librarians maintain some cohesion in the collections, yet still be sensitive to new and exciting developments within the theological world?
- How do larger issues, such as institutional mission, determine collection decisions?

Finally, we must also consider the scholarly task of the good theological librarian.

- How do good theological schools support the professional development of good theological librarians?
- What possibilities are there for research and writing for theological librarians?
- Are theological librarians entitled to sabbaticals?
- How do we balance, for ourselves, our interests in the theological disciplines, theological librarianship, and the more general academic library world?

Albert E. Hurd: What is the character of the institutional resources needed for the good theological library and for the good theological librarian?

I was introduced to the counterpoint to this question in the group I participated in the September, 1993 ATS sponsored consultation on "The Good Theological School", which was: "What Is the Character of the Institutional Resources Needed for the Good Theological School?" To help focus our discussion groups for this session my comments reflect and summarize our group's discussion of institutional resources needed for theological libraries and librarianship. For a complete discussion of the complex issues of institutional resources needed for theological education, I would recommend that you read the essay, "What Is the Character of the Institutional Resources Needed for the Good Theological School?" (in *Theological Education* vol. xxx, no.2, Spring 1994, 45-59), by James H. Evans, Jr. and Jane I. Smith.

For our purposes the good theological library should be able to draw on three categories of institutional resources: financial, physical, and personnel. The physical and personnel resources are linked in complex ways to the financial resources an institution is able to muster to fulfill its mission. These usually include revenues from tuition, grants, annual fund drives, and denominational support. Financial resources are affected most by the external economic environment, and in turn, these affect the funds available for supporting personnel and physical properties. The fourth category of resources identified by our discussion group at the September 1993 consultation were information resources, which are derived from a large number of external sources or producers and are for purposes of our discussion available in many electronic formats and mediums. Information resources are driven by the new technologies, are irreversible and expensive, and will be necessary if institutions are to provide quality degree programs.

Theological libraries consume financial resources with respect to support for the library's physical plant and equipment, the acquisition of materials (its intellectual content), and the necessary professional and clerical personnel to gather, organize, service, and interpret the materials collected and stored in the local library, as well as the other library resources available through various networks. As librarians, we know this formula well.

The "Quality and Accreditation Project", whose goal is to develop new accrediting standards for various theological degree programs, is asking theological librarians to participate in this project through discussion workshops, such as this. We are being asked to identify and

define the necessary physical resources, in the context of a rapidly changing economic and technology environment, which will serve as benchmarks for the “good theological library”. Our task is made more difficult because we need to think about institutional and library resources to support the several levels of degree programs offered by ATS institutions in the traditional on-campus site as well as at off-campus sites.

I invite your contributions in the small groups to “What Is the Character of the Institutional Resources Needed for the Good Theological Library?” They will in turn become contributions to the “Quality and Accreditation Project”.

Roger L. Loyd: What is the character of administration and governance in the good theological library and for the good theological librarian?

Governance concerns the policy-formation group (often trustees) and their work with the administrative leader (president or dean). Administration concerns the work of the administrative leader and the structures of the school which accomplish its mission (faculty, staff, library, etc.)

Questions worth thinking about, when considering what is the good theological library and librarian concerning administration, include these:

- What is the appropriate participation of the library director and library staff in the administration of the school? How do the administration of the library and the school interrelate?
- What information does the library provide to the school’s leadership which enables it to make decisions leading toward becoming a better theological school? (Types of information include library-statistical, technological, information management, etc.)
- How does the library, with its responsibility to care for and provide access to one of the school’s principal financial assets—its library collection—exercise stewardship creatively?

The discussion on the good theological school has been very fruitful; as it now leads toward 1996 and the re-formulation of accrediting standards perhaps along entirely new lines, we need to view this as a “kairos” moment—one in which to join other colleagues in reshaping the vision of theological education in our time.

The questions that have been raised are representative of the concerns faced by theological librarians as the process of revising the

ATS standards of accreditation begins. It is not a comprehensive list; other questions deserve consideration as well. However, it does offer a way to initiate the conversation. Before 1996, ATLA will be scheduling opportunities for further discussion and reflection about the standards. These occasions merit the involvement of as many ATLA members as possible, so that the new standards will provide the means for accurately evaluating the good theological library and the good theological librarian.

PRE-CONFERENCE CONTINUING EDUCATION WORKSHOP PRESENTATIONS

Special Issues in Special Collections

**Presenters: Ruth Hughes, St. Charles Borromeo
Seminary Library
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**Ruth I. Hughes: Introduction and Issues of Value, Bibliographic
Access, and Insurance**

Sharon, Mary Kay, and I have based these presentations on the questions posed in the description of the workshop you received in your conference packets. I will address (1) issues of scholarly and monetary value, bibliographic access, collection development and insurance. (2) Sharon will follow with a discussion of preservation and security, and (3) Mary Kay will conclude with a presentation on ways of using these materials to promote special collections and the library as a whole. Much of what we talked about today will be ideals, the perfect way to handle rare and special materials. We all realize that even wealthy special collections libraries cannot always afford to handle things in an ideal way. But if we know what those ideal methods are, we can identify those opportunities available to us where the ideal can at least be approximated.

Before I begin to address questions of scholarly value and such, I think it would be helpful to talk a bit about what we mean when we use terms like rare book and special collections.

When I say "rare" book, I do not necessarily mean a book which exists in a limited number of copies. That is just one of the criteria that can be used to apply the term to a particular book. A rare book is a book about which a value judgment has been made, that judgment being that the book as a physical object is of equal or greater scholarly value than its textual content.

The text itself is not a material thing, it is an idea. It remains essentially the same, whether it is transmitted orally, on floppy disk, or through printing. When the physical medium of transmission is a significant aid to understanding the text, or other aspects of our history, then we are holding a rare book. OCLC may tell me that there are dozens or even hundreds of copies of a book in member libraries, but if my copy is signed or annotated by the author, or has the property marks of a significant historical figure, or is housed in a beautiful or unusual binding, my copy is a rare book.

Old books are not necessarily rare books, but books produced in the hand-press period are necessarily unique. Items that are hand-crafted always vary, one from another, if only in small ways. Those small variations can be meaningful. Edition binding did not come into common practice until the nineteenth century, so most bindings built before that time should be thought of as unique. Modern books can also be rare, as a result of aesthetic qualities, provenance, or other features.

Special collections is a somewhat broader term, and is applied to collections of both rare and special materials. You could say that that which is rare is special, but that which is special is not necessarily rare. The term special collection is used interchangeably with rare book collection primarily by people who are uncomfortable with the term "rare" being applied, as it sometimes properly is, to books that survive in large numbers. The term really refers to a slightly different concept, that is, we are talking about something that is important in aggregate. An individual volume of this special collection may not be terribly exciting, but placed with its companions it completes a unique picture.

As I proceed to talk about the identification and management of rare and special books, I hope that you will stop me if I use terms which are unfamiliar to you. I am going to split up the questions a little differently from the way they are presented in the workshop description. It is difficult to talk about scholarly value, collection development, and bibliographic access as wholly separate issues, similarly, monetary value and insurance needs seem to go together.

Assessing the Scholarly Value

How do you assess the scholarly value of your collections? How does the collection relate to current collection development and overall institutional programs?

When assessing the scholarly value of a book, you must first ask yourself, value to whom? Is the book in hand directly related to your institution's curriculum, is it peripheral, but potentially important? Is it

completely unrelated? Is your library open to the community around you, or only to your institution's students? Do you belong to any library or educational consortia? If so, you may need to consider the value of your collections in the context of a broader community than just your own students.

I am assuming that each of you has a certain level of knowledge that complements your institution's curriculum, knowledge that would give you a sense of what historical figures and texts are significant to your program. I realize that this may be a poor assumption to make, because I had no such knowledge when I arrived at St. Charles. If you also lack that knowledge, you must do what I am doing—reading histories of the institution and its religious affiliation. A smattering of comparative theology, and, in my case, Latin, also helps. Only when you have a sense of the history of your institution can you begin to make the connections of what is important to whom.

There are also certain rules of thumb: You are safe in assuming that any book printed before 1801 is of scholarly value to someone. In fact, that date could probably be moved up to about 1850 and remain accurate. Deluxe and limited editions may be of little scholarly value, but they are sometimes popular among collectors and should be looked at carefully. Sometimes they are of considerable scholarly significance to students of bibliography or art, and truly fine editions will give you a good version of the text as well as a pretty book. Pay attention to inscriptions, bookplates, annotations, and the like. Keep a file, if only in your head, and see if the same names turn up repeatedly. When they do, investigate further.

Obtaining a general knowledge of the scholarly value of books, inside and outside the scope of your collections, is no easy task. It can only be achieved through study—taking classes or workshops on the history of books and printing, reading on your own, or attending lectures. There are no short cuts to acquiring such knowledge. One way to get help quickly is to network with other book experts around you. Get to know some of the people in other libraries in your neighborhood. ATLA has a rare books interest group, currently headed by Dr. Paul Schrodt. Talk to members of ATLA who may have similar collections and larger, more specialized staffs. Also look at the specialists on your own institution's faculty who might be able to help. Asking for a hand with a Latin translation, or pointing out an interesting volume, may be just the way to elevate a faculty member's interest in the library.

There are many, many opportunities for continuing education in rare book issues, but there is a definite tendency for these programs to

be expensive. However, you generally get what you pay for with the programs put forth by institutions such as the University of Virginia's Rare Book School, the American Antiquarian Society, and my own consortium, PACSCL. If you decide that the materials in your collection warrant a real investment of institutional time and money, taking a formal course such as those offered by Rare Book School can be a cost-effective way of getting on the right track rapidly.

If you have internet access, you are in great shape. You can check in on Exlibris, the bulletin board for rare book and special collections librarians, researchers, collectors, and dealers. As a subscriber, you can post your own queries. You can also read postings and get to know some of the active members, then e-mail them directly. ATLA's own bulletin board, ATLANTIS, could also serve as a venue for questions and a way to get referrals. My own experience has shown that rare book librarians are, by and large, a very social group, and we love to talk to people about the arcane details of our work.

Identifying a book as rare or special does not necessarily mean the book is important to your institution. Unless the library's special collection is (or is treated as) a separate unit, with a mission separate from the general collections, the guidelines that are in place for development and use of the general collections should be applied to the development and use of special collections. Most of us cannot afford to keep museums of the book, and volumes which do not support the research needs of our institutions should probably be removed. It is possible, however, that you will find you have a collection already, which may not be all that closely related to your curriculum. That was basically the case at St. Charles. But rather than withdraw some 10 to 12,000 books, we decided to expand our library's mission. In this case, the rare book collection is treated like a separate unit, with a separate, but compatible, mission, which still supports the curriculum and provides additional benefits to the library as a whole.

When you have assembled a collection of appropriate rare or special books, you have to decide what you want to do with them. Are they of such significance that you feel a responsibility to develop the collection? Purchasing rare books is easy, all it takes is money. Developing a coherent collection is a different matter. You must have a good understanding of your institution's goals for the collection, as well as some knowledge of the book trade. Here, again, you will have to educate yourself about the history of the area to which your collection pertains. Get to know who the "players" are, and the significant events. Have a fairly definite sense of what additional books would improve the

usefulness of the books you already have. Identify reference works which support the research use of your collection, and make purchases where you can. They will help both you and your patrons make better sense of the collections.

When you know what you want to buy, browse catalogues, and get a sense of the market value of the kind of materials which interest you. Talk to people who actively purchase from dealers before you spend your institution's money. Does the dealer have a good reputation? Find out if he or she is a member of professional organizations such as the Antiquarian Booksellers Association of America. Take advantage of the opportunity to examine a book on approval, before committing to a purchase. Ask questions about previous ownership of the book, visible indications of restoration, or anything else that concerns you. You may want to develop a desiderata list, and send it to used and antiquarian dealers. If you do, be as specific as possible about particular editions you are seeking.

In our library, special books of little financial value are frequently given away to more appropriate collections in our area. Withdrawn books of greater market value can be turned over to a dealer or auction house, but tread carefully when you decide to take that path. Remember, auction houses have little investment in seeing that your books sell for the best possible price. A dealer who specializes in one area may be mildly interested in your books, while a dealer who specializes in another area may be willing to pay significantly more. Employing an individual to act as your agent may be the wisest approach, when dealing with genuinely valuable items. To find a reputable agent, contact a larger rare book library in your area, preferably one with money, or talk to several different dealers and auction houses about people they know.

Providing Bibliographic Access

How will you provide bibliographic access? The rules for cataloging rare books differ somewhat substantially from those used for general collections. The published rules, compiled by the Library of Congress and the Rare Books and Manuscripts Section of the American Library Association (RBMS), are found in *Descriptive Cataloging of Rare Books* or DCRB. The essential differences between DCRB and AACR2 cataloging are the fullness of the record, and a greater faithfulness in describing the volume. DCRB is used in conjunction with, not in place of, AACR2 and the Library of Congress Rule Interpretations. DCRB is intended for use with books printed before 1801, but is commonly used for all hand-press books, and is sometimes

used for more modern works. DCRB cataloging has two principle objectives: to describe an issue so accurately that variants can be identified, and to expand access beyond intellectual content. Is DCRB more time-consuming than AACR2? For some books, it is cataloging overkill. In other cases, it simplifies cataloging. DCRB's rules are more specific, and allow fewer options than AACR2, reducing the number of decisions the cataloger must make.

Another option, for small or insufficiently staffed collections, is to do hybrid, or what I call AACR2 plus cataloging. For some people, this means mixing cataloging rules, applying DCRB to parts of the record they consider important, and AACR2 to everything else. This is a practice that I personally do not recommend, but it certainly is used in some libraries. For books printed after the hand-press period, I follow AACR2, but I throw away all those rule interpretations that tell me not to exercise options like listing the printer in = f of the 260 field. I also add more notes than are usually found in AACR2 cataloging. What I wind up with is a very full AACR2 record.

Rare Book catalog records frequently have heavier subject access than standard cataloging. Sometimes a small portion of the text is the part that makes it historically interesting. This can be brought out with additional subject headings. This is also an area where that free-floating “=x History =x Sources” can be very useful. Subject headings can also be used to bring out physical features of the book, by using the RBMS thesauri to create specialized headings. I have found that genre terms are especially helpful for getting a handle on the nature of the collection. The rules for applying the RBMS thesauri are still a bit undeveloped, which can be confusing. Looking at the way they are used in a nearby rare book library, or in internet accessible catalogs, can be a big help.

If your collection is worth distinguishing as a rare book or special collection, it is probably worth an investment in good cataloging. Poor cataloging renders a collection invisible, and therefore, useless. The first step in developing a rare book collection is accurate, detailed cataloging. When that has been, or is being, carried out, it becomes more possible to make informed decisions about adding to or removing books from the collection, preservation priorities, and insurance needs. Remember, your first form of insurance is an accurate shelf list.

Monetary Value

How do you assess the monetary value of your collections? Do you need special insurance for special collections?

Monetary Value: The question of monetary value can be handled two ways, figure it out yourself or hire an appraiser. A handy comparison of these two approaches can be found in a paper presented by Dr. Paul Schrodtt at the 1992 ATLA conference. His paper is published in the proceedings for that year. As Dr. Schrodtt will tell you, if you want to come up with a ball-park figure yourself, the first step is to get access to a few recent years of American Book Prices Current and/or Bookman's Price Index. If you are lucky, you can locate another copy of the work in hand, or something sufficiently similar, which sold, or was offered for sale, in recent years. Taking condition into account, this information can be used as a basis for estimation. If you are not lucky enough to find what you want in ABPC or BPI, you can use old dealers' catalogs or auction catalogs to try to find a similar volume. Be forewarned that this can be a very time-consuming process. Hiring an appraiser to do this research for you relieves the burden, but can be costly, especially if the research is difficult. The benefit is that you have a more or less official statement of the value of the item which can be used for tax or insurance purposes. This benefit expires if the appraiser's valuation is more than about five years old.

Examine your reasons for wanting to get a monetary valuation, as this will usually determine your best approach, and the level of accuracy in estimation you need. Remember that there is a certain danger in making the value of specific volumes known to administrators. An appraisal can be a double-edged sword—it can be used to make a case for greater institutional investment in the care of the collection, or it can result in the sacrifice of the collection in order to raise money for other purposes.

Insurance

Before starting on the topic of insurance, let me just say that I am not an insurance agent, or an attorney. I am only passing on to you things that have been said to me from a number of knowledgeable individuals, including the appraiser who did an insurance evaluation of our collections. I do not want to tell you what to do, but to help you ask yourself the right questions. The main question to ask yourself is, what would my institution do if our collection was damaged or destroyed? Would we replace the books or deaccession and dispose of them? Would we try to salvage anything that looked like it could be repaired? What are the costs, and therefore premiums, associated with these different options? Do we insure our general collections? Many insurance policies only cover replacement value for books which are

totally destroyed. Such a policy is often a waste of money for rare book collections, where many volumes simply cannot be replaced.

The cost of insuring a collection in total against loss or damage can be impossibly expensive, but carrying insurance against loss or damage to a portion of the collection may be more reasonable. Except in wars, collections are virtually never damaged in total anyway. One option, for those who want or need to insure, is to insure only those items above a certain value, everything over \$1,000 or everything over \$10,000 or whatever seems appropriate and affordable. This approach will almost certainly require you to bring in an appraiser to identify everything that belongs in the insured class. The best insurance is a program of loss prevention. Proper housing, security, and preservation practices are the best way to promote the longevity of collections.

Sharon Watson-Mauro: Preservation Efforts at the Historical Society of Western Pennsylvania

The Historical Society of Western Pennsylvania was founded in 1879, to collect, interpret, exhibit, and preserve research materials and artifacts that document the history of the region.

The Library and Archives Division preserves books, manuscripts, photographs, maps, atlases, newspapers, films, recordings, and memorabilia that document 200 years of life in the area.

The Library and Archives foster historical research on Western Pennsylvania, a region of cultural and ethnic diversity and unsurpassed significance in the history of industrialization and economic development.

The Society is a non-profit institution open to the public 9:30 A.M. to 4:30 P.M., Tuesday through Saturday. A \$2.00 dollar donation is suggested.

Library and Archives Facilities

The Library and Archives collections are housed in a three story building, built in 1911.

- The basement area is used primarily for accessioning, processing and storage of archival materials.
- The first floor is divided into three areas: an auditorium space used for workshops, meetings and seminars. An exhibition gallery and a gift shop area.

- The second floor houses the reference reading room, two closed stack areas, one each for books and archives, and an area for for the cataloguing and processing of books and related materials.
- The third floor is also divided into two closed stack areas one each for serials and archives. A small, efficient preservation area has also been created for basic repair treatments.

Our staff consist of two full time librarians, five full time archivists, two assistant archivist, one full time cataloger, a part-time assistant cataloger, and interns from local universities for processing and library reference.

Library and Archives Holdings

- 35,000 volumes of which 5,000 are considered special and/or rare.
- 5,000 linear feet of manuscript materials which are unique and valued by those who are researching of the region.
- 400 maps we have in our collection several maps that are
- 400,00 photographs, postcards, and prints
- 300 serials titles
- We also house The Genealogical Society of Western Pennsylvania's library which includes several hundred books and several thousand family lineage charts.

Definitions

“Rare”, for the purpose of this discussion will be defined as A. W. Pollard defined rare: the bringing together of books which in their contents, their form, or the history of the individual copy possess some element of permanent interest, and either actually or prospectively are rare, in the sense of being difficult to procure.¹

Rare items in our collection include:

- 1765/1767 Fort Pitt Trading Post Day Book that records the commercial transactions of the times.
- a 1798 hand drawn Collett map
- a 1805 which depicts sail boats in the Monongahela, Allegheny, and Ohio Rivers.
- *Pittsburgh Almanac, or Western Ephemeris, For the Year of our Lord, 1788.* This is the earliest known Pittsburgh imprint extant today.
- Rev. John Brown's, *A Dictionary of the Holy Bible*, 1807, published by Cramer in Pittsburgh.
- *A Journal of the Voyages and Travels* of the Lewis & Clarke expedition. (This is the first printed account of the expedition.)

¹Carter, John. *A B C for Book Collectors*. (New York: Knopf, 1952).

- *The Navigator*, 1818 printed and published by Cramer & Spear of Pittsburgh.

Other valued items in our collection include city directories dating from 1815 through 1974, city and county atlases, and local and regional histories.

“Preservation” for the purposes of this workshop is defined as

- (1) The basic responsibility to provide adequate facilities for the protection, care and maintenance of books and related materials; and
- (2) Specific measures, individual and collective, undertaken for the repair, maintenance, restoration, or protection of a collection.

Enemies of Library Materials

The enemies of library materials gradually destroy unprotected collections. Some of these enemies and solutions for them are as follows:

- General: Natural disasters, fire, flood, etc.

Solution: Have a basic disaster plan prepared which outlines the procedures to be followed in case of an emergency. A basic plan should (1) assess the potential sources of mishaps/disasters to collections, e.g., tornadoes, floods hurricanes, leaking roof, etc.; (2) set priorities for collections access tools in case of disaster; (3) Identify and put into effect all possible preventive measures; and (4) Review insurance coverage. In addition, draw up a priority list of what is to be protected first. Write and post instructions to be used in case a disaster strikes. Train staff. Make sure there is a phone chain for employees. Make and distribute several copies of this plan; make sure that several copies are kept off site.

- People: Thoughtless users dog-ear leaves, mangle them with improper bookmarkers, and stain them with food, and body oils. Also, well-meaning uninformed custodians damage books with with improper treatments such as use of pressure sensitive tapes, indiscriminate use of polyvinyl acetate and other synthetic adhesives, the use of acid paper as protective wrappers .etc.

Solution: Develop rules and regulations; train staff and patrons in the proper care and handling of fragile materials. Security measures should be put in place. It is my firm belief that if a patron or staff member damages a book while it is in my care, it is because I have failed to properly impart the proper care and handling techniques. Use only the finest quality materials to repair collection items, seek out conservation organizations for help. When in doubt box it or wrap it in acid free materials.

- Light and Darkness: Visible light, either natural or artificial effect all library materials, fading paper, bleaching writing ink, and covers.

Solutions: Incandescent light is better than fluorescent; cover fluorescent lights with UV Filters (Cost: \$50.00 for package of 10 filters; will last indefinitely). Get in the habit of turning off lights in stack areas. Reduce light levels wherever possible; shades are useful.

Recommended levels of illumination in library areas: Young adults, 20/30; Rare Book Rooms/Archives, Storage areas, 30 footcandles; Reading area, 100 footcandles. (Note: 1 foot candle = one lumen per sq. ft.)

- The Air We Breathe: It is the impurities in the air that cause the decomposition of the components that make up a book structure, i.e., bindings, paper, paste, glue etc.

Solution: Place rare books in a air conditioned (well filtered) environment if possible (even if it is in a small isolated room). Secure fitting enclosures will greatly diminish the effects of airborne pollutants and moisture retention. e.g., wrappers, phase boxes, slipcases. etc.

- Moisture/Relative Humidity: Moisture works for and against the preservation of library materials. A certain amount is necessary for flexibility in paper and vellum. While excessive moisture encourages mold growth and too little makes paper brittle.

Solution: Maintaining humidity at a constant level is more important than attaining any one particular level. Some air-conditioning systems, if they are equipped to add or remove moisture in the air, can enable libraries and archives to completely control relative humidity. However, not all systems do this. Practical limits for relative humidity in libraries range from 40 to 65 percent, +/-3 of what ever optimum is recommended.

Recommended relative humidity ranges, percent:

General collections	50	+/-3
Books, paper and photos	50	+/-3
Photographic materials	40	+/-3
Film and magnetic tape alone	20	+/-3
Mixed collections in Europe and North America	55	+/-3

Caution: Geographic location as well as the nature of the collection should also be taken into consideration when considering safe(and practical) RH ranges.

- Heat: Accelerates the chemical deterioration of paper, leather, and cloth it dries out paper, paste and book covers.

Solution: Attempt to keep library materials as close to the recommended norm as possible: 65° F +/- 5°. Since rapid changes do the most damage to collections, internal temperature fluctuations due to seasonal changes should be gradual.

Recommended temperature ranges:

Books, paper and people	68°	+/- 3°
Books and paper alone	60°	" "
Books and photographic materials	60°	" "
Photographic materials	55°	" "

(A Library Media and Archival Preservation Handbook by John De Pe)

- Vermin: There are two categories—those that live on and destroy library materials, i.e., insects, cockroaches, silverfish, book lice, termites, etc. and those that are occasional visitors, i.e., rodents, mice, rats, squirrels, etc.

Solution: Routinely inspect and record observations of the various collections. Always inspect donations and new materials before adding them to your collection. Make sure you have the names and numbers of professionals in your area who can help you eliminate either category of vermin.

Basic Inexpensive Preservation Strategies

Preservation programs should be two-fold:

- preventive measures
- restoration after damage occurs

I would like to relate some of the efforts that we have undertaken at the Historical Society of Western Pennsylvania that are inexpensive and effective.

1. Institutional commitment is necessary to make any preservation program work. It is important to get the endorsement and support of the of the entire institution. It is the responsibility of the library staff to continually emphasis the importance and value of their collections, and to continually seek support for there preservation program. The Library and Archives Division of the HSWP .committed to this effort. Results: The development of strong positive relationships,

with others in the institution. Thus building a foundation for future support and funding.

2. Librarians must first take time to assess the current condition and environment and to reassess current practices. A collection assessment survey should be begun (it will consume a considerable amount of time if done properly.) A basic assessment form can be found in both DePew and Jane Greenfield books. However, while the entire collection assessment is in progress. A simple outline of preservation practices that would impact the overall collection rather than individual items should be formulated and put into practice. Examples: The Historical Society recently held a dust bunny day. On a day when the Library reading room was closed to the public the entire staff dusted and cleaned the library. The days work included dusting all books, and shelves. Straightening books on shelves and identify obvious problems. Washing down all tables and chairs. Results: The entire staff was involved in a preservation effort (housekeeping is basic to any good preservation program.)

We informally reviewed the proper care and handling of books. Our activities were published in the HSWP newsletter. More importantly the library created a favorable impression for patrons, donors and other members of the institution. Cost: normal employee salaries @\$20.00 for dust bunnies

Another example of a preservation effort that effected the overall collection. Rules and regulation for the reading room were revised. During our weekly meetings the entire staff was ask to help revise the reading room rules and regulation. To make these rules and regulations more accessible to our patrons copies were placed on all reference room tables.

Examples of the new rules and regulations included:

- Rare books and manuscripts must be used in a particular area, which gives the reading room staff a good vantage point for patron supervision.
- All patrons are instructed in the proper care and handling of fragile collection items.
- The following restrictions for photocopying were put in place: no city directories, not original atlases, no bound newspapers. All photocopying is done by HSWP staff only. (We have a xerox book edge copier.)

Results: All staff members became more familiar with the rules and regulation, and better understood why particular rules were put in place. A better understanding of the rules and regulations has lead to a

more consistent enforcement of the regulation. Cost: normal staff salaries.

3. A display “Everyone is Responsible for Preservation” was created as a way of informing patrons and museum staff of our preservation measures. Some of the issues addressed were care and handling—examples of brittle paper were displayed, proper shelving and retrieval—illustrations were used, the use of pencils—we used books that had been marked with pens and highlighters. Results: We informed both patrons and institutional staff about our preservation efforts. Cost: normal staff salaries and \$15.00 for display materials

4. Books with special needs i.e. detached covers, damaged spines, and loose pages can be stabilized in a number of ways. An inexpensive solution is to tie with unbleached cotton tying tape (this was done during our Dust Bunny Day.) Cost: A spool of 1,000 yards was between \$35 and \$45; it will last a long time.

5. Preservation enclosures are a very important part of our preservation program. Wrappers, folders, slipcases, and boxes, may be either a temporary or permanent means of protecting books and other materials from light, dust, and excessive or rough handling. Enclosures are safe, economical, and easy to make, they lend support to fragile materials, and they keep components securely in one place. Volunteers and interns can be taught to make the most basic enclosures. Cost: Basic hands on workshop—\$100 for materials.

6. Photocopying on archival bond paper, is a way of making a rare book or fragile materials available for daily use without exposing the originals to damage from overuse, vandalism, or theft. Bookmarkers made of archival bond paper should be made available; tags and flags can also be made of this paper.

Mary Catharine Johnsen: Promoting Special Collections

Good morning, I’m Mary Kay Johnsen, from Carnegie Mellon University, Special Collections, a very small collection with a staff of two. Today, I’d like to share with you some tips for producing publications, exhibits and a small public relations program, all while running your library. As you plan (and later, evaluate) your public relations program, exhibit or publication, consider:

Audience	well defined audience
Interest	relevant topics
Organization	clearly structured parts

Language	accurate, appropriate, concise, lively
Content & context	related to collection or institution's goals
Special Features	helpful or detracting?
Design	logical, enticing, legible

Public Relations

Public relations efforts foster goodwill, community interest and public involvement, develop a high profile for the library, and develop future donors and collections while showing off treasures, and they assist fundraising efforts. Public relations efforts are intended for future donors, Friends of the Libraries, fellow librarians, genealogists, professors, and the community.

Activities include: *Tours*—for example, a recent Development Office show 'n 'tell resulted in gift of four 16th books. *TV*—say it and repeat it clearly, without jargon, stylishly but conservatively with eye contact and variety of pitch in your voice. Use animated face and hands. *Radio*—psa = public service announcements. 60 second script, include relevant contact names and numbers, and importance of event to listener community. Allow a week before an event. *Press Releases*—Double space, who, what, when, where, how, why, etc. *Receptions*. *Posters*. *Postcards*—getting to be more effective. *Informational brochures*. *Reproductions*—such as Christmas cards and other of items from collections, banners, balloons, buttons, oral history projects, speakers and seminars, symposia, festivals, celebrity roast, contests, demonstrations and workshops—album care, cooking, videos and news stories, feature articles (Sunday roto, magazines)

To publicize an event, get the notice ready three to four months in advance for major national magazines, one month for big newspapers, two weeks for smaller journals. Consider sending the notices to: your library, your institution, community, public, subject literature, national literature if appropriate.

Publications

Publications offer a more permanent record of outreach efforts and are able to reach a wider audience over longer time period. People who may be involved in producing publications may be a library director, curators, subject experts, trained writers, but please, NOT A COMMITTEE. Consider establishing a graphic identity, possibly a slogan or logo to include online catalog screens, library handouts, newsletters, exhibit catalogs, posters, and postcards. Publications are produced in conjunction with exhibits or workshops or seminars, on the

announcement of a major gift. For an exhibit, the catalog has to be completely finished at least two weeks before opening day, preferably a month, to allow for printing time.

Samples: Newsletter; small exhibit brochure; small exhibit catalog; keepsake reproduction; major exhibition catalog that became a reference book.

Exhibits

Exhibits promote interest in the collections, stimulate interest to increase donations or other funding, offer wider exposure of the collection to members of the local library community who may then refer patrons to you. The audiences for exhibits may include people affiliated with your institution: faculty, students, alumni, friends, people from related institutions in your area, national and international audiences, general public if appropriate. Consider special populations: children, elderly, people with disabilities. Their needs can have an impact on your design, choice of items, and installation for legibility. Consider providing a photocopy of the exhibit and labels in large—type for people with poor vision. Remember older citizens lose significant amounts of light and need well-lit exhibits or larger labels (which conflicts with need for low level light in exhibit areas for the artifacts).

Exhibits can be researched and installed by librarians, curators, guest curators of faculty or local experts or donors with supervision from librarian. Seek advice and help from the ATLA Rare Books and Special Collections Interest Group, Society of American Archivists, regional archives conferences, local museums and libraries, American Association for State and Local History, American Association of Museums. Do a temporary exhibit for a new gift or donation, to celebrate an anniversary or centennial, to complement a local conference or meeting, to support a book group. Try to coordinate exhibit with another activity in the institution for wider visibility. For a permanent exhibit, use copy materials only. Also, investigate using interesting letters, journals, deeds, photographs with good stories or historical detail, artifacts, rare books, memorabilia. But, remember that exhibit exposure causes *irreparable* deterioration to items. Use copies when possible.

Exhibits need a secure place with locked cases and adequate environment. It is helpful to have available a floor plan noting electric outlets, sources of pollution, humidity, light, traffic flow, dimensions of cases.

Exhibit paperwork may include: schedule and budget; loan agreements and receipts; condition reports; insurance forms; shipping invoices; photo permissions; copyrights.

Signs and Labels: Photocopies, enlargements, typefaces, laser-printing, linotronic printing, clear mylar from photostats, calligraphy. Tip: 5 1/2" - 6" wide seems best. 12 point type minimum.

Posters: Try to find some local designer talent. Simple, one to two colors.

Supports, easels and cradles: Customize to fit the book's opening, use benign materials.

Matting and hinging: Use proper museum and archival techniques, archival photo corners, folders, portfolios, encapsulation, polyester sleeves.

Packing: Use safe materials to prevent bumping, gouging. Seal against water damage and moisture with moisture proof barrier.

Supplies:

Plexiglas

Adhesives: PVA glue, spray adhesive, velcro, double-faced tape

Binder's board, acid-free bristol board

Bone folder, brushes

Exhibit stands and easels, cradles

Erasers, Pink Pearl and Magic Rub

Fabric: crepe, silks, cotton padding, nylon net, unsized and undyed cloth

Light meter, Plexiglas UF3 light filters

Polyester mylar film and ribbon

Acid-free paper and tissue, Japanese papers

Shot for "snakes", silica gel

Scalpels, scissors, tweezers

Acquisitions Issues in Theological Libraries

**Presenters: Ellen Frost, Bridwell Library, Perkins School of Theology
Steven Pentek, Boston University School of Theology Library**

Twenty people participated in this half-day pre-conference workshop which focused on processes of acquisitions applicable to both manual and automated systems. Most of the participants reported using manual systems but were expecting to automate shortly. Some had already-selected systems while others were still evaluating systems.

The presentation/discussion covered the following areas:

1. Bibliographic verification
2. Vendor selection
3. Receipt and check-in
4. Standing orders and gifts
5. Payments and accounting

The program started with a basic statement of mission for acquisitions: to facilitate the acquisition of and access to material in any format in a cost-effective and timely fashion; to provide financial management information; to measure and evaluate sources of supply. We turn the desires of Collection Development into reality and educate the library staff and patrons as to what are reasonable expectations in the acquisitions process.

Bibliographic Verification

Accurate and complete bibliographic information is important, not only for ordering, but for verification against current holdings. Essential information includes author/editor information, title, publisher, year. Desirable information includes ISBN and price. If the bibliographer has forwarded a publishers advertisement or a review with bibliographic data included, hooray! If data is needed, sources include Books in Print, Paperbound Books in Print, Forthcoming Books, as well as on-line resources such as OCLC or RLIN. Foreign materials are often verified in publisher's or dealer's catalogs or from online sources. Several people reported being given only an ISBN, or what turned out to be the subtitle of a work; from a Reference Desk perspective, one person

offered that only one or two words may be accurate when people come looking for book information.

Once correct information is obtained, the current holdings may need to be checked again to prevent duplication. In some online systems, bibliographic records are loaded from a utility and enter the library's online catalog (sometimes requiring immediate authority work!) while other systems maintain separate acquisition files. In manual systems, a multi-part form is prepared, the library sometimes filing the card copy in the card catalog (sometimes not, to prevent users from asking for recently ordered materials) while author, title, and vendor files are maintained in the acquisitions area. Online systems generally have multiple access to order records as well as status reporting to the public online system. Some libraries don't worry greatly about the cost of items, though most online systems do encumber funds at the time of ordering and require price estimates. For materials less than three years old, some sites do not check to see if the material is in print, assuming they will get notified immediately from their dealer or the publisher.

Vendor Selection

Because of regional and denominational differences, specific vendors were not discussed or recommended, rather criteria for selecting good vendors were discussed. (Lewis Day previously distributed a listing of vendors for Africa, Asia, and Latin America.) Among the factors to consider are discounts, performance, turnaround time, and invoicing policies. Discounts from publishers can range up to 40% depending on your volume per order, while dealers generally do not exceed 20% and often range from 5 - 13%. Dealers who monitor their own ordering and automatically claim late materials are preferred, while some offer extra services, like pre-binding of paperbacks. Dealers or publishers who are accessible by an 800 number or electronically are to be preferred. Foreign dealers who correspond in English and accept a US-Dollar check are desirable. Beware of hidden billings, such as a foreign dealer which bills all postage on one invoice at the end of the year!

Whether ordered through a publisher or dealer, the Library issues an institutional purchase order for each item. Some systems assign a separate number to each item [and some vendors have been known to ship and bill each book separately(!) unless you work out details with them in advance]. When possible, libraries are transmitting their orders electronically, which is especially efficient when dealing with foreign vendors such as Blackwell or Harrassowitz.

Receipt and Check-in

Books are matched with online orders usually by order number, if the dealer has included those on the invoice or packing list. The book is checked to make sure it is the item ordered, then to make sure it is a perfect copy, with no unprinted pages, or incorrectly inserted sections. Only then is the book marked, and the order record marked as received. (What markings, if any, and what forms are inserted prior to sending to cataloging, varies with each library.) If there is any problem with the title or condition of the book, the item is not checked in, but a letter is sent to the dealer describing the problem and asking for adjustment or replacement. The sentence "The item in question with its invoice will be held aside until we hear from you" usually expedites the response!

The NOTIS system has an "expired action report" that is generated daily from a pre-set time-table to alert users to unfilled orders. Innopac also has a claiming program, but it must be user-initiated. These systems can then generate notices to be sent to the vendors.

Standing orders and Gifts

Some items are received not from an individual order, but as the result of a standing order for items from a particular series (or, sometimes, publisher). With luck, these are clearly marked as standing orders, but if they are not and cannot be immediately located in order files, one needs to refer to the standing order file, which in a manual system was often a check-in card similar to serials check-in records. In an automated system, there can be a record not directly available to public view. (One institution uses a special title code so faculty can retrieve the list of standing orders.) This record contains information on cataloging and funding for the order. Standing order items may be processed as simple added volumes requiring no new cataloging, or may require separate monograph cataloging for each title. Generally acquisitions people enter new titles from standing orders as they would initiate a monograph order for a new title, including an order record which facilitates statistics work later.

Some libraries process gift collections through normal acquisitions channels, others have special offices to inventory and select from gift collections. When referred to acquisitions for processing, people enter new gift titles as they would initiate a monograph order for a new title. Some people include an order record for statistical purposes, some systems incur a cost for order records and thus libraries have found other ways to collect information on gift materials.

Payments and Accounting

Invoices are processed through the library, though systems vary a great deal. NOTIS has the capability of recording invoicing at the point of check-in, creating an online invoice. (Some libraries have a special interface to electronically transmit this information to Accounts Payable. This saves on errors, because the library is doing the keying rather than Accounts Payable, but there is no realized personnel savings in the Library.) In Innopac, a separate program must be invoked to enter the invoices, but this information is updated only when a another posting program is run. In the meantime, all affected order records are locked until the financial update is completed. In manual systems, each invoice is coded with a payment sheet, and sent to Accounts Payable for actual issuing of the check. Most institutions send US dollar checks to overseas vendors, and in fact charge up to \$15 to issue a foreign draft. One commercial company will issue foreign drafts within 24 hours for a \$2 fee, though they prefer payment within seven days, a time-frame not always possible in some institutions.

Automated systems often allow for multiple funding codes so reports can be generated with highly detailed financial information, such as number of titles under a specified subject area, with separate figures for monograph orders, standing orders, or serials. How the library sets up the funding codes will determine the kind of information they can retrieve. This is a separate function from strict fund accounting which monitors expenditures from separate funds available to the library.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION BYLAWS

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
UNIFIED BUDGET
1994 / 1995**

	GENERAL	INDEX	PRESERVATION	TOTAL
REVENUES:				
SALES	4,400	2,041,400	244,500	2,290,300
DUES	73,000			73,000
ANNUAL CONFERENCE	65,000			65,000
CONTINUING EDUCATION	3,000			3,000
GRANTS & GIFTS	500		279,200	447,933
INTEREST	2,800	21,000		23,800
	148,700	2,062,400	523,700	2,734,800
DISBURSEMENTS:				
PRODUCTION COSTS		1,368,372	430,149	1,798,521
RENT & ELECTRIC	8,005	91,500	38,300	137,805
INSURANCE	3,160	5,035	3,750	11,945
ADMIN. - SAL. & BEN.	80,500	353,565	113,300	547,365
EXECUTIVE TRAVEL	3,000	5,000	0	8,000
BOARD & ADVISORY EXPENSE	5,300	9,400	5,200	19,900
ADVERTISING & MARKETING	0	32,494	3,000	35,494
TELEPHONE	900	3,800	1,500	6,200
OFFICE SUPPLIES & EXP.	6,000	16,600	7,500	30,100
POSTAGE	1,500	3,700	2,800	8,000
MISCELLANEOUS	200	1,000	120	1,320
CONF. & CONTINUING ED.	2,000	10,000	0	12,000
LEGAL, PAYROLL, SERVICES	2,300	12,600	5,600	20,500
INTEREST GROUPS/COMM.	14,850			14,850
CONFERENCE EXPENSE	63,000			63,000
PUBLICATIONS	13,800			13,800
CONSULTATION PROGRAM	2,000			2,000
INTEREST EXPENSE			4,000	4,000
	206,515	1,913,066	615,219	2,734,800
SURPLUS/(DEFICIT)	(57,815)	149,334	(91,519)	0

ATLA MEMBERSHIP DIRECTORY

as of 1 August 1994

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., 2432 Greenland Drive, Loveland, CO 80538-5161
- Markham, Ms. Letha, 2432 Greenland Drive, Loveland, CO 80538-5161.
- Morris, Ms. Jean, Judson Manor, 1890 East 107th St., 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 Ave., Wake Forest, NC 27587.
- Balz, Ms. Elizabeth L., 5800 Forest Hills Blvd., Apt. E123, Columbus, OH 43231-2957.
- Beach, Mr. Robert F., Sherwood Oaks, 100 Norman Drive, Mars, PA 16046.
- *Bracewell, Rev. R. Grant, 14304 20th Avenue, Surrey, B.C., Canada V4A 8P9.
- Bullock, Ms. Frances, 1622 Liberty Street, Apartment 6D, Allentown, PA 18102.
- Burdick, Mr. Oscar, 7641 Terrace Drive, El Cerrito, CA 94530.
- 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.

*** attendance at the 1994 Annual Conference**

Chambers, Ms. Elizabeth, Pilgrim Place, 727 Plymouth, Claremont, CA 91711.

De Klerk, Mr. Peter, 4877 Madison Ave., S.E., Kentwood, MI 49508.

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 Ave., 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, 2727 Sycamore Wood Lane, Lawrenceville, GA 30244.

Gillette, Gerald W., Presbyterian Historical Society, 425 Lombard St., Philadelphia, PA 19147.

Goddard, Mr. Burton L., Box 194, Quincy, PA 17247-0194.

Goodwin, Mr. Jack H., 6823 Beech Tree Lane, Falls Church, VA 22042.

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, 7121 Hart Lane, No. 2091, Austin, TX 78731.

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

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

Jeschke, Dr. Channing, 11 Prescott Walk N.E., Atlanta, GA 30307.

Johnson, Ms. Elinor C., 1585 Ridge Ave., Apt. 504-05, Evanston, IL 60201.

Jones, Dr. Arthur E., Jr., P.O. Box 642, 531 Greenway, Davidson, NC 28036.

Judah, Dr. Jay Stillson, 2711 Saklan Indian Drive, Walnut Creek, CA 94595.

Kieffer, Mr. Jay, 1815 Campus Road, Los Angeles, CA 90041-3006.

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

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 St., 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 Ave., Doylestown, PA 18901.

McLeod, Dr. H. Eugene, 533 North Wingate St., Wake Forest, NC 27587.

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

Mehl, Dr. Warren R., 415 West Jefferson Unit 303, Kirkwood, MO 63122-4046.

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