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SUMMARY OF PROCEEDINGS

Fiftieth Annual Conference of the

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

Comprehensive Index 1947-1996

Iliff School of Theology
Denver, Colorado
June 21-24, 1996

SUMMARY OF PROCEEDINGS

Golden Anniversary Annual Conference
of the
AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION

Melody S. Chartier
Editor

Iliff School of Theology
Denver, Colorado
June 21-24, 1996

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Carolyn K. Coates

PREFACE

ATLA celebrated its fiftieth anniversary this year amidst the beauty and splendor of the Rockies. The association paid tribute to its forebears, met jointly with the Association of Theological Schools in the US and Canada (ATS), and participants "surfed the (inter)net" and the "virtual library." It was a time to remember, reflect, and renew as over 300 participants gathered at the Executive Tower Inn in the heart of downtown Denver.

In celebration of ATLA's fifty years of service to library research, this volume contains information unique to the conference: Biographies of past presidents, letters of greeting from past presidents and founding members, and salutary greetings from well wishers. This conference proceedings will re-acquaint or introduce you to the plenary sessions, continuing education workshops, papers, conference sessions, interest group presentations, denominational meetings, and business meetings. Included in the appendixes are lists of annual conference sites and past officers, an individual membership e-mail directory, and photographs from the conference. The Canadian statistical records report (1993–94) is in this volume's appendixes because the information was reported incorrectly in the forty-ninth volume. A cumulative index spanning the association's fifty years is also part of this volume. It is a revision and updating of Betty O'Brien's index published in the 1986 *Summary of Proceedings*.

My sincere thanks and appreciation to the hosts in Denver for their hard work and hospitality, to contributors, and to ATLA staff, especially Carolyn Coates for her able indexing and Susie Mendoza for her quick and accurate keying. Finally, I am grateful to Patti Green, our new Member Services Associate, for her expertise in producing this volume. In the spirit of the celebration, we offer you this record of the fiftieth ATLA Annual Conference.

Melody S. Chartier
Editor

PROGRAM

American Theological Library Association
50th Annual Conference
June 21-24, 1996
Denver, Colorado

Thursday, June 20

7:30 PM– **Technical Services Special Interest Session:**
"I'm supposed to get along with whom!?"
Jeff Siemon (Christian Theological Seminary)

Friday, June 21

8:00 AM–7:00 PM Registration and Information
1:00 PM–6:00 PM Exhibits
8:30 AM--6:00 PM Board of Directors Meeting

Program Events

8:30 AM–12:00 PM **Continuing Education Workshops**
"LC Classification System: the "B" Schedule"
Thomas A. Yee (Library of Congress)

"Designing World Wide Web Home Pages for Theological Libraries"
Tom Eland (Minneapolis Community College Library)

"Preservation Workshop for Small and Medium Libraries"
Cynthia Frame (Union Theological Seminary)

12:00 PM–1:30 PM Lunch

1:30 PM–5:00 PM **Continuing Education Workshops**
"What Makes a Close Score Close? Cataloging Hymnals and Hymnology"
Paul Powell (Princeton Theological Seminary)

"Serving Remote Students in Distance Learning Programs"
Wayne Goodwin (Gordon-Conwell Theological Seminary with Panelists: John Bracke (Eden Theo logical Seminary); John Dickason (Fuller Theological Seminary); Myra Siegenthaler (Boston University School of Theology); Joanna Hause (Biblical Theological Seminary)

3 PM–5:00 PM	Dataware Demonstration
5:45 PM–7:15 PM	Choir Rehearsal
7:30 PM–9:30 PM	Opening Reception St. Cajetan's Cultural Center

Saturday, June 22

7:00 AM–8:30 AM	New Members/First Timers Breakfast
7:00 AM–5:00 PM	Registration and Information
8:30 AM–2:00 PM	Exhibits

Program Events

8:30 AM–9:00 AM	Worship at St. Elizabeth's Roman Catholic Church Fr. Simeon Daly and Br. Herman Peterson (St. Meinrad School of Theology)
9:15 AM–10:15 AM	President's Remarks VIP Greetings/Special Recognition Business Meeting
10:15 AM–10:45 AM	Break: Sponsored by Library Technologies, Inc.
11:00 AM–11:45 AM	Business Meeting: Staff Reports
11: 45 AM–1:00 PM	**Conference Papers and Workshops** "Technology in the Classroom: Some Examples for Theology Education" Anne Womack (Vanderbilt Divinity Library) "Australian and New Zealand Theological Libraries and Librarianship Today: The Impact of ANZTLA" Trevor Zweck (Löhe Memorial Library, Luther Campus) "St. Augustine in the Greek Orthodox Tradition" George C. Papademetriou (Hellenic College/Holy Cross School of Theology) "Form-Genre Headings" Thomas A. Yee (Library of Congress)
1:00 PM–3:45 PM	Lunch

4:30 PM–5:30 PM	**ATS/ATLA Joint Plenary Session** Address: "Love's Knowledge: Theological Education in the Future of the Church and Culture" Craig Dykstra (Lilly Endowment)
5:30 PM–7:00 PM	ATS and ATLA Reception Sponsored by Dataware Technologies
5:30 PM–7:00 PM	ATLA Technology Fair
6:30 PM–7:00 PM	Dataware Technologies Demonstration
Sunday, June 23	
7:00 AM–8:00 AM	Breakfast
Program Events	
9:00 AM– 9:45 AM	Worship in the United Methodist tradition Jorretta Marshall (Iliff School of Theology)
10:00 AM–11:30 AM	**Interest Groups** *College and University* "Bibliographic Instruction in Religion: A Survey of the Field and Analysis of Resources" Marti Alt (The Ohio State University Libraries) Kirk Moll (St. Olaf College) *Special Collections/Rare Books* William Hook (Vanderbilt Divinity Library)
10:00 AM–11:30 AM	Iliff School of Theology, Ira J. Taylor Library Tour
11:15 AM–1:00 PM	**Luncheon Meetings** Canadian Librarians Southwest Area Theological Librarians (SWATLA)
1:00 PM–2:00 PM	**Roundtable Discussion Groups** *Acquisitions Issues* Steve Pentek (Boston University School of Theology) *ATLANTIS "Hot Topics"* Marti Alt (The Ohio State University Libraries) *Changing Roles in Library Organization* Mary Martin (University of St. Thomas)

Computer Equipment Decision Making
Ray Olson (Luther Seminary, St. Paul, Min.)

Cooperative Collection Management
Bruce Eldevik (Luther Seminary, St. Paul, Min.)

How to Get More Involved in ATLA
Sharon Taylor (Andover Newton Theological School)

Liturgical Uniform Titles
Christine Schone (St. Charles Borromeo Seminary)

Marketing Theological Libraries
Paul Schrodt (Methodist Theological School in Ohio)

Personnel Evaluations
Al Caldwell (United Library)

Technical Services Issues for Small Libraries
Eileen K. Saner (Associated Mennonite Biblical Seminary)

User Surveys
(Roger Loyd, Duke University Divinity School Library)

Using Internet as a Reference Tool
Judy Clarence (Library, California State University, Hayward)

2:45 PM–4:00 PM **Interest Groups**

Automation and Technology
William Hook (Vanderbilt Divinity Library)

Collection Evaluation and Development
William C. Miller (Nazarene Theological Seminary)

7:15 PM–8:30 PM **Denominational Meetings**

Anglican
Baptist
Campbell-Stone
Lutheran
Methodist

Orthodox
Presbyterian & Reformed
Roman Catholic
United Church of Christ

Monday, June 24

7:00 AM–8:30 AM — Women Directors Breakfast Meeting

8:15 AM–9:00 AM — Hymn Sing and Memorials
VIP Greetings/Special Recognition

9:30 AM–10:15 AM — **Conference Papers and Workshops**
"Second Wind: From Helping to Leading"
Charles Willard (Harvard Divinity School)

"Cataloging Q(s): The Story of Q and Its Editions According to the International Q Seminar"
Thomas P. Haverly (Colgate Rochester Divinity School)

"Putting Texts Online-Text Encoding Initiative"
David Seaman (University of Virginia)

"The Role of the 'Old Testament" in Ancient Christianity and the Problem of Anti-Semitism"
Pamela Eisenbaum (Iliff School of Theology)

10:45 AM–11:45 AM — **Plenary Address**
"Dreams, Madness and Realty"
Michael Gorman (California State University, Fresno)

11:45 AM–12:00 PM — **Luncheon Meetings**
Overseas Librarians Luncheon
Jewish Librarians in ATLA: ATLA & AJL

1:30 PM–3:00 PM — **Interest Groups**
Public Services
"You CAN Teach an Old Dog New Tricks: Library Instruction for Adult Learners in the Electronic Age"
Kathleen Lance (Regis University)

Publication
"Mapping the Intellectual Landscape of Religious Studies: A Cocitation Study of Religion Journals"

	Andrew D. Scrimgeour (Regis University)
	Technical Services "Corporate Body Names" Judy Knop (ATLA)
3:00 PM–5:00 PM	Dataware Demonstration
3:30 PM–5:00 PM	**Interest Groups** *OCLC Theological Users Group* Linda Umoh (Southern Methodist University) Regan Harper (OCLC)
	Online Reference Resources Charles Willard (Harvard Divinity School)
6:30 PM–11:00 PM	**Golden Anniversary Reception and Banquet** Colorado History Museum

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PRE–CONFERENCE CONTINUING EDUCATION

Designing World Wide Web Home Pages for Theological Libraries

by
Thomas Eland
Minneapolis Community & Technical College Library

The World Wide Web is an evolving medium that offers librarians an opportunity to examine the way in which they offer and present resources. I do not see the Internet as a threat to existing libraries; however, I do see it as a new tool that will help redefine librarianship for the 21st century. After all, modern librarianship is only slightly more than one-hundred years old, and reflects the philosophies of the Enlightenment, Rationalism, and Pragmatism. These philosophies have had their day, a new world view is in the process of being created, and with this new world will come the evolution of the library profession. Textual objects and their users need no longer to be bound by place or time. Libraries, although they will continue in time and place, need not be limited in assisting only those seekers of knowledge who arrive at their front doors. The World Wide Web provides librarians with the beginnings of a system that will help them redefine how they organize, deliver, and preserve knowledge. If libraries and librarians wish to have as much impact on society as they did in the late 19th and early 20th centuries, then they must take up the challenges of the new world, and provide leadership in the organization, preservation, and delivery of the new forms of information and knowledge.

With the above philosophy in mind, I presented a tutorial on using HTML for the design of theological library web sites. We discussed web page design issues, HTML structure, and the basic HTML tag set. Participants received a diskette of the complete tutorial, entitled: "A Theological Librarian's Introduction to HTML: Including Netscape Extensions and HTML 3.0." This tutorial is available on the Web at the University of St. Thomas's Archbishop Ireland Memorial Library, at: http://www.lib.stthomas.edu/ireland/htmintro/pages/htmlhome.htm. The following is an excerpt from the tutorial.

The World Wide Web

Definition

A distributed network of interconnected hypertext pages built on top of the Internet. These pages are viewed using a hypertext browser such as Mosaic or Netscape. The World Wide Web allows users to see and manipulate text, pictures, video and sound. By using hypertext links, the World Wide Web enables users to view information in a non-linear format. Information may be located on one computer or anywhere in the world.

Why theological librarians and theologians should care about the Web

The World Wide Web provides librarians and theologians the opportunity to make valuable theological information available to patrons and other scholars anywhere in the world. The hypertext nature of the World Wide Web lends itself to index design, and is a valuable tool in supporting distance education. It offers scholars the ability to disseminate research and include any graphical, video or audio materials that might support their research. The cost of producing and mounting web pages is relatively low, and requires only basic programming skills.

HTTP and HTML

HTTP stands for HyperText Transfer Protocol. HTTP is the software that allows hypertext documents to be transferred between Web servers and Web browsers across the Internet. HTTP runs on top of the Internet TCP/IP protocol.

HTML stands for HyperText Mark-up Language. HTML is a DTD (Document Type Definition) of SGML (Standard General Mark-up Language). This means that the HTML structure and tags were produced from SGML. SGML can be used to produce any DTD that an author wishes to produce. TEI (Text Encoding Initiative) was produced from SGML. TEI is a very sophisticated markup language that allows an author to produce complex texts with cataloging embedded in the document itself.

Unlike TEI, HTML is a relatively simple markup language. It has a limited but growing tag set. The current HTML standard is 2.0. Netscape has added tags of its own (many of which only work on a Netscape browser). Some of the Netscape extensions have been adopted by HTML editors, these extensions are referred to as HTML 2.0+. HTML 3.0 is in development and will be the next standard.

What HTML does

- Allows for the creation of document structures
- Allows documents to be ported to various platforms
- Allows users to change the appearance of documents using their browser

Web (HTTP) Server

An HTTP Server is a computer devoted to managing and distributing HTML documents. The HTTP server runs Web management software which is designed for a specific operating system. The most common operating systems used for web servers are Unix, Windows NT and Macintosh, although Windows 95 and even Windows 3.11 have web server software written for them. CERN and NCSA have Unix web server software available free of charge. Commercial web server software includes Netscape Corporation's Servers (Unix, Windows NT), O'Reilly's Website Server (Windows NT & Windows 95), and Spry's Web Server (Windows NT).

Web Pages (HTML Documents)

Electronic documents written in HyperText Mark-up Language, stored on an HTTP server, and read by a Web browser. HTML documents contain text only—graphics, video, and sound displayed on web pages are actually separate files which are linked to the web page via the HTML image element.

Home Page

The "home page" is the web page designated as the entry point to a collection of HTML documents. There should be a home page for each unique set of HTML documents located on a web server.

Design Considerations

What is the purpose of your web site?

You must ask a number of questions before you begin your page design. Are you designing a simple web page of links to other documents? Are you designing an annotated index of web sites? Do you wish to place unique content on your web site for others to use? Or do you wish to do all of these things? Realize that your decisions will have consequences. The more unique content you put on your web site the more computer resources you will need. Also, before you design a site be sure to check and see if anybody else has already done what you purpose to do. There is no sense reinventing the wheel if you do not have to.

It is important that your objectives are clear. When designing web pages for publication you must have a clear vision of what you are trying to communicate. If the purpose of your web site is to serve the academic needs of your internal users your web site will look much different than if you are designing it as a promotional page for your organization.

Determine your audience

Determine your primary audience and design your pages for them. You must stay focused on your objectives so that your pages maintain their integrity. It is also important to consider the type of Internet connection your users have—are they connected via high speed digital lines, 28.8 baud modems, or slower 14.4 baud modems? Do they have access to graphical browsers or are they using text only browsers? Issues such as these are important to consider if you want to be sure that the majority of your users can easily access your information.

Plan your pages before you begin design

Before you begin your markup you need to know the structure of your pages. Determine how your pages relate to your home page and to each other. Will you be using a hierarchical design, a linear design, or a combination of the two? Make sure that you also include links back to your home page, as well as appropriate

links to other pages higher up in the hierarchy, or backwards in a linear structure. Your goal is to provide a clear and logical structure for your readers.

Be consistent!!

Use consistent headings and graphics across your pages. Your pages should all look as if they are a part of the same web site, and each page should be able to stand on its own. Remember, the web is a decentered network of interconnected links, your pages should provide the user with clues that they have not moved on to another web site.

Identify the author(s), publisher, date of publication and edition of your pages

Also, provide a useful title to every page. This information will aid others, such as librarians and OCLC, in indexing your site. Make sure that the author(s) of each page are identified and a "mailto" option is provided. The mailto option allows your readers to easily contact you with feedback, requests for more information, or a note to inform you when something is not working right.

Publisher information is a little tricky. You may want to consider yourself the publisher if you mount the information on your own server, or a server from whom you are renting space. If you put the information on your campus network, you may want to consider the College or University as the publisher. Give a date of publication and edition statement. The web is a constantly changing environment, a publication date and edition statement will help your users know when you have updated your pages. The title of your page will be saved to the user's bookmark file. Make sure the title of your page is clear and meaningful. And make sure that you provide a unique title to every page on your web site!

Let users know if you are using browser specific markup

Let your users know if you are using Netscape or Microsoft extensions. Also, with the introduction of HTML 3.0 you should let your users know what version of HTML you are using. Many users will not upgrade their browser right away and may only be able to read HTML 3.0 markup for quite some time.

Don't put useless stuff on your pages, and make sure that your pages are useful

Every image should have a purpose on your page. If it does not, leave it off—images are memory hogs and your readers don't want to wait 5 minutes for your page to load. Also, no one really cares if your pages are rated in the top 5 or 10 percent of all web pages. This rating is meaningless, and too many people waste bandwidth putting on these images.

Don't put up pages that are under construction! Nobody wants to read a book that is half written, just the same, readers don't want to visit a web site that is half done. My rule of thumb is that a web site should not be published unless it is at least 90% complete. This does not mean that you won't be adding new things to

your site in the future. However, your initial pages should stand on their own and be complete before they are mounted on your server. So, think of your web pages as a book you wish to publish. You would never publish a book that isn't complete, but you may make future changes and publish a 2nd or 3rd edition.

Check your pages before they are put on your server

Check your spelling, your sentence structure, and your links. You should know that all the links in your pages work before you let your readers see your pages. You must also make sure that your HTML is valid. Editors like HotMeTaL PRO have a built in rules checker. If your HTML editor does not validate your HTML code you can use on-line HTML validators.

LC Classification: The "B" Schedule

by
Thompson A. Yee
Library of Congress

Warren Kissinger
Library of Congress

This workshop was organized around nineteen questions submitted by participants. Some of the clarifications made include:

Church Fathers–

Biography–BR 1720
Specific doctrine–BT under doctrine
Specific work–BR 65
Commentary on specific work–BR 65
General theology of individual–BR 65
Poetry by Church Fathers–PA

Psychology and Counseling–

Pathology–R
Normal theory–BF
Christian perspective–BV
Social Aspects–H

Ethics–

Self/Individual–BJ
Self in society–H
Self in society (Christian)–BT 736
General virtues–BJ
Christian virtues–BV
Church and social problem (specific issues)–BR 115 or H

Missions–

"Go down the schedule to most specific." Prefer most specific geographic classification. Works that include both mission to and church history of a place–prefer mission number. Exceptions that are included under history (E/F): American Indians, Mennonites, and Amish.

Christian Life–

LC is considering creating a new number for BV 4501.2 to be used for "Christian Life—2000–."

Suggestions about LC policy can be sent to: cpso@mail.loc.gov

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Preservation for Small to Mid-Sized Libraries

by
Cynthia Frame
Union Theological Seminary in the City of New York

The goal of this talk is to introduce some of the basics of preservation, present ideas for solving problems, and let you know that there is a lot of assistance available! There is a huge amount of information to share about preservation in small to mid-sized libraries, and I can either talk really, really fast, or just focus on providing a few key points about preservation, and lead you on your way to finding more information. This is the outline of what will be covered in this workshop:

Introduction
Definitions: Preservation, Conservation, Restoration, Reversible
Why Preserve a Book in the Age of Digitization?
Preservation Treatment Decision-Making
Preservation Surveys
Selection for Preservation
Environment
Background on Acidic Paper
Preservation/Archival Materials
Preservation Options: Stabilization Examples—
Book Repair, Conservation Treatment, Protective Enclosures
Preservation Options: Reformatting Examples - Microfilm, Digitization
Funding

Introduction about the variety of libraries and needs

Our libraries may be similar in that we have book collections housed in stacks, but the varying degrees of the size of our collections, the types of the materials we house, the people we serve, the goals of our institution, the financial backing we're given, and the number of people we can devote to preservation activities make each of our libraries unique. What may work well for one library may be completely impractical for another. Yet the general preservation issues are the same for all our libraries, but how we go about dealing with them will vary widely.

There is a lot of information available on preservation topics. The preservation community has increasingly improved the amount of and practicality of the materials available. The information comes in the form of videos, newsletters, a moderated listserv, listserv archives searchable by subject, a website, books, serials, workshops and college and university courses.[1] It's also extremely useful to

[1] The *Abbey Newsletter* annually publishes a list of "Useful Addresses" which gives contact information for major organizations and publications. This is an excellent beginning for locating the many resources available. The *Abbey Newsletter,* edited by Ellen McCrady, is published eight times a year, and is located at 7105 Geneva Dr., Austin TX 78723; e-mail: Abbeypub@aol.com.

visit other libraries to see their preservation programs. Such field trips always spur some new idea or inspiration and also can foster increased cooperation between libraries.

Definitions

There are three terms that are sometimes confused: preservation, conservation and restoration. I'd like to clarify what each represents.

> *Preservation: the protection of cultural property through activities that minimize chemical and physical deterioration and damage that prevent loss of informational content. The primary goal of preservation is to prolong the existence of cultural property.*[2] *(AIC)*

Preservation is the umbrella term for all activities necessary for preserving material. Preservation activities include improving the environment, preparing a disaster plan, microfilming books, selecting books for preservation treatment, writing grants, making treatment decisions, raising patron awareness about preservation, etc.

> *Conservation: The profession devoted to the preservation of cultural property for the future. Conservation activities include examination, documentation, treatment, and preventative care, supported by research and education. (AIC)*

Conservation is the specific treatment which follows a given conservation Code of Ethics. Conservation treatment is, for example, mending a page which has losses, reattaching boards or sewing a section back into the book; all with consideration of reversibility and bibliographic integrity.

> *Restoration: Treatment procedures intended to return cultural property to a known or assumed state, often through the addition of nonoriginal material. (AIC)*

In the following, the effect of restoration is doubted:

> For example, a statuette of the Virgin, in silver or ivory, of which the features and hands are half effaced by the frequent contact of pious lips. Restore such worn parts, and the sentiment is stripped from a relic of past ages. It is far better to leave untouched such scars, which attest the antique piety of the cloister. A vellum Book of Hours of the 15th century, worn and soiled through prayer, has, to my mind, acquired a venerable

---

The following book is also a rich resource tool: Sherelyn Ogden, ed., *Preservation of Library and Archival Materials: A Manual* (Andover, MA: Northeast Document Conservation Center, 1995).

[2] These definitions are provided by the American Institute for Conservation of Historic and Artistic Works (AIC), located at 1717 K Street NW, Suite 301, Washington, DC 20006.

> patina. Here, a spot of yellow wax; there, the head of a saint blemished by the star-print from a tear of devotion: are not these stains which should be respected?[3]

And thus a knowledgeable librarian or conservator can make informed treatment decisions, probably avoiding restoration.

Another important term that is often used in conservation is "reversible". It is the idea that a treatment procedure can be 'undone' without damaging the item. We consider the use of starch paste reversible because it can be removed with water. PVA (Polyvinyl Acetate), a rather sturdy adhesive used in many conservation repairs, is not considered reversible because it cannot be removed by any simple means. The term 'reversible' is sometimes considered a misnomer, because even after carefully removing a treatment, some vestige of the treatment, even if it is the disposition of a fiber, will have remained. Thus, no treatment is truly reversible.

Preserving the Physical Form of the Book

Until that day when everything is digitized and completely preserved and available and accessible on one's own computer, there will be a call for the printed word on some physical form—most likely in the form of the codex book as we know it. And even if all the information were available online, there will always be those who maintain that the physical form of the book is critical, and must be preserved and retained. William Blades put it this way in 1881:

> Looked at rightly, the possession of any old book is a sacred trust, which a conscientious owner or guardian would as soon think of ignoring as a parent would of neglecting [her] child. An old book, whatever its subject or internal merits, is truly a portion of the national history; we may imitate it and print it in facsimile, but we can never exactly reproduce it; and as an historical document it should be carefully preserved.[4]

The majority of our acquisitions are books. Many libraries also boast sizeable microform collections, and several libraries have large audio and videotape collections. The range of formats is ever-increasing, but for most theological libraries, the majority of our research materials is in the form of paper-based books. This talk will focus on books, with the reminder that there is a lot of information available on preservation of non-print media.

Preservation decisions are based on a number of factors. What makes sense in one library may not make sense in another. Here are some of the criteria that impact on the preservation decision-making process:

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[3] Mitchell S. Buck, *Book Repair & Restoration: A Manual of Practical Suggestions for Bibliophiles* (Philadelphia: Nicholas L. Brown, 1918).

[4] William Blades, *The Enemies of Books*, 3rd ed (London: Trubner & Co., 1881), 113-114.

1. Amount of funds available
   Is there a preservation budget?
   Many libraries have increased the amount of funds allocated towards preservation
2. Staff available
   Does the library have a preservation specialist, or someone interested in preservation (often, the head of special collections serves as preservation librarian)?
3. Support from administration and other librarians
   Without support from upper administration, funds for preservation may not be made available, and other activities for preservation (such as improvements in facilities) may not easily go through.

Because preservation activities impact almost every other library function, it is important to have the support of other librarians so that projects and tasks can go smoothly and efficiently.

4. Space availability
   Do you have the necessary work space for repair, commercial binding preparation, and microfilming preparation?
5. Size of collection
   A small collection can be treated differently than a larger collection
6. How is the collection or items in the collection used:
   mostly reference? Circulating? ILL? Low use?
   How often will a book be used?
   Can the reader get the same item elsewhere?
   Are there multiple copies in the collection?

All of these factors impact the type of preservation activities your library undertakes.

Prevention, Stabilization and Reformatting

Preservation is best thought of in terms of: Preventative Activities, Stabilization of the items in the collection, and Reformatting individual items. Preventative measures are things like: maintaining an appropriate environment, using chemically stable materials, deacidifying acidic books and having patron and user awareness and education programs. Stabilization activities focus on making damaged items serviceable again. Repairing books is one common stabilization method. Reformatting happens when the item is so deteriorated that it can no longer be used in its present physical form. Books are reformatted through photocopying, microfilming, and digitization.

Preservation Surveys

Before beginning any major preservation planning, it is often cost-effective to conduct (or hire someone to conduct) a preservation survey. This helps put

preservation planning into perspective, to set priorities. Surveys are often required by granting agencies before a preservation grant is considered.

There are a few types of surveys, and once you know what you're trying to accomplish with the survey you can decide on the one to fit your needs. There are general surveys, in which a picture of everything that needs to be considered is described. A general preservation survey report will cover environmental considerations, protective enclosures, disaster planning, suggestions for archival materials and other library-specific needs. If you've never had any formal preservation program in your library, this is an excellent way to get a program underway. The other surveys are specific in some way. For example, a collections-level survey will look at every item individually and make recommendations on protective enclosures, microfilming, conservation treatment, etc. for one discrete collection. An environment survey will describe the present state of and needs for the building structure, the heating, ventilation and air conditioning systems, etc.

If there is not a preservation librarian on staff, often the general survey is conducted by an outside consultant. To locate professionals who can perform a survey, you can contact large libraries which have preservation programs, regional preservation centers, your state library and the American Institute for Conservation.

Selection for preservation

Once a preservation program is in place, you can decide on the treatment needs of individual books. Treatment decisions depend on the library's collection development policies and priorities and the value of the book in the world. The first consideration is whether the book, because of its physical uniqueness, should be retained in its present state. For example, if a book in your collection has been microfilmed, say, in the ATLA preservation microfilming project, and your library has the microfiche cataloged and in your collection, it may not be worth retaining that volume. The information in that book has been preserved. But if, through an RLIN or OCLC search, you discover that your library has the only copy, then you'll want to carefully consider various treatment options in order to retain that volume.

The preservation decision form helps keep track of the details about individual books. The bottom line for performing all the background searching is this: Why spend time and money preserving a book if it a) should be weeded, b) is a duplicate or c) is easily available elsewhere? At Union, the Collection Development Librarian makes the final decision of whether the book should remain in the collection.

Environment

The environment directly and regularly affects collections. A patron or librarian only handles a book for a specific length of time; the temperature, relative humidity, pollution, ventilation and light constantly affect the components which

make up the materials in a collection. Ideally, the environment should have a consistent temperature & relative humidity, where the temperature is as cool as possible, usually 68 degrees, and the rh is as stable as possible, about 30% and no higher than 50%.[5] While it's important to keep the temperature low and stable, it's even more important to keep the humidity levels stable. Pollutants come by way of dust, exhaust, photocopiers and people, and there should be a sufficient filtration system to make the collection area as clean as possible. The collection areas should have good ventilation. The light levels should be as low as possible or turned off, and where light is necessary, a ultraviolet shield should be used.

In order to get a stack area operating under an ideal environment, it is best if its location is well considered. Stack areas are best located away from outside walls, water mains, heating plants and daylight. Keeping collections in a center area helps in maintaining a good environment and cuts down on possible disasters. It is often not easy for librarians to be on the planning board of a new space, but it can help raise the awareness of the planners if a librarian, knowledgeable about collection preservation needs, is part of the building planning process. There are several books available on building libraries with consideration for their preservation needs.

Now I'd like to focus on the specific factors involved in the collections environment. Let's start with temperature. Increased temperature accelerates the degradation process. This is especially true with acidic collections, where the inevitable chemical breakdown reactions are increased with higher temperatures. Often a balance must be struck between the needs of the collections and the needs of the patrons, especially if there are collections in patron areas. Stacks located separately from public use areas can sometimes be at a cooler temperature.

Relative humidity is the most influential factor in environmental control, and unfortunately, often the most costly to maintain. Materials are affected by humidity because they expand to receive more moisture and contract when giving up moisture (in drier environments). If rh levels change, the components in an item move, increasing their breakdown.

Pollutants are both gaseous and particulate. The particulate kind, like dust, abrades pages, gets into the book and on the user's hands, were it is ground into the pages. Dust can be vacuumed off books using a special filtered vacuum cleaner. Gaseous contaminants come from outside air, cleaning materials and sometimes the building itself. Keeping windows closed, using furniture which won't offgas and examining the types of cleaners used are some ways to reduce the levels of pollutants.

"All visible light can cause damage, it is a common misconception that only the ultraviolet or infrared components of light cause damage."[6] To reduce UV light damage, add uv filters/sleeves to fluorescent lights or investigate new energy

[5] Refer to: William K. Wilson, "Environmental Guidelines for the Storage of Paper Records," *NISO Technical Report* 1:NISO-TR01-1995.

[6] William P. Lull, with the assistance of Paul N. Banks, *Conservation Environment Guidelines for*

efficient fluorescent lamps that have globes that block a significant portion of the UV rays. Again, where the lights are and how long they're on impact the degree you'd put into changing the present system. Some libraries have installed timers to their stack area lights so that the lights automatically turn off after a certain period of time—usually 15-20 minutes.

Another important part of a collection's environment is ventilation. Does the air circulate? Stale air can lead to mold growth. Look at your collections areas: How does air circulate? Are air registers opened where they should be? Do bookcases block the proper flow of air? Are the air registers clean?

When deciding on how to improve the library's environment, the big picture can highly influence your decisions. Can the building withstand the temperature and humidity levels you're proposing? Is your library a historic site, with restrictions on what can be done to it? Once a system is in place, can your library afford to maintain it adequately?

There are several good books on proper environmental conditions. Because the environment is the cornerstone of every preservation concern, it is discussed in almost every preservation manual or book.

Monitoring the Environment

Before changes can be made to improve the environment, a record of the existing conditions must be created. Complaining about an area being too hot or too cold carries much less weight than presenting printed documentation of highs and lows. There are monitors and meters available for measuring all the factors mentioned, and if you're not able to invest in one, consider borrowing the devices, or hiring an expert to take the readings (such as for particulates, gaseous pollutants and light levels). If you monitor areas for long periods of time, a seasonal pattern may develop and facilities people may find ways to improve the environment. With monitoring devices throughout the stack areas, problem areas can be identified and priorities set for improving the environment.

Methods of turning Ideal Environment into the Actual

Once you have a clear understanding of the importance and need of a stable environment, and have all the documentation of your present environment, it's time to take action. Remember that a lot of the actions which need to be taken to improve the collection's environment also are energy savers as well.

1. Convince the other librarians, the Library Director, and upper administration of the environmental needs.
2. Convince the Head of Facilities or Maintenance.
3. Once everyone is convinced and ready to allocate funds, how do you make it happen?

Libraries and Archives (Albany, NY: University of the State of New York, 1991).

4. HVAC (heating, ventilation and air conditioning) systems are complex!
    a. Hire outside consultants who can write reports which make suggestions.
    b. Request vendors to bid on improving systems.

All this may take a lot of time: if finding solutions does take several months or years, you'll benefit by having an increased understanding of the system and thorough consideration of possibilities.

Disaster Planning

Although I won't be talking about disaster planning, it is part of the environmental considerations. Every library, no matter what size, should have a current disaster plan in place. Talk to anyone who has lived though a fire or flood which has affected the collections, and they'll tell you, probably with a fair bit of passion, how critical disaster preparedness is. There is a lot of literature available on disaster planning; what is important is committing the time necessary to adapt a plan for your unique library. Think of the monetary value of your collection: isn't spending time on disaster planning worthwhile if it means saving your collections from fire, flood, earthquakes or other disasters? Disaster plans also clarify safety measures for staff, as almost every disaster will have ramifications on people, too. The disaster plan for the Burke Library includes information on evacuation and medical emergencies and makes clear that in every situation personal safety is the first concern. Suffice to say disaster planning is critical for your collections and staff as well.

History Leading to Acidic paper

Paper made of linen and cotton was introduced in Europe in the 10th century. Prior to that, writing material was parchment and papyrus. However, the Chinese were using paper 1,000 years earlier. Paper is believed to have been "invented" by Tsai Lun around 105 AD. These early papers were made from old rags, fishing nets, worn out hemp sandals and the inner bark of trees.

Linen and cotton and hemp were the primary material used in Europe until the middle of the 19th century. "The invention of printing, and the progress in education caused a growing demand for paper, until it became impossible to obtain sufficient rag to make paper. Every European country had to pass legislation forbidding the export of rags, in order to safeguard its paper mills... In England and Germany laws required that the dead be wrapped in wool so that cotton and linen could be saved for the papermakers."[7]

By the early 1800's, a new kind of material was used for making paper: woodpulp. A papermaker reminisces that around 1914, "Our best mills were forced

[7] *Papermaking: Art & Craft,* Exhibit catalog (Washington D.C.: Library of Congress, 1968).

to start new lines of poor quality papers of which they were ashamed. Wood pulp began to find its way into mills which would not have looked at it a few years before."[8]

Methods for making paper from woodpulp left the resulting paper acidic. However, methods have changed, and several paper mills now make alkaline paper. The refuse from the alkaline-producing mills is better for the environment, not being acidic but alkaline. Alkaline photocopy paper, once difficult to find, is now more available and is often alkaline although it may not be designated as such. Several publishers, mostly academic and government, make sure that their publications are printed on alkaline paper.

Northwestern University library recently conducted a survey of their new acquisitions to determine how many were printed on alkaline paper. In their admittedly unscientific study, they checked a percentage of their 1995 acquisitions (1,192 volumes). They found a rather high percentage, 89%, were printed on acid-free paper. 93% of the hard cover books were acid free, and 80% of the soft cover books were acid free. The books with acidic paper were printed in developing countries, in the U.S. by non-academic presses, and by academic presses publishing in soft cover. The use of statements in the CIP data indicating alkaline paper was not consistent. While 89% were printed on alkaline paper, only 49% state alkaline paper use. They conclude:

> This study suggests that softcover books, which are sometimes preferred by libraries because they are priced significantly lower than their hardcover counterparts, are not always a good value when selecting for long-term retention. Books printed on acidic paper might cost less in the short run, but if they need replacement or reformatting, the savings will be wiped out in an instant.[9]

Preservation Materials

It is best to use materials from catalogs which focus on preservation or archival materials. Many of these catalogs have informative notes throughout them which make deciding on the right material easier. There are several points about the materials you select, but you can start by testing paper for acidity using a pH pen, choosing materials which are chemically inert and as permanent as possible. A couple of the major preservation product vendors have resource people on staff who can discuss the materials.

Preservation Options: Stabilization Examples

Almost all of our libraries have several books which are in need of book

[8] R.H. Clapperton, *Paper and Its Relationship to Books* (London, J.M. Dent & Sons Ltd. 1934).

[9] Barbara Sagraves and Jane Walsh, "The Acid-Free Paper Pledge Six Years Later." *Abbey Newsletter* 19 (Sept. 1995): 64.

repair. Spines fall off, text blocks come loose, pages tear or fall out; you know what it's like. Books can be repaired in-house in a book repair facility, or sent to vendors who can either repair them or commercially rebind them. Good candidates for in-house repair are those from the general collection, heavily or regularly used, and requiring repairs such as rebacks, paper mends or tip-ins.

The in-house collections care facility

Selection methods can be: use driven—get books from circulation area, or collection driven—focus on a discrete area of the collections, such as the reference collection. Is it worth the money? Balance the cost of repair with retention plans. The final decision should lie with the bibliographer/collection development librarian.

Training: in-house training and supervision is ideal, in which a whole unit is devoted to collections care and a full-time supervisor is available for training and discussion. However, in a library without a book repair supervisor, there are a few options available. First of all, someone on staff should have some understanding of book repair. To add to the training, tour other labs and binderies, hire a conservator to come in and train, use one of the many how-to books[10], and send students and staff to training sessions which are often provided by regional centers. The repairs can be entirely executed by student staff. "Contrary to popular belief, students can perform quite complicated binding procedures without years of training. Furthermore, they're a lively, intellectually stimulating addition to any conservation lab."[11]

Is it more cost-efficient to repair a book or send it out? For example, it costs us about $15 to reback a book, with reinforcing the spine and retaining the original spine label. However, if the book also requires hinge repairs and board reinforcing, it could cost $20 or more to do such repairs in-house. In this case, if the boards are not worth saving, it is much cheaper to have the entire book rebound for $12-$15.

Before embarking on any large-scale repairs, remember that poorly-executed repairs, or repairs done with poor-quality materials, will probably cost more money in the long run. Witness adhesive tape damage—each piece must be removed individually and carefully, either mechanically or with heat, and in some instances, with special chemicals. Rare books, ripe with bibliographic integrity are best left

[10] Three good books showing various book repair techniques are: Hedi Kyle, *Library Materials Preservation Manual: Practical Methods for Preserving Books, Pamphlets and Other Printed Materials* (Bronxville, N.Y.: Nicholas T. Smith, 1983), Carolyn Clark Morrow and Carol Dyal, *Conservation Treatment Procedures: A Manual of Step-by-Step Procedures for the Maintenance of Repair of Library Materials,* 2nd ed. (Littleton, CO: Libraries Unlimited, 1986), and Maralyn Jones, ed., *Collection Conservation Treatment: A Resource Manual for Program Development and Conservation Technician Training* (Berkeley, CA: Conservation Department, 1993)—available through the Association of Research Libraries.

[11] Maria Grandinette and Randy Silverman, "New Book Repair Methods in Research Libraries." *Abbey Newsletter* 19 (May, 1995): 29-33.

alone and boxed, or sent to a professional conservator. Some of the bibliographic points a book may boast are a historic sewing structure, telling binder's waste and stamped leather boards... all these are clues which can define the exact geographic location of the binding, and sometimes who the binder was.

Conservation treatment (as opposed to general collections repair) is costly and time consuming, and is usually done on rare material only. One of the reasons conservation treatment is costly is that the conservator has had involved training in both the physical treatment method, but also the historical importance of the item. Every repair must be done in a way that is harmonious with the historic practice of the time. This preserves the bibliographic integrity of the item. I recommend AIC's publication "Working with a Conservator" and also their referral service.

Protective Enclosures

Protective enclosures are the primary barrier between the book and the outside environment. An enclosure can protect the book from dust, mold and water damage, and also provide an extra layer of protection against fire and soot; an enclosure can also lessen the temperature and relative humidity swings for the enclosed item. There are many types of protective enclosures. Some that can easily be made in-house are mylar wrappers, which are good for wrapping around leather rotted books, and 20-point wrappers. Four-flap folders can be made in-house or purchased from a vendor in several ready-made sizes. Phase and drop-spine boxes are custom-fitted boxes that are usually least expensive to have made by a vendor.

Preservation Options: Reformatting Examples

Libraries "exist to preserve books for the reading of many generations, and it has often become a part of [the librarian's] duty to destroy the ephemeral in the interests of the permanent."[12] Microfilming is an excellent preservation option for several reasons. First, a master negative is created which, when properly stored, can be accessible by multiple institutions for hundreds of years. Second, the original brittle copy can often be withdrawn, thus creating much needed shelf space. Third, the simple format of the microfilm makes it usable with the most basic of equipment. As Paul Banks would say, "you only need a candle and a magnifying glass to read microfilm!' (And indeed it may feel that way in some libraries!). This said, it must be understood that undertaking a microfilming project can be costly, time consuming and problematic.

Microfilming can fairly easily be done on an as-needed, one-by-one basis. But if you're planning a microfilming project, it becomes a more complex undertaking. Fortunately, the Research Libraries Group, (RLG) created a handbook for

[12] Michael Sadlier, *The Evolution of Publishers' Binding Styles 1770-1900* (London: Constable & Co., 1930).

carrying out microfilming projects.[13] I highly recommend using this if you're planning a microfilming venture. They have put together all the steps necessary for a microfilming project, and include sample forms, targets and even a sample contract.

If you're going to be microfilming, remember the film must be made to preservation standards. Consider cooperative microfilming projects with one or more institutions, consider applying for grant funds and leave plenty of time for planning.

Funding

Build a case for giving. Make discrete projects that need funding—collect supporting documentation for the project or goal. When projects are defined so as to have achievable and desirable goals, the donor can most easily see the results.

> *"There are five sources of contributions: governments [agencies], foundations, businesses, nonprofit [organizations] and individuals. 90% of all donations [in 1993] were made by individuals," according to Fisher Howe, a fund raising and management consultant.*[14]

Major resources for possible funders can be found through The Foundation Center publications.[15] These volumes list the granting agency and address and information about who they fund. These books have extensive indexes, making it easy to focus on the best funding agency for your project and institution.

Writing grant proposals takes time. Often the more involved it must be, the more taxing it is to prepare. But a well-planned grant makes a much easier running project. Again, contact AIC, regional conservation centers or refer to preservation books for leads on possible grant sources.[16]

[13] Nancy E. Elkington, ed., *RLG Preservation Microfilming Handbook* (Mountain View, CA: Research Libraries Group, 1992).

[14] Jeanne Drewes, "Selling Collections Care to Funders: NIC Annual Meeting, 1994," *Abbey Newsletter* 19:21.

[15] The Foundation Center, *National Guide to Funding for Libraries and Information Services* (New York: The Foundation Center, 1995), and Stan Olson and Ruth Kovacs, eds., *National Guide to Funding in Religion,* 2nd edition, (New York: The Foundation Center, 1993).

[16] Other good sources for funding information are: Victoria Steele, *Becoming a Fundraiser: The Principles and Practice of Library Development* (Chicago: American Library Association, 1992) and National Institute for the Conservation of Cultural Property, *Collections Care: Catalyst for Funds* (Washington, DC: NIC, [1994]).

Serving Remote Students in Distance-Learning Programs

by
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Introduction

A few years ago, concepts like re-engineering, reshaping, alternate delivery systems, and distance learning would have received no credible hearing, would have been viewed with suspicion by traditional seminaries, would have been (and was) on the fringe of the teaching-learning continuum, and would have had little chance for approval as a viable alternative by the Association of Theological Schools.

Recently, however, Gordon-Conwell Theological Seminary, known for a strict adherence to the "classical" curriculum, reshaped the institution and the curriculum and developed alternative delivery systems to enhance the teaching-learning process. This May, 1996, the faculty, administration, and the Board of Trustees of Gordon-Conwell approved a curriculum model for the Hamilton campus which will include a generous portion of distance-learning courses in the M.Div. and other degree programs. Up to one-third of the total M.Div. curriculum may be taken off campus using distance-learning technologies beginning in the Fall of 1997.

This action followed a more dramatic change for Gordon-Conwell in 1989 when the Faculty and Trustees developed a branch campus in Charlotte, North Carolina, as a distance-learning opportunity for students who could not travel to the Hamilton or the Boston campuses in Massachusetts. The first course was offered during the 1992-93 academic year. By 1996, 180 masters students were enrolled and 220 Doctor of Ministry students were registered for tracks in the institution-wide program located on the Charlotte campus, for a total of 400 students under the direct care of the Charlotte campus. Surprisingly, the number of North Carolina students at the Hamilton campus increased during this time.

This turn of events at Gordon-Conwell and other "main line" seminaries is contrary to a long-standing tradition among "classical" seminaries which began at Andover in the early 1800s and shaped the tenor of theological education for the past 250 years. (However, it is important to note that both the Gordon and Conwell schools, which preceded the merger that formed Gordon-Conwell in 1969, experimented with night-time classes and utilized available technology—movies in classroom instruction—and insisted on the effective practice of ministry in urban ministries, missions, and evangelism as part of the theological "curriculum" long before these modes were commonplace. Thus, there is historical precedent at Gordon-Conwell for experimentation and change).

It will be important to this paper to understand what has motivated the change in attitude and the cataclysmic change in practice in theological education generally, i.e., what are the roots for change which are provoking new models of teach-

ing and learning such as distance learning. These changes will be presented as crises in theological education.

Impetus for Change—Crises in Theological Education

Three forces, or crises, are inherent in the call for reshaping across higher education. Increasingly seminaries are being "shaped," sometimes unconsciously, by these pervasive forces which must be addressed to insure future viability and must be addressed in relationship to accrediting standards for institutional effectiveness.

Mission and the Crisis of Credibility

The once vital partnership which connected the church and the seminary in America has dissipated. The smoldering tension which began to be articulated in the 1960s and 1970s has erupted full-scale in the 1990s. The friendly quarrel has developed into open conflict, often attended by acerbic confrontation and "finger-pointing" as denominational officials and judicatory leaders have faced the continuing crisis in the church. Leadership Network in its 21st Century Church Conferences often targeted the seminary-trained minister as unprepared to lead the church forward.

The Murdock Foundation evaluated church expectations for the trained clergy and generally found theological education wanting. The Murdock report served as the basis for the article "Reengineering the Seminary," in Christianity Today, October 24, 1994. The results of these several studies may be best described as a crisis of credibility.

It is clear that churches are demanding greater preparedness and effectiveness from seminary graduates. This issue is illustrated by complaints from denominational officials and other judicatory leaders that persons who graduate from seminaries are not capable of immediate ministry but must receive additional training and preparation, sometimes lasting five years, before they are capable of effective ministry.

In some instances, persons from "mega-churches" have disengaged from the partnership to develop local, in-house training for clergy as well as the laity. Although early evaluations suggest that this venture is not as viable as it was imagined, the attempts to conduct what might be called "self-interest" theological education has created a "no-turning-back" phenomenon which must be addressed by traditional theological seminaries.

The Nature of Students: The Crisis of a Changing Student Population

At the same time, a growing number of students are "refusing" to leave home and job, a modicum of financial stability, and the social and spiritual support for their families in the church and in the community to travel great distances to receive a transient education and training afforded by traditional seminary programs.

Often the location of the seminary is outside the culture and context where the person plans to serve in ministry.

In addition, a recent estimate indicates that 80 percent of persons in seminary are shaped and formed outside of the residential community of the campus which has characterized the seminary for more than a hundred years. Students are demanding on-site education (within driving distance), creative course scheduling which matches the students' needs (i.e., student–centered), and a curriculum which integrates the classical, historical commitments with the practice of ministry.

The ingredients are simple—a church-seminary partnership in mentored ministry, formation by "being there" in the context of ministry rather than the context of a campus, persons prepared for immediate ministry in the church, a student-centered schedule, and an integrative curriculum as the basic necessities for the seminary of the 21st century. However, translating the simple formula into reality has been surprisingly painful for the theological seminary rooted in unswerving traditionalism.

The Cost of Theological Education

Seminaries are experiencing a funding and cost crisis that is long-term, structural, and systemic in nature. The students' ability to pay tuition bills for full-time study has been severely constrained, forcing more students into part-time study arrangements and long-term debt. A precipitous drop in Full Time Equivalency (FTE) is a reality in most seminaries.

Offsetting revenues to institutions such as fund raising, investment income, and auxiliary enterprises are increasingly scarce. At the same time, operational costs continue to grow, including faculty and staff salaries, fringe benefits, technological investments, and deferred maintenance that is coming due. These unconstrained expenses all form a voracious institutional appetite for dollars that are already scarce. The message is clear—seminaries will need to operate differently, more effectively, and with more accountability to their constituencies.

The traditional expense-cutting endeavors that trim around the margins of the budget will be insufficient. The core of the operation must be challenged. Getting through another budget cycle which considers only the short-term symptoms of the problem will not get the job done. Seminaries must address the fundamental issues underlying the symptoms.

A fourth crisis could be defined as the crisis of geography. Contrary to long–established tradition, confirmed by the several studies on theological education, students are more hesitant to cross regional boundaries to attend theological schools. This one item, alone, will be significant to branch campuses like Gordon-Conwell—Charlotte and to distance–learning opportunities. Furthermore, it would be instructive to consider the crisis of student indebtedness which is a pervasive element across theological education; the limitations on this presentation prevent a full discussion of this point.

Reorganization of Consciousness

Perhaps a more significant crisis facing the seminary, which at the same time provokes an entirely different response than the traditional, wait-it-out responses of previous generations of theological educators, is what Walter Ong called the reorganization of consciousness. Dr. Ong speculated that the Renaissance signaled a change from an oral-aural, mnemonic, mythological, aphoristic, and community-oriented modality to a visual-spatial, privatized, individualized, linear modality. This visual-spatial modality was attended by a reorganization of consciousness which caused two major changes: (1) it precipitated changes in the ego structure as well as in thought processes and in the ability to conceptualize, and, (2) it reorganized all of society from an oral and cyclical process to a linear process.

He suggested that there was a change from a rhetorical consciousness to a dialectical and logical consciousness, which affected not only individual cognition, but also dictated changes in social relationships, in communication processes, and in the perception and conception of reality. Simply put, this process, which he called "interiorization," was precipitated by the technologies of writing and print, primarily by the printing press and the attendant Reformation.

As writing moved from the realm of the scholars to the domain of the community (during the Renaissance and the Reformation), the more visual-spatial modalities were accentuated. This new consciousness was characterized by words resident in space (on a page) in a linear sequence, which were the private domain of an individual writer and later the hearer. More rapid learning was promoted.

In addition, the audience was fictionalized to allow for the completion of the communication process in the mind of the writer and not in the domain of the community. Rhetoric was changed from the spoken word to grammar, syntax, language rules, and the construction of composition which was epitomized in books. These more specific literary and visible changes were attended by a reorganization of consciousness which was, ultimately, cataclysmic and mutational. Eventually these changes ejected the central dynamics of an oral-aural world and replaced them with dialectical, methodological, analytic and logical-linear thought processes. In orality, the present was existential, offering people little opportunity to analyze the past. Since conceptualization, analysis, reflection, and projection were relatively impossible in the oral-aural world, the future was perceived as a duplication of the past—a cyclical process. The technology of writing—especially print—reduced this focus on oral existentiality, especially as it was related to theological education.

The literate person was more analytic than aggressive and more distanced from community interaction than participatory. Literacy was abstract and objective, not limited by time or space. Individualized and privatized cognition characterized literacy in contrast to the rather concrete, agnostic, combative, sometimes violent communal-tribal relationships of orality, where energy was exchanged within the community. Logical, linear, continuous, and sequential cognition reigned

in literacy, rather than the repetitive, formulaic and rhapsodic notions of orality. Dialectical encounters replaced the singular focus on rhetorical speech, epic, and story as the primary motifs of orality.

Our present is complicated by another change in consciousness. Whereas the earlier reorganization of consciousness resulted in a shift from orality to literacy and from the medieval world to the modern world, we are experiencing a shift from chirographic and typographic culture to a symbological culture, which is attended by another reorganization of consciousness. I speculate that the changing consciousness will swamp the effects of print more rapidly than the visual-spatial, print-based culture reorganized the rhetorical culture of primary orality.

Perhaps it is enough at this point to suggest that from the arrival of the telegraph, the telephone, the radio, and especially the television and computer, a large number of persons, especially younger persons, have incorporated a new consciousness. According to Ong, Postman, McLuhan, Myrowitz, Turkel and others, linearity is being changed to a more elliptical thinking process; persons see words scroll up and down on a screen rather than from left to right on a page; grammar and syntax are giving way to graphical representation; passivity reins. Continuity and sequentiality are suspect and the time-span necessary for linear cognition has shortened.

This change in consciousness, a radical reorganization of consciousness, is the most influential "crisis" in the series. It is almost impossible for some students to cross back over the "horizon" to linearity. As theological educators, though, we cannot begin there. We have entered a graphical world of symbol which must be transacted prior to asserting delivery systems formatted with exegetical and hermeneutical tracks.

Although I am not convinced that the change is entirely positive, I am convinced that the present reorganization of consciousness is the primary change agent in the transformation of theological education. The malaise which has infiltrated the educational community, the conclusions drawn from the several studies that began in 1924, and the acerbic critiques of theological education can be best understood in the light of a changing social, cultural, and personal consciousness.

However you transact these "crises," without doubt they are creating a climate for revision, re-engineering, reshaping, and systemic renewal of theological education—integrated curricula, mentored ministry, church-seminary partnerships, student centered scheduling, sequencing in a manner to produce integration, and, for our discussion today, delivery systems which are congruent with both consciousness and context.

Historical Prelude to Distance Learning

Our time together permits only brief references to the earliest period of theological education, however we cannot understand the present without understanding the influence of these several critical stages of theological education in the past.

It is instructive, I believe, to identify that Jesus chose the Jewish Haggadah method of story, aphorism, and parable over the legal Halakah method, which was forensic and bounded by text. Although many of his logia or sayings, stories, and reports of his actions were later relegated to writing and text, his primary locus was in the community where discourse was orally formed in the context of its members. John reports that "there were many other things Jesus did; were every one of them to be written, I suppose that the world itself would not contain the books that would be written" (John 21:25). It was a sounded and existential experience. This so influenced the Christian movement that until the fifth century the written texts were often evaluated in the light of the oral stories which were kept alive by both the theologians and the common people.

It is important to remember how Tertullian, in the second century (c. AD 150), wanted to "divorce Athens from Jerusalem," to separate the academy from the church and not indulge Stoic, Platonic or dialectic philosophies. "With our faith," he said, "we desire no further belief." But Clement of Alexandria, by the third century (c. AD 215), among others, saw philosophy as the tool which could be used for expanding and defending the faith. Philosophy was both a gift from the Greeks as well as a gift from God, he suggested.

These more secular tools were appropriated in the theological course of study under Clement and his student Origen so that theological education was grounded in grammar, logic, geometry, and physics, a year or two before the more theological subjects like ethics and exegesis were encountered. Philosophy and the "classical" studies were, for them, a "schoolmaster" in preparation for theological studies.

During this early period it seemed that theological education would encompass a more literary format. There were indications that the learned leaders in the church like Clement, Origen, Jerome, and Augustine, among others, would move the church away from mnemonic structures and parabolic and acoustical modes of interaction to cognitive structures, to intellectual development, to conceptualization, and to the more literary constructions of faith.

But their inability to incorporate the masses, and the external, physical and intellectual attacks on the church, forced these early leaders back into more secure mode of preaching and hearing within a cohesive community. This retreat forestalled several opportunities of "advancement" toward a more literary modality. We see some intimations of the literary style in Aquinas and Scholasticism when Aristotelian forms were appropriated in which to house the faith. But, generally, Scholasticism was the continuation of the oral motifs, albeit advanced, and perhaps the beginning of the collapse of the oral synthesis. Clearly, following the Renaissance and the Reformation, and by the time of the German Enlightenment, the literary mode was in full force characterized by the fourfold curriculum of Schleiermacher.

In sum, for a thousand years there was a slow development of the educational endeavor. The creation of a theological school at Alexandria by the end of the second century was an important early signal to the Christian community. But it was only a signal. It was a long time before theological education reached these heights again.

However, this was the first, formal school for theological education. It was followed by Bishops' schools or cathedral schools beginning in the second century, which, along with the monastic schools, set the model for theological education (all education) until the creation of the university in the thirteenth century. During this time, education in Italy and France, and later in Germany and England, was primarily theological education or the preparation of clergy to function as priests and leaders in the church and in society. Even the universities were created by papal edicts and were formed out of theological impulses and Christian commitments.

Suffice it to say that the history of theological education is characterized by a slow but perceptible change from oral modes of thinking and practice, to a more literary culture. Orally influenced theological education was a "sounded phenomenon," an aphoristic, parabolic, community-oriented "story" about the faith which was characterized and symbolized by preaching, disputation, and oral discourse. It was an oral-aural consciousness. As an outgrowth of the momentum which attended the Renaissance, however, theological education became a more visual-spatial "culture" where vision, space, and a particular "chirographic squint" were the controlling motifs of this new consciousness. This characterizes the Reformation and the Enlightenment. One side of the Renaissance reached England, and landed in America with the Puritans, while another side of the Renaissance reached Germany and was imported to America 200 years later during the Andover experiment.

At present, the literary formats are being confronted by an electronic or symbological antithesis, sometimes called "secondary orality" (Ong), consisting of elliptical thinking and media-generated changes in cognition and practice which are transforming consciousness again.

American Theological Education

With this all–too–brief survey of the early history of theological education as background, let me move now to the main subject I want to discuss: American theological education.

For a time, America was different from the more literary constructions of theological education on the continent, because the primary, early influence on American education, including theological education, was an English model propagated by the Puritans in the early seventeenth century. The controlling paradigm for the colonial colleges was classical and theological. All students were required to study the Bible, theology, ethics, and the biblical languages, among other subjects, as preparation for leadership in colonial society.

This Puritan model was the prevailing paradigm for theological studies until it collided with the religious impulses of Schleiermacher and the German university system, which were imported to Andover Theological Seminary during the first part of the nineteenth century (1808). Although the German model had a focus on praxis and was perceived as a professional school in preparation for utility (reminiscent of the German style), this was appropriated only partially in the Andover experiment (this is not the same as what I am calling the professional-functionalist model, which was at its height following the Niebuhr study in 1956 and the Resources Planning Commission report in 1968).

Thus, there were, in my opinion, three primary models of theological education in America:

1. the Puritan classical synthesis
2. the Andover, graduate school concept modeled after the German four fold curriculum and praxis paradigm (sometimes called the clerical paradigm)
3. the professional-functionalist model imbibed from the American cult of professionalism.

We shall look at these briefly.

The Puritans, who combined a Calvinist theology with the British university system, formed Harvard in the classical mode where a "learned clergy" and a "lettered laity," the upper ten percent of New England society, were schooled. For two hundred years there was little change in theological education, until the founding of Andover in the early 1800s—an angry response to a "wayward" Harvard, which had renounced Calvinism in favor of Unitarianism.

At Andover the concepts of theological education were upgraded and a graduate school format was designed, influenced by the precepts of the German University. Generally, this pattern of intellectual development, literary and textual criticism, biblical criticism, exegesis and hermeneutics was set until the middle of the twentieth century. In time, the Andover experiment displaced the Puritan paradigm.

Although Andover was not the first seminary in America, it was the first theological institution to function as a graduate school. Students were required to have a bachelor's degree prior to admission. Scholarships were offered to all qualified candidates. Faculty members were skilled academicians with formal training and formal degrees (often from German Universities). As a result, Andover Theological Seminary soon became the model for theological education in America. It was also the first graduate school of any kind in America and preceded the graduate schools of law, medicine and the university model by one hundred years.

In American theological education, generally, there was a perceptible move away from civil religion, mental disciplines, and piety which characterized the colonial college (where the college president was the religious-moral symbol), to

a graduate–school model (based on the German influences from the Enlightenment). Eventually, in the 1960s, the graduate–school concept was redirected toward a professional orientation.

At present, the professional-functionalist synthesis has evaporated. Like other models offered in the past forty years, it was incapable of offsetting the growing disequilibrium between theory and practice, between clergy and laity, between the church and the academy, and between the church and the world. The professional model, because of the focus on professional skills and practice, exacerbated the separation of theory from practice. Today, there is no widely accepted paradigm and there is no synthesis.

This means, I think, that theological education in North America is in crisis. It is at a time of disjuncture and transition. The once stable and unchanging theoretical and theological formulations of the past three hundred years, upon which American theological education was built, have dissolved. Essentially, the Puritan synthesis was dislocated by the graduate–school model, while the static, dualistic educational paradigms inherited from the German Enlightenment of the seventeenth century, came into conflict with an unabashed professional-functionalist model, which, itself, has dissolved.

Evidence exists which indicates that the present reorganization of consciousness, engendered by technological paradigms, is swamping whatever synthesis there was in the professional model. Interdependence, integration, systemic institutional cohesion and a congruence of theory with practice, characterize this new consciousness, which seem to be disequilibrating the static, individualistic, dualistic linear paradigm of the Enlightenment.

We are at a crucial juncture for theological education. This crisis in consciousness, combined with the crises of cost, nature of students, and credibility, shapes both the stimulus to reshape and re-engineer as well as the present experiments with distance learning.

A spate of outcomes-orientation experimentation, which has "entertained" the theological community for the past two decades, seems to have ended. Theologians and practitioners alike, have called for renewal, revitalization and the recovery of theologia and paideia. An urgent, sometimes desperate, call has been sounded, in the name of integration, to establish a congruence between faith and life, profession and "call," theory and practice, and ministry to the church and ministry to the world. There is a plea for more holistic conceptual structures in which to lodge theological education. A substantial and influential number of persons in the theological community believe there must be a return to "basics", but the "basics" desired seem more like something theological education has not experienced before.

The financial difficulties of mounting proportions, referred to earlier in this paper, compounded the crisis in other ways. Seminaries, long independent from external influences, have by necessity turned to other funding sources like foundations and the churches. In some instances this has compromised the freedom of

the faculty and administration to operate the seminary as an objective institution apart from outside interference. Those who participated in the funding of these institutions assumed that they would have more control in determining the educational mission, the educational process, and the "products" of the educational endeavor.

In addition to the disintegration of theological rationales and the loss of controlling educational paradigms, the prevailing religious economy that supported these motifs is in decline. The church, once the center of community life, has become one of many social institutions vying for standing and influence within the community. Clergy, once the principal and representative figures within the community, have been relegated to a subordinate status among other professionals.

The confluence of these several issues has placed theological education at a momentous, signal juncture. Should there be a return to the past? Should theological education be "business as usual"? Or should the present models be scrapped and a new vision and a new venture be established? Recent history indicates that two ineffective solutions have been promoted for the present crises.

Functionalist Model

As a serious conflict with the classical model, a new model developed in the 1950s and 1960s, symbolized by Niebuhr's Pastoral Director in the mid-1950s, and the Resources Planning Commission in 1968. In my judgment, theological education degenerated into a professional model and reached its lowest common denominator in a functionalist program of theological education which, at the same time it announced the bankruptcy of the classical model, heralded a skills-orientation model which confounded integration and exacerbated the bankruptcy of theological education in general.

Classicist Model

The response by the established, classical schools was to intone the benefits of the classical model, which was neither classical nor effective. It was a disguised Enlightenment, rationalistic model with a few nods toward praxis but which was firmly controlled by rationalistic emphases, symbolized by Greek and Hebrew languages, exegetical performance in the classroom, and historical theology. This is not to disparage these disciplines. As will be seen later in this paper, they are significant to a model of distance learning illustrated in the case study. However, languages, exegesis, and historical theology became the symbols of resistance by the classicists.

Generally, the functionalists have given up on theological education. It is too simplistic to define them as a seeker-sensitive, mega-church format, because they span a larger arena, but it is generally true that mega-churches believe they can do a better job of training persons for ministry than the seminary. On the other hand, the classicists have stubbornly resisted the praxis dimensions, insisting that "real"

integration is taking place in their classes. Unwittingly, they have sold out classical theological education and have purchased a transient, Enlightenment model that does not work on either level.

The critiques of the 1980s by Sweet, Farley, Cobb, Hough, and a host of others called for an integrative model but even their vision was for a continuum from theory to practice. There was little mention of, or attention to, the integration of practice with theory, theory with theory, and practice with practice. It was a one-dimensional, linear integration that lacked systemic integration on the several levels of interaction.

The Library in Juxtaposition to the Trends

At this signal juncture, it may be important to discuss the theological library since it has been a cohesive center around which the classical model (and sometimes the professional model) revolved. In significant ways, the library (along with Greek and Hebrew languages) illustrated the pattern of the classical system. It is appropriate to consider the changing face and presence of the theological library as the paradigm of the new consciousness and the new models of theological education.

Walter Ong surmised that one must be 500 years away from a reorganization of consciousness to be able to evaluate its meaning and influence. Since we are presently in the transition, all of my comments are purely conjecture, peppered with experience and a sense about where some of the future is heading. Therefore, my comments at this point have little hard data (or digitized data) to commend them. But I have a suspicion that my comments will give us a forum for discussion in an area which is commonly your arena.

I suspect that the following issues will form the discussions on the theological library:

1. Access, not collection of materials, will be a key factor in any library plan for the future. Hardware and software to accommodate access will be critical factors along with copyright issues related to electronic distribution of materials.
2. Access or speed, however, are not issues at distribution centers like the Internet. Cataloging and copyright are the major issue. This problem will continue to plague librarians and other administrators in theological education. The costs are prohibitive, although major institutions have progressed more than we imagined in the late 1980's. The problems will not be related to new books. I foresee that in the near future all data will be available on digital stamps located on new books. The problem will be the cataloging of existing materials, i.e., retrospective conversion.
3. Librarians will need to address issues related to "fluid" resources, i.e., electronic mail and electronic conversations and drafts of materials

which are made available by researchers to other researchers in the public domain, i.e., Internet or some other form or forum. Decisions will need to be made about how to classify such materials and how to assign ownership. I expect librarians to play a major role in creating guidelines for access, cataloging, and ownership for these types of materials.

4. I assume that most periodical literature will be in an electronic form for distribution. This will address issues of space but will also create issues related to machine readers and other types of access.
5. Since most laptop computers can now hold up to three thousand books in storage on the hard drive (only to increase dramatically by the turn of the century) the concept of standard reference will be redefined. I suspect there will be fewer materials that make up a standard account of a field instead of more materials. Persons will, in my judgment, become more self-reliant and thus have a narrower vision of what is available to them on their own computers. An entirely opposite possibility is that inexpensive computers will have a direct connection to the Internet (or some similar modality) for immediate access to thousands of digitized materials with massive search capabilities. The issue will be time, not accessibility or quantity. (John Wesley, my father in the faith, wanted his clergy to carry the four major books of Methodism in their saddlebags. Today I carry my electronic Bible, an electronic hymnal (which will play all the music), the electronic Book of Worship, and the Book of Discipline in an electronic form in my saddlebag laptop computer. In addition, I have the works of John Wesley on CD-ROM.)
6. I suspect that libraries will be required to "divine" a niche (probably as part of a consortial network) which is uniquely tied to the mission of the institution and not continue the vision of a meet-every-need-imaginable-library. There will be fewer resources (because of expense) but they will be more neatly tied to the institutional niche. This will be a complement to cost constraints that are shaping and reshaping theological seminaries. Systemic linkage of consortial resources will be a joy to behold. This is not calculated as some egalitarian model or theory but it will tend to stymie the new electronic gnosticism which is distancing the "haves" from the "have-nots." Geography will be mitigated.
7. Librarians will be evaluated more by their plans and abilities to distribute and disseminate material rather than by the quality or quantity of the collections. This will require additional training and skills for librarians.
8. Librarians will need to assume new roles in the training of students to use the resources and for the retraining of faculty to access materials.

> Part of the new equipment for faculty will be attitudinal changes to counter resistance to new possibilities. I prefer that librarians assume a major role in this training process.

In addition, there will be a host of other related issues: extensive graphical user interfaces that will surpass our greatest expectations, digital storage that is efficient and has a long-term life and usage, wired campuses (or wireless) for access by any person on campus or beyond, extensive networks for distance learning, ISDN technology over a single phone line (or cable), massive search capabilities, mass storage devices, and many other devices, modules, and software that presently only inspires the imagination but will be available within ten years or less. We are at a signal juncture.

A Case Study: Gordon-Conwell Theological Seminary—Charlotte

A Proposal

Since the problems—crises, if you will—in theological education are systemic problems, there is a need for systemic solutions. Since the problems are multifaceted problems, multifaceted solutions are needed. Distance learning is one of the solutions for the complex of problems and crises surrounding the theological enterprise. However, distance learning is a broadly conceived idea and cannot be limited to the Internet, or to computer-assisted learning, or to branch campuses. It is as broad as the Internet on one end and branch campuses on the other. Distance learning is measured and defined by the distance between students and the learning experience.

The connection can be a network or a modem or ISDN technology or the distance and the time traveled to intensive sessions at a branch campus supported by various technologies to enhance and support the "distance" between students and the educational enterprise. Sadly, the discussions have been largely about the use and capabilities of technology alone as the delivery system and have not considered the larger parameters of the concept of distance learning.

This case study is focused on the branch campus concept, which utilizes technology to enhance and support the teaching-learning process rather than as end in itself. There is a systemic congruency between the mission of the seminary, the curriculum, the delivery system, the available educational resources, and the student-centered commitments of the institution.

In this particular situation, Gordon-Conwell Theological Seminary provides four alternatives for distance learning opportunities for students:

1. a residential campus where students transact the distance by centering their studies in Hamilton, MA
2. an intercity (inner-city) campus where students and faculty transact the distance between neighborhood settings with clear cultural, racial, and social boundaries and barriers

3. a branch campus in Charlotte, North Carolina where distance is transacted by students traveling up to 5 hours to a learning resource center for established, intensive sessions supported by technology
4. the Ockenga Institute and the Shoemaker Center, which support the popular expressions of distance learning by distributing credit courses, clergy education, and lay education to a scattered constituency by the use of technology—audio, video, computer-assisted learning, and eventually ISDN technologies for two-way, interactive education.

Since Gordon-Conwell views itself as providing four types of distance-learning modes on three different campuses and since the concept of distance learning is defined differently, the next section of this paper will describe what distance learning is not before the case study describes one form of distance learning.

Distance Learning: What it is Not

Although public perceptions about distance learning vary from acceptance to rejection and although the more traditional schools have been cool to the concept, there are some givens we can agree on—what distance learning is not and what it is or could be.

Public Relations Tool

At its best, distance learning is not a public relations ploy to increase the image or the revenue base of a school. Although this is a temptation for schools who are in desperate need of students and funds, distance learning cannot be sustained as a public relations venue. In the long term, sometimes in the short term, quality always breeds quality while short cuts and lesser quality usually breed lesser quality.

Distance learning must be driven by a student-centered commitment rather than as a way to provide for auxiliary revenue. We must be convinced that alternative delivery systems will sustain the institutional mission and the quality of the product or we have sacrificed more than we are able to sustain. At the same time, if there are economic as well as educational advantages, the school and the student are better served.

Technology

One of the misperceptions of distance learning is that it is identified solely around the Internet, computers, ISDN, and technological know-how. And, in some cases and at some schools this is true. However, Gordon-Conwell—Charlotte has defined distance learning as a way to provide quality education for students who reside at a distance from the seminary and who will not move to a residential setting on a campus. Whereas we once thought that there was a decline in the "second career" student, we have found that there is an abundance of "second career" persons but their attitudes have changed. Many of them will not root up

family and leave home and job and church and the considerable social support around them to become a transient student in a far-off seminary that may not even be congruent with their culture or their future context for ministry.

These students have given feet to the debate about "being there." The traditionalists, both theological educators and other leaders in theological education, have blindly assumed that "being there" is best accomplished in a residential setting. Therefore, they have cast aspersions on any form of distance learning because it does not account for or support formation.

Those who are involved in distance learning know that the most significant "being there" for persons who plan to enter ministry is the formation afforded by a vital relationship with the church including pastoral supervision, mentored ministry, and the integration of academic formation, spiritual formation, and professional or ecclesial formation as part of a systemic whole.

Money-Making Scheme

In the hallways and over coffee, successful ventures in distance-learning (whether branch campuses or courses on the Internet) are dismissed as "pragmatic ways to sustain a school" or "cheap tricks to fill the coffers." Frankly, these comments are a disguise for the disdain some people feel toward less traditional ways of providing theological education. At its best, distance learning is not a money-making scheme, as if more students mean more money. The opposite is often true.

It is a way to transact a student-centered educational process that fulfills the established mission of the school. If the educational process truly begins and ends with students and not with faculty preferences, faculty self-interest, and faculty weekday schedules, then the delivery system, any delivery system, must be evaluated by what it does for the teaching-learning process not on long-established faculty preferences and perks.

What we have learned is that intensive education, often associated with distance learning, and a teaching-learning process that is supported by multiple delivery systems, is more effective than the traditional faculty-centered, superior to inferior, teacher to learner, lecture format. At its best, distance learning is not a "dumbing down" of the educational process but it is a significant enhancement that meets persons where they are and delivers education to them in multiple ways.

Replacement for Faculty

Distance learning is not an administrative tool to replace faculty or to do away with the tenure system. However, it does determine some of the requisite knowledge and skills faculty must possess to be involved in distance learning. It will behoove a school to develop an aggressive training/retraining program for faculty. Faculty development is one of the most important aspects of reshaping or re-engineering.

In addition, it might be instructive to point out that distance learning is not a shibboleth. For some, "distance learning" is a mantra that confirms that they are

"cutting edge." Cutting edge technology that is without curricular philosophy, design, sequencing, and evaluation will not advance the educational enterprise. Nor is distance learning merely acquiescence to judicatory leaders who are given over to practice and pragmatics. Nor is it a means to an easy degree.

What is Distance Learning

Effective distance learning is a proactive philosophy that begins and ends with the preparation of the student for effective ministry. Primarily, it is systemic in nature and combines all facets of the related educational enterprise into a congruent, holistic model of teaching and learning. There is a linkage between mission, organizational structure, academic administration, the curriculum, mentored ministry, and the delivery systems.

The process must be student-centered and must effectively transact the various crises that stymie the teaching-learning commitments of the institution. The end of the educational endeavor will not leave students so indebted, so ill-formed, so lacking in integration, so unsupervised and unprepared for immediate ministry that they leave the seminary in a worse state than when they arrived. At best, distance learning begins with the student, is cognizant of how students (adults) learn, and understands the effects of the present reorganization of consciousness on the teaching-learning process.

Those who understand distance learning are conscious of an important economic issue—credit for a contact hour is not economically viable. If you must always have students and faculty confined to the same space and time to get a degree you have limited the number of qualified students who can participate and you have prescribed a delivery system which is limited in its reach and in its effectiveness.

In addition, those involved in distance learning understand a significant theoretical construct utilized by business: just-in-time-learning. It is specific and precise learning that precedes and is congruent with a need or an opportunity. Just-in-time-learning is time specific and meets the learner at the precise time the learner is most capable to learn. Teaching and learning are not confined to the geography and time schedule of the teacher nor is it abstracted from the context, needs, and space confines of the learner. It is "constantly" available at the appropriate moment. It does not depend on the preferences, schedules, and self-interest of the teacher. Distance learning is true andragogy.

The Case: A Brief History of the Charlotte Campus

A Review of the Early Beginnings of the Charlotte Campus

Gordon-Conwell Theological Seminary—Charlotte began in 1985 in the imagination of the President and the Administration, stimulated by alumni/ae suggestions and requests for accessible courses in theological education in the Southeast. Other faculty and administrators on the Hamilton campus were soon inspired to

begin a process of research that would eventually lead to the establishment of a branch campus in Charlotte, North Carolina. They envisioned an alternative form of theological education that would facilitate more effective integration between theory and practice, practice with theory, theory with theory and practice with practice. Their early aspirations and intuitions included a mentored–ministry model of theological education, reminiscent of an earlier successful paradigm by the New England Puritans where apprentice students worked and lived alongside experienced "master" ministers.

Concomitant with this driving vision of integrated, holistic, systemic theological education was a sense that the Southeast part of the United States was ready for the establishment of an integrative form of theological education. Preliminary research indicated that Gordon-Conwell had more than 600 alumni/ae scattered in a six-state area surrounding Charlotte, North Carolina.

Further discussion revealed that creative, innovative experiments in theological education were an extension of the original vision of the founders—A.J. Gordon, who established Gordon Divinity School in 1889, and Russell Conwell, who founded Temple University and formed Conwell School of Theology five years earlier in 1884. Thus, exactly 100 years after A.J. Gordon founded Gordon Divinity School, the Board of Trustees approved the development of Gordon-Conwell—Charlotte as a continuation of the original vision as an independent, multi-denominational graduate school, dedicated to preparing men and women for contemporary evangelical ministry. Thus, the Charlotte program is consonant with the historic aims as articulated by the founders, especially their desire to extend to new frontiers as a mainline, multi-denominational school.

Researching the Idea

However, the members of the President's Cabinet, the faculty and the Board of Trustees were as cautious in the development of the concept as they were confident that God was calling them to reshape theological education. They decided to conduct substantial research in the Southeast to determine the feasibility of proceeding; and then visited with local church leaders, denominational officials, business and professional people, educators and alumni/ae, along with other constituencies.

For four years, from 1985 to 1989, intensive research continued to augment the original vision—an alternative form of theological education in the Southeast as a viable and feasible option. It was clear in their minds, however, that this was not simply an extension center or a satellite campus. More and more the various constituencies insisted on a fully accredited, free-standing branch campus with approval to confer degrees.

As the documentation was appraised, Charlotte, North Carolina became the clear choice over Atlanta, Georgia and the Triangle Area in North Carolina. The availability of air travel, the centrality of Charlotte, the availability of financing (including foundations), the support of alumni/ae and the size of the student popu-

lation were the most important contributing factors.

In addition, the research showed that there are 52 educational institutions within the region with departments of religion. These were viewed as potential "feeder" schools for the seminary. Also, 5.2 million persons live within 100 miles of the Charlotte campus, which is more than any population center in the southeast, including Atlanta. Charlotte is the third largest financial center in the nation. Also, the area is a vibrant center of congregational life. Seven hundred and fifty clergy are related to the Charlotte Area Clergy Association. All of these factors together made Charlotte a compelling choice for expanding the geographical scope of the mission of Gordon-Conwell.

Charlotte is also a center of thriving Protestant denominations—55,000 Southern Baptists and 33,000 United Methodists live in Mecklenburg County alone. Black churches provide an important spiritual and cultural resource for the community. The African Methodist Episcopal Zion Church has 35,000 members in Mecklenburg County.

Perhaps the most important factor was a proposal from Forest Hill Presbyterian Church, which advanced the concept of a joint sponsorship of a theological seminary by Gordon-Conwell and the church. After the several years of research and informal discussion about developing a branch campus in the Southeast, on September 7, 1989, the faculty approved the development of a branch campus in Charlotte. In October, 1989, the Board of Trustees approved the recommendation to develop a freestanding branch campus for the offering of degrees in the Master of Divinity, the Master of Theological Studies, the Doctor of Ministry and other master degrees that would contribute to furthering the mission of Gordon-Conwell Theological Seminary.

The Inaugural Year—1991-1992

The formal establishment of the Charlotte campus was signaled by the opening of the offices in 1991. During the inaugural year 12 continuing education sessions were conducted for laity and clergy (eight sessions for laity and four seminars for clergy). Approximately 400 persons attended these programs, which established interest in the proposed seminary, provided an integrity of commitment by persons in the Southeast, and served as public notice of the intentions of Gordon-Conwell.

Classes Begin—1992-1995

In January, 1992, 27,000 books from the Berkshire collection were shipped to the Charlotte Branch. The first class, Basic Greek I, was called to order on June 20, 1992. During that first year 44 students enrolled in classes. The dream was now launched as a bonafide theological seminary with approval to offer courses by the Commission on Accreditation of The Association of Theological Schools in June, 1991. A Focused Visit was conducted in the Fall of 1993 and a full ten-year accreditation was received in 1996.

Principles Which Define Gordon-Conwell—Charlotte

Biblical authority as the source and foundation and principled evangelical commitments, faithfulness to the biblical revelation, and unswerving fidelity to the Mission Statement of Gordon-Conwell Theological Seminary and to the classical evangelical Statement of Faith are primary to the identity of the seminary. It was clear from the beginning that the continuing mission would be the driving force for both the Boston and Charlotte branches as it was for the South Hamilton campus.

Theological Engagement of Modern Culture was portrayed as a positive end. From the beginning there was a desire to discuss biblically, theologically and practically the manner in which the gospel relates to and transforms culture and environment. The new seminary would be a supporter of the churches and a transformer of the environment.

Integration of theory and practice was seen as a primary mode of operation. The faculty and the board desired to find ways to transact the chasm between theory and practice which had plagued theological education for years. There was an intense desire to move beyond enlightenment motifs, beyond professionalism and beyond functionalism to a more integrative whole. The systemic image of the body of Christ became a central motif. The concept of mentored ministry sprang from this integrative pattern.

Classical, historical understandings of the faith became a point of reference for the development of the curriculum. The Charlotte campus is to remain consonant with the historical aims of Gordon-Conwell Theological Seminary by manifesting a continuing concern for academic excellence and for the interdenominational character of its ecclesiastical connections.

One overarching objective was to embrace fully the Partnership in Ministry that helped launch the new campus. A biblically rich and culturally sensitive vision of ministry was fostered as a guiding motif for the new school. Pastors and churches were invited to participate in the venture as mentors and supervisors and as places of ministry for students who would spend as much time in the ministry setting as in the educational setting.

Pedagogy and methodology were chosen that would transact eternal truths into actual learning. A curriculum was designed which would facilitate these basic commitments and eventuate in servant ministry as an outcome, as a practice, and as a way of life.

Contextualized Theological Education was the driving force for the inauguration of the Charlotte campus. The objective for the Charlotte venture was to be sensitive to the cultural milieu, the cultural surroundings and the unique environment characteristic of the Southern church.

The primary objective was to create a program of theological study that would utilize the context of ministry as a primary ingredient in the teaching-learning process. Therefore, in the Charlotte program, context is identified, described, encountered and utilized as a principal facet in adult learning. It means that theory

can be moved immediately to practice and practice becomes the avenue for engaging theory-theology. Self-referent case studies, a series of rotations or internships, and computer-assisted learning then become the avenue for engaging in this interactive, integrative process.

The Pilgrim Model was utilized early in the program to communicate that the seminary would not be held captive to buildings, space, and maintenance of property. From the beginning, the seminary obtained letters of agreement with local churches to utilize existing space for classes and other activities.

Primarily, however, the pilgrim model characterizes a commitment to stewardship rather than to a utilization of space. The use of space is related to a reduction of the total cost for theological education so tuition can be drastically reduced. In effect, all students receive a reduction in tuition because of this principle. This allows for a greater focus of energy on the student and on the teaching-learning process rather than focusing on maintaining physical facilities.

The pilgrim model encourages the seminary to be related functionally to the churches in the region. This is the foundation for the most important developmental criterion: Mentored Ministry.

Mentored ministry is the most important conceptual principle. It is Gordon-Conwell's contribution to the new debate in theological education on "being there." In contrast to the ideology that "being there" is residential in nature, the Charlotte program is contingent upon "being there" in a ministerial context with students under the mentorship and supervision of "master" pastors as well as master teachers.

Intentional covenants for growth and accountability are developed between students and mentors that move students through three phases of mentored ministry where they are involved in ministry throughout the entirety of their programs—Orientation and Preparation for Mentored Ministry, Supervision in Mentored Ministry, and Readiness for Ministry. The primary foci in all three phases of mentored ministry are to experience ministry in a continuous series of rotations or internships and then to build the ecclesial bridge to full-time ministry in the final phase under the tutelage of a mentor.

Mentors are trained by the seminary to function in a collegial, nonauthoritarian and dialogical manner, yet with the expectation of full accountability and responsibility for the mentoring process with students. The process is participatory, interactional, relational, and supportive—the extension of the teaching-learning process in a field-based situation in an action-reflection model. It is in-service rather than pre-service in its orientation.

Mentors contribute to the formation of students in at least three ways:

1. they guide the student into comprehensive experiences of ministry practice
2. encourage the student to maintain the demanding practice of study, which informs ministry-in-action
3. encourage the student in a continuing spiritual journey with Christ and

the people of God

Therefore, the most important "being there" is related to praxis, although we are acquainted with the present debate regarding residential structures and "being there". We hope to extend these conversations into what we think is the most critical area for "being there": The preparation of persons for effective ministry, supervised by "master" ministers, where the integration of theory and practice is clearly objectified. It removes the artificial character of integrating theory and practice in the classroom or in role-play.

We also support the other spheres of "being there," relating to collegial relationships, interaction around academic issues, and spiritual formation issues. So, we have designed the Integrative Seminar at the conclusion of each Fall and Spring session—a day-long integration between students, their professors and their mentors. Case studies are utilized as the integrative center. Small case-study groups follow a procedure of analysis and reflection, a triadic learning relationship between the student, the professor, and the mentor.

An electronic bulletin board was installed to provide electronic mail for all students and faculty who desire it. The bulletin board also houses an electronic copy of the Academic Catalog, the application for admission, syllabi, and many other materials related to classroom instruction.

Adult Learning is another characteristic of the Charlotte model. Adults desire to take responsibility for their own learning and are intentional and problem-centered in their attitude toward learning. They know how to make collegial learning effective. Therefore, students are required to take responsibility for their own learning. Learning covenants are developed in concert with professors and mentors which make the students accountable for their own development and learning. An attitude of self-directed learning, peer learning, peer consultation, and collegiality characterize and distinguish the program. Professors and students are both teachers and learners in the process so they inform and learn from each other. Students bring not only life experiences to the learning context but also content and other information gained from a multitude of previous experiences which provide the occasion for developmental learning.

Block scheduling during the week and on weekends or a combination of these in tandem with periods of intensive instruction are congruent with the adult–learning model. The result is integrative learning—the joining of theory-theology with practice and practice with theory-theology. The process is marked by academic excellence and contextual relevance.

Resources

From the beginning there was a desire in Charlotte to continue the historical, biblical, theological and curricular commitments that supported a Gordon-Conwell degree, but there was an intense desire to create a more effective pedagogical and delivery system that would sustain the innovative demands of the Charlotte programs.

Library Resources

An aggressive commitment was made to utilize developing technology to enhance the delivery system. A fully functioning library was still viewed as a complement to theological education, but the demands of an extended student body required creative substitutes from the usual walk-in format of the library.

The procurement of a library was the first task. Presently, approximately 40,000 books and periodicals are under the stewardship of a professional librarian who possesses degrees in theology (MTS and M.Div.), a Ph.D. in New Testament and Language, and a Master of Library Science. It is expected that the library will be fully computerized by December 1996. The public access module will complement the scattered student constituency. Students will be able to access the library by computer and modem and be able to utilize an electronic card catalog and gather CD–ROM materials.

Letters of mutual agreement have been developed with several area libraries—schools and public libraries. Charlotte's Web, a computer link of all the libraries in the Charlotte area, is being developed. This will allow our students to have access to other collections.

Computer Teaching Panels

Another pedagogical and delivery enhancement was encouraged with the purchase of a computer hardware and software that allow faculty to use up-to-date technological means to facilitate teaching and learning. Media "clips" can be played through the same equipment, which will allow multimedia technology to support the learning process.

In addition, an institution-wide network between the three campuses linked by a broad band phone line and modem connections allows professors and students to contact the libraries and databases outside the classroom and outside of the confines of geographical constraints. Presently, technology allows us to move beyond the constraints that previously deterred the transaction of materials.

Language Laboratories

Since language learning (principally Greek and Hebrew) is a significant value of the Gordon Conwell community, the Charlotte campus has inaugurated a computerized language lab to enhance the learning of Greek and Hebrew. Beginning in September, 1996, a new distance learning model will be inaugurated for the teaching of Greek. A module for Hebrew will be inaugurated in September, 1997. Additionally, the electronic bulletin board will facilitate both communication and learning. All of the competency exams (language and Bible content) are on computer in the language lab. Computer-assisted learning is a major component of the Charlotte program and connectivity will be at a maximum.

Administrative Structure

The administrative structure for Charlotte operates on a systems model, locally and with the other two campuses. The Executive Dean is a member of the Office of the President Team, which has responsibility for the entire institution. The systems approach reduces the total number of staff and faculty to accomplish the desired objectives.

Partnership with the Church

The Charlotte model intentionally re-establishes an active partnership with the church. The relationship extends to the major denominational bodies that form the student body and to the local churches from which the students come to the Seminary. Since Charlotte, North Carolina has the largest density of church per capita of any city in America, the options for partnership are manifold.

As part of the research that ultimately led to the establishment of the campus in Charlotte, conversations were established with denominational leaders about the nature of theological education and the needs of the various denominational bodies that make up the multi-denominational identity. They provided initial foundation issues that formed the basis of the design. It was clear that effectiveness in ministry (which should begin soon after a person graduated from seminary) was critical to the partnership. The need to reduce the exorbitant cost of theological education was a close second. A third issue was related to preparing persons to serve in specific denominational settings, e.g., in the Presbyterian Church or Baptist Church or United Methodist Church.

The curriculum was designed with a clear commitment to this partnership. Denominations have an opportunity to participate in the creation of up to five courses that are denomination-specific courses, e.g., polity, history, theology and courses required by certain denominations—women in ministry, the small church, minority churches, and evangelism, among others.

The mentored ministry program was developed to enhance the church-seminary partnership, as well as enabling the integration of theory-theology and praxis within the curriculum. Students must be enrolled for three phases of mentored ministry: orientation, supervision, and readiness. As part of the program, students will examine the call to ministry, the person and character of the minister, and the nature of ministry. In addition, students must enroll for up to six rotations or internships, which foster the integration of theory-theology and the practice of ministry. During the final year all potential graduates must illustrate their readiness for ministry in a formal presentation of their readiness.

All-day Integrative Seminars are conducted following each Fall and Spring session. Students, faculty and mentors discuss predesigned topics utilizing panel discussions, formal presentations and case studies to integrate learning with praxis. Topics such as baptism, unity and disunity (studies on denominations), and other similar topics have been utilized as discussion themes. Case studies are utilized as the primary teaching-learning tool.

Contextual Education, Adult Learning, and Holistic Education

The Charlotte program is intentionally designed around the learning perspectives of adults. The course schedule and the pedagogical methods utilized to facilitate the curriculum are student-centered. Persons are able to live at home, work at their present vocation, and enroll for courses because of the creative weekend schedule. At the same time, all students enrolled in classes are required to maintain a ministry in one of the many churches located in the Charlotte area or in some other form of Christian ministry. Often the place of ministry is the church where the student is pastor. Mentors and other supervisors evaluate the ministerial practice of each student in the Master of Divinity degree program. Mentors work with students to form intentional learning covenants, which will enhance personal, spiritual, academic and ecclesial formation. These supportive relationships complement the Charlotte program and curriculum and help mitigate the concerns and complaints often registered at traditional theological seminaries by denominational and local church officials.

Cost of Theological Education

A non-residential program, which allows students to live at home and continue their present vocation, reduces the cost of theological education to a considerable degree. Concomitant with these, tuition is reduced because the Charlotte program has developed letters of agreement with local churches for library and classroom space, which reduce the cost for theological education. In addition, due to the multiple entrance points for enrollment (13 different times during the year), the payments for educational costs are spread over a larger time period, thus reducing the need to pay for several courses at the beginning of a semester or session. The cost of the Master of Divinity Degree, offered at Charlotte, is $15,000. It is reasonable to assume that the human costs are mitigated if persons are able to continue their vocations, live in their own homes, keep children in supportive relationships (schools and churches), and receive support of extended families and friends. Also, it is reasonable to assume that many persons will continue their ministries locally. Therefore, continuity is assured and discontinuity is mitigated by this model of theological education.

Role of Technology in the Charlotte Model

As a response to the non-residential format and due to the wide geographical spread of our student body, technology is utilized to facilitate the communication between and linkage of the disparate parts of the program. In addition, the quality, form, method and efficiency of instruction is enhanced by technology. The Charlotte campus has led the way for the institution in inaugurating computer-assisted instruction in the classroom and in the language-learning lab and in the Learning Resource Center (Library).

All faculty in Charlotte have notebook computers loaded with software that

may be used to create computer images, computer "transparencies," charts and other graphics to facilitate the teaching process. A computer panel and projector, which transforms the computer images to a large monitor or screen, is the central piece of equipment in the process. Every classroom is wired to facilitate computer projection, Internet connections, telephone/modem connections, and connection to the local area network.

In addition, faculty (and some staff) have been supplied with modems and software to provide connectivity to other libraries and other databases, which will facilitate the teaching process. Training sessions for faculty and staff are an integral part of the plan.

Charlotte has been connected to the CARS system on the Hamilton campus, which will provide a ready link and the transfer of information from Charlotte to Hamilton and from Hamilton to Charlotte (and/or Boston). This connection will complement the existing administrative network that was previously installed at the Charlotte campus. Efficiency of operation and effectiveness in communication have been the results of information technology. Other technological enhancements are planned during the next five years as part of the institution-wide plan. During the 1996-97 academic year, ISDN technology will be utilized to transmit "live" courses from one campus to another.

Scheduling of Classes

One of the most helpful contributions to the concept was the development of a student- centered schedule. Almost all classes are taught on Friday evenings (3 hours) and all day Saturday (7 hours)—ten-hour blocks. Three of these blocks are spread over three months for 30 clock hours of instruction followed by an all-day Saturday Integrative Seminar after each Fall and Spring session for all students, all faculty, and mentors in the program.

Students may enroll for up to four classes each session, which begin on weeks one through four of the month over three months. There are 13 entry points during the year for students to enroll in new classes. This is part of the student-centered format of the campus.

Thus classes are scheduled at the best times for students and classes are taught on the students' schedule and not by faculty preference.

Presently

Master students number 180 as of June 1, 1996, while another 220 students are enrolled in the institution-wide Doctor of Ministry program administered in Charlotte and under the care of the Charlotte staff. Women account for 33 percent of the students. Ten percent of the student body are African-Americans. Sixty-nine percent of the students live within one hours of Charlotte, but five percent of the students live more than four hours from the campus and drive in each weekend for Friday-Saturday classes. A few fly in from distant cities for the classes.

The Charlotte campus has been the focus of a systems–organizational design

and reshaping which is being extended to the other two campuses. Most of the experimentation in technology and distance learning, including experimentation with new models for the teaching of Greek and Hebrew languages, was initiated on the Charlotte campus.

Thankfully, the faculty from the other campuses who have traveled to Charlotte to teach classes have graciously and joyfully assumed the Charlotte Model and have been ardent supporters and expectant learners in the new model of theological education.

RESPONDENTS

Response to the paper by Wayne Goodwin
by John M. Bracke
Eden Theological Seminary

I want to respond to Dean Goodwin's stimulating paper with comments in three ways:

1. by expressing appreciation for the model for distance-learning the paper presents
2. by offering some further reflections about those factors that motivate distance-learning
3. by raising a series of questions that linger for me and my colleagues as we work with the possibilities of distance-learning at Eden Seminary in St. Louis.

1. First, I am grateful to Dean Goodwin for sharing with us a well-articulated vision of distance-learning. Clearly, for Dean Goodwin and Gordon-Conwell Seminary, distance-learning is not some gimmick to boost enrollment and enhance revenues (though it seems it has done both), but an integral part of a broad educational vision that I suspect permeates the institution. Thus:

a) The paper indicates that in the conceptualization of distance-learning at Gordon-Conwell, the Dean and his colleagues were broadly aware of issues in church, culture, education, and theological education more particularly.

b) The paper helpfully describes how, in implementing the program in Charlotte, there was a very careful research that considered constituency, the potential market for the program, travel options, sources of financing, possible church support, and educational resources including those available at other institutions in the area. I found the description of the start-up process at Charlotte quite instructive.

c) Most importantly, the paper demonstrated for me how distance-learning can serve as a valuable resource for an educational program that is well conceived and has deep theological integrity. In this regard, for me the key to the program described by Dean Goodwin was the series of intertwined principles described on pages 17-19. These principles integrate institutional heritage, a perspective on contemporary culture, theological clarity, and educational intentionally in a way that theological schools too seldom accomplish. At Gordon-Conwell, educational and theological clarity seem to allow the resources of distance-learning—electronic library resources, Web sites and the Internet, computer labs, etc.—to serve and enhance the educational

effort rather than drive it.

Second, I would want to be clear about and maintain a critical perspective upon what pushes schools toward distance-learning. Dean Goodwin well describes the reorganization of consciousness that is underway and that is undoubtedly a factor that cannot be ignored either in moving toward distance-learning or in working with students on campus. While this cultural shift has been underway, there has also been a theological discussion about theological education that has urged, for instance, recovery of theological or paideia, the integration of theory and practice, a reconceptualization of the traditional fourfold curriculum, etc. These efforts also have very significant implications for all of theological education, and while they do not, in my reading, mandate distance-learning, they at least suggest the need for alternative models of theological education of which distance-learning might be one.

I am less sanguine about the phenomenon accurately described by Dean Goodwin as students "refusing to leave home and job" and "demanding on-site education." While this may have to do with a reconstructed consciousness, I doubt that it is, in any intentional way, theologically motivated. I fear it may well have to do with a consumer mentality that insists on convenience and ease. Before bowing to these kinds of student demands, I want to go slowly, think critically and theologically about how an institution of the church responds to this ethos indicative of a consumer culture, and have some idea about what responding to these demands will mean for theological education and the church, whose pastors will be these students perhaps significantly imbued with a consumer mentality.

Finally, as I reflect about Dean Goodwin's paper and my own setting in a small, denominational seminary, I am stimulated to think once more about a range of questions not new to our school, but important and, as of yet, unanswered. For example: given the heritage, theological commitments, and educational approach of Eden Seminary, what is implied about distance-learning? Dean Goodwin's remarks about contextual and congregational-based education, which Eden would share with Gordon-Conwell despite our theological differences, particularly encourages me to think further about distance-learning.

At Eden we assume that theological education is particular, and in part the particularity is carried by the school's faculty who sustain the ongoing conversation that defines Eden. How might available technologies allow the faculty to "be present" as dialogue partners at places distant from our St. Louis campus? What kinds of faculty development would be needed to allow this to happen?

It seems that the choice of Charlotte is a key to the success of Gordon-Conwell's distance-learning effort. So, I ask, given Eden's constituency and its geographic distribution, the concentration of supporting churches, and the location of potentially supportive educational institutions, where is "Charlotte" for Eden Seminary? How should we get started there?

What, if any, are the trade-offs between the value of contextual education that utilizes students' settings away from the main campus, and the value of the full

range of educational resources (library, bookstore, chapel, a range of faculty, etc.) most fully and readily available on the campus? How can faculty, with traditional educational leanings, be helped to weigh these in a manner that does not, *a priori*, exclude serious consideration of distance-learning?

How shall we at Eden, a school with very modest financial resources, weigh the merits of investment in the start-up costs involved in distance-learning alongside other significant demands on the financial resources of the Seminary? By what criteria and processes will these decisions be made?

I have couched these questions thinking about the particularity of my school; but, reflecting on Dean Goodwin's paper, it seems to me that distance-learning primarily needs to be conceived in relationship to particular schools, their commitments and settings.

Dean Goodman, thank you for a stimulating paper.

Serving Remote Students: A Librarian's Response

by
John Dickason
Fuller Theological Seminary

I need to begin with two caveats. First, the views that I express here do not represent those of my institution. Second, this topic is of such urgency and importance that ATLA needs to provide much more adequate time in which to discuss these issues. We have spent considerable time on the theoretical justification for new modes of education, and we only have a few short minutes to discuss implications for libraries. I am hoping we can reverse this in a future conference. Our distance-learning programs are proliferating rapidly and unchecked, and we are creating acute pressures on each other's libraries, at a time when many of us are not adequately funded to meet the needs of our main campus constituencies.

By way of introduction, Fuller Theological Seminary has three Schools (a School of Theology, School of Psychology, and School of World Mission), a large Doctor of Ministry program, and several extension centers (Southern California, the San Francisco Bay Area, Seattle, Phoenix, Colorado Springs, and no doubt several others that our Extension Committee doesn't know about yet). ATS recently granted approval for the Seattle program to offer the full M.Div., without residency requirements at the Pasadena campus.

I sincerely hope that all of you will get an opportunity to read Wayne Goodwin's paper. It is an excellent contribution, and gives evidence of a program that is doing things correctly.

Time permits only five brief comments:

First, I applaud Dr. Goodwin's emphasis upon institutional mission. An educational program must emerge from the soul of an institution. Too many of our distance-education enterprises emerge, instead, from a consideration of the marketplace. The dominant question we raise is: Will it sell? And we do sell—not because we have determined that we should, but because we don't want anybody else to sell the product. We enter this marketplace without asking the more critical questions: Do we have something to teach, can we do it well, and do we have adequate faculty and library resources? Because many of these enterprises are not connected with our mission as institutions, the resident faculty does not have a sense of ownership with respect to them.

Second, regarding the new constituency that our emerging delivery systems are attempting to address: I am not convinced that it really exists. Perhaps these constituencies have been here all along, and we haven't recognized it,—in which case, the students haven't changed, but we have changed. Furthermore, I do not believe that there is any adequate theory that describes our student body, whether near or distant. Although our enrollment managers can detect patterns, we as librarians must deal with people—and diversity, rather than homogeneity, seems to characterize them best. Our students are both old and young; some think in

terms of images and sound bites, while others reason in linear fashion; we have many who actually read books, and others who can't read. We have students from many cultural backgrounds, who exhibit a rich diversity in ways of learning and thinking.

Third, I agree with Dr. Goodwin that technology enables us to rethink our dependence upon, and use of, space. Remote access to OPACs and portable computers has given our students more flexibility. But does this mean that we can announce an end to library construction and renovation? We need to ask the question, "Where do these OPACs, which we are connecting to, actually live?" Where are the collections that these OPACs index? The common complaint I hear from students, whether resident or distant, is, "Where can I study?" Given the realities of our students' daily life (full-time jobs, responsibilities to spouses and children, classes on weekends, and church work), we need to ask, "Where can one go to find a peaceful, quiet place to study, removed from family distractions, and noise from photocopiers and other laptops?" Many of our ATS libraries are increasingly unable to provide this special study space, which is not encroached upon by expanding bookstacks and computer workstations. Space needs will become more complex, not more simple, as responsible facility planning will take into account special spaces for private study, growing collections, technology, expanding services, multiple media formats (and the machines to read these media), and spaces for teaching, training, and collaborative research.

Fourth, I need to speak on behalf of collections. The books that we collect and preserve document the Christian tradition in all of its breadth and diversity. Libraries as we know them will continue to be the best place where students can be connected with past and present Christian thought. Technology is a wonderful tool that augments good collections; but the resources and services provided by libraries are irreplaceable. There is a book that is very helpful on this point: Future Libraries: Dreams Madness & Reality, by Walt Crawford and Michael Gorman. The value of this book lies not in its healthy skepticism about new technologies and its critique of "technolust." Rather, it gives fresh insight into the importance and vitality of libraries. For example, after examining output measures of California libraries, the book concludes that if the UCLA library system were replaced by a virtual library computer system without print resources, then, in order to duplicate all of the services that the library provides for people, this virtual library would have to produce, every year, as much paper as is housed in the library, at a cost of 160 percent of the library's budget.

Fifth, the importance of collections brings me to the topic of accreditation. At Fuller, we experienced a rather bizarre site visit a few years ago. The joint ATS/WASC team actually reached a split decision on the question of library support for distance-education. The ATS side of the team concluded that all that was needed in our various education centers was a contract with neighboring libraries, giving extension students access to these collections. WASC, on the other hand, insisted on actual collections: there must be a core collection at each of these sites, in

addition to the access and services that can be negotiated with the surrounding libraries, as well as with the home campus.

I will conclude by returning to my opening theme: We are expanding our programs into each other's neighborhoods. Though there is much good that can come from this, such as joint programs, we are also beginning to have a negative impact upon each other's libraries. My profound disappointment in ATS accreditation standards and site visits is that this issue is ignored. The question that we should be addressing is not what piece of paper is adequate to prove to an accrediting agency that an extension center now has access to a local library. Rather the issue is: how can this local library—how can your library—maintain collections and services that are adequate to meet the demands of its own primary clientele, as well as the needs of proliferating constituencies?

Response to Dr. Wayne E. Goodwin's paper
by Myra V. Siegenthaler
Boston University School of Theology

It is a pleasure to have the opportunity to respond to Dr. Goodwin's challenging ideas about theological education, especially as it relates to distance-learners. Having just spent two weeks exploring some of our national parks, I must say that for an Easterner like me the grasslands of South Dakota and Wyoming give an entirely new meaning to the concept of "distance."

At Boston University we like to point out that the School of Theology was the founding school of the University, even though few of the thousands of undergraduates have any knowledge of the Methodist connection. Our former President, John Silber, believed in the classical ideal of a University: it would have a faculty of Theology as well as Law and Medicine and Arts and Sciences. The School of Theology is one of our Methodist seminaries.

As a University-related School, we have three categories of students in eight degree programs. The first graduate degree programs, M.Div. and M.T.S., are the professional track, usually leading to ordination. These students are resident, though there are some commuters who are on campus only one or two days a week. The advanced graduate programs, Th.D. and Ph.D., are academic, research-oriented, and certainly during their class and exam years they, too, are resident.

The D.Min. program, which may be undertaken at any stage of experienced ministry, is the one in which we have our distance-learners. These are pastors in service, many of whom, having discovered their strengths and weaknesses, want to specialize or change direction. The School's old "cluster" system of teaching in remote locations has been phased out. This originated with a group of students, usually alumni, who would petition to have a specific course taught at some distance from Boston, in Florida or Minnesota, for example. Learning contracts were developed, a faculty member was assigned for intensive weekend teaching, core books were shipped out, usually a church provided the setting. Several years ago additional library resources were often not available, communication was limited, it was difficult to maintain continuity among the students, and faculty travel proved expensive.

Now students come to Boston for an intensive week in January and again in May. In the interim they work at home. The critical difference is that they can now access the library catalog and request specific books; they can communicate and submit papers by e-mail. The Library takes responsibility for providing them the materials they need, and so far as they make use of it, offers the needed training in library research methods. These are a small subset of our students and a special group of experienced adults. In considering distance learning for a larger group there are three aspects of the learning process I feel we must maintain.

Community, or as referred to in your paper, "being there"

The interaction with other students, especially those from unfamiliar backgrounds and with different interests and reasons for being in seminary, is in some cases profoundly difficult and upsetting. Striving toward a sense of community amid diversity is a constant challenge. But I think we all know that students learn from one another as much as from books or teachers, and the stimulation and support of peers is enormously valuable.

Library skills

We used to speak of "socializing students into a discipline," of teaching research methods appropriate to the kind of study being undertaken, of learning basic bibliographic tools and useful sources. With material increasingly available both in print and electronic formats, and with more students coming to seminary without understanding how to sort through and evaluate such an overwhelming quantity and variety, library skills are more important than ever.

Spiritual formation

This term has different meanings for different individuals and groups, but however defined or developed, personal preparation for ministry is a crucial aspect of the seminary experience. In many seminaries, including Boston University, first-year groups are a required part of the academic program.

As described in your paper, the Charlotte model provides for these; it is important that they not be lost sight of in developing other models of distance-learning.

Technical Services: I'm Supposed to Get Along with Whom!?

by
Jeff Siemon
Christian Theological Seminary

We had a lovely discussion about staff relationships. The discussion began with personnel qualities that improve working relationships, including flexibility, humor, focus on task, lack of defensiveness, imagination, and innovation. The discussion moved on to types of relationships: public services/technical services, professional/para-professional, staff/work study, librarians/Library Director. We discussed the fact that very few technical service librarians have input in the planning or budgeting process of their library. We concluded with a discussion of the ways technology has broken down traditional division or expertise and responsibility, and has added complexity to many relationships.

What Makes A Close Score Close?
Cataloging Hymnals And Hymnology

by
Paul R. Powell
Princeton Theological Seminary

Introduction

Welcome to the world of musical mania! Just when the euphoria is beginning to fade ever so slightly over your successful negotiations with Rev. Himmelhoch's widow to have his extensive file of clippings deposited at the "Dead Preacher's Dead End Depository," along comes Ms Tootlehorn with a "few boxes of hymnals and music books" she's collected over the years and can't possibly take with her to the retirement home. Dr. Doolittle, your director and a member of her church, only last week told her your library would just love to have them, and on Monday morning about five minutes before coffee break, the moving van arrives. What to do—what to do?!? Remember, murder is still illegal in most states! And besides, Dr. Doolittle never arrives before noon on a Monday, anyway.

So, you now have a hymnal collection, your school offers a course in hymnology, the occasional patron from churches in the area needs a certain hymn for Uncle Joe's funeral tomorrow, and you couldn't find middle C on the piano if your life depended on it.

Never fear! You can catalog hymnals and catalog them well! Of all the musical formats, hymnals may well be the most "do-able" for the non-musician. With a few tricks of the trade, an understanding of how to "read" the manuals, and a real desire to make these materials accessible to your patrons, you will find cataloging hymnals and hymnology a rewarding rather than an overwhelming challenge.

I. First Things First : Who Uses Hymnals Anyway?

A. What are users looking for?

Do they want biographical data about the writer or composer? Or, maybe the hymnology professor is looking for a particular hymn in its original format with all seventeen stanzas. Quite frequently, someone wants a favorite hymn remembered from childhood, or Granny Smith's favorite gospel song she was always singing or humming as she went about her chores.

But what has all this got to do with cataloging, you ask? Let the reference people figure it out! Well maybe, but remember: they probably can't find middle C on the piano either. Unlike almost any other genre of printed matter, hymnals and their related materials call for a broad range of descriptors in order to serve our patrons in the ways we like to think we should.

B. How will your cataloging assist users?

What corporate bodies, editors, subject headings, codes and cross-references might facilitate users? These are the kinds of specifics we must incorporate into our cataloging records. However, we must always have something of a "Reference" mentality if we are to provide really good access for our patrons.

II. Fixed Field Coding

The very first thing you must determine is whether the hymnal in hand is a book or a score. If there are no musical notes at all, then you would obviously proceed to catalog it as a book, and your task is much easier. If there are only tunes here and there, or perhaps a few pages at the back, or even tunes on one page with texts on a facing page, or any other arrangement than the typical one of words printed between the staves of music, then you must decide which way to proceed: book or score? There are few sure-fire indications for making this determination. With the exception of modern hymnals with both words and music arranged in four-part harmony, you may decide that what you have in hand is a book with musical "illustrations." On the other hand, you may find a book record in OCLC, but you are convinced the hymnal should be cataloged as a score. OCLC will not slap you with sanctions if you decide to catalog it as a score, nor will the LC Police arrest you for fraudulent cataloging.

Assuming you have decided the hymnal is a "book with music," then the only fixed fields that might be problematic are the illustration codes and perhaps the date, if more than one is indicated. The "Illus" code "g" for music would be inserted along with any other appropriate codes. As to dates, hymnals typically go through many printings and sometimes editions. If more than one date is indicated on the hymnal, it is generally agreed that both the edition date and the printing date are to be used in both fixed and variable fields. In the OCLC fixed field, then, the "DtSt" code would be "c" with the print date first, followed by the edition date in the "Dates" field. Sometimes, you will find a string of edition and print dates in a hymnal, and you will need to exercise care in determining which are the appropriate one or ones to use.

If you have determined a hymnal to be a score, then there are additional fixed field codes that are very important, namely "Type," "Comp" and "FMus" in addition to dates as discussed above. The music fields "AccM" and "LTxt" are rarely used with hymnals, and the other fixed fields are determined in the same way as books.

"Type" is set to "c" to indicate score. For the vast majority of hymnals in scores format, "Comp" can be set to "hy" for hymns, and "FMus" can be set to "g" for close format. If you have serious reservations about using these latter two codes, then the item you have in hand may not actually be a hymnal, but some other genre such as chants, gospel music, songs, etc. Unfortunately, this is where things get awfully "fuzzy," and if you are unable to determine whether indeed you

have a hymnal, then you may want to consult a music person as to what you actually have. Be assured, however, that about ninety percent of the time, these two codes will work perfectly well. What does make a close score close? Think of it this way, if the words and the music are close to one another, then you can use code "g" in the fixed field, most of the time!! It is not necessary to define the format any further, and it really matters very little whether the music is in four-part harmony, with or without a separate line for accompaniment, or if only the melody line is provided, with or without chord symbols. If the tune and the text are "close" enough to be used together without "flipping" pages, then good enough!!

III. Variable Fields

A. Corporate Bodies

Whether one places corporate bodies in a 110 or a 710 field, it is important to establish the issuing body of a hymnal if at all possible. Denominations, organizations, and even publishers can be very important to researchers in hymnology. Often this information is imbedded in prefatory material, but may have to be established from secondary sources, even using the names of publishers and printers as clues. In the case of denominational bodies, this can be quite challenging. It may not be accurate enough just to identify "Presbyterian Church" or "Lutheran Church" as the issuer. Which particular branch of Presbyterians and what was the denomination's official name at the time a particular hymnal was published? Did that name remain the same throughout the various editions and printings of the hymnal? Remember, it is not entirely accurate to simply assign the current name of a denomination to hymnals published formerly, particularly if the current name represents one or more mergers: for instance, the United Church of Christ. Or, worse still, splits in which both parties claim full rights to the "original" name: for instance, Old School and New School Presbyterians. Even the names as printed on title pages and elsewhere may not be the officially established form: for instance, The Protestant Episcopal Church in the United States of America. OCLC authority records will be your primary source for determining these, but even they are inadequate for all the variants involved. You will need to consult a wide range of materials to determine these bodies. If all else fails, at least put in a 650 subject heading representing the denominational family: for instance, "Lutheran Church—Hymns"; "Congregational churches—Hymns" ; or, "Baptists—Hymns."

B. Titles

Who would think that titles could represent a problem? It is entirely possible that your library might have numerous hymnals with the title: Presbyterian Hymnal, or Lutheran Hymnal. How in the world do you know which one your patron really wants? Remember, there are complications with edition and printing dates, as well. "Lutheran Church" as the issuing body and "Lutheran Hymnal" as the title doesn't really say much. It may be necessary with such generic titles to do

some sort of added title in a 130, 240/246 or 700-level field with a date (preferably the original edition date) in subfield "f" in order to identify the hymnal properly. A good example of this is the *METHODIST HYMNAL* of 1964 which became the *UNITED METHODIST BOOK OF HYMNS* subsequent to the merger of Methodists and Evangelical United Brethren. Except for the title and new corporate name, the hymnal itself remained unchanged. Not until 1989 did the new denomination have a hymnal reflecting both traditions. I know you must be thinking that you need a degree in hymnology to figure all these things out, but you really can do this with a little research and patience!

C. Publishers

Field 260 requires little more than transcribing the data from the item. However, hymnologists are often as interested in the publisher as the hymnal, and if you want to give really good coverage, you may wish to trace the publisher separately in a 700-level field. This is particularly useful with systems that do not index field 260 for key-word searching.

D. Bibliographic Description

For scores, you will want to indicate what type of score it is in field 300. As previously mentioned, most hymnals are close scores and it is sufficient to indicate "1 close score (with pagination in parentheses)" followed by the height or outside dimensions when necessary. Pagination is often tricky because the individual hymns are "numbered" rather than "paged" and additional materials such as prefaces, liturgical sections, psalters, etc. may be paged differently. You may simply have to use a "guestimate" based on the number of hymns or whatever other method suits you. With the proliferation of special editions of modern hymnals, you may on occasion need to describe the score as "1 organ score" or "1 handbell score," or whatever, if you have something other than the all-purpose hymnal we are most acquainted with. Another approach would be to indicate "Organist's ed." in field 250 or 500. The important thing is to indicate in some way that this particular item is not the "ordinary" version of the hymnal.

E. Notes

Fields 500 and 590 are open to a wide range of notes. For instance, users may not be quite smart enough to deduce that a hymnal cataloged in "books format" is a words-only edition. It may be necessary to say "Words only" in field 500 or even in field 250. And, of course, if there is anything unusual which the patron should know, you want to indicate it: for instance, that the music is "melody only" or that chord or guitar symbols are included. Likewise, it might be useful to know that the hymnal contains responsive readings, psalters, and the like. Occasionally these non-hymn materials will have separate title pages and/or editors and may need to be traced as added entries. If the hymnal happens to be in shape notes, you

should let the patron know this, either in a notes field or a 650 for "Shape note hymnals" or both.

F. Subject Headings

How many is too many? In the old days we tried very hard to narrow subject headings to just one or two very specific ones. But remember, in those days we had to hand type and file those cards, so the fewer the better. Not so in the electronic world. Indeed, we ought to be using as many subject headings as we feel are useful in providing maximum access. Moreover, we should begin to start thinking of the LC Subject Headings as a large "controlled key-word vocabulary." In the case of hymnals, it may not be enough to use "Hymns, English" and nothing else. It is important to trace the specific denomination or at least the denominational family, even of the compiler or publisher, if not officially issued by the denomination itself. Ethnic groups may need to be traced, as well as languages and countries. For instance, it takes very little time to expand "Hymns, German" to "Hymns, German—United States" thereby giving the patron additional, useful information. Intended use such as handbells, quartets, children, Sunday school, etc. may need to be indicated by subject headings. Again, the more Subject Headings you use, the more "key-words" available to patrons.

We must also consider auxiliary or "hymnology" materials: handbooks, guides, etc. related to a specific hymnal. When cataloging such materials, it is very important to trace the title of the hymnal to which they are related in a 600-level subject heading. For instance, the companion to the 1956 Baptist hymnal has the title "Hymns of Our Faith" and was compiled by William J. Reynolds. When cataloging this work, you would want to insert a 630 field: "Baptist hymnal—Handbooks, manuals, etc." You could, of course, use field 610 for fuller coverage: "Southern Baptist Convention. Baptist hymnal—Handbooks, manuals, etc." And since the handbook contains biographical and historical data about the hymns, you would want to include appropriate subject headings to reflect this: "Southern Baptist Convention—Hymns—History and criticism" or "Baptists—Hymns—History and criticism" and "Hymns, English—History and criticism" as well as "Hymn writers—Biography" and the like. Remember: get those "key words" in there!

G. Added Entries

Since tracings for added names, corporate bodies, and titles have been mentioned in foregoing sections, only one or two additional statements are necessary. These 700-level added entries will give some additional coverage, so it is important that we add those we feel useful. Beyond that, think creatively. Maybe you would like to be able to generate a list of certain kinds of hymnals from time to time. For instance, those oblong tunebooks such as the "Sacred harp" have generated much interest in recent years. By "fudging" just a bit on the strictest definition of fields 730 or 740, you could "create" a title list by adding "American tunebooks" or "Shape-note tunebooks" or "Children's hymnals" or "Sunday school

hymnals" or "Pennsylvania hymnals" or just about any other kind of list you can imagine. And, believe me, the reference librarian will love you, and the hymnology professor will "sing" your praises. And just think how easy it will be to retrieve some of these items for displays!

Iv. Classification

If you are a cataloging purist, you will probably be absolutely horrified at what I am going to suggest about classification. I have never quite understood LC's separation of the variant editions and auxiliary materials of a particular hymnal. Why should a words-only edition be in BV, a pew edition with music in M, an organist's edition in another M section, the handbook in ML, a scriptural index in BS, a "how-to" guide in MT, etc., etc. Wouldn't it make more sense and be enormously useful to patrons to have them all on the shelf in one place? Even if you are using Dewey or some other classification scheme, it seems to me that even the "browsing" mentality is best served by having these related materials together, particularly if you are in a large building or have scattered departmental libraries. This arrangement is easily accomplished by giving the hymnal and its related items a single call number with subscripts to indicate "Companion," "Concordance," "Organist" or whatever. We are doing this at Princeton in our Reference and circulating collections and it has met with great appreciation from patrons. Personally, I prefer the BV 300-500 range in LC, finding it to be more adaptable to hymnals as "liturgical" materials than the M schedules. But in any case, I would encourage you to give this "single call number" arrangement serious consideration.

V. Last Things

Better cataloging for better access is our ultimate goal. Think like users, not just like catalogers!

ANNUAL REPORTS

Annual Conference Committee
by
Christine Wenderoth (Chair)

The Committee met on June 24, 1996, from 12:00 to 1:30 p.m. in Denver, Colorado.

1.0 *Review of Process, Deadlines for 1996 Conference*

Three points were raised: that the request for papers should appear in the summer Newsletter (submission deadline to remain the same); that we need to pursue sponsorships early and diligently; and that next year the Annual Conference Committee meeting should not be at lunch, to facilitate our work.

2.0 *Report from Myra Siegenthaler regarding 1997*

Plans are proceeding well. The conference will be held June 11–14. Plans include one afternoon in Cambridge, and a minibus tour of all the campuses just prior to the banquet. There will be one air-conditioned dorm available, with 120 rooms (240 people max.), plus hotel space. This should be one of the cheaper conferences for attendees.

3.0 *Report regarding 1998 and beyond conferences*

The Washington DC area is being explored for the 1998 Conference. Specifically, the Xerox University campus, 30 miles west of DC, which offers an all-inclusive conference package, is being investigated. Having the conference in DC itself is also a possibility, though an expensive one.

Sites for future conferences include:

1998—Washington DC (?)
1999—still open
2000—GTU (Berkeley)
2001—Duke Divinity School (Durham, NC)

4.0 *Brainstorming for 1997 Conference*

- **4.1** Should we have a thematic conference or a theme for a day? There would be scheduling problems, but idea is worth exploring.
- **4.2** We discussed targeting college and university librarians to come to the conference, and offering more events for this contingent.
- **4.3** Papers: There was endorsement of Karen Anderson's giving a paper based on her dissertation on the topic of hell.
- **4.4** Workshops: A continuation (but no rehash) of the workshop on service

to distance learners is desired. A workshop on the challenges and opportunities of serving a multi-denominational seminary. A session on resources for Buddhism.

4.5 Pre-Conference Workshops & the Education Committee: we agreed that at the October meeting of the ACC we should discuss whether the ACC and Education Committee should merge. Actual suggestions for 1997 included more on distance learning, and the desire to have more outside experts engaged as speakers.

4.6 Interest Groups: We need to get the Board input on the suggestion that Interest Group Steering Committees must do a better job of getting their information to us by a stated deadline, or risk losing their place on the schedule.

4.7 Denominational Groups: We need to explore the feasibility of having these groups meet at different times.

5.0 *October meeting*

The Annual Conference Committee will meet in Boston on October 4th and 5th.

Top agenda items will include:

- Should the ACC and EC merge?
- Should the pattern of member–institution invitations for conference sites continue? What should be the criteria for site selection and invitations?
- What should be the pattern and criteria for membership on the Annual Conference Committee itself?

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ATLA Representative to NISO
by
Myron B. Chace

Covering the period from June 1995 to May 1996, this report provides an overview of ATLA's participation in National Information Standards Organization (NISO) activities. While this report is an annual summary to be included in the ATLA Proceedings, there was an interim report to ATLA's Board of Directors at its midwinter meeting. A substantial portion of that report is included here.

In past years, work with NISO involved staff members at ATLA headquarters. The past year had the same procedures continuing although other staff members participated in NISO work. Until last fall, when he left ATLA, Kevin Davey received all NISO standards ballots and standards drafts. Succeeding him as the contact person to initiate ATLA's review of standards documents for balloting or comment is Don Haymes. Administrative matters (nominations for NISO office, new publications, newsletters, etc.) involving NISO generally were brought to the attention of ATLA's Executive Director, Albert Hurd. Following his departure, Interim Co-Executive Directors Patti Adamek and Dennis Norlin named Don Haymes as official NISO coordinator, and as of this report date, he is now receiving all NISO-related materials.

Comparing this year's work with 1994-1995 balloting activities, there were fewer standards circulated for ballot.

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

ATLA vote: Yes, with comment.

This standard was revised a second time after negative votes and comments from the 1994 ballot could not be resolved. ATLA's comments focused on the function of an index, capitalization of terms, word order, personal and corporate body names.

Z39.32-199X Information on Microfiche Headers

ATLA vote: Yes, with comment.

More than 10 years passed since this standard was revised. ATLA had comments about the form of author and corporate names.

Z39.56-199X Serial Item and Contribution Identifier (SICI)

ATLA vote: Yes.

Ballot was based on revisions to this standard, which was last published in 1991. Two revised standards distributed to ATLA have not completed the ballot period.

Z39.14-199X Guidelines for Abstracts

Ballot period ends July 30, 1996. This ballot is the second for this standard. The first revision circulated in 1994 had responses that resulted in changes to the abstract and text. In addition, the selected readings list was updated and more examples were added to the appendix.

Z39.23-199X Standard Technical Report Number (STRN) Format and Creation

Ballot period ends June 26, 1996. Last published in 1990, the revised document contains one important change: the sequential group is expanded to 16 characters to accommodate a four-digit year identifier so the standard can continue to be used to identify documents issued in the year 2000 and beyond.

While the number of ballots declined since the last NISO report, there was an increase in the number of documents circulated for review and comment only. Many of these draft documents result from NISO's (and other standards bodies') participation in International Organization for Standardization (ISO) activities. Soliciting comments helps to determine necessary additional steps for a useful and usable standard before releasing a draft for ballot and public review. Two drafts produced by NISO were:

(No number) Data Dictionary for Circulation Transactions and User Records

This pre-review draft combines earlier drafts of Z39.69-199X Patron Record Data Elements and Z39.70-199X Format for Circulation Transactions.

Z39.75-199X Alphabetical Arrangement of Letters and the Sorting of Numerals and Other Symbols

Selected ISO drafts circulate via NISO because NISO is the U.S. Technical Advisory Group (TAG) to the American National Standards Institute (ANSI) for ISO Technical Committee 46—Information and Documentation. Several ISO drafts arrived under this umbrella.

ISO/DIS 690 Information and Documentation—Bibliographic References—Electronic Documents or Parts Thereof

ISO/CD11799 Information and Documentation—Storage Requirements for Library and Archive Materials

ISO/DISP 12065-1 and 12065-3

These two drafts deal with search and retrieve protocols.

ISO/DISP 12066-2 and 12066-3

Interlibrary loan matters are the subject of these two documents.

NISO seeks comments to prepare a U.S. response to the drafts. If the draft is approved, a document may be circulated for vote as a standard. Disapproval means that the document is to be referred back to the drafting organization for additional consideration. ATLA usually abstained from submitting comments because document topics were beyond the scope of the association's work.

NISO Highlights

NISO's annual meeting took place at the Chicago Marriot Hotel, October 10, 1995. Representing ATLA at the meeting was Don Haymes, who supplied a report of meeting topics.

Nominations for NISO directors were submitted in April: Don Muccino (Director—Information Services); Beverly Lynch (Director—Libraries); Robert Badger (Director—Publishing). While election balloting has not ended, all three nominees are unopposed and will be on the board beginning in July.

Following a NISO board of directors meeting in September, member dues increased beginning in 1996. The increase is 3% and is to cover routine business expenses. Membership fees have six categories ranging from $1000 to $6200 depending on a member organization's gross revenue/operating expenses.

In January, NISO launched a home page on the World Wide Web at: http://www.niso.org . One special feature of the NISO home page is hot links to each member organization's home page.

Reflecting its increasingly important role in the international standards arena, NISO issued a new fact sheet on international standards. Distributed in December, the fact sheet explains NISO's role and responsibilities, especially within ISO.

Education Committee
by
Bruce Eldevik, Chair

Continuing Education Grants for Regional Consortia

In January, the Education Committee awarded grants in support of continuing education events to three regional consortia. The recipients were: Southern California Area Library Association—"Building a Library Facility for the 21st Century" ($350); St. Louis Theological Consortium—"Automation Trends and Their Potential for Advancing Library Cooperation" ($300); Tennessee Theological Library Association—"Strategies for Using the Internet in Reference and Public Services" ($325). Two of these regional groups, St. Louis and Tennessee, had not previously applied for ATLA's continuing education grants.

ATLA Institute on Theological Librarianship

The evaluations of the Institute by those who attended were, on the whole, quite positive. They indicated a general feeling that the Institute program was beneficial, both professionally and personally. The Education Committee will be discussing these evaluations with a view toward the future of another such event at its June meeting in Denver.

1996 Pre-Conference Workshops and Roundtables

Presenters and presiders at the pre-conference workshops and facilitators for the roundtable discussion groups are in place. At its June meeting the Committee will begin brainstorming workshop ideas for 1997.

Conference Hospitality

Following through on an idea generated at its Fall meeting, Education Committee members will be assisting local annual conference personnel by being available to host small groups for dinner at area restaurants on Sunday evening, June 23.

Jim Pakala begins his term on the Education Committee in June. Roberta Schaafsma will become the new chair of the Committee following the June meeting.

INTEREST GROUP MEETING SUMMARIES

Automation and Technology Interest Group
by
William Hook, Chair

The Automation and Technology Interest Group steering committee did not function well this year. As the chair for the group this year, I was somewhat preoccupied last summer, and we did not get a steering committee meeting held during the conference. When I surfaced from the post-conference coma, I found it difficult to get a consensus as to who actually was ON the steering committee. Nor was I able to get much information as to what the IG had done during the conference to plan anything for the future.

Consequently, when the Annual Conference Program Committee met in Denver last Fall, there was nothing already arranged for the IG program for Denver. In the course of the Program Committee meeting, it seemed likely that the Plenary Session, where the Technology Committee Report was to be presented, was likely to be a crowded agenda. It seemed to us that if there were another session where the membership could discuss or ask questions of the technology committee members, it would ease some of the time pressure on the plenary. Hence, we proposed having a panel discussion–question/answer session as a part of the Automation and Technology Interest Group session. That will occupy the first hour (or so).

The second part of the IG session will be a business meeting, to reconstitute the steering committee, and get a sense of what the group wishes to do over the next several years. Inertia being what it is, I suspect the group will wish to continue — though it has been commented to me on several occasions that "automation" issues have pervaded so many aspects of the conference program, so that it is not clear to me that an Automation and Technology IG is necessary as a separate entity.

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College & University Interest Group
by
Kirk Moll, Chair

1. The steering committee has drafted new by-laws which will hopefully be approved by the section at the June 1996 conference.

2. A major topic for continued discussion is the role of the section in the association and ways in which this role might be expanded. Melody Chartier will be meeting with the Steering Committee and the Section at the annual conference to continue to explore this issue.

3. We have been discussing for a while the possibility of the section sponsor-

ing a grant to support research in religious and theological librarianship and will make further progress on this at the conference.

4. This year's meeting at the annual conference will feature a presentation by Marti Alt (General Humanities Bibliographer, Ohio State University) and Kirk Moll (Collection Development Librarian, St. Olaf College) on "Bibliographic Instruction in Religion".

Online Reference Resource Interest Group
by
Charles Willard, Chair

I have no report for the ORRIG/ORRS collective. The major thing that would have happened would have been putting Seth Kasten's reference bibliographies online, and Kirk Moll's move from St. Olaf to Dickinson College ended that possibility this semester. As you know, ATLANTIS has been chugging along, although some hardware/software conflicts in the Harvard mainframe host in the past week have caused some delays, for which I do not yet have an accounting or remedy. As you also know, we have posted the proposed bylaws for ORRIG/ORRS. But this is about as much as I can say. Not much of a report. Not in such good shape. This is probably a regular problem for volunteer organizations. Not by way of an excuse but by way of an observation.

With this note, I am sending you the draft of the bylaws that Rosalyn has prepared for the Online Reference Resources Interest Group/Section.

Plan of Organization

ATLA Online Reference Resource Interest Group

Membership in the Online Reference Resource Interest Group (ORRIG) is open to any member of the American Theological Library Association and to members of ATLA institutional members.

1. The Online Reference Resource Interest Group will be governed by a Steering Committee made up of five elected members who must be individual members of ATLA. Not more than three additional persons may be appointed to serve in an advisory capacity to the Steering Committee.

2. Each elected member of the Steering Committee shall serve a term of three years and may be reelected once. A nominating committee will solicit nominees from the membership. The election shall occur during the annual meeting of the Online Reference Resource Interest Group at the ATLA annual conference. Current members of the Steering Committee, appointed for terms expiring in 1998, will continue for terms ranging from one to three years each, to be determined by the committee. The first election will occur in 1997, with one person to be elected.

3. The Steering Committee will elect three officers from its own members: a chair, a vice chair, and a secretary. Steering Committee officers will serve a two–year term of office. No individual may serve more than two consecutive terms in the same office. If the term of office extends beyond the term on the committee, membership will be extended one year.

Position Description: Chair

1. Chairs meetings of the ORRIG and of the Steering Committee
2. Prepares agenda for meetings of the ORRIG and of the Steering Committee
3. Appoints nominating committee
4. Submits reports of ORRIG activities to the ATLA Board of Directors through the Director of Member Services for the Board's regular meetings and an annual report to be included in the ATLA Proceedings
5. Submits a budget to the Director of Member Services
6. Approves expenditures for the work of the interest group

Position Description: Vice Chair

1. Chairs meetings in the absence of the chair
2. Assumes all duties of the chair in the event the chair cannot complete the term of office

Position Description: Secretary

1. Submits report on the annual conference meeting of the ORRIG to the Director of Member Services for publication in the ATLA Proceedings
2. Maintains the names and addresses, of Steering Committee members and terms of office
3. Prepares, circulates, retrieves and retains sign-up sheets at the annual ORRIG meeting

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Public Services Interest Group
by
Drew Kadel, Chair

The Public Services Section Steering Committee has prepared a draft of a new Plan of Organization which will be voted on at the June meeting of the Public Services Section. A mailing to the membership of the section was sent in February. This included the proposed Plan of Organization, the statement of "Nature and Aims" of the section which was adopted in 1989 and a description of the new

election procedures with a request for nominations for the steering committee. The cover for this mailing is attached below.

At the June conference a business meeting to approve the Plan of Organization and vote for members of the new Steering Committee and will hear a presentation by Kathleen A. Lance, Public Services Librarian at Regis University in Denver, entitled: "You CAN Teach an Old Dog New Tricks: Library Instruction for Adult Learners in the Electronic Age." This promises to be a very helpful and timely presentation.

Cover letter from February mailing:

Dear ATLA Colleague,

You are receiving this letter as someone who has expressed an interest in the Public Services Section. At the Annual Conference in Nashville it was announced that the Steering Committee of the Public Services Section (PSS) was working on a revised Plan of Organization for the interest group and we are now presenting it to you and asking for your input.

Why does the Steering Committee feel a new Plan of Organization is needed? In 1991 when ATLA's reorganization took place the PSS voted to have a very informal structure with voluntary, rather than elected, members comprising the Steering Committee. While this structure has some advantages it also means that we don't have a good way to rotate members off the Steering Committee or to get new people involved. Additionally, the revised plan is more in line with ATLA's policy guidelines governing interest groups.

Enclosed you will find a copy of the statement of nature and aims of the Public Services Section (1989), the current plan of organization (1991) and the proposed new plan. Those in attendance at the PSIG meeting in Denver this June will discuss, and vote on, the revised Plan of Organization and, if it passes, elect four steering committee members.

The Steering Committee asks for your input by March 1st on two matters. First, any concerns or comments on the revised Plan of Organization would be welcome. Second, we need nominations of people to serve on the Steering Committee. Please feel free to nominate yourself—this is a great way to become involved in ATLA! For the initial election, four people will be elected with the one having the greatest number of votes taking a four–year term, the second greatest a three–year term, the third greatest a two–year term and the fourth greatest a one–year term. This will enable us to begin the rotational system as outlined in the new Plan of Organization. After 1996 the PSIG will elect one member per year for a four–year term. Roberta Schaafsma, PSS secretary, is accepting nominations and can be reached via e-mail

(ras@mail.lib.duke.edu) or telephone (919-660-3453) or postal mail (Duke University Divinity School Library, Box 90972, Durham, NC 27708-0972). Please feel free to send comments concerning the revised Plan of Organization to any of the Steering Committee members.

By working on concerns, and obtaining names in advance, we hope to keep the business part of the annual meeting to a manageable and pleasant length. The ATLA conference looks like it will be very exciting in 1996 and we're looking forward to seeing you there!

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Publication Interest Group
by
Norma Sutton, Chair

The schedule of the grants program has been changed so that we could meet to make the awards in June in conjunction with the ATLA Annual Conference. Therefore, we will not be able to announce the recipient/s of the grant until after the committee has met in June.

Dr. Andrew Scrimgeour, Regis University, is addressing the section meeting on the topic, "Mapping the Intellectual Landscape of Religious Studies: A Cocitation Study of Religion Journals." We anticipate a good description and ensuing discussion of the landscape of theological journal publishing.

The Publication Section oversees the ATLA Bibliography Series and the Monograph Series. Several volumes come out every year. Kenneth E. Rowe serves as editor of these series.

❖

Special Collections Interest Group
by
William Hook, Chair

Early discussions for program topics would have required a session which would be "off - site." Scheduling difficulties in arranging interest–group sessions made that impractical. The alternative program idea was to have a demonstration by Iliff library staff about their new computer program to organize their archival collection.

The steering committee has not had any other activities this year.

❖

Report of the Tellers Committee

The Committee met, followed the directives received: checked envelopes for postmark, removed ballots from the envelopes, cut off the label portion of the

ballots, and tallied the votes by the system of preferential voting outlined in Robert's Rules of Order, as specified by ATLA's bylaws.

Three hundred fifty valid ballots were received. The following four people were elected to the Board of Directors:

Christopher Brennan
M. Patrick Graham
William Hook
Dorothy Thomason

Thank you for this opportunity to serve ATLA.

Tellers Committee
Alva Caldwell
Kenneth O'Malley, Chair
Norma Sutton

PRESIDENTIAL ADDRESS

ATLA: Fifty Golden Years
by
Linda Wilson Corman

Colleagues—old friends and new, founders and guests: Welcome to the 50th Annual Conference of the American Theological Library Association. This the third time ATLA has met in Denver, hosted by Iliff. The first was in 1974, the second in 1980, which was the last time that ATLA and ATS held a Joint Session. It is a particular pleasure to be able to celebrate the birth of the Association in the company of its parent, who, as parents will, watched over its offspring closely through the fledgling years. At first, ATS Biennial Meetings regularly overlapped in time and place with ATLA conferences, until agendas diverged as the child grew up. With more than three hundred registrants, this is one of the largest conferences in the history of the Association—we have reached new heights. I don't think it occurred to anyone at the time the site was chosen (though I may well be underestimating Sara Myers' subtle wit), that Denver is the poetically perfect spot for a Golden Anniversary conference, with its lofty heights and all that gold "in them there hills"—and probably even more in the Denver Mint! Indeed, at the outset Sara contemplated holding the conference somewhere up in the mountains, in ski chalets built over old gold mines, I think. In fact, we really are "forty-niners." This 50th conference marks just the beginning of our Golden Anniversary year; we may continue to celebrate for the next twelve months. And if I may say so, the purity of ATLA gold has been tested in the crucible of this past year.

In June of 1947 in Louisville, Kentucky some fifty librarians, a president and a dean from American Protestant theological schools met on a national scale for the first time and formed the American Theological Library Association. There is, of course, a prehistory that goes back as far as 1916 to an ALA Round Table of Theological Librarians, which evolved into the higher-profile Religious Books Round Table before straying from the concerns of seminary libraries in the 1920s and 30s. Other beginnings noted by Dr. L.R. Elliott, first president and early historian of ATLA (7th ATLA Proceedings), include the Conference of Theological Seminaries and Colleges of the United States and Canada, which was formed at Harvard in 1918 and lasted until 1936, when it was recast as the American Association of Theological Schools (AATS, now ATS). But the Conference, he said, "placed little emphasis on theological libraries." More seminal were the small informal meetings of theological librarians attending ALA conferences, and the private regional meetings held around urban centres—Boston, New York and Chicago. Exerting a potent but more indirect influence, the Association of American Colleges began to study systematically the role of libraries in the educational process, thereby stimulating AATS in 1946 to issue a call for that first national conference of theological librarians. The form of the authorizing motion

is interesting:

> "Whereas, there is a growing recognition among colleges and universities of the value of a closer integration of the library and the educational program of the institution, and
>
> Whereas, some of the presidents, deans, and librarians of the schools of this Association believe this library development has equal significance for theological education, and
>
> Whereas, the Association has voted to study library work during the biennium, 1948-50, and
>
> Whereas, a conference on theological library work seems to be desirable,
>
> Therefore, Be It Resolved, that the Executive Committee be requested to consider the matter of calling a conference of theological librarians and others interested, and to arrange for such a conference, if in their judgment this seems wise." (AATS Bulletin 17, June 1946, pp. 57-58; *1st ATLA Proceedings*)

Some of the presidents, deans, ... seems to be desirable ... if ... this seems wise: not exactly a rousing vote of confidence! Yet one year and a strong committee later, ATLA sprang into being, almost full-blown. The "Introductory Statement of the Convening Committee" assured conference registrants, gathered as you are today, that "in spite of ... difficulties [i.e., the Committee's inability to meet in person (there were 667 written communications instead) and a lack of knowledge concerning the skills and interests of many of the librarians] ... a strong program has been assembled due to the superior quality of theological library leadership and the generous cooperation of those asked to serve. Out of thirteen program speakers invited only two declined and they did so for good reasons," we are assured. It continues:

> "The correspondence with the librarians reveals an eager desire for this conference and the benefits expected to accrue from it. The program is planned to give practical help. The topics were chosen by the librarians. The pertinency of these topics and the scholarly ability of the speakers assure an outstanding and vital program.
>
> "Discussion by conferees from the floor is an important part of the success of the conference. Let all feel free to pose their problems and to make suggestions. This is your meeting. Let the process be in the best democratic tradition.
>
> "The basic purpose of this and future conferences is the continuing improvement of library service to theological education. The immediate objective is to define problems and seek solutions. This program makes a

beginning in defining the problems. The organization to be here set up will seek the solutions."

And it concludes, "An important and stimulating by-product of this and succeeding conferences will be the personal and professional friendships it affords. The correspondence has frequently referred hopefully to such experience. A growing atmosphere of comradeship will add charm to the organization and encouragement to all its efforts." (*1st ATLA Proceedings*)

It is tempting to stop here, with those prophetic words ringing in your ears, and simply say, "And the rest is history!" You will not be quite so fortunate as that, however. At the outset of this year's presidential odyssey, I glanced ahead somewhat apprehensively to this moment—long enough to realize that I was not the one to offer homily or prophecy or even pastoral advice; not quite long enough to be silenced by a reasonable modesty in this assembly, among which I can easily identify colleagues who, whatever the issue or discipline or skill bearing on theological librarianship, are considerably more accomplished than I.

I even had the bad luck to be president in one of those rare ATLA years (although they're becoming more common these days) when there were no thorny constitutional issues to be sorted out, something on which I could surely bring to bear for you the full force of a Canadian's special expertise and relentless obsession.

In any event, you know the confidence that the distance of a year can give. I can work hard, I thought, sift through forty-nine years of ATLA Proceedings and, like a good prospector, extract for you the pure gold. Almost immediately I set out to secure the full set of Proceedings, which did not, I found, exist in Toronto. Thinking I had ordered paper copies of my missing issues, I naturally set the project aside, waiting for them to arrive so as to proceed efficiently, in chronological sequence. The months elapsed. It became apparent that some issues were only available in microfilm. (I would later discover that as early as 1953 a special ATLA committee had been appointed to investigate "ways and methods" of meeting the demand for already out-of-print issues of the Proceedings; microphotographic reproduction was rather solemnly recommended.) The ATLA preservation program supplied the microfilm I needed with surprising speed—surprising not in relation to their customary degree of efficiency, but simply surprising to me, as I had settled into other things, in expectation of yet another unavoidable delay. As you undoubtedly foresee, by now, the microfilms sat reproachfully on my desk as the demands and distractions of daily life in the library—and some others emanating from ATLA itself—prevailed. That I managed only to "flip" through the pages on paper or film and snatch a few shiny specimens is my loss, for what I found there was very rich indeed and, yes, at times even "riveting." You, however, will be to some extent spared, but not deprived.

While I commend all forty-nine volumes of the ATLA Proceedings to you—

pick any year's for bedtime reading, and I guarantee you'll find some nugget of genuine interest and value, it is a special joy to commend to you at this time the splendid Festschrift that has been produced to mark this anniversary. Here our colleagues have recorded the history of many facets of our Association, addressed the mysteries of "The Theory and Practice of Theological Librarianship," and offered exemplary works on bibliography and special collections. Please join me in thanking the editors of the Festschrift, Patrick Graham, Valerie Hotchkiss, and Kenneth Rowe; the eighteen contributors for their excellent articles; Al Hurd, who supported the project from the beginning, contributing to both text and production; and Dennis Norlin and Patti Adamek, who moved things along at the end to ensure that copies were available for this conference.

Having just discredited myself as a speaker on this topic, I now ask you to permit me a few observations arising from my prospecting in the Conference Proceedings, 1947 to 1995:

Turning from the heat of the "revolution" that is daily said to be upon us in our work, I was overwhelmed by an initial, perhaps platitudinous impression that truly "there is nothing new under the sun"; or, to put it another way, in deference to Canadian bilingualism policy, "Plus ça change...." One can certainly look at the first and forty-eight following issues of the Proceedings and conclude, with despair, that nothing, really, has changed; alternatively, one can affirm—even celebrate—the continuity, the steadfastness of purpose.

From our beginning as an association, in the service of a coherently evolving mission, we have been consistently concerned with a number of more-or-less predictable matters that may be said to constitute recurring "themes" in our Proceedings. To take, somewhat arbitrarily, thirteen of them:

Bibliographic control of the literature of theology and religion—periodical indexing, cataloguing and classification, subject bibliographies, union lists. Back in 1969 in an ATLA paper entitled "The Awful Perpetuity of Print," Charles Harvey Arnold referred to the "knowledge industry" and urged co-operation among ATLA, the Catholic Library Association, and AAR to control the exponential growth of knowledge in the field of religion.

Reference service and bibliographic instruction. A substantial corpus of ATLA program contributions reflects unflagging commitment to development in these areas, leading to our current series of reference book reviews in electronic form on ATLANTIS and an intensive focus on Internet searching and teaching strategies.

Collection development and, later, evaluation, from comprehensive research collections to basic collections. In earlier times, this included the case for a basic theological book list, still in some demand, though always a controversial phenomenon, "at its roots contrary to the very spirit of Protestantism," according to 1959 ATLA president, Deckerd Turner. In the wake of Project 2000, we attempted to view research collection development in North America through the lens of globalization.

Co-operation, collaboration, and sharing, values which have always entailed

the obligation of the large (the "haves") to help the small ("have-nots"), a concern intensified in today's sophisticated technological environment. Twenty-seven years ago an ATLA speaker urged regional cooperation in sharing computing facilities and expertise: "While there is no guarantee that automation will improve the efficiency of all library systems," he said then, "for a large number of libraries, suitably designed automation is the one hope for survival" in the age of the "information explosion." (*23rd ATLA Proceedings*)

Preservation of the text, from microfilm to digitization, one of ATLA's most substantial contributions to theological education. Defining ATLA's future role in the field of preservation will be the objective of a special program review this year.

Personnel standards and recruitment—the education, initial and continuing, of theological librarians. Not just our forty-nine conferences, but the legendary Princeton Institutes produced by Charles Willard more than a decade ago, for example, and this year's edition of the ATLA Institute developed by our Education Committee testify to effective commitment in this area. The thorny issue of faculty status: as you know, we have been grappling with a statement on employment practices for theological librarians for the past two years or so. While I knew this had been at the top of most library association agendas in the early 1970s, I was surprised to discover in the Proceedings that a clear and strong statement on faculty status, consistent with ACRL standards, had been endorsed by ATLA members at that time, but apparently was never advanced as association policy. Even more surprising was the discovery that as early as the second conference in 1948 the ATLA President argued in a submission to AATS that "the librarian and his professional assistants ... [should] be accorded faculty status.... Such arrangements are not made to compliment the librarian," he said; "they are necessary if the library functions as a vital instructional agency." On the other hand, as the discussion evolved down through the years, Raymond Morris's 1951 statement that "We shall establish our standing and prestige as librarians, not as quasi- or pseudo-professors," was echoed, with the relevant arguments, to temper enthusiasm for a simple approach to this issue.

Library buildings and equipment—a more prominent concern on the agendas of earlier years characterized by rampant growth. Yet this past year, the topic of a regional continuing education event sponsored by ATLA was "Building a Library Facility for the 21st Century."

Affiliation with other organizations, from ALA to the Library of Congress to the erstwhile International Association of Theological Libraries and now the Conseil International des Associations des Bibliothèque de Théologie—globalization, partnerships—shifting sands throughout our history.

The development of the Association itself—the importance of organizational structure in shaping the agenda, sharpening the focus, deploying the resources. Numerous earlier examinations of mission and structure, such as, notably, that of the Committee on Appraisal in 1970-71, preceded our most recent comprehen-

sive reorganization, which culminated in 1991 in a single board of directors where there had been three, a unified budget, centralized staff offices, and, finally, the creation of the position of Executive Director. Initially, I was surprised to see the intense interest in business meetings evident at ATLA conferences, having been more familiar with academic conferences at which the "business" was perfunctory. A review of the earlier Proceedings, however, reveals that the professional content of ATLA conferences was traditionally presented as reports of committees; initially there were "project committees," some with short and others very long lives, appointed to deal with the complete range of theological library concerns. That many of these concerns are now addressed in workshops or continuing education events reflects less a substantive than a structural change.

The need to secure external funding for projects endorsed by the membership has been a continuing concern, prominent at least as by the mid-1950s, and pursued most professionally and conscientiously in recent years by John Bollier, as Director of Development.

Increasing professionalization and centralization—inevitable and desirable, but not uncontroversial and not without costs beyond the financial, as committed volunteers see their roles diminished. Although I had heard that prior to the creation of the Executive Directorship there had long been need and desire for such a position, I had no idea how long until I read Robert Beach's call in 1956 for a paid Executive Secretary—"not a new notion," he said then. And in his 1974 presidential address, John Baker-Batsel points to our "continuing crisis of identity," asks, "Does ATLA Have a Future?" and suggests in reply that the future is contingent on centralizing operations under the direction of professional staff. The frustration in John's voice at that time prefigured Jim Dunkly's later experience as the last ATLA President who functioned as CEO of the organization, with its substantial business activities; both urged that we recognize that an enterprise as large as ATLA's had become could no longer be effectively directed by a volunteer president with another full-time job.

A pervasive and enduring ATLA concern has been the need for defining and establishing a strong role for the theological library in the greater educational process, and in turn, as Stephen Peterson put it in 1987, for recognizing "the institutional dimension of ATLA's responsibilities...the full impact of the work of this association on the corporate work of theological education in North America" (41st ATLA Proceedings). Under Peterson's direction and ATS sponsorship, Project 2000 addressed that concern comprehensively in the 1980s, as the process leading to the renewed ATS accreditation standards has done in the '90s.

And last in this less than exhaustive list of long-playing ATLA themes, is this matter of accreditation standards—or reliable "measures of adequacy," as it was put in 1947. The development of library standards has always been a central concern—in regard not only to the specific content, but to the process—the extent of theological librarians' involvement in the development of those standards. I thought the current ATS revision process had broken new ground in its approach to library

evaluation, until I read Raymond Morris's discussion of accreditation standards for theological libraries in 1951: "In summary, then, we may say that the trend in judging library effectiveness has been away from quantitative measurement to a focusing of interest on the educational process"—an informing principle, I would suggest, of our current revision. The opportunity we have this year to meet jointly with ATS at the time when they will approve new accreditation standards is additionally gratifying because we know that these standards have been developed with the participation of theological librarians throughout the process, from the initial appointment of Sara Myers to the ATS Steering Committee for the Quality and Accreditation Project, through Dan Aleshire's request for ATLA feedback on the draft, put to us last year in Nashville, and the subsequent use of that feedback in the revision process.

To shift now from the perennial mission-driven concerns of ATLA that may be said to constitute "themes" in the printed record, for a brief glance at other sorts of "themes.1"

The Proceedings are less full on these: cruising, for example, appears to have been an especially popular ATLA event, with at least two on the Allegheny from Pittsburgh, one up the Mississippi from New Orleans, another on Lake Ontario at Toronto, to name a few; mountain adventures may have been less successful, given that oft-told tale of the memorable outing to Vancouver's Grouse Mountain in 1977. Cultural opportunities have abounded, including both U.S. and Canadian Stratford festivals, music and dance; from the Grateful Dead to Anglican chant at the same conference—in Berkeley, of course. Little about accommodations has made it into the Proceedings. Yet I did learn that ATLA conferees had lodged in hotels much earlier than I was aware of—long before the 1987 conference in Lexington that I had thought the first based in a hotel: at the Fourth Annual Conference in 1950 in Columbus, Ohio, the Bliss Hotel offered a single room with running water for $1.50!

There is one lacuna in the Proceedings that has probably not been noticed by the majority of ATLA members, who are, as we put it, "Statesiders." Where is the debate on changing the Association's name to parallel ATS? Could it be that in forty-nine years no one has ever proposed that we become the Association of Theological Libraries in the United States and Canada? Even though, back in 1947, in his "Challenge from AATS," the Dean of the Louisville Presbyterian Seminary clearly said, "It seems to me that this gathering has much significance in the development of theological education in the United States and Canada." (But do not take this as a reproach. One of my earlier and influential Canadian colleagues in ATLA, Grant Bracewell, may himself be responsible. It is documented in the Proceedings, that Grant argued that it is only the presence of us Canadians that legitimates ATLA's use of "American" in its name.)

One last word on the topic of lacunae and cultural difference: there are only three professional associations in which I can say I have, with varying degrees of energy over twenty years, participated actively—ATLA, the Canadian Library

Association, and the Bibliographical Society of Canada. All three celebrate their fiftieth anniversaries this year. A question is begged. And in Canada, I think more predictably than in the U.S., the answer this question might be expected to elicit would allude in some way to "The War." I investigated. A recent account of the birth of the CLA (i.e., the Canadian, not Catholic, Library Association) records several unsuccessful attempts of Canadian librarians, who were very active in the American Library Association early in this century, to form their own national organization. (ALA had met four times in Canada between 1900 and 1927, with a Canadian president that last year, and Canadians, you may be surprised to hear, were reluctant to offend them by threatening separation.) It was only when, during the Second World War, a meeting was called to discuss library services to the armed forces, and "librarians found themselves unrepresented because the invitation had gone out [only] to 'national organizations' that they were spurred to unite.... 'We believe,' they declared, 'that conditions due to the war have increased the need for prompt action if librarians are to meet the responsibilities that should reasonably be theirs.'"[1] Similarly, "the idea of forming a bibliographical society in Canada had been discussed in the years before and during the Second World War," but in 1942 "it was decided to postpone the creation of the society till after the end of the war."[2] No comparable spur appears to have determined ATLA's formation; the only reference I found in the Proceedings to the impact of the war was Deckerd Turner's observation that "the use of audio-visual aids in the Seminary Library needs no apologetic," such aids having "dramatically proved their worth in the vast training programs in World War II." Yet, such a coincidence of golden anniversaries surely has some explanation.

A final sweeping backward glance: if it can be argued that at a certain level of generality, there is nothing fundamentally new on ATLA's agenda, it is obviously and more meaningfully true that things have changed dramatically, that the Association's achievements are undeniably substantial; we perpetually redefine the problems and find new solutions; we broaden our vision and deepen our roots in the educational enterprise we serve. Of course, some initiatives—great and small—recorded in the Proceedings have never reached fruition: we do not have our own professional journal; to then president John Batsel's palpable dismay, we did not hold that conference in Geneva, Switzerland in 1974. On the other hand, twenty-two years after initial enquiries about the possibility of an ATLA Festschrift resulted in little positive response, today we have a Festschrift. And today we enjoy our lively virtual conference, ATLANTIS, our WWW site, and the ATLA Choir. We no longer have a Binding and Mending Committee, or formal business meetings that carry on late into the evening. (In 1969 at some hour long after the banquet had finished, the audience is said to have risen with spontaneous applause

[1] Elizabeth Hulse, *The Morton Years: The Canadian Library Association 1946-1971* (Toronto, 1995).

[2] Liana Van der Bellen, "The Bibliographical Society of Canada, 1946-1996," *National Library News* 28:6 (June 1996), 3.

when an item on Constitutional revision was postponed to the next annual meeting!) And long ago ATLA reached beyond its Protestant seminary origins to embrace Roman Catholic libraries, and librarians working with religion collections in universities and colleges; today we talk of reaching out to Jewish seminary librarians.

I have not focused here on the major long-term programs of ATLA. You know what these are; and they will be invoked by the reports from our staff later in this meeting. Patti Adamek, Dennis Norlin, and Melody Chartier will give a current account of the activities of an organization that, in spite of some difficult times, is the unchallenged leader in its field, that has grown in membership, mission, products, and structure with the professional calling of theological librarianship and with the culture of theological education. The achievements and the struggles are recorded in the Festschrift and in the Proceedings that document the life of the Association. So, too, are the setbacks. But the vision and courage of our founding members and past leaders, we trust, have not been betrayed. They are our "cloud of witnesses"; "let us run with perseverance the race that is set before us." In recognition of and gratitude for our legacy, to celebrate the 50th anniversary of ATLA, Valerie Hotchkiss, on behalf of the Board of Directors, will now propose to the meeting the following Resolution:

> [The Resolution creating honorary memberships was then presented and adopted unanimously by the meeting.]

[After a break, staff reports were introduced by the president with the following statement:]

> Recently, we attempted to build on our technological and human resources and our reputation in the business of index publishing to launch a new product, the *Ethics Index*, which reached out to a wider market to serve a real need in an emerging interdisciplinary field. It was as effort consistent with our mission and values and, we thought, an appropriate use of revenue from established products. At this time last year you heard that the Board had accepted a deficit budget for the current year, with the clear directive that the deficit be monitored to ensure that it would not exceed the projection and that the budget for the ensuing year, that is 1996-97, be balanced.

The Executive Director and the Director of Finance informed the Board in the Fall that the assumptions underlying the budget were proving incorrect, and that the deficit was likely to be larger, possibly even unsustainable. This resulted mainly from the shortfall in sales of the Ethics Index. Immediately ATLA staff launched an intensive marketing effort, with notable success. Nevertheless, by the Midwinter Board meeting in January information presented by the staff made clear the financial impossibility of continuing this product. The Board had no doubt that, whatever the merit of the Index or the likelihood of its ultimately achieving a

viable market position, the Association could not afford to continue its production at this time. Not surprisingly, given the economic climate and the nature of the project, efforts to secure external funding had not been fruitful. As reported to you at that time, the decision to shut down the Ethics Index was painful but, we felt, unavoidable if our established products were to survive.

At the same meeting, Al Hurd announced to the Board that he would not seek another term when his appointment came to an end June 30th of this year. We were not wholly unprepared, in that Al had already made clear that he did not intend to serve another full term in the position, and for that reason Roger Loyd had been named to convene a small group to address (in a relatively leisurely way, we had thought) the question of executive succession, reporting in the first instance in January. In the event, as you know, a search committee chaired by Roger was struck at that January meeting, to seek and recommend to the Board for interview at this conference at least two suitable candidates for the position of Executive Director.

A few weeks after the Midwinter Board Meeting Al Hurd requested, for personal reasons, that he be permitted to step down immediately from his duties as Executive Director. At that time Patti Adamek and Dennis Norlin agreed to serve as Interim Executive Co-Directors and to carry out the difficult, but necessary staff reduction and reorganization. Speaking for the Board, but also most sincerely for myself, I cannot find the words to thank them adequately for their work. They have achieved what I would hitherto have thought only existed in textbooks: humane downsizing, with improved, rather than diminished morale and productivity. They have also worked very hard not just to "hold the fort," but to move all facets of the ATLA enterprise forward, from product marketing to international partnerships, member service and, indeed, with Melody Chartier and Sara Myers, this conference. Knowing Patti and Dennis, they are now thinking of all the other staff members in Evanston and the credit they deserve for the work of Spring 1996, and I too recognize the effort and the commitment and the pain they have individually and as a community, bravely born. At this moment, may I ask you to join me in thanking specifically our Interim Directors for a job well done, and the ATLA staff who have so energetically supported them!

Before asking the Interim Directors and the Director of Member Services to address the meeting, I am pleased to report that the search process described above has now been successfully concluded, and that Dennis Norlin has been offered and accepted the position of Executive Director of ATLA for a five-year term beginning July 1st, 1996.

[Staff were introduced to present their reports as follows: Patti Adamek, Interim Executive Co-Director & Director of Finance; Dennis Norlin, Interim Executive Co-Director & Director of Index, Database and Documentation; Melody Chartier, Director of Member Services.]

June 1996

Report
of the
Executive Director

Saturday, June 22, 1996

In 1910, long before anyone had imagined the World Wide Web, E. M. Forster wrote a most remarkable short story —*The Machine Stops* — in which he anticipates with almost frightening clarity a global village in which isolated individuals communicate by means of a giant machine that supports audio and video contact with anyone anywhere in the world. Individuals live in underground cells, the earth's surface having been destroyed, and spend their days surging the net, communicating with thousands of other people, searching for new and interesting ideas.

The only book that remains is the manual about the machine; the only experience that is valued is virtual; the only purpose in life is the exchange of ideas. The main character, Vashti, is disturbed when her son wants to see her in person. She responds "but I can see you; what more do you want?" Her son Kuno replies:

> I want to see you not through the machine; I want to speak to you not through the wearisome machine. I see something like you in this plate, but I do not see you; I hear something like you through this telephone but I do not hear you.

The son questions the world's dependence upon the machine; he believes that mankind's reliance upon it has become a misplaced religious devotion, and he offers the heretical notion that the machine is stopping.

Foerster's vision, prior even to World War I, is intended he says, as a "counterblast to one of the heavens of H. G. Wells," but it raises some very important and relevant issues for the future of our electronic global village, the blurring of the line between virtual reality and direct experience, the endless quest for ideas and the evaluation of information.

Perhaps the most important warning of this short story, however, is that we continue to cherish human contact and interaction in a world flooded with information. As we gather for the Golden Anniversary of this unique association, we remind each other — staff, board, and members - of our reliance upon human encounter, of our indebtedness to individuals.

ATLA staff have the same loyalty and affection for this association that you, the membership, exhibit. We are delighted to have the opportunity to participate in this conference, and we are dedicated to providing you attentive and quality service.

I'd like you to know our staff. Those that are present here include Erica Treesh, Editor of RIT, Ric Hudgens, Co-Editor of RIO, Paul Jensen, Coordinator of Information Services, Sanghui Wimbiscus, Sales Manager, Carol Jones, Customer Representative, Karen Anderson, Member Services Associate, Melody

Chartier, Director of Member Services, and Patti Adamek, Director of Finance.

These staff members have accomplished a great deal in extremely difficult circumstances this spring. I value them for their commitment, talent, and resilience. I would like to say a special word about Patti Adamek, Director of Finance, and for these past four months, Interim Co-executive Director with me. I've had no finer colleague in all of my years of professional work, and ATLA is very much in Patti's debt for her determination and dedication to keep ATLA financially sound in very difficult circumstances. Please join me in expressing your thanks to Patti for her tremendous service to ATLA.

Respectfully submitted,
Dennis Norlin, Executive Director/CEO

Report of the Director of Member Services

Annual Conference

The celebration of ATLA's Golden Anniversary, the joint session with ATS, and the ATLA Technology Fair are highlights of the 1996 annual conference. Sara Myers, conference host, has been nothing but gracious and helpful throughout the conference planning process. Thanks to her and everyone in Denver for their parts in making the conference successful. Assessment of the Golden Anniversary Conference will take place at the Conference Committee meeting on Monday, June 24. ATLA has received $3590 in revenue from ads and salutary greetings.

A contract from Boston University, site of the 1997 annual conference, is forthcoming in Fall 1996. Myra Siegenthaler, 1997 conference host, reports that planning meetings with the BTI librarians are going well.

Since Philadelphia is no longer the site of the 1998 annual conference, I have pursued the possibility of meeting in the Washington DC area. ATLA has received a letter of invitation from the Virginia Theological Seminary (VTS) and the Washington Theological Consortium for the 1998 conference. Plans for this conference may include the Xerox Document University (Leesburg, VA) as the actual conference site with day trips to VTS and Washington, DC

The site of the 1999 annual conference has not yet been determined but I am following several leads.

ATLA has reserved space at the University of California Berkeley for the 2000 annual conference. The conference will be at the Foothills campus with accommodations in the newly built Foothills dormitories. The Graduate Theological Union is the host for the conference.

ATLA has received an unofficial invitation from Duke Divinity Library for 2001.

Interest Groups

Early contact was made with interest groups for conference planning. As a result, full program descriptions were included in both the preliminary and final conference programs. Two interest groups, Public Services and Online Reference Resource, are voting on bylaws at the June meeting. Only two interest groups, OCLC-TUG and Technical Services, returned the interest group survey I distributed. While the majority of the groups did not respond, both the groups who did, advocated a review of interest groups (perhaps every three years) by the Board of Directors.

Membership

A statistical analysis of membership trends, including attrition and retention data, was completed for the mid-winter Board meeting. In order to improve services and attract potential members, a new membership brochure will be completed by fall 1996. Additionally, I hope to have the new brochure on the ATLA home page.

The issue of a dues increase was addressed in part at the mid-winter board meeting. Patti and I presented a proposal for increasing individual membership dues. The institutional dues structure was to be analyzed and a proposal presented at the conference. Further analysis indicated that a dues increase at this time would not be prudent since other options for increasing revenue for members services had not been explored. In light of this, staff has recommended that we begin accepting advertising for our newsletter and conference proceedings beginning FY97. With efforts like an updated brochure and improved online services, I hope to focus on membership recruitment in the next membership year. Both individual and institutional membership bases need to be increased. I am seeking the counsel of college and university librarians at the conference on strategies for addressing this constituency.

Publications

Instrumental to our desire to accept advertising for our publications is the development of a media kit for potential advertisers. This project should be completed summer 1996 and distributed to vendors for their consideration. Additionally, the layout, design, and appearance of both publications will be changed significantly beginning with volume 44 of the Newsletter. I will solicit membership suggestions and opinions on the layout and design in the August newsletter.

Plans are underway for an index spanning 1946–1996 to be included in the *1996 Summary of Proceedings.*

Statistical Records Report

A preliminary statistical report 1994–1995 was distributed at the mid-winter Board meeting. A final composite report will be published in the 1996 Summary of Proceedings. As reported in the May issue of the Newsletter, the Association of Theological Schools (ATS) has completed a revision of the ATS-L-1 library form. Beginning in fall 1996, ATS will gather and report library statistics on behalf of both organizations. ATLA libraries that are members of ATS will automatically receive the form in August. ATLA libraries that are not members of ATS will receive the form in the fall. Institutions must authorize the transfer of data from ATS to ATLA. The data received from ATS will then be reported in the Summary of Proceedings.

This brings to close discussions between ATS and ATLA dating back to 1992

when the issue of joint reporting was first raised. I hope that this new venture will be helpful and successful. We will monitor and assess this program as it is enacted.

Respectfully submitted,
Melody S. Chartier, Director of Member Services

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American Theological Library Association
Financial Report
September 1, 1995 - June 5, 1996
by
Patti Adamek
Director of Finance

Financial Summary 1995/96

1995/1996 has been an eventful year. Last year at this conference we presented a budget to you that had nearly a $200,000 deficit, $70,000 from Member Services and $125,000 from Products & Services

Already by October it became apparent that we were on a path that would result in losses much greater than the $125,000 for Products & Services. A greater loss was simply not acceptable. We at headquarters felt we had from about November 1 to January 12 (the mid-winter board meeting) to turn the situation around. Many of you probably received calls from us requesting you to purchase the Ethics Index. We thank you for your purchases, good wishes, and your loyalty - we had some success with that campaign - but not enough and too much at risk.

So at the midwinter board meeting, as you all know, the decision was made to terminate the *Ethics Index*. As a result at the end of February, 8 individuals were laid-off, 4 from the Ethics Team and 4 from various support teams; marketing, accounting, and customer support. Three individuals left voluntarily, the Executive Director, Director of Development, and the Executive Director's administrative assistant. While planning the budget for 96/97 and reviewing ATLA's needs, 4 more positions were eliminated as of 5/31/96.

As a result of these changes, along with new initiatives with our sales, we now anticipate for this fiscal year a deficit of $85,000 rather than the original $125,000.

The program for Member Services was pretty much as planned. The decreases and cuts we experienced this year did not effect Member Services or their budget. We had budgeted a deficit of $73,000, it will probably be a deficit of about $65,000.

Budget 96/97

The unified budget for the next fiscal year has an overall surplus of $23,114. The general budget of member services will have a deficit of $31,190. Products and services will have a surplus of $54,304. Projecting budget figures is not an exact science. We intentionally chose conservative figures within the range of possible estimates. We expect that differentials from our predictions will mean a more positive outcome for ATLA.

Member Services - In the budget we are presenting, Member Services has a deficit of $31,000. There was discussion of a dues increase but there is not an increase incorporated into the budget. We felt we first needed to investigate other

means to raise money, such as increasing membership, raising conference income via exhibitors and advertisers, and sponsors, and possibly advertising in the *Newsletter*. In any case we felt the situation needed further study.

Index Revenues - The revenues reflect the continuing trend of decreasing sales of print products and increasing sales of electronic products. Overall we anticipate the revenues from print products to decrease about 15% and the revenues from electronic products to increase about 15%. The one electronic product with a fairly large increase in expected revenues is tapeload. There have been many inquiries, a few contracts, and we will soon be in a position to update the tapes to customers on a regular basis.

Preservation Program - The Preservation program during the year will bring to a conclusion the NEH Serials Grant, cataloging serials currently in inventory to update holdings, servicing orders, and planning for future Preservation initiatives.

So it has been an eventful year. But the most difficult time is behind us. Our financial situation has stabilized and I am optimistic for our future. I think 96/97 will be a good year.

American Theological Library Association
Endowment Fund
September 1, 1995 - June 5, 1996
by
Patti Adamek
Director of Finance

History

John Bollier, our first Director of Development, developed an Integrated Development Plan for ATLA in the fiscal year 1992. The purpose was to stabilize ATLA's financial course through "lean years and fat years". The Integrated Development Plan consists of an annual Giving Fund, an Endowment Fund, and Grant Support. In the first year of our Annual Giving campaign we received 28 gifts totaling $3,205.00. Most of these gifts were used for Member Services to waive registration fees for new ATLA members and for retired ATLA members. This program was so successful in attracting new members and increasing conference attendance it has since become a regular part of our ATLA conference registrations.

In the second year of our Annual Giving campaign (1993), we received our first major gift that was valued at over $10,450. Mrs. Morris designated her gift as a memorial to her late husband, Raymond P. Morris, who was a founding member and president of ATLA. This gift was really the start of creating our Endowment Fund.

In the third year (1994), in an effort to promote the growth of our Endowment Fund, ATLA promised to contribute $2.00 match to each $1.00 gift to the Endowment Fund. This matching program is still our policy. The matching contribution is transferred from our Capital Fund.

In the fourth year (1995), we selected Fidelity Charitable Gift Fund, a nonprofit affiliate of Fidelity Investments, as trustee of the ATLA Endowment funds. This allows us to receive contributions made through charitable gift annuities, as well as through bequests, or gifts of equities, real estate, and cash.

Current

In our fifth year (1996), we have already received 42 gifts totaling over $4,000. We have transferred over $8,000 from our capital fund. John had a number of goals for the Annual Giving campaign. One of the goals was for the annual giving to become a regular annual contribution from the participants. I think that this is occurring. Many of the 42 contributors this year have given in each of the years, plus there are many new names also on our list of contributors for this fiscal year. Another goal was that we would achieve $50,000 by our fiftieth anniversary. Our balance as of today (June 5, 1996) is $53,465.

I like to thank John for implementing the Annual Giving Campaign and the creation of our Endowment Fund. John's contributions to ATLA are extensive - but creating the Endowment Fund will have great impact on ATLA's future.

American Theological Library Association
Unified Budget
1996/1997

	General	Products/ Services	TOTAL
Revenues:			
Sales	6,000	1,754,160	1,760,160
Dues	76,500		76,500
Annual Conference	70,000		70,000
Continuing Education	8,000		8,000
Advertising	2,500		2,500
Grants & Gifts	5,105	100,288	105,393
Interest	1,000	14,500	15,500
	$169,105	**$1,868,948**	**$2,038,053**
Disbursements:			
Production Costs		1,259,205	1,259,205
Rent & Leasehold expenses	8,500	137,400	145,900
Insurance	3,000	9,000	12,000
Administrative Salaries & Benefits	65,120	303,481	368,601
Staff Travel	2,500	2,500	5,000
Board & Advisory Expense	10,000	13,000	23,000
Advertising & Marketing	2,500	15,000	17,500
Telephone& Internet Expense	4,000	14,250	18,250
Office Supplies & Expense	4,000	21,000	25,000
Postage	2,000	6,108	8,108
Conference & Continuing Education	2,750	15,000	17,750
Legal, Payroll, other Services	2,300	17,500	19,800
Interest Groups/Committee	11,125		11,125
Conference Expense	66,500		66,500
Publications	14,300		14,300
Consultation Program	1,000		1,000
Office Furniture & Equipment	500		500
Miscellaneous	200	1,200	1,400
	$200,295	**$1,814,644**	**$2,014,939**
Surplus/(Deficit)	**($31,190)**	**$54,304**	**$23,114**

INTEREST GROUP MEETING SUMMARIES

Automation and Technology Interest Group

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The Automation and Technology Interest Group convened Sunday, June 23, at 2:45 pm in the Great Hall of Iliff School of Theology. The meeting was convened by William Hook, outgoing chair of the steering committee. The program was to consist of two elements; a report by the ATLA Technology Advisory Committee (TAC), which was to be followed by a brief business meeting.

The presentation by the TAC consisted of an informal presentation by Dennis Norlin, William Hook and Myron Chase. Dennis summarized the issues and discussions of the last TAC meeting (November 1995), and developments over the past months relating to those topics. He and William Hook discussed various aspects of the development of the ATLA Web site, and the discussions with Vanderbilt about possibly serving as a host site for mounting the ATLA religion databases on the Internet. Leadership changes at both ATLA and at Vanderbilt have substantially slowed the progress of discussions in that area. However, the rapid change in telecommunications costs for Internet access, and server technology, make it reasonable for a reconsideration of mounting and supporting the database directly from the ATLA headquarters at Evanston. The recent decision for the offices to remain at 820 Church for another 5 years makes it reasonable to consider the installation of a direct Internet connection to the office.

Dennis also spoke about the progress being made toward developing a true relational database to serve as the infrastructure for the indexing data. He announced that they will be able to easily produce US MARC tapes by the end of the summer (96); overcoming one of the major hurdles to updating data for institutions interested in mounting the database locally via tapeload. He indicated they have received numerous inquiries about tapeload as a delivery option, and that discussions with current and prospective customers were being held during the conference, in the effort to develop a fair and equitable pricing policy for this product.

Dennis also announced that ATLA will be able to have a fully relational database product available to members within two years. He presented this as a commitment the staff has made, and believe to be achievable, though not necessarily easily achievable.

The TAC presentation was interspersed with questions and discussion about a variety of issues, ranging from the Windows™ version of the ATLA Religion

Database on CD-ROM, the Ethics Index and what would happen to that data, the Preservation Program and its future, to questions about possible new additions to the ATLA Web site.

The last 20 minutes of the meeting were intended to serve as a business meeting, for the selection of new steering committee members and a discussion about the future focus for the group. William Hook indicated that the steering committee had not functioned effectively this year, and that somehow our schedule for the committee had become disrupted yielding three of four members rotating off this year instead of the normal two. Requests for nominations for the steering committee, and/or volunteers to serve, lead to a succession of silent intervals.

The evident lack of interest in participation in the leadership of the interest group, led to a discussion about the purpose for the group, and whether the group may have outlived its need. While a variety of issues and projects had been discussed during the course of the meeting in which members expressed interest, it seemed that the structure of the Automation and Technology Interest Group was not clearly needed to have them move forward. Some seem to be appropriate to other groups, or could be facilitated via the Technology Advisory Committee. A consensus appeared to emerge that there were ample opportunities to pursue such projects and interests without continuing the Automation and Technology Interest Group as a formal entity.

After a final effort to elicit an indication from the membership that disbanding was not desired, William Hook moved that the Automation and Technology Interest Group indicate to the Board of Directors the wish to dissolve itself as a recognized Interest Group, with the recommendation that the Technology Advisory Committee consider ways in which it might facilitate specific projects which may be proposed from members in this area.

The motion was approved, perhaps reluctantly, perhaps with relief. The meeting was adjourned at 4:00 pm.

Submitted by William Hook

College and University Section
Collection Evaluation and Development Section

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The Section program consisted of a panel discussion devoted to the evaluation of reference collections/tools. The panel considered "traditional" reference collections as well as electronic collections/tools and reference collections/tools for emerging areas of theological studies (new religious movements). Jim Dunkly moderated the panel and the following CEAD members served on the panel: Diane Choquette, Duane Harbin, and Laura Randall. Laura Randall discussed "traditional" reference collections and the various methods used to evaluate reference works. Diane Choquette directed her comments toward issues which arise with new or emerging religious movements. Duane Harbin talked about electronic reference sources and the effect of electronic resources on reference collections/services. The panel discussion generated several insightful questions and comments from the audience.

A brief business meeting followed the program. The Section needed to elect two steering committee members. Elected to fill the remaining term of Paul Stuehrenberg (term expiring in 1997) was Martha Smalley of Yale Divinity School. Drew Kadel of Union Theological Seminary in New York was elected to a full term expiring in 2000. Martha Smalley agreed to serve as Section chairperson for 1996-97 and lead the planning for the 1997 program.

Public Services Section

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Forty-nine persons were in attendance at the meeting of the Public Services Section chaired by Andrew Kadel. A business meeting began the session and two items were voted on.

First, a new plan of organization outlining the election process of, and the position descriptions for, the section's Steering Committee members was presented and members were instructed to vote for four persons. The results of the vote and terms of office were: Andrew Kadel (1 year/1997); Alva Caldwell (2 years/1998); Anne Womack (3 years/1999); Roberta Schaafsma (4 years/2000). The new Steering Committee members met after the meeting to chose officers and the results were: Chairperson: Alva Caldwell; Vice-Chairperson: Anne Womack; Secretary: Roberta Schaafsma. Andrew Kadel's name was submitted to Dennis Norlin as the representative from the Section to the ATLA Users Group. Bob Craigmile, Thomas Haverly, Laura Randall, and David Suiter were asked to serve in an advisory capacity to the Steering Committee.

The meeting continued with a presentation from Kathleen Lance, Public Services Librarian at Regis University, titled "You CAN Teach and Old Dog New Tricks: Library Instruction for Adult-Learners in an Electronic Age." The Presentation began with background information on adult learning theories and included suggestions for different methods of instruction. Ms. Lance then asked folks to break up into small groups and discuss the methods they were using. The session ended with sharing ideas from small groups and a question–and–answer period.

Submitted by Roberta Schaafsma, Secretary

Publication Section

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Most of the section meeting time was given to Andrew Scrimgeour for his presentation entitled, "*Mapping the Intellectual Landscape of Religious Studies: A Cocitation Study of Religion Journals.*" A good discussion followed.

Betty O'Brien, Grants Officer, announced the recipients of awards to encourage bibliographic work. Fidel Iglesias was awarded a grant of $400 for "*The Argentine Clergy, Independence, and the Rivadavian Reforms, 1806-1827: Historical Overview and Select Bibliography.*" Janet Kvamme was awarded a grant of $680 for "Pastoral Care of the Sick and Dying."

Kenneth Rowe reported on recent publications in the *ATLA Bibliography Series* and the *ATLA Monograph Series*.

An election was held to add a new committee member and ideas for future section meetings were solicited from those present.

Special Collections Interest Group

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The Special Collections Interest Grup met at the 1996 Annual Conference on Sunday, June 23, 1996, at Iliff School of Theology. The meeting was called to order at 10 am, convened by William Hook, outgoing chair of the steering committee. The primary program was presented by Paul Millette, Archivist/Reference Librarian for the Taylor Library, Iliff School of Theology. He was assisted by Peter Sautel, an Iliff graduate and now library staff member who did the programming for the database. They presented a locally developed menu driven database for recording and retrieving frequently requested information contained in the Archives. The program was designed and programmed in Dbase by Peter, with the design and priorities for development driven by Paul's experience of

what types of information needed to be captured and readily available.

The system tracks clergy and other significant individuals by name, as well as linking to the church appointments held by them. Churches and other agencies are tracked with appropriate "bits" of information in the database (such as address, founding date), with cross references to institutional name variations. The database does not digitize extensive information or data from the church records, but does provide pointers to where in the archives that information may be housed. Lists of persons who had served at a church can be retrieved from the church listing via a report. There is also a database of "visual" items, with links to visual items available from other retrieval screens where appropriate.

A variety of methods for retrieving information are already in place, though program development is still underway. While the database compiled to date is already substantial, on-going development of the data is continuing. Some systematic data entry has been done, working chronologically through early conference journals. However, with later journals the systematic entry has slowed, as the population expanded and the number of entries in each annual journal increased.

The presentation included a visual demonstration of the system, with examples provided of a variety of record types and retrieval options. The presentation was well received, and Paul and Peter responded to a variety of questions about the database.

The last 20 minutes or so of the session was reserved for a business meeting. Steering committee members were nominated to replace the two members rotating off this year. Diana Yount and Mark Duffy were nominated and elected by acclamation. They will serve as the class of 1998 on the steering committee, joining Steve Crocco and Russell Morton. In a brief meeting of the new steering committee following the session, Steve Crocco was elected to serve as chair of the steering committee for the coming year.

The business session also included discussion of projects and potential program topics. It was suggested and widely agreed, that the development of a directory of persons working in special collections, which would include the areas of their special interests or research, was needed. That was quickly followed by the suggestion that in addition to a directory of persons, it would be very useful to have a listing of what special collections were held by ATLA libraries, to know for example which institutions may have special collections of 19th century hymnals.

It was suggested that both of these sets of information might best be gathered by means of a survey. The initial suggestion of a survey of interest group members was deemed too narrow, as there would be institutions (and persons) missed where pertinent collections reside. A survey of the membership was suggested. It was indicated that such a survey would need to be coordinated with the staff in Evanston, to uphold the general desire to avoid multiple surveys from different interest groups descending on the membership.

It was then recalled that a prior survey from the Public Services interest group

may have accumulated some of this data already. It was agreed that a copy of that survey would be passed to one of the steering committee members, so they could evaluate how best to proceed.

It was announced that there was a proposal being considered for the ATLA World Wide Web Site (on the restricted Member Home page) host pages for each of the Interest Groups to post pertinent information and or documents. The lists proposed were seen as examples of the type of information which might be useful to post on the web page. Distribution of the lists to members via paper would also be necessary, since not all institutions have web access as yet.

Program suggestions for next year were also offered. Topics suggested for the steering committee to consider were:

1. How do institutions justify (or market) rare book purchases and budgets to the administration, in an age of limited resources? Also how is this component fit within the overall Collection Development Policy?
2. What institutions have, or are developing, a records management policy/ program? [one institution suggested as having one, which might be shared, was Asbury Theological Seminary].
3. It was suggested that a presentation on the Berkeley SGML Finding Aids for Special Collections would be interesting.

Finally, it was suggested that perhaps we consider suggestions for plenary speakers who would deal with Special Collections. Terry Bellinger was a name suggested as a possibility.

All of these suggestions were commended to the steering committee for their evaluation and development.

The meeting was adjourned at 11:15 am.

Submitted by William Hook

Technical Services Section Meeting

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Librarians filled the Adams Room for the section meeting. Incoming Chair Chris Schone (St. Charles Borromeo Seminary) opened the meeting with a warm welcome. She introduced steering committee members and announced that Lynn Berg (New Brunswick Theological Seminary) will be the committee vice-chair for the next year.

A brief report on Theological Cataloging Bulletin was given, during which time the "News and Views" editor, Roberta Hamburger (Phillips Graduate Seminary Library), reminded section members to contribute articles and items of interest to theological catalogers. As in previous years, members were urged to submit new subject headings to the Library of Congress authority file via the ATLA subject heading program. Submissions may be directed to Judy Knop (ATLA). Following some brief brainstorming on Technical Services programming ideas for upcoming conferences, led by our liaison to the ATLA Education Committee, Eileen Saner (Associated Mennonite Biblical Seminaries), the following members were elected to the steering committee for varying terms: Liz Keilley (Lutheran Theological Seminary/Gettysburg)—1999; Chris Schone—1999; Jeff Siemon (Christian Theological Seminary)—1997; Susan Sponberg (Marquette University)—1999.

Other business included a discussion of various options for providing an ATLA representative to the ALA/CC:DA in upcoming years. Paul Osmanski (Woodstock Theological Center Library) will volunteer to serve on the committee for the next Dewey Decimal Classification revision, which will include significant changes to the religion section, thus giving ATLA another voice at the Library of Congress. Another opportunity for ATLA catalogers is a proposed 1997 pre-conference training session by Judy Knop for participation in the Library of Congress Name Authority Cooperative Project (NACO). Catalogers already doing significant amounts of authority work especially are encouraged to investigate this exciting opportunity. Further information is available from Judy Knop.

The second part of the meeting was devoted to a presentation on establishing corporate body names, prepared by Judy Knop and presented in her absence by Susan Sponberg. Specific rules from Chapter 24 in AACR2.5 and their corresponding rule interpretations were highlighted, following which the group participated in an open discussion of a number of examples.

PRESENTATIONS TO INTEREST GROUPS

Bibliographic Instruction in Religion: A Survey of the Field

by
Marti Alt
Ohio State University Libraries

As you no doubt noticed in the description of this session in the Conference Program, Kirk Moll and I are working with Dr. Gary Gorman of Charles Stuart University, New South Wales, Australia, on a book about bibliographic instruction in religious studies. We feel very privileged to be working with Dr. Gorman, who has written or edited numerous books and articles and is an international lecturer on library and information studies. We are still in the early stages of the development of the book, although when we agreed to lead this session we had expected to be much farther along on the project than we are—many unforeseen personal and professional situations have had to take precedence. However, we are pleased to have the opportunity to explore with you the current state of the art of bibliographic instruction, particularly as it relates to religious and theological studies. Note that henceforth in this presentation I will use the term "religious" to include "theological" to avoid the cumbersomeness of using both terms.

The format of the session is somewhat informal. First, I will present information on library instruction and then Kirk will give a demonstration on using both traditional and electronic resources. This business meeting will follow; we hope those of you who are not members of CUS will stay.

When I first began to work on the project, my first step, of course, was to do a literature search. I collected a phenomenal number of citations and I methodically began to collect and read all that I thought were relevant. After reading several, I realized that the authors were using various terms: bibliographic instruction, library instruction, user education, and information literacy instruction, to name a few. Were they all the same thing? I really couldn't tell, because the authors seldom defined their term-of-choice, and/or related it to these other terms. I decided I needed to stop and find out just what these terms mean and determine if their use is interchangeable or if the nuances of each term are so established to the specialists in the field that to use them incorrectly is to commit a major library faux pas. After looking in several library glossaries and encyclopedias and not finding more than one term in each source, I finally found an article in the BIS Newsletter (Bibliographic Instruction Section of ACRL) that traces the development of the phrase "bibliographic instruction" (Oberman 1993, 4-5). It seems that before the formation of the Ad Hoc Committee on Bibliographic Instruction in 1971, this term was virtually unknown in published materials. In two comprehensive bibliographies on the topic covering the literature to 1975, the term only appears in the titles of three articles, one of which was published in 1913. So how did the term originate? History seems to be silent, but the ACRL group firmly

established the use of "bibliographic instruction" to mean "instruction in use of library resources, not orientation to the library building." Thus tours, for example, are not considered bibliographic instruction.

To further complicate the issue, this same ACRL group, which eventually became the Bibliographic Instruction Section, has itself determined that the term is no longer appropriate since it implies instruction in the use of print materials and everyone knows that in this day and age a library is more than just books. In 1995, after much soul searching, the BIS changed its name to "Instruction Section," and has as its purpose "to enhance the ability of academic and research librarians involved in bibliographic instruction to serve effectively the library and information needs of current and potential users" (ALA/ACRL Instruction Section, 1996). This group has done a great deal to educate librarians and their colleagues in higher education about the advantages, techniques, and goals of bibliographic instruction, as witnessed by the several titles on your handout which have been produced by them.

The term with greater longevity in the literature is "library user education," which is defined by Virginia Tiefel, formerly Coordinator of User Education at Ohio State University and now retired, as teaching "users how to make the most effective use of the library system" (Tiefel 1995, 319). This term, then, would encompass any attempt to unlock the secrets of the library, including tours.

The most recent term in the field is "information literacy," which is defined as "the ability to access and evaluate information effectively for problem solving and decision-making." It recognizes the role and power of information, going beyond imparting information, or even how to find information, to understanding how to use information. The ability to achieve this has been greatly advanced by the rapid expansion of technology. If you wish to explore this further, I commend to you The Impact of Technology on Library Instruction, papers presented at the 1993 LOEX conference, which has just recently been published and which is listed on the handout.

So what's in a name? Which term is the most "library correct?" From what I can tell, all or any of the above is acceptable. You can see that each does have its own nuance, but the literature uses all of them, so it seems to be your choice. For the purpose of this presentation, we will stick with bibliographic instruction, but the examples discussed definitely hint of user education as well as information literacy.

So what are the trends in bibliographic instruction, and to what extent are those of us involved with religious information part of these trends? Two major trends are (1) a greater awareness of learning theories and learning styles, which influence the selection of teaching method used, giving a greater variety to presentations, making them more enjoyable for the presenter and providing opportunities to meet the needs of students with different learning styles, and (2) increased awareness of the need for evaluating bibliographic instruction efforts. To determine the extent of these trends for religious library instruction, I sent e-mail mes-

sages to the ATLANTIS and BI-L listservs and talked to several individuals on the telephone or in person. I wish to thank those of you who did respond; I have asked a few of them to briefly share with you later a description of their bibliographic instruction programs.

Using the Sourcebook for Bibliographic Instruction for suggestions, we will look at what teaching methods are commonly used in bibliographic instruction; and, using the comments from my informal survey, we will see what methods are currently used by religious librarians.

The one-shot lecture, in which the flow of information is one-directional, is still popular. These may be scheduled by the library staff themselves to inform users of library services, which is the most common scenario, or at the request of teaching faculty. Although this method has been criticized in the literature for the last thirty years, it is often the only opportunity available for bibliographic instruction.

Orientation sessions focus on introducing the services, facilities, and physical organization and layout of the library to users.

Course-related instruction, usually presented in one class session, allows the librarian to present information about sources and research strategies for a specific course or assignment.

More ideal are the opportunities for course-integrated instruction, which also provides information about sources and strategies but is integrated into the course objectives as essential course content, usually spanning several class sessions and incorporating a variety of teaching formats. Faculty and librarians plan the course content together, as is done at United Library of Garrett-Seabury in Evanston.

Although courses dedicated to library or research methods are on the decline in other institutions, several of the schools in my informal survey do offer them, including Trinity Lutheran, Boston University, Calvin, and Luther Seminary, although the courses may be taught by teaching faculty rather than library staff.

Point-of-use is on-site instruction via one-on-one sessions, brochures, signage, etc. This type of instruction is done by nearly all libraries. Examples of printed guides to religious resources from several institutions are available on the table; many of them were sent to me by LOEX.

At least two respondents—Vanderbilt and Regent College—indicated that they provide a research consulting service, whereby the students give the librarian their topic and she or he provides them with a list of sources and/or terms to use in their research.

In the Sourcebook, active learning is defined as "instruction where the responsibility for learning is shared by instructor and students; experiential learning, student-centered learning, cooperative learning and collaborative learning are generally analogous." Before I go further with this topic, I would like you to look at the handout you were given which has the heading "Worksheet 2" (Ridgeway 1989, 39-40). The top part gives you opportunity to evaluate your own use of active learning; on the back is a bibliography, though not up to date, of materials

you might want to look at. Examples on the undergraduate level of incorporating active learning in to a bibliographic instruction session include dividing a class into groups and having them look at magazines and journals to discover the differences. Instead of lecturing to a class about the differences in indexes, divide them into groups to look up the same subject in various indexes to see how the topic is treated, how the index is organized, etc.; this helps the students learn which indexes to use for specific purposes.

Resources used in bibliographic instruction include workbooks, such as that used at Taylor University, videotapes, audiotapes, slide/tape presentations, CAI (computer-assisted instruction) and interactive multimedia. Few of the respondents indicated that they use any of the these technologies in their presentations, but Anne Womack's marvelous presentation yesterday gave us excellent examples of how these could be used. Later in this presentation Martha Smalley of Yale will tell us about another way to use technology in library instruction.

One topic I didn't think to ask until near the end of my survey concerned service to special groups, such as the physically handicapped, internationals, and non-traditional students. Of those whom I did ask, the only special service they gave was to international students, although their library may provide service to the physically impaired through special equipment such as large-screen monitors or readers for the visually-impaired.

The second major trend in bibliographic instruction as evidenced in the literature is that of evaluating one's bibliographic instruction efforts. This includes opinion surveys, knowledge testing, and library use observation. Most evaluation is done to determine how to improve the presentation rather than to determine if the presentation was effective in improving the student's performance in library use. Of the several librarians I talked with, either in person or on e-mail, few indicated that they have a formal way of evaluation for either purpose. A good source of help on evaluation is listed on your bibliography as, Evaluating Library Instruction: Sample Questions, Forms, and Strategies for Practical Use, produced by the Research Committee of the Library Instruction Round Table.

I would now like some of our colleagues to share what they are doing with Bibliographic Instruction. [Informal comments by Bruce Eldevik, Luther Seminary, on orientation; Liz Leahy, Azusa Pacific, on course-related instruction; David Suiter, Boston University, on their formal course; David Stewart, Regent College, on their research consultation program; and Martha Smalley, Yale, on their use of technology in library instruction.]

Thank you for the opportunity to share this information on bibliographic instruction, library instruction, user education, and/or information literacy. Although the results of my survey could in no way be considered "statistically significant," I hope I have given you some ideas which you can apply to your own program.

References

ALA/ACRL Instruction Section. 1996. "Mission of the Instruction Section." http://www2.colgate.edu/instruction/mission.html

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Ridgeway, Trish. 1989. "Integrating Active Learning Techniques into the One-Hour Bibliographic Instruction Lecture," in *Coping with Information Illiteracy: Bibliographic Instruction for the Information Age,* ed. Glenn M. Mensching and Teresa B. Mensching. Ann Arbor, MI: Pierian Press.

Tiefel, Virginia M. 1995. "Library User Education: Examining Its Past, Projecting Its Future." *Library Trends* 44: 319.

Selected Resources

Helpful books, journals, and articles:

"Cooperative learning in bibliographic instruction." *Research strategies* 13 (Winter 1995):17-25.

Coping with information literacy: bibliographic instruction for the information age; papers presented at the Seventeenth National LOEX Library Instruction conference...1989. Ann Arbor, MI: Pierian Press, 1989.

Evaluating library instruction: sample questions, forms, and strategies for practical use. Edited by Diana D. Shonrock. Chicago: Research Committee, Library Instruction Round Table, American Library Association, 1996.

Impact of technology on library instruction: papers and session materials presented at the Twenty-first National LOEX Library Instruction Conference. Edited by Linda Shairato. Ann Arbor, MI: Pierian Press, 1995.

Learning to teach: workshops on instruction; a project of the Learning to Teach Task Force. Chicago: Bibliographic Instruction Section, ACRL, 1993.

"Library instruction revisited: bibliographic instruction comes of age," *Reference librarian* 51-52 (1995):5-447.

Read this first: an owner's guide to the new model statement of objectives for academic bibliographic instruction. Chicago: Bibliographic Section, ACRL, 1991.

Research strategies, a journal of library concepts and instruction. Ann Arbor, MI: Mountainside Publishing, Inc, 1983- .

Sourcebook for bibliographic instruction. Chicago: Bibliographic Section, ACRL, 1993.

"What's in a name? The search for bibliographic instruction," by Cerise Oberman, BIS Newsletter (Fall 1993):4-5.

Associations:

Library Instruction Round Table
American Library Association
50 E. Huron Street
Chicago, IL 60611-7295
Purpose: To promote bibliographic instruction in all types of libraries.
Publication: *LIRT News*
(also available at http://nervm.nerdc.ufl.edu:80/~hsswww/lirt /lirt.html)
Listserve: LIRT-L , a moderated discussion forum open to anyone with an interest in the activities and organization of the Library Instruction Round Table; contains announcements of LIRT programs, committee meetings, and other activities of special interest to LIRT members. To subscribe, send the following message to listproc@baylor.edu: subscribe lirt-l Firstname Lastname

Instruction Section (formerly Bibliographic Instruction Section)
Association of College and Research Libraries
50 E Huron Street
Chicago, IL 60611-7295
http://www2.colgate.edu/instruction
http://www.lib.ncsa.edu/staff/kamorgan/goals.html
Purpose: To foster the profession of academic and research librarianship and to enhance the ability of academic and research librarians involved in bibliographic instruction to serve effectively the library and information needs of current and potential library users.
Publication: IS Newsletter

LOEX Clearinghouse or Library Instruction
Eastern Michigan University Library
Ypsilanti, MI 48197
313/487-0168 Fax: 313/487-8861
lib_shirato@online.emich.edu
http://www.emich.edu/University Library/LOEX
Purpose: To collect anything related to instruction in libraries of all types.
Publication: LOEX News

Listserv:

BI-L Listserve which serves as a forum for discussion of all aspects of user educa-

tion. To subscribe, send the following message to:

listserv@bingvmb.cc.binghamton.edu: subscribe bi-l Firstname Lastname

Library Web sites with religion sections:

Boston University
(David Suiter)
http://web.bu.edu/LIBRARY/Religion/contents.html

Seattle Pacific University
(Linda Lambert)
http://paul.spu.edu/~llambert/

St. Olaf College
http://www.stolaf.edu/library/BIGUIDES/index.html

Swarthmore College
(Steven Sowards)
http://www.swarthmore.edu/Library/index.html

Syracuse University
(Rebecca Biefeld)
http://web.syr.edu/~rsbiefel/religion.html

Vanderbilt University Divinity
(William Hook)
http://www.library.vanderbilt.edu/divinity/homelib.html

Yale University
(Martha Smalley)
http://www.library.yale.edu/div/divhome.htm

OCLC Update
by

Michele D. Behr
Bibliographical Center for Research (BCR), Aurora, CO

I. Reference Services

A. *FirstSearch Service*

1. World Wide Web interface now available
2. NetFirst new database available: provides bibliographic records and "hot links" resources on the Internet; being offered free on FirstSearch and PRISM until the end of July.
3. Other databases being added in the coming months:
   a) Would Almanac series (Fall)
   b) RILM, CINAHL—end of June
   c) New York Times: full text for 90 days; previous to that each article record will include an abstract. Will be up to today's date of publication.
   d) Wilson Databases: adding abstracts to those products
4. Pricing
   a) Per search price will go up Sept. 1

II. Resource Sharing:

A. *Custom holdings*

1. A way to set up groups of potential lenders that you borrow from frequently.
2. Price is the same as a regular holdings display.
3. Now Union Listing groups may be added to custom holding groups you have set up.
4. Technical Bulletin 208 Revised includes info on setting up custom holdings groups, and union list displays.

B. *ILL MicroEnhancer for Windows*

1 Product is currently going to field test and should be available before the end of the year.
2. The DOS version of this product will no longer be supported after the end of 1997.
3. Pricing: special pre-release upgrade cost is being offered to current users. Contact your local network for price information.

C. *ILL Fee Management*

1 Service designed to allow for paying for interlibrary loans through OCLC billing, rather than having to write checks for small amounts.
2. Report is available for detailed information on costs, institutions, titles, fill rates, etc.

3. To obtain a report library needs to edit Name Address record. Report is available in paper or electronic form.

III. Cataloging and Database Services

A. *PromptCat*

1. Service designed to provide MARC cataloging records to libraries for materials ordered through regular book vendors.
2. Price decrease has been announced
3. Phase 2 of this project will involve providing "shelf-ready" materials including labels, bar codes, book pockets, etc.

B. *OCLC Selection*

1. Service designed to allow library staff and patrons to use the OCLC database along with *Books in Print* for order records, and then to import the record into the library's online system.
2. Will be available this weekend.
3. Only available to full members of OCLC
4. In support of the service vendor records are being added to the online union catalog: uvill, Cassalini Libri, etc.
5. Bibliographic Notification
6. Provides copies of MARC records which have been upgraded since a library first used the record, e.g. record was upgraded from minimal to full, or CIP to full.
7. Records are available on tape or through a file in Prism
8. Records delivered are based on Encoding Level; future enhancements may include records that have contents notes or subject headings added.
9. All formats of records are available, including serials
10. Local information such as 049, 590's, 9xx's, would be kept.
11. Local system may be an issue with this product, e.g., how will the system handle overlay of the original record?

IV. Workstations

A. *OCLC is offering 2 workstations right now. Information has already been mailed out to libraries.*

B. *A workstation replacement program is underway: discounted price on new equipment with trade-ins of older OCLC equipment.*

V. Other News

A. *Cataloging MicroEnhancer for Windows will be coming soon. Demonstration of this product* will be going on at ALA in New York.

B. *Dewey products*

1. Edition 21 of Dewey will be out this summer. Schedules contain many revisions in the area of religions.
2. Electronic product will also be available this summer. Cost for

print schedules has been announced at $325; electronic version will be $400 for a single-user license.

Establishing Corporate Body Names
by
Judy Knop
Preservation Coordinator, ATLA

This presentation covers construction of corporate body and conference names according to AACR2r and the Library of Congress rule interpretations.

Basic rule (24.1)

Call the corporate body what it calls itself on its publications. The form should be the form patrons are most likely to know and to seek, not the official, legal name. If the body did not publish the work in hand, check reference sources looking for a commonly known form. Note: a form found in a copyright statement should be the last choice, since it usually represents an official form.

Variant names (General rules, 24.2)

Again, we are only to consider variants appearing on items issued by the body. All other variants are relegated automatically to see references. Choice among variants follows this order of preference:

- 1st: Names presented formally on the chief source.
- 2nd: A predominant form of name.
- 3rd: Brief form (including an initialism or an acronym), if that form would differentiate the body from all others.
- 4th: Form found in reference sources.
- 5th: Official form.

Variant names (Special rules, 24.3)

- 1st: If the name appears in more than one language, use the form in the official language of the body. The RI to rule 24.3A adds the following: If the name of a corporate body appears on its publications in one language form, construct the heading in the official language of the body (for nongovernmental bodies) or in the official language of the country (for governmental bodies) whenever the official language is known and publications with the official language form are likely to be received in the future. Take the name from a reliable reference source when the name in the official language does not appear in the body's publications.
- 2nd: If the body is frequently identified by a conventional name in reference sources in its own language, use that form. (NACO principles say, do not go looking for that form).
- 3rd: If the name of an ancient or international body has become firmly established in English, use that form.

- 4th: Enter an ancient autocephalous patriarchate or diocese of the Eastern Church directly under the name of the place by which it is identified. Add a word or phrase designating the type of ecclesiastical jurisdiction. Thus, Constantinople (Ecumenical partiarchate).
- 5th: Use the best-known form of name, in English, if possible, for a religious order or Society.
- 6th: In the case of a local church, we are to use the predominant form found on the chief source of information. If there is none, then we are to follow this order:

    - 1st: A name containing the name of the person(s), object(s), place(s)or event(s) to which the church is dedicated or after which it is named.
    - 2nd: A name beginning with a word or phrase descriptive of a type of church.
    - 3rd: A name beginning with the name of the place where the church is located.

The RI adds an instruction for establishing or not the names of ecclesiastical parishes.

- Geographical qualifiers (24.4C): Add the qualifier whenever there is a conflict with another corporate body. If the conflict is with a variant form found in a cross-reference, add the qualifier to the cross-reference and not to the corporate body. Add a qualifier when there is no conflict if the qualifier assists in the understanding of the nature or purpose of the body. According to the RI, this phrase is intentionally vague and it is left to the cataloger to use judgment in determining when to qualify. When adding a geographic qualifier to a heading, always add the name in its established form.
- Subordinate bodies (24.13 & 24.18): Whenever a corporate body is subordinate to another body, it must be tested against the types in either 24.13 or 24.18. Use 24.13 for all non-governmental bodies and for all governmental bodies subordinate to governmental bodies entered directly under their own names. Use 24.18 for governmental bodies and bodies subordinate to governmental agencies entered subordinately to the name of the government.
- If a corporate body is to be entered subordinately to another body, then you must decide how many elements of the hierarchy to include. 24.14 and 24.19 instruct us to omit as many elements of the hierarchy as possible. The subordinate agency is to be entered directly under the name of the government unless the name has been or is likely to be used by another agency entered under the same government.
- Religious bodies and officials (24.27): An exception to the use of rule 24.13 is 24.27 for religious bodies.

- Enter a council of clergy or meeting of the membership of a single religious body under the heading for the church.
- Enter provinces, dioceses, synods, etc. under the heading for the church.
- Enter a religious official acting in an official capacity under the heading for the religious jurisdiction, followed by the title of the official in English. Add the years of incumbency and the name of the person in brief form (last name only) in the language of the heading.

Examples of applications of these rules:

Example 1: Community for Creative Non-Violence.

The corporate body name is found on the chief source. There is no conflict. The "nature and purpose" of the body seems clear from the name, so there is no need for a geographic qualifier. There are no variant forms. The name can be used exactly as found. However, this name was established in 1983, when the rules called for adding the geographic qualifiers in the case of most names, so this body is established with the qualifier.

Example 2: Bridgewater College.

According to the book, the school was founded in 1880 in Spring Creek, Va., under the name, Spring Creek Normal School and Collegiate Institute; in 1882, it moved to Bridgewater, Va. and the name was changed to Virginia Normal School; in 1889, the name was changed to Bridgewater College. Since the College did not issue the book, we must treat the book as a reference source. Consulting the World of Learning, 1984-85, p. 1659 lists Bridgewater College. It also lists a Bridgewater State College, Bridgewater, Mass., founded in 1840. There is no conflict. The nature and purpose of the body is clear from the name, so no qualifier is needed.

Example 3: Goethe Club of the City of New York.

Since the book was not issued by the Goethe Club, it becomes a reference book. There is no further useful information in the book beyond the title page form. The name contains the geographical qualifier, so enter it just as it is presented on the title page.

Example 4: Cane Ridge Meeting House (Bourbon County, Ky.)

This is a local church. The book is treated as a reference source. In addition, reference to this church was found in the Dictionary of Christianity in America. On page 218: Cane Ridge meeting house (Presbyterian) in Bourbon County, Kentucky. 24.10B instructs us to always add the name of the place in which a local church is located to the heading for the church, unless the place name is clear from the name of the church. Searching the name authority file brings up the established form for this place: Bourbon County, Ky.

Example 5: Church of the Redeemer (Brighton, Boston, Mass.)

This book was probably issued by the Church. The form on the title page can be taken as the form used by the body. It is located in Brighton, Mass. According

to 24.10B, we are to add this qualifier to the name of the church. When we search the name authority file, we find Brighton (Boston, Mass.), since it is a suburb of Boston. So, the qualifier would be (Brighton, Boston, Mass.) (24.4C3)

Example 6: Church of England. Council on Foreign Relations.

The publication Oecumenica was published by the "Conseil des Relations Etrangères de l'Eglise d'Angleterre." According to 24.3A Rule Interpretation, last paragraph: If the name of a corporate body appears on its publications in one language form, construct the heading in the official language of the body or official language of the country whenever the official language is known and publications with the official language form are likely to be received. Take the name from a reliable reference source when the name in the official language does not appear in the body's publications. I was able to find the English form of the Council's name in the Official year-book of the National Assembly of the Church of England, 1935. I established the name in English and made a cross-reference from the French form. Because the Council is a subordinate body of the Church of England, it must be tested against the types found in 24.13. It fits under Type 6, a name that includes the entire name of the higher body.

Example 7: Religionsvetenskapliga sällskapet I Stockholm.

The title page form is in German: Religionswissenschaftliche Gesellschaft in Stockholm. According to 24.3A RI, it should be established in its Swedish form if it is likely that publications using the Swedish form exist. The Swedish form was available on OCLC. OCLC is considered to be reference source, just as any other, so I established the name in Swedish, with a cross-reference from the German form.

Example 8: Valliscaulian order.

Title page form: Order of Vallis caulium. Again, because this book is not issued by the order, it is considered a reference source. 24.3D1 instructs us to use the best-known form of name, in English, if possible, for a religious order or Society. Looking in the New catholic encyclopedia leads to the form: Valliscaulian Order. Looking in Kapsner, O. L,. Catholic religious orders, 1957 leads to the form: Valliscaulians. Looking in OCLC leads to the form: Valliscaulian Order.

Example 9: Presbyterian Church in the U.S. Committee of Conference. Presbyterian Church in the U.S.A. Committee of Conference.

According to page 3 of the book, each committee is called: Committee of Conference. Since they are nongovernmental committees, we must test them against rule 24.13. Type 2 applies: a name containing a word that normally implies administrative subordination, provided that the name of the higher body is required for the identification of the subordinate body. Each body is subordinate to the General Assembly of the respective church. According to 24.14, we are to omit the intervening elements in the hierarchy unless the name of the subordinate body has been or is likely to be used by another agency subordinate to the same highest

body. In this case, ATLA judged that no other body would have the same name, and so omitted General Assembly from the heading.

Example 10: Catholic Church. Diocese of Salford (Greater Manchester, England). Bishop (1872-1892 : Vaughan)

According to rule 24.27B1: Enter a religious official acting in an official capacity under the heading for the religious jurisdiction, followed by the title of the official in English. Add the inclusive years of incumbency and the name of the person in a brief form and in the language of the heading for that person. So, we start with Catholic Church, which is entered directly. The diocese is established according to rule 24.27C3: Use an English form of name for a patriarchate, diocese, province, etc., of the Catholic Church. The RI instructs: If the name of the see itself, as given, would be a heading and this heading would include a larger geographic qualifier, according to 23.4, then add the qualifier within parentheses. According to the New Catholic encyclopedia, 1967 (v. 14, p. 578), Herbert Vaughan, 1832-1903, was consecrated Bishop of Salford in 1872 and became Archbishop of Westminster in 1892. Thus, in 1875, he was Bishop of the diocese of Salford. Searching the NAF brings up the information: Salford (Greater Manchester, England). Remember, the dates to be included in the heading are the dates of his Bishopric of Salford, not his birth and death dates.

Example 11: Church of the Brethren. Eastern District of Pennsylvania.

Looking at 24.27C2, we find that we are to enter a district of a religious body under the body, followed by the name of the district. Enter the district directly under the name it calls itself. There is no attempt at consistency, as in former rules, where it was standardized to Districts. Pennsylvania.

Example 12: Chicago (Ill.). House of Correction.

Since this is a government agency, we need to look at 24.18 to see if this body should be entered subordinately. It fits Type 3: a name which is general in nature. So it will be entered under the official name of the City of Chicago.

Example 13: Chicago (Ill.). Monitoring Commission for Desegregation Implementation.
OR
Chicago (Ill.). Board of Education. Monitoring Commission for Desegregation Implementation.

This is an agency of the Board of Education of the City of Chicago, so we must test it against rule 24.18. It fits Type 2: An agency with a name containing a word that normally implies administrative subordination in the terminology of the government concerned, provided that the name of the government is required for the identification of the agency. Once we have determined that the name must be entered subordinately, we must decide whether to enter it directly under the name of the government, or under a subordinate unit of that government. According to 24.19, we are to prefer entry directly under the heading for the government unless

the name is, or is likely to be, used by another subordinate agency of the same government. In other words, try to avoid an actual or potential conflict. There is no actual conflict in this case. So, we have a case of cataloger's judgment. Thus, the two forms given above.

Example 14: Joint Commission on Church Union

Since this Joint Commission is subordinate to more than one body, we must turn to 24.15, Joint Committees, Commissions, etc., instead of looking at 24.13, rules for subordination. Here we are instructed to enter the body directly under its own name, unless the parent bodies are themselves all subordinate units of one higher body. Then you follow rule 24.13 and enter the Joint body as a subunit of that highest body. In this case, the parent bodies are all independent churches, so the Joint Commission is entered directly. We must look at rule 24.4C to determine if a qualifier is appropriate. There are no conflicting bodies in the Name Authority File, but there are several other Joint Commission on Church Union entries in OCLC, some representing other bodies. So, we have a conflict and must add a qualifier. Since this body is international in scope, we are not given instruction as to what to add! Some of the records on OCLC have the qualifier (Australia), and this seems as good as anything. The works by this body are published in Melbourne and Australia is listed first in the list of places. An alternative would be to add all the places (Australia, New Zealand, Australasia).

Example 15: National Conference of Catholic Bishops.

Rule 24.27A1 instructs us to enter a Council of clergy under the heading for the religious body. According to the authority record for the National Conference, we are to ignore the United States Catholic Conference statement under it.

Example 16: Opportunities for women through education.

First, we must determine if we have a named conference. The criteria are set forth in the RI to 21.1B1. In English, the name must be capitalized and must include a word that connotes a meeting. In this case, the word conference is not capitalized and so cannot be considered part of the name. The words "Opportunities for women through education" do not include a word which connotes a meeting. Therefore, this conference does not meet the criteria for a named conference.

Example 17: International Symposium, "Spain: Church-State Relations" (1981 : Loyola University of Chicago)

This is a named conference according to 21.1B1 RI, since it includes the word symposium and all words are capitalized, so we turn to 24.7 for the form. We are to add the year according to 24.7B3. 24.7B4 instructs us to add the name of the local place or institution where the conference was held. According to the RI, we are to use the whichever appears with the conference name in the source used for that conference name. In this case, that is the name of the institution.

Example 18: Woman's Board of Missions.

This is an independent organization which acts in connection with the American Board of Commissioners for Foreign Missions, doing the "women's work" of missions. In 1927, it merged with the American Board of Commissioners for Foreign Missions. Since it is not a subordinate body, it is entered under its own name. We need to look at 24.4C concerning a qualifier. There is no conflict. A qualifier would not, in my judgment, add to an understanding of the nature or purpose of the body, so no qualifier is necessary. In fact, LC established this name in 1989 without a qualifier.

Example 19: Jesus College (University of Cambridge)

Since Jesus College does not fit any category of rule 24.13, it will be entered under its own name. There are other Jesus College headings in the Name Authority File, so a qualifier is needed. According to 24.4C5, the institution name is to be added if the institution name is commonly associated with the name of the body. The institution's name is to be given in established form.

Example 20: National Catholic Educational Association

According to 24.1, we are to use the form by which a corporate body is commonly identified on works by that body. In this case, the initials NCEA appear prominently. On other publications, the full form appears. There appears to be no clear case of predominance. All the forms are presented formally on the various publications. In this case, looking at 24.2D indicates that we should use a brief form (including an initialism or acronym) if it would differentiate the body from others with the same or similar brief names. The RI (para. 3) to 24.4D indicates: "If an initial form (including an acronym) appears prominently, check the authority file to see if there is a reference or a heading for another body already under the same initials. If there is, this means the initials do not 'differentiate' and thus the full form must be adopted as the AACR2 form." A search of the NAF brings up two other organizations with the same initials. Thus the full form of the name must be used. There is no conflict with the full form of the name and a qualifier would not assist in the understanding of the nature or purpose of the body, and so is not necessary

You CAN Teach an Old Dog New Tricks: Library Instruction for Adult Learners in the Information Age

by
Kathleen A. Lance
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Library instruction has become much more complex and challenging in recent years. One impact has come from the growth of new research directions, such as interdisciplinary studies, feminist criticism and multiculturalism, to name but a few. The blurring of disciplinary lines has been further compounded by the proliferation of databases, online systems, gateways and Internet resources, making for a bewildering array of known, and sometimes unknown, resource options for students and researchers alike. Libraries and library research are not what they used to be, and this fact can be overwhelming, or even intimidating, to many would-be researchers, but particularly so to adult learners returning to school after a significant hiatus. For instructional librarians, such as ourselves, a basic understanding of adult education theories can aid us immeasurably in providing sensitive, appropriate and effective instruction to the increasing numbers of adult learners coming our way.

Much has been written about adult education and adult learners, with research, theories, and opinions ranging widely through much of the twentieth century. Library instruction has only begun to examine and incorporate these into its own theory base. Of course, our ability to incorporate any educational theory is uniquely limited by the fact that we often have a "one-shot" opportunity with a class or we are working one-on-one in response to a specific question or assignment. I propose to outline the major adult-education theories which I find relevant to library instruction and to give some concrete examples of how we might apply their methodologies to our work with adult learners.

The phenomenon we now refer to as "adult education" had its origins in the early twentieth century. The first boom in adult education occurred during the social reconstruction period following World War I, when social and occupational opportunities began to expand. The chief goals of adult education at that time were either literacy or vocational training. However, also during the 1920s, war veterans and others began posing existential questions and probing for answers through formal educational experiences. Even though the goals of adult education in these early years ran on totally separate and divergent tracks, i.e. simple literacy vs. the noble pursuit of enlightenment, the general approach taken in the education of adults during this period was the same approach used in the education of children. All were viewed equally as empty vessels who simply needed to be filled. The prevailing pedagogical methods employed by authority-figure teachers were the memorization of facts, the regurgitation of the major points of lectures and the performance of recitations perfectly identical to those of all other students.

One of the first theorists to differentiate between children and adult learners was Eduard Lindeman, a professor of social philosophy at Columbia University from the mid-1920s until after World War II. The Lindeman work most relevant to this discussion is *The Meaning of Adult Education*, published in 1926. In it, Lindeman rejected the widely accepted "additive process" of education and focused, instead, on the value of life experience that each adult learner brings to the education process. Some might argue that Lindeman went a bit overboard in his then radical view that "experience is the adult learner's textbook" (Lindeman 1926, 7), but it cannot be denied that the adult learner's experience is now unquestionably given full credibility in adult education theory and practice. For example, the experiential learning trend, in which academic credit is awarded for knowledge or skills acquired outside the traditional academy, can be traced directly back to Lindeman's ideas.

The key method proposed by Lindeman to give the adult learner's experience a central role in the classroom was discussion by small groups. Individuals in the group would describe, reflect upon and critically analyze their own experiences without any direction from required readings or control by an authoritative teacher. Lindeman's teacher is more of a facilitator or guide in the adult learner's educational explorations. Frankly, this approach alone does not lend itself well to most library instruction sessions, in which we have a limited amount of time to present research strategies or discuss the relative merits of different databases. However, small group discussion can be most effective when employed in conjunction with other teaching methods Encouraging group discussion of individual experiences with online library catalogs prior to a demonstration, can lessen anxiety, allow the adult learner to place this new material into his or her own experiential framework, and increase the adult's actual learning, particularly if the instructor draws parallels or contrasts to the student's stated experiences.

The concept of "lifelong learning" likewise arose in the 1920's, first in the writings of the British philosopher Basil Yeaxlee. Yeaxlee idealistically predicted that modern life in the new post-World War I society would embrace learning and integrate it into all areas of a person's life, including work, leisure and community arenas. Lifelong learning as a necessity of modern life became more fully articulated in 1972 by UNESCO, following the United Nations International Education Year of 1970. UNESCO's pronouncement on this kind of adult education was that, "this education...should be lifelong since we face a lifetime of novelty and uncertainty as a result of the 'knowledge explosion' and its effects, not only on the role but on the number of roles an individual will have to adapt to in order to contend with its resultant rapidly accelerating social change." Sound familiar?

We, as librarians, see the lifelong learners on a regular basis these days. Our libraries may represent a superhighway to the lifelong learner, whisking information to them rapidly. However, our libraries often represent to others a tollroad, blocking their way; or a convenience store with a limited inventory but easily accessible on the way home; or a one-way street taking them into a dangerous

neighborhood; or even, one might hope, an oasis, the perfect mecca in the desert. How we intervene with, present to, or instruct these learners can make all the difference in how they perceive our libraries.

Certainly, as conscientious professionals, we must also count ourselves among the ranks of the lifelong learners and we should recognize most of the traveler metaphors from our own experience in exploring new areas of knowledge or new computer systems. This personal experience of ours, beyond all internalization of adult education theories, ought to make us sensitive to and patient with adult learners, with all their varying expectations—of themselves, as well as of us; and, with their different motivations, needs and skill levels, not to mention their previous experiences in libraries. We should not brush aside their own admitted trepidation or uncertainty, but we should recognize it and validate it—not as a shortcoming, but as a new experience to embrace or a new skill to master. The adult who confesses to being not very good with computers or to having not been in a library in a very long time (back when we all had card catalogs!) should be acknowledged, reassured, and given instruction appropriate to the immediate need.

We should, in this sense, approach each adult learner as different and unique. This ought to be a familiar concept to most of us, as it is a basic tenent of the reference-interview approach. It is not, however, an easy or comfortable concept to apply in the classroom. For, it means that we abandon the totally prescripted approach and we give up not only control but also the ability to predict what will happen in a class. If you take this approach, it will be scary the first few times, almost akin to stepping out of an airplane into a free fall. This approach might seem to some to mean a loss of scarce time in a one-shot session. But we must ask ourselves, what is more important, covering specific content or facilitating actual learning?

The most extreme example of one of my own free falls was with a class of some thirty adult learners gathered from all over the country for an intensive summer session on the Regis University main campus. These students were enrolled in our Master of Arts in Community Leadership degree program, which "focuses on the development of articulate and sensitive Christian leaders who can serve in a variety of educational, church, and societal environments" (Regis University 1995, 55). The goal of my class was to present an overview of research strategies and selection of appropriate resources, options for access to materials once they returned home, and an introduction to Internet resources. In the group's initial sharing of research backgrounds and geographical distribution, I had neglected, however, to invite descriptions of their experience with computers. I was stopped dead in my tracks by the plea from one student that I was talking over his head. "OK," I replied, thinking I had already been taking great pains to spell things out, "What haven't you understood, for example?" "Well, like, what's a PC?" he blurted out, obviously frustrated. At that point, I had no choice but to abandon my script, toss aside my notes, and meet him at his level of need.

The "every reader is unique" approach of the reference-interview paradigm

also echoes the adult-education theories of Cyril Houle, who focused his research on the reasons why professionals seek continuing education. Houle stated, "What the professional does is to face each new practical case with the awareness that it is unique. . . Each new opportunity for service presents a problem different from any he has ever encountered before" (Houle 1967, 15).

Houle's work also examined the reasons motivating adults to pursue any type of education. Houle identifies these motivations in his work, *The Inquiring Mind: A Study of the Adult Who Continues to Learn* (1961), in which he divides adult learners into three groups:

1. goal-oriented learners
2. activity-oriented learners
3. learning-oriented learners

The goal-oriented learners view education as a means to accomplishing an end. They have a specific need to know or they expect a certain reward from acquiring knowledge, such as receiving a promotion or a degree. The activity-oriented persons are drawn to education more for the activities surrounding the educational process, such as meeting new people or getting out of the house, and less because of the subject content or goal of the particular class. The learning-oriented learners are the idealists, who seek knowledge for its own sake. Houle's typology for the motivations of adult learners should remind us that each of the adults we encounter in library instructional situations probably perceives the value of learning to do library research somewhat differently, depending on that individual's incentive in seeking education in the first place. We should, therefore, not insist on teaching the entire research process to each adult learner. Determine the information need and immediate goal, again much like negotiating in the reference interview, and try to tailor the instruction accordingly.

Perhaps the most influential theorist on adult education is Malcolm Knowles, who developed the first truly comprehensive theory of adult education, which he described as "andragogy." The term "andragogy" was first used in the 1830's by Alexander Kopp, a German teacher, who devised it to describe Plato's theory of education. Knowles's original definition for andragogy was "the art and science of helping adults learn," (Knowles 1970, 38) differentiating it from pedagogy, which he described as "the art and science of teaching children" (Knowles 1970, 39). Note the difference between the verbs in the two definitions. Knowles's andragogy focuses on helping adults learn, while his view of pedagogy has children being taught. The adult learner is the primary actor in the first definition, while the child is the recipient of education in the second. This aspect of Knowles' theory of andragogy was greatly influenced by Lindeman's theory of the teacher as guide or facilitator. Knowles eventually backed away from the highly criticized "helping adults learn" notion, and further developed his andragogical theory in Andragogy in Action (1984) to describe a process model of adult education, as opposed to the subject emphasis of the content model of pedagogy.

Knowles' andragogical model is based on certain assumptions about adult learners, as opposed to child learners. He initially postulated four assumptions about the learner, and later expanded his list to five. The andragogical assumptions about adult learners are:

1. The learner's self-concept moves from a dependency upon the teacher in childhood to a more self-directed adult approach. The child learner passively follows the teacher's lesson plan. The adult learner takes more responsibility for defining and shaping his or her education. You may encounter the adult who still looks to the teacher for approval. However, you'll more frequently find the adult student who is so self-directed that he or she dominates the class. This is the self-directed learner at his or her worst.
2. The role of the learner's experience takes on more importance in adult education. The child's experience is never considered in the pedagogical model, where the textbook or the teacher's experience is what counts. An adult's experience, on the other hand, not only gives him or her greater motivation or a broader framework for better individual understanding, it can also enrich the educational experiences of other students in the class. We have already explored several circumstances for incorporating an adult's experiences into the library instruction setting. The value of doing this cannot be emphasized too much.
3. The adult learner exhibits a higher level of readiness to learn, as influenced by developmental or social factors. Typically, younger learners learn what they need to learn to pass a course, often asking, "Will this be on the final exam?" This third assumption of Knowles's also falls in line with William Perry's theory of intellectual development, in which the college-age individual moves from a duality mode of perceiving answers as true-vs.-false or right-vs.-wrong, through a critical reasoning stage in which the individual seeks to anticipate the response which will please the authority-figure teacher, to a more advanced developmental stage in which the individual associates with or commits to a specific point of view by means of his or her own critical reasoning. The best learning, it is thought, occurs at this latter developmental stage, where we find more adults than children. It could, therefore, be argued that adults are developmentally more ready to learn.
4. The learner's orientation toward learning shifts from the child's focus on content or subject matter to the adult's emphasis on process or problem-solving. A curriculum serving children, therefore, should be based on content and the logical sequence of learning a specific subject. An adult curriculum, on the other hand, should focus more on acquiring skills, solving problems, exploring the ethical dimensions of modern life, or even learning to live a more satisfying life. The effective learning approach with adult learners should have direct relevance for adults.

In other words, it should be life-centered. You might think that this assumption would translate, in the library instruction setting, into a focus on practical applications, "the process," so to speak. This interpretation overlooks the fact that our "process" involves investigating research strategies and applying critical thinking skills.

5. The adult learner's motivation is more likely to be internalized than the child's. Children enter the classroom because they are required to do so by law; they are motivated to learn by parents, teachers, and, perhaps, by the fear of failure. An adult embarks on an educational activity because of his or her own desire to do so. The adult learner, it could be argued, has a stronger need to know than does the child. We do not have to get the adult learner's attention, so to speak. He or she is probably adequately motivated already to pay attention to our message.

In addition to these assumptions about adult learners, Knowles' andragogical theory proposes a process model for developing an adult education program. This model is of more immediate application to library instruction, as it proposes specific teaching methodologies appropriate for adult learners. The process model of andragogy includes:

1. setting climate (physical, psychological and human)
2. involving learners in mutual planning
3. involving learners in diagnosing their own needs for learning
4. involving learners in formulating their own objectives
5. involving learners in designing their own learning plans
6. helping learners carry out their own plans
7. involving learners in evaluating their own learning

(Knowles 1984, 14-18)

We can employ several of these processes in library instruction. We most certainly set the psychological and human climate in our instructional encounters with adults. I should wager that most of us already intuitively set a collegial, collaborative and respectful tone either in the classroom or at the reference desk. However, we can also think about setting the physical climate. Do our classrooms have the desks arranged in rigid rows? Or, do we have tables and chairs? Can we recast the seating into a circle or rectangle or some other more collaborative arrangement? Do we stand at a podium at the head of the classroom, do we walk around the class, or do we sit with the other adults in a more collegial mode? Furthermore, how are our reference desks configured? Do our patrons sit while we stand? Do we provide patron seating and is it at the same height as our seating? These physical factors all set a tone or climate with our patrons.

Points two through four, involving learners in mutually planning, in diagnosing their own needs, and in formulating their own objectives, can also be em-

ployed quite effectively in library instruction, although it undeniably involves taking risks and relinquishing control. Starting a class by asking adult students to state their skill levels or experience and to describe their expectations for the class not only gets them actively involved from the outset and helps to set a collegial, "we're all in this together" tone, but it also helps you as an instructor to adjust your focus and even the content of the class, if necessary, to meet the specific needs of this group. Mutual respect will inevitably result from the student's honest self-appraisals and from your own direct response to them. There are several techniques for accomplishing this. You might negotiate at the beginning of class with individual students or with the entire group as to how their needs might best be met; or, you might tie a specific student's need to an appropriate segment of the class when that segment is presented. Adult learners are more likely to appreciate and learn from this individualized attention than are younger learners, who are often embarrassed at being singled out in front of their peers. Indeed, individualized learning has become a key element of contemporary adult education. Guided independent study, learning contracts, and self-designed majors are now commonplace in adult education.

Most of the adult-learning theories that preceded Knowles's focused on the characteristics and motivations of adult learners. Knowles's was the first to include methodologies for the effective teaching of adults. As we can see from Knowles' contrast between andragogy and pedagogy, there are two extreme approaches to teaching adults: 1) teacher-centered, or 2) student-centered. A library-instruction librarian could effectively employ either or both in combination, as circumstances might dictate. We often employ teacher-centered approaches with positive results; but we should now realize that these teacher-centered methods used in isolation are not as effective with adults. Teacher-centered methods of instruction include:

1. demonstration
2. Socratic, guided discussion
3. didactic, controlled discussion
4. lecture

Demonstrations are pretty standard fare in library instruction. We demonstrate online catalogs, CD-ROM databases, Internet and other electronic resources, if we have them available, on a regular basis. Such demonstrations could be made much more effective with the added opportunity for hands-on experimentation, particularly in small groups. If your physical environment does not allow for this, alternatively, you could incorporate a short group discussion of students' experiences with these or other similar computer-based resources. And, as we now know, the discussion could be guided, entirely controlled, or even left completely open to go wherever the students take it (the latter being, however, a student-centered method).

Lecture, by itself, as we all know, can be deadly to an audience or class. But,

a brief lecture can be an effective method for communicating information in a short period of time. And, we all know that library instruction classes are often hard-pressed to present an array of information, including new concepts (such as Boolean logic), research strategies (such as what to consider when search results are too large or vice versa), and critical thinking, as well as specific resources (the relative merits of the PsychInfo and UnCover databases, for example) in a single 50-minute class period. Following the andragogical model, if you plan to lecture to a group of adult students, you should also plan to add other teaching methods to your arsenal. Student-centered methods of instruction include:

1. brainstorming
2. role-playing
3. workshop
4. open-group discussion
5. debate
6. panel or group presentations
7. seminar

Because the last three methods all require preparation on the part of students, and because library instruction rarely exceeds a single class period, only the first four methods can be considered in most library instruction situations. We use the workshop approach whenever we offer the opportunity for hands-on experience. And we've already discussed the possibilities for group discussion in library instruction.

Brainstorming can be very effective with adults, who are more apt to contribute ideas than younger students, who may fear appearing foolish or giving the "wrong" answer. One brainstorming exercise I like to use demonstrates how to focus a topic. I ask the class for examples of topics they are considering and select one that is very broad. We then brainstorm all the things we could explore about that topic. Adult students, with all their life experience, can often bring wonderful examples to bear in a brainstorming exercise.

Role-playing is, admittedly, a bit more of a challenge to use in library instruction. One gambit that I've used successfully is to role-play the reference interview in front of a class. This can be done with either the course instructor or with a student. This strategy demystifies that exchange and can impress upon students the value of consulting a reference librarian. It can even encourage the typical male adult student, who, like the lost male driver refusing to stop to ask directions, often prefers wandering around the library to being seen as "asking for help."

Finally, drawing from the adult education theories of Eduard Lindeman, Cyril Houle and Malcolm Knowles, we can conclude that to provide more effective library instruction to adults, we should recognize and incorporate as best as possible:

1. the role of the adult learner's experience
2. small group discussion
3. individualized instruction
4. student-centered, rather than the teacher-centered, methods
5. the teacher as facilitator or guide, not as authoritative expert

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Mapping the Intellectual Landscape of Religious Studies: A Cocitation Study of Religion Journals

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Introduction

Intellectual space is a vast and complex world. It is divided into the nations, city states, and neighborhoods of subject specialties, disciplines, and fields of study. There are many guidebooks to these discrete academic realms, and they direct the reader to the pertinent landmarks — primary and secondary resources, reference materials, data bases, library collections, professional organizations, schools of thought, research fronts, and the like. These bibliographic Baedekers include some of my favorites — De George's *The Philosopher's Guide to Sources, Research Tools, Professional Life, and Related Fields* (1980) and Blazek's *The Humanities: A Selective Guide to Information Sources* (1988). The American Library Association's series, *Sources of Information in the Humanities*, also comes to mind. But something is missing in these volumes. Helpful introductions, descriptions, and lists abound, but there are no maps. In fact, visual representations of any kind are curiously lacking.[1]

This situation is true even for another range of published guides — introductory textbooks. None of the standard texts provide anything remotely like a visual schemata.[2] Many of you made an essential purchase before coming to this conference from out of state. You bought a travel guide for Colorado. If you had then discovered that it didn't provide a map of Denver, the major landmarks, or the Metro transportation system, you would have judged it inadequate and secured

[1] The metaphor of mapping to describe an area of academic study is common in religious studies. Salient examples include Janice Capel Anderson, "Mapping Feminist Biblical Criticism: The American Scene, 1983-1990," *Critical Review of Books in Religion 1991* (Atlanta: Scholars Press, 1991), pp. 21-44; and Edward Farley, "Toward a Geography of Theologia," *Theologica: The Fragmentation and Unity of Theological Education* (Philadelphia: Fortress Press, 1983), pp. 156-159. An important anthology edited by Joseph Kitagawa of the University of Chicago included this introduction: "Mapping the geography of this problematic landscape is the subject of the essays collected in this volume" (*Religious Studies, Theological Studies and the University-Divinity School.* Atlanta: Scholars Press, 1992). The irony is that the metaphor has not found its natural extension into actual maps in any of these texts.

Less understandable is Metz's important study of the use of subject collections in a large university library, *The Landscape of Literatures* (1983). The title suggests that the metaphor of geography will be an illuminating construct in the text. But it is not developed at all. He does use a figure a couple of times that might be loosely called a map (37, 49), but it is one-dimensional, confusing, and largely unsuccessful.

[2] Such titles include Lewis M. Hopfe, *Religions of the World*, 4th ed. (New York: Macmillan, 1987); Denise Lardner Carmody and John Carmody, *The Story of World Religions* (Mountain View, CA: Mayfield Publishing, 1988); Robert S. Ellwood, Jr., *Many Peoples, Many Faiths*, 3rd ed. (Englewood Cliffs, NJ: Prentice-Hall, 1987); and Richard C. Bush, et al, *The Religious World: Communities of Faith*, 2nd ed. (New York: Macmillan, 1988).

another at DIA upon arrival.

Venturing a reason for the lack of maps of academia is not difficult. The boundaries of many academic disciplines are constantly in flux, akin to the fluctuating map of the former Soviet Union. In recent years a lot of discussion has been devoted to redrawing the boundaries of the humanistic disciplines (*Report to the Congress*, 1985). Religious studies is no exception. The rhetorical cartographers have captured the center stage at the annual meetings of the major learned societies of religion and in the pages of their major journals. They press a set of questions about the field. What are its borders? Is it a federation of states or isolated Balkans? Who are its friendly neighbors with whom it shares an unprotected border? Who are its antagonists? Where are they located? Is there a cold war going on with them or open hostilities? In his presidential address to the American Academy of Religion in 1993, Robert Neville sought to adjudicate a territorial dispute — that between religious studies and theological studies.[3] The recent Hart Report on the academic study of religion, a national survey of religion scholars, sought to discern what disciplines or methodologies were "on the land" of religious studies (Hart 1991, 716). Henking also seeks to determine "the location [of religious studies] to other disciplines" (1993, 116).

Welch wryly observed that the problem with many discipline-bound debates is that they tend to resemble the Cape Codder's map of the United States (Welch 1971, 20)[4]. Like the distance between Chatham and South Chatham, small differences in the immediate neighborhood seem important and exaggerated; so scholars carefully distinguish between New Testament and patristics or between Gospel studies and Pauline studies, each requiring separate faculty appointments. Hebrew Bible is perhaps like Massachusetts, a little more clearly recognizable and distinguishable. But just as the Cape Codder is alleged to have thought of Minneapolis and Indianapolis as the Twin Cities, somewhere near Seattle and Dallas, so all other religious scriptures — Islamic, Buddhist, Mormon, "etc." — are lumped in a single, undifferentiated, foreign continent, barely visible across a segregating sea.[5] Xenophobia rules the map and reflects the hegemony of the familiar over the foreign.

I have wondered if there is a way to move outside the territorial debates of

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[3] Annual Meeting of the American Academy of Religion, November 21, 1993. Subsequently published in the *Journal of the American Academy of Religion* (LXI:2), 185-200.

[4] An equally captivating map is Saul Steinberg's rendition of a map of the world as viewed from Manhattan. It, too, demonstrates the parochial perspective. It appeared on the cover of *The New Yorker* (March 29, 1976) and has been frequently reprinted. Elaine Maimon (1983) uses the Steinberg map as an extended metaphor to chart the gaps of understanding between the well nuanced genres of literature as practiced by literary critics and the comparatively rough categories of nonfiction prose and technical writing.

[5] Jonathan Z. Smith explores the history of how cultures have defined themselves over against their neighbors and advances the position that a theory of difference, when applied to the proximate "other," is but another way of phrasing a theory of "self." *Differential Equations* (1992), p. 14.

religious studies and find a more disinterested vantage point from which to survey and display its changing geography. Could the intellectual landscape of religious studies be captured on a map? That quest led me out of the humanities and into bibliometrics where techniques for distinguishing intellectual disciplines and subdisciplines have been developed. My study employs one of those methods, cocitation analysis.

The goal of my paper is threefold: first, to introduce the concept and techniques of cocitation research; second, to show the results of mapping a range of journals in the field of religion; and third, to assay the utility of the technique for a humanistic discipline and to suggest future lines of research.

Cocitation Defined

Cocitation is built on a fundamental assumption. It asserts that two bibliographic entities —publications or authors — have some kind of a relationship if scholars cite them together in their publications. Moreover, the more frequently a pair is cocited in scholarly work, the more closely the two are related. Cocitation therefore claims that there is intellectual affinity by association. This principle obtains for the whole gamut of publications that receive bibliographic references in journal articles — journals, authors, books, articles, poems, etc.

Cocitation puts into practice on a large scale a fundamental dictum of bibliographic research — follow the footnotes. The conversation partners of a scholarly article are reflected in its footnotes and bibliography. The more frequently any two journals, for example, are listed together in articles of a field, the greater the possibility that those two journals share similarities — be it subject content, methodology, or point of view.

The data for cocitation analysis is found in the bibliographies of journal articles. The bibliographic lists that trail the text of most scholarly articles are much more than a registry of the works that were consulted. They carry the authors' implicit judgments on the interrelationship of these writings in intellectual space (White, 1990, 92). The beauty of this mode of research is that it reveals scholars' actual use of the bibliography of their field(s), rather being exclusively dependent on their self-understanding of their use of that bibliography or their perception of that use. Cocitation analyzes the congruence of both parts of the adage, "do what I say, not what I do" by its focus on the latter. Thus, for example, a professor might declare to his or her graduate seminar that a certain list of journals is essential to the focus of their work. A cocitation analysis of the bibliographies of current journal articles in that field might validate the mentor's recommendation or reveal a contrasting list of journals.

This mode of research was pioneered by Henry Small two decades ago (Small 1973). It has been used to analyze and map specialized fields in the physical and social sciences (Small 1985a. 1985b, 1985c, 1974; McCain 1992, 1991a, 1991b, 1990a, 1990b, 1986, 1985; White 1990, 1986, 1983, 1982, 1981).[6] Cocitation

[6] See the literature review by White and McCain (1989).

research had not been applied in the humanities until Kreuzman (1990) used the technique to document the dichotomy between contemporary philosophy of science and epistemology in a doctoral dissertation at Notre Dame. This paper then is perhaps the second application of the technique in the humanities and certainly the first in the field of religious studies.

Cocitation studies only recently have moved from author analysis to journal analysis. McCain was the first to advance that "journals, through cocitation analysis, can be used to study the organization of a subject literature" (McCain 1991b, 290). She observed that journals may be distinguished by their broad or narrow subject specializations, favored methodological orientations, institutional affiliation, relative prestige, and other attributes that guide or constrain manuscript submission and publication. Subsequent citation and cocitation of the published articles link the journals in which they were published — the journal title then represents all of the cited articles, and two journals would be cocited when at least one article from each journal is listed in a citing article's reference list.

McCain further speculated that "generalist" journals could be expected to be cocited with and thus share similarities with a variety of other journals, both general and specialized, while journals whose editorial policies more narrowly define article content may be mapped closer to and clustered with others with similar orientation. A journal's placement, central or peripheral, in the map should reflect congruence between the content of that journal's articles and the research interests of authors publishing (and citing) in the field represented by the set of journals studied. Furthermore, journals which have been heavily cocited with many of the others in the set of journals being studied can be characterized as the more visible titles and possibly the more prestigious as well. Another expectation is that the journals will be oriented along a horizontal "subject dimension," as other studies have shown. The vertical axis may also be open to interpretation (McCain 1991b, 291). For detailed instructions on the methodology and the related multivariate analyses, see the articles by McCain and White of Drexel University in the bibliography.

The Study

This study maps the intellectual landscape of religious studies through a study of its journal literature. I chose 28 journals to study (Table 1). Actually I began with more than that, but some had to be eliminated because they simply had not been cocited very often.[7] My list is unabashedly eclectic. I wanted to include a broad range of research interests, fields of study, methodology, and audience (whether technical or general) — all within a limited number of titles. So my

[7] Titles that were eliminated for lack of a sufficient number of coitcations included: *Dialogue: A Journal of Mormon Thought* (1.1); *The Eastern Buddhist* (1.7); *The Ecumenical Review* (2); *Journal of Ecclesiastical History* (1.6); *Journal of Feminist Studies in Religion* (1.1); *The Journal of Pastoral Care* (2); *Missiology: An International Review* (1.6); and *The Muslim World* (1.7). The cut off that I used was 3.0 citations.

Table 1
Religion Journals in the Study

The Catholic Biblical Quarterly
Church History
Cross Currents: Religion & Intellectual Life
Ethics: An International Journal of Social, Political, and Legal Philosophy
The Harvard Theological Review
History of Religions
International Journal for Philosophy of Religion
Interpretation: A Journal of Bible and Theology
Jewish Quarterly Review
Journal for the Scientific Study of Religion
Journal of Biblical Literature
Journal of Ecumenical Studies
Journal of Jewish Studies
The Journal of Religion
Journal of Religion and Health
Journal of Religious Ethics
Journal of the American Academy of Religion
New Testament Studies: An International Journal
Numen: International Review for the History of Religions
Process Studies
Religious Education
Religious Studies
Review of Religious Research
Semeia: An Experimental Journal for Biblical Criticism
Sociological Analysis: A Journal in the Sociology of Religion
Soundings: An Interdisciplinary Journal
Theology Today
Zygon: Journal of Science and Religion

roster is not intended to be a definitive "core list" of religion journals but rather one that is broadly representative of scholarly activity in the field.

The source of my data was the data base of the *Arts & Humanities Citation Index*. It comprehensively indexes more than 1,300 journals and selectively indexes 4,600 journals. The time span of my journal data was 1980 through early 1992. The database is extensive. The searching algorithms of the Dialog database system allowed me to glean all occasions where the articles in this data base had cocited any of the journals on my list. The raw data was then converted to a matrix of proximity values (see Appendix A).

Ward's Method of hierarchical agglomerative clustering was used. The purpose of cluster analysis is to group objects into sets of homogeneous objects. So it sorted my journals into groups based on the similarity of their cocitation records. The journals coalesced into seven groups (Table 2). I determined the nomenclature for the labels.

The next step was to analyze the data using multidimensional scaling (MDS).

Table 2 The Basic Groups of Religion Journals
Social Science Studies
Journal for the Scientific Study of Religion *Journal of Religion and Health* *Religious Education* *Review of Religious Research* *Sociological Analysis*
Biblical Studies
Catholic Biblical Quarterly *Journal of Biblical Literature* *New Testament Studies* *Semeia*
History of Religions
History of Religions *Numen*
Historical Studies
Church History *Harvard Theological Review* *Interpretation* *Jewish Quarterly Review* *Jewish Studies* *Journal of Ecumenical Studies*
The "Core" of Religious Studies
Crosscurrents *Journal of Religion* *Journal of the American Academy of Religion* *Soundings* *Theology Today*
Ethics
Ethics *Journal of Religious Ethics* *Zygon*
Philosophy of Religion
International Journal for Philosophy of Religion *Religious Studies*

MDS is another type of multivariate analysis which also aims at revealing structure in data. It constructs a spatial configuration or "map", usually in two dimensions, which represents the structure of the original data (Figure 1).

The significant feature of the map is the relative distance between the points representing the journals. The actual quadrant in which a journal's point is located is not significant. Journals with many ties to others are placed near the center of the map by the mapping program. Those representing more peripheral specialties

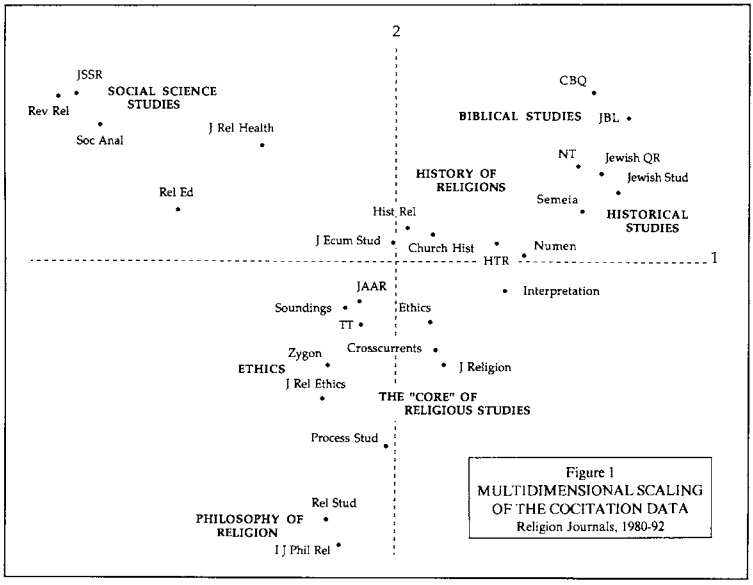

Figure 1
MULTIDIMENSIONAL SCALING OF THE COCITATION DATA
Religion Journals, 1980-92

and thus sharing few ties are placed nearer the map margins (McCain 1991b, 293). The multidimensional scaling program places the axes so that the horizontal axis represents the largest measure of distance.

A word of caution is in order. Talk of proximity and distance in this context refers to the style of work and the subject matter of the journals. It is not a measure or reflection of similarities of their actual views or methodologies. Journals are related to one another unwittingly by the scholars actually making the citations. Thus the map represents in two dimensions the similarity between journals based on the judgments of the authors who actually used them together.

The interpretation and classification of the journals comes only at the end when the map is complete. The interpretive process is aided by embedding the results of the cluster analysis into the multidimensional scaling map (Figure 2).

Now you can see the distinctive groups of the journals — the seven clusters. The actual topography or shape of the cluster is not significant; the shapes come from enclosing each of the seven groupings freestyle by hand. What is relevant is simply which points are looped together. At this juncture, the common characteristics of the objects clustered together are identified and named. It was illuminating to get the clusters as lists; now we have a richer display — the clusters are portrayed in linear relationship to each other.

Interpretation

The first group is biblical studies. Biblical studies is the critical investigation of the Jewish and Christian scriptures. It uses philological, historical, and archaeological approaches to study biblical texts. Four journals are grouped here.

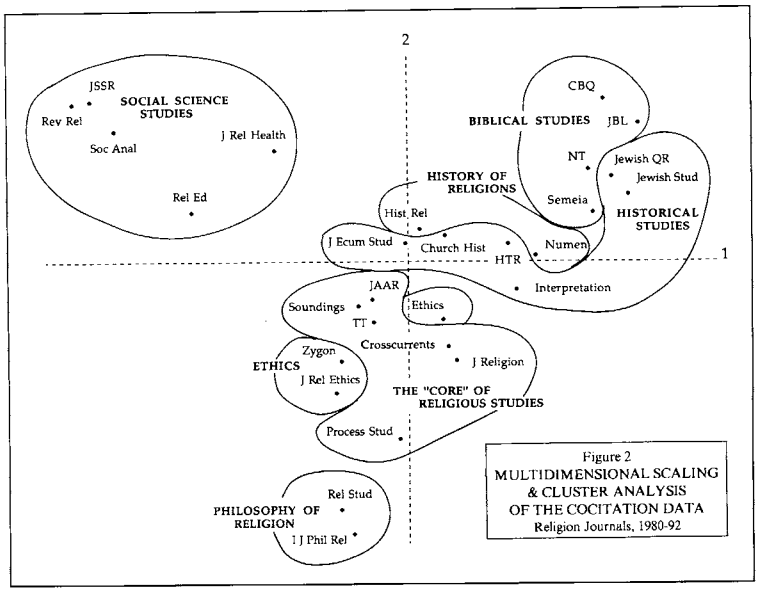

Figure 2
MULTIDIMENSIONAL SCALING
& CLUSTER ANALYSIS
OF THE COCITATION DATA
Religion Journals, 1980-92

The anchor is the *Journal of Biblical Literature* (JBL), the journal of the leading learned society of biblical studies, the Society of Biblical Literature. It provides broad, comprehensive coverage of the field. Its focus is on the philological and historical aspects of biblical study. *The Catholic Biblical Quarterly* is also a technical, scholarly journal that offers a similar lens on the field. While it is primarily a venue for Catholic scholars, it excludes theological and homiletical articles. *New Testament Studies: An International Journal*, as its name implies, has a narrower corpus in its sights — the canonical literature of Christianity.

Semeia: An Experimental Journal for Biblical Criticism is a younger sibling to JBL and features cutting-edge studies in structuralist criticism, hermeneutics, oral tradition, literary criticism, literary analysis from a psychoanalytic perspective, and genre studies such as miracle stories, pronouncement stories, and apocalypses. Its research explores alternatives to historical criticism in the interpretation of ancient texts (Saunders 1982, 90).

This quartet is unambiguously related. The commonality of their subject matter is apparent. Some, however, might spot an anomaly here; not in the journals that are present, but in a journal that is absent. That journal is *Interpretation;* it appears to be orphaned in the historical studies cluster. That apparent aberration will be discussed later.

Historical studies is the second group and is closely related to biblical studies, much like the United States is to Canada. This group breaks into two subclusters. The first is the two journals dealing with the broad historic sweep of Jewish culture -- the *Jewish Quarterly Review* and the *Journal of Jewish Studies.* Both regularly publish articles on the Hebrew Bible. The map captures their dual identity. While their primary identity is historical, they share an interest in biblical studies.

The second subcluster within historical studies is a foursome. *The Journal of Ecumenical Studies* and *Church History* present historical studies which are exclusively focused on Christianity. *The Harvard Theological Review* has a marked interdisciplinary focus and its articles reflect scholarship on the Hebrew Bible, New Testament studies and early Christianity, history of religions, theology, religion in America, ethics, and philosophy of religion. Despite the multivalence of its issues, the majority of the articles tend to be in the historical, biblical, and history of religions areas. Its location in the historical cluster is thus appropriate.

Within this cluster is *Interpretation*, a journal of Union Theological Seminary (Richmond, Virginia). As noted earlier, some would have anticipated that its identity would be lodged in the biblical studies area. Indeed, its full title identifies that linkage — *Interpretation: A Journal of Bible and Theology*. But while its articles deal with biblical texts, they link exegesis and hermeneutics to preaching, homiletics, and the mission of the Protestant churches. Thus they are theological in the sense of being in the service of a specific community of faith, especially the ministerial and lay audiences of that tradition. Thus its somewhat stranded location seems to make sense — between biblical studies and the theological journals in the "core" area. The journal is a hybrid between the *Journal of Biblical Literature* and *Theology Today*.[8]

History of Religions comprises the third cluster. Its raison d'etre is to be a corrective to the methodologies that maintain that religion be understood in terms of the claims and features of one particular religion or those approaches that understand religions as little more than forms of cultural expression, forms of social organization, or psychological projection (Remus 1987, 1667). The explicit intention of this method is to develop a scientific way of studying religion that accounts for the diversity of religious experience, concentrate on non-Western religions, and distance itself from Protestant orientations to the study of religion (Hart 1992, 67). Its taxonomy includes prehistoric religions and the faiths of ancient peoples. It also embraces Hinduism and other religions of India, Buddhism, indigenous religions of East Asia, African religions, native American religions, Judaism, Christianity, and Islam. Religious movements in the modern world are also included (Scrimgeour 1985, 99).

Two journals are in this cluster — *History of Religions: An International Journal for Comparative Historical Studies* and *Numen: International Review for the History of Religions*. Both are devoted to the study of historical religious phenomena, either within particular traditions or across cultural boundaries. The lion's share of this methodology is devoted to non-Western religions. The approaches that are used are varied and include anthropology, cognitive psychology, epigraphical studies, iconography of cults, comparative studies of myths, and lit-

[8] The appropriateness of the placement is verified when the data is scrutinized. The common perception that *Interpretation* and *JBL* have much in common as journals concerned with biblical texts is substantiated by their cocitation count of 210 (the third highest cocitation count in the data set). So why are they not closer together? Because the map is not based directly on cocitation counts but rather on Pearson correlation coefficients.

erary studies of cultic texts. Dutch scholarship has placed special emphasis upon the study of religion in classical antiquity; Numen is a central organ for this school (Wilson 1982, 16). It also tends to carry more literary studies than History of Religions, so its closer proximity to biblical studies is appropriate. History of Religions is closely related to the general field of historical studies, and that cheek-by-jowl alignment is captured well on the map.

The historical and literary approaches to the study of religion are closely allied, of course. If we were to choose a higher level of aggregation for the data, the three clusters of biblical studies, historical studies, and history of religions would merge and form one large cluster. We should recognize the integrity of such a union.[9]

The fourth cluster is labeled the "core" of religious studies. It contains general journals of religion — those that tend to be the boundary-spanning publications and reflect the multiple disciplines and methodologies that are brought to bear on religious phenomenon. Thus the choice of the label "core." However, that label is somewhat misleading for it obscures a very specific range of scholarship that coalesces here and no where else — theology. Theology provides the conceptuality in which the Christian community expresses its own basic insights about life and morality (Harvey 1992, 171). Theology is distinctive among the scholarly disciplines for its attempts to speak to and from three distinct publics: the academy, the church, and the general culture. It concerns disclosure of those religious questions which human beings insist upon asking, and the critical, reflective interpretation of the kinds of responses that the religious classics represent (Tracy 1981, 1989, 193-195).[10] Theology can be both "objective" and "public", and it can transcend the boundaries of the Christian community (Neville 1993, 196-198; 1988, 2).

The first "core" journal is the *Journal of the American Academy of Religion*. It presents the encyclopedic breadth of scholarship in religious studies. It is inclusive of all the major approaches to the study of religion. It is a bibliographic expression of the purpose of its parent organization — to be "the most inclusive and representative organization of religion scholars in the country."[11] *Soundings: An Interdisciplinary Journal* is a broad-based humanities journal that carries a substantial number of articles on religion and ethics. It seeks to "turn the best of

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The Pearson r represents the correlation *between* their citation records across all the journals; it is a measure of the similarity of their cocitation patterns with the other journals. So even though these two journals were frequently cocited, their Pearson r is only .37. Thus certain aspects of *Interpretation* are significantly removed from that of *JBL*. Those aspects are well known — the theological and homiletic.

[9] Actually seen in Ward's method.

[10] Richard Grigg expresses it even more concisely. "Theology is a disciplined way of thinking about the infinite" *Theology as a Way of Thinking*, Atlanta: Scholars Press, 1990, p. 13.

[11] "The American Academy of Religion," *1992 AAR/SBL Annual Meeting Program*, p. 14.

several academic disciplines towards the sterner discipline of a common good in human affairs."[12] It could carry the subtitle "Essays in Religion and Culture." Akin to it is *Cross Currents: Religion & Intellectual Life.* It brings the scholarship and reflection of scholars in many fields to answer the primary question: how can religious and intellectual commitments be integrated? The editorial stance reflects a commitment to the Judeo-Christian tradition and its vision for the work of the criticism and transformation of contemporary culture. These two journals straddle *Theology Today*, published by Princeton Theological Seminary. *Theology Today* is for theology what *Interpretation* is for biblical interpretation. It "was designed to be a literary journal, not a technical one, to illuminate new ideas as they develop, to include articles dealing with disciplines cognate to theology, and to attract as its readers intelligent lay people as well as clergy."[13] The gamut of its articles ranges through theological and biblical topics, arts and ministry, literary criticism, religious education, and ethics. Occasional thematic issues have addressed topics like the renewal of worship, conversation among world religions, and the virtues and flaws of recent Bible translations. *The Journal of Religion*, one of the publications of the University of Chicago Divinity School, promotes critical and systematic inquiry into religion. Like the *Journal of the American Academy of Religion,* it publishes a broad array of scholarly and technical articles from the perspectives of biblical interpretation, hermeneutics, ethics and values, constructive theology, literary studies, psychology and religion, and the philosophy, sociology, and history of religion. Philosophy of religion and theology articles, however, predominate. *Process Studies* is at some distance from the other journals of the cluster. It is a philosophy journal that applies Whiteheadian philosophy to fields such as aesthetics, mathematics, physics, biology, cosmology, history of religions, social science, and literary criticism. Theologians are regular contributors to this quarterly. Its location suggests that it is straining toward the philosophy of religion journals while retaining its primary identity with the "core" journals of theology.

Ethics is the fifth cluster. Two of the three journals in this grouping are obviously linked, *The Journal of Religious Ethics* and *Ethics: International Journal of Social, Political, and Legal Philosophy*. The former deals with ethical and moral issues from the perspective of religious traditions. The latter is interdisciplinary and publishes work arising from philosophy, social and political theory, theories of individual and collective choice, social and economic policy analysis, jurisprudence, and international relations. Religious topics only appear occasionally. At first blush, *Zygon: Journal of Religion & Science* seems out of place with the two ethics journals. A closer look reveals otherwise. *Zygon* promotes the perspective

[12] From the preface to Spring 1992 (65:1), verso of title page.

[13] *Theology Today* 36:1 (April 1979), p. 1; quoted by James B. Wiggins in "Scholarly Quarterly Sounds: Some Reflections," *Quarterly Review* (Spring 1983), pp. 101-102.

that, "when long-evolved religious wisdom is yoked with significant, recent scientific discoveries about the world and human nature, there results credible expression of basic meaning, values, and moral convictions that provide valid and effective guidance for enhancing human life."[14] Consequently, its articles frequently deal with such topics as ethics or the environment and ethics and brain research.

The "core" cluster and the ethics cluster have a uniquely close relationship on the map. Other clusters seem to hug each other (history of religions and historical studies); these two are far more intimate. They actually overlap and share a central position on the map. This embrace of the same space is not unexpected. The lineage of ethics in Western intellectual history flows from both theology and philosophy. It is concerned with what is morally right and wrong with human actions and what is morally good and bad about the consequences of actions (Tracy, 1981, 87). When ethics flows from the implications of the belief structure of a particular religious tradition, ethics is derivative from theology. When the material considerations for morality are derived from purely human points of reference, ethics is more formally related to the field of philosophy. Theological ethics addresses a specific community; philosophical ethics addresses humanity in general (Beckwith, 1963, 186). The map therefore reflects the discipline's selfunderstanding of itself — integrally related to both theological and philosophical thought.

The sixth cluster is philosophy of religion. It is somewhat separated from the journals of the ethics and "core" groups. *Religious Studies* comes out of Cambridge University, and *The International Journal for Philosophy of Religion* is the journal of the Society for Philosophy of Religion. Both are concerned with the central problems of metaphysics and epistemology as they arise out of classical and contemporary discussions of philosophy with the varied religious traditions. They are not oriented to any specific school of philosophy or religious tradition.

The final cluster is social science or social scientific studies. It is removed from the archipelago of clusters that extends from biblical studies to philosophic studies and mirrors the schism between the humanities and the social sciences that dates from the 1920s (Henking 1993, 118-119; Hart 1992, 55). This cluster's relative isolation gives cliometric resonance to the skittishness of humanities scholars about statistical analysis.[15] Social -scientific interpretations of religion emphasize psychological phenomena, institutional configurations, symbolic formations, and other aspects of culture; they seek to comprehend religion as a form of human behavior (Henking 1993, 116).

Three journals are tightly knit — *Journal for the Scientific Study of Religion, Review of Religious Research,* and *Sociological Analysis: A Journal in the Sociology of Religion*. All bring a social science methodology to the study of religious

[14] *Zygon* 27:3 (September 1992), verso of title page.

[15] Typical of this reticence are the remarks of James Wiggins (1983, 96).

institutions and experience; all are journals of learned societies; all provide quantitative studies on topics of the role of religion in contemporary life, predicated on the belief that systems of belief are important in understanding and accounting for human conduct.[16]

Two other journals are somewhat separated from the sociology trio. *The Journal of Religion and Health* brings together a broad spectrum of religionists and scholars from a variety of disciplines concerned with human health and wellbeing. Articles come from the fields of theology, philosophy, psychiatry, psychology, pastoral care, mental health, medical, biblical, social science, and humanistic disciplines.[17] *Religious Education* is a forum for educators in Jewish and Christian communities of faith in which to reflect on the theological, educational, psychological, and sociological aspects of character formation and the transmission of tradition. Both journals carry a significant number of articles with a social science orientation, and this fact establishes their link with the other three social science journals.

The axes of the map are not without significance and can be interpreted, too. The horizontal axis reveals the methodological spread of religious studies — from the quantitative to the qualitative. On the far left are the social scientific journals where quantitative methods prevail. As you move into the center and on to the right, you encounter the historical and literary methodologies — the qualitative methodologies characteristic of a discipline in the humanities. A hermeneutic on the vertical axis is much more tentative. It seemingly reveals a continuum which ranges from studies of specific religious traditions at one extremity (top) to theoretical and philosophical discussions of religion in general at the other (bottom). The social science, biblical, and historical disciplines deal with specific texts and specific communities. There is a specificity of the religious phenomenon under consideration. The lower half of the map begins to chart the impact of philosophy on religious research. Wilson (1982) expresses this polarity as disciplines interested in the materials of religion as given in specific cultural settings contrasted with those whose concern is for the contemporary critique of religious expression in its dialogue with current understandings of rationality.

The final map (Figure 3) is enhanced by some additional data. Each journal's position is indicated by a number representing the annual mean cocitation rate over the eleven years of data. Rates above 40 are circled for emphasis. In cocitation analysis, a journal's average rate of cocitation across the rest of the set of journals is frequently characterized as a rough measure of eminence or visibility (McCain

[16] Susan Henking (1993, 116) cites the *Journal for the Scientific Study of Religion* as the quintessential journal for relevant scholarship on the social scientific study of religion which she defines as encompassing the sociology of religion, psychology of religion, anthropology of religion, etc.

[17] Better examples perhaps would have been *Journal of Psychology and Theology* or *Journal of Psychology and Christianity*. See Henking

1991b, 293).[18]

The picture that emerges from this exercise in bibliographic cartography does not support a common perception among humanists, and the professorate in general, that their academic borders are increasingly distinct from each other (Hart 1991; Kuh 1988; Clark 1987). While the myth of individualism may reign as the mode of faculty self-understanding, that characterization is not accurate as displayed on the religious studies map. There is a close proximity among several of the specialty areas that is not fully recognized in the literature. This map seems to chart well not only the distinctives of a field (through cluster analysis) but also the linkages among them (multidimensional scaling). The bibliographic landscape of religious studies is not as Balkanized as many scholars in the field would lead one to believe.[19]

The Value of Cocitation Analysis and Future Research

Religion journals, as with many journals in the humanities, share the characteristics of the scholarly journal — a major venue of communication for a discipline or subject specialty, articles are refereed by peers, articles include reports of research, technical notes, and review of publications, etc. However, they also bear marked contrasts to the journals in the hard sciences. Most notable is their editorial focus. Many journals in the humanities have very broad and fluid parameters governing the type of articles that may be considered for publication. A scholar located in one of the seven clusters of my cocitation map is very likely to submit a manuscript to the journals of his or her cluster. However, that manuscript is just as likely to be submitted to journals in neighboring clusters. The bibliographic visa that humanities scholars carry is not as easily available in the physical sciences where the editorial boundaries of subdisciplines and their journals are drawn with exactness and border crossings are much more rare.

The "soft" or permeable boundaries in religious studies are exemplified by an monograph that has been the center of considerable debate, *Religious Experience* (Proudfoot, 1985). It is a volume in the field of the philosophy of religion. The lineage of the volume is instructive. Most of its six chapters first appeared as journal articles. Specifically, four articles appeared in four different journals; the journals come from our "core" cluster (two articles) and the history and social science clusters (one article each). Thus a volume in the philosophy of religion found a publishing home outside the province of its own subject cluster. The boundaries of religious studies, and the humanities in general, are indeed fluid and permeable.[20]

[18] I used this paragraph in the SBL/AAR presentation, but not in the Georgetown presentation, when I found that I was confusing the audience with too much technical information.

[19] My research on the bibliographic behaviors of the College faculty at Regis University also supports this assertion (Scrimgeour 1992).

[20] One reason for this in religious studies may also have to do with the history of religious

This reality brings a cautionary note to the interpretive steps of cocitation analysis when dealing with humanistic fields. Reliability and validity studies are warranted to substantiate the results of this type of bibliometric research. It would also be instructive to choose a set of religion journals whose editorial boundaries were tight, perhaps with the exception of "core" journals which by definition are often boundary spanning and interdisciplinary. A "tight" set that could be easily identified and studied would be the journals of biblical studies.

The technique of cocitation analysis has enabled us to create a map of religious studies that is free of the territorial debates of the area and the bondage of the anecdote. It produces a map that is clear and coherent. It "should be equally applicable to other fields in which scholarly journals are a major means of communication. The data are easily obtained and the programs for analysis are standard in all large statistical software packages — making this research accessible to anyone with online access to the ISI citation indexes" (McCain 1991, 295).

Journal cocitation mapping is of potential interest to researchers studying the structure of scholarly specialties through the published literature or tracking changes in that structure over a period of time. There is a provocative quotation from Teilhard De Chardin that graces the entrance to an auditorium of Georgetown University's School for International Studies. It proclaims, "The age of nations is past."[21] That is a fitting motto for a school of international affairs. It is also an appropriate metaphor for a range of research that cocitation can illuminate. Are the boundaries between disciplines and subdisciplines less rigid? Is it the case that interdisciplinary work is more the rule than the exception in current scholarship? Is the age of nations cum disciplines really past? If so, it should be easily substantiated in cocitation maps. For example, longevity studies of the religion journals of this study would enable us to track whether or not rapprochement between theological studies and social-scientific studies was taking place as the Hart report suggests (Hart, 733). The cluster of social-science journals should be seen as moving closer and closer to the center of the map.

Cocitation analysis is also of value to the bibliographers in universities who are concerned with developing core journal lists, particularly in the light of escalating subscription costs and library budget constraints. Cocitation can assist in selecting journals and evaluating collections that serve particular research-oriented constituencies. The technique could also assist the editorial boards of journals in gaining a more accurate picture of how their journals are viewed by actual users and in turn refining their marketing strategies — no small gain in the precarious ecology of academic journals.

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studies. "One difference from the social sciences a professionalization broke down general fields of learning into various specialties with their own departments, religious studies often served as the clearinghouse for a multitude of scholars whose only common interest was religion in some vague sense" (Hart, 68-69).

[21] The quotation continues: "It remains for us now, if we do not wish to perish, to set aside the ancient prejudices and build the earth."

This mode of research is also a valuable pedagogical tool. These cocitation maps may be useful in the introductory courses of a field.[22] It offers a visual picture —a map — of the discipline and its multiple interrelationships. Each specialty has an address — latitude and longitude — on an intellectual map. Such a visual geography of the field offers a fundamental cognitive structure on which further work may be built (Herrstrom 1984; Scrimgeour 1983).[23] Indeed, cognitive psychologists advance that "any organized entity, in order to be grasped whole by the mind, must be translated into the synoptic condition of space. This means . . . visual imagery, since the sense of sight is the only one that offers spatial simultaneity of reasonably complex patterns" (Herrstrom 223-224). Or more succinctly, the ability to diagram is synonymous with understanding. Graphic representation is at the heart of comprehension (Herrstrom, 224).

Cocitation analysis may also be used as a valuable tool to test hypotheses about the self-understanding or characterizations of a field of study. For example, Farley (1983) advanced the thesis that theological fields of study essentially follow the fourfold division of the eighteenth century theological encyclopedias and that these divisions, while once an integrated whole, are now competitive and independent disciplines without substantial ties to each other. Such a stance is susceptible to bibliographic verification through cocitation analysis. Kreutzman (1990) used the technique to substantiate what had only been given nominal acknowledgment in philosophy; namely, that there is little overlap in the work of those philosophers classified as epistemologists and those classified as philosophers of science.

A final value of cocitation analysis is the enhanced self-understanding that it can bring to a discipline or research specialty. Cocitation studies, however, have been almost exclusively executed by researchers in the field of library and information science. The results of this research have yet to be integrated into the bibliographic channels of the disciplines which have been studied. Kreutzman's (1990) use of cocitation was integral to a doctoral dissertation in a department of philosophy, so there is a greater chance that cocitation may be acknowledged as a helpful tool for self-understanding in that field. The results of cocitation research need to be presented and published in more of the venues of the disciplines, beyond the confines of information science, so that there is a fuller return on this research investment.

[22] White and Griffith's map of information-science authors is frequently used in this way; that is, as an avenue to surveying, or getting perspective on, the entire field (White 1981, 165).

[23] "... [P]eople are able to retain information that is tied to structured concepts longer and use it more readily than detailed information that is not so ordered," (Scrimgeour 1983, 187). Two graphic illustrations are developed by Scrimgeour on which to build an understanding of theological bibliography. While they are not maps, they move the text from the exclusive dependence on verbal narrative to graphic representation. See also Herrstrom (1984).

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Appendix A

Correlation Matrix
(Pearson Correlation Coefficients)

	CBQ	ChHist	CrossC	Ethics	HTR	HistRel	IJPR
CBQ	xx	.3626	.1727	.1368	.5529	.2167	-.0992
ChHist	.3626	xx	.6582	.4562	.7670	.5937	.029
CrossC	.1727	.6582	xx	.7373	.5995	.5020	.1920
Ethics	.1368	.4562	.7376	xx	.5081	.5003	.1122
HTR	.5529	.7670	.5995	.5081	xx	.7628	.0145
HistRel	.2167	.5937	.5020	.5003	.7628	xx	.0637
IJPR	-.0992	.0296	.1920	.1122	.0145	0637	xx
Interp	.6256	.7600	.7377	.3689	.7895	.4869	.0889
JewQR	.4836	.5376	.1706	.2043	.8024	.4479	-.0271
JSSR	-.1178	.0517	-.0925	-.0617	-.1377	-.0454	-.0908
JBL	.9704	.3203	.1492	.2087	.3624	.1485	-.1084
JEcStu	.2377	.6576	.7334	.5752	.7843	.6680	.0859
JJewSt	.6892	.5964	.2047	.2179	.8082	.3871	-.0591
JRel	.1391	.7351	.8705	.78098	.5778	.5884	.3403
JRelHth	.0061	.3246	.2706	.2599	.4383	.5029	-.0891
JRelEth	-.0154	.5638	.7185	.7966	.3141	.1990	.2536
JAAR	.1422	.5208	.7083	.4920	.5749	.6264	.2319
NTS	.9283	.5418	.3367	.3499	.7165	.3514	-.0811
Numen	2708	.6331	.2979	.3203	.5258	.8331	.1350
Process	-.0463	.4357	.7468	.5691	.3148	.2660	.4262
RelEdu	-.1193	.2616	.2749	.2337	.2661	.3640	-.0477
RelStu	-.1340	.2647	.3857	.1750	.1481	.2168	.8640
RevRR	-.1428	-.0522	-.0482	-.0684	-.1121	.0050	-.1270
Semeia	.8971	.5430	.4092	.3658	.6018	.2760	-.0488
SocAna	-.1077	.0557	-.0379	.0177	-.0406	.0338	-.0941
Sound	.1597	.6891	.9159	.6976	.5445	.4322	.1795
ThToda	.0934	.6054	.8802	.7198	.5369	.4911	.3790
Zygon	-.0013	.6450	.8095	.6657	.4497	.4723	.4097

	Interp	JewQR	JSSR	JBL	JEcStu	JJewST	JRel
CBQ	.6256	.4836	-.1178	.9704	.2377	.6892	.1391
ChHist	.7600	.5376	.0517	.3203	.6576	.5964	.7351
CrossC	.7377	.1706	-.0925	.1492	.7334	.2047	.8705
Ethics	.3689	.2043	-.0617	.2087	.5752	.2179	.7809
HTR	.7895	.8024	-.1377	.3624	.7843	.8082	.5778
HistRel	.4869	.4479	.0454	.1485	.6680	.3871	.5884
IJPR	.0889	-0271	.0908	-.1084	.0859	-.0591	.3403
Interp	xx	.5073	-.1191	.3679	.6529	.6214	.6908
JewQR	.5073	xx	-.1737	.2657	.5349	.9331	.3250
JSSR	-.1191	-.1737	xx	-.1671	.0279	-.2099	-.0736
JBL	.3679	.2657	-.1671	xx	.0810	.4290	.1625
JEcStu	.6526	.5349	.0279	.0810	xx	.4813	.6801
JJewSt	.6214	.9331	-.2099	.4290	.4813	xx	.2667
JRel	.6908	.3250	-.0736	.1620	.6801	.2667	xx
JRelHth	.2777	.1525	.6426	-.0186	.5490	.0948	.2707
JRelEth	.6545	.0964	-.0165	.0056	.4160	.0753	.6400
JAAR	.5441	.1386	-.0034	.0237	.7033	.2165	.8221
NTS	.6892	.6134	-.1287	.7501	.3726	.7923	.3266
Numen	.3867	-.3453	-.1113	.1754	.3369	.4339	.4313
Process	.3927	-.0545	-.0894	.0544	.43636	-.0013	.8184
RelEdu	.1184	-.0036	.8028	-.1194	.4374	-.0721	.2822
RelStu	.2161	-.0836	-.1331	-.1418	.2446	-.0760	.4157
RevRR	-1088	-.1646	.9709	-.1900	-.0003	-.2255	-.1304
Semeia	.6761	.4089	-.1227	.7861	.2951	.6274	.3556
SocAna	-.0706	-.1471	.9767	-.1322	.1362	-.1780	-.0103
Sound	.7508	.1189	.0651	.1184	.6518	.1494	.8832
ThToda	.6145	.1436	.1141	.0692	.7460	.1713	.8956
Zygon	.6533	.1098	.0200	-.0238	.5424	.0948	.8231

	JRelHth	JRelEth	JAAR	NTS	Numen	Proces	RelEd
CBQ	.0061	-.0154	.1442	.9283	.2708	-.0463	-.1193
ChHist	.3246	.5638	.5208	.5418	.6331	.4357	.2616
CrossC	.2760	.7185	.7083	.3367	.2979	.7468	.2749
Ethics	.2599	.7966	.4920	.3499	.3203	.5691	.2337
HTR	.4383	.3141	.5749	.7165	.5258	.3148	.1481
HistRel	.5029	.1990	.6264	.6514	.8331	.2660	.3640
IJPR	-.0891	.2536	.2319	-.0811	.1350	.4262	-.0477
Interp	.2777	.6545	.5441	.6892	.3867	.3927	.1184
JewQR	.1525	.0964	.1386	.6134	.3453	-.0454	-.0036
JSSR	.6426	-.0165	-.0034	-.1287	-.1113	-.0894	.8028
JBL	-.0186	.0056	.0237	.7501	.1754	.0541	-.1194
JEcStu	.5490	.4160	.7033	.3726	.3369	.4636	.4374
JJewSt	.0948	.0753	.2165	.7923	.4339	-.0013	-.0721
JRel	.2707	.6400	.8221	.3266	.4313	.8184	.2822
JRelHth	xx	.1640	.4309	.1044	.2427	.0677	.9194
JRelEth	.1640	xx	.3782	.0636	.0561	.5589	.1847
JAAR	.4309	.3782	xx	.2135	.5324	.7358	.3135
NTS	.1044	.0636	.2135	xx	.3946	.1051	-.0748
Numen	.2427	.0561	.5324	.3946	xx	.1739	.1521
Process	.0677	.5589	.7353	.1051	.1739	xx	.6290
RelEdu	.9194	.1847	.3135	-.0126	.1242	.0995	xx
RelStu	-.0001	.4882	.4507	-.0748	.1521	.6290	.0047
RevRR	-.5387	-.0099	.0675	-.1455	.1139	-.1083	.5601
Semeia	.0325	.0930	.0343	.9486	.3939	.2492	-.0078
SocAna	.0846	.0128	.1210	-.0937	-.0539	-.0514	-.0889
Sound	.3824	.7820	.7523	.2859	.2874	.7952	.4948
ThToda	.3982	.5896	.8142	.2459	.3428	.8552	.4247
Zygon	.3005	.8888	.6229	.1157	.3009	.7282	.5786

	RelStu	RevRR	Semeia	SocAn	Sound	ThToda	Zygon
CBQ	-.1340	-.1428	.8971	-.1077	.1597	.0934	-.0013
ChHist	.2647	-.0552	.5430	.0557	.6891	.6054	.6450
CrossC	.3857	-.0482	.4092	-.0379	.9159	.8802	.8095
Ethics	.1750	-.0684	.3658	.0177	.6976	.7198	.6657
HTR	.1481	-.1121	.6018	-.0406	.5445	.5369	.4497
HistRel	.2168	.0050	.2760	.338	.4322	.4911	.4723
IJPR	.8640	-.1270	-.0488	-.0941	.1795	.3790	.4097
Interp	.2161	-.1088	.6761	-.0706	.7508	.6145	.6533
JewQR	-.0836	-.1646	.4089	-.1471	.1189	.1436	.1098
JSSR	-.1331	.9709	-.1227	.9767	.0651	.1141	.0200
JBL	-.1418	-.1900	.7861	-.1322	.1184	.0692	-.0238
JEcStu	.2466	-.0003	.2951	.1362	.6518	.7460	.5424
JJewSt	-.0760	-.2255	.6274	-.1780	.1494	.1713	.0948
JRel	.4157	-.1304	.3556	-.0103	.8832	.8956	.8231
JRelHth	-.0001	.5387	.0325	.8046	.3824	.3982	.3005
JRelEth	.4882	-.0099	.0930	.0128	.7820	.5896	.8888
JAAR	.4507	.0675	.3043	.1210	.7523	.8142	.6229
NTS	.0748	-.1455	.9486	.0937	.2859	.2459	.1157
Numen	.1521	-.1139	.3939	-.0539	.2874	.3428	.3009
Process	.6290	-.1083	.2492	-.0514	.7952	.8552	.7282
RelEdu	.0047	.5601	-.0558	.9468	.3857	.4078	.3030
RelStu	xx	-.1327	-.0078	-.0889	.4948	.4247	.5786
RevRR	-.1327	xx	-.1572	.9457	.0259	-.0539	.0145
Semeia	.0078	-.1572	xx	-.1007	.3837	.3332	.1553
SocAna	-.0889	.9457	-.1007	xx	.1570	.1262	.0593
Sound	.4948	.0259	.3837	.1570	xx	.8874	.8721
ThToda	.4247	-.0539	.3332	.1262	.8874	xx	.7757
Zygon	.5786	.0145	.1553	.0593	.8721	.7757	xx

PLENARY SESSIONS

DREAMS, MADNESS, & REALITY
The Complicated World Of Human Recorded Communication and the "Challenge of Change"[1]

by
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Almost every library conference these days has a theme that includes the word "change." It seems that the shadow of this undefined "change" looms over all of us. Before we can assess the challenge of change, however, we have to understand the dimensions and nature of the change and, even more importantly, whether the change is revolutionary or evolutionary, explosive or incremental, a change in the nature of our lives or a change in our lives. I believe that there is a considerable amount of hot air being spoken and written in our profession that is based on science-fiction, wishful thinking, and unthinking trendiness.[2] The antidote to all this is a cool, dispassionate look at where we are, where we have been, and the true economic and practical realities of modern libraries and librarianship. Let me begin with our stock in trade—recorded knowledge and information in all forms. It seems that the form in which humankind records knowledge and information is at the heart of the argument for revolutionary change. Stripped of all the rhetoric, we are presented with the proposition that, for the first time in human history, one form will obliterate all others and that obliteration will change society, human thought, and, almost incidentally, libraries.

The history of human, recorded communication is the history of a daring attempt to conquer space and time. Before the invention of writing, drawing, and other ways of recording knowledge, human beings only knew what they were told by other human beings who inhabited the same space and time. The oral tradition that existed for many centuries and lingers on today in many ways (another testament to the staying power of all forms of human communication) conquered time to a certain extent in that the knowledge of the dead was transmitted—with conscious and unconscious variation—to the living. It also conquered space in a limited way as bearers of the tradition moved within small areas. The limitations of imperfect transmission, the impossibility of authenticating spoken words, and the fallibility of memory—all gave rise to what we know as "folk memory." As soon as humankind made its knowledge tangible in the form of writing and pictures, authentic communication across space and time was possible. The earliest

[1] A revised version of a paper published in *Against the grain*, February 1996.

[2] A good example of most of these is to be found in the latest College & research libraries— "Choosing our futures" / Carla J. Stoffle, Robert Renaud, and Jerilyn R. Veldof. C&RL, v.57, no. 3 (May 1996), pp 213-225.

forms were graven on stone (free-standing or on the walls of caves and the sides of mountains), graven on metal, impressed on clay, carved on bone, and recorded in all the ways that human ingenuity could devise. The enduring quality of these communications—the ability they have to speak to us across the millennia—was the thing that enabled humans to defy time . . . but not space. Until very comparatively recently, the only way to see the cave "paintings" of pre-history or to read the many carvings on stone that exist throughout the world was to visit the sites where they were made or the places to which they had been transported. On the other hand, the fact that we know about those civilizations distant in time and space is a tribute to the durability of the records that they made. If some prehistoric Gingrich had given each of those early people laptop computers, we should be unaware of their very existence.

This is where we see the paradox of recorded communication that haunts us to this day. That paradox is that each advance conquers space with greater ease but is also less permanent than its predecessors.[3] The ultimate, thus far, in this progression both backwards and forwards is the electronic message that can be transmitted almost instantaneously to Japan, Terre Haute, and Australia but may well not survive longer than the time it takes for it to be read.

To take these ruminations to just one practical issue of today, what about the Internet? What about those zillions of pieces of data and gobbets of "information" out there in cyberspace; unorganized, unfiltered, and, to a large extent, useless? I am strong advocate of standard library bibliographic control practices and firmly believe that they could be useful in the context of electronic resources. The question is, of course, not how to do it but which electronic documents are worth organizing? There are worthwhile documents in all the blizzard of opinion, diatribe, assertion, and plain lunacy that obscures them from view but which are they and which will be preserved for posterity? Those are the questions and we, bereft of the filtering mechanisms that have narrowed those choices for linear publications of all kinds, must come to grips with them.

I cannot now recall how the subtitle "dreams, madness, and reality" came to be chosen for "Future libraries"—the book that I wrote with Walt Crawford.[4] However it was, it seems to me that it is possible to analyze the present state and future possibilities for libraries and librarians by looking, generally and specifically, at our dreams, our current all-digital-future madness, and the reality that both circumscribes the dreams and throws cold water on the madness.

The Library of the Future

The dream of the library of the future is of one that is freely available to all; deals with all documents in all languages, from all countries, and in all formats;

[3] Wellisch, Hans. *Aere perennius? In Crossroads: Proceedings of the first LITA Conference.* Chicago: ALA, 1984. pp. 22-34.

[4] Crawford, Walt and Michael Gorman. *Future Libraries.* Chicago: ALA Books, 1995.

and is staffed by skilled professionals ready to assist and teach the use of the records of civilization. Such a library would be part of local and national cooperative arrangements; would be replete with the intelligent use of technologies, old and new; and would be able to finance both a place with extensive collections and convenient and free access to remote resources.

The madness is best summed up by the summary of a talk delivered at a state library association conference earlier this year.

The libraries of tomorrow are being shaped around a vision that once seemed futuristic. Librarians, Internet resources, and the digital library will be interwoven into a NETwork of human and electronic resources ...

I have never seen a more concise presentation of the case that, for the first time in human history, recorded knowledge and information will only be available in one form—a form that has supplanted all others. It would take far too long here to go into the reasons why this anti-vision of narrowed choice could not and will not work. I will content myself with wondering why such vacuous statements are made in such large numbers and, apparently, greeted with nodding heads?

The reality of the library of the future will, of course, be trammeled by money or the lack of it. None of us will be able to afford the rich mixture of library materials that total library service would demand, still less will we be able to provide the professional staff that the ideal library demands. The question is, then, one of balance. How to manage to provide "traditional" resources and services while increasing the intelligent use of technology? What are the best ways to use the human resources that one has? How do we provide the library as place and the library without walls? In Boolean terms, we are talking about "AND not OR." In financial and human terms, we are talking about doing more with less. This is a difficult time and these are difficult problems with which to deal. All the more reason why we should remain clear-headed and committed to the rational use of all library materials and to the cost-effective deployment of technology.

Preserving Recorded Knowledge and Information

One important dream and one of the key values of the profession of librarianship is the role of the library in preserving all important records of humankind for posterity. We should always be mindful of the fact that humans in the future will know what we know only if we preserve the texts and images found in library materials of all kinds.

Those who subscribe to the all-digital future madness tell us that, in some unexplained manner, all the recorded knowledge and information we have will be digitized and kept in a system of universally accessible electronic archives. To see this for what it is, one has only to contemplate the trillions of dollars that it would take to gather and digitize all those records; the billions of dollars that it would take to maintain and make accessible this electronic Tower of Babel; and the fragility, mutability, and vulnerability of electronic records.

Our reality is a world of a preservation/archiving crisis. Almost the only

medium that does not present a preservation challenge is print on acid-free paper—and that medium poses problems of storage. We see "slow fires" destroying print on acid paper,[5] electronic documents vanishing into thin air in huge numbers, films that have ceased to exist or are in such poor condition that we will never know them as they should have been, video records in obsolete formats that require machines that are no longer being made, and sound recordings that are beyond restoration. Individual libraries and librarians are making a difference, document by document, but the need and the funding are so far apart that we may never see an end to this crisis.

Library Collections

The dream is of libraries that work individually and together to make optimum use of all means of recording, communicating, and preserving human knowledge and information. Such libraries would have physical, accessible collections and would give access to remote electronic resources.

The all-digital madness is best summed up by the slogan "Access not ownership" — a particular favorite of the bumper-sticker school of library thinkers. In this scenario, no library would own anything and all documents would be available in electronic form at the touch of a button. Leaving aside the enormous cost of such a program, the prospect of resourceless libraries sharing what they do not possess is surrealistic, to put it mildly. The slogan also conveniently ignores the fact that the best way to guarantee access is ownership.

The reality is, of course, that libraries will continue to acquire, organize, and make accessible the collections that our patrons want and need. (It should never be forgotten that the "virtual library" is an elitist, academic construct created in electronic ivory towers without any reference to the desires and preferences of the people who actually use libraries.) The problems of maintaining and building accessible collections center on acquisitions funds, human resources, and storage. They are unlikely to go away any time soon but that should not deter any librarian from continuing the struggle to maintain our services to individuals and society. That struggle is not made any easier by the fact that our financial woes are exacerbated by the continuing, increasing, and entirely legitimate demand for access to electronic resources and services of all kinds.

Organizing Recorded Knowledge and Information

The dream is of a pan-media library in which each meaningfully distinct document is catalogued, classified, and made accessible to all library users through user-friendly integrated systems. In such a future, the established methods of bibliographic control will be expanded to cover electronic resources and the results of that work will be made available through general systems dealing with all

[5] *Slow fires: on the preservation of the human record* / Council on Library Resources. Santa Monica, CA: American Film Foundation, 1987. 1 videocassette (59 minutes).

media.

In the madness of the futurists, the orderly, intricate world of bibliographic control will be replaced by magical "search engines" that will use words found in free text as a substitute for controlled vocabularies, classification schemes, and authority files. This "back to the future" approach (it is decades since anyone has taken keyword searching seriously in files larger than the minuscule) is going to make all "information" instantly accessible at little or no cost. There are far more free lunches than there are free bibliographic retrieval systems.

In reality bibliographic structures will be brought slowly into the world of the Net as it becomes more and more apparent that the lack of controlled vocabularies and amateurish search strategies yield little but vast amounts of unusable noise. The question, of course, is not whether we should "organize the Net" but to which electronic documents will bibliographic standards be applied? Finding the items of more than transitory value in the bushels of electronic chaff will be no easy task. Cataloguing is never, and will never be, inexpensive and money will be spent irrespective of the decision to organize or not. The point is whether one should spend the money once at the beginning of the process for the benefit of all future users or should mandate the expenditure of time and money by those thousands of users as they thresh about in the unorganized Net to very little gain.

The Future of Publishing

The dream is a stable, profitable publishing industry that will continue traditional publishing while extending its invaluable filtering, gateway-keeping function into electronic publishing.

The madness envisages a world in which every person is her own publisher. There would be absolute freedom to promulgate any text or image without the annoying intervention of publishers, referees, editors, or any other persons trying to ensure some level of quality and coherence. To its proponents, the beauty of this world in which we would all suffer from "information anxiety" and die prematurely of "information overload" is that it is all free! Our governments and institutions will go on indefinitely providing us free access to the Net, free hardware and software to gain that access, and, apparently, unlimited paid time in which to communicate with all our invisible colleges. No stoned hippie in the late 1960s ever had such a skewed, crackpot view as that espoused by the "everyone-a-publisher" gang.

Reality can be a funny thing. One often-ignored fact is that computer technology has made the production of high-quality printed texts more affordable and more within the grasp of the individual and the smaller company. Far from heralding the imminent "death of the book," computer technology is proving to be the chief factor in a new level of book production quality. Something else to note is that only 10 percent or less of the price of a book is due to printing and distribution. Even if the Net were to replace print as the medium for disseminating recorded knowledge and even if, against all logic, the Internet remained "free," the

savings at the production end would be tiny and the increased cost (environmental and financial) of the paper used for printing at the receiving end would be massive.

Intellectual property and copyright.

Writers, intellectuals, and creators work for a variety of reasons, one of which is monetary reward. Surely it is not unreasonable to dream of a world in which copyright and intellectual property are protected regardless of medium of distribution and the creators of works are equitably rewarded and encouraged to produce more works. Beyond the question of rightful payment lie the matters of provenance and authenticity. A creator has the right to be rewarded but she also has the right to know that readers will receive her work without alteration.

The madness is of those who, with much vagueness, foretell an all-digital future that will guarantee the authenticity and provenance of each item and reward creators for use. The fact is that there is no way to guarantee the provenance of any electronic document (as even the most casual users of the Net can plainly see) and that copyright, a fiendishly difficult issue for relatively stable linear documents, becomes more complicated by several magnitudes in the electronic arena.

In reality, copyright and authenticity may prove to be unenforceable for electronic documents (originals or those that result from digitizing existing texts). A tremendous amount of effort is being devoted to these questions in the highest levels of our profession. To this layman's eye, much work done so far on copyright and intellectual property appears to be going nowhere and to have produced little but high-sounding, empty pronouncements. It is likely that the toothpaste is out of the tube and even CNI might be incapable of putting it back.

The Future of the Library as Place

The dream of the library of the future is of a place that incorporates electronic and other technological resources and services when they are the best means to communicate information while, at the same time, giving access to human knowledge in all other forms. The idea that "the library as place" and "the library without walls" are diametrically opposed is a fallacy. The fact is that libraries have always reached out beyond their walls—consider telephone reference services, mobile libraries, services to "shut-ins" and institutions, interlibrary loan, and all the other ways in which we have reached out for decades. What we need is to add a "virtual library service" program to our existing services and to create an enrichment (not an alternative) to the library as place.

The madness of the virtual library would lead to the death of the library and the death of librarianship. No amount of talk about "information specialists" and "knowledge navigators" can disguise the fact that a library without a place is an oxymoron and the best we could hope for in that bleak future would be to become an army of electronic clerks.

The reality is that, despite financial adversity, many libraries are thriving as places and (despite the pressures to "downsize," "outsource," "disintermediate," etc.) librarians are retaining their professional self-confidence as the hype subsides and they come realize their tested values and techniques are needed in a complex, enriched world of communication. We should never forget that the library as place will survive and thrive because library users want it and want and value the services librarians provide.

Learning and the Cult of "Information"

We dream that, in the future, learning and literacy will thrive as the acquisition of knowledge through reading is enhanced by technology married to print and other linear resources.

The madness is curiously discontinuous. The same people that call for literacy and lament that Johnny can't read (try cuts in public and school libraries as part of that problem!) also preach the "death of the book" and say that all that matters is information. According to them, we are moving into a postliterate society dominated by the image. In this scenario, the Global Village turns out to be populated by illiterates who have rejected learning and are lulled by 1000-channel TV and other anti-intellectual sensory gratifications. They are malleable and readily manipulated politically, financially, and socially.

As for the reality — Let us pray.

Conclusion

Would it not be the ultimate irony if the last of the madnesses were to come true and records of humankind came full circle? The journey from the few people of the Aurignacian-Perigordian Epoch in 18,000 BC leaving the graphic images of their lives on the walls of the Lascaux Cave to billions of modern humans sedated by flickering transitory images will have taken a long time but could scarcely be accounted an advance. So, what is it to be? Enhanced and flourishing libraries combining the best of all kinds of recorded knowledge and information on the one hand or a global Lascaux Cave on the other? A new golden age of literacy and learning or the end of the text? For myself, I would prefer to live in a reality informed by dreams and possibilities than to cyber-surf into oblivion as a member of the largest and loneliest crowd in all human history.

Love's Knowledge: Theological Education In The Future Of The Church And Culture

by
Craig Dykstra
Lilly Endowment

I am honored and delighted to be asked to address this joint session of the Association of Theological Schools and the American Theological Library Association. Thank you, Dr. Waits, Dr.Costen, and members of the Executive Committee of ATS, and Dr. Corman and the ATLA, for inviting me to do so.

Before I begin my address, I hope you'll allow me to take advantage of this occasion to make a few personal remarks. My life is bound up with theological education. When I first interviewed for my current position with the person who was then the Endowment's president, I was asked what had been the most exciting or rewarding time of my life. My answer was immediate: I said that (aside from my marriage) my theological education was the most exciting thing that had ever happened to me. Jim Morris was taken aback a bit by what I had said. It had never occurred to him, I think, that there could that much excitement in going to seminary. (Either that, or he may have thought I'd led a pretty dull life up to that point.) But I meant it. The world that my seminary days opened up to me — intellectual, spiritual, institutional, and interpersonal — was astonishingly rich and wonderful.

Years of teaching in theological schools have done nothing to diminish my love for, delight in, and sense of gratitude for theological education. Even when I decided to leave seminary teaching to go to the Lilly Endowment, I understood it as a way to work in, with, and on behalf of theological education and the larger causes to which it is dedicated. And so, for the past seven years it has been my enormous pleasure to work with a great many of you on one project or another that is trying to advance the cause of theological education and its mission in the church and the world.

I can't tell you what it has meant to me that, through some very brief and ordinary occasions as well as through some marvelous, sustained endeavors, I have been granted the gift of real collegiality with many of you. For your friendship, I am exceedingly grateful. By your undaunted and persistent good work in this very important and complicated enterprise, I am awed. So, thank you, Jim, for asking me to join you today. But thank you all even more for making me one of your colleagues in this wonderful vocation.

I am especially pleased to have been asked to address this particular Biennial Meeting. There are several reasons. One is that at this meeting you are bringing to completion the historic review of the ATS's accreditation standards and procedures. I do not want to prejudice the conversations and votes you will take in the next few days, but I do want to compliment Katarina Schuth and her Steering Committee, Dan Aleshire and Michael Gilligan, the ATS staff members who did

such a fine job shepherding this project, and the many of you who have been involved in the review and redevelopment of these standards. Not only has this mammoth task been completed (on schedule), but it has been carried out from beginning to end in an enormously intelligent and collegial way. In my view, the substantive results show it.

Second, you are at this meeting also considering a report on a comprehensive review of the ATS's programmatic priorities. This has likewise been a very important assessment. In a time when every school in the ATS is having to make careful decisions about its priorities so that its finite resources may be creatively employed in ways that enable it to make its own most important contributions to the life of the world, so too must the ATS choose among many alternatives only the very best ways to employ its resources and energies for the sake of the whole. My congratulations to Sam Logan and his committee on their diligent efforts.

I also want to congratulate the ATLA on its fiftieth anniversary. My wife's employment as a cataloguer in an ATLA library some years ago made it possible for us to get through graduate school. That is only one among many reasons why I hold theological library staff in very high esteem. I am delighted you are here for this joint session.

Finally, I am pleased to be asked because of the theme of this meeting: "The Continuing Commitment: Quality, Community and Faithfulness." Jim Waits's comments on this theme in his "message" in the meeting's program book points first to the issue that has oriented the accreditation project from the beginning, the question of the nature of "the good theological school"; then to the perennial concern that a community like this one must continually generate strong answers to, namely, unity in diversity; and finally to the most important issue of all, faithfulness, which Jim describes beautifully as "a fervent sense of benevolence and attentiveness to the whole people of God" and, indeed, to the whole of God's creation.

I hope that what I have to say in these few minutes will be of service to you as you take up your deliberations over the next few days and reflect on the theme of this meeting. I do think that these issues of quality, community, and faithfulness are central to the endeavor of theological education. They are crucial to perceiving, understanding, and ensuring a proper place for theological education in the future of the church and the culture.

Love's Knowledge

The title of my address is "Love's Knowledge." It is a borrowed title. I borrowed it from Professor Martha Nussbaum, who now teaches at the University of Chicago, partly in the Divinity School there. "Love's Knowledge" is the title of a book of her essays and of one of the chapters in that volume.

I have borrowed her title partly because the phrase itself has been ringing in my ears as . . . what shall I say . . . as a true phrase, ever since I first came upon it. The phrase itself points to a reality that lies at the very heart of theological educa-

tion and, indeed, at the heart of Christian faith and life. This unapologetic Presbyterian is reminded immediately by this phrase of the opening sentence of Calvin's *Institutes*, which goes as follows: "Nearly all wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves." And, as Calvin's *pietatis summa* goes on to elaborate in great detail, to know God truly is to know God as the magnificent, inexhaustible Love that lies at the heart of everything and as the One who knows us in love by name before we know anything at all. Hence also, to know ourselves at all rightly is to know ourselves as Love's creatures and heirs. Love's knowledge, then, is, in it most fundamental sense, God's knowledge — the knowing that belongs to the One who is Love. But insofar as our knowledge conforms at all to God's own love and wisdom, love's knowledge is also our knowledge of God and of God's creation, including ourselves.

That's part of what rings in my ears when I hear the phrase "love's knowledge." And it is part of what makes love's knowledge important for theological education. If theological education is truly theological in the sense that David Kelsey, for example, has suggested (namely, that it has somehow to do with understanding God truly) then love's knowledge is central to theological education itself. Love's knowledge is both the presupposition for and the fundamental content and substance of theological education. If there is no knowledge of God, the educational endeavor we are involved in is not theological. If there is no knowledge of God, any claims that what we are about is educational in any true and rigorous sense is simply false.

Many of you, I know, have benefited greatly from Edward Farley's fundamental explorations of the history, nature, and purposes of theological education. I have as well. But it is to an earlier work than *Theologia* and *The Fragility of Knowledge* that I turn to for help with this most fundamental issue. In the much earlier *Ecclesial Man* (so much earlier as to have pre-dated our sensitivity to gendered titles), Farley vividly describes what he calls "the problem of reality-reference in recent theology." In 1975 he wrote:

> In recent years the theological community has entertained what might be called a nasty suspicion about itself. The rumor did not arise within that community but, once implanted, it had a certain self-fulfilling effect. Could it be that there are no realities at all behind the language of this historical faith? Could it be that the testimony, the storytelling, the liturgical expressions of this faith refer to entities that have only phenomenal status? . . . Are Christian theologians like stockbrokers who distribute stock certificates on a nonexistent corporation? In this situation, the "reality" of the corporation, its size, type, power, and promise, turns out to be simply the broker himself. The loss of a sure and certain sense of the knowledge of God is a problem not only for theologians and other contestants in rarefied and sometimes arcane philosophical and theological discourses. It is also a fundamental problem in the life of the church: A

> loss or diminution of reality is experienced in the community of faith itself, . . . which turns its language into slogans and clichés, depersonalizes its community, and desensitizes its conscience. The residue is a thoroughly secularized religious institution which has traded religious for secular motifs masked in traditional language, rites, and polities.

What Farley is saying is that at the very heart of the theological enterprise and at the very center of the church's life there must be knowledge. Not a hunch, not a hypothesis, not even a hope, but rather a knowledge that is fundamental: love's knowledge. Without that knowledge, the whole thing crumbles. A game can be played (for quite a long time, perhaps). But, ultimately, the game simply plays itself out if its fundamental reality-reference is lost.

In 1975, Farley argued that modern theology and contemporary church life were plagued by a nasty suspicion. Where are we now? The loss of love's knowledge is the root cause, I think, of theological teaching that connects with no one's life and of research efforts whose only point is the professional advancement of the researcher. How much is that happening? Bad preaching. Liturgies eviscerated by the clouded eyes and perfunctory gestures of presiders who communicate all too clearly through their bodies that they do not know or do not believe what they are doing. Complacency before injustice. Fear of taking initiative until success is all but assured. These are all signs and symptoms of the loss of love's knowledge. How prevalent are they in the graduates of our institutions who now minister in congregations and in a variety of other contexts? How prevalent are these symptoms in us?

Twenty years later there is evidence enough that the nasty suspicion still haunts us. At the same time, there is also, I believe, a great hunger in the larger culture, in the churches, and in our schools for love's knowledge itself. Love's knowledge is what the manifest, if often confused and sometimes desperate, spiritual searching abroad in our nations is a search for. And in certain places and people, where incredible energies are devoted to healing, reconciliation, liberation, and forgiveness in sometimes horrendously difficult circumstances, there are sure signs of the palpable presence of love's knowledge.

Where are we now as schools, as churches, as a culture? In a place of readiness, I think. Hungry, but not well-fed. Eager, perhaps, but also nervous. In our particular arena of responsibility, at least this is getting clearer: without love's knowledge, theological education is loosed from its moorings and is set adrift. We are beginning to realize that if theological education is to have a future in the church and the culture, it will be decided in terms of theological education's capacity to bear witness to and to be a generative context for love's knowledge in its many rich and complex forms. And we are searching for ways to do that and to be that. I have borrowed the title of my address, as I say, from Martha Nussbaum. Professor Nussbaum would not share the Christian, theological way of understanding the phrase "love's knowledge" that I have laid out here. But I am indebted to Nussbaum for more than just this mellifluous and evocative combina-

tion of words. The main point of her essay and of much of her philosophical work is also very important for those of us engaged in theological education. She has a clue for us. For her, the notion of "love's knowledge" suggests, and I quote, "the idea that knowledge might be something other than intellectual grasping, might be an emotional response, or [as she concludes as she develops her argument more fully] even a complex form of life."

Knowledge might be something other than intellectual grasping. It might be a complex form of life. In saying this, Nussbaum is by no means collapsing into anti-intellectualism. Hardly. What she is saying instead, I think, are two things. She is saying, first, that knowledge cannot be gained through intellectual grasping, through the greedy, controlling, manipulative employment of intellectual force, no matter how highly skillful and impressive. Knowledge or at least some forms of knowledge comes rather through intellectual vulnerability and receptiveness. It is received as if it where a gift rather than grasped as an acquisition. Second, knowledge as a complex form of life means that intellectual work finds its place and efficacy only in a larger context. Knowledge cannot be merely intellectual. Intelligence cannot "know" apart from feeling and commitment and ways of being that are consistent with what is known.

In her most recent book, *Poetic Justice*, Nussbaum presents a rather thoroughgoing critique of what she regards as some overly defensive and rationalistic legal practices and structures that have been emerging in our society in recent decades. She believes that, in some influential quarters, these practices are being enlarged into a more general way of seeing and being in the world. Her critique of our contemporary system of justice is focused not first on its results, but on the way of life and of mind that breeds those results: a "Gradgrind-ish" refusal to regard persons in their fullness, inwardness, and difference; a reduction of them to enumerable and aggregatable "facts"; and, above all, a studied incapacity to exercise what she calls "seeing-in," "the great charity in the heart [that] nourishes a generous construal of the world."

There are ways of life, in Nussbaum's view, that are false. It is not just that they are unhealthy or unfulfilling. While perhaps in some ways quite sophisticated, they are, nonetheless, ignorant, unknowing, out of touch with reality and truth. Likewise, some ways of life are ways of knowing. In describing what she means by "love's knowledge," Nussbaum turns to a short story by Anne Beattie entitled "Learning to Fall." It is the story of a woman who, once badly hurt in a failed marriage, learns to love again partly through the friendship of a neighbor in whose own way of life and love she perceives a knowledge she wants for herself, but finds she cannot grasp by grasping. She finds she must come to that knowledge in some other way. She must learn to fall. In her dance class she is learning how to fall bodily, which, "like prayer, it's something done yet, once you do it, fundamentally uncontrolled; no accident, yet a yielding; an aiming, but for grace. You can't aim for grace really. It has so little connection, if any, with your efforts and actions. Yet what else can you do? How else are you supposed to pray? You open yourself to the possibility."

There are ways of life, apparently, that are suffused with love's knowledge. Last week my colleague, Sr. Jeanne Knoerle, and I had a visit from some people who are involved in an organization in Winston-Salem, North Carolina, called Human Service Alliance. Human Service Alliance is a very unusual organization. It is made up entirely of volunteers. More than two hundred people work together to sustain a hospice for terminally ill "guests," as they call them, 24 hours a day, year in and year out. They also run a conflict mediation service, a respite care program for families with severely retarded children, and a wellness program for the community. All of these services are provided at absolutely no cost to those who need them. As they say, "All services are gifts, an expression of love, compassion, good will, charity." And let me repeat everything that is done is volunteered. There is no paid staff, none. The whole thing is done by volunteers. Some of them volunteer for a few hours per week or per month. Some volunteer several days or more each week. And some people move to Winston-Salem for a year or more just so they can volunteer a portion of their lives caring for the dying and the retarded and the conflicted and the sick and their families. The fact that these folks are all volunteers does not mean that they are not skilled. In fact, they are highly skilled people — some doctors, some counselors, some just good organizers, and so forth. Nor does it mean that the services they provide are second-rate. Indeed, they are services of extraordinary quality.

Neither the quality of the services nor the unusual fact that this is an organization run without regard to personal compensation is the reason why I am telling you about Human Service Alliance. Rather, it is because these people believe that the quality of their efforts is part and parcel of a distinctive way of knowing that they are experiencing, which they believe comes directly from the fact that their service is all a gift. They are discovering, they say, that in and through their practices of hospitality and healing, through their relentless focus on the care of others freely given, they come to know things they never knew before. They know the people they care for, and in a way that seems to them qualitatively different from anything they had experienced before. The doctors say this. They say that in this place they know the people as persons, they even, in some respects, know their illnesses in ways their medical training never made possible (had even, perhaps, prohibited). They know one another, their fellow volunteers, in ways they find quite remarkable. They know how to get things done together. And they are astonished that it all seems to happen so easily. Their board meetings, they say, don't last very long; sometimes ten or fifteen minutes is all they need. When all is a gift given and received and when the gift is service to people in real need, a lot of problems get solved just in the course of things. They know death, intimately. They spend time with death in the most personal ways, almost every day. And, astonishingly to them, in the midst of that knowledge they know life. The most remarkable thing they have come to know, they say, is "meaning for life and a purpose for their own lives." "Love's knowledge," I think. In and through a way of life formed in love, they know realities that cynicism cannot know and that grasping cannot reach.

A couple of years ago, Marianne Sawicki's book, *Seeing the Lord*, was published. Subtitled *Resurrection and early Christian Practices*, this book argues at length the same basic point Sawicki had made in a stunning essay entitled "Recognizing the Risen Lord" that we had previously published in *Theology Today*. Her claim is that the risen Lord is a present reality who can be truly known, but only under certain conditions; — namely, in the context of certain practices that together constitute a particular way of life. Central among these practices is the practice of feeding the hungry and the practice of remembering Jesus. The two must go together. Through a close reading of both Matthew and Luke, Sawicki discerns in the texts themselves a working knowledge of how the resurrection of Jesus Christ is taught. What she finds is that:

> the possibility of understanding resurrection comes through hunger: either one's own hunger or the hunger of another which one is able to recognize and alleviate . . . . For Luke, recognition of the Risen Lord is possible only within a community that knows both how to be hungry and how to feed the hungry. Stories about empty tombs have no efficacy, except within such a community.

Words are not enough, not even the words of Scripture. Rather, it is a matter of these words in relation to a peculiar context. The biblical texts themselves assert, says Sawicki:, that words cannot deliver understanding. Access to the Risen Lord is opened through teaching, which transpires within a community sensitive to the needs of the poor, and which indeed forms such a community. This teaching is rooted not only in formal theological reflection on the very possibility of gaining access to the Risen Lord, but also in action on behalf of the poor undertaken because the teacher wants to see Jesus.

A diverse and wonderful group of theological educators drawn from a number of your schools has been hard at work for the past several years developing a similar idea. Under the editorial leadership of Professor Dorothy Bass, they have just completed the manuscript for a book to be entitled *Practicing Our Faith: A Way of Life for a Searching People*. (Simon and Schuster will publish it early next year.) That book describes twelve "Christian practices" that this group believes are fundamental to the Christian way of life. These authors understand Christian practices to be "things Christian people do together over time in response to and in the light of God's active presence for the life of the world." The book includes portrayals of such practices as keeping Sabbath, giving testimony, forgiveness, healing, dying well, honoring the body, ordering community, hospitality to strangers and even to enemies. The practices of discernment, of saying "yes" and saying "no" (asceticism, actually), of sustaining just economic relations, and of rendering our lives into song are also included. Each of these practices is described in such a way as to enable the reader to see in it a way of being that addresses fundamental human needs and contemporary cultural conditions through practical human acts. The chapters show how each of these practices has been given a fundamental

shape and order in the course of the history of the Christian faith , and yet has been open to enormous adaptability to circumstances in a wide variety of cultural contexts. And each chapter tries to show how these patterns of action are tangled up with the things God is doing in the world in such a way that distinctive qualities of life and forms of knowledge become available to us as we participate in them. Again, Christian practices as modes and means of grace. Christian practices as contexts for love's knowledge.

Theological Education in the Future of the Church and Culture

We have borrowed Martha Nussbaum's phrase, "love's knowledge," and given it a theological turn. We have picked up her hunch that such knowledge might be something other than intellectual grasping, that it might instead be a complex form of life. And we have followed her hunch down a trail that leads us to fundamental Christian practices that together may constitute a shared form of life in which love's knowledge in its richest theological sense may emerge. We started with a claim that love's knowledge in this sense is both the presupposition for and the substance of a truly theological education. Now we are in a position to begin to spell out some of what that might mean for us as theological educators. There are many potential avenues to pursue here, but I should like to organize my comments by relating these thoughts about love's knowledge to the theme of this meeting ("the continuing commitment: quality, community, and faithfulness") and to a few things I have noticed in the new accreditation standards that are before you.

One of the first and most basic things the new standards say is that "theological schools are communities of faith and learning guided by a theological vision." This statement seems to me to be right on target as an orienting description of the whole enterprise. In a way, it seems so obvious, that it is easy to slip quickly over this sentence. But we should not. We should pause to contemplate what this claim means and does not mean. One thing it can easily be assumed to mean (but, I think, should not) is that theological education is an amalgam of religious life on the one hand and higher education on the other, as if the two were independent spheres pieced together for primarily functional or pragmatic reasons. It is certainly true that we are surrounded by, and are in many ways dependent upon and part of, a very large and complex world of higher education in the U.S. and Canada. Very little of it could legitimately describe itself as "communities of faith and learning" or would want to. Likewise, we are awash in a sea of faith made up of communities small and large, both liberal and conservative, that have learned well the modern polarization between faith and learning, and that, therefore, in too many cases, have come to regard learning as irrelevant, if not downright hostile, to faith.

The idea of love's knowledge will not allow this polarization. We are not and cannot be communities of faith plus communities of learning as if by means of addition; that is, as if we could be one without the other, but just happen not to. No, we must be communities-of-faith-and- learning (hyphenate the whole string of

five words, so they are inextricably united). Communities oriented by love's knowledge will and must be intrinsically communities of faith and learning.

This feature of the theological school — let us say, of "the good theological school" — is what gives it its deepest significance for the church and the culture. There is something about the very nature of these schools that is fully as significant as their capacities to train competent and informed leaders for the churches or to produce new knowledge of value to religious and secular society. The single most important thing about theological education in the future of the church and culture is that these schools actually be communities of faith and learning, guided by a theological vision in which faith and learning are bound inextricably together in something like the essential intimacy of love's knowledge. In a culture that has shorn them apart in so profound a way as ours has that the churches themselves are almost unaware of the loss, the very existence of places where faith and learning are fundamentally at one with each other is of utmost significance.

A related point: Here is where the issue of quality must ultimately be pressed. We can and should ask how good our schools' faculties are, how substantial the financial and material resources are, how well-equipped and staffed the libraries are, how coherent the curriculum is, and so forth. But the basic question about quality is not "how good are we?" but "what is the fundamental good upon which the whole enterprise is built?" The basic question is not "how do we measure up against various standards of excellence?" but "by what standard of excellence do we seek to be measured?" An institution that takes love's knowledge as its standard is a rare one in our society, one that by its very nature presents a qualitative (could we say prophetic?) challenge to every other. Theological schools should not be and, thankfully, are not the only communities of faith and learning in our society. Every congregation should be, and so should every other religious institution. Indeed, I would hope that love's knowledge could characterize and permeate schools of every kind as well as every other place of life and work, for that matter. But insofar as theological schools are among the very few institutions in our society that are by their own standards calling themselves explicitly to be communities of faith and learning, I hope they will take that calling with full seriousness to its deepest levels and understand that the very quality of its existence in these terms is, in and of itself, among its most important contributions to the future of the church and culture.

If that core character of the theological school is to shine through, however, it will be because it is made manifest in its concrete ways of doing things. It will shine through in its practices. One of the things I admire most about the new standards is that a profound sensibility on this score permeates them. It appears in the section on "Authority and Governance," where the standards state that "Governance is based on a bond of trust among boards, administration, faculty, students, and ecclesial bodies. Each institution should articulate its own theologically informed understanding of how this bond of trust becomes operational as a form of shared governance." It appears in the section on "Institutional Resources," where it says that "because of their theological character, ATS schools give particular

attention to human resources and to the quality of the institutional environment in which they function. Good stewardship requires attention by each institution to the context, local and global, in which it deploys its resources . . . ." Most emphatically, it permeates the section on the "Goals of the Theological Curriculum," a portion of which reads this way:

> In a theological school, the over-arching goal is the development of theological understanding, that is, aptitude for theological reflection and wisdom pertaining to responsible life in faith.
>
> *Exactly!*
>
> Comprehended in this over-arching goal are others: deepening spiritual awareness, growing in moral sensibility and character, gaining an intellectual grasp of the tradition of a faith community, and acquiring the abilities requisite to the exercise of ministry in that community.
>
> These goals, and the processes and practices leading to their attainment, are normally interwoven and should not be separated from one another.
>
> *Precisely!*

These standards describe "the good theological school" (its governance and administration, its resources, and its basic services and activities) in such a way that "the complex form of life" that Nussbaum suspects knowledge might really be is, in fact, the undeniable whole of which every particular process and practice of is a part. The most crucial task before us in theological education, in my view, is steadily to live more and more fully into this vision of the good in very concrete ways.

Let me focus my comments for a moment on teaching and learning, by way of illustration. From our experience at the Endowment with an increasing number of projects, it seems clear that scores if not hundreds of theological school faculty are eager to be involved in reflecting deeply in and on their teaching. They are ready to try specific new ways of fostering their students' learning. They are willing to take a closer look at the lives and hearts of the diverse people they meet in their classrooms. They seem eager to engage in some fundamental reflection on the substance of their disciplines and subject matters, and the ways they connect to the larger purposes of theological education. And many more of them than I would have expected are deeply interested in the question of how their teaching does and can participate in the practices of faith of the church in the world. Teachers early in their careers, as well as others who are more experienced, all seem to be willing, if provided a hospitable environment, to open up to one another on all these fronts. In this process, they are finding considerable excitement, in some cases even a sense of joy.

I suspect we are not embarking on a new wave of comprehensive curriculum reform in the period just ahead. Rather, it is more likely to be a process of incre-

mental change, teacher by teacher, course by course. If this prediction turns out to be true, I would be most encouraged, for I, at least, have come to the conclusion that over-arching curriculum reform usually changes little unless that reform is a response to internal pressures built up over time by little revolutions that are already taking place in the practices of teaching and learning that go on in the school and that simply burst the seams of the old curricular structures. Part of that change will be driven by experiments with new technologies, of course. But a still larger part will, I hope and expect, be lured into being by the hunger for a more complete sense of vocation as a theological teacher and scholar that seems alive in our schools today especially, as some studies show, among some wonderfully gifted younger faculty among us.

Here, in any case, is one place where the theme of community is especially important. Curriculum and community are related in a number of ways. One of them, of course, has to do with the faculty and other educational leaders of the theological school as a community of teachers, including those who lead theological libraries (which, even more in the years ahead than in years past, will need to be and be regarded as centers of learning and teaching). Theological faculties will increasingly be made up of people of diverse backgrounds, experiences, and convictions. If that diversity leads to fragmentation rather than to a richer and fuller community of teaching, learning, and scholarship, then the standard of the good theological curriculum will simply be a pipe-dream. Beyond the school itself, however, this vision of curriculum also bears within it a spirit of communion with the theological wisdom of the larger faith traditions as well. So, curriculum in this sense means community with past and future generations as well as with churches and cultures spread all across the globe. Love's knowledge, in the form of curriculum, extends, then, from a local community of teaching and learning all the way into a history-long, globe-wide, highly diverse community of faith.

The standards you have created are rich enough, in my view, to repay reflection of this sort on a great many of their facets and details. I will not try to do so any further myself here now. But I do want to comment, in conclusion, on the final word in your theme, "faithfulness." Jim Waits, in his "message," described that faithfulness as "a fervent sense of benevolence and attentiveness toward the whole people of God." John Calvin used the same word, "benevolence," when he said, "We shall possess a right definition of faith if we call it a firm and certain knowledge of God's benevolence toward us . . . ." Faith and faithfulness. Love's knowledge. They are, in fact, the same. And they are, in fact, at once the presupposition, the heart and substance, and the continuing commitment of theological education in the future of the church and culture.

Thank you very much for your invitation and your attention. May God bless you and your schools in your continuing good work.

WORKSHOPS AND PAPERS

Australian and New Zealand Theological Libraries and Librarianship Today: The Impact of the Australian and New Zealand Theological Library Association in its First Decade

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It is exactly ten years since I first attended a conference of the American Theological Library Association and presented a paper on the topic of Australian and New Zealand theological libraries and librarianship. The intervening decade has seen unprecedented activity among theological libraries and librarians in our two countries. My purpose, on this occasion, is to give an account of this activity and to provide a sober assessment of its achievements and its failures.

1. Developments Affecting Theological Libraries

Theological libraries, inevitably, are affected by the environment in which they operate and there are several particular developments that are having and will have considerable impact on theological libraries. One such development is occurring in the area of theological education; others, within the wider context of librarianship in Australia and New Zealand.

Postgraduate Courses

The past decade has seen a spectacular increase in the number of students enrolling in theological courses in Australia and New Zealand and a consequent growth in demand for postgraduate courses; so much so, that virtually all schools offering undergraduate degrees (typically a Bachelor of Theology, Bachelor of Arts/Theology, or Bachelor of Divinity) have felt compelled to offer postgraduate courses (typically a Master of Theology) as well. The demand for such courses is coming, not so much from candidates for ordination (where some, though not all, churches are having difficulty recruiting sufficient numbers), but from a wide variety of people who wish to pursue theology as an academic exercise, as a matter of interest, or to equip themselves better for some area of lay service in the church.

The effect of this growth in student numbers has been to place great pressure on the parlous resources of overtaxed theological libraries and to force their librarians to look at ways of working together to maximize the use of scarce resources. There has been, for example, considerable emphasis on the rationalization of serials subscriptions, with cancellations not always being matched by new subscriptions to the burgeoning lists of new titles constantly appearing on the scene. There have also been some attempts at cooperation in the acquisition of monographs, with one particular project being worthy of special mention, because of its uniqueness in the Australasian scene. I refer to the Sydney College of Divinity Collec-

tion Evaluation Project.

While the oldest college of divinity (Melbourne) dates back as far as 1910 and the Australian College of Theology to an early date, similarly named consortia of theological schools have been established mainly during the 1980s in Adelaide, Sydney, Brisbane, Perth, and Auckland. In the case of Melbourne, there are actually several consortia within the consortium. Motivated somewhat by a desire to pool resources and somewhat by a spirit of ecumenical cooperation, these colleges of divinity/theology provide accreditation for degrees, either through an affiliation with a university (which grants the degree) or through the relevant state board of higher education. Where there is university involvement, however, it is generally on terms that require the theological colleges and seminaries to provide most, if not all, of the teaching and assessment, as well as the resources—including, of course, the library resources. In Australia, the teaching of theology has been prohibited (by their charter) in most of the older universities, and has generally not been taken up (except through the colleges of divinity) by the newer ones. The effect of this absence of the teaching of theology from the universities is that the bulk of the burden of the provision of theological literature falls on the theological colleges and seminaries—not only to meet their own needs, but the wider needs of the nation as well. Thus, the need for cooperation in collection development by theological libraries can hardly be overexaggerated.

The collection evaluation project and resultant joint collection development policy of the nine libraries of the Sydney College of Divinity (SCD) was developed in response to the perceived need to rationalize resources and improve the overall coverage of materials to support the postgraduate programs that the SCD had already set in place (Smith and Goodall 1993). The main method of collection evaluation used was list-checking, supported by visual appraisal and faculty surveys. Considerable effort went into the production of lists for twenty-eight appropriate subdivisions of the traditional theological quadrivium and the checking of holdings of each library against these lists (Sydney College of Divinity 1993, Assessment Report, 2-3). This was unquestionably the biggest collection development project ever undertaken in Australasia and, while it has come under some criticism for methodological weakness (Sydney College of Divinity 1993, 317-331), it is serving its purpose of guiding the collection development priorities of the individual libraries. A more modest project, based on visual appraisal by faculty and library staff, is currently under way also among the four libraries of the Auckland Consortium for Theological Education (Bright 1996).

Distributed National Collection

A development within the wider Australian library community that has special relevance to theological libraries is that which is known as the "Distributed National Collection" (DNC). While the terminology has come into local library parlance in recent years, the underlying concept is not at all new. Twenty years ago, George S. Bonn suggested: "The library user's concern is the totality of

available resources upon which he draws and not just one library's collection. It is the totality which should therefore be evaluated" (Bonn 1974, 296; cf. 293). Motivated by the increasing inability of libraries, especially in Australia, to cope with the current explosion of information with ever-decreasing budgets, the DNC concept encourages all librarians to see the total resources of the nation as one collection, distributed across thousands of libraries. The implications for cooperative collection development and resource sharing underlying such a concept are bound to be far-reaching.

For theological libraries in Australia, the DNC concept would seem to be of critical importance. While John M. Gessell could say of theological libraries in North America that they "will need to depend on larger university collections elsewhere," such a comment would be out of the question in the Australian context (Gessell 1981, 45). Australia simply does not have the major research collections in academic libraries to back up the theological library collections. In view of the very smallness of most theological library collections, Margaret Henty, National Conspectus Officer, sees a vital need for theological libraries to identify strengths and weaknesses to facilitate national cooperation (Henty 1992, 20), much as the North American Theological Inventory sought to do in North America; but, significantly, the DNC concept in Australia will include also such collections as do exist in academic and research libraries. The way in which libraries become involved is by carrying out a collection evaluation, describing it in Conspectus terms, and recording the results on a national database, hosted by the Australian Bibliographic Network. So far, only one theological library (St. Mark's, Canberra) has taken up the challenge of contributing Conspectus data to the DNC Office (National Library of Australia. DNC Office 1994, 9).

Networking

Networking on a national level is gradually becoming an important factor for such theological libraries as have managed to become involved in it. The 1994 statistics indicate that nine theological libraries are members of the Australian Bibliographic Network and one of the New Zealand Bibliographic Network. These two national networks are currently undergoing a metamorphosis into a joint state-of-the-art network, which will be known in Australia as World 1. Supported by leading-edge technology, it will be a one-stop shop for the sharing and supplying, on a worldwide basis, of bibliographic and documentary data, both textual and graphical. Through the Internet, cataloguers will have immediate access to major databases around the world, online authority files, and immediate downloading of data, while the document supply facility will permit the searching, identification, online ordering or instant transmission and payment for documents all in the one operation. The potential impact of such a facility on theological libraries staggers the imagination and it will be interesting to see how long it will take our libraries to come to terms with it.

2. Developments within Theological Librarianship

As has been indicated already, the past decade has also seen major development within the field of theological librarianship, central to which has been the establishment of the Australian and New Zealand Theological Library Association (ANZTLA).

Establishment of ANZTLA

ANZTLA was established in Adelaide, 27 August 1985, with a small executive, consisting of a President and a Secretary-Treasurer, both of whom would be elected by the annual meeting, together with one representative of the region in which the next conference was to be held (Zweck 1985). The association had been formed with the support and encouragement of the Australian and New Zealand Association of Theological Schools (ANZATS) and it was always intended that the two associations would work closely together. Member schools of ANZATS would be charged a supplementary fee to their annual ANZATS membership fee to be members of the library association. However, differences of opinion soon arose regarding the precise nature of the connection between the two associations. Although the relationship has always been harmonious, with joint sessions being held at the 1988, 1991, and 1995 conferences, the differences of opinion that surfaced at the outset were to lead, within two years, to the organizational separation of the two associations.

The idea of having the membership fees of ANZATS libraries collected from ANZATS schools together with their ANZATS membership fees and passed on in bulk to ANZTLA was intended to guarantee the involvement of the then 57 ANZATS libraries in the new association. This involvement would both provide stability for the new association and go a long way towards ensuring that the interests of ANZATS in the development of the libraries of its member schools would always be taken into consideration. The difficulty arose from the fact that ANZATS was not willing to support financially an association which included non-ANZATS members, while the librarians wanted to have an association which was open to all libraries and individuals involved in the study of theology and religion.

When the inaugural conference of ANZTLA was held at St. Mark's Library, Canberra, ACT, 26-27 August 1986, with an attendance of 26 librarians, it approved a constitution that opened up membership in the association, not only to non-ANZATS Christian institutions (such as Bible colleges, Church administrative libraries and para-church organizations), but also to non-Christian libraries (Arns 1987). Although non-Christian institutions and individuals are noticeably absent from ANZTLA (only one such library having joined to date), it was inevitable that ANZATS would not continue to provide financial support for the new association, which had departed so radically from the proposals of ANZATS and the organizational tie-up between the two associations was severed within two years. There was some concern on the part of ANZTLA as to whether ANZATS

libraries would continue to remain within the ANZTLA organization, but when ANZTLA was left to sell itself to the constituency in 1988, it was a great relief to the organizers to note that virtually all of the ANZATS libraries were happy to renew their membership. To this day, these libraries have remained the backbone of the association, and have also been the greatest beneficiaries of it.

The inaugural conference also decided to publish a regular bulletin, which made its first appearance in 1987 and has been published three times a year ever since. Its self-effacing name, however, belies its real nature and significance in the literature of theological librarianship. The ANZTLA *Newsletter* has been a valuable source of professional education and enrichment, containing essays and articles of considerable substance (including conference papers), as well as a front-line information service on the activities of the association, its member libraries, and librarianship in general.

It was also decided that the gathering of annual statistics should become a project of the association. An unauthorized beginning had been initiated by Trevor Zweck and Gary Gorman in 1984 (Zweck 1985b). The work they had done would now become the basis of the continuing effort (ANAZTLA 1986).

Australasian Religion Index

The second annual conference, held at Ridley College, Melbourne, Victoria, with an enrollment of 44, formally ended the organizational link with the ANZATS; but it was significant for the inauguration of a project that would bring major benefits to ANZATS schools, as indeed to all researchers in religion and theology. The continued production of the *Australasian Religion Index* on a shoestring budget and with a team of thirty volunteer indexers from across the length and breadth of Australia and New Zealand has been one of the truly remarkable achievements of ANZTLA and a major contribution to the world of theological bibliography. The idea was the brainchild of Gary Gorman and John Mills, lecturers at what was to become the Charles Sturt University—Riverina, Wagga Wagga, NSW. Acting on their own initiative, they presented a carefully researched paper and specific proposals to the conference. They noted that there were more than 300 religious serials being published in Australia (apart from New Zealand), of which only nine were being indexed in *Religion Index One*. They noted also the significant absence of specifically Australian research tools in the fields of theology and religion. The need was an obvious one, and the conference adopted the proposals with some trepidation, but with considerable enthusiasm (Zweck, 1987). A pilot project, coordinated by Gorman, was set in motion and, on the basis of this trial venture, ANZTLA joined forces with the Centre for Library Studies (later to become the Centre for Information Studies), Wagga Wagga, NSW to make the publication of the index a permanent project of ANZTLA. The index provides an alphabetical listing by author, with subject and Biblical indexes leading back to the listings through a control number. It also includes a book review index.

Standards for Theological Libraries

The third conference of the association, like the first, was held in Australia's national capital in 1988, with an appropriate emphasis on the Australian bicentennial. One of the momentous decisions of this conference was the commitment to proceed with the publication of the *Australasian Religion Index*. Equally significant, however, was the finalization of the standards document that had been in gestation for five years, the concern for standards having been the key impetus behind the formation of the association. Although several people had a hand in drafting the document, in its final form it was mainly the work of Lawrence McIntosh and was finally adopted by ANZTLA on 9 September 1988 (Pryor 1988). It subsequently received endorsement by the Australian Library and Information Association (in 1989) and the New Zealand Library Association (in 1991). The standards cover objectives, governance and administration, staffing, finance and budgeting, delivery of services collections, facilities, instruction, associations, and cooperation.

New Zealand Connection

1989 was the year in which the theological library movement came with full force to New Zealand. The original impetus towards the formation of a library association had all come from Australians and no New Zealand librarians had attended any of the preliminary meetings until the 1985 consultation, at which ANZTLA was established. At this meeting, the Kiwis soon made their presence felt, delivering a passionate plea for the inclusion of New Zealand in any plans and projects involving theological libraries and librarianship. Since then, there has been a solid representation of New Zealanders at all the ANZTLA conferences, and their needs and concerns have been impossible to ignore. In 1989 came their turn to host the conference. So it came about that nine Australians and fourteen New Zealanders came together on the magnificent campus of the College of St. John the Evangelist, Auckland, for a conference, important not only for the high-class professional input and social activities it provided, but particularly for the boost it gave to theological librarianship in The Land of the Long White Cloud. The organizers had managed to round up almost the full complement of theological libraries in the country and followed the conference itself with the formation of the New Zealand chapter of ANZTLA (Zweck 1989).

AULOTS

The Australasian Union List of Serials in Theological Collections (AULOTS) rates only a passing mention in the minutes of the 1990 annual meeting, with a resolution encouraging its distribution and use, but this brief mention belies the inestimable value that AULOTS has been to theological librarianship and theological research (Zweck 1990). It had its origins in a union list of periodicals published in mimeograph format in 1975. When a new edition was required, the

task was picked up by Hans Arns (soon to become the first secretary of ANZTLA); working with the aid of a computer, he edited the data sent in on 5 x 3 cards and had it published in hardcover by the National Catholic Research Council in 1983. Reacting to the rapid growth of both libraries and serial collections, ANZTLA decided in 1987 to undertake a revision. Again, Hans Arns took up the challenge of compiling it. The first task was to create an automated database from the data held from the earlier edition. Computer listings were compiled for all previously contributing libraries and sent out to them for updating. The resulting second edition was published by the Catholic Institute of Sydney in 1990 (Arns and Dacey 1990). It contains locations and holding information for 3339 periodicals in 85 collections in Australia and New Zealand. The value of such a research tool to theological libraries is obvious enough, but is especially important in the Australasian context, where the vast majority of libraries are not automated and have no access to the national bibliographic databases; however, AULOTS has become a vitally important research tool for academic and research libraries, which are the beneficiaries of most of the interlibrary loan traffic of theological libraries. It is currently being updated again.

User Education

User education in some form or other has always been an important aspect of theological librarianship, but the aim of the 1991 conference, held at Morling College, Sydney, NSW with a record attendance of 52 participants, was to highlight the need to develop information literacy among theological students. Thought Australasian theological colleges have not seen the need to develop courses in information literacy, this conference did serve to establish user education on a more scholarly and scientific basis. Although the timing was an appropriate occasion to introduce a proposal for a style manual for research and writing in the fields of theology and religion (Zweck, 1991), it was to take several years to bring to fruition.

Cooperation

Working together has also been a key objective of ANZTLA, and never was the aim more clearly focused than at the seventh annual conference at historic Luther Campus, North Adelaide, SA, in 1992. This was the conference which introduced theological librarians to the Conspectus and the concept of the Distributed National Collection, and the role they have to play in developing the facilities for nationwide cooperation. Gary Gorman also gave a lecture on the topic of collection evaluation and Mara Goodall and Gai Smith reported on the production of a cooperative collection development policy for the Sydney College of Divinity, the first such a coordinated approach ever undertaken by theological libraries in this part of the world (Zweck 1992; Smith and Goodall 1993).

1992 also saw the appearance of another important resource, *Collections of Religion and Theology in Australia and New Zealand.* While not, strictly speak-

ing, a publication of ANZTLA, it was produced with the encouragement of ANZTLA and the input of its librarians and is proving a valuable resource for its libraries. Compiled by Coralie Jenkin and published by Auslib Press, it is a directory of more than 300 theological libraries and religious or theological collections in other libraries.

Multiculturalism

When the eighth conference, held near the picturesque seaside resort of Napier, New Zealand (a city destroyed by earthquake in 1931 and rebuilt in the prevailing art-deco style), the main focus was on acquisitions, but the input from representatives of Asian and Pacific libraries made this ANZTLA's most multicultural conference. Not only did it introduce delegates to the literature of these neighboring areas and the difficulties in acquiring it, but it also gave new insight into the progress and problems of the libraries. However, apart from substantial financial donations to specific projects in these areas, and sporadic efforts by various individuals, comparatively little has been done to achieve closer working relationships with our nearest neighbors (Zweck, 1993). As ANZTLA itself develops in maturity and stability, this is an area that, we hope, will receive increasing emphasis.

Denominational Meetings

The Melbourne conference in 1994 attracted a new record attendance, subsequently equaled in Canberra in 1995, of 55 librarians. It was significant for the innovation of denominational meetings, which have since become a regular feature of ANZTLA conferences. It was recognized that there was considerable need for the multiplicity of denominational libraries to work more closely together, especially in the area of collection development.

Another feature of this conference was the launch of Lawrence McIntosh's *A Style Manual for the Presentation of Papers and Theses in Religion and Theology* (McIntosh, 1994). As its title suggests, it is a style manual especially adapted to the needs of religious and theological research, offering a choice of footnote-bibliography and author-date methods, and taking special note of the prevailing style preferences being used and promoted by the Australian and New Zealand governments. It has been published by the Centre for Information Studies, in association with ANZATS, and has won widespread adoption by theological schools in both countries (Zweck, 1994).

Celebration

The tenth anniversary of the association was celebrated in grand style in the national capital of Australia in 1995, with the Executive Director of the American Theological Library Association as a special guest. The occasion was marked by two innovations and the publication of a *Festschrift*, the curious thing about all three events being their focus on one person, Lawrence McIntosh, who retired

from his position as librarian of the Joint Theological Library, Melbourne, and Coordinator of the Editorial Management Committee of the *Australasian Religion Index* at this time. The *Festschrift, So Great a Cloud of Witnesses*, edited by Philip Harvey and Lynn Pryor, honors the outstanding contribution of McIntosh to theological librarianship, through his involvement with both the Joint Theological Library and ANZTLA. He was also considered a most worthy recipient of the first honorary life membership of the association, an honor inaugurated to mark the passing of the first decade of the association had also decided to mark this stage in its development with the inauguration of an annual award for a single, outstanding contribution, by a librarian or a non-librarian, to theological librarianship. The association saw fit to make the first award also to McIntosh for the publication of his style manual.

Two important decisions about the Australasian Religion Index were also made, both of which have been held up temporarily by technical problems. The first is to investigate with a commercial publisher the production of a hard-copy edition of the first seven years of the index (minus the book reviews). The second is to investigate with the ATLA the production of a CD-ROM version of the index (Zweck 1995).

3. Developments in Theological Libraries

It is obvious, from the foregoing, that there has been a considerable amount of library-related activity in the past decade—more than at any other time in the history of theological libraries in Australia and New Zealand. But, what impact has all this activity had on the libraries themselves? Since statistics have been gathered for ten years now, from 1984 to 1994, it is possible to gain some kind of picture from the data collected. Comparisons are based on the published statistics for 1984 (Zweck 1985b) and Group A statistics (in both cases, representing the ANZATS related libraries) for 1994 (Greenwood 1996).

Of forty reporting libraries in 1984, 28 (70 percent) had, in full-time equivalents, one or more staff; in 1994, the figure was 22 out of 31 reporting libraries—the slightest possible increase to 71 percent. In 1984, fourteen libraries (35 percent) had one or more professional librarians; in 1994, the figure was thirteen, increasing the figure to 42 percent of reporting libraries. The actual average number of staff per library increased by only ten percent over the decade, from 1.5 to 1.67, in both cases almost equally divided between professionals and nonprofessionals. These figures indicate a distinct lack of growth at a time when dramatic increases were needed.

Loan statistics are one of the best gauges of the growth of library activity; so it is unfortunate that a reliable method of counting such figures was not devised until 1988. However, in the six years from 1988 to 1994, average annual totals of loans increased from 4368 to 5719; an increase of 31 percent or an average annual increase of 4.45 percent—at a time when staff numbers were increasing by an average of only one percent. During the ten years that are the main focus of this

survey, the average number of interlibrary loans borrowed increased from 24 to 28 (a 17 percent increase), while the average number of interlibrary loans lent decreased from 52 to 44 (a decrease of 15 percent). However, it is worth noting that the overall average represents barely one item a week for the average library. (In terms of medians, the relevant figures are a very meager twelve borrowed and ten lent, indicating that the main burden of interlibrary loan traffic is being borne by a small number of libraries). It is also notable that the amount of interlibrary lending is more than 50 percent higher than the figure for borrowing, the main beneficiaries being academic and research libraries. The direction of interlibrary loan traffic is illustrated by the Löhe Memorial Library, which, in the past three years, has dealt with 38 university libraries, compared with 24 theological libraries and smaller numbers of public and special libraries.

In the ten years under review, the average number of monograph acquisitions grew from 974 to 1186, an average increase of 22 percent, or just 2.2 percent per annum. (It is also worth noting that, while the average number of acquisitions for 1994 is 1186, the median is only 721). The number of libraries with total collections of more than 100,000 volumes increased from one to two, with the average total collection increasing by a healthy 46 percent, from 24,945 to 36,374 volumes and the average number of periodical subscriptions increasing by 47 percent, from 105 to 154. While the percentage increases in volume numbers and subscriptions sounds impressive, it must be borne in mind that total numbers are still quite modest and that there has been no appreciable increase in staff numbers to cope with the growth in the size of the collections.

Average expenditure increases also sound impressive, until compared with the astronomical cost price increases of books and periodicals. Average expenditures on monographs increased by 154 percent per annum), from $8990 to $22,858. Statistics collected by the Conference of Australian University Librarians indicate that between 1985 and 1994 the average cost of books was increasing by 9.7 percent per annum, suggesting that the increase in real terms of theological library acquisitions budgets was less than 6 percent. (It is also notable that the median figure of $16,000 is only 70 percent of the average of almost $23,000). At the same time, average expenditures on periodicals increased by 192 percent (19.2 percent per annum), from $3151 to $9207; however, Conference of Australian University Librarians statistics indicate an average increase in periodical prices of 17.3 percent per annum, suggesting a negligible increase in real terms for theological library periodical budgets. Over the decade, the ratio of expenditures on books to periodicals shifted from 3:1 in favor of books to 2.5:1.

Statistics, of course, do not tell the whole story. They reveal very little about the quality of service provided. What they do suggest, however, is that a very small number of people are having to work a lot harder to maintain essential services. For what it is worth, anecdotal evidence suggests that library users are very appreciative of the intangible aspects of service, such as helpfulness, courtesy, and promptness, being offered by the staff of theological libraries, but such intan-

gibles do not make up for the obvious lack of resources and technology required to provide a professional library service today.

4. Successes and Failures

What this survey of the past decade would suggest is that theological librarianship has come a long way, but that the progress of the libraries themselves is very much less impressive. In all this, most theological librarians would agree that ANZTLA is of vital importance to them. The association has opened up lines of communication, providing valuable points of contact for mutual support and encouragement and for fostering a sense of the importance of theological librarianship as a profession. It has given leadership and direction to theological librarians, providing them with a focal point for voicing their concerns and their aspirations. It has been a major agency of professional enrichment, through its conferences and its newsletter. Its publications are providing a vital service to theological research and have won a position of respect in the wider library community. A decade of working together has won for ANZTLA an indispensable place in the theological community. While many challenges remain to be faced and many problems remain to be solved, ANZTLA has shown that it is capable of facing the issues and providing the leadership required by the theological library community.

At the same time, it is sobering to note that the fundamental problems facing theological libraries in Australia and New Zealand are the same today as they were a decade ago—chronic underfunding and understaffing, and, in many cases, a lack of adequate facilities and equipment. For the same reasons, the very professional agenda of ANZTLA (including the most up-to-date thinking on collection development, Conspectus, and the Distributed National Collection) has had comparatively little impact on the majority of individual libraries. One also has to look no further than the same circumstances to find the reasons why theological libraries have been some of the last to introduce automation, the vast majority having not yet achieved it. So, while theological librarians acknowledge a need to become more aware of and more involved in the wider world of theological librarianship and, in particular, to forge closer links with their colleagues in Asia and the Pacific, it is not surprising that little has been achieved, when their own libraries are in such a parlous and underdeveloped condition.

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Cataloging Q(s): the Quest for Q and Its Literary History

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When first proposed, my use of the term "cataloging" in the proposed title of this essay was lighthearted. In the course of writing, I have come to take it more seriously. If the process of cataloging is understood to consist in bibliographic description, subject analysis, and authority control, as my cataloging textbook suggested, interesting analogies to the process of biblical interpretation arise. I will not dwell on this to any great extent, but I have organized the material around these three cataloging functions. Hopefully the title will be received as an homage from this reference librarian to the labors and skills of my cataloging colleagues.

I. Bibliographic Description: Recreating the Q Document

> "That phase of the cataloging process that is concerned with the identification and description of an item."
> (Taylor 1992, 18)

A. Solving the Synoptic Problem

Q is a hypothesis, part in fact of a larger hypothesis. Scholarly readers of the four canonical gospels since antiquity have been aware of the curious pattern of similarities and differences that exists among them. The distinctiveness of the Gospel of John over against the first three called for one sort of understanding or explanation. The mutual similarity of these others is such that they are called "synoptic" gospels. But their very similarity, which calls for some sort of direct textual connection in many places ("plagiarism" would be invoked today), makes accounting for their differences more difficult. The difficulty of simultaneously explaining the similarities and differences between the Gospels of Matthew, Mark, and Luke is thus called the "synoptic problem."

For centuries, the reigning resolution of the problem, attributed to St. Augustine, was that Matthew was written first (by that very disciple, an eyewitness to what he described), that Mark condensed Matthew's work, and that Luke wrote last using the text of both. Note how this solution allows one to explain why Luke might seem more like Matthew here, and more like Mark there.

In the early nineteenth century, German scholars posited that Mark's gospel was most likely to have been written first and was subsequently used by Matthew and Luke. As the theory of Markan priority gained ground, need arose to account for the further "synoptic" material left over in Matthew and Luke after Markan material was filtered out. Much of this remainder still displayed the same kind of problematic similarities and differences. Shortly after the middle of the century, the "two-source hypothesis" arose, which argued that Matthew and Luke com-

posed their gospels independently of each other, but in common dependence upon Mark and a further, unknown source of material designated "Q," from *Quelle,* the German word for "source."

The two-source theory with some variations is widely accepted among current biblical scholars. But its acceptance is not universal. A vocal minority supports the Griesbach hypothesis, that Mark combined material from both Matthew and Luke, and still others claim that Luke knew both Matthew and Mark: in each case the need for Q is eliminated (Tuckett 1995). A set of articles in the *Anchor Bible Dictionary* is recommended for those seeking further introduction to these issues (Boismard 1992, Dungan 1992, Koch 1992, Tuckett 1992b, 1992c).

Opposition to the two-source hypothesis and to Q, however one evaluates it, reminds one of the basic fact that Q is a hypothesis. There is no physical (manuscript) or external literary evidence for its existence, at least not yet. The usual view that it was a single document and not some sort of oral tradition, personal informant, or series of documents is also hypothetical. How does one describe a hypothetical document? With how much precision can one describe it? Given the initial hypothesis, of what value and/or probability are further hypotheses that purport to discuss the history, social world, theology, and significance of the hypothesized item? These are the larger questions that haunt me as I read the literature on Q.

I will return periodically to the issue of probability. The worth of the scholarly discussion and research dedicated to Q is not to be entirely measured by the probability of the results—which cannot be precisely determined in any case, I reckon. Even so, one might expect that the effort expended in research, and the rhetoric used in describing the research or its implications, would reflect a sober estimate of the probability that one is working on something more concrete than, say, Ptolemy's astronomical epicycles. For now, I would assign a high probability to Q and the two-source hypothesis, based upon the strength of the scholarly consensus regarding the matter, for what that is worth, and upon the fact that I myself am also persuaded of the hypothesis.

B. Q as a Document

Q is understood by most advocates to have been a single, written document. Since the two-source hypothesis seeks to account for evidence of a textual relationship among the gospels, it is not surprising that the written nature of Q has commanded wide acceptance.

1. Wording and Order of Material

After material in both Matthew and Luke that could be attributed to the use of Mark has been factored out (the "triple tradition"), there still remains a considerable amount shared by Matthew and Luke (the "double tradition"). The literary correlation of this material rests on two main observations: the high degree of similarity in wording in many passages, and the degree of common order in which

the parallel material appears in each gospel.

Similarities in wording vary from extraordinarily precise to skimpy. Attempts to quantify this relationship overall statistically have been controversial, and appear to be unconvincing so far (Mattila 1994, Kloppenborg 1987, 43f.). Passages such as Q 3:7-9, John the Baptist's preaching of repentance, and Q 4:1-13,[1] the temptation dialogue between Jesus and Satan, show a high degree of verbal agreement. In figure 1, the parallel texts from Q 3:7-9 are displayed. After an introductory verse in which the audience addressed is not identical (at all!), only four Greek words out of 64 (63 in Matthew) differ.[2]

Figure 1
High Verbal Agreement— Q 3:7-9

Matt 3:7-10
But when he saw many Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit [sg.] worthy of repentance. Do not presume to say to yourselves, 'We have Abraham as our ancestor,' for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

Luke 3:7-9
John said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits [pl.] worthy of repentance. Do not begin to say to yourselves, 'We have Abraham as our ancestor,' for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

The parable of the great feast, Q 14:15-24, on the other hand, is so different that some doubt Matthew and Luke are presenting the same parable at all. In recent decades, redaction and literary criticism of the gospels has acknowledged a great degree of freedom and creativity on the part of the evangelists, along with a

[1] Current practice in Q scholarship is to designate passages attributed to Q by use of the letter Q along with chapter and verse references from Luke. So Q 3:7-9 is material shared by Matt 3:7-10 and Luke 3:7-9. This custom is not intended to privilege Luke's wording or placement of Q material— although it does reflect a general preference for Luke's version by most scholars. An excellent tool for one studying Q is *Q Parallels*, compiled by John S. Kloppenborg (1988), which lists Matthew and Luke parallels, as well as related material in other sources, in original languages as well as in English.

[2] I provide English language examples, but some slippage between Greek and English occurs. In figure 1, for example, (a) the singular/plural form of "fruit" also involves the form of the adjective "worthy" (two of the four different words), (b) "do not presume/begin" involves only one Greek word, and (c) Luke inserts a conjunction in v. 9 that does not show up in the New Revised Standard Version translation at all.

corresponding de-emphasis on their dependency upon sources. In this climate, differences between parallel accounts are readily explained as products of editing or even recomposition, and the similarities that do occur therefore appear all the more striking. Of course, this creativity on the part of both evangelists might be expected to cause a considerable degree of static for the scholar trying to recreate the original text of Q: where the parallel texts diverge, it is not unlikely that both evangelists may have made changes. The actual and potential creativity of both evangelists is a recurrent and inconvenient issue for Q scholarship.

On the matter of common order, a range of evidence again pertains. Kloppenborg (1987, 64-80) offers an extended discussion of the matter, including review of earlier discussions. After dividing Q material up into 106 units, he finds that 35 follow in common order in both Matthew and Luke, and that other smaller groups share a common order with each other (e.g., a block of five units in Luke 12:2-9 par. Matt 10:26-33), even though one evangelist or the other (Kloppenborg identifies Matthew as the culprit) has transposed the block out of the larger order. Kloppenborg, trying to establish Luke's as the more reliable order (a matter I wish to question), claims to account for the order of about 85 percent of his units (1987, 80).

The impression of a common order, although not absolute, lends support to the idea that the evangelists used a common document for the double tradition. Figure 2 displays the locations of Q material included in the Sermon on the Mount (Matt 5-7), and of corresponding elements in Luke. The common order of elements is set in boldface, and comprises Luke's Sermon on the Plain (Lk 6:20-49). The setting as well as the compilation suggests that a "sermon" collection already lay in the original document: this impression is heightened by the close proximity of the story of the healing of the centurion's son, Q 7:1-10, which also follows the common sequence.

Looked at from the perspective of Luke's order in the sermon, one sees Matthew drawing other bits of Q into the existing compilation, mostly in the middle, and modifying the material in order to fashion what we call the Sermon on the Mount. In the next chapter, Matthew then went back to Mark to recall a healing story (8:1-4=Mark 1:40-45), which he inserted before Q's account of the centurion's son, as he began to compile a string of miracles running through chapters 8-9, which he drew from various contexts in Mark. In this way, Matthew's editorial method is sketched out, with Mark as an experimental control, and used to evaluate the likely original order of Q.

The full argument from order is quite involved. Again, the creative freedom of both evangelists can be expected to have disrupted the original order of their source material, as they have both clearly done with Mark. The order that remains may be considered all the more striking. Together, the common wording and order imply that Q was a written document. The probability of the argument for a written Q with a definite order is hard to distinguish from that of the two-source hypothesis itself, as written sources seem to be required by just about any solution to the synoptic problem.

Figure 2
Common Order— Q 6:20b-49

Matt	Luke	Mark
5:3-4,6	6:20b-21	
5:11-12	6:22-23	
5:13	14:34-35	9:49-50
5:15	11:33	
5:18	16:17	
5:25-26	12:57-59	
5:32	16:18	
5:39b-42	6:29-30	
5:44-48	6:27,35b,32-33	
6:9-13	11:2-4	
6:19-21	12:33-34	
6:22-23	11:34-36	
6:24	16:13	
6:25-33	12:22-31	
7:1-5	6:37-38,41-42	4:24 (= Matt 7:2b/Lk 6:38b)
7:7-11	11:9-13	
7:12	6:31	
7:13-14	13:24	
7:16b,18	6:43-45	
7.21	6:46	
7:22-23	13:26-27	
7:24-27	6:47-49	
(8:5-13)	(7:1b-10)	

2. What Q Includes

If we can say that we have established the likelihood of Q's existence as a written document, what can be said about its contents? It is universally acknowledged that the material of the double tradition, which is assigned to Q, consists predominantly of sayings of Jesus, along with a few from John the Baptist. So Q is frequently given a name like the "Synoptic Sayings Source" (Koester 1990).

But this characterization of Q can become a caricature, especially when set over against the other synoptic source, Mark, narrowly characterized as a narrative source. The fact is that Q contains narratives, like the healing of the centurion's son, Q 7:1-10, and the exorcism of a "dumb demon," Q 11:14-23. Q also contains passages which presuppose a knowledge of other miraculous actions of Jesus, as in his reply to John the Baptist's question, Q 7:18-23 (which really has the form of a narrative, with John "sending" disciples, and Jesus sending them back with his response). Correspondingly, Mark contains a good deal of sayings material, far more proportionately than Q has narratives. In fact, three of Matthew's five fa-

mous discourses of Jesus are based on smaller collections of sayings already found in his Markan source (Mk 4:1-34, 9:33-50, 13:1-37).

Kloppenborg (1987, 168f.) rightly calls the Q miracle accounts *chreiae* or pronouncement stories, whose emphasis is upon the saying of Jesus evoked by the event rather than the event in itself. He then states that the "motive for relating these stories lies not in an interest in the miraculous as such." But this is mostly true for the narrative gospels, too (Käsemann 1964, 48-54). Ultimately, Kloppenborg, an advocate of Q's origin as a sayings document, concludes that Q in its final form approaches the structure of a biography (1987, 257-262): in its fullest extent, Q approaches the canonical gospels in everything except material explicitly pertaining to the passion and resurrection of Jesus.

Yet another dimension of the issue of Q's contents is the question of Matthean and Lukan *Sondergut,* that is, of material found only in one gospel, which might be claimed as originating with Q. Kloppenborg's Q Synopsis (1988, xxxi-xxxiii) lists five possibilities:

Lk 11:27-28	a saying on true blessedness
Lk 12:13-21	the parable of the rich fool
Lk 12:35-38	a saying on watchfulness
Lk 15:8-10	the parable of the lost coin
Lk 17:20-21	a saying on the presence of the kingdom

It is likely that some such passages, and perhaps more, originate in Q, although proof is hard to come by. The parable of the lost coin, for example, seems to be a literary mate to the parable of the lost sheep, which immediately precedes it in Luke, and Matthew may have omitted it because his interest in the lost-sheep parable (Matt 18:10-14) lay in the idea of going astray (Kloppenborg 1988, 176). Candidates for Q from Matthew's *Sondergut* are noticeably absent from this list. This is so despite the fact that Matthew includes a high proportion of Mark's material, whereas Luke is significantly more selective. One might therefore expect a higher proportion of Matthew's *Sondergut* to qualify than Luke's. The seeming bias toward Luke is grounded in long-standing, careful judgments about Luke's use of Q (Taylor 1970a, 1970b), but is still open to question.

This is all based on material that we know existed in Matthew and Luke. What is not known, of course, is what else might have been in Q that neither evangelist used. Nor do we know what exactly the implication(s) of the concentration of sayings might be. Arguments from silence abound. This is so particularly around the significance of the death and resurrection of Jesus. Kloppenborg (1987, 14-25) rightly objects to the previous assumption of many that the cross-Easter kerygma had the same significance for Q as for the canonical gospels or Paul. One might also object to the contrary assumption that it had none. David Seeley (1992) in fact argues for a progression of interpretations of the significance of Jesus' death implicit in various Q passages.

Christopher Tuckett (1992a, 216f.) expresses the situation well. He insists

that the silence of Q as a whole, on the death of Jesus seen as a saving event, is surely significant. Nevertheless, he writes: "Not everything that is significant for Q is necessarily spelt out explicitly in those parts of Q to which we have access." For these reasons the characterization of Q based upon its content alone may be about as hazardous as further hypothesizing based upon previous generalizations about its place in early Christianity.

One must continue to wonder about the basis of judgments about the Q document, and about what new perspective or datum might suddenly revolutionize the system. The built-in lack of certainty about the extent of Q, both as to what only one evangelist preserved and as to what textual and contextual information is lost, must have the effect of lowering the probabilities of scenarios that attempt to characterize the document as a whole.

3. Recreating the Text of Q

In 1989, the International Q Project took on the attempt to create a critical reconstruction of the text of Q. The goal is to bring Q beyond the "fuzzy" notion of a set of sayings located behind Matthew and Luke, and to present an actual text for discussion (Robinson 1992). Designated group members research scholarly opinion, creating a "database" of references and arguments for and against competing readings in Matthew and Luke. Then two or more members write "evaluations" of the database and the texts to propose particular readings. The databases and evaluations are discussed at annual meetings, with results published in the Fall issue of the Journal of Biblical Literature, 1990-1995.

The first edition of the text has been completed, and the first of a series called Documenta Q has now appeared which presents a portion of the text, the Lord's Prayer, Q 11:2b-4, along with the database and summaries of the evaluations (Carruth and Garsky 1996). One might compare this process and publication to that of the more heralded Jesus Seminar. Like the text of the Greek New Testament, the International Q Seminar anticipates constant update and revision.

The careful scholarship that has gone into this project is impressive. The participants are fully aware of the problems caused by the redactional activity of the evangelists. In a description of the project, Robinson wrote (1992, 17): "To be sure, some, perhaps much, of Q is irretrievably lost, given the redactional 'improvements' by Matthew and Luke." He is aware that Matthew might change one part of a verse, and Luke another. The text, database, and evaluations of Q 11:2b-4 in Documenta Q comprise 194 pages, all for 39 reconstructed words! The care used illustrates the difficulty of the project. The amount of uncertainty involved in the process results in a highly complicated scheme of textual sigla to indicate the levels of confidence of various readings: naturally, when the evangelists agree, the confidence goes up.

A key problem for interpreting Q that the critical text highlights is uncertainty regarding transitional and opening statements of Q passages. These are the areas most subject to change by the evangelists, as Q 11:2b-4 and Q 3:7-9 (figure 1,

above) show. But they are also the texts that would be most illuminating for understanding how Q was put together. The evangelists as redactors obscure original the work of the Q redactor(s).

Has Q been bibliographically described? In terms of Taylor's definition above, it is fair to say that Q has been "identified" with a certain degree of probability. But if "description" means achieving a firm sense of the size and parameters of the document, then the probability of any particular measurement must drop. Neither a substantial portion of the wording nor the material extent of the document can be identified with scholarly agreement as broad as the hypothesis itself commands. The cataloger will need to leave a lot of brackets or question marks in Q's "bib record," and much of the description will vary from recreation to recreation.

II. Subject Analysis: the History and Theology of Q

> "Subject analysis involves determining what subject concept or concepts are covered by the intellectual content of a work."
> (Taylor 1992, 19)

A. What kind of literature is Q?

A document like Q is historically and religiously invaluable. Attempts to identify its purpose and provenance are inevitable. Current studies of Q are heavily indebted to the work of James M. Robinson and Helmut Koester (1971), who associate Q with the freshly discovered Gospel of Thomas, and then associate both with wisdom literature. John Kloppenborg's *Formation of Q* (1987) undertakes a detailed examination of Q in order to identify Q's genre, claiming that genre is critical to its interpretation. He states (1987, 89) that Q has been judged as being "random" or "deficient" by the narrative standards of the canonical gospels, but that judged by standards appropriate to its literary genre, it emerges as highly sophisticated.

Kloppenborg argues that Q was, at least initially, a wisdom book, in the tradition of Ancient Near Eastern and Greco-Roman sapiential literature, of the "instruction" genre. Other scholars regard Q as a prophetic, perhaps apocalyptic book in the tradition of the Hebrew prophets and Daniel (Schottroff 1991, Horsley 1991, 208ff., Sato 1995), a view to which I am sympathetic. Discussion largely revolves around Kloppenborg's work, and his identification of redactional or compositional strata within the Q document.

B. Editions of Q

Critical to the judgment about Q's genre are arguments about the history of Q's editions. Kloppenborg (1987, 317ff.) recognizes at least three stages in which Q moves from an aphoristic, sapiential "instruction" (Q^1), to a more story-oriented ("cheriic"), prophetic collection (Q^2), and finally, with the addition of the temptation narrative Q 4:1-13, to a proto-narrative *bios*, not far removed from the ca-

nonical gospels (Q^3).[3]

After identifying a series of 14 sayings clusters within Q (Kloppenborg 1987, 91), such as the precursor to the Sermon on the Mount/Plain, Kloppenborg turns first to analysis of those complexes that contain largely prophetic and apocalyptic material. He identifies their key themes and forms (Kloppenborg 1987, 166-170). The projected audience is Jewish opponents of the Q community ("this generation," Q 7:1-10, 31-35), and a "deuteronomistic theology" threatens punishment on them. Q's two miracle stories occur here, as do most of the cheriae, and most importantly prophetic judgment sayings and apocalyptic words.

Next he turns to the wisdom complexes, and again identifies key features (Kloppenborg 1987, 238-242): the implied audience is the community itself, with only "mild warnings;" forms are sapiential admonitions, proverbs, and parables, along with sayings on mission, the Holy Spirit, and discipleship that inculcate "a radical ethic and lifestyle." Poverty is highly valued, and violence is renounced. At this stage, "Gentile" (and not "Pharisee") is a pejorative term, reflecting an early, Jewish-Christian perspective.

Within these wisdom complexes he discovers interjected sayings and phrases that match the features of the prophetic material. From this he concludes that the wisdom speech clusters, without the "secondary" prophetic elements, were the foundational elements of Q, or Q^1. Q^2 later adds its own characteristic clusters, and further edits those already present in Q^1.

Figure 3
Characteristics of Q^1 and Q^2

Q^1	Q^2
Implied Audience: the community itself, with only "mild warnings" Forms: sapiential admonitions, proverbs, and parables Sayings on mission, the Holy Spirit, and discipleship inculcate "a radical ethic and lifestyle" Poverty is highly valued, and violence is renounced"Gentile" a pejorative	Implied Audience: Jewish opponents of the Q community ("this generation") Forms: two miracle stories, cehriae, prophetic judgment sayings and apocalyptic (future Son of Man) words Deuteronomistic theology threatens punishment on enemies "Pharisees" a pejorative

This process sounds relatively straightforward, and Kloppenborg's argument is quite persuasive. But the argument involves a detailed form-critical analysis of this poorly described material, and participates in questionable assumptions from form-critical methodology. These assumptions stem from the foundational work of Hermann Gunkel. In his essay, "Fundamental problems of Hebrew literary

[3] Numerous other scholars propose subsequent editions of Q. Kloppenborg's is the most influential (Piper 1995). For simplicity, I focus on Kloppenborg and his first two Q strata only.

history" (1928), Gunkel offered a summation of four assumptions and principles of *Formgeschichte*, the analysis of "form history," a subspecies of his larger quest for *Literaturgeschichte*, the developmental (evolutionary) history of Hebrew literature:

1. In antiquity, individual creativity played a considerably more restricted role than in modern societies, and the "power of custom" was far greater.
2. Social forces, therefore, and not "individual effort" governed literary expression, and socially determined "laws of literary form" produced various literary "types" or "forms," each of which "originally belonged to a quite definite side" of the life of the society in which they arose.
3. Ancient compositions were extremely brief by comparison with modern written ones because the "receptive power" of the ancient and primitive listener was "very limited." Length and "collection" came with the gradual growth of civilization and of writing.
4. "The oldest types, in the form in which they were current among the people, are always pure and unmixed; but in later periods, when men and conditions of life were more complex, when professional writers adopted the type, there occur deviations and mixtures of styles" (Gunkel 1928, 63ff.).

These principles guided classic form criticism of both the Old and New Testament literatures, and are clearly visible in Kloppenborg's analysis despite being anthropologically outmoded, reductionistic, and clearly inappropriate for the Hellenized (non- "primitive") world in which Jesus—and more critically the hypothetical Q community—lived. Based on the first and second principles, Kloppenborg claims to recognize some sayings as "community formations" (Kloppenborg 1987, 97), and easily reads everything in Q as directly reflecting some aspect of the community's life. Based on the third, he reads complexes as later developments of "form-critically independent" units (Kloppenborg 1987, 97).[4] And based on the fourth, he never even considers the possibility that the wisdom and the prophetic/apocalyptic may have coexisted from the first.

Regarding the last point, Richard Horsley, using a less reductive, cultural-anthropological approach, readily recognizes the problems with Kloppenborg's analysis. Both the wisdom and the so-called apocalyptic elements in Q were "common cultural coin," and he finds it "ironic" that wisdom and apocalyptic are "separated so dramatically" in New Testament scholarship, when they were already seen as linked in the original development of apocalyptic, as in the book of Daniel (Horsley 1993, 225-229). He concludes that Kloppenborg's "imaginative recon-

[4] It might be added that the material in the Gospel of Thomas is often considered more "primitive" because the sayings are presented individually as pearls on a string. The possibility that this mode of presentation is the product of a deliberate, "secondary" distillation is never considered. See for example Koester 1990, 89ff.

struction... seems questionable," and that the strata seen in Q are rooted in the "conceptual apparatus" of scholarship (Horsley 1991, 196).

Furthermore, Kloppenborg does not take the probable redactional interference of the Lukan source seriously enough. Luke is demonstrably capable of radical rewrites and expansions of source material. At the beginning of the account of Jesus' ministry, Luke places the greatly expanded story of Jesus' sermon in Nazareth (Lk 4:16-30, moved from Mk 6:1-6), and provides a nonapocalyptic introduction to the gospel's main character in terms readily accessible to a Hellenistic reader like "Theophilus." This is soon followed by a drastically "improved" account of the call of Peter (Lk 5:1-11).

Is Luke not equally capable of taking a Q sermon that may have contained Matthew-like sayings about Torah, or mixed apocalyptic material, and rewriting it into the Sermon on the Plain, one dominated by more universal, "sapiential" values? Kloppenborg (1987, 166) repeatedly acknowledges Luke's tendency to "subvert" Q^2's *Naherwartung* (imminent apocalyptic expectation), as another Hellenistic historian of Judaism, Josephus, similarly played down messianic expectation (Feldman 1992, 984). The sapiential tone of Q 6:20b-49 could then be a "secondary" product of the Lukan redactor, projected backward by Q scholarship's preference for Luke's version of things.

On the critical issue of identifying distinct strata in Q, Kloppenborg's analysis is methodologically and materially problematic. Tuckett (1992a) calls for giving the "integrity" of the final form of Q more attention. The presence of sapiential forms and motifs, perhaps of mixed Jewish and Hellenistic provenance, is not to be denied. But it is not established with any high degree of probability that this was in competition with the prophetic and even apocalyptic material also present in Q, nor that they represent distinct, subsequent stages in its composition.

C. History and Theology of Q and the Q Community

Numerous studies consider the history and theology of Q and its sponsoring "community." A typical reconstruction (Koester 1990, 159-171) takes the characteristics of Q^1 and Q^2 as reflecting a process of development. The Q community begins as a non-Messianic, socially radical Galilean Jewish sect focused upon the wisdom and present-eschatological sayings of Jesus, perhaps open to including Gentile members. Because Jesus was a spokesperson for divine Wisdom, his death had no bearing upon the validity of his message, and his resurrection was similarly irrelevant (if known). This reflects Q^1. Subsequently, this group feels more alienation from other Jewish sects like the Pharisees, and looks to future apocalyptic vindication of its beliefs and condemnation of its opponents (Q^2). The death and resurrection of Jesus remain off the table, but the coming of the apocalyptic Son of Man, who is not identified with Jesus, will accomplish God's judgment. All this takes place "within the first three decades after the death of Jesus" (Koester 1990, 170).

Nothing here is impossible to imagine.[5] A diversity of views existed in early Christianity, local groups may well have formed, developed, and died away rapidly, and Q should not automatically be interpreted in terms of any other document or group. However, this reconstruction relies heavily on one or another theory of Q's redactional history, which delineates distinctive themes and issues for each stage. But the uncertainty regarding the nature and stratification of Q dramatically undercuts its probability. Moreover, the interpretation of the community as a mirror of its Jesus traditions again demonstrates reliance upon Gunkel's assumptions.

With how much confidence can the cataloger assign a set of subject headings to Q(s)? And where should it be classed? It may be that Q^1 and Q^2 and so forth should be assigned separate headings, using terms like "wisdom" and "prophecy" respectively. But the cataloger will first have to decide whose Q(s) to work with!

III. Authority Control: Q in the Early Christian Universe

> "The process of. . . showing the relationships
> among names, works and subjects."
> (Taylor 1992, 19)

A. Q in Early Christianity

If the doubts expressed about detailed reconstructions and interpretations of Q are at all cogent, then the place of Q in early Christianity unfortunately loses focus. The mainstream idea described above is an extension of earlier essays of Helmut Koester about early Christian diversity, and in particular the distinctive "wisdom gospel" reflected in Q and the Gospel of Thomas (Koester 1971a, 1971b). I should not dispute the existence of such diversity, nor the need to consider canonical and noncanonical sources without prejudice as historical sources. But the particulars are surely open to debate.

For example, as judged by 1 Thessalonians, Paul could have been a reader or user of Q. There are only passing references to the death/resurrection of Jesus in the letter (1 Thes. 2:15, 4:14, 5:10). The combination of popular Hellenistic philosophical wisdom instruction (Malherbe 1983, 22-28), side-by-side with clear future apocalyptic expressions (3:13, 4:14-5:11) is reminiscent of Q material. He attacks "Jews" who kill (Jesus and) the prophets, and oppose the Gentile mission (2:14-16), but later uses the term "Gentile" pejoratively (4:5), also as in Q. Paul thus—at least in this one letter taken in isolation—unites features that seem to coexist like oil and water in the Q of Kloppenborg and Koester.

Whereas the Koester trajectory tends to associate Thomas and Q, a scholar like Horsley (1991), focusing upon social categories, tends to disassociate them. He notes the literary distinctions between the documents: Q clusters its material,

[5] One might still question the self-evidence of a statement like (Koester 1990, 160): "The ages have already begun to turn through Jesus' announcement [Q^1]. Any emphasis upon Jesus' suffering, death, and resurrection would be meaningless in this context."

and Thomas presents isolated units. The Gospel of Thomas presents Jesus' sayings as inculcating an individualized and internalized spirituality, and Q is more oriented toward a "new or renewed social order." In this regard, Q is more akin to the Didache, which also combines practical instruction with eschatological admonitions, and knows of itinerant prophets with which the community must deal.

As Luke Timothy Johnson observes, in his polemical review of the Jesus Seminar, there is "insufficient evidence" to provide an account of the "historical development" of the first generations of early Christianity (Johnson 1996, 103). It is possible to portray Q as a distinctive document over against the canonical mainstream of the "kerygmatic" preaching of the crucified, risen Jesus, but it is by no means certain that this reflects the religious reality of its author/compiler or its sponsoring community. Q itself is not sufficiently distinct as a document to act as a check upon various interpretations offered for it.

B. The Quest for Q and the Quest for Jesus

The discussion of earliest Christianity readily shades into the quest for the historical Jesus, and Q is a critical witness. Robinson (1991, 192) writes: "Q is the extant [!] text that reflects most nearly, though not exclusively, Jesus' own thought. The question of Jesus' apocalypticism is basically a question of the interpretation of Q." Taken on its face, this is an ironic statement from one of the founders of the so-called new quest of the historical Jesus, famous for its criterion of dissimilarity (i.e., that the historian can safely assign to Jesus sayings that reflect neither the interests of early Christianity, nor the common ideas of contemporary Judaism)! The further question of what it means to say that Q is "extant," let alone how best to interpret it, leaves this statement possibly true but practically meaningless.

Overconfidence in the results of Q research results in what seems to be a caricature of the situation in the description of the Q community by Burton Mack (1992, 1993). Mack writes that the "first followers of Jesus" wrote a book that "contained only his teachings," "a sayings gospel" advocating "a critical stance toward social conventions" (Mack 1992). But this reading of Q is far from certain, and Mack reduces Koester's "four primitive gospels" or *kerygmata* to one. The diversity of early Christianity disappears into one, new-found, primitive faith later corrupted ("mythologized," Mack 1993, 2f.) by the groups that sponsor the canonical writings.

An alternative reading is again offered by Horsley (1991, 198-201), who finds a coherence in the depictions of Jesus' prophetic mission in both Q (taken as a unity) and Mark as oriented toward the "renewal of Israel," a notion that seems to satisfy the criterion of dissimilarity. The view of Jesus' ministry as a prophetic one makes it "possible to imagine how most of the synoptic gospel materials in both Q and Mark could stem from Jesus' ministry and/or emerge in the development of his message and movements" (Horsley 1991, 208f.).

The actual re(dis)covery of Q could be as significant for understanding Christian origins as the discovery of the Dead Sea Scrolls has been for first-century

Judaism. A little known, perhaps otherwise unknown, group suddenly comes into view. The continuing controversies over the exact identity and history of the Scrolls' sponsoring group(s)—apparently spanning a century or more—should be a cautionary tale to those who would explicate the history of an early Christian group on the basis of one, hypothetical, tenuously reconstructed text. The probability of any reconstruction of Q and its history does not seem likely to be very high.

The attempts of New Testament scholarship to catalog Q, and the rest of the early Christian bibliographic universe, will and should continue. But the images of technological precision that our culture brings to bear upon so many problems are probably illusory when applied to these sources. The use of the term "database," for example, unless carefully circumscribed, to describe a collection of scholarly opinions or a collection of presumed-authentic Jesus material (Crossan 1991), can lend artificial substance and objectivity to a controverted and nuanced set of opinions or historical judgments. But technology also confronts us with the need to face complex, shifting realities: cataloging the Internet may be an appropriate analogy. Count on a reference librarian to ask for that! Both the historical and the virtual universes may remain beyond our abilities to bring under complete intellectual control.

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Form-Genre Headings
by
Thompson A. Yee
Library of Congress

ALA and MARBI have proposed a new heading field 655 for form-genre headings (i.e. devotional literature, sermons, Christian poetry) and a new sub-field delimiter $V for form sub-headings.

Mr. Yee gave examples of the difficulty of deciding if a specific heading is subject (about) or form. He requested feedback from ATLA about how extensively or conservatively to implement the ALA/MARBI proposal.

Suggestions and comments about form-genre headings can be sent to Thompson A. Yee by e-mail: yee@mail.loc.gov.

Putting Texts Online

David Seaman
Electronic Text Center, University of Virginia

Background

The Electronic Text Center is in every way a library-based operation, funded by and housed in the University of Virginia's Alderman Library. Since August 1992, the Electronic Text Center has been developing an online collection of humanistic electronic texts and fostering the use of online electronic resources at the University of Virginia and beyond. The Center itself is a physical space in the library, open regular hours and staffed by one or more humanities computing specialists. The Center makes available equipment for the creation and analysis of electronic texts; it provides training for these new tools and techniques; it acts as a focal point for SGML and HTML development in the humanities at Virginia; and it provides a place in which to use those texts that are not yet accessible on the Internet.

One of the principal reasons for the creation of the Center was the realization, in late 1991, that libraries were beginning to buy a growing number of full-text electronic products, such as the Oxford English Dictionary or Chadwyck-Healey's Patrologia Latina and the English Poetry Database. These items were principally offered on CD-ROM, which provides significant problems for an institution such as ours; most significantly, the cost of support is high, when one includes the cost of the machines on which users access the databases and the training sessions needed for new users. As a CD-ROM collection grows, the user-training costs are considerable, because each product tends to have its own interface. Moreover, the CDs are typically available only in one place, only when the library building is open, and one cannot search related collections on different disks simultaneously.

All of this led the UVa Library to the conclusion that a better service could be offered at a lower cost by moving the full-text collections from the CDs to an online server. We began this process in January 1992, when we bought a Unix internet server, which meant that we had a tool that allowed us to make electronic texts available over the Internet to our users. Not only did this provide 24-hour remote access, but the library no longer had to buy all the machines that users needed to work on the full-text databases—patrons would use the machines they have in their offices, dorm rooms, and homes, or they would go to the University's public computer labs. Moreover, it meant that we could provide the same search-and-display software (in our case, from OpenText) for all of our collections. Having been taught to use one database, a user knows how to search any of our online holdings, thereby overcoming the frustrations involved with using CD-ROMs, where each disk has a different interface. Since the arrival of the World Wide Web, our material has as its common interface a series of web forms, through which the OpenText search tool is used.

Holdings

The Internet-accessible holdings now contain many thousands of texts and digital images. Some, such as the following, are commercial items held by us under contracts that limit their use to the University of Virginia or to VIVA (Virtual Library of Virginia) sites:

Oxford English Dictionary (25 volumes)
English Poetry Database (4,500 works)
English Verse Drama Database (1,500 titles)
African-American Poetry Database (2,500 poems)

Others are licensed just for the Virginia campus:

The Patrologia Latina (221 volumes)
The Old English Corpus (3,000 items)
Philosophy texts from InteLex

In addition, more than a thousand of our literary, historical, philosophical, and religious materials in a variety of languages are publicly accessible by any Internet user (currently we receive as many as 400,000 hits a month on our web server, from all over the world). The selection includes many eighteenth and nineteenth century English literary and historical works (often with illustrations), and some French, German, Latin, and medieval English titles. Among the English holdings are texts and images taken from our Special Collections, including several of Jefferson's letters, some Mark Twain material, and some extraordinary nineteenth century African American historical documents http://etext.lib.virginia.edu/modeng.browse.html).

While the majority of our holdings are available through the World Wide Web, there are some that we cannot network due to legal or technical reasons, including the Global Jewish Database, the Thesaurus Linguae Graecae (8,000 works of ancient Greek), Perseus (Greek texts and images), CETEDOC (Latin theological works), Admyte (medieval Spanish), Civil War newspapers, the works of Robert Musil, of Immanuel Kant, and of Thomas Aquinas, and selected nineteenth century American Poetry.

Text Creation: the Text Encoding Initiative (TEI) Guidelines

All of our online texts are encoded with Standard Generalized Markup Language (SGML). SGML texts are plain ASCII texts that contain descriptive tags, such as <title>A Christmas Carol</title> to demarcate such information as structural divisions—title page, main body of text, scene, stanza, etc.—and to convey information about typographical elements—changes in typeface, special characters, etc. These tags, therefore, preserve elements of the structure of a text, aid one's ability to constrain searches to particular features, and help one navigate a text. For example, one cannot limit a search to a particular chapter in a novel if

there are no markers in the text identifying where chapters begin and end; one cannot view a word from a play in the context of a scene if the scenes are not tagged. And unlike, say, the WordPerfect code for italics, which is specific to that word processor and is typically lost when the text is transferred out of WordPerfect and into another format, these tags are simply other ASCII letters and characters typed in as part of the text, and they travel with the text if it moves from computer system to computer system. The SGML text owns its own structure; it does not contain code that is proprietary to a particular computer program or platform, which gives it a longevity and a flexibility of use unmatched by texts whose database fields, typographic details, and layout instructions all belong to a particular computer program. The proprietary code in such texts is vulnerable; the text dies when the software package dies, or at best one faces a cumbersome and expensive conversion process.

The SGML texts that we buy as commercial products are tagged according to a variety of tagsets; those that we tag ourselves conform to the Text Encoding Initiative Guidelines, a set of SGML tags produced by the humanities computing community to describe the structure and content of a broad range of humanities texts (see http://www.uic.edu/orgs/tei/ for the TEI homepage). Below is a brief snippet of a Jefferson letter, quite lightly encoded but maintaining as distinct searchable fields the letter's salutation style—<salute>Sir</salute>—the pagination and lineation of the manuscript—<pb n=1> <lb>—and original readings, marked with a tag that hides, in the opening tag, a regularized or corrected form that typically won't be displayed on-screen but which is useful when you search the database—<orig reg="received">recieved</orig>:

```
<div0 type="letter">
<pb n=1>
<head>Monticello <date>Apr. 18. 10.</date> </head>
<salute>Sir</salute>
<p>
Your favor of Mar. 30. is <orig reg="received"> recieved</orig>, &amp;amp;
from the <orig reg="account"> ac-<lb> -count</orig> you give of the
size of the 5th. vol. of Scott's bible I <lb> would prefer <orig
reg="its">it's</orig> being divided into two volumes in boards.
```

Attached to this text is a complete descriptive header—an electronic catalog record—that maintains the publication and attribution information for any given text, and also contains keywords and subject terms that help a search tool to find this text when it is in a collection with many thousands of others (see http://etext.lib.virginia.edu/tei/uvatei4.html for more details).

For most of us, our knowledge and use of SGML may well be limited to HTML—HyperText Markup Language—the simple form of SGML that lies behind most documents on the World Wide Web. While HTML has done much to publicize the notion of standardized document markup, it is not designed to allow

one to describe the structure of a document with the precision that more sophisticated forms of SGML allow. HTML has good support for appearance and layout, but very few tags to mark classes of information (dates, authors, revisions, document types, etc.). It makes sense, therefore, to encode full-text documents of the type the Electronic Text Center creates and collects in a more descriptive tagging language such as TEI, safe in the knowledge that the TEI text can always be simplified to HTML for display on the Web. In the case of our service, the text exists only in TEI on the server, and the user has the TEI database fields available when searching; at the last moment, as the TEI text leaves the server, it is passed through a "TEI-to-HTML" filter of our own devising that converts it into HTML for use by a web browser such as Netscape. Here's what the HTML derivative looks like:

```
<hr>
[page 1]
<h3>Monticello Apr. 18. 10. </h3>
Sir
<p>
Your favor of Mar. 30. is received [sic], &amp;amp; from the ac-<br>
-count you give of the size of the 5th. vol. of Scott's bible I <br>
would prefer it's [sic] being divided into two volumes in boards.
```

As you can see by comparison with the TEI version (above), the HTML copy is structurally impoverished, and much less useful when this letter is one of many thousands of items in a searchable digital library.

Projects

A principal aim of the Center has been to build a broad-based user community for humanities-related electronic resources at Virginia. To this end we run regular training sessions, including classes on scanning and on other aspects of the use and creation of electronic texts and images. For four years we have worked daily with individual users who range from first-year undergraduates in composition classes to graduate students studying aspects of Anglo-Saxon literature, American Studies, rabbinical responsa, and medieval French. Increasingly, we are building relationships with university presses, academic publishers, scholarly journals, and other emerging digital libraries. A range of the projects we support can be seen at http://etext.lib.virginia.edu/projects.html.

You might want to look closely at a project such as "Mark Twain in his Times," which effectively combines in one pedagogical package a scholar's notes on Twain, images of manuscript and print items from Special Collections, and TEI-searchable versions of Twain's works and reviews of his work. The Japanese Text Initiative is another good example of collaborative work, this time with the University of Pittsburgh, and showing the use of non-Western characters in a searchable database on the web.

This essay is a version of a presentation given at the fiftieth annual American Theological Library Association conference, Denver, Colorado, on Monday, 24 June 1996. My thanks to Melody Chartier (ATLA) and Don Vorp (Princeton) for arranging my visit to the conference.

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Notes

The following URLs are alluded to in this essay:

SGML:	http://etext.lib.virginia.edu/sgml.html
The Text Encoding Initiative (TEI):	http://www.uic.edu/orgs/tei/
	http://etext.lib.virginia.edu/TEI.html
The UVa Electronic Text Center:	http://etext.lib.virginia.edu/
TEI information at UVa	http://etext.lib.virginia.edu/tei/uvatei.html
Online Texts	http://etext.lib.virginia.edu/uvaonline.html
Projects	http://etext.lib.virginia.edu/projects.html
Special Collections Texts	http://etext.lib.virginia.edu/speccol.html
Chadwyck-Healey:	http://www.chadwyck.com/
InteLex:	http://www.nlx.com/
Oxford University Press:	http://www.oup-usa.org/
OpenText:	http://www.opentext.com/
Bar-Ilan's Judaic Library:	http://www.davka.com/
Bible Windows CD-ROM:	http://rampages.onramp.net/~jbaima/

The Role of the Old Testament in Ancient Christianity and the Problem of Anti-Semitism

by
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Those interested in promoting positive relations between Christians and Jews in the modern context have often encouraged Christians to take seriously their Old Testament—rather than ignoring it or reading it only in light of the New Testament—and to understand it as a Jewish text, as the story of "the Jews." Thus, the Hebrew Bible or the Old Testament[1] becomes the "common ground" for Christians and Jews as they enter into dialogue with one another.[2]

Modern Jews and Christians do not realize that the canonization of Jewish scripture by the early Christians helped to promote anti-Jewish attitudes. In other words, the fact that Christians recognized the Jewish Bible as their Bible, too, did not in fact create common ground, but, as I shall argue, drove a deeper wedge between the two groups. I shall first provide a brief overview of how Jewish scripture became the Christian Old Testament. In the second section I will discuss the anti-Jewish rhetoric that resulted from the process. In the third and final section I identify the very same attitudes among Christian theologians in Nazi Germany. By demonstrating how this particular kind of rhetoric repeated itself, I hope to highlight how the Christian appropriation of Jewish scripture has helped to inspire anti-Semitism, even if having overlapping scripture has sometimes led to positive relations between Christians and Jews.[3]

I

In the beginning, the only scripture followers of Jesus knew was Jewish scripture. The New Testament is full of references to "scripture" and the writings of Jewish scripture are what is always meant.[4] With one or two possible exceptions,

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[1] Many have pointed out that the use of "Old Testament" as a designation for the Hebrew Bible is not appropriate and even offensive to Jews. The trouble is no adequate alternative has been found. "Hebrew Bible" itself is an inaccurate designation in the early Christian context because the early Christians did not work with the Hebrew Bible, but rather the Septuagint, the Greek version of the Hebrew Bible. In this paper I will mostly use the designation "Jewish scripture" to refer to the collection of writings that make up the modern Jewish Bible and the Christian Old Testament. In some cases I will use another designation, including "Old Testament," precisely because such a designation best captures the ancient understanding of Jewish scripture by Christians.

[2] See, for example, the use of Jewish scripture in the work of P. van Buren, *A Theology of Jewish-Christian Reality, Part II: A Christian Theology of the People Israel* (San Francisco: Harper & Row, 1987).

[3] See, for example, the work of D. Gushee (*The Righteous Gentiles of the Holocaust* [Minneapolis: Fortress, 1994] esp. 119-125) who identifies a positive understanding of the Old Testament as one of the reasons that devout Christians were sometimes motivated to save Jews during the Holocaust.

[4] Jewish scripture is referred to in a variety of ways in the New Testament. Even the same author

New Testament authors never quote other New Testament texts as authorities.[5] Paul did not envision his letters having the status of scripture. Only much later did those who revered Paul's letters give them official status as authoritative by including them in the Christian canon of scripture. Thus, for the first couple generations of Christians, there was no debate about the canon: the Christian canon was identical to the Jewish canon. To be sure, there were debates with other Jews about the interpretation of the Bible,[6] but not about the contents of the Bible.

The complacent attitude about adopting the Jewish Bible that prevailed in the first century was radically called into question in the Second.[7] Although the Christians of the first century had assumed unequivocally the validity of the Jewish Bible, their innovative interpretations laid the seeds that later made the Old Testament controversial. At least two fundamental hermeneutical perspectives were at work. First, from the Gospel writers on, Christians argued that the Old Testament scriptures prophesied the coming of Christ, indeed, all the events concerning his life, death and resurrection.[8] This meant that the Old Testament foretold something that lay beyond biblical history. This prophetic understanding of biblical texts implied that the scriptures were incomplete. Second, the Mosaic law was relativized. Already in Paul's thought, the observance of Jewish law no longer has ultimate significance.[9] Most importantly, this means that Gentile Christians do not need to observe Jewish law even though they are worshipping the same God as the Jews, the God of the Hebrew Bible. Of course, "law" and "scripture" are not exactly the same thing, but nevertheless the law comprises a good portion of Jewish scripture.[10] Thus, if one possesses a holy writing that commands the devoteeto live life a certain way, but those commands are no longer relevant, then one must reassess one's relationship to such writing. It is not therefore surprising that some

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can refer to it in different ways. See, for example, Paul's Letter to the Romans, where in 3:2 he calls it "the oracles of God," in 3:21 "the law and the prophets," and in 4:3 "scripture," which in Greek is simply the noun form of the Greek verb 'to write.' The point is that in all cases there is no ambiguity about what is being referred to.

[5] See 2 Pet 3:15-16, which mentions the writings of Paul. Although some writings of the New Testament use the writings of other New Testament authors—e.g., Matthew and Luke use the Gospel of Mark as a source—there is no evidence that the authors who borrow from earlier literature regard that literature as authoritative in the way scripture is authoritative.

[6] The classic article illustrating the importance of biblical interpretation in Jewish sectarian debate is J. Blenkinsopp, "Interpretation and the Tendency to Sectarianism: An Aspect of Second Temple History," in *Jewish and Christian Self-Definition*, Vol. 2 (Philadelphia: Fortress, 1981) 1-26.

[7] The best discussion of the Old Testament in the Second Century is by H. von Campenhausen, *The Formation of the Christian Bible* (Philadelphia: Fortress, 1972) 62-102. Several parts of my discussion in this paper are indebted to von Campenhausen's work.

[8] See e.g., Luke 24:44-46.

[9] See esp. Gal 2:15-21.

[10] Sometimes Paul will use "law" to designate scripture; see, e.g., Rom 3:19.

Gentile Christians of the second century had little or no use for the Old Testament.

The first and most devastating argument for rejecting the Old Testament came from a radical Paulinist named Marcion. He was excommunicated by the church in Rome in the middle of the second century C. E. because of his radical ideas and subsequently founded his own church. Marcion believed that the God who plays such an important role in the Hebrew Bible was not the same God who is represented by Jesus Christ.[11] They are literally different gods. He identified the Jewish God as a creator-god, who meted out justice to human beings as they deserved. The God of Jesus Christ was a Savior-God from another transcendent realm who was far superior to the creator-god.

Because of his theology, Marcion could not regard the traditional Bible as sacred scripture anymore.[12] Thus he identified a selection of more contemporary Christian writings—which were becoming increasingly more authoritative anyway—as having scriptural status. His was a relatively small canon. He included only an edited collection of Paul's letters and an abridged version of the Gospel of Luke. Aside from his dogmatic allegiance to Paul, the reason for such a slim canon was that he was forced by his theological convictions to expunge everything that referred to the Jewish Bible. Many if not most of the writings that now make up the New Testament include citations of, paraphrases of, references and allusions to Jewish scripture. Thus, Marcion chose his texts carefully and edited them to fit his needs. For Marcion then, and the members of his church, these few Christian writings replaced the Jewish Bible.

While Marcion represents the clearest expression of a rejection of Jewish scripture, there were other varieties of Christians who felt similarly, most notably, certain kinds of Gnostics. Gnostic Christianity is a multifarious, complicated phenomenon which never constituted one coherent movement. Nevertheless, there are some generalities that can be claimed. Most important for the context of this discussion is that Gnostic Christians believed that the God spoken of in the Old Testament was not the highest God. Like Marcion, they believed that the Jewish God was a creator-god, and as such, was inferior. In the Gnostic belief system, like the neo-Platonic belief system, there is a hierarchy of divine realms and below these realms lies material reality, which has no spiritual value. Since the early days of their philosophical schools, the Greeks valued transcendent reality over material reality. Gnostics not only internalized these values but moralized them as well. Thus, the creator-god in some Gnostic systems is not only inferior, but evil.

Exegesis of some texts, particularly Genesis, plays a big role in many Gnostic documents. However, as I already said, Gnosticism is not monolithic. Although

[11] The classic study of Marcion was done by A. von Harnack in 1921. A later English translation was made entitled *Marcion: The Gospel of the Alien God* (Durham, NC: Labyrinth, 1990). More recent is the study by R. J. Hoffman, *Marcion: On the Reinstitution of Christianity: An Essay on the Development of Radical Paulinist Theology in the Second Century* (AAR Academy Series 46; Chico, CA: Scholars, 1984).

[12] Marcion's role in creating the Christian Bible is discussed by von Campenhausen, *Formation*, 147-209.

all Gnostic Christians ranked the Jewish God as low in the order of being, they do not all seem to have valued Jewish scripture the same way. There are several texts that clearly exhibit a crushingly negative view of the Jewish Bible. Take for instance this passage from the Second Treatise of the Great Seth:

> Adam was a laughingstock, since he was made a counterfeit type of man by the Hebdomad (= the Creator), as if he had become stronger than I (Christ) and my brothers .... Abraham and Isaac and Jacob were a laughingstock, since they, the counterfeit fathers, were given a name by the Hebdomad, as if he had become stronger than I and my brothers .... David was a laughingstock in that his son was named the Son of Man, having been influenced by the Hebdomad .... Moses, a faithful servant, was a laughingstock, having been named "the Friend," since they perversely bore witness concerning him who never knew me. Neither he nor those before him, from Adam to Moses and John the Baptist, none of them knew me nor my brothers.[13]

Here all the biblical heroes have been duped by the creator-god. The text goes on to say that the creator-god himself is a laughingstock because he claimed to be the Highest God and told Moses "there is no other god beside me." From the Gnostic point of view, there are dozens of gods, most of whom have a higher status than the creator-god. It is clear that Jewish scripture is used only in so far as it can be ridiculed. As one scholar has put it, "Here is a wholesale rejection of the OT: its heroes of the faith, its history of salvation, its legal demands, and its God."[14]

Elsewhere in Christian Gnostic literature, the language is not quite so vituperative. Most commonly, the Gnostic attitude toward the biblical text could be summed up as the following: "Scripture is viewed largely as the product of a lower power (or lower powers) but it is nevertheless capable of revealing gnosis so long as the proper exegetical method is adopted."[15] Still, it is not clear that the Gnostics regard Jewish scripture as scripture—i.e., as sacred holy writing of the highest order. Indeed, while Gnostic texts sometimes cite the biblical text quite positively, the same texts can cite Homer in exactly the same way.[16] It seems that while the Bible may offer some important information, it is no longer scripture in

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[13] 62, 27-64, 1. Quoted by B. Pearson, "Use, Authority and Exegesis of Mikra in Gnostic Literature," in *Mikra: The Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*, ed. M. J. Mulder (Minneapolis: Fortress, 1990) 639. Another discussion of Gnostic exegesis which focuses on the *Apocryphon of John* in particular can be found in Pearson's *Gnosticism, Judaism and Egyptian Christianity* (Studies in Antiquity and Christianity; Minneapolis: Fortress, 1990) 29-38.

[14] Pearson, "Mikra in Gnostic Literature," 640.

[15] Pearson, "Mikra in Gnostic Literature," 646.

[16] This occurs in *The Exegesis of the Soul* (136, 27-137, 5), which Pearson also discusses (642) as having a remarkably positive view of Jewish scripture.

the traditional sense; it is a highly regarded, traditional source of divine information.[17]

Finally, Gnostics stressed the discontinuity between the revelation of the Old Testament and that of Jesus Christ and their own revelatory writings. In other words, both the teaching and the person of Jesus Christ so transcended what had come before him, that ultimate reality as now understood was diametrically opposed to conventional conceptions of reality. In fact, Gnostic exegesis is most often directed at exposing reversals. So, for example, the serpent in the Garden of Eden is no longer seen as the evil tempter, but the bringer of gnosis, and thereby a messenger for the highest God.[18] Thus, the primary relationship between the writings of the Old Testament and Christian writings or Christian Gnostic writings can be described as one of disjuncture.

The general reaction to Marcion and the Gnostics from orthodox Christians loyal to Rome in the second century was essentially twofold. First, it prompted writers like Irenaeus to define what counted as legitimate Christian writing. Marcion's canon was far too selective, while the Gnostics, on the other hand, were producing enormous amounts of literature, some of which was kept secret from the uninitiated. Irenaeus appears to be the first to identify and justify Christian holy writings self-consciously. Although the boundaries of the Christian canon were by no means fixed by Irenaeus, the New Testament canon begins to take visible shape in the second century. Lively discussion of the issue continues through the fourth century, culminating with Eusebius. The second reaction to Marcion from Christians allied with Rome—and the one that most concerns us in this discussion—was to express an unequivocal allegiance to Jewish scripture as the Christian Old Testament. Furthermore, orthodox Christians argued for the unity of the two Testaments against Marcion and the Gnostic Christians who viewed the Old and New Testaments as polar opposites.

It is perhaps ironic but not incomprehensible that the second century became a battle ground for the Christian Old Testament, even as it had been taken for granted in the first century. By the middle of the second century, the Gentile world had become the dominant context for Christianity. And Gentiles would have had no natural inclination toward, or appreciation of, Jewish scripture. Thus, it was by no means a foregone conclusion that the writings of Jewish scripture would retain their scriptural rank. Between the advancing Gentile context and the success of Marcionite thought, it may well have been that the number of Christians who rejected Jewish scripture was greater than the number of those who

[17] Cf. Ptolemaeus' *Letter to Flora*, which Pearson ("Mikra in Gnostic Literature," 644) thinks is reflective of an intermediate position between a wholly positive and wholly negative view of Jewish scripture. Von Campenhausen (*Formation*, 165) claims that *Letter to Flora* may be a Gnostic defense of the Old Testament against Marcionism. In any case, Ptolemaeus' partitioning of scripture according to different levels of inspiration (some of which are merely human) already undermines the scriptural status of scripture.

[18] This idea can be found in *The Hypostasis of the Archons*.

wanted to preserve it.[19] Thus, those who supported the Old Testament had to make a case for it.

It seems that Justin Martyr was the first to write a treatise against Marcion, but this work is no longer extant. We can be sure that part of his argument involved a defense of the Old Testament, because we know from other writings of Justin's, especially his Dialogue with Trypho, that Justin's Christian belief was based on the prophets' testimonies of Christ. Justin was a serious student of the Old Testament. Although Justin mentions the Gospels occasionally, his primary source of written authority is Old Testament scripture. Thus, it was left to the next generation of Christian writers to argue for the essential unity of the Old and New Testaments, since there was no New Testament in Justin's day. Irenaeus often stresses this theme; so does Tertullian, who says:

> [The Church] knows one Lord God, Creator of the universe, and Christ Jesus, born of the Virgin Mary, Son of God the Creator, and the resurrection of the flesh; she unites the Law and the Prophets with the writings of the evangelists and the apostles; from that source she drinks her faith and that faith she seals with water, clothes with the Holy Spirit, feeds with the eucharist, encourages to martyrdom; and against that teaching she receives no one.[20]

While Gnostic and Marcionite Christianity lasted well beyond the second century—so that there were some Christians who devalued, disparaged or disregarded the Old Testament—the threat of the abandonment of the Old Testament by Christians in general seems to have come and gone with the second century. The Christian Old Testament was firmly in place, at least as far as we know from religious elites.

II

Because Marcionites and some Gnostics rejected Jewish scripture and demoted the Jewish God, the tendency is to view such attitudes as fundamentally anti-Jewish. On the other hand, Patristic writers who retained the Old Testament are seen to have an appreciation for the Jewish roots of Christianity, and thereby they are less anti-Jewish. It is the thesis of this paper, however, that the process that led to the retention of the Old Testament as scripture by the early Christians actually contributed to severe forms of anti-Judaism—perhaps more severe than would have been the case if Christians had rejected those writings.[21]

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[19] See J. Pelikan in *The Emergence of the Catholic Tradition (100-600)* (Chicago: University of Chicago, 1971) 58, 80; and von Campenhausen, *Formation,* 165.

[20] *Prescriptions Against Heretics*, 36. Translation taken from S. L. Greenslade, *Early Latin Theology* (Library of Christian Classics; Philadelphia: Westminster, 1956)

[21] Cf. the discussion of similar issues by Stephen G. Wilson, *Related Strangers: Jews and Christians 70-170 C.E.* (Minneapolis: Fortress, 1995) 209-221.

Why were Christians so passionately committed to defending their Old Testament? What did they stand to lose by giving it up? If we bracket theological considerations,[22] two important factors come into play. First, by the second century, Christians were under attack from pagans for being a new cult. The Romans valued tradition and antiquity, and the Christians looked to them to have neither. Christians had to defend themselves and part of their defense was that Christianity was not new; it went back to the beginning of time. The appropriation of Jewish Scripture allowed early Christians to claim an ancient heritage credibly. Second, when Christians began producing their own literature in the second half of the First Century, they often depended upon Jewish scripture. Some Christian texts are so dependent upon quotations, allusions, and paraphrases of the Old Testament, that some of these writings would barely be comprehensible without knowing the Old Testament.

Thus, the Old Testament played a crucial role in legitimizing early Christianity, while at the same time, it was by itself incomplete, insufficient without the fulfillment of Christ. This tension is what led many early Christian writers to argue for the validity of the Old Testament in the Christian context at the expense of the Jews. By briefly backtracking to an earlier stage in Christian history, we can see that the results of this tension were almost inevitable.

Although Paul had relativized Jewish law, when it came to viewing Jewish scripture in toto, he saw it as a thoroughly Jewish book. The heritage that was reflected in scripture belonged to contemporary Jews. In Rom 9:4-5 Paul lists a series of privileges that belong to the Jews: election, promises, the convenants, etc. For Paul, it is clear that there is historical continuity between his contemporary Jews and the Israelites of the Bible. In fact, the traditional view of the biblical story is still so much intact in Paul that the only way for Paul to picture the Gentiles as part of it is to see them as "grafted on" at a later date (11:17-18). In other words, Gentiles—at least Gentile Christians—can now be included in the heritage of the Jews. In Rom. 4 Paul refers to Gen 17:5 when he makes the point that Abraham is not just the father of the Jews, but of all nations; i.e., everybody. At this stage, belief in Christ and the continuing existence of Judaism have not yet become mutually exclusive.

A generation later, however, in a document called the Epistle of Barnabas, we already see a completely different Christian hermeneutic—one that does in fact see Judaism and Christianity as mutually exclusive. When Barnabas, like Paul before him, refers to Gen 17:5, his use of the text moves far beyond Paul's inclusive understanding to an exclusionary one. He writes:

> What then does [God] say to Abraham, when he alone was faithful, and it was counted him for righteousness? "Behold I have made thee, Abraham,

[22] For a discussion of intra-Christian theological debates on the role of the Old Testament, see W. Bauer, *Orthodoxy and Heresy in Earliest Christianity* (Philadelphia: Fortress, 1971) 195-201.

the father of the Gentiles, who believe in God in uncircumcision." (13.7)[23]

No longer is Abraham father of "all the nations," but simply "the nations" (or Gentiles), i.e., in place of the Jews.[24] Lest there is any doubt about Barnabas' exclusivity, consider the following passage:

> [T]ake heed to yourselves now, and be not made like unto some, heaping up your sins and saying that the covenant is both theirs and ours. It is ours: but in this way did they finally lose it when Moses had just received it, for the Scripture says: "And Moses was in the mount fasting forty days and forty nights, and he received the covenant from the Lord, tables of stone written with the finger of the hand of the Lord." But they turned to idols and lost it. For thus saith the Lord: "Moses, Moses, go down quickly for the people, whom thou broughtest forth out of the land of Egypt, have broken the Law." And Moses understood and cast the two tables out of his hands, and their covenant was broken, in order that the covenant of Jesus the Beloved should be sealed in our hearts in hope of his faith. (14.1-4)

As Hans von Campenhausen put it, Barnabas "represents...the most thoroughgoing attempt to wrest the Bible absolutely from the Jews, and to stamp it from the very first word as exclusively a Christian book."[25] But von Campenhausen also points out that Barnabas does not deal adequately with questions about circumcision, the Sabbath, and food laws as they apply to a Gentile context. Although Barnabas used symbolic exegesis to dismiss the peculiarly Jewish commandments, his interpretations jeopardized the continuity of the two Testaments.[26]

A more sophisticated approach is taken up by Justin Martyr, who is said to be the first to develop a "doctrine of holy scripture."[27] Justin creates a hermeneutical foundation upon which to build. While most Christian authors before Justin use scripture as evidence that Jesus is the Christ, Justin reverses the argument. Because everything foretold about Christ in scripture came true, therefore the scriptures must be the essential witness to divine plan.[28] Such an argument may be useful in the service of defending the Old Testament against Justin's heretical opponents who disparage Jewish scripture. But Justin, like those before him, must

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[23] Translations for the *Epistle of Barnabas* are taken from *The Apostolic Fathers* (LCL; London: Heinemann, 1919).

[24] Barnabas 13.7. For a more detailed discussion of the role of Abraham in *Barnabas*, see J. Siker, *Disinheriting the Jews* (Louisville, KY: Westminster/John Knox, 1991) 148-51.

[25] Von Campenhausen, *Formation of the Bible*, 70.

[26] Von Campenhausen, *Formation of the Bible*, 70-71.

[27] Von Campenhausen, *Formation of the Bible*, 88.

[28] Von Campenhausen, *Formation of the Bible*, 91.

explain those peculiarly Jewish parts of the Bible—circumcision, the food laws, the Sabbath: i.e., the ceremonial law—in this new Christian context. While Barnabas engaged in symbolic and allegorical exegesis, Justin opts for a more literalistic, historical approach. The law was a kind of ad hoc necessity because of the disobedience of the Jews. "Thus, 'circumcision, which derives from Abraham,' was ordained simply in order that, even in the dispersion, the Jews might remain identifiable, and not escape their merited punishments."[29] Justin appeals to the prophets to demonstrate what he sees as the incredible obduracy of the Jews. Elsewhere, in the *Dialogue with Trypho*, Justin refers to the Old Testament as "your scriptures, or rather not yours, but ours."

It has been said that Justin's anti-Judaism is due not so much to his debates with Jews but rather with Gnostics.[30] In any case, it is true that both Barnabas and Justin write at an early stage in Christian history and thus are struggling for their identity. Since Christianity emerges out of Judaism, we expect to find Christian polemical writing against Jews at this early stage.

If we jump a few centuries into the future, we find that the attitudes reflected in the writings of Justin and Barnabas remain in place, even if the language is sometimes toned down. In his *Preparation for the Gospel*, the church historian Eusebius explains why Christianity is founded upon the oracles of the Hebrews (as opposed to the sacred writings of other cultures). First on his agenda is the distinction between "Hebrews" and "Jews."

> And you may know the difference between Hebrews and Jews thus: the latter assumed their name from Judah, from whose tribe the kingdom of Judah was long ages afterward established, but the former from Eber, who was the forefather of Abraham. And that the Hebrews were earlier than the Jews, we are taught by the sacred writings. (7.6c)[31]

He then goes on to explain the Jews' "manner of religion," which is dependent upon the laws of Moses. We later learn that the Mosaic legislation and the establishment of the Jewish nation was caused by the people's "moral weakness" at the time, making them unable to "emulate the virtue of their fathers, inasmuch as they were enslaved by passions and sick in soul . . ." (7.9d).

Eusebius reflects Justin's salvation-historical schema in which there is a pristine early period, followed by disobedience and the giving of the law at Sinai out of necessity. Christians are of course descended from Hebrews. The patriarchs, Moses, and the prophets become the ancestors of the Christians; the biblical he-

[29] Von Campenhausen, *Formation of the Bible*, 94. See the *Dialogue with Trypho* 16.2; 19.2; 19.5; 23.5; 92.3.

[30] Von Campenhausen (*Formation of the Bible*, 95) thinks so, but cf. Bauer (*Orthodoxy and Heresy*, 199) who thinks the Old Testament was of "limited usefulness in opposing heretics."

[31] Translations for Eusebius are taken from *Preparation for the Gospel*, Part I (Grand Rapids: Baker, 1981).

roes are seen as pre-Christ Christians. The Jews, on the other hand, are seen as illegitimate offspring—a people without a heritage. By making this neat distinction between Hebrews and Jews, Eusebius is able to maintain continuity between the Old Testament writings and Christianity; while at the same time denying the continuity between the people of the Old Testament and post-biblical Jews.

Even at the end of the fourth century, Christians sometimes had to argue for the privilege of being the rightful heirs of scripture. We know from John Chrysostom's sermons that many of his flock were enamored by the Hebrew scriptures and believed that Old Testament scripture only had power when in the possession of Jews. As I mentioned earlier, pagans had attacked Christianity as being an innovation, rather than an ancient tradition. As Robert Wilken says, "The antiquity of the Jews gave Judaism a spiritual potency that Christianity, in spite of its evident success, could not equal. One of the signs of this religious power was the synagogue, another was the Jewish Scriptures."[32] Apparently, members of Chrysostom's congregation went to synagogue to see the holy books. These Christians understood Jews to be the rightful keepers of scripture. "It was public knowledge that the Christian Old Testament was not a Christian but a Jewish book."[33] It was also common knowledge that Christians had only Greek copies of the original scriptures in Hebrew. As Wilken says,

> That Christians only had copies of the Jewish books, that few Christians knew Hebrew, and that Christians read and studied the Bible only in translations put them on the defensive. Possession of the original books was no small matter, for the rightful possession implied that one understood their contents.[34]

Thus, the fourth century still faced some anxiety regarding the Old Testament, which seemed to derive from a popular appreciation of the fact that the Old Testament was a Jewish book.

Precisely because Christians had to make a case for the Old Testament in the second century, had to argue for its validity as Christian Holy Writ, they were led to dispossess the Jews of their scripture. Christians and Jews could not simply share the Old Testament. For if scripture belonged to the Jews, then it did not rightfully belong to Christians. For Jews, the Bible was the story of God's covenantal relationship with them. The disparate and distinct writings that make up scripture were largely seen as one coherent story.[35] And this one story concerned

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[32] *John Chrysostom and the Jews: Rhetoric and Reality in the Late 4th Century* (Berkeley: University of California, 1983) 79.

[33] Wilken, *Chrysostom and the Jews*, 81.

[34] Wilken, *Chrysostom and the Jews*, 81.

[35] This point has been made best by J. A. Sanders, *Torah and Canon* (Philadelphia: Westminster, 1976).

one people. Furthermore, there were no post-biblical writings that were comparable to biblical writings.[36] Though Rabbinic Jews went on to produce voluminous amounts of literature in late antiquity, this literature did not have the status of the Bible. In addition, there is nothing comparable in Rabbinic writings to the sense of newness that is reflected in the New Testament.[37] For Christians, on the other hand, the essence of the Old Testament was that it constituted a harbinger of Christ; everything in scripture pointed toward Christ. The Old Testament by itself was not complete.[38]

Thus, the Old Testament was scripture but it was old! It needed a supplement. But because Jews did not read it this way, and because Jews had traditionally been in charge of scripture, Christians had to undermine the Jewish understanding of the Bible in order to establish their interpretation as legitimate. Interestingly, Marcion's rejection of the Old Testament was largely due to his rather "Jewish" understanding of it.[39] He saw the Old Testament as too particularistic. The God of the Old Testament was in fact the God of the Jews. What was prophesied was a kingly messiah who would restore the Jews to the land. Marcion agreed with the Jews that a suffering messiah was never envisioned by the Hebrew prophets. All of this was proof that Jesus and the message he brought was unprecedented, having nothing to do with the Jews or their Bible.

Thus, those Christian writers who wanted to defend the Christian Old Testament had to debunk completely the Jewish understanding of the Bible, and thoroughly Christianize the texts of the Old Testament. Of course, this hermeneutical move saved the Old Testament as scripture in a Christian context. The irony is that the rhetoric that preserved Jewish scripture and provides a common tradition for Jews and Christians today is the same rhetoric that caused Christian writers to dispossess the Jews of their scripture.

III

What is so striking is that religious leaders during the Third Reich partake of this ironic tension. Many *Deutsche Christen* theologians who were loyal to Nazi ideology rejected the Old Testament, precisely because it was a Jewish work.[40] But even before the rise of Nazism, a Christian historian and theologian such as

[36] See S. Cohen, *From the Maccabees to the Mishnah* (Philadelphia: Westminster, 1987)180-82.

[37] Cohen, *Maccabees to the Mishnah*, 21, 230-31.

[38] See E. E. Ellis, "Biblical Interpretation in the New Testament Church," in Mulder, *Mikra*, 691-725.

[39] My understanding of Marcion here is dependent upon Wilson, *Related Strangers*, 215-16. Wilson bases his assessment of Marcion's attitude toward Judaism on several passages from Tertullian's *Adversus Marcionem*.

[40] See E. C. Helmreich (*The German Churches Under Hitler* [Detroit: Wayne State, 1979] 150) who quotes one of the earliest public proclamations of the repudiation of the Old Testament by a church official.

Harnack argued that the Old Testament should be separated from the Christian Bible because it is contradictory to the New Testament.[41] —a suggestion resembling the thought of Marcion, about whom Harnack had written the definitive study.[42]

Of course, many Christians argued against those theologians who wanted to reject the Old Testament. These Christians—who include both Protestants and Catholics, those who were Nazi party members and those who were not—employ much of the same rhetoric that was employed by orthodox Christians during the second to fourth centuries. They disassociate the Old Testament from contemporary Jewish culture. Cardinal Faulhaber, the relatively moderate archbishop of Munich, preached against the claims made by theologians who wished to reject the Old Testament. In defense of the Old Testament he says:

> By accepting these books Christianity does not become a Jewish religion. These books were not composed by Jews; they are inspired by the Holy Ghost, and therefore they are the word of God, they are God's books. The writers of them were God's pencils, the Psalm-singers were harps in the hand of God, the prophets were announcers of God's revelation. It is for this reason that the Scriptures of the Old Testament are worthy of credence and veneration for all time. Antagonism to the Jews of today must not be extended to the books of pre-Christian Judaism.[43]

The cardinal makes three distinctions or disassociations: that between ancient Israel and post-biblical Judaism, that between the Old Testament scripture and other Jewish writings like the Talmud, which is not divinely inspired, and that between what is of permanent value in the Old Testament and what is of transitory value. Of the first distinction he says:

> We must first distinguish between the people of Israel before and after the death of Christ. Before the death of Christ during the period between the calling of Abraham and the fullness of time, the people of Israel were enlightened men who by the law, the Mosaic Torah, regulated their religious and civil life, by the Psalms provided them with a prayer book for family devotion and a hymn book for the public liturgy, by the Sapiential books taught them how to conduct their lives, and as prophets awakened the conscience of the nation with the living word . . . . After the death of Christ, Israel was dismissed from the service of Revelation. She had not

[41] See H. J. Kraus, *Geschichte der historisch-kritischen Erforschung des Alten Testaments von der Reformation biz zur Gegenwart* (Neukirchen Kries Moers: Buchhandlung des Erziehungsvereins, 1956) 351, also referred to in R. Ericksen, *Theologians Under Hitler* (New Haven: Yale University, 1985) 50, 209.

[42] See n. 11.

[43] English quotations for Cardinal Faulhaber are taken from *Nazi Culture: Intellectual, Cultural and Social Life in the Third Reich*, ed. George L. Mosse (New York: Schoken, 1981) 258-59.

known the time of her visitation. She had repudiated and rejected the Lord's Anointed, had driven Him out of the city and nailed Him to the Cross. Then the veil of the Temple was rent, and with it the covenant between the Lord and His people. The daughters of Sion received the bill of divorce . . . .[44]

Thus, like his Christian predecessors of the second century, Cardinal Faulhaber's defense of the Old Testament is made at the expense of the Jews. He must portray Jewish scripture in thoroughly Christian terms, leaving no room for its place in the Jewish community.

One particularly interesting Christian thinker who allied himself with the Nazis but also argued against the *Deutsche Christians'* rejection of the Old Testament was Gerhard Kittel.[45] Kittel was a New Testament scholar and one of the foremost authorities on ancient Judaism. Kittel took pains at his trial in 1946 to defend his views because they were based on religion and historical fact and not on vulgar anti-Semitism. He, too, made a distinction between the good Jews of ancient times and contemporary Jews who were corrupt, only he did not make the cut-off the death of Christ, but the Babylonian exile. Prior to the exile, Israel was a state with its own laws and boundaries and land. But after the Babylonians were defeated, some Jews chose not to return home. Thus, the diaspora led to a wholly new form of Judaism; "Jewry became a religion and a race without a homeland."[46] Furthermore, because they had no actual political power, they developed a drive for world power. Thus, the Jews became a problem for other nations. The "Jewish Question" in Kittel's view could therefore be intellectually and historically substantiated.

The premise upon which Kittel based his anti-Semitic view of Jewish history was not unfounded. There is no doubt that modern Judaism differs immensely from the religion of Israel. The question is whether the difference reflects degeneration, as Kittel—like Eusebius before him—had argued. Christianity, too, differs radically from biblical religion. Kittel's primary criterion for seeing Judaism as degenerate was that it no longer had the status of nationhood. Ironically, Christianity was from the start supra-national, much as diaspora Judaism was. Both Judaism and Christianity radically reinterpreted ancient Hebrew scripture to accommodate new circumstances. If Judaism represents a degeneration of the ancient faith, then so does Christianity.

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[44] *Nazi Culture*, 257-58

[45] Kittel was a Nazi party member but he was often critical of the *Deutsche Christen* theologians, because they argued for such historically untenable views as that Jesus was not Jewish, which Kittel knew to be ridiculous. The best discussion I have found of Kittel is in Ericksen, *Theologians Under Hitler*, 28-78.

[46] Ericksen, *Theologians Under Hitler*, 61. Ericksen refers to an article by Kittel entitled "Die Entstehung des Judentums und die Entstehung der Judenfrage," *Forschungen zur Judenfrage* 1 (1936) 47-48.

The resemblance of second century debates about the Old Testament to debates during the Third Reich provide one (more?) concrete connection between ancient Christian anti-Judaism and modern anti-Semitism. While the Old Testament can be a source of inspiration for Jewish-Christian dialogue, Christians must also realize that their retention of the Old Testament as scripture has sometimes produced hostile rhetoric with grave consequences.

Second Wind: From Helping to Leading

by
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Today, we are going to agree to do something about change. The opening hymn in the worship service Sunday morning serves as something of a rubric for us this morning as well. The first verse began, "God of change and glory, God of time and space, when we fear the future, give to us your grace." It continued, "As the old ways disappear, let your love cast out our fear." The agent of change, though, is you, not me. If there is to be a shift, you are going to make it happen, not me. This is going to be forty-five minutes in which I am not going to allow you, for long, to sit back, and for someone else to do it to you. Now, I know it is usually done differently. Today is going to be business as unusual. So, let's begin. First of all, everyone stand up, please. This is now like the airline safety spiel: Look around and spot the closest exit. It may be behind you. If you are uneasy about business as unusual, now is a time you can gracefully exit, pretending you thought this was one of the other presentations. The exits are available to you throughout the flight as well.

Those of you who are left, buckle your seat belts. The plane is leaving. The setting today is intentionally interactive and dialogical. If you are out of shape and do not recognize that you are out of shape, you are not going to begin an exercise program. Make no mistake. Change takes long, hard effort. Those of you who have begun many diets and exercise programs know what I mean. You are not going to get in shape merely by recognizing that lack of exercise is the reason you are out of shape. Revelation is not equivalent to transformation. Unfortunately, revelation is merely the first step. I will talk about that step. You shall tear it apart. We shall pick up the pieces and then work on a strategy, a strategy, to use the hokey language of the announcement of this paper, for turning ninety-nine pound weaklings into assertive, take-the-bull-by-the-horns librarians. We have to be a little careful in our language, though, for the bull whose horns you might grab is likely to be your dean or president.

The article that provides the background for what we are going to work on today starts out with a football coach and the notion of winning. But for most of us nice librarians, talk of winning is premature. Most of us are unaware that we are in a race, a race for survival. The notion of winning is totally absent from the discourse of librarians, who have traditionally taken a studied, passive role in the learning process. In a way, maybe such a role is inevitable for members of almost any helping profession. Whether by necessity or because it just seems better, we tend to make a show of shunning competition. We also disdain entrepreneurial endeavors. We are uncomfortable with commercially oriented language and concepts, such as manage, customers, and business purpose.

There is a penalty for this wimpishness. The heavier players in our educa-

tional game, namely the Faculty, never view us as peers. They view us, rather, as clerks in a big warehouse. We might be good clerks, thoughtful clerks, even smart clerks, but we are still clerks.

Deans and presidents, in welcoming addresses to incoming classes, piously declare the library the heart of the school. The passage that President Messer read from the preface of his book Saturday morning was an illustrative example of this type of homage. He then described libraries approvingly as conservatizing institutions. Next, he went on to refer to libraries as potentially risky, even revolutionary. If you listened carefully, you would have noted it was the libraries not the librarians that he was characterizing. President Costen at the joint ATS session continued this tradition. Dr. Waits, joining the chorus, asserted, "There is no more important resource in theological education than the theological library." And he planned to say this even before he would have had to say it in response to Linda Corman's historical reminder of the low view theological educators originally had of libraries. This piety is in danger of becoming an increasingly empty sham. The relentless, irresistible onslaught of technology is transforming the playing field.

Railroads almost went out of business earlier in this century because the owners thought of themselves too narrowly, as being in the railroad business instead of the transportation business. Ever since Alexandria, perhaps even before, we have considered ourselves to be in the book business. Gutenberg's invention, dramatic as it was, did not really alter all that much the fundamental business of libraries. They remained collections of books tended by well-informed clerks. Even as other intellectual containers — i.e., formats — modified the singular role of the book in our collections, the book continued to assert its predominance through the generic definition of all the other formats as non-book. The customer, moreover, had to come to our store—rather literally, our store of books—in order to do intellectual business. The card catalog served as the on-site index to the store. It really was a unique tool, created and maintained by highly trained, professional clerks, whose job included adjusting standard records to their particular store's unique idiosyncrasies.

All this has always been very labor intensive and expensive. Deans and presidents have tended to leave the library pretty much alone, however, in part because there is widespread agreement that the library is a good thing, in part because external standards exist that mandate certain levels of financial support, and perhaps in part because the inner workings and hidden mechanisms of libraries are mysterious to deans and presidents. And it has been to our advantage as underacknowledged clerks to keep it that way.

The coincidence of several events, however, is already creating something like a tidal wave in our profession. Here are three.

(1) Automation: Only in the last quarter century has the computer infiltrated the library. Our initial applications merely assisted us to do better what we were already doing. The first successful, multilibrary computer system functioned initially as no more than a shared cataloging and centralized card printing system.

Libraries, much more rapidly than anyone could rationally have predicted, moved from using the computer to create the labor-intensive card catalog to using the computer to create the electronic catalog.

(2) Computer conferencing: I consciously choose an old-fashioned term since the it at least has the virtue of conveying accurately a sense of what it is. Computer conferencing is a useful example of the accelerating pace of technology. When it came into vogue, in the 1960's, it was really nothing more than e-mail. That changed abruptly with the advent of the personal microcomputer. The Internet and the World Wide Web have produced, or are the products of, yet another seismic shift in the technology of communication and information transfer.

(3) Scanning, digitizing, and interpreting: Microforms ought to have had a leveling effect among research libraries. Decades ago, as I thought about the completion of the STC and Wing collections by University Microfilms, I realized that any library in the world for not all that much cash outlay could acquire an early English collection more comprehensive than the Bodleian or the British Library. I believed this fact would enhance, promote, and invigorate sixteenth and seventeenth-century research anywhere and everywhere. It never turned out that way because the medium is the message, and no one is listening to microforms.

Scanning and digitizing, though, perform significant value-added functions. At the outset, they followed the same replicative path of computer-assisted cataloging—do what we already do, perhaps a little faster or a little better. We link scanning/digitizing devices to printers to produce a faster, sharper photocopy. A digitized text, though, whether it began as a paper copy that was scanned or whether its original and only format is electronic, is a far more efficient, flexible, and useful document.

The third facet is interpreting. By interpreting, I mean the conversion of the digitized images of an original printed document to machine-readable texts. As I speak, it is too early to predict how conventional publishers are going to make peace with this new technology. At first blush, it is a mortal threat. I asked some months ago, in a different context, why the intellectual world needs to subsidize the production of many copies of an electronic text, when a single copy can suffice.

Right now, these forces, together with our old friends, insufficient money and insufficient time, are buffeting our familiar, comfortable world. We ought to be very worried because, probably for the first time, there is going to be evidence increasingly available that the Faculty will interpret—wrongly in my opinion but nevertheless convincingly—to mean they no longer need us. Not only do they not need our clerkly guidance and support any more; they do not need our store either. It bids to be online, all of it. Well, in fact, what is happening is that effectively it is all online, for that which is not online, for all intents and purposes, does not exist.

Imagine with me for a time, you are a newcomer from the boonies who enters a modern grocery store. You happen first upon the frozen-food section; you are

amazed and pleased. All the food you could possibly want or need is available here: orange juice, waffles, bagels, starters, entrees, vegetables, pizzas, and desserts. You fill a cart and depart the market. You are satisfied. In addition, you have certainly paid more for less nutritious, less appetizing, and less varied food than was available elsewhere in the store. You have no notion, though, that there is any more to the market than the frozen-food section.

We are heading, in my opinion, for a frozen-food, fast-food, convenience store approach to research that is unreflectively, and indeed unconsciously, developing. This approach is inevitably superficial, though it has a veneer of quality and depth. Here are two symptoms:

1. The photocopy machine is a remarkable and irreversible boon to research. For some, perhaps many, it has also sharply reduced and even eliminated the process of thoughtful engagement with the text. Before photocopy machines made possible the reproduction of articles, even entire books, the scholar actually had to read and, generally, understand the text in order to make notes. For some, making the photocopy completes the intellectual process. Since notes are no longer required to capture or to summarize the intellectual content of printed texts, the nascent scholar has "done the job" merely by possessing the text.

   The electronic catalog now facilitates the creation of extremely sophisticated, comprehensive bibliographies. The would-be scholar is thereby even further distanced from the reality of intellectual exchange. The computer-assisted bibliography has an elegant appearance, through the magic of desktop publishing software, though it does not require understanding, evaluating, or even reading the citations.
2. Existing card catalogs were about to collapse from their own size and complexity. Studies demonstrated that researchers as well as casual users simply ran out of steam early in the alphabet when confronted with a subject file comprising hundreds of cards. Even locating known items in lengthy files was often frustrating. We have been able to show our users that the electronic catalog has overcome most of these difficulties. The problem is that the electronic catalog has, itself, become an increasingly complex research tool, with its own myths and unexamined assumptions.
   a) Each of us transfers to the new, the characteristics and limitations of the old. In the electronic catalog, this means that the beginning researcher, be that researcher an entering student or a full professor, is going to do author and title searches. The results are usually immediate and startling. The most difficult job is getting the resister to the keyboard. Once there, it does not take much to convince even the most reluctant user that the electronic catalog is a giant improvement over the unwieldy card catalog. The transition from skittish to overconfident is also rapid, especially when the scholar learns that the catalog is accessible from the office and home.

b) We confer upon computers omniscience. If we do a title search in the electronic catalog and the response is, No Hits, the inclination of the majority of us is to accept this response as an accurate answer to the question we understood we were asking. No matter that our recollection of the title varies slightly from its published form; no matter that a minor typo has crept into our search; no matter that our library's retrospective conversion program has not yet incorporated the title into the electronic catalog; no matter that we are searching in a periodical index rather than in the main catalog. We interpret the response of the computer to be conclusive, comprehensive, and unarguable. The response may be relieving or perturbing but in either case, it is convincing.

c) The developers and maintainers of our electronic catalogs cannot leave well-enough alone. Perhaps just because it is possible, perhaps pressed by a need continually to revise and to improve, perhaps encouraged by user requests for systemic as well as cosmetic improvements, programmers are constantly tinkering, constantly adding, to use the more fashionable term, functionality. Our users, whose initial needs seemed satisfied with a simple-minded transfer of inquiries based on the card catalog model, consider themselves expert practitioners when they can recreate these types of inquiries in the electronic catalog. We use our funds to support the extension, expansion, and increase in the number and modes of access to our catalog. We choose improvements instead of using our funds to support the improved and wider utilization of existing functionality. This choice of priorities is misguided. It is understandable inasmuch as it is possible to list, enumerate, and display added functionalities. Measuring degree of improvement in the mastery of the skills required fully to exploit the electronic catalog is less easy. I am convinced, though, that at the point the electronic catalog was made publicly available to my scholarly community, only a tiny fraction of the Faculty was aware of as much as 75 percent of the system's capabilities. The working knowledge, those capabilities that are actively and regularly used, of this tiny, well-informed fraction, was about 30 percent. Over the course of the years, the percentage of the Faculty actually using the electronic catalog has risen to nearly 100 percent. On the other hand, as the back room programmers have more cleverly outfitted the catalog, the average user's working knowledge, as a percentage of the system's capabilities as a whole, has certainly dropped.

So, what do we have? Well, we have a constituency that is under-informed but is confident that it knows what it is doing. This constituency is learning that you can shop for frozen-food from a distance. This constituency is learning that the institution's electronic catalog is accessible from a distance. This constituency

is learning that texts, new publications, and whole dialogues are accessible over long distances. Furthermore, this constituency is learning that you can search the frozen food lockers of many other, distant supermarkets. The likely result of this trend is that our constituency will cease coming to the library. They think they no longer require our mediation either for identifying information they need or for acquiring that information. Of course, what they identify and acquire will constitute an increasingly small fraction of potentially relevant information. They will, however, be unconscious of this deficiency. Since they no longer interact with the clerks, they will discover this deficiency only serendipitously.

At this point, you are either angry or despairing or both. You can go away angry. I do not recommend that course of action, but it is an option. If you choose to stay, do not do so with the thought that there is a librarian's equivalent to Popeye's can of spinach, a foodstuff that marvelously transformed him from a ninety-nine pound weakling to a superhero. Spinach is good for you, but it is not that good. There is no such magical remedy. A teacher of mine used the following aphorism: "Whoever gets insight gets the booby prize." Just because you get the insight that lack of exercise is why you are out of shape does not get you in shape. What I am talking about is modifying our learned, societal-reinforced behavior. Addressing what I have identified as our problem is going to require hard work, hard work here today and a commitment to hard work days, weeks, and months following this conference.

If you are despairing now, I invite you to throw off the accustomed mantle. If you are asleep, wake up. Let's take the initiative. To take the initiative, though, is contrary to our learned, passive behavior. We need retraining, which is to say, among other things, we have to learn how to speak, and we have to incorporate relevant, meaningful content in what we say. In a way, it is a symbol of our own arrogance that we have never learned how to converse with the Faculty. If someone had recently asked us, what is your mission, we should have promptly responded with something like, "Our mission is to serve the information needs of our scholarly community." But in our arrogance, or maybe fear, we never really bothered to ask the Faculty what they wanted. We assumed we knew. First of all then, we have to learn how to be engaging conversationalists. Part of the art of dialog is active listening to the other speaking about the scholarly process of research and teaching as that other undertakes it and what are the material, or information, resources that the process requires. It is this information, rather than our self-created criteria for collection development and resource allocation, that should inform how we stock and operate the store.

Earlier in this essay, I implicitly criticized library operations as being labor-intensive and expensive. The dialogical process that I have proposed in the preceding paragraph is also exceedingly labor-intensive. It will also be expensive, if we act on the basis of the information about the practices, wants, and needs of our constituency. Our financial officers are anxious to reduce our costs, or at least to reduce their rate of increase. They are not going to be pleased with a program that

adds significantly to the cost of operating the library.

There are two moderating factors to consider here. The first is that, with the level of interaction and responsiveness I am proposing, the Faculty will shift from nominal to ardent, zealous supporters, based on significant, direct improvement in the way the library works for them. The second factor is that we can meet the information needs of the Faculty with a dramatic reduction in two of our present major cost centers, cataloging and collection development.

Some years ago, I outlined a strategy we are using at Harvard to move some monographs through the cataloging process more rapidly and efficiently. Rather than forcing every title, regardless of language and predictable audience, through the same routine, we devised the strategy by asking, "How are our catalog records actually going to be used, and are there differences among titles?" Though the term was not available to us at the time, we were, in fact, "re-engineering" that aspect of the library operation.

The Machine That Changed the World is a book that reviews the way Japanese car manufacturers produced cars that were better, more reliable, and less expensive than cars rolling off Western mass production lines. One strategy focused on inventory. The "just-in-time" alternative replaced the costly, capital-intensive, "just-in-case" approach required by the mass production method. The "just-in-time" approach produced a dramatic reduction in on-hand inventory required.

If you think about it, the collection development policies of research libraries mirror the "just-in-case" inventory strategy of Western mass production. My education as a librarian included the lesson that this is the way of research libraries, and I learned my lesson well. But perhaps it is time to unlearn it.

The model I have in mind is aggressive. It is also risky. I propose at least a 50 percent reduction in the collection development expenditures of research libraries. Abandon as never really realistic and no longer appropriate, the "just-in-case" approach to collecting. Buy those items for which there is a reasonably clear and present demand. Our automated circulation systems, in addition to our dialogue with Faculty, students, and other users, will inform us how accurate our collection decisions are, and they will enable us to fine-tune them. Err on the over-buy side in the area of bibliographic access tools, for example, reference works, indices, and bibliographies, especially those in an electronic form. In other words, buy the Religion Index. It is no longer in the "would be nice" category. You ought also to have bought the Ethics Index before it was too late.

There are several major, possibly fatal, problems with the just-in-time approach. One is that it assumes our user can access the item, which means that the item has to exist somewhere and have a bibliographic pointer that is available to our user. If the access-over-ownership argument were to achieve its logical extreme, no one would own marginal or even merely moderately important titles, and research libraries would become mediocre, essentially duplicate collections. A second problematic assumption is that the owning library will promptly provide

it. The plain truth is that the current interlibrary loan system would never support the level and quality of exchange that this model envisions. At least one reason for the low priority that interlibrary loan activity has at most net-lending libraries is that the primary beneficiaries are, by definition, not their primary patrons.

Perhaps the solution is to look elsewhere. The "elsewhere" that I have in mind consists of our international book vendors. We librarians are headed for extinction if we continue to think of ourselves as being in the business of warehousing books. Our vendors might have the same destination if their self-perception is the business of providing current imprints.

I am proposing that our major vendors become information purveyors, without limit as to imprint. We want to be able to order a title when we discover we need it. For our vendor, addressing our order has a much higher priority than it does for a holding library since we are the vendor's primary patrons. The vendor can borrow on our behalf or supply a reproduction, in a paper or more likely an electronic form.

To be sure, the cost of this item is considerably more than it would have been if we had acquired the title when it first appeared. This calculation shifts, though, when we factor in other relevant costs. These other relevant costs include cataloging and maintaining the title. More significantly, these other relevant costs include the likely expense of acquiring the dozens, if not hundreds, of other, similar titles the collection development policy would had to have picked up in order to have included this particular title, just-in-case. For example, if the title in question were the church history of a small village in Denmark, our library would have to have been collecting European city and regional church histories generally and would have acquired, cataloged, and maintained hundreds, even thousands, in order to have this particular one in the collection.

Saint Augustine in the Greek Orthodox Tradition

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For the last several decades, not just his theology but Augustine himself has been regarded as heretical. An attack on his person has been made by several theologians, excluding him from the list of saints. Others have called upon Orthodox theology to reevaluate and reinstitute Augustine to his rightful place as a great theologian-philosopher of the universal Church.

I decided to take as my project a contribution to the discussion in order to clarify where Augustine stands in regard to Greek Orthodoxy. I take as my thesis that Saint Augustine has been a "saint" of the Church and has never been erased from the list of saints. It is true that some of his teachings were highly criticized and branded as heretical, but this occurred after his death.

The most important doctrinal controversy surrounding his name is the *filioque*. Other doctrines that were unacceptable to the Church are his view of original sin, the doctrine of grace, and predestination.

My intention in this paper is to present the Orthodox writings, both ancient and modern, on the person and theology of Augustine.

Saint Photios

The first major theologian of the Orthodox church to come to grips with the *filioque* was Saint Photios who also deals with the person of Saint Augustine. He makes the case that a saint who erred on a doctrine that was instituted subsequent to his death is not guilty of heresy and that the holiness of the person was not lessened. In the case of Augustine, Saint Photios suspects that his writings were distorted. Photios asks, "How can one be certain that after the lapse of all these years the writings have not been distorted?"[1]

> Saint Photios insists that even if the writings are authentic and the Latins quote these writings to support their false teachings they do a disservice to these fathers. He states that: Read through Ambrose or Augustine or whatever father you choose: which of them wished to affirm anything contrary to the Master's voice?

And further on, he says:

> If those fathers who taught such opinions did not alter or change the correct statements, then you who teach your word as a dogma—again, this is another slander against your fathers—bring your own stubbornness

[1] J. P. Migne. Patrologiae Cursus Completus. Series Graeca. Vol. 102, Book 2. Paris (1857-1866), c. 352, cited as PG. Photios, Mystagogia, 71.

of opinion into the teachings of these men.[2]

Photios argues that although these fathers were endowed with holiness, they were at the same time human and not exempt from slipping into error. And so Photios advises the Latins to leave the fathers, Ambrose and Augustine, alone. He states:

> Though they were otherwise arrayed with the noblest reflections, they were human. If they slipped and fell into error, therefore, by some negligence or oversight, then we should not gainsay or admonish them. But what is this to you?[3]

Although Augustine and Ambrose use the *filioque*, they did not intend to include it in the Creed. The addition to the Creed is offensive to the Greek Orthodox. Photios makes this clear in the following statement:

> For they were not, even in the slightest degree, participants in those things in which you abound. They were rather adorned with many examples of virtue and piety and thus professed your teaching either through ignorance or oversight . . . which never imposed as a dogma.[4]

Photios contends that the fathers, including Ambrose and Augustine, did not teach error, but even if they did, they were human, and no one, being human, is exempt from error. He states, "for they were all men (ανθρωποι) and human, and no one composed of dust and ephemeral nature can avoid some step of defilement . . . "[5]

Photios insists that even though these holy men, Ambrose and Augustine, may have taught the erroneous doctrine of the *filioque*, they are but a small minority. The majority of the fathers, the *consensus patrum*, is on the side of the true doctrine and that we must follow. Photios states that:

> If the great Ambrose and Augustine and Jerome and some others who are of the same opinion and on the same level and happen to have the great reputation of virtue and illustrious life, teach among others, that the Holy Spirit proceeds also from the Son, this does not lessen their importance for the Church.

Photios continues in the same paragraph, arguing that, it is primarily evident to say to them (Latins) that, if ten or even twenty such fathers spoke in such a

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[2] Photios. Mystagogia, 67. PG 102, c. 345. Saint Photios. The Mystagogy of the Holy Spirit. Trans. Joseph P. Farrell. Holy Cross Orthodox Press (1987) p. 91.

[3] Farrell, p. 91.

[4] Photios. Mystagogia, 67; Farrell, p. 91.

[5] Farrell, The Mystagogy, 69, p. 93; PG, 102, c. 352; Mystagogia. 70.

manner, thousands (μυριοι) of fathers did not say such a thing. He asks, "who then insults the fathers?" And, "Is it not those who limit the piety of those few fathers in a few words they spoke and place them in contradiction to the synods and prefer the few to the numberless fathers who defend the true doctrine ?" He continues to question the Latins thusly, "who is the offender (υβριστης) of the holy (ιερον) Augustine and Jerome and Ambrose? Is it not he who compels them to come into conflict with the common Master and Teacher? Or, is it he who does not do such a thing, but demands (αξιων) to follow the statutes of the Master?"[6]

St. Photios suggests to leave these Latin fathers alone, whose doctrines are in conflict with the decisions of the Scriptures and the Ecumenical Councils, because by appealing to them to support the errors of the Latins, they uncover the errors of these pious men. The appropriate respect for these holy men is to be silent about their weaknesses.[7]

Furthermore, Photios suggests that one should sympathize with these fathers because they theologized at a time of historical perplexity that led them to errors on some doctrines. So, Photios maintains that he who dies, is not present to defend himself and no one else can undertake his defense. And for that reason, no one of sound mind would make an accusation against him (κατηγορος).[8]

Photios furthermore argues that at the common Council of 879-880, the legates of the Old Rome agreed with the theologians of the New Rome, that the Holy Spirit proceeds only from the Father. At that council all agreed on the Holy Creed and the Ecumenical Councils and sealed with their signatures the faith that the Holy Spirit proceeds only from the Father; and that the Old Rome in the person of Pope John through his vicars (τοποτηρηται) were in communion with Photios and the Church of Constantinople because they were in agreement in their theology.[9]

It is evident from the foregoing that Photios did not exclude Augustine from the list of saints and fathers even though he accepts that he, as a human being, erred in some doctrinal issues. This is my discovery from the several references made to Augustine in the writing of Saint Photios—holiness and virtue are permanent in spite of the human frailty of falling into error. Augustine, in the eyes of Saint Photios and the Byzantines, remains one of the fathers of the Latin West.

Hesychasm and Augustine

Augustine himself had not been personally attacked by the Hesychasts of the

[6] Letter of Photios to Metropolitan Archbishop of Aquieleia, Liber, 117. PG 102, c. 809.

[7] PG 102, c. 809, 812. Letter to the Metropolitan Archbishop of Aquieleia, Liber 117.

[8] Letter to Archbishop of Aquieleia, Liber 122, PG 102, c. 816.

[9] Letter to the Archbishop of Aquieleia, Liber 1.25, PG 102, c.820. The council of 879-880 condemned the Carolingians without naming them. See John S. Romanides, Franks, Romans, Feudalism and Doctrine: An Interplay Between Theology and Society. Brookline: Holy Cross Orthodox press (1981) p. 66.

fourteenth century but the Augustinian theology was condemned in the person of Barlaam, who caused the controversy. This resulted in the ultimate condemnation of Western Augustinianism as presented to the East by the Calabrian monk, Barlaam, in the Councils of the fourteenth century.

Palamas, the Orthodox protagonist, wrote numerous treatises against the *filioque* and the basic theological philosophical presuppositions of Latin theology. Saint Gregory Palamas followed the Cappadocian theological presuppositions and maintained that God's essence is totally transcendent and supported the evidence of personal participation in the uncreated energies. That is, he opposed the identity of substance with attributes in God. It was the conflict of the theology of revelation based on Augustine, which came from the West through Barlaam, that was reacted against. Revelation for Palamas is directly experienced in the divine energies and is opposed to the conceptualization of revelation. The Augustinian view of revelation by created symbols and illumined vision is rejected. For Augustine, the vision of God is an intellectual experience. This is not acceptable to Palamas. The Palamite emphasis was that creatures, including humans and angels, cannot know or comprehend God's essence.[10]

In the person of Barlaam, the East rejected Augustinian theology. The East perceived that Augustine accepts the neo-Platonic presupposition that the saint is able to have vision of the divine substance as the archetype of all beings. Barlaam contended under the influence of neo-Platonism that through *ecstasis,* the reason going out of the body when it functions in a pure way, one has a vision of the divine archetype. Palamas calls this the Greek pagan error and maintained that man attains *theosis* through participation in the divine energies.[11]

Later, for political reasons, the Byzantine emperors sought union with Rome to save the empire. The Emperor, the Patriarch and a delegation came to Ferrara in 1438 to participate at a council with the pope and bring about union between the Greeks and the Latins.

In the debate between the Greeks and the Latins, numerous times the authority of Augustine came up. The adamant Greek Orthodox theologian, Mark Eugenikos, used the work of Augustine to support his views. In regard to the errors of Augustine, he tried to place him in the best possible light, following the example of St. Photios. He makes reference to Saint Gregory of Nyssa who agreed with the Origenist doctrines. He says "it would be better to give them over to silence, and not at all compel us, for the sake of our own defence, to bring them out into the open."[12]

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[10] Romanides. Franks, Romans, Feudalism and Doctrine. p.67.

[11] Antonios Papadopoulos. Theologike Gnosiologia Kata Tous Niptikous Pateras. Thessalonike: Patriarchal Institute for Patristic Studies (1977) pp. 79-81.

[12] First Homily on purgatorial Fire chpt. 11, Seraphim Rose. The place of Blessed Augustine in the Orthodox Church. Platina, CA: Saint Herman of Alaska Brotherhood (1983) p. 30.

Saint Gennadios Scholarios

Attending the above-mentioned Council at Ferrara-Florence, was a theologian of great stature, Gennadios Scholarios. He was knowledgeable of the Latin language and theology. He translated several treatises of Thomas Aquinas into Greek for the benefit of his compatriots. He spent a great deal of time studying and writing on Augustine in the debate on the *filioque*.

Scholarios approaches Saint Augustine and all the other fathers as individuals who must be in concord with the Church's dogmas and teachings. He states, "we believe in the Church; they (the Latins) in Augustine and Jerome." The Church holds to our Lord's dogmas and teachings that were commonly given by the holy apostles and councils.[13]

Gennadios expresses his opinion that no individual person is a "saint" in isolation. Were that the case, the Church would be subservient to the teachers and change according to the whims of strong personalities.

The Church has its own standards and laws for sanctifying a person. The saints are guided and governed by the Holy Spirit, especially those who have advanced in virtue and holiness. This guidance the Holy Spirit of the saint does not mean that they are one. Saints can have their own thoughts that may be contrary to the teaching of God, as their actions may be also, because no one is without error or sin (αμαρτημα).[14]

On this basis, that even saints may err, Scholarios strengthened his argument against the Latins who based their false doctrines of the *filioque* on the validity and holiness of Augustine. Scholarios makes his case as follows: "But they state that the blessed Augustine says these things. But we believe neither in Augustine nor in Damascene but in the Church which the canonical Scriptures confirm and the common Synods of the faithful commend, the Church of Christ."[15] Another example he gives is Gregory of Nyssa who erred on the doctrine of eschatology and yet is a saint of the Church.[16]

In all this discussion on "blessed Augustine," Scholarios does not renounce the holiness and the teaching value of Augustine. In fact he anathematizes those who deny his saintliness. He says: "if anyone does not believe and call Augustine

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[13] Theodoros N. Zeses. Gennadios B. Scholarios. Bios-Sygrammata-Didaskalia. Thessalonike: Patriarchal Institute of Patristic Studies (1980) p. 455. Gennadios Scholarios. Oeuvres Completes. Paris: Maison de la Bonne Presse (1929). Tome ii, p.64. See also Demetri Z. Niketa. "The presence of Augustine in the Eastern Church" (in Greek) Kleronomia Vol. 14, No. 1 (June 1982) pp. 7-24.

[14] Scholarios. Oeuvres II, pp. 58-59.

[15] Scholarios. Oeuvres, Tome III, p. 83: 'αλλα φασιν οτι ταυτ' Αυγουστνος ο μακαριος λεγει. 'Αλλ' ημεις εις τιν εκκλησιαν πιστευομεν, ην αι κανονικαι γραφαι συιστωσι και αι κοιναι τῶν πιστῶν συνοδοι,την Εκκλησιαν Χριστου παριστανουσαι, ουκ εις Αυγουστινον, ουκ εις Δαμασκηνον.

[16] Ibid.

saint and blessed, he is anathema."[17]

In making the point, Scholarios argues that the doctrines of the Western theologians must be judged according to Eastern standards. This is because of the clarity of the Greek language. He gives three arguments in defence of the Eastern positions as being the true ones: that the Greek language is more broad and flexible than the Latin as well as clearer in meaning. And, of course, the Greek is the source of the Latin language. He gives references to Augustine, Athanasios, and Gregory the Theologian who state that the Latin is much narrower and that is the cause of the schism between East and West.

The second reason is the clear formulation of dogma in the Greek language.[18] The Eastern fathers and teachers formulated the dogmas with great care because they struggled against the heretical doctrines. For this reason, it was necessary for them to articulate the faith with great precision in order not to give the heretics the excuse to attack them for their lack of clarity and vagueness.[19]

The third reason he gives is that it prevailed in the Latin language to express itself in universal and general terms (καθολικωτεραις και γενικωτεραις λεξεσι), whereas in the East, the Fathers use specific and precise names (ιδικωτεροις ονομασι) in articulating the Christian doctrines.[20]

Scholarios points out that Augustine accepted and developed the *filioque* under four presuppositions

a) Augustine was under the impression that he was following Hilary and his teacher Ambrose. He points out that Jerome, who was educated in the Greek East, avoided the *filioque* language. The difference between Hilary and Ambrose on the one side and Augustine on the other is that the first two fathers were expressing a personal opinion whereas Augustine struggled against all those who expressed views opposite to his.[21]
b) On the basis of Scripture that states the Spirit as power issued from the Son to heal all the sick, as well as the Son sends and breathes the Spirit on the Apostles, Augustine interpreted these passages on the basis of the opinion of Hilary and Ambrose.[22]
c) Augustine used human models beyond the limits to describe the Holy Trinity and for that reason he fell into error.[23]

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[17] Scholarios. Oeuvres III, p. 59: "και ει τις μη φρονει και λεγει τον Αυγουστινον αγιον και μακαριον ειναι αναθεμα."

[18] Scholarios. Oeuvres, III, p. 58.

[19] Ibid., III, p. 59.

[20] Ibid., III, p. 58.

[21] Scholarios. Oeuvres, II, p. 46.

[22] Ibid. p. 47.

[23] Ibid., II, p. 48.

d) Augustine followed the Platonic position that God primarily is the Good (Αγαθον). The Good eternally begets (αιδιως γεγννιμενος) the Mind (Νους). The Mind is the cause of all beings and is also called secondary cause, and is referred to as "idea" and "logos." From the mind the universal soul is derived that gives vitality to all living beings. So, Scholarios claims that Augustine transferred this view into the Christian Trinity. The "Good" (Αγαθον) is unbegotten and not bound to intellect (αγεννητον ειναι και ανενδεες). The Mind (Νους) is begotten only from the Good. The Soul is derived from the Mind and returns to the Good. The Soul is the relational connection as love between the Good and the Mind. These views not only were accepted by Plato, but also by Plotinus as well as by numerous heretics.[24]

Scholarios blames Augustine for his notorious philosophical approach to revelation. It was the Manichean influence that Augustine underwent during his pre-Christian involvement with that heresy. His pagan and Manichean training remained with him all his life. In fact, Scholarios says "Lord deliver us from the Augustinian dialectic."[25]

Scholarios accepts that Augustine believed in the faith of the Church and confirmed the Constantinopolitan Creed,[26] in spite of the fact that he erred as an individual human being.[27] This does not take away from his holiness. For Scholarios, Augustine is "blessed" as well as a "wise" person who deserves all such praises and honors.[28] He is very critical of the theology of Augustine because he feels that he has not shaken off the influence he underwent in his pagan Greek philosophical training before his conversion to Christianity.

Subsequent Greek Orthodox theologians and thinkers followed the example stated above, that is , criticizing and praising Saint Augustine.

Modern Period

The prominent seventeenth-century Greek Orthodox theologian, Dositheos, Patriarch of Jerusalem, contends that the works of St. Augustine were tampered with and his doctrines were distorted. For that reason the Orthodox do not accept them without caution. But all those works that agree with Orthodoxy are very useful. Dositheos himself uses "blessed" Augustine to support his own views of

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[24] Ibid., II, p. 48.

[25] Ibid. II, p. 46: "ρυσαι ημας, κυριε, τις Αυγουστινιου διαλεκτικης."

[26] PG 160, c. 693.

[27] Scholarios, Oeuvres, II, p. 49: Αυγουστινον δε και τινα αλλον τῶν διδασαλων δυνασθαι της αληθειας εν τινι διαμαρτανειν ηγουμεθα, καν οποσηουν αγιωσυνη η διδασκαλια διηνεγκεν.

[28] Scholarios, Oeuvres, III, p. 59: "μακαριος εστι και σοφος και επαινετος της τοιαυης φιλοτιμια." See also PG 160, c. 718.

Orthodox doctrines.[29]

The celebrated theologian of the eighteenth century, Nicodemos the Hagiorite, included the name of St. Augustine in the Synaxaristes (the book of the saints). He states the following: "In memory of our father among the saints, Augustine, Bishop of Hippo."[30] And he includes two verses as follows: "You were enflamed by the love of God, you demonstrated to be all splendid, blessed Augustine."[31]

Nicodemos refers to Augustine as the "divine and holy" (θειος και ιερος). And Nicodemos writes that Augustine is a great teacher and theologian of "great fame in the Church of Christ." Nicodemos praises him for the great number of books he authored. However, he regrets that very few have been translated into Greek for the spiritual benefit and edification of the Greek Orthodox people. He says we are deprived (στερωμεθα) of the spiritual wealth of these valuable writings.[32]

Subsequent to Nicodemos the name of Saint Augustine appears in the book of saints and also in the calendar (June 15) both in Greece and in Russia.

In the modern patrology and dogmatic handbooks of the Orthodox writers, Augustine is included. He is given equal space as a father and hierarch of the Church and is praised for his great number of writings and for his depth.[33]

Also, the philosophy of Saint Augustine has been praised and analyzed by modern Greek Orthodox thinkers such as Constantine Logothetis and Ioannis Theodorakopoulos.[34]

Contemporary Orthodox Views on Saint Augustine

The contemporary Greek Orthodox views on Saint Augustine fall into two categories, that of sympathetic and polemical approaches.

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[29] Nicodemos the Hagiorite. Synaxaristes. Vol. 2. Athens: Constantine Ch. Spanos Publishing House (1868) p. 207 note. Dositheos makes reference to μακαριον (blessed) Augustine, in his Homologia tes Orthodoxou Pisteos. Athens (1949) offprint from Theologia 20 (1949) pp. 147, 156.

[30] Ibid., Vol. 2, p.206.

[31] Ibid., Vol. 2, p.206.

[32] Ibid., Vol. 2, p.207. He also makes reference to the Greek translation of the De Trinitate by Makimos Planoudes and copies are available on Mt. Athos.

[33] Demetrios S. Balanos. Patrologia (The Ecclesiastical Fathers and Teachers of the First Eight Centuries) in Greek. Athens: I. L. Alevropoulos Press (1930) pp. 463-482. He gives a good analysis of the works and teachings of Augustine. See also Panagiotes K. Chrestou. Pateres kai Theologoi tou Christianismou. Vol. 1. Thessalonike: s.n. (1971) pp. 257-269. He characterizes Augustine as one of the greatest universal teachers of the Church and one of the most important philosophers of the world." p. 157. Constantine G. Bonis. "Ho Hagios Augustinos Episkopos Hipponos." Epistemonike Epeteris tes Theologikes Scholes Panepistemiou Athenon. Vol. 15 (1965) pp. 535-632.

[34] Constantine I. Logothetis. He Philosophia ton Pateron kai tou Mesou Aionos. Athens: I. K.Kollaros Press (1930) pp. 278-344. And Ioannis N. Theodorakopoulos. "Ho Hieros

Eusebius Stephanou wrote several years ago that Saint Augustine must be reinstated in his rightful place within the Church. Only in Orthodoxy can his thought be objectively evaluated because of the Western errors based on his thought.[35]

Other Greek Orthodox theologians found Saint Augustine to be an Orthodox theologian-philosopher. Recent works that are sympathetic to Saint Augustine were promoted by Metropolitan Bishop Augustinos Kantiotes of Northern Greece. A symposium was held in Thessalonike and three little volumes were published that extol the works and teachings of Saint Augustine. These circulated for popular consumption.[36] Another book claims that "Saint Augustine belongs to the universal undivided Church of Christ, equally to the West as well as to the East, because he lived before the schism."[37]

Also Seraphim Rose wrote a small book that attempts to exonerate Saint Augustine from the Orthodox perspective.[38] This approach is not universally accepted in Orthodoxy. Recent Orthodox theologians have attacked Augustine as an innovator of heretical teachings.

An attack on Augustine and his doctrines has been launched by Fr. John Romanides and Fr. Michael Azkoul. Fr. Romanides in his doctoral dissertation at the University of Athens in early 1957 harshly judged Augustine as the source of all the Western heresies and deformation of dogma.

Romanides, in his recent work, *Franks, Romans, Feudalism and Doctrine*, severely attacks Augustine's works and doctrines as heretical. In an analytical method, Romanides points to the thrust of the theological-philosophical errors of Augustine on the *filioque*. Augustine's basic mistake lies in his rejection of the "distinction between what persons are and what they have (even though this is a biblical distinction) and identified what God is with what He has."[39] So, Romanides blames Augustine saying that he "never understood the distinction between 1: the common essence and energies of the Holy Trinity and 2: the incommunicable

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Augoustinos." Philosophika kai Christianika Meletimata. Athens: G. Rode Brs. Press (1973) pp. 95-187. Both these authors extol the philosophy of Augustine as one of the greatest Christian philosophers of the world. They give an excellent analysis of his philosophy.

[35] Eusebius Papastephanou. Christianismos kai philosophia. Athens: n. p., (1953) p.14, n. 1. See also: Theodore Stylianopoulos. "The Filioque: Dogma, Theologoumenon or Error?" Spirit of Truth: Ecumenical Perspectives on the Holy Spirit. Theodore Stylianopoulos and S. Mark Heim (eds). Brookline: Holy Cross Orthodox Press (1986) pp. 25-58.

[36] Eis ton Hieron Augustinon (Spiritual Symposium). Thessalonike: Christianike Elpis, Vol. 1 (1970); Vol. 2 (1974); Vol. 3 (1981).

[37] Aimilianos Timiades. Ho Hieros Augoustinos. Thessalonike: Christianike Elpis Press (1988) p. 7. In this book of 324 pages the life and works are presented and the contents analyzed. However, the Author does not critically evaluate Augustinian thought from the Orthodox perspective.

[38] Seraphim Rose, op. cit.

[39] Romanides. Franks, Romans, Feudalism and Doctrine, p. 74.

individualities of the divine hypostases."[40]

Romanides criticizes Augustine for speculating on the doctrine of the Holy Trinity. He claims that Augustine confused "generation" and "procession" and identified them with the divine energies.[41]

The theological presuppositions of Augustine are erroneous because he ignores the patristic tradition. His presuppositions, according to Romanides, are based on Scriptural and philosophical hermeneutics and not on the Church Fathers. The first criticism, that is the one dealing with the Scriptural basis, is that Augustine completely misinterprets the Scriptures because he identifies the Divine Essence with the Divine energies. And secondly, or philosophically, Romanides claims that Augustine theologized on the basis of Neoplatonism. That is, the model of the human soul is used as an adequate image of the Holy Trinity.[42]

Michael Azkoul, a conservative, old-calendarist theologian, equally attacks Augustine's theology and his works as heretical. He points out that Augustine was not known in the East and had not, until recently, been listed in the list of saints. He states that, "His writings lie at the basis of every heresy which now afflicts the religion of the West."[43]

In a recent book, Azkoul presents and supports his basic thesis that Augustine fell into several heresies and became the source for the heretical West and for that reason is not included in the Orthodox list of saints. He blames Augustine for the deformation of the theology of the West.[44]

In reviewing the Greek Orthodox literature we see that the Greek Orthodox theologians are very critical of Augustine and his errors. Nowhere, however, did we find evidence in the patristic writings for the claim that his name should be eliminated from the list of the saints. Beginning with Photios, generally, the Greek Orthodox perceive Augustine as a saint whose doctrines have been deformed or distorted by the West and that as a human being he erred on certain teachings. As Greek Orthodox we reverence the person of Saint Augustine. The view of Vladimir Lossky is that, through a better understanding of Augustine by the East, it is

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[40] Ibid. p. 74.

[41] Ibid. p. 88.

[42] John Romanides. Dogmatike kai Symbolike Theologia tes Orthodoxou Katholikes Ekklesias. Vol. 1. Thessalonike: P. Pournaras Press (1973) p. 383. See also his criticism of Augustine in "Highlights in the Debate over Theodore of Mopsuestia's Christology and Some Suggestions for a Fresh Approach." Greek Orthodox Theological Review. Vol. 5, No. 2 (Winter 1959-1960) pp. 182-83.

[43] Michael Azkoul. The Teachings of the Holy Orthodox Church. Vol. 1. Buena Vista, Co: Dormition Skete (1986) p. 199. See a criticism of this book by Bishop Chrysostomos of Oreoi in GOTR, Vol. 32, No. 1 (Spring 1987) pp. 100-103.

[44] Michael Azkoul. The Influence of Augustine of Hippo on the Orthodox Church. Texts and Studies in Religion. Vol. 56. (Lewiston, NY: Edwin Mellen Press, 1990). See my review, Greek Orthodox Theological Review. Vol. 39, No. 34. (1994) pp. 379-381.)

possible to bridge the two positions in theology. To quote Lossky, "Reconciliation will be possible and the *filioque* will no longer be an *impedimentum dirmens* at the moment when the West, which has been frozen for so long in dogmatic isolation, ceases to consider Byzantine theology as an absurd innovation which can be found in a less explicit form in the Fathers of the first centuries of the Church."[45]

I would like to conclude with the Dis-missal Hymn chanted in the Orthodox Church on June 15, the Feast of Saint Augustine,

O blessed Augustine, you have been proved to be a bright vessel of the divine Spirit and revealer of the city of God; you have also righteously served the Saviour as a wise hierarch who has received God. O righteous father, pray to Christ God that he may grant to us great mercy.[46]

[45] Vladimir Lossky. "The procession of the Holy Spirit in Orthodox Trinitarian Doctrine." In The Image and Likeness of God. Crestwood, NY: St. Vladimir's Seminary Press (1974) p. 96.

[46] Nikolaos S. Hatzinikolaou. Voices in the Wilderness: An Anthology of Patristic Prayers. Brookline, MA: Holy Cross Orthodox Press (1988)p. 109.

Technology in the Classroom: Multimedia and Theological Education

by
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I have been asked to present today's topic because of my involvement with a project at Vanderbilt, funded by a small grant from the University provost. The Divinity Library has worked directly with selected faculty in the Divinity School, developing a variety of uses for technology in the learning environment. I hope that our experience and research will prove to be beneficial for you. In addition, several ATLA libraries have developed their own initiatives with multimedia and technology in teaching in their institutions. I would very much appreciate it if they would share their experiences with us during the question time.

To save you from having to take notes in this darkened room, we have provided handouts for you, generated from the programs used today. Additionally, the full text of today's presentation is available up in the front on floppy disks. We also have instructions for downloading the text from the Internet.

A monumental sea change is occurring in teaching and learning; this quote from the EDUCOM National Learning Infrastructure Initiative, June 1995, states it boldly: "Just as the printing press forever changed the teaching enterprise, information technology represents a fundamental change in the basic technology of teaching and learning."

Today we shall look at several examples of professors and librarians "getting their feet wet" as we test the waters of this sea-change. Before we begin looking at those examples, a bit of introduction by way of a thesis statement: Innovation and creativity in teaching, supported by changes in technology, enhance theological education. As librarians, our general knowledge and experience with technological change are valuable resources for constructive growth in our institutions.

Students are arriving at our institutions knowing much more about technology; many of them have already had technology-assisted classroom experiences. Approximately 25 percent of faculty in higher education are using technology in the learning environment, according to a recent survey in the *Chronicle of Higher Education* (Jan. 26, 1996, A17). Our colleagues at Asbury Seminary are leaders in this area, with 50 percent of their faculty using technology in their state-of-the-art media classroom facilities. So they come to us, ready for technology. If we provide technology-assisted instruction opportunities for them, what benefits await them? What positive things will they gain? According to a Notre Dame study, they gain several things

- Skills in the use of advanced educational technologies
- A redoubling of enthusiasm
- Improved classroom interactivity

- Access to new highways of communication as they reach beyond the classroom
- Achievement in groups and teams as well as individually (Notre Dame, 1994, p. 1)

Improvements in communication were also noticed in a Carnegie Mellon study, which found that the carefully designed use of computers in higher education classrooms actually increases social interaction. Social interaction increased almost 30 percent in classrooms that had computers integrated into the course as opposed to the same course without computers in the classroom (Berge, 1995, 94).

Our faculty benefits, too. Using computerized course syllabi and course outlines increases the clarity and focus of current courses. Using technology generates enthusiasm, as faculty experience the contagious effects of introducing new elements into the teaching environment. The following comments by Dr. Robert Mullholland, associate provost of Asbury Seminary, expand this point. (Video clip of Dr. Mullholland is played.)

If we accept that carefully designed pedagogical creativity has the potential to benefit our students and our institution, then where do we fit into the picture? As librarians we are already familiar with technology and teaching and we have expertise to share with our faculty colleagues.

For example, the development of computer-assisted instruction will require professors to function less as sources of knowledge and more as "coaches." What we can anticipate is a shift from a focus on the teacher and the physical classroom to a focus on the learner. This is a model that, as librarians, we have long practiced, and is referred to in the educational technology literature as the "guide by the side," or "collaborative investigation" approach to teaching.

Another reason that librarians have an investment in getting involved with educational technology is simple self-interest. The library must seize every opportunity to initiate and assume responsibility for learning technology, and if the technology enterprise develops separately from the library, the library's influence (and budget) will decrease as the other centers of technology on campus increase.

Even with the significant differences in our institutions regarding technology, every institution can discover ways to support creativity in the teaching endeavor. Regardless of where we stand along a technology continuum of less and more, we can all participate in pedagogical innovations, since many of the techniques shown in this presentation can be implemented without cutting-edge computer technology.

For instance, we all have videotape, audiotape and slide collections that are underutilized, although some of our libraries have been active in this area. The librarians at the Union Seminary in Richmond have offered workshops for librarians to help us expand the use of traditional visual and sound media collections. Opening our faculty's eyes to new ways to use these existing resources is a pedagogical rather than a technological innovation. Developments in technology can enhance pedagogy, but it is not technology itself that provides learning enhance-

ment; rather, it is pedagogical innovation that enriches and expands the learning environment.

If we accept that librarians are qualified to work with faculty in a venture that is worthwhile to both students and faculty, how then can we introduce these ideas to our faculty? Start small, and use teamwork.

Start small: most of the examples we will look at today can be implemented in modules, small units of teaching that can easily be integrated into most any classroom environment. As we view the examples later on, keep in mind small, modular ways in which the pedagogical techniques can be plugged into courses taught in your institution. Identify one faculty member whom you think would be receptive to your ideas and suggest that the library staff could develop a small technology-assisted module for his or her course.

Use teamwork: most libraries have staff members with a variety of talents and interests: the computer technical expert, the subject-area collections librarian, the OPAC/CD-ROM teacher-trainer. Gather ideas from the faculty member and, using a teamwork approach, develop a module. The computer expert can negotiate the technical aspects, the collections librarian can provide the subject-area expertise, and the teacher-trainer can construct the learning styles. This teamwork approach distributes the workload and develops a better product because it draws upon the skills and talents of multiple staff members. For those of you who run a one-person library, don't forget the talents of your student assistants. The area of technology-assisted instruction is particularly suited to the background and experience that today's students bring to our institutions.

The professor's first attempt to use the module that the library staff has outlined might consist of little more than a computerized slide-show or showing a video. But the energy that results from that first classroom experience builds upon itself. After a semester or two, that same professor will be constructing class lectures and assignments independently with frequent calls for input from the library staff.

The word will spread quickly about your multimedia experiment with the faculty member. Soon other faculty members will begin to ask for modules, too. The gains in this "start small, use teamwork" approach are significant: the library demonstrates its strengths in subject-area expertise, technology and teaching, the theological curriculum is enhanced to the students' benefit, and communication with faculty members is increased.

Please remember, it can take time to develop really significant benefits in instruction. At first, multimedia efforts can seem more like decoration. But eventually, the results will be remarkable, as indicated by this comment from a Penn State faculty member, "I am teaching a course that I never could have taught before without technology!" (Boettcher, 1995, 12).

Caveats: This presentation will not deal specifically with video-teleconferencing or long-distance education programs. Distance education is a topic that deserves a full presentation unto itself. But many of the examples used in this

presentation will directly transfer to these kinds of programs, since distance education has been made possible by multimedia technology. Neither will we have time to discuss copyright issues related to using multimedia in a classroom environment. The bibliography includes a report (Intellectual, [1995]) that covers this topic in detail. Let's look at some examples of multimedia and technology currently in use in our theological libraries and classrooms today. The examples fall into two categories: the first group are examples that can be implemented on a simple workstation, a single, stand-alone computer. No connection to the Internet or network is needed. The second category requires access to the Internet and/or intranet local area network.

Multimedia in the Classroom I: Single Workstation

1. Class Syllabus/Lecture Notes
2. Class Outline and Images for Teaching Religion
3. Creating Images for Teaching Religion, simple
4. Creating Images for Teaching Religion, more complex
5. Using Music for Teaching Religion
6. Student Multi-Media Classroom Presentations

1. Class Syllabus/Lecture Notes

- Software: HTML authoring software; Netscape
- Hardware: Computer and projection device (LCD panel or Projector)
- Training time: moderate (learning HTML)
- Expense: Hardware, moderate; Software, minimal
- Technical computer support : minimal
- Example: Prof. Jack Fitzmier, Vanderbilt Divinity School, The History of Religion in America Multi-Media Course

Comments: One of the most practical and flexible uses of technology is for a faculty member to develop a local Web page that contains course syllabi, assignments, required texts, and course outlines. Using one of many HTML (hypertext markup language) software packages, the professor constructs an HTML outline that can then be viewed on a classroom computer using Netscape. The Netscape outline is then projected onto a screen in the classroom, using one of two kinds of projection devices: either an LCD panel on top of an overhead projector, just as we are using today; or a computer projector, a piece of hardware a lot like a large slide projector. The training time for learning HTML is moderate, about ten hours to master the basics. Initial expenses are moderate: a new standard Pentium computer ($2000) and an LCD panel ($2500) or a projector ($5000). Technical support needs are minimal, since the computer and projector can be independent from any local area network or campus network.

Our example shows a main table of contents page for the History of Religion in America foundations course. We can find information about office hours of the

faculty member and his teaching assistant, including their e-mail addresses. When we click on "course texts," we get a list of required books for the course, including text book covers. The last entry on this page reminds the students that they need to go to the Divinity Library to get their reserve readings! Other links offer a list of course objectives, a portfolio of assignments, a course calendar, and daily lecture outlines.

2. Class Outline and Images for Teaching Religion

- Software: PowerPoint presentation software
- Hardware: Computer and projection device
- Training time: Minimal (learning PowerPoint)
- Expense: Hardware, moderate; software, minimal
- Technical computer support : Minimal
- Example: Professor Dale Johnson's lecture on Women in the Reformation (excerpted), Vanderbilt Divinity School

Comments: Our next example, class outline and images for teaching religion, was created with PowerPoint. PowerPoint is an inexpensive software product from Microsoft that allows handsome, easy-to-follow text with images for a lecture or presentation, hence the term "presentation software." This product also produces class outlines for easier note-taking automatically, as you will see from the example in the handout.

It is very easy to use, taking fewer than five hours for training. Using PowerPoint for a class lecture requires the same hardware as we saw in the first example, a computer in the classroom and a projection device. Our example of using PowerPoint for a single class lecture is excerpted from Professor Dale Johnson's lecture on Women in the Reformation.

We have selected this example because the images bring to life the verbal points made in the lecture. The first two slides provide the points that Professor Johnson wishes to make about the underlying issues, theological and social, that influence the changing roles of women during the Reformation period. A subtext you will quickly notice is the strong parallels between changing roles of women then and now. Because of our time limitations, we will not be able to thoroughly explain these points in relation to the images that follow them. But even a quick run-through will give you a sense of how successfully text and images can be integrated into a classroom lecture.

From the outline we see a description of an unsettled time: public protests, destruction of religious images, and public preaching. Priests can now marry, creating a new class of women: minister's wives! Household religion moves power away from the centralized church, encouraging secularization. The spiritual equality of women is supported by central Reformation tenets such as the priesthood of all believers, direct relation to God, the Bible in the vernacular, sexuality as a good, and the concept of Christian freedom. Now we will quickly

look at the images that illustrate and consolidate these concepts.

- Queen Elizabeth—a woman as divinely ordained ruler.
- Anne Locke's translation of Calvin—the learned woman, intellectual equal of man.
- The Money Lender and His Wife—the wife as financial partner. The next group of images is taken from ordinary woodcuts and engravings that the popular folk circulated among themselves, acting like the editorial cartoons of the Reformation.
- Battle for the Pants—the wife, beating her husband with a parasol, egged on by a demon, in a battle to win the pants of the family.
- The Power of Womanhood—repeats this theme, with the husband harnessed to a cart.
- The Diaper Washer—the husband beats the dirty diapers clean as his wife directs the operation.
- The Nine Hides of an Angry Wife—the tables are turned, as an ugly anger emerges from a husband who has had enough of his wife's new ways.
- The Monk and the Maiden—the monk on the far left courts the maiden on the far right, since he can now have a wife.
- How Extremely Dangerous It Is for a Priest to Be Without a Wife—this title page from a book by Von Gunzburg shows a priest marrying with all the trappings of church approval.
- And we close with the most famous priest's wife of the time, Katherine von Bora, Luther's wife.

3. Creating Images for Teaching Religion (simple version)

- Software: Scanning software, Netscape
- Hardware: Scanner, computer, printer
- Training time: Moderate (learning to scan and edit images)
- Expense: Hardware, moderate; software, minimal
- Technical computer support: Minimal
- Example: Scanned image in Netscape and printed handout

Comments: How can one create the images that we just saw in the Reformation presentation? Using a flat-bed scanner and the software that comes with it, images can be generated easily from pictures in books. This process called "scanning" works just like photocopying a page from a book, except that the image shape is directed by the scanning software on your computer. It takes about 5 hours of training time to master the elemental basics of scanning, which is all that is needed to prepare images for use in classroom lectures. Hardware costs are reasonable, since a good-quality flat-bed scanner can be purchased for around $450. Images created in this way can be directly loaded into Netscape. Once in

Netscape, they can be printed. The printed pages can be made into a notebook with any handwritten annotations you wish to make such as book title, call number, or explanatory notes. The faculty member can then easily find the needed images, read the file name, and then use the image in a hypertext or PowerPoint application.

This is a quick and easy way to start, especially when we remember our comments earlier about starting small. This notebook approach works quite well, initially. But after a while, the library of images you have created will become unwieldy unless you provide some order. That brings us to our next item, the more complex version of creating images for use in the teaching of religion.

4. Creating Images for Teaching Religion (more complex version)

- Software: HTML authoring software, scanning software, Netscape
- Hardware: Scanner, computer
- Training time: Considerable (learning to scan images and construct HTML database)
- Expense: Hardware, moderate; software, minimal
- Technical computer support: Minimal
- Example: Images for Teaching Religion database, a joint project between the Vanderbilt Divinity Library and the Vanderbilt Divinity School

Comments: Using HTML software, one can design a hypertext database of the images created for faculty, organizing them by subject area. The training time to design and create the HTML database is considerable. Once the database design is in place, however, adding new images to it is a fairly routine operation. The expenses involved are the same as those for creating images in the simple version. Technical support is not needed, since HTML file management is a software learning process, not a technical process. This is the home page for the Images for Teaching Religion Database at Vanderbilt. It starts with a list of the major subject areas. The breakdown then continues by categories of images, such as archaeology and religion, archaeological sites, charts and maps. Within the categories, the actual images are listed by title. The image is then viewable, along with descriptions and file name.

Some of these images come from personal slides taken by faculty members on their travels, such as this view of Maggiddo. These slides were commercially scanned onto a photo-CD, another way to get digital images for the classroom. Scanning slides to photo-CD varies in cost: a fast, three-day turnaround by a local photo shop can cost as much as $100 for 24 slides. But if you are willing to be patient, Sam's or WalMart will process existing slides or new slide film for as little as $15 for 24 slide images.

5. Using Music for Teaching Religion

- Software : Computer technology still has a way to go; use current play-back devices
- Hardware : Standard audio cassette/CD players
- Training time: Minimal
- Expense: Minimal
- Technical computer support : None
- First Example: Liturgical music during the Reformation

Comments: We have talked about visual images, but what about sound? Computer technology still has a way to go in the area of music software that can be played on a computer in a classroom. Unlike images, music can best be heard in the classroom by using current audio cassette or CD players. Using music in the teaching of religion has been a pedagogical technique with a long-standing tradition, and Professor Dale Johnson and one of our M.Div. students collaborated to provide this brief example for the Reformation Church History class this semester. For the sake of time, I will play only brief segments of the music, but I hope that you can hear enough to recognize the impact that the music has in advancing understanding of the differences in three religious traditions, Catholic, Lutheran, and Calvinist.

Catholic: "Magnificat," C. Morales, early 16th c.

- Long, extended melody on a single syllable (melisma)
- Complex harmonies (polyphony)
- Sung in parts (multivoice)
- Highly trained choir with professional soloists
- Text unclear, hard to determine the actual words; in Latin
- Point of the music is not to communicate the words of the text, but to create an experiential, transcendent worship experience.

Lutheran: "Ein feste Burg ist unser Gott" part VIII from Cantata 80, Johann Sebastian Bach.

- Words of text important; in German, easier to understand
- Still uses complex harmony
- Sung in parts
- Volunteer choir
- A combination of Catholic emphasis on experience and Lutheran focus on the Word.

Calvinist: "Old Hundredth" Genevan Psalter, 1551 ("Praise God from Whom All Blessings Flow").

- Words of text are primary

- Melody is diminished to minimal service of the song; one word, one syllable, one note
- Sung in one voice rather than parts
- No choir; congregation only sings
- The Word is supreme

Comments: Since we had said earlier that computer technology still has a way to go as far as music is concerned, I would like to demonstrate the problems by playing some computer music files for you. Sound files such as WAVE files, or *.wav files, include the full, rich sound much like that from an audio CD. But the files are so big, 500k for 19 seconds of music, that they are impossible to use in the computer setups that most libraries can afford. The files are big because they are rich in complexity, digitally mimicking the actual recording.

Newer sound files such as MIDI, or *.mid files, are much smaller, but have a simple, tinny sound. The files are small, 30 k for more than 3 minutes of music, because they consist of note-playing instructions to the computer rather than actual sound recordings. Since the computer has to play the sound, it can only produce low-end synthesized music. Let's listen to the Brandenburg Concerto, No. 2, 2nd movement, in MIDI form. Hopefully there will be breakthroughs in this area over the next year or two, and it won't be long before we can include rich music in a computer presentation in the same way that we can include rich images now.

6. Student Multi-Media Classroom Presentations

- Software: HTML authoring software; Netscape
- Hardware: Computer and Projection device
- Training time: Minimal for students; Moderate for teacher (learning HTML)
- Expense: Hardware = Moderate; Software = Minimal
- Technical computer support : Minimal
- Example: Themes in Baptist and Unitarian Worship Spaces, for Professor Fitzmier's History of Religion in America class, Vanderbilt Divinity School

Comments: Some of the most exciting uses of multimedia occur when students create their own multimedia presentations. Our example today is the result of an assignment for a History of Religion in America class on contemporary faith traditions as expressed by their worship spaces. There were fifty students in the class, and half of the class chose to participate. Students were encouraged to work in teams. Students interviewed the pastors of the churches they were focusing on, and also took pictures of the exteriors and interiors of churches. These were developed digitally by a photo company and put on a CD-ROM.

A graduate teaching assistant helped the students put these CD-ROM images into an HTML presentation that would be viewed in the classroom using Netscape.

The teaching assistant did not even have to master sophisticated HTML coding. She simply used a standard format for developing the presentations, plugging in elements as needed. Students spent about 15 hours on the project, a rather small investment of time for a significant learning and sharing experience. These presentations were very well-received in the class, with several students remarking how much they learned about different religious traditions. Our example will be condensed from the original 12-minute presentation, omitting much of the introductory explanation of the different religious traditions of the National Baptists and the Unitarians.

- Form Reflecting Faith: Architecture and Religious Symbols of the Temple Baptist Church and the First Unitarian Universalist Church of Nashville. The objective: to show how the design of the sanctuary and the symbols depicted therein reflect the religious beliefs of each church.
- Temple Baptist sanctuary—communion table and cross are the focus of a dramatic, Christ-centered sanctuary
- Unitarian sanctuary—no central focus; symbolism almost nonexistent; calm, natural-light interior
- Temple Baptist exterior—a dramatic example of the "light of the world" idea
- First Unitarian Universalist exterior—fits in with the nearby residential buildings, in the style of Frank Lloyd Wright
- On the left, the Unitarian world religions banner, embracing all world religions; on the right, the Temple Baptist cross—a singular Christian symbol
- Baptist Windows—African-American Christ at center, and inclusionof significant black Christians, such as Martin Luther King
- Unitarian Windows—the simple windows of nature
- Baptist communion table—formal table with open Bible at center of the worship space
- Unitarian table—simple table with lighted candles for the sharing of joys and concerns

Now let's look at the second group of examples, examples in which an intranet local area network connection or Internet connection is necessary.

Multimedia in the Classroom II: Internet/Intranet Network Needed

1. E-Mail Communication
2. Academic Listservs
3. Internet Local Discussion Groups
4. Internet Publishing
5. Electronic Reserves
6. Internet Resources for Technology in Higher Education

1. E-Mail Communication

- Software : Any e-mail software
- Hardware : Any computer with modem
- Training time: Low
- Expense: Low
- Technical computer support: Internet service provider

Comments: E-mail communication can be achieved with a number of software packages and virtually any computer with a modem. Training is simple, and both soft- and hardware costs are low. Technical support is taken care of by your internet service provider. E-mail can also run over a Local Area Network without an Internet connection. A brief word about Internet service providers: an Internet service provider can be your university campus computer center. It can also be a local or national company that rents space and connection time on its own Internet server. It can be a large commercial service such as America Online or CompuServe.

E-mail is the most popular element of Internet use today, with more than 20 million people subscribed to e-mail accounts. The low cost of $10 per month for America Online or similar Internet service providers makes it possible for anyone with a computer and modem to obtain access to conversation with faculty and student collegues. We will look at some more sophisticated ways to use Internet communication for course work in a minute, but pointing out e-mail as the place to begin underlines a major point: the Internet provides the opportunity for students and faculty to communicate more effectively and more often.

2. Internet Discussion Newsgroups

- Software: Netscape
- Hardware: Computer; Internet server or Internet service provider
- Training time: Low (learning Netscape Newsgroups)
- Expense: Hardware, varies; software, low
- Technical computer support : Varies
- Example: Newsgroup discussion group, Prof. Doug Knight's Hebrew Bible seminar,
- Vanderbilt University

Comments: A "discussion newsgroup" is a centralized e-mail mailbox that all the members of a class can access. Using Netscape software, only a computer with an Internet server connection or local area network connection is needed. Training takes almost no time, since the Newsgroup application is available within Netscape. Hardware costs and technical support needs will vary, depending upon how you attain your Internet server connection.

Now let's look at Professor Knight's newsgroup discussion on Herodotus. The Divinity Library asked our Internet provider to set up a newsgroup especially

for a Professor Knight's course. He then sent a series of discussion topics by e-mail to the newsgroup address. The students would come into the library, read the most recent topic, and type in a response. After the response was sent, all the students in the class could then read it. You see here that Professor Knight posted a question about Herodotus Book 7, and then the students all responded. The students and Prof. Knight read all the comments, providing a lively forum for dialogue.

Repeatedly, the literature on technology in the classroom reports that professors find that this newsgroup approach significantly improves the level of regular class discussion. Students who speak out in standard classroom discussions are often those students most comfortable with public speaking, but the newsgroup approach allows every student to contribute to the discussion, even those who are the most passive in a classroom environment. Contributions to the discussion are richer and of greater potential value. This approach also increases students' knowledge of each other, since every student discovers what every other student's views are. Some faculty members have even claimed that this method, when properly used, introduces a level of dialogue qualitatively different from regular classroom discussion.

3. Internet Academic Listservs

- Software : Any E-Mail software
- Hardware : Any computer with modem
- Training time: Low (learning e-mail)
- Expense: Hardware = Low; Software = Low
- Technical computer support : Internet Service Provider
- Example: Demonstration of Internet Academic Listservs

Comments: A "listserv" is another type of Internet discussion group, but is more highly structured than the newsgroups mentioned above. Software and hardware needs are similar to regular e-mail, since listserv participation operates through e-mail functions. Scholars and church groups have developed numerous listservs, and many of these can be useful in a teaching environment.

IOUDAIOS, a first-century Judaism-Christianity listserv would be a great choice for students in an advanced New Testament class. The students could use their e-mail accounts to sign up for the listserv, reading about various discussions going on among scholars. The current awareness gained by this use of academic listservs opens the window to dynamic scholarly conversation in a way previously not possible for the student. This technique can be used for all kinds of courses; practical ministry classes could join denominational listservs such as Presbynet, a practice that, once developed in seminary, could be carried over into their occupational church work.

4. Internet Publishing

- Software: HTML authoring software; Netscape
- Hardware: Computer; Internet server or Internet service provider
- Training time: Moderate (learning HTML)
- Expense: Hardware, varies; software, low
- Technical computer support: Varies
- Example: Demonstration of Internet Publishing: Notre Dame's Theology Glossary Project
- Example: Vanderbilt's Lectionary Project

Comments: Publishing on the Internet is not difficult. Using simple HTML software to write the text, Netscape can offer worldwide distribution. Expenses and technical support vary, depending upon your Internet service provider. Faculty can design a hypertext resource published on the World Wide Web, written with student support. This resource would be useful for the public at large or for a targeted religious studies audience, much as any publishing venture in the print arena. The difference with the World Wide Web, of course, is the low cost. The faculty member does not have to find a publisher or funding for the project. The contributions will be current, with no delay found in print publishing. Contributions can be changed, corrected, amended, and updated with little effort or expense.

One excellent example of Internet publishing is "The Theology Glossary," produced by graduate students at Notre Dame. The structure of the project is straightforward, much like a similar project might be in print form. Students authored the contributions, and they were able to develop expertise and confidence in writing and editing for religious publishing. The Vanderbilt Divinity Library is pursuing a different approach with our Revised Common Lectionary Project. The project consists of the lectionary, images for spiritual reflection, and full text of the biblical verses with backgrounds to enhance the texts. Next year we hope to add student-authored written reflections, in cooperation with a faculty member who teaches worship and spirituality courses.

5. Electronic Reserves

- Software: Document-access software (i. e. Adobe Acrobat)
- Hardware: Computer, scanner, Internet server
- Training time: Moderate
- Expense: Hardware, considerable; software, considerable
- Technical computer support: Considerable
- Example: Discussion of Electronic Reserves

Comments: Earlier, we looked at ways that faculty can share their syllabi and class notes with students. We can think of that simple approach as the first step to providing electronic reserves. But the truth of the matter is that our institutions are

not making much progress in providing reserve readings from journals and books on computer. This is not surprising when we recognize the considerable hardware, software, and technical support expenses involved in generating electronic reserves. Libraries are also hamstrung by copyright issues. Although expensive, there is some high-quality software ready for use once the copyright issues are solved. Adobe Acrobat is an excellent product especially designed for document viewing, and it holds much promise for the future. We may hope that, as the copyright issues resolve themselves and as computer equipment falls in price, institutional interest in providing electronic access to reserves will grow.

6. Internet Resources for Multi-media Technology

- Software: Netscape
- Hardware: Any computer with modem
- Training time: Low
- Expense: Hardware, low; software, low
- Technical computer support : Internet service provider
- Examples:
  - Scholar's Workstation: Electronic Texts for the Study of Religion
  - World Lecture Hall, University of Texas, Austin
  - Duane Harbin's Bookmarks
  - Internet Bibliography of Hypertext Media
  - IAT: Institute for Academic Technology Home Page.
  - CAUSE Home Page.
  - Course Technology Home Page.
  - Syllabus Magazine Home Page.

Comments: The last item in our Internet list is also the most obvious—resources available on the Internet. Using Netscape and any computer with a modem, students and faculty can learn to use these resources quickly and with little expense. The following list provides a quick introduction to multiple ways in which these resources can support our efforts to bring creative ideas to the practice of theological education.

The scholar's workstation is a collection of subject-area resources for the study of religion that will be demonstrated at the ATS/ATLA Joint meeting this afternoon. It will be available for you to view during the conference on computers in this hotel. The World Lecture Hall from the University of Texas collects and organizes faculty internet lectures from all over the world. One of the most popular religion topics is the Augustine page that includes Professor James O'Donnell of Penn State's Internet Augustine course. Duane Harbin, a long-time ATLA member and Associate Director of Perkins Library at SMU, is an expert on religion sources on the Internet. He has graciously offered his collection of bookmarks for us to view. As with all materials in this presentation, his bookmark file

is available on the floppy disks up front and available over FTP from the ATLA Home Page. The next item is the Internet and print bibliography for this presentation, also available on disk.

The last four items are examples of Internet sites devoted to using technology in higher education: The Institute for Academic Technology, CAUSE, Course Technology, and Syllabus Magazine (offers free hard copy subscriptions to any faculty member in an institution of higher education). These home pages offer examples, insights, products, and articles to encourage and support your efforts in bringing multi-media technology into our classrooms.

In closing, I would like to ask those of you who have already helped implement any of the ideas we have discussed today to share your experiences with the rest of us during the question time. Thank you for you kind attention. Are there any questions?

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Equipment and Sofware price list

(All costs are approximate and subject to change)

Transferring slide film to Photo-CD, 24 exposures:

- Sam's Warehouse: $15, two week turnaround
- WalMart: $22, two week turnaround - call 1-800-937-4686
- Local camera/film store, $55, one week turnaround
- Local specialty photo store, $88, 5 day turnaround

Electronic Classroom Equipment:

- Computer, 16 mgs RAM, Pentium chip, 15' monitor SVGA: $2500
- Overhead projector (already owned) and LCD Panel, millions of colors, video input: $2500
- OR computer projector, low end, video input: $5000
- VCR (already owned)
- Cassette/CD player (already owned)
- Equipment stand for computer: $200
- Flatbed Scanner, three-pass, 600-dpi, 24 bit: $425

Presentation/Browser Software

- PowerPoint, Microsoft Educational Discount: $80, 1-800-426-9400; also, http://www.microsoft.com/mspowerpoint/ProductInfo/Brochure/

default.htm

- Netscape 2.0, Educational Discount: FREE from World Wide Web at http://home.netscape.com/ndx.html
- Netscape 2.0 Server Software: FREE from World Wide Web at http://home.netscape.com/comprod/mirror/index.html

Image Editing Software

- PaintShop Pro: JASC Software, Inc. Free for 30 days, $69 for purchase after 30 days. http://www.jasc.com/pspdl.html

Document Viewing Software

- http://home.netscape.com/comprod/products/navigator/gold/index.html All about NETSCAPE NAVIGATOR GOLD 2.0 Copyright © 1996 Netscape Communications Corporation (Web editor).

ROUNDTABLE DISCUSSION GROUPS

Acquisition Issues

Facilitator: Steve Pentek (Boston University School of Theology)

This group shared ideas about vendors, from issues of discontents to timely delivery of problem resolutions. There was considerable interest in electronic ordering, whether by fax, e-mail, or from a Web site. The discussion proceeded from out-of-print sources (no easy solutions) to approval plans and their effect on acquisitions workflow. Serials were discussed mostly in the continuing struggles of Faxon and the aggressive and competitive presence of EBSCO.

Changing Roles in Library Organization

Facilitator: Mary Martin (The Saint Paul Seminary/University of St. Thomas)

The facilitator opened the session by summarizing several themes she identified in a literature search on this topic. They were, implications for staff development/continuing education; models of decision-making and problem solving including issues of power in organizations and characteristics of leadership; and personnel and technology issues including a wide variety of challenges and opportunities for innovation. A lively discussion ensued among the nineteen persons in attendance.

One participant spoke of the dissonance that exists between staff who embrace change and those who are more comfortable with traditional processes. Another spoke of the difficulty of forming goals and objectives in a participatory fashion within the library when the larger institution of which it is a part still operates using a strictly hierarchical structure. One person spoke of a less than positive experience of forming teams in her library. She attributed some of the difficulty to the lack of training and staff participation prior to the formation of the teams and the great disparity of salaries that exists among team members. Having a voice in decision-making was seen as an important factor in dealing with change.

Some other topics raised were the difficulty of incorporating the increasing number of part-time employees in decision-making processes; the more highly specialized nature of library work makes job interchange among staff workers more difficult. One participant from technical services noted that catalogers are often called upon to provide reference, bibliographic instruction, and do book selection, all of which become add-ons to their work because reference librarians (who lack specialized expertise) are not able to reciprocate by giving cataloging support.

Participants indicated that they would like to meet again next year to continue discussing this topic. A suggestion was made to read several articles in common

from the bibliography compiled by the facilitator.

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Computer Equipment Decision Making

Facilitator: Ray A. Olson (Luther Seminary, St. Paul)

Participants shared the successes and frustrations of equipping small-to-medium-size libraries for twenty-first-century levels of service and connectivity; advice was pointedly offered by colleagues. Several reconversion projects are still underway in ATLA libraries with the issue of the best source of MARC records being paramount. Yet all libraries have thoughts of gearing up to share records with a network. What equipment will serve libraries for 3 to 5 years under tight budget conditions is a common concern. Multiple peripherals may be connected to state-of-the-art workstations, but many functions may have to be distributed to lower-power micros. The challenge is to see and hear users' needs and design and implement setups to fit them.

Cooperative Collection Management

Facilitator: Bruce Eldevik (Luther Seminary, St. Paul)

The participants began by discussing the difficulties inherent in doing collection management cooperatively. The following points were raised in the course of the discussion:

- If collecting responsibility is being divided among institutions, then mutual trust and quick and reliable means of delivery are essential.
- A substantial amount of administrative time is seen as a brake on CCM initiatives.
- Cooperation is best done in peripheral areas. Duplication in core material is both desirable and necessary.
- Some collecting of expensive, low-use material may be done for the sake of the region or nation as a whole, being the library of record for that material.

- Arrangements to purchase only selected items from expensive standing orders (e.g. only English-language titles) may be an alternative to dropping them entirely.
- Posting collection development policies on the Internet may assist efforts toward CCM.
- A recent book on CCM is: *Guide to Cooperative Collection Management*, edited by Ben Harloe (Chicago: American Library Association, 1994).

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How to Get More Involved in ATLA

Facilitator: Sharon Taylor (Andover Newton Theological School)

After a brief overview of the structure of ATLA, the members of the group shared some of the ways they found helpful in getting involved. The "people connections" were seen as the primary reason that folks continued with ATLA. There was a lively discussion about what new members were looking for when they join, and some fruitful suggestions were passed on concerning mentoring, getting first-time conference attendees oriented, job hunting workshops, etc., that could benefit newer members.

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Liturgical Uniform Titles

Facilitator: Christine Schrone (St. Charles Borromeo Seminary, Wynnewood, PA)

Eleven people gathered together for this discussion of the cataloging practice for liturgical uniform titles. This roundtable had met once before (see summary from the 1994 ATLA proceedings). After a review of the previous discussion, we considered this topic again. One cataloger noted that at his library they had not followed the AACR2R rules. They had been using Latin uniform titles for all liturgical books. However, because of problems encountered in a shared– catalog environment with this non-standard practice, they have gone back to using the AACR2R rules. There was a consensus among the group both at this roundtable and at the previous one that the AACR2R rules governing Catholic liturgical books do not work and are out-of-date. All agreed that there needs to be a revision of this part of the cataloging code. The discussion-group members are interested in seeking out ways to change these rules rather than suffer with the authority-control problems of applying nonstandard practice to their libraries' catalogs. One member of the group agreed to speak with Tom Yee at the Library of Congress about this issue. Another group member is going to the CC:DA meeting at the 1996

ALA Conference and will investigate the possibility of approaching this influential ALA cataloging committee on the possibility of changing the AACR2R rules. The roundtable discussion group also looked over and discussed Jewish and Eastern Orthodox liturgical uniform titles.

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Marketing Theological Libraries

Facilitator: Paul Schrodt (Methodist Theological School in Ohio)

Based on the publication, Marketing and Libraries Do Mix (Columbus, Ohio: State University of Ohio, 1993), the facilitator presented a brief outline of the six steps that would make up the marketing process. A major point of discussion related to the notion of "marketing," which is understood here neither as "selling" nor as "just public relations." It is rather the conscious employment of strategies and instruments that enable a library to ascertain accurately what its users want and to deploy services meaningfully in terms of available resources.

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Personnel Evaluation

Facilitator: Alva R. Caldwell (United Library of Garrett-Evangelical and Seabury-Western Theological Seminaries)

Since ATS standards insist that evaluation programs be in place at all seminaries, how are library staff evaluations faithful to the standards? What approaches seem to work best? What innovations have been helpful?

15 persons attended. Handouts were provided containing three personnel evaluation forms used by The United Library. Caldwell outlined four purposes in evaluation: 1) it honors the one being evaluated, 2) it informs the one doing the evaluation, 3) it provides an official opportunity to go on record, 4) the ATS standards require it. The process of the evaluation needs to include four elements: 1) job description—the person is evaluated in terms of the job description; 2) clear process—the process must be clear to the one being evaluated; 3) dialogue—a good evaluation is an authentic dialogue; 4) record the conclusions—make a written record of important matters . An innovation reported by Caldwell with his staff was to invite persons to use a metaphor to describe themselves in their role at work. These metaphors carried lots of power in identifying areas that needed attention in the job description, in office work flow, and in relationships. At a follow-up staff retreat each person shared the metaphor and the staff grew to understand each other more fully. Some raised questions about the connection between evaluations and raises and noted that these are not necessarily tied together. Several admitted that no evaluations are being done in their libraries; they also

asked how can evaluations be carried out in a staff of one or two persons? One person reported that she has all of her staff prepare an evaluation of her work as head librarian. One person suggested we meet again next year and have an update on how evaluations are going.

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Technical Services Issues for Small Libraries

Facilitator: Eileen K. Saner (Associated Mennonite Biblical Seminary)

Librarians at the roundtable represented a variety of small libraries, including a theological school for Native Americans and a denominational publishing house. Basic concerns related to processing library materials were discussed. OCLC microcon was described as an inexpensive way to obtain MARC records for a local system. More information on inexpensive automation options for small libraries is needed.

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User Surveys

Facilitator: Roger Loyd (Duke University Divinity School Library)

The group discussed patron surveys, using as an example the survey recently completed at the Duke University Libraries. In the course of the discussion, members explored the issues involved in such concepts in surveying as: 1) careful planning; 2) survey design; 3) survey distributions (to the library users? to nonlibrary users?); 4) preparation of data; 5) analysis of data. The key principle emerging: survey library users only if you are willing to change and be guided (in some measure) by the results of listening to the library's users.

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Using the Internet as a Reference Tool

Facilitator: Judy Clarence (California State University, Hayward)

Participants discussed their experiences utilizing the resources available via Gopher, the World Wide Web, Netscape, and other Internet tools, to assist patrons with reference queries. Both positives and negatives of Internet use were considered, and participants shared Web sites and other Internet resources that they had found helpful.

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DENOMINATIONAL MEETINGS

Anglican Librarians

Contact Person:	Newland Smith
Address:	The United Library of Garrett- Evangelical and Seabury-Western Theological Seminaries 2121 Sheridan Road Evanston, IL 60201
Phone:	(847) 866-3898
Fax:	(847) 328-9624

Twelve librarians, from eight institutions and the Archives of the Episcopal Church, met on Sunday evening, June 23, 1996, at the Executive Tower Inn. James Dunkly reported he had been working with Mitzi Jarrett Budde on the filming of complete files of the journals of the twenty-eight dioceses of the South. If funding is renewed, Mr. Dunkly intends to begin filming journals of dioceses in other provinces of the Episcopal Church. Mark Duffy, the archivist of the Episcopal Church, gave an excellent report on the state of the Archives in Austin, Texas. Internal standards are being improved, written standards are being developed, a six–year planning contract is being drafted, increased attention is being given to collection management, and work continues on cataloguing the collection. Mr. Duffy is giving increased attention to working with diocesan archivists and is expanding the information services of the Archives including the publication of a newsletter, the first issue of which is to appear this Fall. Also within the next twelve months the electronic publication of the Journals of General Convention since 1976 will be available.

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Baptist Librarians

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

Eight librarians representing seven institutions attended the Baptist denominational meeting in Denver on Sunday evening, June 23, 1996. Discussion focused on general institutional news and various library project updates. No new business was introduced. Diana Yount agreed to continue as convener of the group

and offered to investigate meeting at Andover Newton during ATLA 1997 in Boston.

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Lutheran Librarians

Contact Person: Richard Mintel
Hamma Library
Trinity Lutheran Seminary
2199 East Main Street
Columbus, OH 43209
Phone: (614) 235-4169

Fifteen persons attended the Lutheran Librarians' meeting at ATLA in Denver. News and activities of member schools and libraries were shared. The role of the library in distance learning was discussed.

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Orthodox Librarians

Contact Person: George C. Papademetriou
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School of Theology
50 Goddard Avenue
Brookline, MA 02146
Phone: (617) 731-3500, ext. 243
Fax: (617) 232-7450

Rev. George C. Papademetriou, Librarian at Hellenic College/Holy Cross, opened the meeting of Orthodox librarians. He outlined the schedule for the construction of the new Archbishop Iakovos Library there. He announced that next year Holy Cross will celebrate its 60th anniversary. The 1997 ATLA Annual Conference will be in Boston and partly at the HC/HC campus, adding to the celebration. By then, it is hoped that the exterior of the new Archbishop Iakovos Library will be complete. ATLA's conference will spend Saturday afternoon at the Holy Cross campus. In addition to the usual round of meetings, there are plans for the celebration of Vespers of the eve of Pentecost in the seminary chapel. The conference will conclude with a banquet at the Cathedral Center which is very close to the campus of HC/HC. He also stated that the automation of the library is making very good progress and the greater part of the collection is online.

Fr. Papademetriou mentioned that he edited the 1995 *Greek Orthodox Theological Review*, and has published "St. Gregory Palamas on Epistemology" in the

Archbishop Iakovos Festschrift, *Rightly Teaching the Word of Your Truth*, Holy Cross Orthodox Press, 1995, and "The People of God: An Orthodox Perspective," in *People of God/Peoples of God*, a WCC Consultation on the Church and the Jewish People, held in Budapest, October, 1994.

Representing St. Tikhon's was Fr. Golubov. He noted that all current library appointments and activities are under review following his recent appointment. Especially stressing the quality of the Russian theological collection at St. Tikhon's library, he added his hope for future "link-ups" with other Orthodox seminaries that would help make it better known.

Michael Peterson, Librarian at Graduate Theological Union in Berkeley, was questioned concerning the current status of the library at the Athenagoras Institute of Orthodox Theology at GTU. While there had been discussion in the past of an eventual "link-up" between the Athenagoras library and the GTU library system, this has not yet occurred. Mr. Peterson also reported that there had been an appointment of a new assistant professor at the Athenagoras Institute but its theological collection seemed to continue as before, without a professional librarian. In a different vein, Mr. Peterson announced the appearance of a *Historical Dictionary of the Orthodox Church*, which he helped author and which is published by Scarecrow Press.

Andrew J. Sopko, Librarian at Kenrick-Glennon Theological Seminary in St. Louis, reported further automation at his library, especially with respect to CD-ROM indexes and access to the internet for library patrons. He also reported progress towards the completion of his book, Prophet of Roman Orthodoxy: The Theology of John Romanides. Presently, he hopes it will appear sometime next year.

Following the meeting, Noel McFerran, Reference Librarian at St. Charles Borromeo Seminary in Philadelphia, suggested a possible joint meeting between Orthodox and Roman Catholic librarians at a future ATLA Annual Conference. His suggestion will be discussed by the Orthodox Librarians at next year's meeting.

In attendance at the annual meeting of Orthodox Librarians were not only the librarians themselves but also several guests from the ATS biennial meeting. Both the Rev. Dr. Alkiviadis Calivas, President of Hellenic College/Holy Cross Greek Orthodox School of Theology, and the Rev. Dr. Alexander Golubov, newly appointed Academic Dean of St. Tikhon's Orthodox Seminary, were present.

Presbyterian and Reformed Librarians

Contact Person:	M. Tim Browning
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	Columbia Theological Seminary
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	Decatur, GA 30031-0520
Phone:	(404) 378-8821
Fax:	(404) 377-9696

Report of the 1995 Meeting

The 1995 meeting of The Presbyterian and Reformed Library Association convened on Thursday afternoon, June 15, 1995 in a classroom at Vanderbilt University. Immediate Past President Mary Williams called the meeting to order in the absence of President Renee House and (evidently at that point) Vice President Dale Bilbrey.

Twenty-two people were present representing the PCUSA (Montreat) and the following theological seminaries: Austin Presbyterian, Calvin, Christian, Columbia, Cook College, Covenant, Erskine, GTU, Hood, Memphis, Pittsburgh, Princeton, San Francisco, and Union (Richmond).

Members of the group introduced themselves and shared news about their institutions. Ted Winter and John Trotti (Union) reported on the construction of a new library scheduled for opening in the fall of 1996. They are in the process of selecting a library automation system.

Cass Brush and Steve Crocco (Pittsburgh) reported that they have two more modules to implement on their automated system. Renovations will occur this summer for ADA (Americans with Disabilities Act) compliance and creation of a comfortable reading room. While the acquisitions budget was approved, staff shortages continue to plague the library.

Dale Bilbrey (Memphis) reported exploring grant sources for retroconversion, systems, and renovations. Some cosmetic work in the library is occurring this summer.

Clayton Hulet expressed gratitude for Tim Browning, the new Director at Columbia Seminary's library.

Paul Fields (Calvin) said the computer center now occupies the second floor of the library. Despite adding a 5th floor, they are running into space problems.

Timothy Lincoln (Austin) was steeling for the retirements of their president and dean within the next few years. Austin is moving toward adding their 150,000th volume, an act that is deferred by weeding.

Mary Hawley is a volunteer at Cook College in Tempe, AZ, which is devoted to the education of Native Americans. Cook is getting a new president, reclassing from Dewey to LC, and anticipates retroconversion.

Michael Peterson (San Francisco) has 100,000 volumes on the Innovative

Interfaces system. Jim Pakala (Covenant) implemented automated circulation in May. Loren Pinkerman (Erskine) reported that they automated with Data Trek and have tapped into Internet access through a local line. Cynthia Keever reported that Hood Seminary (affiliated with the African Methodist Episcopal Zion Church) has moved from Associate member status with ATS to Candidate status for full accreditation.

Mary Williams reported that the Graduate Theological Union library, a resource for nine seminaries with 250 Ph.D. students, has just approved more money for their graduate students. This may mean that the library will receive no additional funds. GTU has hired a new systems person and will be exploring means to become a node on the Internet. They have a conservation person from Widener. Mary also reported on the sudden death of their Serials Librarian.

Scott Gerard, a graduate of Columbia Seminary, reported that he is presently a student at UNCG. Donna Schleifer is a cataloger at Princeton, and Genevieve Luna is from Austin. John Mack Walter of PCUSA in Montreat attended. Doug Van Niel recently received his MLS at the University of Pittsburgh. Jeff Siemon, though from Christian Seminary's library (affiliated with the Disciples of Christ), is attending the meeting because he is a Presbyterian minister.

Tim Browning expressed surprise that more materials on missiology were available at historical societies than at seminaries. He is especially concerned with current missionary materials, 1950-, foreign as well as national. He has a proposal, to accompany these minutes, for regional collection of these materials [no copy of the proposal was available when these minutes were submitted with those for 1996]. John Trotti mentioned a prior effort 10-12 years ago to collect missionary materials collaboratively. John will share the files on that effort with Tim towards the possible revival of the effort. The question of Ph.D. programs in missiology was raised and Fuller Seminary was mentioned as a possibility for that. Clay Hulet mentioned that the World Alliance of Reformed Churches collection policies should be examined in conjunction with this issue.

[The minutes did not mention election of a Vice President/President-elect. These minutes do reflect corrections made at the 1996 meeting and some editing for publication.]

Report of the 1996 Meeting

The Presbyterian and Reformed Library Association met on Sunday, June 23, 1996 at 7:30 P.M. in a room at Denver's Executive Tower Inn. The 1995 minutes were distributed and approved with corrections. Owing to the late arrival of certain members and the failure of the 1995 minutes to mention a Vice President/ President-elect, John Trotti opened the meeting by having all present introduce themselves and relate current news from their libraries/institutions. (Mary Hawley and Jim Pakala took notes and later volunteered to produce these minutes.)

Twenty-one people attended, including eighteen from the following seminaries: Andover-Newton's Sharon Taylor; Austin Presbyterian's Timothy Lincoln;

Columbia's Tim Browning and Clayton Hulet; Cook College's Mary Hawley; Covenant's Jim and Denise Pakala; Erskine's Fred Guyette; Graduate Theological Union's Mary Williams (also representing San Francisco Theological Seminary); Louisville Presbyterian's Joe Coalter; McCormick's Mary Bischoff; Memphis's Dale Bilbrey; New Brunswick's Renee House; Pittsburgh's Steve Crocco; Princeton's Paul Powell and Donna Schleifer; Union's John Trotti and Dottie Thomason. Also present were: David Lachman (bookseller from Wyncote, PA specializing in rare religious books and particularly titles related to Puritans, Scotch Presbyterians, etc.); Kris Veldheer (Hope College and Univ. of Wisc. library school grad); and most notably Ernie White, a founding member of ATLA and the first host librarian. Ernie served Louisville Presbyterian's library for decades, and it now bears his name.

Covenant's library has received the cassette collection of the Francis Schaeffer Institute and is currently cataloging the 900 audiocassettes.

Pittsburgh's Steve Crocco is back from his sabbatical and is dealing with a donation of children's literature. Pittsburgh Seminary's noted alumnus Fred Rodgers has brought special interest to this type of holding.

Cook College's library has installed air-conditioning. Their financial pressure continues, and a grant is the only way they envision automating.

Erskine continues its library automation.

Memphis has completed a manual inventory and found 500-600 items missing. They are trying for grants for automation, have had growth from 157 to 286 students enrolled, and expect a joint ATS/SACS accreditation visit in a year or so.

The Graduate Theological Union has a trustee who has donated equipment to link all GTU seminaries and is currently involved in actual set-up. An LSCA grant was received for a Web page. Under Oscar Burdick's oversight the integration of all GTU collections has been completed. All rare books are being cataloged.

San Francisco Seminary received a grant to go on-line.

Austin Presbyterian is still looking for a president after a year's search. The campus is now wired for a LAN.

Columbia has received $55 million from the estate of the daughter of John Bulow Campbell, for whom the library is named. There has been a 40% increase in the library budget and two new staff positions were added. The seminary already had raised $356,000 to expand the library, which also is automating with DRA.

New Brunswick's library has two new staff members, has received an endowment for medieval church history, is still seeking grant money for retroconversion, and has completed a self-study which found the library to be great but underused. Faculty are revising the curriculum so the library will be the center of learning, e.g. giving students a greater sense of authority as they do their own research.

Princeton has begun limiting access to the library by requiring proper ID and hiring a full-time person to monitor the entrance. Even alumni are charged a small

fee now for library privileges. Cataloging is completed for 40,000 volumes in special collections but there are 40,000 pamphlets to do. A search committee has been appointed for a new director, and staff are urging that a trained and experienced librarian be hired, setting a precedent.

Louisville Presbyterian has completed retroconversion and brought up a DRA OPAC in March, with the circulation module to come this summer and acquisitions in the fall. The automation is a joint effort with Southern Baptist Theological Seminary and is going well. There are separate item records. One reason for choosing DRA is that it allowed the two libraries' technical services departments to remain separate rather than be merged.

Union Seminary in Richmond bought a 1559 Calvin's *Institutes* after a long search. It will be accessioned so as to be their 300,000th book. They are moving into their new library building this fall, are barcoding rapidly, are awaiting a LAN, and are between the first and second training sessions in automating with SIRSI.

Andover Newton has just implemented SIRSI for their automation.

Mary Bischoff reported that a stipulation she made upon being hired at Jesuit-Krauss-McCormick Library has finally been realized, because the JKM Library has become a separate entity, with the library director as CEO of the trust, though the boards of both seminaries are still involved. Neither McCormick nor the Lutheran seminary can take part of the library in the way the Jesuit seminary did when it closed. And now there also is provision for local disposition of the collection if JKM Library would close. JKM is still working on retrocon, awaits a LAN, and has selected Ameritech's Horizon system for automation. Both seminaries are in the re-accreditation process but only one JKM Library self-study is required.

John Trotti said accreditors told Union Theological Seminary in Virginia the international book project took too much time. To date Union's library has shipped 77,000 volumes to 81 seminaries in 45 countries. The books come mainly from donated personal libraries and such, so the mailing cost of $50 per canvas postal bag is the greatest expenditure. Union is not going to stop. The recipient seminaries abroad are mostly Presbyterian or general, and they submit profiles indicating, e.g., whether Greek or Hebrew tools are needed. French-language seminaries in Africa find only basic reference tools (in English) useful.

Tim Browning was elected President. Tim Lincoln was elected Vice President/Secretary.

Among other actions and news: Tim Browning and John Trotti agreed to assess and reinvigorate the project of cooperatively collecting mission materials. Tim Lincoln suggested a Web page for the group, to include bibliographic information. The need for a Presbyterian encyclopedia was noted (cf. *The Brethren Encyclopedia*). Meanwhile, much reference information perhaps could be assembled, updated, etc. electronically. Renee House reported that the Reformed Church in America is building a full electronic version of denominational minutes, directories, etc. Sharon Taylor reported that The Congregationalist needs complete filming and UCC libraries hope the Presbyterians can help. Preservation

filming of Presbyterian and Reformed periodicals evoked much concern. Joe Coalter agreed to coordinate a project to facilitate such preservation. This project includes both the means of getting filming done and a determination of what titles should be done first and who holds them. Jim Dankey (Wisconsin state archives and university) may help us. It was agreed to assemble, prior to our next meeting, a kind of union list for Presbyterian periodicals needing filming.

The meeting adjourned around 9:00 P.M.

Roman Catholic Librarians

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Phone:	(610) 667-3394 ext. 277
FAX:	FAX (610) 664-7913
E-mail:	stcthelib@hslc.org
And:	Philip M. O'Neill
Address:	Barry University
	11300 N.E. 2nd Avenue
	Miami Shores, FL 33161
Phone:	(305) 383-2499

Eighteen librarians representing fourteen institutions attended the meeting, which was held on Sunday, June 23, at 7:15 pm in the Curtis Room of the Executive Tower Inn. The group also welcomed Dr. A. J. Geuns of the International Council of Associations of Theological Librarians to the meeting.

Following his welcome and opening remarks, Alan Krieger communicated information about the concerns and activities of the board of ATLA, on which he sits, which he felt would be relevant to the group. Alan Krieger also announced his resignation as Convener of this group, after seven years in this position.

All members in attendance then reported on the state of automation in their libraries and on the strengths of their collections. Dr. Geuns reported on the activities of the International Council of Associations of Theological Librarians and on the possibility of cooperation with ATLA.

Both Philip O'Neil and Noel McFerran made brief presentations outlining their plans for the group should they be chosen as the next Convener. The group was impressed by both platforms and decided to take advantage of this opportunity and elected them both as Co-Conveners. The meeting ended with a vote of

thanks to Alan Krieger for his contribution as Convener over the past seven years and to Evelyn Collins (in absentia) for her past contribution as Recorder.

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United Church of Christ Librarians

Contact Person: Richard Berg
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United Church of Christ librarians, seven in attendance, met during the 1996 ATLA Conference in Denver. Members welcomed Susan Ebbers, newly appointed Director of the Library at United Theological Seminary of the Twin Cities. Those present introduced themselves and provided news of happenings in their respective libraries and institutions. Once again discussion centered on the need to microfilm denominational periodicals and conference journals. The libraries at Andover Newton and Chicago Theological Seminary are to compile a listing of their respective holdings of the Congregationalist as a first step in assembling a full set which could be microfilmed. Holdings are to be sent to Dick Berg, Lancaster Theological Seminary. Dick Berg will also confer with UCC archivist, Kay Shellhase, about approaching the United Church Board for Homeland Ministries for a grant for preservation microfilming. After some further discussion and agreeing to meet next year during the 1997 ATLA Annual Conference in Boston, the meeting was adjourned.

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BIOGRAPHIES

John David Baker-Batsel
by
Alva R. Caldwell

In 1973 it was the practice to have the vice president be responsible for planning the ATLA conference program. It was John's conviction that ATLA needed to look ahead to the future, so the program included a keynote panel that addressed, *The Future of Education*, by Robert Theobald, *The Future of Teaching Theology—Media*, by Paul Hessert, *Case Study Method in Teaching Theology*, by Keith Bridston, *The Shape of Theological Education in the Seventies*, by David Schuler. All throughout the conference members of John's library staff and media center staff at Garrett Theological Seminary recorded the events with single reflex cameras and 35mm film and hand-held tape recorders. One of the bathrooms in the men's dormitory at Moravian Theological Seminary was turned into a darkroom and dozens of rolls of film were developed on the spot. The film was cut and pasted into hundreds of cardboard slides, which were then programmed with music, narration, and commentary by conference attendees. The whole thing was put together on four Kodak slide projectors, a reel-to-reel tape recorder and a sound system, and at the banquet on Thursday night everyone was treated to an instant replay of the week-long conference as slides were projected onto large screens. In the preface to the ATLA Proceedings, Executive Secretary David Wartluft wrote, "The 1973 Conference was innovative and action-packed. It marked the first time a presentation was made by video tape and the first time questions and answers were exchanged by amplified telephone hookup . . . And by the wonders of hard-working, dedicated and competent audio-visual personnel, a review of the week's activity was presented in sight and sound as the culminating event of the banquet." When the conference was completed, John and his staff from Garrett, loaded all of the Garrett media equipment back into a small camping trailer, hooked the trailer to John's station wagon, and began the two–day drive from beautiful Bethlehem, Pennsylvania to Evanston, Illinois.

During his year as president in 1974, John was very clear that ATLA had a future, but he knew that this future needed to be guided by sound fiscal policies and a program that would produce additional revenues for ATLA. During his vice presidency he had already written a proposal entitled. "*Financial Assistance from Foundations*," Proceedings, 1973, P 112). Now at the Annual Conference in Denver, John's presidential address would outline what he called, "*An Alternative Future for ATLA*." He invited ATLA to adopt a new future in which ATLA would have a full-time Executive Secretary with a paid staff, a paid business officer, a centralized office with all employees in one location. He spoke of an identity crisis in ATLA and challenged the membership to produce a theological journal, to advocate for faculty status for librarians, to identify professional projects for the

library world. He invited ATLA to be less reactive and to see itself as pro-active. John challenged us to come out of our "gangling, awkward years of adolescence as an association." And he asked us "What kind of maturity will we have?" (Proceedings, 1974, p. 102). Much of what ATLA is now is because John believed in that vision enough that after completing his term as president he took responsibility to serve as the contacts with foundation and began the work of bringing ATLA to maturity. John Baker-Batsel, you are a man of vision, a man of integrity, a man with a capacity to care deeply about this association. Much of what we are today we owe to you. Thank you, good friend.

John Bollier
by
Roger L Loyd

John Bollier's career combines faith, scholarship, and service, both in libraries and in ATLA. After completing his education (B.A., University of Michigan; B.D., Princeton Theological Seminary; M.L.S., UCLA), John began his library career at California State University in Northridge as a reference librarian and bibliographer. In 1973, he moved to Yale University's Divinity Library, where he was Assistant Divinity Librarian until his retirement in 1991. Along the way, he also had two terms as Acting Divinity Librarian and one year as Acting Head of the Bibliography Department of Yale's Sterling Library. John Bollier's bibliographic instruction at Yale produced his very valuable book, *The literature of theology; a guide for students and pastors* (Westminster, 1979), still consulted by reference librarians, collection developers, and (one hopes) practicing pastors and other religious leaders, for its wise and fair summaries of key bibliographic guides into the literature of theology. In ATLA, John was named a member of the Board of Microtext in 1984, then became chair in 1985 as the board was reconstituted as the Preservation Board and began the ATLA Preservation Project. He became vice-chair and then chair of the Joint Executive Committee of the combined Program Board (1988–1990), and played a key role in the reorganization discussions, leading up to the merger of all ATLA boards into one Board of Directors (1992). After his retirement from Yale in 1991, John became Director of Development for ATLA, a part-time job in which he fully invested himself, gathering funds and preparing grant applications for the programs and projects of the association, and making several significant trips to other countries on ATLA's behalf. In early 1996, he retired from his staff responsibilities with ATLA. Scholar, bibliographer, librarian, association leader—all of these qualities have made John Bollier's life one of immense value to all with whom he has worked. But, there is one further and deeper level of John Bollier that must be mentioned for the record; his pastor's heart. He has served various congregations of the United Church of Christ on a full-time or an interim basis during much of his career. As a colleague, he has been a manifestation of the love of God both at Yale and here in ATLA. Thanks be to God for John Bollier!

Oscar C. Burdick
by
James Else

Oscar C. Burdick was born and reared in Milton, Wisconsin. Following schooling, he served as pastor of the Seventh Day Baptist Church in Daytona Beach, Florida. He Joined the Holbrook Library Staff of Pacific School of Religion in 1956. In 1966 he became the half-time Librarian at PSR and half-time Head of Technical Services at the GTU Bibliographical Center. In 1969 the Center became the GTU Library. Oscar continued in his two positions until PSR joined the GTU Library in 1980. When he retired in 1994, he was Collection Development and Maintenance Officer for the Library. During this period at PSR and GTU, Oscar was a member of ATLA, serving as Board member, vice-president, and, in 1974–1975, as president. Oscar has had a parallel career as organist and minister of music, serving many years at the Arlington Community Church and PSR. He is a member of the San Francisco Chapter of AGO and has served as board member and Chaplain. His schooling includes degrees from Milton College, B.A.; Alfred University School of Theology, B.D.; University of California, Berkeley, M.L.S. He lives with his wife, Dora, in El Cerrito, California. He and his former wife, Mary Elizabeth, have three children; John, Ruth, and Richard. He has been known to observe that it must be difficult to get a "square meal" from a circular plate.

Alice Dagan
by
Joyce Farris

Alice Dagan attended the first ATLA meeting in 1947 in Louisville, Kentucky. She served as Secretary of the Association from 1954 through 1958. In 1956–1957 she was a member of the Committee to Revise the Check List of Periodicals and Reference Works. She helped to prepare the ten-year (1947–1956) index to the *Summary of Proceedings*. In 1951 Alice was assigned to work with the ATS Committee to Study Library Standards. In 1961 she was appointed to the Executive Board of the ATLA Library Development Program, serving on that body for the next five years. From 1964 through 1967 she served as the ATLA Representative to the ATLA Council. At the end of the summer in 1967, Alice retired from her position as Librarian of the Chicago Lutheran Theological Seminary in Maywood, Illinois, a position which she had held since 1941. After retirement she continued in library service, reorganizing the religion section of the library of a Jewish temple and doing cataloging for a convent library. She also back-indexed the Maywood newspaper from its beginning in 1894, completing this project in 1991. In good health at age 92, Alice is still working as a volunteer in the Maywood Public Library.

Reverend Simeon Daly
by
Alan D. Krieger

Reverend Simeon Daly, one of the truly pivotal figures in the development of Roman Catholic participation in our association, was born in Detroit, Michigan, in 1992. He began his long association with the St. Meinrad community in 1936 when he arrived for his first year of high school. Father Simeon was ordained in 1948 and appointed to the library at St. Meinrad the following year. He took his licentiate in Sacred Theology from Catholic University and, after receiving his M.S.L.S from CU in 1951, was appointed Head Librarian at St. Meinrad. Since joining ATLA in 1969, Simeon has served the association in a number of important capacities. Some of you undoubtedly can recall his time on our Board of Directors (1973–1976); his two-year term as president following the resignation of his predecessor in August 1979, and his service as Executive Secretary from 1985–1990. His effectiveness in leadership positions was ably characterized by one of our past presidents, Channing Jeschke, who noted that "pastoral by nature and profession, he has succeeded in making bureaucracy humane." It is entirely fitting, I think, that Simeon entitled his 1990 address as retiring Executive Secretary, "That They All May be One." For all who have met him and enjoyed his company, he has been a quietly effective force for unity in the association, a spiritual and professional leader who seems effortlessly to bridge confessional differences and strengthen our group efforts in the process. Speaking for myself, I know that his encouragement and wise counsel helped me find my place in ATLA during my early years with the association in the mid-1980. Thank you, Father Simeon, for your friendship and your service.

Donn Michael Farris
by
Joyce Farris

Donn Michael Farris assumed the position of Librarian of the Duke University Divinity School in Durham, North Carolina, July 1, 1950. He joined the ATLA that year and attended his first annual conference in Rochester in 1951. He has missed only two since that time. Having been present at forty–four of the association's fifty meetings, he believes that he holds the world's record for ATLA conference attendance. Donn Michael was elected a Member-at-Large on the Board of Directors from 1953 until 1956. He served as vice-president of the association in 1961–1962 and as president in 1962–1963. He, however, regards his most important service to the ATLA as having been journalistic in nature. At the request of the Board of Directors, he founded the ATLA Newsletter in 1953 and continued as its Editor for forty years. He retired from that post with the completion of volume 40 in 1993. In his elected capacities and as an ex-officio member by virtue of his Newsletter editorship, he sat with the Board of Directors for forty years. When the Sealantic Fund, Incorporated, granted funding for the establishment of the ATLA Library Development Program in 1961, Donn Michael was appointed to the Executive Board of that program and served on that body for its five-year life. In 1969 he served as Joint Editor, with Raymond P. Morris, of the revised edition of *Aids to a Theological Library: Selected Basic Reference Books and Periodicals*, published by the American Association of Theological Schools. Donn Michael retired from his position as Librarian and Professor of Theological Bibliography at the Duke University Divinity School on June 30, 1992, thus completing forty–two years of service. In that time he directed the growth of the Divinity School Library collection from 48,000 to more than 285,000 volumes and saw it achieve the status of one of the preeminent theological research libraries on the continent.

William Richard Fritz, Sr.
by
Lynn Feider

Dr. William Richard Fritz was born July 31, 1920, on the campus of the Lutheran seminary in Chicago. He was educated at Lenoir Rhyne College (which later awarded him an honorary doctorate) and Lutheran Theological Southern Seminary, and entered the ministry of the Lutheran Church. An auto- crash disaster resulted in an "interruption" in his parish career (a real loss, say all those who have heard him preach) and he turned to the career at which he excelled—theological librarianship—earning his library degree from Columbia University. He was the first full-time librarian Southern Seminary ever had, and during his tenure the collection grew from a very meager 13,500 volumes to nearly 100,000 carefully chosen ones, all not only chosen, but cataloged and classified by him. He was also responsible for the building of a new library building at the seminary, which won a merit award from the ALA and AIA in 1975. He gathered not only the library collection but kept track of seminary archival materials, and could mentally locate almost all materials asked for by patrons, or so legend has it. He was present at the organizing meetings of the ATLA, though he maintains he was there chiefly "in a receptive mode," not as a "real" contributing and directing member. He was involved in the production of the first ATLA periodical index in 1949, and on his retirement in 1987 from Southern Seminary was the senior member of ATLA, which he maintains has taught him far more than he ever learned in library school. Dr. Fritz has been an active scholar, contributing materials on Lutheran history to scholarly journals and historical publications, as well as more "churchly" writings for publications dealing with the life of the church. He is an accomplished musician, directing the seminary choir for many years. On his retirement, the Columbia paper rightly described him as "alternately irascible and lovable, but always respected by students and colleagues."

Maria Grossmann
by
Charles Willard

Maria Grossmann was born June 19, 1919, in Vienna, Austria, and graduated from the Gymnasium and Law School there. She earned the A.B. degree from Smith College in 1942 and the M.A. degree from Radcliffe College in 1943. If the public record is to be believed, she spent less time in study for the Ph.D. at Harvard than the M.L.S. at Simmons College. As the queen instructed Alice in Wonderland, except that it was at the Andover-Harvard Theological Library of the Harvard Divinity School, she began at the beginning, as an acquisitions assistant, and continued until she came to the end, as Librarian. Along the way, she was Assistant Librarian and Head of Technical Services. She took time out to serve as the first Librarian for Collection Development of the Harvard College Library. In an earlier age, the association's membership distinctions were between active and associate members. In 1960, Maria crossed that boundary. In that year, the association received a report from the Periodical Indexing Board reviewing its successful investment in new technology, namely the Flexoprint method. Ruth Eisenhart reported on corporate religious entry forms being considered by the Catalog Code Revision Committee of the American Library Association. Raymond Morris, chair of the Board of Microtext, announced that by the end of the year, the Board had created more than 36,000 feet of master negatives, producing film "about as fast as the association has been able to purchase it." There was a report on the "Status of College and University Librarians," including "Statements on Status Found in ATLA Proceedings, 1947–1959." She was president of the Association in 1969. Although some things do not change, others do, and Maria was an active participant and promoter in projects and commitments that were not at the time yet now are visibly critical and important for libraries in general and the Andover-Harvard Theological Library in particular. She established a position for book repair, binding, and restoration. In addition to chairing the predecessor to the association's Preservation Program, she created the most active microfilming program of any theological library in the country. She continued to develop the library's rare book collection, acquired the papers of Paul Tillich, established probably the only comprehensive, denomination-wide collection of weekly bulletins, appointed the first curator of manuscripts in a theological library, hosted the Boston Theological Institute's Library Development Program, and led the way in Harvard toward automation through early participation in OCLC and CONSER.

Albert E Hurd
by
Kenneth O'Malley, C.P.

Al Hurd was born in Goodrich, Michigan, in 1940 to Edward H. and Margery Campbell Hurd. He received his B.A. in History from Michigan State University in 1964. He attended the Chicago Theological Seminary, and worked in the library during the directorship of Gordon Collier. He graduated in 1967 with a M.Div Degree. In 1968 he became director of the Library of the Chicago Theological Seminary. While still Director of the CTS Library he became the Library Coordinator for the ACTS Librarians. A brief hiatus from the Chicago Library scene took place for 1980 to 1981 at which time he was Finance Administrator of the Ingham County Library in Michigan. In 1982 he returned to Chicago to become Executive Secretary of ATLA. His office became a clearing house on personnel; new offices for the indexes were established; membership records and computer records were updated; ATLA was advertised among other professional groups; he was our representation on the Council of National Library and Information Association; and dues were raised! Well, maybe we weren't perfect!

Al Hurd succeeded Dr. Ruth Frazger as Editor-in-Chief of the Indexes. As well, he became interim Executive Director of Indexes, which eventually came to include the Preservation Program (1988). Immediately a new age, not yet the millennium, burst forth from ATLA with new products for the theological community: RIO, RIT, IBRR, and RIM, and Ethics Index. Accompanied by the Index Thesaurus, and an Online Searching Manual. All of which was accompanied by increase in staff, office space and location. 820 Church St., Evanston, IL, became our most familiar address. Improvement in the financial status due to careful management and aggressive marketing redounded to ATLA. Migrating from ATLA's printed texts to computer texts first with H. W. Wilson, and the ATLA itself in a youthful maturity, begot its own ATLA Religion Database on CD–ROM, and Religion Indexes RIO/RIT/IBRR on CD–ROM. ATLA set up and marketed it own date base tape, using the U.S. MARC format. It provided Internet slip–service to become ATLA's Commercial Internet Exchange (CIS) node. Indeed, a new age, almost born again, yet not quiet the millennium was ATLA's. Globalization was another quality that marked, Al Hurd's term as Executive Director. Cooperative indexing and publications took place with theological schools and agencies around the world: Australia, Belgium, Costa Rica, the Far East, Germany, Italy, Jamaica, New Zealand, Poland, Puerto Rico, and South Africa became ATLA's familiar dialogue partners. The International Christian Literature Documentation Project was mounted. ATLA entered a partnership with other agencies to produce such titles as: Biblical Studies on CD–ROM, The Catholic Periodical and Literature Index, Old Testament Abstracts, The South African Theological Bibliography, etc. Symbolically, ATLA changed from being incorporated in the State of Delaware to being incorporated in the State of Illinois. Clearly, this

was minor, for under Al Hurd's capable leadership ATLA was dynamic and on the move internationally. Not yet the millennium, Al Hurd's tenure has positioned ATLA in such a way that it can securely and faithfully step forward to be born again in the new millennium. We are indebted and profoundly grateful to him and his service to theological librarianship and education, the world of theological books and preservation, theological indexes and computerization, which he brought to ATLA. In a word we give thanks for his tenure at ATLA. Sincerely we say: Good Luck, God bless, Thank you.

Channing R Jeschke
by
M. Patrick Graham

Channing Jeschke became director of the Pitts Theology Library in 1971, having earned his B.A. from Oberlin College, B.D. from Yale Divinity School, Ph.D. (Church History) from the University of Chicago, and M.S. (Library Science) from Columbia University. His mentor in librarianship was Raymond Morris, under whose tutelage he served at Yale, and over his twenty-three-year tenure at Emory, Jeschke pursued his dream of transforming Emory's modest theological library into a research institution of international reputation. He increased the size of the library's holdings fivefold to over 450,000 volumes, developed a rare materials collection of 80,000+ volumes, and an archives of 1,000+ linear feet of materials. He built the number and expertise of the library staff accordingly and directed the renovation of the library building in 1975 to accommodate the addition of 220,000 volumes from the Hartford Seminary Foundation. This growth of the library's collections was not haphazard or unfocused but executed with great deliberation and foresight. Jeschke worked closely with other library directors at Emory University on collaborative automation, collection development, remote storage, and preservation programs and initiated donor contacts that proved enormously beneficial for the Library's growth. In recognition of his achievements he was named the Margaret A Pitts Professor of Theological Bibliography. Throughout these years at Emory, Jeschke served on SACS and ATS accreditation teams and was active in ATLA. He served the latter organization as a member of the Publications Committee, the Relationship with Learned Societies Committee, and the Collection Evaluation and Development Committee. In the mid-1970s and again a decade later, he was elected to ATLA's board of directors and served as its president for the 1988–1989 term. Jeschke will be remembered at Emory and by the wider community of theological librarians as an energetic and visionary builder of a magnificent theological library, who served ATLA unselfishly and pursued his vocation as his response to the call of God.

Elinor C. Johnson
by
David Wartluft

Elinor C Johnson is one of the few surviving persons who were among those instrumental to and at the formation of the American Theological Library Association. Her entire career was carried out at the library of Augustana College and Theological Seminary, Rock Island, Illinois, and the seminary's subsequent merger into the Lutheran School of Theology at Chicago. At a "private meeting of theological librarians" on December 28, 1946, in Chicago Miss Johnson was in attendance along with Robert Beach (then Librarian of Garrett Evangelical Seminary), Ralph Busbee, Jr., E. F. George, A. F. Kuhlau, John Lyons, and Evah Ostrander. She appears to have been a participant among the theological librarians who formed the Religious Books Round Table, a unit of the American Library Association. There were significant stirrings in various parts of the country immediately after World War II to upgrade the role of theological libraries and librarians. On December 13, 1946, the American Association of Theological Schools (now the Association of Theological Schools in the U. S. and Canada) appointed a committee to convene a first national conference of theological librarians. There were also groups of theological librarians' gatherings in Boston and New York City. Upon learning of the AATS action the Chicago group chose to merge efforts with AATS and the groups in the eastern cities. The result was the first gathering of fifty librarians in Louisville, which formed ATLA. There seems to be no list of all attendees at that inaugural meeting, but presumably Elinor Johnson was among them. She certainly attended the second conference (for which a listing exists) and has been a life long member of ATLA. As librarian of the Augustana Theological Seminary, Rock Island, Illinois, she earned a M.A. degree from the Graduate Library School of the University of Chicago on December 20, 1957. Her thesis was "A History of the Theological College in the Library of Augsburg College and Theological Seminary, 1860–1948." Within ATLA she served in various capacities. In 1958 she was a member of the Nominating Committee; from 1955–1958 she served on the Committee on Buildings and Equipment. And from 1970–1972 she was on the Membership Committee. Library holdings consisted of about 90,000 volumes when the library of the Rock Island campus was moved, along with the Maywood campus of the Chicago Lutheran Theological Seminary, to the Hyde Park section of Chicago to form the Lutheran School of Theology. This collection was strong in nineteenth and early twentieth-century German and Scandinavian theology, In addition, the collection was strong in the area of world missions and served as primary resource for the Lutheran School of Missions, which was housed on that campus and served as the missionary training school for the denomination. Also added to the collection were resources of the former Grandview Seminary of Des Moines, the former Suomi Seminary of Hancock, Michigan, and the former Central Seminary of Fremont, Nebraska. At that time

Elinor Johnson was named Associate Librarian with the former librarian of the CLTS, the Rev. Joel W Lundeen, serving as Director. Miss Johnson retired in 1978 and continues to live in retirement in Evanston, Illinois.

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Jay Stillson Judah
by
Mary Williams

Jay Stillson Judah, Stillson Judah as he prefers to be called, was one of the founding members of the American Theological Library Association. He served as Treasurer in 1948–1949, overseeing a budget of $410.68. He was elected vice-president in 1962 and became president in 1963–1964. His most important contribution to the ATLA was his five-year leadership in the development of the first volume of the Index to Religious Periodical Literature. In the 1955 minutes of the annual meeting, Judah is commended for his herculean service, which left the association permanently in his debt. Judah was an early practitioner of what we today call "shared resources." After his appointment in 1941 as Head Librarian at the Pacific School of Religion, he began to create a union catalog of all the Protestant theological schools in the Bay Area. This difficult project expanded to include a Catholic seminary when he became Library Director of the Bibliographical Center at the Graduate Theological Union in 1966. He was Head Librarian for the GTU Common Library and history of religions professor at the GTU from 1969–1976. Judah brought about the GTU Library's cooperative arrangements in collection development with the University of California at Berkeley. Judah graduated from the University of Washington and did graduate work in both that school and the University of California. He has authored books on the Jehovah's Witnesses, the Metaphysical movement, and the Hari Krishnas. The GTU Library's extensive collection of Scientology is a result of his interests. During World War II, Judah organized libraries at Japanese Relocation Centers. He attended the Japanese Language School in Boulder, Colorado and, from 1944–46, served as a Naval Lieutenant in Europe. One biography states his service was in Naval Intelligence. In 1955, the World Council of Churches sent Judah to Europe to organize the International Association of Theological Libraries. At the same time he organized the Western Theological Library Association. Judah now lives with his wife, Helen, in Walnut Creek, California. Judah liked action. In the days when GTU librarians drove to ATLA meetings, he was often the driver. On one trip, at the crest of a hill, he noticed a patrol car and slowed. But not enough to prevent getting a ticket for driving 96 miles per hour. "If your speed had been 100 miles, you would be spending the night in jail," he was told.

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Roland Kircher
by
David Wartluft

Roland Kircher entered librarianship in 1958 as a Cataloger at Wesley Seminary and in 1959 was named Librarian. Within ATLA he served on the Executive Committee (Board of Directors) from 1964 to 1966 and as vice president 1973–1974. He acceded to the presidency at the 1975 conference in June but was forced to resign for health reasons in October of that year. He also hosted the fifteenth annual conference of ATLA in Washington in 1961. Roland was born in Stuttgart, Germany, June 3, 1925. Entering the University of Erlangen in 1945 he studied history, philosophy and Germanic languages and literature. After six semesters of study he came to the United States in conjunction with a Student Exchange Visitation Program directed by the State Department. In 1948 he married Alberta L. Opitz of Catonsville, Maryland, and has two children, Ingrid Maria and Roland Soeren. Legacies of his German upbringing were his accent and his reputation for speeding, probably learned on the Autobahn. From 1949 to 1951 he studied at Westminster Theological Seminary and graduated with an S.T.B degree. Thereupon he entered a Ph.D. program in historical and systematic theology at Boston University, completing residential requirements, individual portions of the comprehensive examinations and began research for a dissertation on a comparative study of the thought of Rudolf Bultmann and Martin Heidegger. In the interim he took out citizenship papers and in 1955 received his U.S. citizenship. Relocating to Baltimore, he began part-time teaching at Westminster Seminary when it planned its move to Washington, D.C., later to be known as Wesley Theological Seminary. The incoming seminary president Dr. Norman Trott began a search for a professionally trained librarian with a theological background. Roland was invited to consider the position. Since this required a master's degree in library science, he entered the program at Catholic University and began his lifelong career as Assistant librarian and Cataloger. Upon receipt of the M.S in L.S. he assumed the position of director. His master's thesis was "A Bibliography of Books in Systematic Theology Used in American Protestant Theological Seminaries, Based Upon a Frequency Study of Titles Appearing on Reading Lists: 1959." Not only was he totally involved in the planning for the new library building, he also pursued an aggressive collection development in addition to day-to-day activities. In an autobiographical sketch he noted, "During my years as Librarian my primary objective was to provide the best possible bibliographical foundations for the immediate educational processes of the institution, as well as the development of the necessary research facilities supporting the ongoing scholarly work of the faculty." Balancing the strong Roman Catholic institutions, Wesley and Howard School of Religion were the only Protestant theological institutions, in the area so the collection was built with a view to balanced, strong collections for the area. The periodical holdings developed into a significant collection in the field on an international

scale. The reference collection he built was a solid one and with the National Union Catalog in-house and the proximity to the Library of Congress access to significant source material was abundant. After 28 years of service he now lives in retirement in Bethesda, Maryland, since 1986.

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H. Eugene McLeod
by
Robert A. Olsen, Jr.

It's a privilege for me to say a few words about my good friend and former colleague, Gene McLeod, who, as one of our past presidents, has been granted honorary membership in ATLA. For Gene such an honor is well-deserved, indeed, since he has served his organization with distinction, in many ways, for more than twenty-five years. Like a number of us in ATLA, Gene did not begin his educational journey with the intention of becoming a theological librarian. Far from it. He graduated from Clemson University in 1951, with a Bachelor of Science. Two years later, he returned to Clemson as Instructor of Agricultural Engineering and, in a period of nine years, rose to the rank of Associate Professor, while earning concurrently and M.S. and Ph.D. in this field, from Iowa State. In 1962, Gene was appointed Professor of Agricultural Engineering at Ohio State, remaining there until 1964, when he entered Southeastern Baptist Theological Seminary, in Wake Forest, NC, to prepare for Christian ministry. Upon receiving a B.D. degree in 1967, Gene became librarian at Southeastern and undertook the dual task of administering the library, as well as working toward an M.S. in Library Science, at the University of North Carolina, Chapel Hill. This degree was granted in 1972, and Gene's next twenty years would be faithfully devoted to the Southeastern library and the life of the seminary. Fortunately for us, Gene was never content to be an "inactive member" of ATLA, and thus he contributed greatly to the Association's welfare. He attended annual conferences regularly; he served on the Periodical Exchange Committee and the Nominating Committee; he chaired the Ad Hoc Committee on Financial Management. And in 1985, when elected to the first of his two terms on the Board of Directors, he was made chair of the Board's Financial Management Committee. It was this committee that was responsible for the adoption of a unified budget and an accrual based accounting system, for the hiring of our Director of Finance, Patti Adamek, and for leading us to our present organizational model, with our headquarters and production facilities at one location in Evanston, IL. I feel confident in saying that it was Gene's outstanding leadership on this committee, and his steadying hand as president in 1989–90—the year leading up to the Association's approval of the Financial Management Committee's recommendations—that helped to bring us to where we are today. In his presidential address at our 1990 annual conference in Evanston, Gene celebrated the fact that ATLA is an organization that "is blessed with gifted people who care passionately for its well–being and give themselves unselfishly to its sustenance and progress. That kind of commitment will secure the future of ATLA, as surely as it has the past." Those of us who have known Gene McLeod and remember his contributions to the life of ATLA would readily agree that Gene should also be numbered among those gifted and caring people who have helped to secure our organization's future.

Elmer O'Brien
by
Ellis O'Neal

Elmer O'Brien has just completed a 35-year career as a theological librarian. He ended it as Director of Library and Information Services and Professor of Theological Bibliography and Research at United Theological Seminary, Dayton, Ohio. His M.Div. degree from Iliff School of Theology and M.A.L.S. from the University of Denver prepared him for that position and earlier service at Garrett Theological Seminary and Boston University School of Theology. In ATLA he chaired the Committee on Personnel and Placement for several years, served on the Board of Directors, and was President in 1978–1979. He was in Ohio when Fred Kilgour was beginning OCLC. His participation in its early stages made him a natural as a panelist at ATLA dealing with the challenges and difficulties for an independent theological library participating in cooperative cataloging in OCLC. Elmer's interest in historical materials resulted in the publication of *Festschriften* and an extensive, annotated bibliography on *American Christianity and the History of Communication*. His magnum opus was *Methodist Reviews Index 1818–1985*, of which he was compiler and editor. His concern about the preservation of materials of the Evangelical United Brethren, following its merger with The Methodist Church, caused him to establish the Center for Evangelical United Brethren Heritage in 1979 and serve as its Director until his retirement. I have never doubted his interest in research since we roomed together when ATLA met in New York. We were taken to what appeared to be a closet with air conditioning. The room became quite stuffy. Elmer went to the window, raised the shade, and discovered that all of the panes were missing. He resolved that situation post haste! Elmer, my wish for you and Betty is that your retirement will be as rich and rewarding as your career in theological librarianship has been.

Robert A Olsen, Jr.
by
Patti Adamek

It is truly an honor to present Bob Olsen's biographical sketch for ATLA's Golden Anniversary Conference. I reported to Bob in his position as Treasurer when I began working at ATLA in 1986. That was in Bob's fifth term as Treasurer and I would have the opportunity to work with him through one more term until he stepped down in 1992. His deep commitment to ATLA was readily apparent to me from the outset. Bob joined ATLA as a student in 1963 and became a full member in 1964. He had at that time just earned an M.L.S. from Emporia (Kansas) State University and had taken his first position as a librarian, working as an assistant librarian at the College of Emporia. The following summer, 1965, Bob left Emporia to become the first theological librarian at TCU's Brite Divinity School. He has held the posts of Librarian and the Assistant Professor of Bibliography at Brite ever since. The only longer streak in Bob's professional life is the attendance at ATLA annual conferences—reaching 33 consecutive conferences at present. (See what I mean about commitment!). Bob began his academic and professional career in 1949, receiving his B.A. in history from the College of Wooster. He then entered McCormick Theological Seminary and earned his M.Div in 1952 and was ordained in the Presbyterian Church, USA. That same year, Bob undertook two years of advanced study at Union Theological Seminary in New York. He subsequently began a 10-year career in the ministry, starting out in Hackensack, NJ and ending, in 1963, Topeka, KS; with pastorates in Oregon, IL, and Buffalo, NY, in between. Once a full member of ATLA, Bob served on several committees including the Nominating Committee in 1969, and Membership from 1972–1974, the last year as chairperson. It was in 1974 that Bob began another of his streaks. He accepted Ron Deering's nomination to the Board of Directors as Treasurer—"because I thought it might be fun"—and was elected, at that year's annual conference, the first of six consecutive terms (That's 18 years) as Treasurer. Though Bob had no previous experience in accounting or financial management, his personal traits of timeliness, orderliness, nurturance, and—yes—commitment, made him well–suited for the office. I know that I was very fortunate to begin my ATLA career under his supervision. Although we haven't worked closely together for four years now, I still feel a close bond exists between us. Bob Olsen is one of the many active, caring members that this Association can be proud of and fortunate to call its own.

Harold Bailey Prince
by
Ernest White

Harold Prince is a native South Carolinian, born and reared in Easiley. He received both his B.A. and M.A. degrees from the University of South Carolina. For the next four years he served in the Air Force in the United States, England, and France; he was discharged with the rank of captain in 1946. Following that, he continued his study at the Emory University Library School and earned the M.L.S degree in 1950. Harold's library career is somewhat unique in that his employment was confined only to one institution. In 1951, he began work at Columbia Theological Seminary, Decatur, Georgia, and remained there for thirty-one years. His arrival at Columbia coincided with the near-completion of the new John Bulow Campbell Library and with the beginning of a total redevelopment of the school's library program; and he successfully undertook the direction of this growth over more than three decades. In addition, while there, he voluntarily entered into the seminary's curriculum, enrolling in one course per term for more than seven years to complete both a B.D. degree and ordination. He was retired in 1982, as the Librarian and Professor of Bibliography Emeritus; and he and his wife now reside in Clinson, South Carolina. Harold joined ATLA in 1951, and became quickly involved with its affairs. He was elected Treasurer in 1956, and held that office for eight years. Later, in 1967–1968, he served as vice president; and he was elected president for 1968–1969. Most of us will recall the painfully explosive issues in higher education of the late 1960 and ATLA did not entirely escape from a few of them. One item of major concern was a need for a new ATLA constitution, a matter heatedly discussed over an extended period of time and culminating at the 1969 conference over which Harold presided. Under his leadership, the problem was moderated with a patience and fairness that reached a resolution satisfactory to all. And, at the conclusion of the conference, Harold was given a standing vote of confidence. Special recognition should be paid to *A Presbyterian Bibliography*, complied by both Harold and his wife, Evelyn, and published by the Scarecrow Press in 1983, as a part of the ATLA Bibliography Series. The project is best described by its subtitle, *The Published Writings of Minister Who Served in the Presbyterian Church in the United States During its First Hundred Years, 1861–1961, And their Locations in Eight Significant Collections in the U.S.A.* The production lists more than four thousand items in full bibliography. Attending ATLA conferences through the years has frequently involved a challenge in adapting to varied rooming arrangements, some very nice, others not quite as convenient. It came to be a perennial joke concerning Harold Prince that, when being directed to the living quarters at the beginning of a conference, he was heard on many occasions to ask only of his hosts, "Can you tell me, where is the candy machine?" A one-sentence appraisal of Harold is that, armed with an abundance of faith and a good candy bar, he has always been able to meet

and handle every situation in good spirit, responsibly, and to the very best of his ability.

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Erich R. W. Schultz
by
David Wartluft

A significant Canadian presence in ATLA has been Erich Schultz. His education consists of B.A. from the University of Western Ontario, a B.D. from the same institution (now Waterloo Lutheran Seminary) in 1957; followed by the M.Th. from Knox College of the University of Toronto in New Testament, 1958; and a B.L.S in Library Science from the University of Toronto in 1959. In the interim he was awarded a diploma in Divinity by the Evangelical Lutheran Seminary of Canada in 1954 and served as Pastor of St. Paul's Lutheran Church, Ellice Township from 1954–1956. His career in librarianship began as Librarian of Waterloo Lutheran Seminary in 1959. In the midst of the division of the Associate Faculties of Waterloo College, which offered courses in science and engineering, to form the separate, provincially funded institution, the University of Waterloo, he was named Librarian and Archivist of Wilfrid Laurier University (formerly Waterloo Lutheran University of which the seminary was a school) in 1960, serving his entire career there until retirement in 1991. Early in his tenure he supervised the planning for the first stage of the current library building, a very functional and practical building which included footings to support seven floors, although only two were completed in 1965. Before he retired the library had grown to fill the seven floors originally planned and subsequently built. Beginning with a staff of 7 in 1960 he oversaw a staff of 54 by retirement, a collection of 50,000 grew to 1,350,000, and the budget from $50,000 to more than $3 million. Beginning with the conversion from Dewey classification to the Library of Congress early in his career, the university now has an on-line, campus-wide catalogue. He also contributed much to the good working relations between the University and the seminary. Twice ATLA was hosted at his institution. A memorable moment was having attendees piped into the banquet hall by a Scottish bagpiper in kilt and full regalia. In ATLA he served as Councilor 1970–1972, vice president and president 1975–1976 (filling a vacancy occasioned by the resignation for health by then President Kircher), and president 1976–1977. He also chaired the Program Committee from 1972–1975. He held numerous positions in Canadian library organizations including the presidency of the Ontario Library Association, various posts in the Canadian Library Association, and chaired the Ontario Council of University Libraries 1978–1980 and earlier served as its secretary. Other memberships included the Canadian Association of Archivists, the Ontario Association of Archivists, and on the board and president of the Waterloo Historical Society. He

was a member of the Board of Directors of the Lutheran Historical Conference, 1964–1968, and served as Chair of its Commission on Photoduplication, 1964–1968. Among his publications are *Ambulalio Fidel: Essays in Honour of Otto W. Heick,* which he edited and compiled the bibliography, translator of *Getting Along with Difficult People*, by Friedrich Schmitt (Fortress Press, 1970), and also edited and compiled the bibliography of *Vidi Laudanda*; and *Essays in Memory of Ulrich S. Leupold* (WLW Press, 1975). He authored articles on religious and archival topics, which appeared in *The Canada Lutheran*, and *A History of Wilfrid Laurer University* published by the Waterloo Historical Society, and *Early Lutheranism in Ontario in A Time for Building: Essays on Lutherans in Canada (1988),* and on Lutheran archives in Canada in *Archivaria*. He continues to live in Waterloo in retirement.

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Martha Aycock Sugg
by
John Boone Trotti

It is my privilege to present my mentor, my colleague, and my friend Martha Aycock Sugg.

1. Professional Career: Martha joined the Union Theological Seminary Library staff as Secretary to the Office Manager (included acquisitions and periodicals) in 1953. She became the first Acquisitions Librarian, opening that department in 1961. She then became the first Reference Librarian opening that opening that department in 1967. She served as Acting Librarian in 1980–1981 and 1987–1988. She became the first Associate Librarian at UTS in 1987. She also served as a Director of Christian Education of Presbyterian Church from 1970 on. Under the Vice President she became the first Records Center Manager for UTS in 1983. She retired in 1991. Martha was active in ATLA from 1970–1991. She served on the Reader's Services Committee 1972–1975 and was its Chairperson 1974–1975; served on the Board of Indexing 1975–1982, and as Secretary of the Board 1978–1982; Vice President and Board Member 1982–1983 and President 1983–1984; Chair of the Historical Records Committee 1986–1989 and Records Manager 1989–1991. Beyond her work at UTS, Martha served as a Ruling Elder in the Presbyterian Church (U.S.A.), as a Board Member of the Presbyterian and Reformed Historical Committee (Montreat, N.C.) and Chair of the Library Committee there 1973–1975. She was a Board Member of the Presbyterian Historical Society (Philadelphia, PA), 1975–1983. Martha was an Instructor at the Presbyterian School of Christian Education and she edited a church-school curriculum for Christian Education for the mentally retarded. As a volunteer she served as President of the Richmond Area Association for Retarded Citizens, President of the Virginia Association for Retarded Citizens, member of PROMISE (a statewide coalition of volunteer agencies to promote Education of the Handicapped, Chairperson of the Governor's Committee on Education of the Handicapped, Board member of Zuni Presbyterian Training School, member of the state Special Education Advisory Committee and as its Chairperson 1979–1981, and Hospice trained volunteer at St. Mary's Hospital in Richmond. Her list of volunteer activities in "retirement" would boggle the mind.

2. Education: a graduate of the University of Richmond (Westhampton Campus) in 1941, Virginia Commonwealth University, 1960–1961, Presbyterian School of Christian Education B. R. E. in 1968, graduate work in Library Science at Catholic University for some years (1968–); and graduate courses at Union Theological Seminary in Virginia (1972–).

3. Personal Note: When I was a student worker at UTS 1957–1960 I worked for Martha in the archives doing short–title work on our rare books. She identified me to Dr. Henry Brimm as a potential theological librarian in 1960 – – a field of endeavor which I entered in 1968 as Assistant Librarian and in 1970 as Librarian

(Director) in the UTS Library with the privilege of serving as her colleague from 1968 to 1991. It was also my privilege to share in performing her wedding service when she moved from Martha Aycock to Martha Aycock Sugg. Attendant to her retirement Union Theological Seminary Alumni/ae named a major (over 300,000) book fund in her honor and new book plates are added in her honor yearly. Martha: professional, volunteer, friend, I honor you.

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Dr. Decherd Turner
by
Valerie R Hotchkiss

Decherd Turner began his career as a theological librarian at Vanderbilt Divinity School and he retired from the University of Texas at Austin, where he served as Director of the Harry Ransom Research Center. But he is best known around the world for his remarkable thirty-year tenure, from 1950 to 1980, as Director of Bridwell Library at SMU. There, *ex nihilo*, he gathered together one of the country's best theological libraries, and assembled one of the world's finest collections of rare books, ranging from incunabula to important Methodistica to the art of the book. His reputation and renown are tremendous, verging on legendary. Indeed, I have heard his acquisitive powers described with admiration by scholars and book dealers, one of whom told me that Decherd is half librarian, half pirate. His famous "deals" and amazing acumen in the book world have earned him the respect—and envy—of every major collector and library in the world. He has been wise, cunning, agile, daring, and perhaps even as cutthroat as a pirate—but it was all in name of scholarship and for the love of books.

Dr. Turner was born in Louisiana, Missouri and graduated Phi Beta Kappa from the University of Missouri. He received his B.D. from Vanderbilt University and studied Library Science at George Peabody College. As a founding member of ATLA, Dr. Turner was active from the earliest days, especially on the Committee on Microphotography, which later developed into the Preservation Program of ATLA. He was also a leading figure in ATLA's SEALANTIC project. He served as president of ATLA from 1958 to 1959, delivering a presidential address with the memorable title: "My Favorite Four–Letter Word. The word, of course, was "book." For a few years, ATLA statistics were ranked, according to various categories. Decherd was always particularly proud of a distinction held by Bridwell for more than a decade: We ranked number one among ATLA libraries in the amount of money spent on acquisitions; and dead last on the list ranking institutions by funds spent on salaries. Decherd Turner's lifelong devotion to theological libraries and good books and his collaboration with like-minded individuals in the founding, his pious love of books, and his respect for students and scholars are reflected in ATLA's values and actions. We are grateful for his example, which we strive to follow, and we pay tribute to his dedication.

Ernest Miller White
by
Milton J. Coalter

Ernest Miller White served as the host librarian to the first conference of the American Theological Library Association, held at Louisville Presbyterian Theological Seminary in 1947. At that conference, Ernest White was elected ATLA's first treasurer and the following year was reelected to that post. Ernest White came to Louisville Presbyterian Seminary after having attended to the college of Wooster and Vanderbilt University. He began his training as a librarian at the George Peabody Library School on a part-time basis, working in the Vanderbilt library and serving for one year as the high school librarian in Dalton, Georgia.. In 1941, he received his MLS and joined the staff of Union Theological Seminary's library in Richmond, Virginia. At the 1947 ATLA conference, Ernest White knew all too well the challenges of building an organization from scratch. When he had arrived in Louisville late on New Year's Eve in 1944, he found himself called to direct a library of meager resources, facilities, and organization. Reserve books were piled on reading tables, the library's stacks lacked electric lighting except for a single, bare bulb attached to a long extension cord with which the library staff located books for patrons, and the soot from downtown industries' coal smoke wafted through windows that were stuck open. Between 1945 and his retirement in 1985, Ernest White carefully developed the seminary's collection from 13,000 volumes and 8 periodical subscriptions to more than 97,000 volumes, 390 current periodical titles, and OCLC connections to the national library community. In 1963, a library building was constructed on a new campus for Louisville Seminary and, with his typical flair for organization and concern for patrons' access to the collection, Ernest White oversaw the boxing, moving, and reshelving of 54,000 volumes in four days. In addition to his service to ATLA, Ernest White has held offices in the Kentucky Library Association, the seminary consortium of the Theological Education Association of Mid-America and the Louisville-based Kentuckiana Metroversity consortium. He has also served on more than a dozen accreditation teams for the Southern Association of Colleges and Schools and the Association of Theological Schools. Amidst all of these responsibilities, however, Ernest White never forgot the local church or the students on his campus preparing to serve the church of Jesus Christ. Over the years, Ernest White was elected Elder and Clerk of Session in several congregations and, to this day, seminary graduates return to renew contact with this man who provides both support and resources for their ministry. Although he officially retired after forty years of extraordinary professional care to Louisville Presbyterian Seminary's library and research needs, his true tenure as a contributing member of the seminary community is now fifty years and still counting since he has assumed the task of developing the school's archives on a part–time basis after his retirement in 1985. The respect with which Ernest White and his work have been regarded by his col-

leagues is evidenced by the fact that he was the first lay person to be granted faculty rank at Louisville Seminary and, upon his retirement, the library that Ernest Miller White built was named for him.

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LETTERS OF GREETINGS

Arnold D. Ehlert

While my vision is not too good, I want to thank you and the Association for nominating me for life membership. I well remember the first meeting of the Association in Louisville. My wife and I are part of Town & Country Manor here in Santa Ana. I am sorry I cannot attend the meeting.

William Richard Fritz, Sr

It is very difficult for me to say what the proposed action of your Board to make me an honorary member means to me. To have held membership in this Association for 40 years has been to observe a group of persons with joint aims and purposes efficiently organizing to get theological bibliography to its deserved place in our schools. It has always been a secret reward I annually gave myself for the long and sometimes lonely work with the books and the cataloguing and the shelf lists and the questions, that I could take part of June to go the ATLA. Here I learned what I was supposed to be doing and what others had found it efficient to do. Here I heard, also, how troublesome some areas of it were. Consequently, when I was able to take part in constructing a new library building, we were able to do so with a minimum of stress or disagreement. Being part of the city foundation grant program literally "bailed out" a small library such as ours and enabled us to build a respected and well-regarded library. The pioneers and giants of our ATLA were responsible for its present success and structure. I can say that because I had no contribution to its development, but learned from it. I can never thank the many friends and occasional acquaintances that I met year after year. I wish I could name them all and thank them for what they meant to me. Ed Camp, Ernie White, Bob Beach, Don Huber, Alice Kendrick and many others I cannot now name. It is a proud moment for me and I only wish I were there to swell with pride and share in honoring the "founders" of ATLA. (I, myself, truth will out, cannot truly claim that honor–I attended at Dayton's second ATLA meet after Prof. John Linn went to the first gathering) Ergo, I do not deserve the honor–and as you all know that makes it the best kind. God bless and help you all to further the word with the words.

Channing Jeschke

On this the golden anniversary of the American Theological Library Association, I send you greetings. Please accept my expression of appreciation for the special recognition you have bestowed upon me as an honorary member. Our associations together have been many and rich over the year. These are memories I treasure. While on a vacation on Sanibel Island, Florida, I have been reading Thomas Cahill's *How the Irish Saved Civilization*. On a preliminary leaf, Cahill offers a quotation from Reinhold Niebuhr that could will serve the ATLA as a foundation statement of our work together or theological librarians. Niebuhr wrote: "Nothing that is worth doing can be achieved in our lifetime; therefore we must be saved by hope. Nothing worthwhile is true or beautiful or good or makes complete sense in any immediate context of history; therefore we must be saved by faith. Nothing we do, however virtuous, can be accomplished alone; therefore we must be saved by love." In this spirit, remember our past, celebrate the present, and devise strategies for the future of our association. Thank you and best wishes.

Elinor C Johnson

Herewith my greeting to the Conference. Greetings to all ATLA members on the occasion of the Association's fiftieth anniversary! The recent Kentucky Derby (May 4th) reminds me of the first ATLA meeting (not the Derby) held at the Louisville Presbyterian Seminary, with Ernie White, Librarian, as our host. Part of the hospitality was a bus tour of Louisville including a drive around the Derby grounds! That conference and every annual meeting thereafter continued to add to our knowledge of theological topics, as well as new developments of this special subject of librarianship and its needs. My association and friendship with many members of ATLA through the years has been a very rich experience. Thank you, and with sincere appreciation for the honorary ATLA membership! Best wishes to you all!

Arthur E. Jones, Jr.

I have been waiting all too long to answer your good note and much-appreciated invitation to participate in the Fiftieth Anniversary Conference in Denver. I had hopes that I should be able to make it, or at least that some of the obstacles would diminish, but I'm afraid that my wife's difficult struggles to get her back to walking and traveling a little after spinal surgery last year, a granddaughter's wedding plans for a June wedding at the time of our conference, and a mess of details connected with moving from our house in Davidson to a retirement home cottage at the Pines, also in Davidson, make it impossible for me to attempt the trip this year. I can't tell you how attractive the idea of meeting old friends, sharing some memories, and checking up on the operations and aspirations appears. But, with great regret, I don't see how it can be managed this year. Please let our people know how much it hurts to miss out again this time, but I certainly appreciate the Board of Director's action on the honorary membership listing. But then, my chance to serve in the presidential capacity has always seemed enough of an honor in itself. We have a very, very good membership in a worthwhile cause!

Gene McLeod

Warm greeting to ATLA on the occasion of its golden anniversary annual conference, June 21-24, 1996. Fifty years of singularly important service to theological librarians, theological libraries, and theological education is a great achievement, surely one to be celebrated! I very much regret that I could not work out my schedule to celebrate with you in Denver. ATLA afforded me some of the most challenging and rewarding opportunities of my professional life. Working on major changes in financial management and organizational structure, both on an ad hoc committee and on the Board of Directors during the 1980s, was especially satisfying, and it brought me into close relationships with some of the finest persons I have known. Servings as president in 1989-1990 was a wonderful privilege, which I shall always cherish along with all of my memories of ATLA. I am proud of the American Theological Library Association! With its talented and committed members, inspired by a half-century of accomplishment, I am confident that the Association will successfully meet the challenges of today and tomorrow. God bless ATLA in its great mission!

Sue (Schultz) Rose

Thank you for your kind invitation to join with you in celebration of ATLA's fiftieth anniversary in Denver. A long-time commitment to a Bible teaching ministry during those days makes it impossible to accept the invitation. . We are "retired" yet keep very busy, thankful that continued good health enables us to keep active. Congratulations to current ATLA members who play such significant roles in promoting the growth and fostering professional concerns of theological librarians and their libraries. Personally, I am still so appreciative of the impact ATLA had on my library career. One day I finished my MLS degree work at the University of Illinois; a few days later I was responsible for a sizable staff and development of the library at Asbury Theological Seminary, Wilmore, KY, with limited experience. Going to annual conferences, I would carry the year's accumulation of questions and problems. Fellow members were most gracious in helping me find answers. You are to be congratulated on the remarkable contribution ATLA has made to so many personally as well as to theological libraries and the library world at large. May you have a great celebration, remembering past achievements and setting the course for greater accomplishments in the future.

Erich Schultz

Congratulations and best wishes to ATLA on reaching the golden anniversary of the association. My School, was the 1959 Toronto conference. I was impressed with the friendliness of the group, a trait which continued throughout the years and made ATLA my favorite library conference. My first flight was to the Hartford conference. I was a bit apprehensive about changing planes in New York and the turbulent flight from New York to Hartford made it a memorable experience. I recall the Pasadena conference, ATLA's silver anniversary in 1971. There was no invitation for the 1972 conference so I phoned home to see if Waterloo Lutheran University could host ATLA on the selected dates and it all worked out. Hosting that conference with the assistance of the library staff was one of the highlights of my career. About 200 registered, which was large for that time. Some of you will recall the Pennsylvania Dutch meal with pig tails, the visit to the Doon Pioneer Village, and the trip to the Stratford Shakespeare Festival for the performance of King Lear. I served on the Board of Directors from 1970-1972 but was surprised when I was elected vice-president at the Gordon-Conwell Conference in 1975. The shock came three months later when Roland Kircher phoned to say he was resigning as president and suddenly I had two jobs. In those days the vice-president planned the program. As far as the organization was concerned, I didn't even have minutes and was totally lost as far as Board planning was concerned. But the Grand Rapids conference in 1976 was a major highlight of my career. This was my third library presidency but having to plan the program and

lead the organization was a full plate. WLU got short changed a few times that year. Presiding at the Vancouver conference in 1978 was a lot easier. Unfortunately I developed the worst cold of my life just before the conference and just got out of bed to chair business sessions. How many of you remember the night on Grouse Mountain, the boat ride in the fog and the post-conference tour to Victoria? I served on several committees over the years but particularly enjoyed the Program Committee in the 1980s. This was interesting work and the committee approach proved to be much more satisfactory than putting everything on the vice-president's shoulders. I have many fond memories of conferences and of the friendships formed over the years that continue in retirement. ATLA was the way in which I got to visit many of the States and meet persons of various denominations, some of which are not known in Ontario. The changes in ATLA have been phenomenal. I remember the early days when all reports were read, line by line. The Executive Secretary was part-time. Educational Standards were much lower. In 1959 there were few of us who had other library and theological degrees. The introduction of exhibits at conferences was a forward step. The merger of Serials and Microtexts in with office functions helped to consolidate the association's activities. The new technology and formation of consortia have changed library operations. Today many are coping with declining budgets and enrollments while using e-mail and getting on the information highway. It's trite to say that change is inevitable. But as changes have brought ATLA to its current status, so future years will reflect what currently may be totally unforeseen. Again, congratulations on this golden anniversary and my best wishes for all future endeavors.

MEMORIAL TRIBUTES

Jean Kelly Morris
(1906-1996)

(Based on information prepared by Thelma J. Morris and read by John A. Bollier)

Jean Kelly Morris, known for her hospitality, generosity and cheerful disposition, died at University Hospitals, Cleveland, Ohio on February 2, 1996, after a short illness. She was 90 years old.

Jean was born on January 28, 1906 in Kansas City, Kansas. In 1923 she enrolled in Baker University, Baldwin, Kansas. She met her husband, Raymond Morris, while they were students at Baker. They were married in 1928.

They lived in Evanston, Illinois, where Raymond attended Garrett Biblical Institute, and in New York City while Raymond took a bachelor's and master's degree in Library Science at Columbia University from 1929 to 1931. While in New York, Jean took extension work at Columbia University in art history and appreciation, spending long hours at the Metropolitan Museum and developing a lifelong avocation. A course in sociology, utilizing New York City as a laboratory during early Depression days, also made an indelible impact on her.

Jean and Raymond returned to Evanston where he became librarian at Garrett. In August 1932 they relocated in New Haven, Connecticut, when he was appointed the first full-time librarian at Yale Divinity School.

During the latter part of her husband's 40-year career, she provided extensive secretarial and bookkeeping support for some of his extra-library projects, including the American Theological Library Association's Microtext Program and the Library Development Program, the latter under the aegis of the Sealantic Fund. She became widely known throughout ATLA through this service and through her regular attendance at its annual conference. She was also involved in interviews with retired missionaries from China for the Divinity School Library's China Records project, through which manuscripts and diaries were deposited at Yale.

Jean was a teacher and superintendent of the junior department at the First United Methodist Church of New Haven and active in various capacities in the United Methodist Women at local and district levels. She was a member of the board of the Alma Matthews House in New York City from 1970 to 1941 and was a founding member of the Yale Divinity Wives.

In 1987 Jean and Raymond moved to Judson Manor of the Judson Retirement Community in Cleveland, Ohio. Raymond died in 1990. Macular degeneration afflicted Jean during her years in Cleveland. However, she took pride in developing ways to cope with failing eyesight. She was a founding member of the VIPs (Vision Impaired people) at Judson, was active in the Knit-Witts and was an avid user of talking books. A prolific essay writer, she contributed numerous essays to the Judson Manor Scribblers. She compiled an autobiography as well as a family genealogy and six volumes of travelogues written over her years of travel with her

husband in the United States and abroad. Typing skills honed as a young secretary at her Kansas City church allowed her to carry on an extensive correspondence with her family and friends throughout her life.

In recognition of her contributions to the development of several American Theological Library Association Projects, Jean was elected as the first Honorary Member of the Association, of which her husband was a founding member. Her gift to ATLA in 1993 of stock equities valued in excess of $10, 000 inaugurated the ATLA Endowment Fund. Jean was a member of the Delta Zeta Sorority and of the Epworth-Euclid United Methodist Church in Cleveland.

She is survived by three children: Thelma J. Morris of Cleveland, Marcia M. Johnson of Arlington, Massachusetts, and R. Philip Morris of High Point, North Carolina; and by two granddaughters: Dr. Lynn C. Johnston of Johnstown, Pennsylvania and Leslie E. Johnston of Los Angles, California. A memorial service was held at Judson Manor on March 2 and burial was at Garnett, Kansas, where her husband is buried. Of Jean Kelly Morris, ATLA affirms that she "being dead yet speaketh."

Velma Bane Wheeler
(1912-1995)
by
Alva R. Caldwell

On December 10, 1995 the staff of the United Library in Evanston, Illinois, gathered with friends and family at the Evangelical Covenant Church in Winnetka, Illinois, to celebrate the life of Velma Bane Wheeler.

When Velma joined the Garrett Theological Seminary Library staff in 1965, she had already completed one career. She had been a very successful supervisor at the R.R. Donnelly & Sons Printing Company in Chicago. In fact Velma was supervising a work unit at the time that Donnelly agreed to integrate the work shifts and put black and white workers side by side on the same projects. Picket lines had been set up on the outside to protest the integration. Velma, in her quiet yet determined, confident style, invited her staff to cross the picket lines and enter into the newly organized work space. She was a woman of courage, integrity, and passion.

After retiring from R.R. Donnelly, she completed library school, and her dear friend, Darline Wilke prepared a news release announcing Velma's desire to work with a religious collection in a library in the Evanston area. John Baker-Batsel, librarian, read the news release, saw immediately the gift that she would be to Garrett and to the library world at large, and hired her as a cataloger.

During her twenty years on the staff she gave herself gladly to the work of the library that she loved so much. In particular she gave careful attention to the Bibles in the Keen Bible Collection, and stayed on part-time following her retirement from the library to insure that the fine Bible collection would be completely cataloged.

Velma's love of books was surpassed only by her love for the people with whom she worked. Velma was the calming presence on our library staff. She had the unique qualities that gave her the fierce courage to cross picket lines and to face injustice, and yet she had also the quiet, peaceful gift of presence that invited staff to seek her out for counsel. Many times in my own work as Co-Director of the United Library I would seek Velma's wisdom in dealing with sensitive issues. She was woman of compassion, sensitivity, and grace.

Velma loved ATLA and faithfully attended the annual sessions. Doing ATLA was part of her summer ritual that continued to enrich her life and work. She traveled widely and was especially proud of the time she spent at St. GeorgeÕs College in Jerusalem when she accepted their invitation to do a special cataloging project for it.

After retiring from The United Library she gave herself to part-time work in public libraries, to Bible studies and to the development and organization of the library in her home church.

Velma died the same way that she lived. It was Advent, 1995. She had stayed

late that night at the church working with others to plan the advent and Christmas programs. Velma, aged 83, was busy inviting and encouraging the children and youth to take an active role in the upcoming programs. She went home that evening tired, but satisfied by a good day's work. In the middle of the night she was awakened by a fierce pain in her chest, and within minutes she moved out of Advent into Christmas and into the fullness of life with Christ. Her life was full and rich, and filled with joy and dedicated to the God she loved through Jesus Christ.

We, the staff of The United Library, invite ATLA to celebrate the life of Velma Bane Wheeler.

Keith C. Wills
(1917-1996)
by
Robert Phillips

Keith C. Wills, Librarian Emeritus at Southwestern Baptist Theological Seminary, died Saturday, July 27, 1996, in Fort Worth, Texas. A long time member of ATLA, he began his library career while a doctoral student in Christian Ethics at Southwestern Seminary 1957 as Reference Librarian. He remained active as a librarian until two months before his death. His professional career spanned five decades and three continents:

North America: Midwestern Baptist Theological Seminary, Kansas City, Mo., (Librarian, 1958-1966, Acting Librarian, 1985-1986); Southwestern Baptist Theological Seminary, Fort Worth, Tex., (Director of Libraries, 1966-1984, Archivist, 1988-1990; Archives Researcher, 1991-1996); Canadian Southern Baptist Seminary, Cochrane, Alberta, Canada (Founding Librarian, 1986-1988); South America: Seminario Internacional Teologico Bautista, Buenos Aires, Argentina (1973-1974; 1990-1991); and Asia: Malaysia Baptist Theological Seminary, Singapore Branch (1984-1985).

At Southwestern, we remember him as a gentle man with a ready smile who led the library staff through the enlargement of our Audio-Visual Learning Center (1973-1975), the building of and move into the A. Webb Roberts Library (1980-1982), and the introduction of our first automated library system (1982). The rapport he established with student employees frequently endured beyond their graduation.

Southwestern Seminary has established a memorial book fund through the library.

The funeral will be at 10 a.m., Wednesday, July 31, 1996, at Broadway Baptist Church in Fort Worth, Texas.

Those who wish to convey condolences to his wife, Ruth, may do so through the library or may contact me directly for her address.

APPENDIXES

Appendix I
Annual Conferences (1947-1996)

Year	Place	School
1947	Louisville, Kentucky	Louisville Presbyterian Seminary
1948	Dayton, Ohio	Bonebrake Theological Seminary
1949	Chicago, Illinois	Chicago Theological Seminary
1950	Columbus, Ohio	Evangelical Lutheran Seminary & Capital University
1951	Rochester, New York	Colgate-Rochester Divinity Sch.
1952	Louisville, Kentucky	Southern Baptist Theological Sem.
1953	Evanston, Illinois	Garrett Biblical Institute
1954	Chicago, Illinois	Chicago Theological Seminary
1955	New York, New York	Union Theological Seminary
1956	Berkeley, California	Pacific School of Religion
1957	Fort Worth, Texas	Southwestern Baptist Theological Seminary
1958	Boston, Massachusetts	Boston University School of Theology
1959	Toronto, Ontario	Knox College
1960	St. Paul, Minnesota	Bethel College and Seminary
1961	Washington, D.C.	Wesley Theological Seminary
1962	Hartford, Connecticut	Hartford Seminary Foundation
1963	Mill Valley, California	Golden Gate Baptist Theological Seminary
1964	Kansas City, Missouri	St. Paul School of Theology
1965	New York City, New York	General Theological Seminary
1966	Louisville, Kentucky	Southern Baptist Theological Sem.
1967	Chicago, Illinois	McCormick Theological Seminary
1968	St. Louis, Missouri	Concordia Seminary
1969	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary
1970	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
1971	Pasadena, California	Pasadena College
1972	Waterloo, Ontario	Waterloo Lutheran University
1973	Bethlehem, Pennsylvania	Moravian Theological Seminary
1974	Denver, Colorado	Iliff School of Theology
1975	S. Hamilton, Massachusetts	Gordon-Conwell Theological Sem.
1976	Grand Rapids, Michigan	Calvin Theological Seminary
1977	Vancouver, British Columbia	Vancouver School of Theology
1978	Latrobe, Pennsylvania	Saint Vincent College

1979	New Brighton, Minnesota	Bethel Theological Seminary
1980	Denver, Colorado	Iliff School of Theology
1981	St. Louis, Missouri	Christ Seminary—Seminex
1982	Toronto, Ontario	Toronto School of Theology
1983	Richmond, Virginia	United Theological Seminary in Virginia
1984	Holland, Michigan	Western Theological Seminary
1985	Madison, New Jersey	Drew University
1986	Kansas City, Kansas	Rockhurst College
1987	Berkeley, California	Graduate Theological Union
1988	Wilmore, Kentucky	Asbury Theological Seminary
1989	Columbus, Ohio	Trinity Lutheran Seminary
1990	Evanston, Illinois	Garrett-Evangelical Seminary & Seabury-Western Theological Seminary
1991	Toronto, Ontario	University of Toronto, Trinity College, & Toronto School of Theology
1992	Dallas, Texas	Southern Methodist University
1993	Vancouver, British Columbia	Vancouver School of Theology, Regent College, & Carey Theological College
1994	Pittsburg, Pennsylvania	Pittsburg Theological Seminary, Reformed Presbyterian Theological Seminary,& Trinity Episcopal School for Ministry
1995	Nashville, Tennessee	Divinity Library of Vanderbilt University& Tennessee Theological Library Association
1996	Denver, Colorado	Iliff School of Theology

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Appendix II
Officers of ATLA (1947-1996)

Term	President	Vice President Elect	Executive Secretary*	Treasurer
1947-48	L.R. Elliott	Charles P. Johnson	Robert F. Beach	Ernest M. White
1948-49	L.R. Elliott	Lucy W. Markley	Robert F. Beach	J. Stillson Judah
1949-50	Jannette Newhall	Kenneth S. Gapp	Robert F. Beach	E.F. George
1950-51	Jannette Newhall	O. Gerald Lawson	Evah Ostrander	E.F. George
1951-52	Raymond P. Morris	Margaret Hort	Evah Kincheloe	Calvin Schmitt
1952-53	Raymond P. Morris	Henry M. Brimm	Esther George	Calvin Schmitt
1953-54	Henry M. Brimm	Robert F. Beach	Esther George	Calvin Schmitt
1954-55	Robert F. Beach	Evah Kincheloe	Alice Dagan	Ernest M. White
1955-56	Robert F. Beach	Helen Uhrlich	Alice Dagan	Ernest M. White
1956-57	Helen B. Uhrlich	Calvin Schmitt	Alice Dagan	Harold B. Prince
1957-58	Calvin Schmitt	Decherd Turner	Alice Dagan	Harold B. Prince
1958-59	Decherd Turner	Pamela Quiers	Frederick Chenery	Harold B. Prince
1959-60	Pamela Quiers	Kenneth Quiers	Frederick Chenery	Harold B. Prince
1960-61	Kenneth Gapp	Conolly Gamble	Frederick Chenery	Harold B. Prince
1961-62	Conolly Gamble	Donn M. Farris	Frederick Chenery	Harold B. Prince
1962-63	Donn M. Farris	Jay S. Judah	Frederick Chenery	Harold B. Prince
1963-64	Jay S. Judah	Charles Johnson	Frederick Chenery	Harold B. Prince
1964-65	Charles Johnson	George H. Bricker	Frederick Chenery	Peter VandenBerge
1965-66	George H. Bricker	Roscoe M. Pierson	Thomas E. Camp	Peter VandenBerge
1966-67	Roscoe Pierson	Arthur E. Jones	Thomas E. Camp	Peter VandenBerge
1967-68	Arthur E. Jones	Maria Grossmann	Susan A. Schultz	David Guston
1968-69	Maria Grossmann	Harold B. Prince	Susan A. Schultz	David Guston
1969-70	Harold B. Prince	Henry Scherer	Susan A. Schultz	David Guston
1970-71	Henry Scherer	Genevieve Kelly	Susan A. Schultz	David Guston
1971-72	Genevieve Kelly	Peter VandenBerge	David J. Wartluft	Warren Mehl
1972-73	Peter VandenBerge	John D. Batsel	David J. Wartluft	Warren Mehl
1973-74	John D. Batsel	Oscar C. Burdick	David J. Wartluft	Warren Mehl
1974-75	Oscar C. Burdick	Roland E. Kircher	David J. Wartluft	Robert A. Olsen, Jr.
1975-76	Roland E. Kircher	Erich Schultz	David J. Wartluft	Robert A. Olsen, Jr.
1976-77	Erich R.W. Schultz	John B. Trotti	David J. Wartluft	Robert A. Olsen, Jr.
1977-78	John B. Trotti	Elmer J. O'Brien	David J. Wartluft	Robert A. Olsen, Jr.
1978-79	Elmer J. O'Brien	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1979-80	Simeon Daly	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1980-81	Simeon Daly	Jerry Campbell	David J. Wartluft	Robert A. Olsen, Jr.
1981-82	Jerry Campbell	Robert Dvorak	Albert Hurd	Robert A. Olsen, Jr.
1982-83	Robert Dvorak	Martha Aycock	Albert Hurd	Robert A. Olsen, Jr.
1983-84	Martha Aycock	Ronald Deering	Albert Hurd	Robert A. Olsen, Jr.
1984-85	Ronald Deering	Sara Mobley	Albert Hurd	Robert A. Olsen, Jr.
1985-86	Sara Myers	Stephen Peterson	Simeon Daly	Robert A. Olsen, Jr.
1986-87	Stephen Peterson	Rosalyn Lewis	Simeon Daly	Robert A. Olsen, Jr.
1987-88	Rosalyn Lewis	Channing Jeschke	Simeon Daly	Robert A. Olsen, Jr.
1988-89	Channing Jeschke	H. Eugene McLeod	Simeon Daly	Robert A. Olsen, Jr.
1989-90	H. Eugene McLeod	James Dunkly	Simeon Daly	Robert A. Olsen, Jr.
1990-91	James Dunkly	Mary Bischoff	Susan Sponberg✠	
1991-92	James Dunkly	Mary Bischoff	Susan Sponberg✠	
1992-93	Mary Bischoff	Linda Corman	Joanne Juhnke✠	
1993-94	Roger Loyd	Linda Corman	Madeline Gray✠	
1994-95	Roger Loyd	Linda Corman	Melody S. Chartier✠	
1995-96	Linda Corman	M. Patrick Graham	Melody S. Chartier✠	

*This officer was called Secretary until 1956-57 when the title was changed to Executive Secretary
✠When ATLA was reorganized in 1991, the Executive Secretary became a paid ATLA staff position. In 1993 this position became Director of Member Services.

Appendix III
Members at Large/"Other Directors" (1947-1996)

1947-48	Kenneth S. Gapp, E.F. George, O. Gerald Lawson, Lucy W. Markley, Evah Ostrander
1948-49	E.F. George, O. Gerald Lawson, Evah Ostrander, Dorothea Conrad, Leo T. Crismon
1949-50	O. Gerald Lawson, Evah Ostrander, Dorothea Conrad, Jay Stillson Judah
1950-51	Dorothea Conrad, Leo T. Crismon, Jay Stillson Judah, Margaret Van Raden, Decherd Turner
1951-52	Jay Stillson Judah, Margaret Van Raden, Decherd Turner, Herbert Wernecke, William Hand
1953-54	Herbert Wernecke, William Hand, Elizabeth Royer, Donn Michael Farris, Elinor Johnson
1954-55	Elizabeth Royer, Donn Michael Farris, Elinor Johnson, Connolly Gamble, Arnold D. Ehlert
1955-56	Donn Michael Farris, Elinor Johnson, Connolly Gamble, Arnold D. Ehlert, Pamela Quiers
1956-57	Connolly Gamble, Francis Bouquet, Pamela Quiers, Margaret J. Hort, Roscoe Pierson
1957-58	Pamela Quiers, Margaret J. Hort, Roscoe Pierson, John B. McTaggart, Niels H. Sonne
1958-59	Margaret J. Hort, Roscoe Pierson, John B. McTaggart, Niels H Sonne
1959-60	John B. McTaggart, Niels Sonne, Betty Jane Highfield, Charles P. Johnson
1960-61	Betty Jane Highfield, Charles P. Johnson, Elizabeth Balz, James Tanis
1961-62	Elizabeth Balz, James Tanis, Jay Stillson Judah, Edgar M. Krentz
1962-63	Edgar M. Krentz, Elizabeth Royer, John H. Goodwin, Peter N. VandenBerge
1963-64	John H. Goodwin, Peter N. VandenBerge, Elizabeth Royer, George H. Bricker
1964-65	Elizabeth Royer, vacancy, Roland Kircher, Roscoe Pierson
1965-66	Roland Kircher, James Michael, Ruth C. Eisenhart, Dikran Y. Hadidian
1966-67	Ruth C. Eisenhart, Dikran Y. Hadidian, Warren R. Mehl, Henry Scherer
1967-68	Warren R. Mehl, Henry Scherer, Leo T. Crismon, Genevieve Kelly
1968-69	Leo T. Crimson, Genevieve Kelly, Isabelle Stouffer, John Batsel
1969-70	Isabelle Stouffer, John Batsel, Marlin L. Heckman, Keith C. Wills
1970-71	Marlin L. Heckman, Keith C. Wills, Oscar Burdick, Erich R.W. Schultz
1971-72	Oscar Burdick, Erich R.W. Schultz, Dorothy Gilliam, David Green
1972-73	Dorothy Gilliam, David Green, Ronald Diener, John B. Trotti, Wilson Flemister, Lucille Hager
1973-74	Ronald Diener, John B. Trotti, Wilson Flemister, Lucille Hager, Simeon Daly, Elmer O'Brien

1974-75	Wilson Flemister, Lucille Hager, Simeon Daly, Elmer O'Brien, Susan Schultz, John Sayre
1975-76	Simeon Daly, Elmer O'Brien, John Sayre, Susan Schultz, G. Paul Hamm, Channing Jeschke
1976-77	John Sayre, Susan Schultz, G. Paul Hamm, Channing Jeschke, Donald Dayton, Doralyn Hickey
1977-78	G. Paul Hamm, Channing Jeschke, Donald Dayton, Doralyn Hickey, Jerry Campbell, Kenneth Rowe
1978-79	Donald Dayton, Doralyn Hickey, Jerry Campbell, Kenneth Rowe, Norman Kansfield, Sarah Lyons
1979-80	Jerry Campbell, Kenneth Rowe, Norman Kansfield, Sarah Lyons, Harriet Leonard, Stephen Peterson
1980-81	Norman Kansfield, Sarah Lyons, Harriet Leonard, Stephen Peterson, James Dunkly, Roberta Hamburger
1981-82	Harriet Leonard, Stephen Peterson, James Dunkly, Roberta Hamburger, Dorothy Ruth Parks, Richard Spoor
1982-83	James Dunkly, Roberta Hamburger, Dorothy Ruth Parks, Richard Spoor, Lawrence Hill, Betty O'Brien
1983-84	Dorothy Ruth Parks, Richard Spoor, Lawrence Hill, Betty O'Brien, Rosalyn Lewis, Peter DeKlerk
1984-85	Lawrence Hill, Betty O'Brien, Rosalyn Lewis, Peter DeKlerk, Alice Kendrick, James Overlook
1985-86	Rosalyn Lewis, Peter DeKlerk, Alice Kendrick, James Overlook, H. Eugene McLeod, William Miller
1986-87	Alice Kendrick, James Overlook, H. Eugene McLeod, William Miller, Diane Choquette, Leslie Galbraith
1987-88	H. Eugene McLeod, William Miller, Diane Choquette, Leslie Galbraith, Mary Bischoff, Michael Boddy
1988-89	Diane Choquette, Leslie Galbraith, Mary Bischoff, Michael Boddy, Sharon Taylor, Roger Loyd
1989-90	Mary Bischoff, Michael Boddy, Sharon Taylor, Roger Loyd, Christine Wenderoth, Seth Kasten
1990-91	Sharon Taylor, Roger Loyd, Christine Wenderoth, Seth Kasten, H. Eugene McLeod, Sarah Miller, Lucille Hagar, Richard Spoor, Robert Dvorak, Norma Goertzen, Russell Pollard
1991-92	Christine Wenderoth, Seth Kasten, Richard Spoor, Norma Sutton, Russell Pollard, Norman Kansfield, David Bundy, Myron Chace, Linda Corman, David Wartluft
1992-93	Christine Wenderoth, Russell Pollard, David Bundy, Myron Chace, William Miller, Diane Choquette, Mitzi Jarrett, Roger Loyd, Mary Williams
1993-94	David Bundy, Myron Chace, Diane Choquette, Mitzi Jarrett, Mary Williams, Marti Alt, Christopher Brennan, M. Patrick Graham, Valerie Hotchkiss

1994-95	Diane Choquette, Mitzi Jarrett Budde, Mary Williams, Christopher Brennan, M. Patrick Graham, Valerie Hotchkiss, Richard Berg, Lorena Boylan, Alan Krieger
1995-96	Christopher Brennan, M. Patrick Graham, Valerie Hotchkiss, Richard Berg, Lorena Boylan, Alan Krieger, David Bundy, Roger Loyd, Paul Stuehernberg, Sharon Tayor

Appendix IV
1996 Annual Conference Hosts

The American Theological Library Association is grateful to the following individuals of the Iliff School of Theology Library, Dataware Technologies, Inc., Library Technologies, Inc., and Midwest Library Service and the Denver area for their hospitality and hard work to make the 1996 Annual Conference possible.

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Sara Myers

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Constance Byrd
Helen Connolly
Amy Fillinger
Katie Fisher
Jeannette France
Lois Kristjanson
Donald E. Messer
Paul Millette
Sarah Miller
Alic Runis

Appendix V
1996 Annual Conference Institutional Representatives

Representatives of Member Institutions Attending Conference

Norman E. Anderson
H.D. Sandy Ayer
J. Dale Balsbaugh
Richard R. Berg
Joe Bergerman
Dale E. Bilbrey
Mary R. Bischoff
Jean Blocher
Michael Boddy
Harry Boonstra
Lorena A. Boylan
Joel K. Brandt
Steven Brandt
Tim Browning
Mitzi M. Jarrett Budde
Mary Burgett
Milton J. Coalter, Jr.
Linda Corman
Stephen D. Crocco
Ronald W. Crown
Barbara Dabney
John Dickason
James W. Dunkly
Kenneth R. Elliott
Timothy P. Erdel
D. William Faupel
Lynn A. Feider
Ivan Gaetz
M. Susanne Garrett
Louise H. Girard
M. Patrick Graham
Bill Hair
Roberta Hamburger
Daryl G. Hart
Kathy Harty
Sandra K. Hess
William Hook
Valerie R. Hotchkiss
Shieu-Yu Hwang
Robert D. Ibach, Jr.
Warren H. Johns
Cynthia Keever
Edward Kettner
Alan D. Krieger
J. Craig Kubic
Rosalyn Lewis
Timothy D. Lincoln
Roger L. Loyd
Pamela MacKay
Helen Kenik Mainelli
Mary E. Martin
Melody Mazuk
Don Meredith
Sarah Miller
William C. Miller
Richard H. Mintel
Allen W. Mueller
Sharon Kay Newman
Philip O'Neill
Robert A. Olsen
Ray A. Olson
Paul Osmanski
James C. Pakala
George C. Papademetriou
A. Herman Peterson
Robert L. Phillips
Robert V. Roethemeyer
Eileen K. Saner
Paul Schrodt
Myra Siegenthaler
Martha Smalley
Newland F. Smith, III
Ellie Soler
Andrew Sopko
Norma S. Sutton
Sharon A. Taylor
John Trotti
Joeseph E. Troutman
Bonnie L. Vandelinder
David J. Wartluft
Christine Wenderoth
Joyce L. White
Larry C. Wild
L. Charles Willard
Mary S. Williams
Logan S. Wright
Trevor Zweck

Appendix VI
1996 Annual Conference Visitors

William Arndt
Pat Baker-Batsel
Lorraine Balsbaugh
Trudy Bollier
John Bracke
Kathryn H. Brennan
Renee Burrell
Bonnie Caldwell
Jere Cummins
Dawn Easton-Merritt
Tom Eland
Wayne Goodwin
Michael Gorman
Betty Haymes
Lola Himrod
Ric Hudgens
Paula Ibach
Paul Jensen
Philip Johnson
Carol Jones
Timothy Kielley
Eugene March
Margaret March
Letha Markham
Donna McWhirter
Leslie McWhirter
Evelyn Meredith
Helen O'Neal
Kent Pakala
Robert T. Parsons, Jr.
Priscilla Peterson
Mary B. Pollard
Paul Powell
Herwanna Sayre
Donna Schrodt
Liesel Schrodt
Joan T. Trotti
Jessie White
Sanghui Wimbiscus
Esther Y.L. Yeung

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Disciples of Christ Historical Society
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Scholar's Choice
Scholars Press
Scholarly Resources
Stroud Booksellers
The Theological Library of Louvain
University of Notre Dame Press
The Vereniging van Religieus-wetenschappelijke Bibliothecarissen
Windows Booksellers

Appendix VIII
Statistical Records Report (1994-1995)

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	130	19	4	2	5
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	53	13	7	8	3
ANDOVER NEWTON TH SCH	345	32	3	3	3
ANDOVER-HARVARD TH LIB	398	55	6	8	8
ANDREWS UNIV - SEM	350	34	2	1	0
ARCHBISHOP VEHR TH LIB	151	20	3	4	2
ASBURY TH SEM	737	49	5	9	7
ASHLAND TH SEM	463	23	1	2	2
ASSEMBLIES OF GOD TH SEM	242	14	1	3	3
ASSOCIATED MENNONITE	85	14	2	1	1
ATHENAEUM OF OHIO	190	27	2	1	2
ATLANTIC SCH OF TH	70	15	4	2	3
AUSTIN PRESBY TH SEM	152	19	4	5	1
BANGOR TH SEM	N/R	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	49	9	1	1	3
BARRY UNIV	14	13	7	0	25
BENEDICTINE COLL	N/R	N/R	N/R	N/R	N/R
BETHANY TH SEM	N/R	N/R	N/R	N/R	N/R
BETHEL TH SEM - MN	440	18	4	2	3
BIBLICAL TH SEM	172	19	1	1	1
BIBLIOTECA/DOMINICOS-PR	N/R	N/R	N/R	N/R	N/R
BILLY GRAHAM CENTER	N/A	N/A	3	2	4
BOSTON UNIV SCH OF TH	383	31	3	4	3
BRETHREN HISTORICAL LIBR	N/A	N/A	1	0	2
BRIDWELL LIBR	339	26	6	3	14
BRITE DIVINITY SCH	222	15	2	1	1
CALVARY BAPTIST TH SEM	62	6	2	0	1
CALVIN TH SEM	3945	246	8	12	8
CANADIAN TH SEM	N/R	N/R	N/R	N/R	N/R
CARDINAL BERAN LIBR	N/R	N/R	N/R	N/R	N/R
CATHOLIC TH UNION	356	33	3	2	0
CATHOLIC UNIV OF AMERICA	115	19	2	1	1
CENTRAL BAPTIST TH SEM	69	9	2	1	2
CHESAPEAKE TH SEM	150	30	2	N/R	2

POPULATION SERVED AND LIBRARY STAFF					
INSTITUTION	Students	Faculty	Pro. Staff	Student Staff	Other Staff
CHICAGO TH SEM	N/R	N/R	N/R	N/R	N/R
CHRIST THE KING SEM	60	8	4	0	0
CHRISTIAN TH SEM	N/R	N/R	N/R	N/R	N/R
CINCINNATI BIBLE COLL & SEM	N/R	N/R	N/R	N/R	N/R
COLUMBIA INTERNATIONAL UNIV	805	59	2	4	6
COLUMBIA TH SEM (DECATUR)	N/R	N/R	N/R	N/R	N/R
CONCEPTION ABBEY & SEM COLL	61	17	3	0	2
CONCORDIA LUTH SEM (ALBERTA)	22	5	1	N/R	N/R
CONCORDIA SEM (ST. LOUIS)	523	32	3	8	8
CONCORDIA TH SEM (FT. WAYNE)	278	28	3	3	5
CONGREGATIONAL LIBR	N/A	N/A	2	N/A	3
CORNERSTONE COLLEGE	847	64	3	7	3
COVENANT TH SEM	355	18	3	1	1
DALLAS TH SEM	885	43	5	5	6
DAVID LIPSCOMB UNIV	2770	134	6	8	5
DENVER SEM	304	30	3	2	5
DOMINICAN HS OF STUDIES	12	28	3	2	2
DREW UNIV LIBR	N/R	N/R	N/R	N/R	N/R
DUKE UNIV DIV SCH	510	52	2	5	3
EASTERN BAPTIST TH SEM	252	18	2	2	2
EASTERN MENNONITE UNIV	81	13	2	N/R	N/R
EDEN TH SEM	137	13	9	1	14
EMMANUEL COLL/CANADA	164	11	1	1	2
EMMANUEL SCH OF RELIGION	104	11	2	3	3
EMORY UNIV	522	62	7	2	8
EPISCOPAL DIV SCH/WESTON	227	34	3	3	7
EPISCOPAL TH SEM	67	12	3	1	1
ERSKINE COLL & TH SEM	567	40	2	3	4
EVANGELICAL SCH OF TH	N/R	N/R	N/R	N/R	N/R
FULLER TH SEM	N/R	N/R	N/R	N/R	N/R
GENERAL TH SEM	N/R	N/R	2	2	5
GOLDEN GATE BAPTIST TH SEM	420	37	3	5	6
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R
GRADUATE TH UNION	1235	162	9	8	15
HARDING GRADUATE SCH OF REL	N/R	N/R	N/R	N/R	N/R
HARTFORD SEM	N/R	N/R	N/R	N/R	N/R
HELLENICCOLL/HOLY CROSS	178	17	3	5	2
HOLY NAME COLL LIBR	N/A	N/A	N/A	N/A	N/A
HOOD TH SEM	46	1	1	1	1

POPULATION SERVED AND LIBRARY STAFF					
INSTITUTION	Students	Faculty	Pro. Staff	Student Staff	Other Staff
HURON COLL	N/R	N/R	N/R	N/R	N/R
ILIFF SCH OF TH	276	28	3	2	4
ITC	383	24	24	16	33
JESUIT-KRAUSS-McCORMICK	456	47	7	4	5
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	570	65	6	2	3
KENRICK-GLENNON SEM LIBR	N/R	N/R	N/R	N/R	N/R
KINO INSTITUTE LIBR	N/R	N/R	N/R	N/R	N/R
KNOX COLL	80	9	3	2	0
LANCASTER TH SEM	80	15	2	2	2
LEXINGTON TH SEM	N/R	N/R	N/R	N/R	N/R
LINCOLN CHRISTIAN SEM	123	12	2	4	3
LOUISVILLE PRESBY TH SEM	238	23	2	2	4
LSPS/SEMINEX LIBRARY	20	4	0	0	0
LUTHER SEM (MN)	810	55	7	4	4
LUTHER SEMINARY LIBR	N/R	N/R	NR	N/RN/R	
LUTHERAN TH SEM (GETTYSB)	188	21	2	N/R	3
LUTHERAN TH SEM (PHILA)	203	23	2	2	3
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R	N/R
MARIAN LIBR	90	10	6	5	3
MARY IMMACULATE SEM	29	5	1	2	1
MASTER'S SEM	211	10	3	3	4
MCGILL UNIVERSITY	1793	15	1	N/R	3
MEADVILLE/LOMBARD TH SCH	62	5	15	15	1
MEMPHIS TH SEM	147	14	2	1	2
MENNONITE BRETHREN BIBL SEM	N/R	N/R	N/R	N/R	N/R
METHODIST TH SCH IN OHIO	173	21	2	7	2
MID-AMERICA BAPTIST TH SEM	359	25	1	4	2
MIDWESTERN BAPTIST TH SEM	355	32	5	1	0
MISSIONARY CH ARCHIVES	899	58	4	11	2
MORAVIAN TH SEM	N/R	N/R	5	7	6
MT. ANGEL ABBEY	135	25	4	0	7
MT. SAINT MARY'S COLL	154	10	2	2	2
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R	N/R
NASHOTAH HOUSE LIBR	24	7	1	0	2
NAZARENE TH SEM	224	16	2	2	2
NEW BRUNSWICK TH SEM	107	15	3	1	1
NEW ORLEANS BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	160	15	2	1	2

POPULATION SERVED AND LIBRARY STAFF					
INSTITUTION	Students	Faculty	Pro. Staff	Student Staff	Other Staff
NORTH AMER COLL/CANADA	43	12	2	1	1
NORTHERN BAPTIST TH SEM	211	16	5	3	1
NORTH PARK TH SEM	119	14	8	7	4
OBLATE SCH OF TH	32	6	1	0	3
ONTARIO BIBLE COLL/TH SEM	662	15	3	3	3
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R	N/R
PAYNE TH SEM	27	7	1	0	1
PHILLIPS GRADUATE SEM	180	26	1	3	3
PITTSBURGH TH SEM	240	20	6	N/R	N/R
PONTIFICAL COLL JOSEPHINUM	129	30	2	1	3
POPE JOHN XXIII SEM	61	10	2	2	1
PRINCETON TH SEM	776	58	11	9	12
PROVIDENCE TH SEM	187	19	1	1	2
REFORMED PRESBY TH SEM	42	7	1	0	1
REFORMED TH SEM - MS	N/R	N/R	N/R	N/R	N/R
REFORMED TH SEM - FL	205	19	2	2	1
REGENT COLL & CAREY TH	377	24	2	1	3
REGENT UNIV - VA	164	10	1	2	2
SACRED HEART MAJOR SEM	N/R	N/R	N/R	N/R	N/R
SACRED HEART SCH OF TH	N/R	N/R	2	0	1
SCARRITT-BENNETT CENTER	N/A	N/A	1	1	1
SCHOLM MEMORIAL LIBR	N/R	N/R	N/R	N/R	N/R
SCH OF TH - CLAREMONT	N/R	N/R	N/R	N/R	N/R
SEM EVANG de PUERTO RICO	125	11	2	1	1
SOUTHEASTERN BAPT TH SEM	627	28	2	7	7
SOUTHERN BAPT TH SEM	1831	126	8	10	18
SOUTHWESTERN BAPT TH SEM	2268	142	9	35	11
ST. ANDREW'S COLL	32	5	N/R	N/R	N/R
ST. AUGUSTINE'S SEM	80	13	1	3	2
ST. CHARLES BORROMEO SEM	157	21	4	1	5
ST. FRANCIS SEM	152	13	2	1	1
ST.JOHN'S COLLLIB/CANADA	N/R	N/R	1	N/R	2
ST. JOHN'S SEM - CA	106	23	1	3	2
ST. JOHN'S SEM - MA	N/R	N/R	1	0	1
ST. JOHN'S UNIV	1746	134	6	7	8
ST. JOSEPH'S SEM	256	34	3	N/R	3
ST. LOUIS UNIV	N/R	N/R	N/R	N/R	N/R
ST. MARY'S COLL	53	14	3	2	1
ST. MARY'S SEM - MD	139	24	3	1	2
ST. MARY'S SEM - OH	34	15	1	0	2

POPULATION SERVED AND LIBRARY STAFF					
INSTITUTION	Students	Faculty	Pro. Staff	Student Staff	Other Staff
ST. MEINRAD SCH OF TH	120	30	2	2	6
ST. PATRICK'S SEM	54	18	3	I	0
ST. PAUL SCH OF TH	N/R	N/R	N/R	N/R	N/R
ST PETER'S SEM/CANADA	63	14	2	0	3
ST. VINCENT de PAUL	74	15	2	1	1
ST. WILLIBRORDSABDIJ	N/R	N/R	N/R	N/R	N/R
SUWONCAT COLLLIB/S.KOREA	280	20	3	0	0
TAIWAN TH COLL	433	19	3	0	1
TRINITY COLL FAC OF DIVINITY	76	5	1	1	1
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R	N/R
TRINITY EVANGELICAL DIV SCH	849	58	4	9	6
TRINITY LUTH SEM	259	19	3	2	3
UNION TH SEM - NY	N/R	N/R	N/R	N/R	N/R
UNION TH SEM - VA	779	93	6	4	15
UNITED LIBR - IL	486	57	5	6	3
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM - OH	324	51	4	2	3
UNITED TH SEM OF TWIN CITIES	103	14	3	1	0
UNIV OF NOTRE DAME	10139	1218	4	3	14
UNIV OF ST. MARY OF THE LAKE	202	34	1	1	3
UNIV OF ST. MICHAEL'S COLL	N/R	N/R	N/R	N/R	N/R
UNIV OF ST. THOMAS	102	24	2	3	3
UNIV OF THE SOUTH SCH OF TH	N/R	N/R	N/R	N/R	N/R
VANCOUVERSCHOOFTHEL/CANA	108	13	1	1	5
VANDERBILT UNIV	306	28	3	7	3
VIRGINIA TH SEM	N/R	N/R	N/R	N/R	N/R
WARTBURG TH SEM	169	24	1	2	3
WASHINGTON TH UNION	155	26	2	0	2
WESLEY TH SEM	448	30	5	1	N/R
WESTERN CONSERV BAPT SEM	322	20	1	2	2
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R	N/R
WESTERN TH SEM	145	15	2	2	2
WESTMINSTER TH SEM - CA	126	12	3	1	N/R
WESTMINSTER TH SEM- PA	360	20	5	1	0
WHITEFRIARS HALL	N/R	N/R	2	0	0
WINEBRENNER TH SEM	46	8	0	0	3
WOODSTOCK TH CENTER LIBR	N/A	N/A	2	1	2
WYCLIFFE COLL	162	6	2	1	N/R
YALE UNIV DIVINITY SCH	323	32	9	7	6

FINANCIAL DATA					
INSTITUTION	Salary Wages	Library Materials	Binding	Total Libr. Exp.	Total Inst. Exp.
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	295508	103968	8462	471312	5031481
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	360958	175307	7395	675284	1290497
ANDOVER NEWTON TH SCH	241619	90351	14365	402632	5712073
ANDOVER-HARVARD TH LIB	915639	302544	36617	1501464	13922483
ANDREWS UNIV - SEM	57530	134633	2000	4900389	5304427
ARCHBISHOP VEHR TH LIB	152304	191744	1000	23440	N/R
ASBURY TH SEM	402977	184838	8624	671434	10759380
ASHLAND TH SEM	84368	68482	3205	165985	2720463
ASSEMBLIES OF GOD TH SEM	91700	68496	938	187007	2245378
ASSOCIATED MENNONITE	103342	45521	758	131899	2454002
ATHENAEUM OF OHIO	89971	63845	3210	178395	2301815
ATLANTIC SCH OF TH	145403	49347	1456	196878	1361825
AUSTIN PRESBY TH SEM	204460	114247	10959	400202	4235807
BANGOR TH SEM	N/R	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	65008	26345	16	95695	600249
BARRY UNIV	23000	12000	1000	36000	N/A
BENEDICTINE COLL	N/R	N/R	N/R	N/R	N/R
BETHANY TH SEM	N/R	N/R	N/R	N/R	N/R
BETHEL TH SEM - MN	17400	69250	400	305300	430000
BIBLICAL TH SEM	69431	26258	2889	98578	1806000
BIBLIOTECA/DOMINICOS-PR	N/R	N/R	N/R	N/R	N/R
BILLY GRAHAM CENTER	244667	44841	3340	317968	N/A
BOSTON UNIV SCH OF TH	237255	51153	3358	344584	5022321
BRETHREN HISTORICAL LIBR	69670	3210	0	80050	N/A
BRIDWELL LIBR	688389	425534	22669	1637218	8175787
BRITE DIVINITY SCH	125059	144234	2019	280999	3507094
CALVARY BAPTIST TH SEM	59520	11802	2295	69647	892194
CALVIN TH SEM	808422	680275	39484	1634435	51315524
CANADIAN TH SEM	N/R	N/R	N/R	N/R	N/R
CARDINAL BERAN LIBR	N/R	N/R	N/R	N/R	N/R
CATHOLIC TH UNION	139785	100200	4500	298295	N/A
CATHOLIC UNIV OF AMERICA	65976	107835	23558	222921	N/A
CENTRAL BAPTIST TH SEM	124706	39575	2516	177366	1574350
CHESAPEAKE TH SEM	N/R	7000	N/A	N/R	N/R
CHICAGO TH SEM	N/R	N/R	N/R	N/R	N/R
CHRIST THE KING SEM	100730	119036	6680	241869	1661033
CHRISTIAN TH SEM	N/R	N/R	N/R	N/R	N/R

FINANCIAL DATA					
INSTITUTION	Salary Wages	Library Materials	Binding	Total Libr. Exp.	Total Inst. Exp.
CINCINNATI BIBLE COLL & SEM	N/R	N/R	N/R	N/R	N/R
COLUMBIA INTERNATIONAL UNIV	179281	108665	24903	350937	8293264
COLUMBIA TH SEM (DECATUR)	N/R	N/R	N/R	N/R	N/R
CONCEPTION ABBEY & SEM COLL	99500	54000	100	35000	1740260
CONCORDIA LUTH SEM (ALBERTA)	32598	13948	12	50475	498967
CONCORDIA SEM (ST. LOUIS)	338575	236403	4203	676926	8940812
CONCORDIA TH SEM (FT. WAYNE)	170695	84360	2815	328756	4085616
CONGREGATIONAL LIBR	139500	7590	885	175900	N/A
CORNERSTONE COLLEGE	204544	115579	6425	387439	N/A
COVENANT TH SEM	82624	41894	3943	173198	3954916
DALLAS TH SEM	294839	126644	7550	514606	10026785
DAVID LIPSCOMB UNIV	416419	109309	6630	302266	20789630
DENVER SEM	182601	55767	8914	276003	4199600
DOMINICAN HS OF STUDIES	11828438	34963	313869	20270195	63736056
DREW UNIV LIBR	N/R	N/R	N/R	N/R	N/R
DUKE UNIV DIV SCH	234083	245627	N/A	489408	9339883
EASTERN BAPTIST TH SEM	140080	54012	2764	218484	3647459
EASTERN MENNONITE UNIV	112557	64203	1221	191857	1410032
EDEN TH SEM	99989	47039	4339	185653	2847278
EMMANUEL COLL/CANADA	91728	352	1092	171007	2140595
EMMANUEL SCH OF RELIGION	166222	65801	8706	274355	2118548
EMORY UNIV	479259	362624	8591	926416	11694050
EPISCOPAL DIV SCH/WESTON	426871	103989	14000	544860	6332490
EPISCOPAL TH SEM	158380	22738	583	191283	2051052
ERSKINE COLL & TH SEM	177624	100000	300	278067	11000000
EVANGELICAL SCH OF TH	N/R	N/R	N/R	N/R	N/R
FULLER TH SEM	N/R	N/R	N/R	N/R	N/R
GENERAL TH SEM	234102	96256	4446	396370	N/R
GOLDEN GATE BAPTIST TH SEM	274937	75150	1016	377259	5005646
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R
GRADUATE TH UNION	939819	287900	8782	1487411	2553000
HARDING GRADUATE SCH OF REL	N/R	N/R	N/R	N/R	N/R
HARTFORD SEM	N/R	N/R	N/R	N/R	N/R
HELLENICCOLL/HOLY CROSS	140036	62637	6199	259408	4245578
HOLY NAME COLL LIBR	N/A	N/A	N/A	N/A	N/A
HOOD TH SEM	66804	12647	350	82802	495137
HURON COLL	N/R	N/R	N/R	N/R	N/R
ILIFF SCH OF TH	266146	166353	5332	484074	4169186
ITC	1641414	1580921	3612	3632679	6038063

FINANCIAL DATA					
INSTITUTION	Salary Wages	Library Materials	Binding	Total Libr. Exp.	Total Inst. Exp.
JESUIT-KRAUSS-McCORMICK	455232	157121	6747	724062	12012756
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	278800	262400	16400	39360	3214400
KENRICK-GLENNON SEM LIBR	N/R	N/R	N/R	N/R	N/R
KINO INSTITUTE LIBR	N/R	N/R	N/R	N/R	N/R
KNOX COLL	99400	33546	2640	139205	1286217
LANCASTER TH SEM	88511	52205	2635	161689	2354106
LEXINGTON TH SEM	N/R	N/R	N/R	N/R	N/R
LINCOLN CHRISTIAN SEM	173344	57048	516	268155	1088885
LOUISVILLE PRESBY TH SEM	212425	122253	6377	359317	4620259
LSPS/SEMINEX LIBRARY	12012	5566	66	9098	431255
LUTHER SEM (MN)	349033	161294	6889	582822	9523000
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	169057	81000	5500	277529	3650486
LUTHERAN TH SEM (PHILA)	184897	70142	5862	284510	3611936
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R	N/R
MARIAN LIBR	240200	20000	5000	265000	N/A
MARY IMMACULATE SEM	N/R	35500	4000	44000	N/R
MASTER'S SEM	168000	54000	4000	262000	1400000
MCGILL UNIVERSITY	110066	26645	1257	137967	1338326
MEADVILLE/LOMBARD TH SCH	57095	13308	0	79509	N/R
MEMPHIS TH SEM	99591	38643	3009	155949	1569276
MENNONITE BRETHREN BIBL SEM	N/R	N/R	N/R	N/R	N/R
METHODIST TH SCH IN OHIO	155356	58411	2081	235002	3799554
MID-AMERICA BAPTIST TH SEM	84239	53331	5670	143240	N/A
MIDWESTERN BAPTIST TH SEM	121424	53477	5883	209594	3328409
MISSIONARY CH ARCHIVES	185013	113370	5000	334757	8878200
MORAVIAN TH SEM	301765	360228	12240	771880	N/R
MT. ANGEL ABBEY	290000	210000	8000	587000	2800000
MT. SAINT MARY'S COLL	90755	63950	2275	177498	2380100
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R	N/R
NASHOTAH HOUSE LIBR	88805	38300	3500	151710	1978214
NAZARENE TH SEM	166830	83220	4939	325833	2564603
NEW BRUNSWICK TH SEM	130150	47613	1160	227176	2516713
NEW ORLEANS BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	99385	41463	1237	164040	2622234
NORTH AMER COLL/CANADA	67558	29775	N/R	99954	399430
NORTHERN BAPTIST TH SEM	173950	23986	4568	242226	2121675
NORTH PARK TH SEM	370121	222044	15952	780918	2221347

FINANCIAL DATA					
INSTITUTION	Salary Wages	Library Materials	Binding	Total Libr. Exp.	Total Inst. Exp.
OBLATE SCH OF TH	54500	22741	85	98000	432705
ONTARIO BIBLE COLL/TH SEM	160911	41268	2359	211179	N/R
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R	N/R
PAYNE TH SEM	38997	8705	700	48402	658978
PHILLIPS GRADUATE SEM	135002	56534	1163	213739	2453705
PITTSBURGH TH SEM	271495	160545	10554	576809	5064370
PONTIFICAL COLL JOSEPHINUM	163269	114494	3945	305886	3578651
POPE JOHN XXIII SEM	80154	39237	2600	98980	1424507
PRINCETON TH SEM	997319	484858	51899	1867045	23593603
PROVIDENCE TH SEM	47460	47641	2912	103690	882313
REFORMED PRESBY TH SEM	50369	23328	603	91423	452625
REFORMED TH SEM - MS	N/R	N/R	N/R	N/R	N/R
REFORMED TH SEM - FL	124813	86680	9876	264346	2124684
REGENT COLL & CAREY TH	113138	71226	1598	274400	3080756
REGENT UNIV - VA	117668	49049	1865	131899	16081730
SACRED HEART MAJOR SEM	N/R	N/R	N/R	N/R	N/R
SACRED HEART SCH OF TH	93093	41678	1058	141807	N/R
SCARRITT-BENNETT CENTER	59200	17000	259	19000	N/R
SCHOLM MEMORIAL LIBR	N/R	N/R	N/R	N/R	N/R
SCH OF TH - CLAREMONT	N/R	N/R	N/R	N/R	N/R
SEM EVANG de PUERTO RICO	47458	35362	1254	101210	1005502
SOUTHEASTERN BAPT TH SEM	317391	117135	3203	437729	6169590
SOUTHERN BAPT TH SEM	765177	226762	21655	1187271	13716945
SOUTHWESTERN BAPT TH SEM	824890	202082	10165	1419979	19167352
ST. ANDREW'S COLL	43830	19161	1296	68796	72695
ST. AUGUSTINE'S SEM	112601	34634	1949	155981	N/R
ST. CHARLES BORROMEO SEM	177360	78489	9434	333246	6649329
ST. FRANCIS SEM	94399	69455	2340	179839	N/R
ST.JOHN'S COLLLIB/CANADA	N/R	26405	2189	N/R	N/R
ST. JOHN'S SEM - CA	88918	51649	3371	209576	2968389
ST. JOHN'S SEM - MA	33432	82412	15783	155230	N/R
ST. JOHN'S UNIV	528255	332782	12390	973523	27583000
ST. JOSEPH'S SEM	101000	60202	8825	179491	3107251
ST. LOUIS UNIV	N/R	N/R	N/R	N/R	N/R
ST. MARY'S COLL	109386	64181	0	187183	941546
ST. MARY'S SEM - MD	147539	68991	3983	243400	3308350
ST. MARY'S SEM - OH	59136	42552	6609	131967	1141045
ST. MEINRAD SCH OF TH	184472	120127	4765	340188	2337018
ST. PATRICK'S SEM	90684	28956	1600	132305	1717018
ST. PAUL SCH OF TH	N/R	N/R	N/R	N/R	N/R

FINANCIAL DATA					
INSTITUTION	Salary Wages	Library Materials	Binding	Total Libr. Exp.	Total Inst. Exp.
ST PETER'S SEM/CANADA	61598	36207	3663	116155	1239070
ST. VINCENT de PAUL	66158	49320	3120	155192	1525323
ST. WILLIBRORDSABDIJ	N/R	N/R	N/R	N/R	N/R
SUWONCAT COLLLIB/S.KOREA	33750	70000	700	7500	1125000
TAIWAN TH COLL	41772	3481	1148	74401	1481481
TRINITY COLL FAC OF DIVINITY	87457	27948	1383	125302	1248892
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R	N/R
TRINITY EVANGELICAL DIV SCH	450756	164876	10757	690568	9648500
TRINITY LUTH SEM	210252	79889	1955	310756	4680483
UNION TH SEM - NY	N/R	N/R	N/R	N/R	N/R
UNION TH SEM - VA	722342	153032	4857	960405	7501177
UNITED LIBR - IL	345995	158074	9368	563373	7764940
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM - OH	164127	96734	1997	292192	4593959
UNITED TH SEM OF TWIN CITIES	85430	39460	1849	142651	2599217
UNIV OF NOTRE DAME	5230250	450382	11366	10582303	235698197
UNIV OF ST. MARY OF THE LAKE	118374	98404	4085	241231	4020097
UNIV OF ST. MICHAEL'S COLL	N/R	N/R	N/R	N/R	N/R
UNIV OF ST. THOMAS	225651	66354	3338	336156	2371949
UNIV OF THE SOUTH SCH OF TH	N/R	N/R	N/R	N/R	N/R
VANCOUVERSCHOOFTHEL/CANA	146696	45999	2252	233246	2090129
VANDERBILT UNIV	268749	177642	3718	858719	5602038
VIRGINIA TH SEM	N/R	N/R	N/R	N/R	N/R
WARTBURG TH SEM	109790	39527	695	208942	3517975
WASHINGTON TH UNION	113656	73554	3004	199538	2772521
WESLEY TH SEM	188297	88432	5718	314457	5574999
WESTERN CONSERV BAPT SEM	62953	18751	N/A	93984	321864
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R	N/R
WESTERN TH SEM	134567	44768	4390	207994	2267198
WESTMINSTER TH SEM - CA	89648	31600	N/R	153310	2247405
WESTMINSTER TH SEM- PA	150459	98000	12600	276059	4587000
WHITEFRIARS HALL	N/R	N/R	N/R	N/R	N/R
WINEBRENNER TH SEM	51237	16806	556	68599	963550
WOODSTOCK TH CENTER LIBR	172437	117366	N/A	289803	N/A
WYCLIFFE COLL	51230	20225	1224	91196	1457195
YALE UNIV DIVINITY SCH	440881	278840	27562	86859041	N/R

CIRCULATION DATA: INTERLIBRARY LOAN				
INSTITUTION	ILL Sent	ILL Received	Indep. Libraries	Data All
ACADIA UNIV	N/R	N/R	NR	N/R
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	713	165	T	.F.
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	1002	1084	.F.	.T.
ANDOVER NEWTON TH SCH	778	190	.T.	.F.
ANDOVER-HARVARD TH LIB	658	134	.T.	.F.
ANDREWS UNIV - SEM	850	1170	F	.F.
ARCHBISHOP VEHR TH LIB	95	92	F	F
ASBURY TH SEM	1023	481	.T.	.F.
ASHLAND TH SEM	1195	94	.T.	.F.
ASSEMBLIES OF GOD TH SEM	133	146	.T.	.F.
ASSOCIATED MENNONITE	1701	324	.T.	.F.
ATHENAEUM OF OHIO	511	131	.T.	.F.
ATLANTIC SCH OF TH	254	64	T	T
AUSTIN PRESBY TH SEM	312	110	T	N/R
BANGOR TH SEM	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	0	13	.T.	.F.
BARRY UNIV	300	118	N/A	N/A
BENEDICTINE COLL	N/R	N/R	N/R	N/R
BETHANY TH SEM	N/R	N/R	N/R	N/R
BETHEL TH SEM - MN	1111	438	.T.	.F.
BIBLICAL TH SEM	15	35	.T.	.F.
BIBLIOTECA/DOMINICOS-PR	N/R	N/R	N/R	N/R
BILLY GRAHAM CENTER	454	N/A	.T.	.F.
BOSTON UNIV SCH OF TH	316	243	.T.	.F.
BRETHREN HISTORICAL LIBR	N/A	N/A	.T.	.F.
BRIDWELL LIBR	862	660	.T.	.F.
BRITE DIVINITY SCH	423	190	.F.	.F.
CALVARY BAPTIST TH SEM	22	8	.T.	.F.
CALVIN TH SEM	4108	2921	.F.	.T.
CANADIAN TH SEM	N/R	N/R	N/R	N/R
CARDINAL BERAN LIBR	N/R	N/R	N/R	N/R
CATHOLIC TH UNION	2625	1206	.T.	.F.
CATHOLIC UNIV OF AMERICA	N/A	N/A	.F.	.F.
CENTRAL BAPTIST TH SEM	62	60	.T.	.F.
CHESAPEAKE TH SEM	250	700	.T.	.F.
CHICAGO TH SEM	N/R	N/R	N/R	N/R
CHRIST THE KING SEM	45	39	.T.	.F.
CHRISTIAN TH SEM	N/R	N/R	N/R	N/R

CIRCULATION DATA: INTERLIBRARY LOAN				
INSTITUTION	ILL Sent	ILL Received	Indepe. Libraries	Data All
CINCINNATI BIBLE COLL & SEM	N/R	N/R	N/R	N/R
COLUMBIA INTERNATIONAL UNIV	808	693	.T.	.F.
COLUMBIA TH SEM (DECATUR)	N/R	N/R	N/R	N/R
CONCEPTION ABBEY & SEM COLL	194	431	.T.	.F.
CONCORDIA LUTH SEM (ALBERTA)	2	36	T	F
CONCORDIA SEM (ST. LOUIS)	929	194	.T.	.F.
CONCORDIA TH SEM (FT. WAYNE)	1374	580	T	T
CONGREGATIONAL LIBR	N/A	0	.T.	.F.
CORNERSTONE COLLEGE	1803	323	.T.	.F.
COVENANT TH SEM	111	163	.T.	.F.
DALLAS TH SEM	3399	1114	.T.	.F.
DAVID LIPSCOMB UNIV	1296	369	.F.	.T.
DENVER SEM	1099	527	T	.F.
DOMINICAN HS OF STUDIES	144	106	.T.	.F.
DREW UNIV LIBR	N/R	N/R	N/R	N/R
DUKE UNIV DIV SCH	N/A	N/A	.F.	.F.
EASTERN BAPTIST TH SEM	340	87	.T.	.F.
EASTERN MENNONITE UNIV	758	333	.F.	.F.
EDEN TH SEM	3013	2652	.F.	.F.
EMMANUEL COLL/CANADA	74	N/A	F	T
EMMANUEL SCH OF RELIGION	299	157	.T.	.F.
EMORY UNIV	1580	393	.T.	.F.
EPISCOPAL DIV SCH/WESTON	736	144	.T.	.F.
EPISCOPAL TH SEM	177	100	.T.	.F.
ERSKINE COLL & TH SEM	1	451	.F.	.T.
EVANGELICAL SCH OF TH	N/R	N/R	N/R	N/R
FULLER TH SEM	N/R	N/R	N/R	N/R
GENERAL TH SEM	590	185	.T.	.F.
GOLDEN GATE BAPTIST TH SEM	339	75	.T.	.F.
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R
GRADUATE TH UNION	547	552	.T.	.F.
HARDING GRADUATE SCH OF REL	N/R	N/R	N/R	N/R
HARTFORD SEM	N/R	N/R	N/R	N/R
HELLENICCOLL/HOLY CROSS	47	117	T	N/R
HOLY NAME COLL LIBR	N/A	N/A	.F.	.F.
HOOD TH SEM	N/R	8	.T.	.F.
HURON COLL	N/R	N/R	N/R	N/R
ILIFF SCH OF TH	1533	407	.F.	.F.
ITC	4915	4462	T	.T.

CIRCULATION DATA: INTERLIBRARY LOAN				
INSTITUTION	ILL Sent	ILL Received	Indepe. Libraries	Data All
JESUIT-KRAUSS-McCORMICK	1340	148	T	.F.
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	807	70	F	F
KENRICK-GLENNON SEM LIBR	N/R	N/R	N/R	N/R
KINO INSTITUTE LIBR	N/R	N/R	N/R	N/R
KNOX COLL	145	17	T	F
LANCASTER TH SEM	51	38	.T.	.F.
LEXINGTON TH SEM	N/R	N/R	N/R	N/R
LINCOLN CHRISTIAN SEM	95	505	.F.	.T.
LOUISVILLE PRESBY TH SEM	166	41	.T.	.F.
LSPS/SEMINEX LIBRARY	174	0	T	.F.
LUTHER SEM (MN)	115	363	T	.F.
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	55	329	.T.	.F.
LUTHERAN TH SEM (PHILA)	531	92	.T.	.F.
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R
MARIAN LIBR	280	70	.T.	.F.
MARY IMMACULATE SEM	34	0	.T.	.F.
MASTER'S SEM	145	127	.T.	.F.
MCGILL UNIVERSITY	325	N/R	F	.F.
MEADVILLE/LOMBARD TH SCH	211	46	T	N/R
MEMPHIS TH SEM	6	15	.T.	.F.
MENNONITE BRETHREN BIBL SEM	N/R	N/R	N/R	N/R
METHODIST TH SCH IN OHIO	304	217	.T.	.F.
MID-AMERICA BAPTIST TH SEM	248	15	.T.	.F.
MIDWESTERN BAPTIST TH SEM	537	176	.T.	.F.
MISSIONARY CH ARCHIVES	395	390	.F.	.F.
MORAVIAN TH SEM	4110	3316	.F.	.F.
MT. ANGEL ABBEY	2400	400	T	N/R
MT. SAINT MARY'S COLL	217	740	T	.F.
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R
NASHOTAH HOUSE LIBR	864	124	.T.	.F.
NAZARENE TH SEM	974	227	.T.	.F.
NEW BRUNSWICK TH SEM	71	90	.T.	.F.
NEW ORLEANS BAPTIST TH SEM	N/R	N/R	N/R	N/R
NEW YORK TH SEM	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	1235	209	.T.	.F.
NORTH AMER COLL/CANADA	46	42	F	N/R
NORTHERN BAPTIST TH SEM	385	271	.T.	.F.
NORTH PARK TH SEM	1526	1336	.T.	.T.

CIRCULATION DATA: INTERLIBRARY LOAN				
INSTITUTION	ILL Sent	ILL Received	Indepe. Libraries	Data All
OBLATE SCH OF TH	0	0	F	N/R
ONTARIO BIBLE COLL/TH SEM	129	2	F	N/R
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R
PAYNE TH SEM	0	7	T	N/R
PHILLIPS GRADUATE SEM	1315	152	.T.	.F.
PITTSBURGH TH SEM	750	47	.T.	.F.
PONTIFICAL COLL JOSEPHINUM	581	271	.T.	.F.
POPE JOHN XXIII SEM	0	0	T	N/R
PRINCETON TH SEM	339	246	.T.	.F.
PROVIDENCE TH SEM	24	80	T	N/R
REFORMED PRESBY TH SEM	318	54	.T.	.F.
REFORMED TH SEM - MS	N/R	N/R	N/R	N/R
REFORMED TH SEM - FL	404	302	T	N/R
REGENT COLL & CAREY TH	N/R	N/R	T	F
REGENT UNIV - VA	996	271	.T.	.F.
SACRED HEART MAJOR SEM	N/R	N/R	N/R	N/R
SACRED HEART SCH OF TH	144	0	.T.	.F.
SCARRITT-BENNETT CENTER	3	0	T	N/R
SCHOLM MEMORIAL LIBR	N/R	N/R	N/R	N/R
SCH OF TH - CLAREMONT	N/R	N/R	N/R	N/R
SEM EVANG de PUERTO RICO	21	5	.T.	.F.
SOUTHEASTERN BAPT TH SEM	272	377	.T.	.F.
SOUTHERN BAPT TH SEM	4370	1119	.T.	.F.
SOUTHWESTERN BAPT TH SEM	3143	2522	.T.	.F.
ST. ANDREW'S COLL	55	22	T	.F.
ST. AUGUSTINE'S SEM	25	N/R	.T.	.F.
ST. CHARLES BORROMEO SEM	809	291	F	.T.
ST. FRANCIS SEM	199	215	.T.	.F.
ST.JOHN'S COLLLIB/CANADA	N/R	N/R	.F.	.T.
ST. JOHN'S SEM - CA	232	474	T	.F.
ST. JOHN'S SEM - MA	28	0	N/R	N/R
ST. JOHN'S UNIV	3060	3495	T	.T.
ST. JOSEPH'S SEM	19	37	.T.	.F.
ST. LOUIS UNIV	N/R	N/R	N/R	N/R
ST. MARY'S COLL	97	137	.F.	.T.
ST. MARY'S SEM - MD	220	200	.T.	.F.
ST. MARY'S SEM - OH	7	56	.T.	.F.
ST. MEINRAD SCH OF TH	330	176	.F.	.T.
ST. PATRICK'S SEM	131	48	N/R	N/R
ST. PAUL SCH OF TH	N/R	N/R	N/R	N/R

CIRCULATION DATA: INTERLIBRARY LOAN				
INSTITUTION	ILL Sent	ILL Received	Indepe. Libraries	Data All
ST PETER'S SEM/CANADA	89	15	T	F
ST. VINCENT de PAUL	02	29	.T.	.F.
ST. WILLIBRORDSABDIJ	N/R	N/R	N/R	N/R
SUWONCAT COLLLIB/S.KOREA	N/R	N/R	F	T
TAIWAN TH COLL	N/R	N/R	T	N/R
TRINITY COLL FAC OF DIVINITY	16	2	F	.F.
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R
TRINITY EVANGELICAL DIV SCH	2908	2335	.T.	.F.
TRINITY LUTH SEM	254	35	.T.	.F.
UNION TH SEM - NY	N/R	N/R	N/R	N/R
UNION TH SEM - VA	2391	515	.T.	F
UNITED LIBR - IL	1750	377	.T.	.F.
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R
UNITED TH SEM - OH	709	659	.T.	.F.
UNITED TH SEM OF TWIN CITIES	798	537	.T.	.F.
UNIV OF NOTRE DAME	1396	836	.F.	.T.
UNIV OF ST. MARY OF THE LAKE	709	327	.T.	.F.
UNIV OF ST. MICHAEL'S COLL	N/R	N/R	N/R	N/R
UNIV OF ST. THOMAS	1736	1088	T	N/R
UNIV OF THE SOUTH SCH OF TH	N/R	N/R	N/R	N/R
VANCOUVERSCHOOFTHEL/CANA	32	N/R	T	N/R
VANDERBILT UNIV	1562	410	.F.	.F.
VIRGINIA TH SEM	N/R	N/R	N/R	N/R
WARTBURG TH SEM	792	338	.T.	.F.
WASHINGTON TH UNION	5	7	T	.F.
WESLEY TH SEM	333	323	.T.	.F.
WESTERN CONSERV BAPT SEM	316	179	.T.	.F.
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R
WESTERN TH SEM	293	146	T	N/R
WESTMINSTER TH SEM - CA	29	61	.T.	.F.
WESTMINSTER TH SEM- PA	289	729	.T.	.F.
WHITEFRIARS HALL	0	0	T	N/R
WINEBRENNER TH SEM	46	104	.T.	.F.
WOODSTOCK TH CENTER LIBR	61	0	.T.	.F.
WYCLIFFE COLL	40	N/R	F	N/R
YALE UNIV DIVINITY SCH	156	35	.F.	.T.

Appendix IX
Canadian Statistical Records Report (1993-1994)

FINANCIAL DATA					
INSTITUTION	Salary Wages	Library Materials	Binding	Total Libr. Exp.	Total Inst. Exp.
ACADIA UNIV	N/R	N/R	N/R	N/R	N/R
ATLANTIC SCH OF TH	146161.68	35492.3	1463.6	197905.79	1401676.5
CANADIAN TH SEM	98004.12	48657.38	2297.85	159024.53	2660699.6
CONCORDIA LUTH SEM (ALBERTA)	33135.17	14529.89	N/A	47665.1	513392.09
EMMANUEL COLL	91864.32	32382.15	1097.7	166324.96	2023319.4
HURON COLL	55970.26	25041.46	1405.79	7751.23	655460.08
KNOX COLL	100208.3	35995.05	2348.28	146144.11	1095038.4
MCGILL UNIVERSITY	109131.13	29168.81	971.83	139271.78	825307.2
ONTARIO BIBLE COLL/TH SEM	N/R	N/R	N/R	N/R	N/R
PROVIDENCE TH SEM	50397.6	40008.24	1804.69	100762.27	820712.23
REGENT COLL & CAREY TH	77283.93	55544.35	717.16	216009.06	2860273.2
SCHOLM MEMORIAL LIBR	N/A	25064.15	1463.6	93780.17	380306.21
ST. ANDREW'S COLL	42390.25	24435.53	1332.61	73074.62	733321.41
ST. AUGUSTINE'S SEM	80489.95	21092.67	1331.14	108870.61	N/A
ST. JOHN'S COLL LIBR	96875.68	22730.44	1961.22	N/A	N/A
ST. PETER'S SEM/CANADA	N/R	N/R	N/R	N/R	N/R
TRINITY COLL FAC OF DIVINITY	86920.28	28215.28	919.87	125666.15	1295066.4
UNIV OF ST. MICHAEL'S COLL	N/R	N/R	N/R	N/R	N/R
VANCOUVER SCHOOL OF TH/CANADA	N/R	N/R	N/R	N/R	N/R
WYCLIFFE COLL	55101.26	17741.42	352.35	91063.92	1459670.9

Note: Summary of Proceedings 1995 (vol. 49)
Canadian statistics reported incorrectly.

Appendix X
ATLA Organizational Directory 1996–1997

Officers

President: M. Patrick Graham (1999), Director, Pitts Theology Library, Emory University, Atlanta, GA 30322. (404) 727-4165, FAX (404) 727-1219. E-mail: libmpg@emory.edu; WWW: http://www.emory.edu/CANDLER/Graham.html

Vice-President: Lorena A. Boylan (1997), Director of Library Services, Ryan Memorial Library, St. Charles Borromeo Seminary, 1000 E. Wynnewood Road, Wynnewood, PA 19096-3012. (610) 667-3394, ext. 280, FAX (610) 664-7913. E-mail: lboylan@hslc.org

Secretary: Christopher Brennan (1999), Associate Librarian for Technical Services, The Ambrose Swasey Library, Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary and the St. Bernard's Institute, 1100 S. Goodman St., Rochester, NY 14620. (716) 271-1320, ext. 226, FAX (716) 271-2166. E-mail: crbn@uhura.cc.rochester.edu

Other Directors

Richard R. Berg (1997), Director of Library Services, Philip Schaff Library, Lancaster Theological Seminary, 555 West James St., Lancaster, PA 17603. (717) 393-0654, ext. 36, FAX (717) 393-4254.

David Bundy (1998), Director, Library, Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, IN 46208. (317) 931-2365, FAX (317) 923-1961 [after 1st ring, 2].

Linda Corman (1997), Trinity College Library, 6 Hoskin Avenue, Toronto, Ontario, Canada M5S 1H8. (416) 978-2653, FAX (416) 978-2797. E-mail: corman@library.utoronto.ca or corman@trinity .toronto.edu

William Hook (1999), Director, Vanderbilt Divinity Library, 419 21st Ave., S., Nashville, TN 37240-0007. (615) 322-2865, FAX (615) 343-2918. E-mail: hook@library.vanderbilt.edu; WWW: http://www.library.vanderbilt.edu/divinity/hook.html

Alan D. Krieger (1997), Theology Librarian, Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556. (219) 631-6663, FAX (219) 631-6772. E-mail: llapkm@irishmvs.cc.nd.edu

Roger L. Loyd (1998), Director, Duke Divinity School Library, Duke University, Durham, NC 27708-0972. (919) 660-3452, FAX (919) 681-7594. E-mail: rll@mail.lib.duke.edu

Paul Stuehrenberg (1998), Director, Library, Yale Divinity School. Mailing address: 409 Prospect St., New Haven, CT 06511-2108. (203) 432-5292, FAX: (203) 432-3906. E-mail: paul.stuehrenberg@yale.edu

Sharon A. Taylor (1998)., Director, Franklin Trask Library, Andover Newton Theological School, 169 Herrick Road, Newton Centre, MA 02159. (617) 964-1100 ext. 259, FAX (617) 965-9756. E-mail: traskl@harvarada.harvard.edu

Dorothy G. Thomason (1999), Head Cataloger, Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, VA 23227. (804) 278-4314.

Association Staff

Executive Director: Dennis A. Norlin, American Theological Library Association, 820 Church Street, Suite 400, Evanston, IL 60201-5613. (847) 869-7788, FAX (847) 869-8513. E-mail: dnorlin@atla.com

Director of Finance: Patricia (Patti) Adamek, American Theological Library Association, 820 Church Street, Suite 400, Evanston, IL 60201-5613. (847) 869-7788, FAX (847) 869-8513. E-mail: padamek @atla.com

Director of Member Services: Melody S. Chartier, American Theological Library Association, 820 Church Street, Suite 400, Evanston, IL 60201-5613. (847) 869-7788, FAX (847) 869-8513. E-mail: chartier@atla.com

Director of Information Services: Paul Jensen, American Theological Library Association, 820 Church Street, Suite 400, Evanston, IL 60201-5613. (847) 869-7788, FAX (847) 869-8513. E-mail: pjensen@atla.com

Director of Indexes: Joel Schorn, American Theological Library Association, 820 Church Street, Suite 400, Evanston, IL 60201-5613. (847) 869-7788, FAX (847) 869-8513. E-mail: jschorn@atla.com

Appointed Officials and Representatives

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

Statistician/Records Manager: Director of Member Services, American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201-5613. (708) 869-7788, FAX (708) 869-8513. E-mail: atla@atla.com

Representative to NISO (Z39): Myron B. Chace. Mailing address: 7720 Timbercrest Drive, Rockville, MD 20855-2039. (202) 707-5661, FAX (202) 707-1771.

Representative to the Council of National Library and Information Associations

(CNLIA): Donald M. Vorp, Speer Library, Princeton Theological Seminary, Princeton, NJ 08542-0111. (609) 497-7935, FAX (609) 497-1826. E-mail: donvorp@ptsmail.ptsem.edu

Representative to ALA Committee on Cataloging: Description and Access (CC:DA): Christine Schone, Ryan Memorial Library, St. Charles Borromeo Seminary, 1000 E. Wynnewood Road, Wynnewood, PA 19096-3012. (610) 667-3394 ext.276, FAX (610) 664-7913. E-mail: cschone@ix.netcom.com

Committees of the Corporation

Nominating Committee: David Bundy (1996), Chair; Director, Library, Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, IN 46208. (317) 931-2370, FAX (317) 923-1961., Mary Williams

Annual Conference Committee: Christine Wenderoth (1996), Chair; Ambrose Swasey Library, Colgate Rochester Divinity School, 1100 S. Goodman Street, Rochester, NY 14620-2592. (716) 271-1320, ext. 230, FAX (716) 271-2166.

Mitzi Jarrett Budde (1999)
William Hook (1996)
Mary Martin (1996)
Sara Myers (1997
Myra Siegenthaler (1998)
Dir. of Member Services, Ex officio

Education Committee: Roberta Schaafsma (1997), Chair; Associate/Reference Librarian, Divinity School Library, Duke University, Box 90972, Durham, NC 27708-0972. (919) 660-3453, FAX (919) 681-7594. E-mail: ras@mail.lib.duke.edu

Mary Martin (1999)
James Pakala (2000)
Eileen Saner (1998) Director of Member Services, Ex officio

The Preservation Advisory Committee is charged with responsibility for developing a proposal for the future of ATLA's preservation programs. Chaired by Myron Chace of the Library of Congress, the Committee includes these members:

Patricia Adamek	Director of Finance, ATLA
David O. Berger	Ludwig E. Fuerbringer Library, Concordia Seminary
Myron B. Chace, Chair	Special Services Section, Library of Congress
Cynthia Frame	The Burke Library, Union Theological Seminary
M. Patrick Graham	Pitts Theology Library, Emory University
Judy Knop	Preservation Coordinator, ATLA
Paul Stuehrenberg	Library, Yale Divinity School
Donald M. Vorp	Speer Library, Princeton Theological Seminary

Charles Willard	Andover-Harvard Theological Seminary, Harvard Divinity School

The Technology Advisory Committee is a permanent committee that will help focus and direct ATLA's technology-related issues. Chair of the Technology Advisory Committee is Bill Hook. Members include:

William Hook, Chair	Vanderbilt University	1 Year Term
Mary R. Bischoff	Jesuit/Strauss/McCormick	1 Year Term
Duane Harbin	Southern Methodist U.	2 Year Term
Kirk Moll	Dickinson College	2 Year Term
Jackie W. Ammerman	Hartford Seminary	3 Year Term
Sharon A. Taylor	Andover-Newton	3 Year Term
Erica Treesh	ATLA	1 Year Term
Paul Jensen	ATLA	1 Year Term

Interest Group Committees

Collection Evaluation and Development: Martha Smalley, Chair, Yale University, Divinity School Library, 409 Prospect Street, New Haven, CT 06511-2108. (203) 432-6374; FAX (203) 432-3906.

Ellen Frost	Newland Smith
Andrew Kadel	Paul Stuehrenberg
William Miller	

College and University: Elizabeth Leahy, Chair, Azusa Pacific University, Marshburn Memorial Library, Azusa, CA 91702. (818) 969-3434, ext. 3250. E-mail: leahy@apu.edu

Marti Alt	Linda Lambert, Vice-Chair
Judy Clarence	Suzanne Selinger
Alan Krieger	

OCLC Theological User Group: Linda Umoh, Bridwell Library, Box 0476, Southern Methodist University, Dallas, TX 75275. (214) 768-2635, FAX (214) 768-4295. E-mail: lumoh@sun.cis.smu.edu

Jeffrey Brigham	Dave Harmeyer
Cassandra Brush	Linda Umoh
Judith Franzke	

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

Evelyn Collins (1998)
Rosalyn Lewis (1998)
Herman Peterson (1998)
David Suiter (1998)

Public Services: Alva Caldwell, Chair, The United Library of Garrett-Evangelical and Seabury-Western Theological Seminaries, 2121 Sheridan Road, Evanston, IL 60201. (847) 866-3911. E-mail: alvarc@casbah.acns.nwu.edu

Andrew Kadel (1997)
Roberta Schaafsma (2000), Secretary
Anne Womack (1999), Vice-chair

Publication: William C. Miller, Chair, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, MO 64131. (816) 333-6254, ext. 223, FAX (816) 822-9025. E:mail: wmiller@nts.edu

Stephen Crocco
Tim Erdel, Secretary
Bill Miller
Betty O'Brien, Grants Officer
Kenneth Rowe, Ex officio
Norma Sutton

Special Collections: Steve Crocco (1997), Chair; Pittsburgh Theological Seminary Library, 616 N. Highland Ave., Pittsburgh, PA 15206. (412) 362-5610, FAX (412) 362-2329.

Mark Duffy (1998)
Russell Morton (1997)
Diana Yount (1998)

Technical Services: Christine Schone (1999), Chair; Ryan Memorial Library, St. Charles Borromeo Seminary, 1000 E. Wynnewood Road, Wynnewood, PA 19096-3012. (610) 667-3394 ext.276, FAX (610) 664-7913. E-mail: cschone@ix.netcom.com

Lynn Berg (1998)
Susan Sponberg (1999)
Elizabeth Kielley (1999), Secretary
Jon Jackson (1998), LC Changes Coordinator)
Paul Osmanski (1997)
Russell Pollard (1998)
Jeff Siemon (1997)
Christine Schone, Representative to ALA CC:DA.
Roberta Hamburger, Ex officio, Editor of *Theology Cataloging Bulletin*
Judy Knop, Ex officio, NACO/Subject Headings Co-ordinator
Alice Runis, Ex officio, LCSH Changes Coordinator
Eileen Saner, Ex officio, Liaison to ATLA Education Committee

Future Annual Conference Hosts

1997, June 11–14: Myra Siegenthaler, Boston University School of Theology, 745 Commonwealth Avenue, Boston, MA 02215. (617) 353-3034, FAX (617) 353-3061. E-mail: myrasieg@acs.bu.edu

1998, June 17–21: Mitzi Jarrett Budde, Library Director, Virginia Theological Seminary, Seminary Post Office, Alexandria, VA 22304. (703) 461-1731, FAX (703) 370-0935. E-mail: mjbudde@vts.edu

1999, Alva Caldwell, Librarian for Administrative Services, The United Library of Garrett-Evangelical and Seabury-Western Theological Seminaries, 2121 Sheridan Road, Evanston, IL 60201. (847) 866-3911. E-mail: alvarc@casbah.acns.nwu.edu

Newland Smith, Librarian for Collection Management, The United Library of Garrett-Evangelical and Seabury-Western Theological Seminaries, 2122 Sheridan Road, Evanston, IL 60201. (847) 866-3897, FAX (847) 328-9624

Appendix XI
ATLA Membership Directory

Honorary Members

♦Baker-Batsel, Mr. John David, 2976 Shady Hollow West, Boulder, CO 80304.

♦Bollier, Mr. John A., 79 Heloise St., Hamden, CT 06517. (203) 782-0717, FAX (203) 498-2216. E-mail: jbollie@yalevm.cis.yale.edu

Burdick, Mr. Oscar, 7641 Terrace Drive, El Cerrito, CA 94530.

Dagan, Ms. Alice M., 1405 S. 11th Ave., Maywood, IL 61053.

Daly, Rev. Simeon, Librarian, Archabbey Library, St. Meinrad School of Theology, St. Meinrad, IN 47577-1011. (812) 357-6566. E-mail: simeon@cscns.com

Dickerson, Ms. G. Fay, 7321 S. Shore Drive, Apt. 9D, Chicago, IL 60649.

Dittmer, Ms. Joy, 1225 Broad Street, Apt. 10, Whitehall PA 18025-4954.

Ehlert, Mr. Arnold D., Town & Country Manor, 555 E. Memory Lane, No. B-102, Santa Ana, CA 92706.

♦Farris, Mr. Donn Michael, 921 N. Buchanan Blvd., Durham, NC 27701.

♦Farris, Mrs. Joyce, 921 N. Buchanan Boulevard, Durham, NC 27701.

Fritz, Dr. William Richard, P.O. Box 646, White Rock, SC 29177-0646.

Grossmann, Dr. Maria, R.F.D., Conway, MA 01341.

♦Hamm, Br. G. Paul, 15312 Green Valley Dr., Chino Hills, CA 91709.

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.

Kircher, Mr. Roland, Bethesda, Maryland.

McLeod, Dr. H. Eugene, 533 North Wingate St., Wake Forest, NC 27587.

Markham, Dr. Robert P. & Ms. Letha, 2432 Greenland Drive, Loveland, CO 80538-5161

♦O'Brien, Mr. Elmer J., 4840 Thunderbird Drive, Apt. 281, Boulder, CO 80303. (303) 543-6098.

♦Olsen, Mr. Robert A., Librarian, Brite Divinity School, Texas Christian University, Box 298400, Fort Worth, TX 76129. (817) 921-7668, FAX (817) 921-7305. E-mail: b.olsen@tcu.edu

Prince, Rev. Harold B., Presbyterian Home 208B, Clinton, SC 29325.

Schultz, Rev. Erich R. W., Waterpark Place, 1502-6 Willow St., Waterloo, Ontario, Canada N2J 4S3.

Sugg, Mrs. Martha Aycock, 1702 Foxcreek Circle, Richmond, VA 23233.

Swora, Ms. Tamara, 4106, Maple Road, Morningside, MD 20746

♦Turner, Mr. Dechard, 4215 Prickly Pear, Austin, TX 78731.

♦White, Mr. Ernest, 4009 St. Ives Court, Louisville, KY 40207.

♦ *indicates attendance at the 1996 Annual Conference*

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Benedictine College, North Campus Library, 2nd & Division Streets, Atchison, KS 66002-1499. (913) 367-5340, FAX (913) 367-6102. Ms. Anna Cairney.

Bethel College see Missionary Church Archives & Historical Collection

Bethel Theological Seminary, Library, 3949 Bethel Drive, St. Paul, MN 55112. (612) 638-6184. Dr. Norris Magnuson.

Biblioteca Central P. Martin J. Berntsen, OP., P.O. Box 1968, Bayamon, Puerto Rico 00960-1968. (809) 787-1826. Sr. Ada Ma. Pagán, S.V.

Biblical Theological Seminary, The Library, 200 North Main Street, Hatfield, PA 19440. (215) 368-5000, FAX (215) 368-7002. Mr. Michael Stitzinger.

Billy Graham Center Library, Wheaton College, Wheaton, IL 60189. (630) 752-5194. FAX: (630) 752-5916. Ms. Ferne L. Weimer; e-mail: ferne.weimer@wheaton.edu

Boston University School of Theology, 745 Commonwealth Avenue, Boston, MA 02215. (617) 353-3034. Ms. Myra V. Siegenthaler.

Bosworth Memorial Library see Lexington Theological Seminary

Brethren Historical Library and Archives, 1451 Dundee Avenue, Elgin, IL 60120-1694. (847) 742-5100. Mr. Kenneth M. Shaffer, Jr.

Bridwell Library, Southern Methodist University, Dallas, TX 75275-0476. (214) 768-3483, FAX (214) 768-4295. Dr. Valerie R. Hotchkiss.

Brimson Grow Library see Northern Baptist Theological Seminary

Brite Divinity School Library, Texas Christian University, Box 298400, Fort Worth, TX 76129. (817) 921-7575. FAX (817) 921-7305. Mr. Robert A. Olsen, Jr.; e-mail: b.olsen@tcu.edu

Broadhurst Library see Nazarene Theological Seminary

The Burke Library see Union Theological Seminary

Byrd Memorial Library see Anderson University

Calvary Baptist Theological Seminary Library, 1380 Valley Forge Road, Lansdale, PA 19446. (215) 368-7538, FAX (215) 368-1003. Mr. Clint Banz. E-mail:

cbtslibr@voicenet.com

Calvin Theological Seminary Library, 3233 Burton Street, S.E., Grand Rapids, MI 49546. (616) 957-6121. Dr. Harry Boonstra.

Canadian Theological Seminary, Archibald Foundation Library, 4400 Fourth Avenue, Regina, Saskatchewan, Canada S4T OH8. (306) 545-1515, FAX (306) 545-0210. Mr. H.D. (Sandy) Ayer.

Cardinal Beran Library, St. Mary's Seminary, 9845 Memorial Drive, Houston, TX 77024. Ms. Constance M. Walker.

Catholic Theological Union, Library, 5401 South Cornell Street, Chicago, IL 60615-5698. (773) 324-8000. Rev. Kenneth O'Malley.

Catholic University of America, Religious Studies Library, 300 Mullen Library, Washington, DC 20064. (202) 319-5055, FAX (202) 319-4735. Mr. R. Bruce Miller.

Caven Library see Knox College

Central Baptist Theological Seminary, Library, 741 N. 31st. St., Kansas City, KS 66102-3964. (913) 371-1544. Mr. Larry Blazer.

Chesapeake Theological Seminary, Mark Edward Pett Memorial Library, 601 N. Hammonds Ferry Road, Suite J, Linthicum Heights, MD 21090-1321. (410) 789-5242, FAX (410) 789-6717. Ms. Patricia Bundsen.

Chicago Theological Seminary, Hammond Library, 5757 University Avenue, Chicago, IL 60637. (773) 752-5757. Rev. Neil Gerdes.

Christ the King Seminary, Library, P.O. Box 607, East Aurora, NY 14052-0607. (716) 652-8940, FAX (716) 652-8903. Rev. Bonaventure F. Hayes.

Christian Theological Seminary, Library, Box 88267, 1000 W. 42nd Street, Indianapolis, IN 46208. (317) 924-1331. Mr. David Bundy.

Church of God School of Theology, 900 Walker St. N.E., P.O. Box 3330, Cleveland, TN 37320-0333. Mr. David Roebuck.

Cincinnati Bible College and Seminary, George Mark Elliot Library, 2700 Glenway Avenue, P.O. Box 043200, Cincinnati, OH 45204-3200. (513) 244-8100. Mr. James H. Lloyd.

Clifford E. Barbour Library see Pittsburg Theological Library

Cline-Tunnell Library see Western Conservative Baptist Seminary

Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary and the St. Bernard's Institute, 1100 South Goodman Street, Rochester, NY 14620-2592. (716) 271-1320, FAX (716) 271-2166. Dr. Christine Wenderoth; e-mail: swasey@rrlc.rochester.lib.ny.us

Columbia International University (Columbia Biblical Seminary and Graduate School of Missions), P.O. Box 3122, Columbia, SC 29230-3122. (803) 754-4100. Mr. David Mash.

Columbia Theological Seminary, John Bulow Campbell Library, 701 Columbia Drive, Decatur, GA 30031. (404) 378-8821, FAX (404) 377-9696. Rev. M. Tim Browning.

Common Ground Charity, 615 Chestnut Street, Ste. 39724, Philadelphia, PA 19106.

(215)-413-0202, FAX (215) 413-0334. Mr, Andrew T. Burstein, E-mail: common@voicenet.com

Conception Abbey and Seminary Library, P.O. Box 501, Conception, MO 64433-0501. Mr. Aidan McSorley, O.S.B.

Concordia Lutheran Seminary, The Library, 7040 Ada Boulevard, Edmonton, Alberta, Canada T5B 4E3. (403) 474-1468, FAX (403) 479-3067. Dr. Edward Kettner.

Concordia Seminary, Ludwig E. Fuerbringer Hall Library, 801 De Mun Avenue, St. Louis, MO 63105. (314) 721-5934; FAX (314) 721-3913. Mr. Rober V. Rothemeyer.

Concordia Theological Seminary, Walther Library, 6600 N. Clinton St., Fort Wayne, IN 46825. (219) 452-2145. Mr Paul Jackson. Institutional e-mail: cfwlibrary@crf.cuis .edu.

Congregational Library, 14 Beacon Street, Boston, MA 02108. (617) 523-0470. Mr. Harold Worthley.

Cordas C. Burnett Library see Assemblies of God Theological Seminary

Cornerstone College, Miller Library, 1001 East Beltline, N.E., Grand Rapids, MI 49505-5897. (619) 949-5300, ext. 331, FAX (619) 949-1883. Mr. David Slusher.

Corrigan Memorial Library see St. Joseph's Seminary

Covenant Theological Seminary, J. Oliver Buswell, Jr., Library, 12330 Conway Road, St. Louis, MO 63141-8697. (314) 434-4044, FAX (314) 434-4819. Rev. James Pakala; e-mail: 75662.2277@compuserve.com

Crisman Memorial Library see David Lipscomb University

Dallas Theological Seminary, Turpin Library, 3909 Swiss Ave., Dallas, TX 75204. (214) 841-3750, FAX (214) 841-3745. Mr. Robert Ibach.

Dana Dawson Library see St. Paul School of Theology

David Lipscomb University, Crisman Memorial Library, Nashville, TN 37204-3951. (615) 269-1000, ext. 2441, FAX (615) 269-1807. Mr. David Howard.

Denver Seminary, Carey S. Thomas Library, P.O. Box 10,000, University Park Station, Denver, CO 80250. (303) 761-2482. Ms. Sarah Miller.

Dominican House of Studies, 487 Michigan Avenue, N.E., Washington, DC 20017-1584. (202) 529-5300. Rev. J. Raymond Vandegrift.

Dominican Study Center see Biblioteca Central, Padres Dominicos

Drew University, Theological School Library, 36 Madison Avenue, Madison, NJ 07940. (201) 408-3000, FAX (201) 408-3770. Dr. Caroline M. Coughlin.

Duke University, Divinity School Library, Durham, NC 27708-0972. (919) 660-3452, FAX (919) 681-7594. Mr. Roger L. Loyd; e-mail: rll@mail.lib.duke.edu.

Eastern Baptist Theological Seminary, Austin K. DeBlois Library, 6 Lancaster Avenue, Wynnewood, PA 19096. (215) 645-9318, FAX (215) 649-3834. Ms. Melody Mazuk.

Eastern Mennonite Seminary, Eastern Mennonite University, Library, Harrisonburg, VA 22801-2468. (703) 433-2771. Mr. James Lehman.

Ecumenical Theological Seminary, 2930 Woodward Avenue, Detroit, MI 48201. (313) 831-5200. Rev. Joel K. Brandt.

Eden Theological Seminary, Library, 475 East Lockwood Avenue, St. Louis, MO 63119-3192. (314) 961-3627, FAX (314) 968-7113. Ms. Karen M. Luebbert.

Edmund Cardinal Szoka Library see Sacred Heart Major Seminary

Edward Laurence Doheny Library see St. John's Seminary (CA)

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Emmanuel College Library see Victoria University

Emmanuel School of Religion, Library, 1 Walker Drive, Johnson City, TN 37601-9438. (615) 926-1186, FAX (615) 461-1556. Mr. Thomas Stokes.

Emory University, Pitts Theology Library, Atlanta, GA 30322. (404) 727-4166, FAX (404) 727-1219. M. Patrick Graham, e-mail: libmpg@emory.edu

Episcopal Divinity School, Library, 99 Brattle Street, Cambridge, MA 02138. (617) 868-3450, FAX (617) 864-5385. M. Sue Garrett.

Episcopal Theological Seminary of the Southwest, Library, P.O. Box 2247, Austin, TX 78768. (512) 472-4134, FAX (512) 472-3098. Mr. Harold H. Booher.

Ernest Miller White Library see Louisville Presbyterian Theological Seminary

Erskine College and Theological Seminary, McCain Library, Due West, SC 29639. (803) 379-8885. Mr. Loren L. Pinkerman.

Eugene H. Maly Memorial Library see Athenaeum of Ohio

Evangelical School of Theology, Rostad Library, 121 South College Street, Myerstown, PA 17067. (717) 866-5775, FAX (717) 866-4667. Dr. Terry M. Heisey.

Evangelical Seminary of Puerto Rico see Seminario Evangelico de Puerto Rico

Feehan Memorial Library see University of St. Mary of the Lake

Fuller Theological Seminary, McAlister Library, 135 N. Oakland Avenue, Pasadena, CA 91182. (818) 584-5218; FAX (818) 584-5613. Mr. John Dickason.

Gardner A. Sage Library see New Brunswick Theological Seminary

Garrett-Evangelical and Seabury-Western Seminaries, The United Library, 2121 Sheridan Road, Evanston, IL 60201. (847) 866-3900. Mr. Newland F. Smith, III.

General Theological Seminary, Saint Mark's Library, 175 Ninth Avenue, New York, NY 10011. (212) 243-5150. Rev. David Green.

George Mark Elliot Library see Cincinnati Bible College and Seminary

Goddard Library, Gordon-Conwell Theological Seminary, 130 Essex Street, South Hamilton, MA 01982-2361. (508) 468-7111, FAX (508) 468-6691. Mr. Norman E. Anderson.

Golden Gate Baptist Theological Seminary, Library, Strawberry Point, Mill Valley, CA 94941-3918. (415) 388-1300, FAX (415) 380-1652. Ms. Barbara Dabney.

Gordon-Conwell Theological Seminary see Goddard Library

Grace Theological Seminary, Morgan Library, 200 Seminary Drive, Winona Lake, IN 46590. (219) 372-5177. Mr. William E. Darr.

Graduate Seminary Library see Phillips Graduate Seminary

Graduate Theological Union, Library, Serials Department, 2400 Ridge Road, Berkeley, CA 94709. (510) 649-2540, FAX (510) 649-1417. Ms. Mary S. Williams. Institutional e-mail: gtulib@sirius.com

Grand Rapids Baptist College and Seminary see Cornerstone College

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Harding Graduate School of Religion, L.M. Graves Memorial Library, 1000 Cherry Road, Memphis, TN 38117. (901) 761-1354. Mr. Don Meredith.

Hartford Seminary, Library, 77 Sherman Street, Hartford, CT 06105. (860) 509-9560, FAX (860) 509-9509. Dr Jackie W. Ammerman; email: libja@mstr.hgc.edu

Hellenic College/Holy Cross Greek Orthodox School of Theology, Library, 50 Goddard Avenue, Brookline, MA 02146. Rev. George Papademetriou.

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Holy Apostles College & Seminary, Cromwell, CT 06416-0903. (860) 632-3009, FAX (860) 632-0176. Rev. Philip Kiley, S.J.; e-mail: revpius@aol.com

Hood Theological Seminary, 800 W. Thomas Avenue, Salisbury, NC 28114. Rev. Cynthia D. Keever.

Hugh J. Phillips Library see Mt. St. Mary's College

Huron College Faculty of Theology, Silcox Memorial Library, 1349 Western Road, London, Ontario, Canada N6G 1H3. (519) 438-7224, FAX (519) 438-3938. Ms. Pamela MacKay.

ICI University, E. M. McCormack Library, 6300 North Belt Line Rd., Irving, TX 75063. Mr. Gary Flokstra.

Iliff School of Theology, Ira J. Taylor Library, 2201 South University Blvd., Denver, CO 80210-4796. (303) 744-1287. FAX (303) 777-3387. Dr. Sara J. Myers.

Interdenominational Theological Center (ITC), Atlanta University Center, Robert W. Woodruff Library, 111 James P. Brawley Drive, S.W., Atlanta, GA 30314. (404) 522-8980, FAX (404) 527-0901. Dr. Joseph E. Troutman.

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J. William Horsey Library see Ontario Bible College and Theological Seminary

James White Library see Andrews University

James P. Boyce Library see Southern Baptist Theological Seminary

Jesuit/Krauss/McCormick Library, 1100 East 55th Street, Chicago, IL 60615. (773) 256-0739, FAX: (773) 256-0737. Ms. Mary R. Bischoff; e-mail: mbischof@lstc.edu

John Bulow Campbell Library see Columbia Theological Seminary

John Paul II Institute, 487 Michigan Avenue, N.E., Washington, DC 20017. (202) 529-5300, ext. 157. Mr. James P. Riley.

John T. Christian Library see New Orleans Baptist Theological Seminary

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Joseph M. Bruening Library see St. Mary's Seminary

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Kaiser-Ramaker Library see North American Baptist Seminary

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Kenrick-Glennon Seminary, Library, 5200 Glennon Drive, St. Louis, MO 63119-4399. (314) 644-0266, FAX (314) 644-3079. Dr. Andrew J. Sopko.

Kino Institute Library, Diocesan Academy for Religious Studies, 1224 East Northern, Phoenix, AZ 85020. (602) 997-7397. Sr. Bibiane Roy.

Knott Library see St. Mary's Seminary and University

Knox College, Caven Library, 59 St. George Street, Toronto, Ontario, Canada M5S 2E6. (416) 978-4504, 978-6719. Ms. Chris Tucker.

Krauth Memorial Library see Lutheran Theological Seminary (Philadelphia)

L.M. Graves Memorial Library see Harding Graduate School of Religion

Lancaster Theological Seminary, Philip Schaff Library, 555 West James Street, Lancaster, PA 17603. (717) 393-0654. Rev. Richard R. Berg, e-mail: rberg@lts.org.

Leo Dehon Library see Sacred Heart School of Theology

Lexington Theological Seminary, Bosworth Memorial Library, 631 South Limestone Street, Lexington, KY 40508. (606) 252-0361, FAX (606) 281-6042. Dr. Philip N. Dare.

Lincoln Christian Seminary, 100 Campus View Drive, Lincoln, IL 62656. (217) 732-3168. Nancy J. Olson.

Logos Evangelical Seminary, Library, 9374 Telstar Avenue, El Monte, CA 91731. (818) 571-5115, FAX (818) 571-5119. Miss Shieu-yu Hwang; e-mail: syhwang@netcom.com

Löhe Memorial Library see Luther Seminary

Louisville Presbyterian Theological Seminary, The Ernest Miller White Library, 1044 Alta Vista Road, Louisville, KY 40205. (502) 895-3411 ext. 471. Dr. Milton J. Coalter, Jr.

LSPS/Seminex Library, P.O. Box 4790, Austin, TX 78765.

Ludwig E. Fuerbringer Hall Library see Concordia Seminary

Luther Seminary Library, 2375 Como Avenue, St. Paul, MN 55108. (612) 641-3447, FAX (612) 641-3280. Mr. Ray A. Olsen.

Luther Seminary, Löhe Memorial Library, 104 Jeffcott Street, North Adelaide, South Australia, Australia, 5006. (08) 8267 7377, FAX (08) 8267 7350. Rev. Trevor Zweck. Institutional e-mail: lutherca@camtech.net.au

Lutheran Theological Seminary, A. R. Wentz Library, 66 Confederate Avenue, Gettysburg, PA 17325. (717) 334-6286. Rev. Bonnie L. VanDelinder.

Lutheran Theological Seminary, Krauth Memorial Library, 7301 Germantown Avenue, Philadelphia, PA 19119-1974. (215) 248-4616, FAX (215) 248-4577. Rev. David J. Wartluft; e-mail: lutthelib@ltsp.edu

Lutheran Theological Southern Seminary, Library, 4201 N. Main Street, Columbia, SC 29203-5898. (803) 786-5150. Dr. Lynn A. Feider.

Marian Library, University of Dayton, Dayton, OH 45469. (513) 229-4214. Fr. Thomas A. Thompson.

Mary Immaculate Seminary, Library, 300 Cherryville Road, P.O. Box 27, Northampton, PA 18067-0027. (610) 262-7866. Ms. Cait Kokolus.

Master's Seminary, The Master's Grace Library, 13248 Roscoe Blvd., Sun Valley, CA 91352. (818) 909-5634, FAX: (818) 909-5707. Mr. Dennis M. Swanson; e-mail: dswanson@mastersem.edu. WWW: http://www.mastersem.edu

McAlister Library see Fuller Theological Seminary

McCain Library see Erskine Theological School

McGill University, Mc Gill University Libraries, Serials Unit-CTS, 3459 McTavish Street, Montreal, Quebec, Canada H3A 1Y1. (514) 392-4832. Ms. Norma Johnston.

McKeon Memorial Library see St. Patrick's Seminary

Meadville/Lombard Theological School, The Library, 5701 S. Woodlawn Avenue, Chicago, IL 60637. Rev. Neil Gerdes.

Memphis Theological Seminary, Library, 168 East Parkway South, Memphis, TN 38104. (901) 458-8232, FAX (901) 452-4051. E-mail: WA4MFF@ix.netcom.com. Mr. Dale E. Bilbrey.

Mennonite Brethren Biblical Seminary, Hiebert Library, 1717 South Chestnut, Fresno, CA 93702. (209) 453-2090. Mr. Steven Brandt.

Methodist Theological School in Ohio, John W. Dickhaut Library, 3081 Columbus Pike, P.O. Box 1204, Delaware, OH 43015-0931. (614) 363-1146, FAX (614) 362-3135. Dr. Paul Schrodt.

Mid-America Baptist Theological Seminary, Ora Byram Allison Library, 2216 Germantown Road South, P.O. Box 381528, Germantown, TN 38138. (901) 751-3009. Mr. Terrence Neal Brown.

Midwestern Baptist Theological Seminary, The Library, 5001 N. Oak Street, Trafficway, Kansas City, MO 64118. (816) 453-4600. Mr. J. Craig Kubic.

Miller Library see Grand Rapids Baptist College and Seminary

Missionary Church Archives & Historical Collections, Bethel College, 1001 West McKinley Avenue, Mishawaka, IN 46545-9902. (219) 257-2570, FAX: (219) 257-3499. Mr. Timothy Erdel; e-mail: malc0017@vma.cc.nd.edu.

Mennonite Biblical Seminary see Associated Mennonite Biblical Seminary

Moravian Theological Seminary, Reeves Library, Bethlehem, PA 18018. (610) 861-1541, FAX (610) 861-1577. Rev. John Thomas Minor.

Morgan Library see Grace Theological Seminary

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Mt. Angel Abbey, Library, St. Benedict, OR 97373. (503) 845-3957. Paula Hamilton.

Mt. St. Mary's College, Hugh J. Phillips Library, Emmitsburg, MD 21727. (301)

447-6122. Mr. D. Stephen Rockwood.

Mullen Library see Catholic University of America

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Nashotah House, Library, 2777 Mission Road, Nashotah, WI 53058-9793. (414) 646-3371, FAX (414) 646-2215. Dr. Lynn A. Feider.

Nazarene Theological Seminary, Broadhurst Library, 1700 East Meyer Blvd., Kansas City, MO 64131. (816) 333-6254. Dr. William Miller, e-mail: wmiller@nts.edu.

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New Orleans Baptist Theological Seminary, John T. Christian Library, 4110 Seminary Place, New Orleans, LA 70126. (504) 282-4455, ext. 3288. Mr. Ken Taylor.

New York Theological Seminary, Library, 5 West 29th Street, New York, NY 10001-4599. Ms. Eleanor Soler.

North American Baptist Seminary, Kaiser-Ramaker Library, 1525 S. Grange Avenue, Sioux Falls, SD 57105-1599. (605) 336-6588, FAX (605) 335-9090. Dr. Steven C. Perry.

North American Baptist College/Edmonton Baptist Seminary, 11525-23 Avenue, Edmonton, Alberta T6J 4T3, Canada. (403) 437-1960, FAX (403) 436-9416. Ms. Aileen Wright. E-mail: awright@nabcebs.ab.ca

North Park Theological Seminary, Consolidated Libraries, 3225 W. Foster Avenue, Chicago, IL 60625-4987. (773) 583-2700, FAX (773) 463-0570. Ms. Norma Sutton.

Northern Baptist Theological Seminary, Brimson Grow Library, 660 E. Butterfield Road, Lombard, IL 60148-5698. (630) 620-2115, FAX (630) 620-2194. Dr. Helen Kenik Mainelli. E-mail: mainelli@northern.seminary.edu. WWW: seminary.edu

Oblate School of Theology, Library, 285 Oblate Drive, San Antonio, TX 78216-6693. (512) 341-1366, FAX (512) 349-7411. Mr. Clifford G. Dawdy.

Oblates' Theology Library, Oblates' College, 391 Michigan Avenue, N.E., Washington, D.C. 20017. Mr. Donald J. Joyce, O.M.I.

Ontario Bible College and Theological Seminary, J. William Horsey Library, 25 Ballyconnor Court, Willowdale, Ontario, Canada M2M 4B3. (416) 226-6380, FAX (416) 226-6476. Mr. Alexander (Sandy) Finlayson.

Ora Byram Allison Library see Mid-America Baptist Theological Seminary

Oral Roberts University, Library, P. O. Box 2187, Tulsa, OK 74171. (918) 495-6894. Mr. Oon-Chor Khoo.

Payne Theological Seminary, Reverdy J. Ransom Library, P.O. Box 474, Wilberforce, OH 45384-0474. (513) 376-2946, FAX (513) 376-3330. Mr. J. Dale Balsbaugh.

Pett Library see Chesapeake Theological Seminary

Philip Schaff Library see Lancaster Theological Seminary

Phillips Theological Seminary, Rogers Library, Box 2218, Enid, OK 73702-2218. (405) 237-4433. Ms. Roberta Hamburger. Institutional e-mail: rogers@ptsem.org. WWW: http://www.ptsem.org

Pitts Theology Library see Emory University

Pittsburgh Theological Seminary, Clifford E. Barbour Library, 616 North Highland Avenue, Pittsburgh, PA 15206. (412) 362-5610. Mr. Stephen D. Crocco.

Pius XII Memorial Library see St. Louis University.

Pontifical College Josephinum, A.T. Wehrle Memorial Library, 7625 N. High Street, Columbus, OH 43235. (614) 885-5585, FAX (614) 885-2307. Mr. Peter G. Veracka.

Pope John XXIII National Seminary, Inc., Library, 558 South Avenue, Weston, MA 02193. (617) 899-5500. Rev. James Fahey.

Princeton Theological Seminary, Speer Library, Library Place and Mercer Street, P.O. Box 111, Princeton, NJ 08542-0803. (609) 497-7940. Dr. James Franklin Armstrong.

Protestant Episcopal Theological Seminary in Virginia see Virginia Theological Seminary.

Providence Theological Seminary, Library, Otterburne, Manitoba, Canada R0A 1G0. (204) 433-7488, FAX (204) 433-7158. Mr. Larry C. Wild. Web site: http://www.providence.mb.ca/

Reeves Library see Moravian Theological Seminary

Reformed Presbyterian Theological Seminary, Library, 7418 Penn Ave., Pittsburgh, PA 15208-2594. (412) 731-8690. Ms. Rachel George.

Reformed Theological Seminary, Library, 5422 Clinton Boulevard, Jackson, MS 39209. (601) 922-4988. Mr. Kenneth R. Elliott.

Regent College & Carey Theological College, Library, 5800 University Blvd., Vancouver, British Columbia, Canada V6T 2E4. (604) 224-1613, FAX (604) 224-3097. Mr. Ivan Gaetz.

Regent University, Library, 1000 Regent University Dr., Virginia Beach, VA 23464-9890. (757) 523-7460, FAX (757) 579-4179. Mr. Robert J. Sivigny. E-mail: refer@regent.edu, WWW site: http://www.regent.edu/lib/

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Samuel Colgate Historical Library see American Baptist Historical Society

Sacred Heart Major Seminary, Edmund Cardinal Szoka Library, 2701 West Chicago Blvd., Detroit, MI 48206. (313) 883-8650, FAX (313) 883-8594. Ms.

Karen Rae Mehaffey, e-mail: mehaffek@mlc.lib.mi.us

Sacred Heart School of Theology, Leo Dehon Library, P.O. Box 429, 7335 S. Hwy. 100, Hales Corners, WI 53130-0429. (414) 425-8300, ext. 7278, FAX (414) 529-6992. Kathleen Harty.

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School of Theology at Claremont, Library, 1325 North College Avenue, Claremont, CA 91711. (909) 626-3521. Mr. Michael Boddy.

Seminario Evangelico de Puerto Rico, Avenue Ponce de Leon 776, San Juan, PR 00925. (809) 758-4141. Ms. Jeanene M. Coleson.

Silcox Memorial Library see Huron College Faculty of Theology

South Florida Center for Theological Studies, 609 Brickell Avenue, Miami, FL 33131. Rev. Jack Budrew.

Southeastern Baptist Theological Seminary, Library, 114 N. Wingate St., Wake Forest, NC 27587. (919) 556-3101, ext. 250, FAX (919) 556-3101. Mr. Shawn Clarke Madden.

Southern Baptist Theological Seminary, James P. Boyce Library, 2825 Lexington Road, Louisville, KY 40280. (800) 626-5525. Dr. Ronald Deering.

Southern Christian University, Library, 1200 Taylor Road, Montgomery, AL 36117. (205) 277-2277, FAX (205) 271-0002. Ms. Sharon Kay Newman.

Southern Methodist University see Bridwell Library

Southwestern Baptist Theological Seminary, Roberts Library, Box 22000, 2001 W. Seminary Drive, Fort Worth, TX 76122-0490. (817) 923-1921; FAX (817) 923-1921 ext. 2810. Robert Phillips; e-mail: rphillips@lib.swbts.edu

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St. Andrew's College, Library, 1121 College Drive, Saskatoon, Saskatchewan, Canada S7N 0W3. (306) 966-8983. Mr. Joe Bergerman.

St. Augustine's Seminary, Library, 2661 Kingston Road, Scarborough, Ontario, Canada M1M 1M3. Sr. Jean Harris.

St. Charles Borromeo Seminary, Ryan Memorial Library, 100 E. Wynnewood Road, Wynnewood, PA 19096-3012. (610) 667-3394, ext. 274, FAX (610) 664-7913. Mrs. Lorena A. Boylan, e-mail: lboylan@hslc.org. Institutional e-mail: stcthelib@hslc.org.

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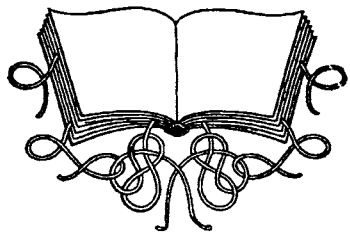

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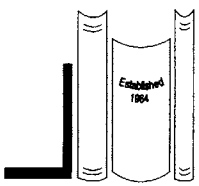

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Appendix XIV
Conference Photographs

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First row, left to right: Linda Corman (Trinity College), Lorena Boylan (St. Charles Bonomeo Sem.), second row, left to right: Bill Hook (Vanderbilt Div. Sch.), Paul Stuehrenberg (Yale Div. Sch.), Christopher Brennan (Colgate Rochester Div. Sch.), Sharon Taylor (Andover Newton Theo. Sch.), third row, left to right: Dorothy Thomason (Union Theo. Sem. in Virginia), Roger Loyd (Duke Div. Sch.) M. Patrick Graham (Emory Univ.), David Bundy (Christian Theo. Sem.), Richard Berg (Lancaster Theo. Sem.), Alan Krieger (Univ. of Notre Dame)

ATLA Honorary Members, Golden Anniversary Banquet
Front Row, left to right: Ernest White, Joyce Farris, Donn Michael Farris, back row, left to right: G. Paul Hamm, Jessie White, John Bollier, Trudy Bollier, Robert Olsen, Elmer O'Brien, Betty O'Brien, John Baker-Batsel, Pat Baker-Batsel

Conference Hosts: Iliff School of Theology
Front Row, left to right: Alice Runis, Sara Myers.
Back Row, left to right: Lois Kinstjanson, Paul Millette, Amy Fillinger, Constance Byrd.

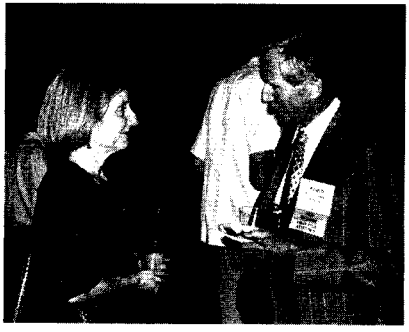
Ernest White (Founding Member) and Jessie White

Left to Right: Cheryl Adams (Library of Congress), Dave Harmeyer (International Sch. of Theo.), Saundra Lipton (Univ. of Calgary)

Left to Right: Steve Crocco (Pittsburgh Theo. Sem.), L. Charles Willard (Harvard Div. Sch.), Valerie Hotchkiss (SMU)

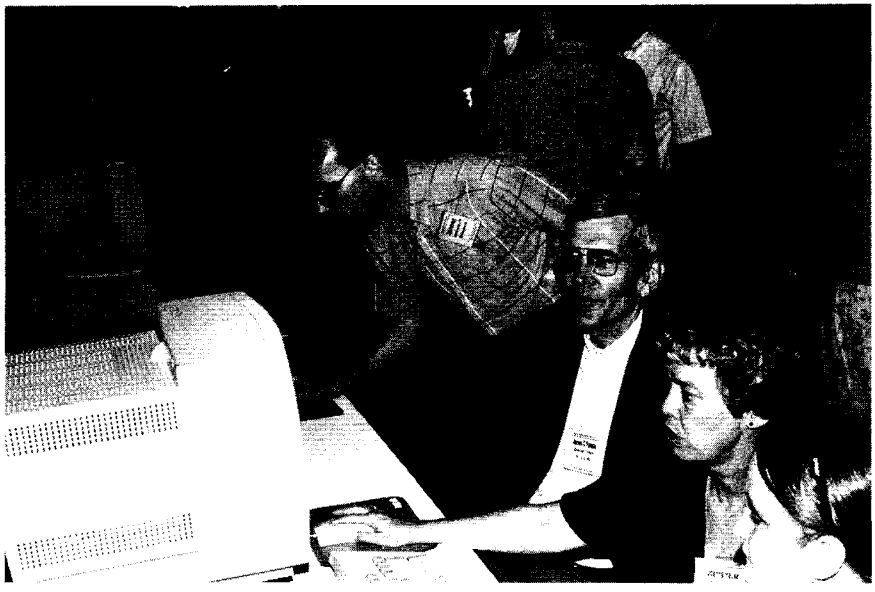
Dechert Turner (Founding Member) receives an Honorary Membership certificate from Valerie Hotchkiss (SMU) at the Golden Anniversary Banquet.

Joyce and Donn Michael Farris (Honorary Members)



Linda Corman (Trinity College), A.J. Geuns (International Council of Theo. Lib. Assocs.)

"Virtual Library" Demonstration



"Virtual Library" Demonstration

"Iliff Day"
Left to right: Anne Womack (Vanderbilt Div. Lib.), Sara Myers (Iliff Sch. of Theo.)

Bill Hook (Vanderbilt Div. Lib.) Speaking at the College and University interest group meeting

Iliff School of Theology

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Compiled by
Carolyn K. Coates

This index is a revision and expansion of the 1947-1986 index published in the 40th Proceedings and compiled by Betty A. O'Brien, who, in turn, revised and expanded upon two previous indexes, one compiled in 1956 by Chicago Area Theological Librarians, and one compiled in 1972 by Channing R. Jeschke. The current comprehensive index to the *Proceedings* relies largely upon the patterns established by these previous indexers. Most addresses, minutes, and summaries indexed will appear three times: under the author's name; under the title of the work; and thirdly, under a brief subject heading, listed by title. In a few cases, where the title and the subject heading file consecutively, the title listing has been omitted. Because ATLA constitutes the general focus of the *Proceedings,* reports to the association by ATLA's officers and employees are dispersed throughout the index under appropriate titles and subject headings. Certain exceptions to this general pattern have been retained under the ATLA heading, including minutes of business meetings, references to ATLA's constitution and bylaws, and articles about ATLA's history. ATLA's many organizational changes and changes in librarianship over the years are reflected in this index. An attempt has been made to link changing committee and section names whenever practicable.

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Addendum

Statistical Records Report (1994-1995)

LIBRARY HOLDINGS						
INSTITUTION	Bound Vols.	Micro-forms	AV Media	Period. Subs.	Other Items	Total Items
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	280000	28061	3628	900	0	311689
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	202591	372	1001	943	N/R	203964
ANDOVER NEWTON TH SCH	222376	10326	26	475	N/A	232729
ANDOVER-HARVARD TH LIB	428912	78114	344	2396	2220	509598
ANDREWS UNIV - SEM	155737	13000	100s	1100	N/R	169000
ARCHBISHOP VEHR TH LIB	156313	2502	992	282	27	159835
ASBURY TH SEM	197160	7798	18478	875	2097	225553
ASHLAND TH SEM	76010	941	2120	412	98	79169
ASSEMBLIES OF GOD TH SEM	73554	61490	3834	451	12	138890
ASSOCIATED MENNONITE	103593	1141	1627	476	11	106372
ATHENAEUM OF OHIO	85873	1181	2997	384	1035	91086
ATLANTIC SCH OF TH	67646	160	1878	314	0	0
AUSTIN PRESBY TH SEM	149358	3703	2971	466	0	156040
BANGOR TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	56400	928	5328	489	7614	70300
BARRY UNIV	16415	191	241	134	0	N/R
BENEDICTINE COLL	N/A	N/R	N/R	N/R	N/R	N/R
BETHANY TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
BETHEL TH SEM - MN	208204	1675	9240	866	NR	218504
BIBLICAL TH SEM	51508	4204	1316	280	N/R	53028
BIBLIOTECA/DOMINICOS-PR	N/R	N/R	N/R	N/R	N/R	N/R
BILLY GRAHAM CENTER	74785	130235	609	654	N/R	205629
BOSTON UNIV SCH OF TH	129454	20033	4064	N/R	N/R	153553
BRETHREN HISTORICAL LIBR	8421	720	8217	269	27597	44955
BRIDWELL LIBR	263398	124794	0	1046	0	388192
BRITE DIVINITY SCH	113042	75993	1853	1484	22	190911
CALVARY BAPTIST TH SEM	69176	54515	1374	402	N/A	125065
CALVIN TH SEM	492008	579324	17939	2685	N/A	1089271
CANADIAN TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
CARDINAL BERAN LIBR	N/R	N/R	N/R	N/R	N/R	N/R
CATHOLIC TH UNION	115483	0	973	580	0	116456
CATHOLIC UNIV OF AMERICA	305768	6974	0	893	0	312742
CENTRAL BAPTIST TH SEM	84478	10370	7495	305	3204	105547
CHESAPEAKE TH SEM	13000	N/A	N/A	25	N/A	13500

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CHICAGO TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
CHRIST THE KING SEM	135203	3507	1160	448	N/R	157200
CHRISTIAN TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
CINCINNATI BIBLE COLL & SEM	N/R	N/R	N/R	N/R	N/R	N/R
COLUMBIA INTERNATIONAL UNIV	90471	53667	4714	N/R	0	148872
COLUMBIA TH SEM (DECATUR)	N/R	N/R	N/R	N/R	N/R	N/R
CONCEPTION ABBEY & SEM COLL	135834	267	16348	357	10	152462
CONCORDIA LUTH SEM (ALBERTA)	21448	54	952	199	N/R	22486
CONCORDIA SEM (ST. LOUIS)	211754	45687	17786	916	1591	276818
CONCORDIA TH SEM (FT. WAYNE)	147389	9909	7543	757	4561	169402
CONGREGATIONAL LIBR	225000	1100	N/A	110	N/R	226000
CORNERSTONE COLLEGE	116461	200510	4317	800	1741	323029
COVENANT TH SEM	65860	1704	958	312	N/R	68522
DALLAS TH SEM	153582	48234	23464	942	575	225855
DAVID LIPSCOMB UNIV	179308	193529	4375	882	0	202787
DENVER SEM	139425	2413	N/R	602	N/R	141841
DOMINICAN HS OF STUDIES	67932	1067	491	330	2342	71832
DREW UNIV LIBR	N/R	N/R	N/R	N/R	N/R	N/R
DUKE UNIV DIV SCH	300510	27904	0	643	0	328414
EASTERN BAPTIST TH SEM	130612	54	2546	580	N/R	133233
EASTERN MENNONITE UNIV	66261	22659	4030	452	204	93161
EDEN TH SEM	84359	437	44	469	0	84841
EMMANUEL COLL/CANADA	65854	4702	N/A	187	0	70559
EMMANUEL SCH OF RELIGION	83847	25789	1760	733	0	109654
EMORY UNIV	502062	102137	5345	1799	0	609544
EPISCOPAL DIV SCH/WESTON	273256	N/A	N/A	1238	N/A	N/A
EPISCOPAL TH SEM	99645	803	1577	308	0	102025
ERSKINE COLL & TH SEM	206913	62582	978	1151	0	270482
EVANGELICAL SCH OF TH	N/R	N/R	N/R	N/R	N/R	N/R
FULLER TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GENERAL TH SEM	233950	1246	74	1391	63	235333
GOLDEN GATE BAPTIST TH SEM	178003	4441	15572	860	28106	226136
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GRADUATE TH UNION	379057	268719	6894	2537	12851	667942
HARDING GRADUATE SCH OF REL	N/R	N/R	N/R	N/R	N/R	N/R
HARTFORD SEM	N/R	N/R	N/R	N/R	N/R	N/R
HELLENICCOLL/HOLY CROSS	111434	25	20	N/R	10	111490
HOLY NAME COLL LIBR	N/A	N/A	N/A	N/A	N/A	N/A
HOOD TH SEM	21535	718	378	91	N/R	22631

LIBRARY HOLDINGS						
INSTITUTION	Bound Vols.	Micro-forms	AV Media	Period. Subs.	Other Items	Total Items
HURON COLL	N/R	N/R	N/R	N/R	N/R	N/R
ILIFF SCH OF TH	178993	53986	2430	812	427	237839
ITC	326959	641724	9728	2199	0	978446
JESUIT-KRAUSS-McCORMICK	335570	117250	1025	923	9910	463755
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	850000	15600	1000	1115	60000	926600
KENRICK-GLENNON SEM LIBR	N/R	N/R	N/R	N/R	N/R	N/R
KINO INSTITUTE LIBR	N/R	N/R	N/R	N/R	N/R	N/R
KNOX COLL	72617	1984	223	252	N/R	74824
LANCASTER TH SEM	134788	5832	7170	416	686	148476
LEXINGTON TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
LINCOLN CHRISTIAN SEM	89662	5197	22393	635	2120	119372
LOUISVILLE PRESBY TH SEM	120541	5461	2998	495	0	129000
LSPS/SEMINEX LIBRARY	38216	10489	N/A	145	N/A	N/A
LUTHER SEM (MN)	218869	31573	7069	789	52	256969
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	160728	5807	2491	616	0	169028
LUTHERAN TH SEM (PHILA)	174831	22396	11349	488	N/R	N/R
LUTHERAN TH SOUTHERN SEM	N/R	N/R	N/R	N/R	N/R	N/R
MARIAN LIBR	89500	50	1000	130	400	89500
MARY IMMACULATE SEM	79299	2887	5792	230	585	88563
MASTER'S SEM	56000	19500	2500	750	17000	95000
MCGILL UNIVERSITY	76665	9246	1373	159	937	88221
MEADVILLE/LOMBARD TH SCH	101150	213	15	121	0	101380
MEMPHIS TH SEM	90959	529	356	410	0	91845
MENNONITE BRETHREN BIBL SEM	N/R	N/R	N/R	N/R	N/R	N/R
METHODIST TH SCH IN OHIO	114338	1727	6375	372	22	122462
MID-AMERICA BAPTIST TH SEM	115585	13999	2806	921	N/A	132390
MIDWESTERN BAPTIST TH SEM	103529	943	1896	N/R	397	106775
MISSIONARY CH ARCHIVES	72450	3843	2039	467	5719	80208
MORAVIAN TH SEM	232648	7171	446	1378	N/R	N/R
MT. ANGEL ABBEY	300000	66000	4000	864	150000	520000
MT. SAINT MARY'S COLL	386655	1045	220	915	N/R	39920
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R	N/R	N/R
NASHOTAH HOUSE LIBR	94020	0	152	0	0	94177
NAZARENE TH SEM	91604	17905	2267	525	5377	117153
NEW BRUNSWICK TH SEM	147016	N/A	221	295	N/A	147241
NEW ORLEANS BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	63814	727	9805	313	0	74346

LIBRARY HOLDINGS						
INSTITUTION	Bound Vols.	Micro-forms	AV Media	Period. Subs.	Other Items	Total Items
NORTH AMER COLL/CANADA	61042	487	991	302	0	62520
NORTHERN BAPTIST TH SEM	41600	603	2177	267	0	44440
NORTH PARK TH SEM	224182	93063	6534	1131	N/A	323800
OBLATE SCH OF TH	61027	0	0	0	0	61027
ONTARIO BIBLE COLL/TH SEM	64108	4577	5133	567	0	73822
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R	N/R	N/R
PAYNE TH SEM	33105	0	7	67	4	33116
PHILLIPS GRADUATE SEM	116113	15605	10621	499	0	142342
PITTSBURGH TH SEM	242190	58517	11538	936	0	312259
PONTIFICAL COLL JOSEPHINUM	120257	1859	4485	553	0	126601
POPE JOHN XXIII SEM	58071	9142	7608	265	56	74877
PRINCETON TH SEM	396089	25153	32	2454	0	421275
PROVIDENCE TH SEM	61778	1877	5323	255	1092	70074
REFORMED PRESBY TH SEM	39645	3119	1690	215	N/A	44470
REFORMED TH SEM - MS	N/R	N/R	N/R	N/R	N/R	N/R
REFORMED TH SEM - FL	44654	63500	250	300	N/R	108454
REGENT COLL & CAREY TH	71344	30000	4663	570	N/R	115812
REGENT UNIV - VA	31032	105807	600	0	0	137446
SACRED HEART MAJOR SEM	N/R	N/R	N/R	N/R	N/R	N/R
SACRED HEART SCH OF TH	92082	9627	16059	455	1	117769
SCARRITT-BENNETT CENTER	53461	2	1133	161	974	56703
SCHOLM MEMORIAL LIBR	N/R	N/R	N/R	N/R	N/R	N/R
SCH OF TH - CLAREMONT	N/R	N/R	N/R	N/R	N/R	N/R
SEM EVANG de PUERTO RICO	53733	981	2539	365	N/R	57253
SOUTHEASTERN BAPT TH SEM	164653	86788	20957	940	0	272429
SOUTHERN BAPT TH SEM	355846	63676	97957	1714	298574	816053
SOUTHWESTERN BAPT TH SEM	408805	16278	57695	22215	872816	1355589
ST. ANDREW'S COLL	37837	34	282	N/R	0	38153
ST. AUGUSTINE'S SEM	31531	N/R	602	210	N/R	32133
ST. CHARLES BORROMEO SEM	122473	429	7474	543	0	130376
ST. FRANCIS SEM	82120	983	5799	508	N/A	88912
ST.JOHN'S COLLLIB/CANADA	57345	0	0	118	0	0
ST. JOHN'S SEM - CA	60000	44	419	348	800	61263
ST. JOHN'S SEM - MA	153865	1731	0	416	0	155599
ST. JOHN'S UNIV	352291	66750	3575	1007	4359	241061
ST. JOSEPH'S SEM	83442	7896	N/R	362	N/R	91349
ST. LOUIS UNIV	N/R	N/R	N/R	N/R	N/R	N/R
ST. MARY'S COLL	73372	21552	2404	393	145	94473
ST. MARY'S SEM - MD	121903	1641	1974	370	71	143915
ST. MARY'S SEM - OH	61813	367	633	326	0	62813

LIBRARY HOLDINGS						
INSTITUTION	Bound Vols.	Micro-forms	AV Media	Period. Subs.	Other Items	Total Items
ST. MEINRAD SCH OF TH	162617	9735	5329	615	N/A	177681
ST. PATRICK'S SEM	97146	2174	1318	283	6169	106807
ST. PAUL SCH OF TH	N/R	N/R	N/R	N/R	N/R	N/R
ST PETER'S SEM/CANADA	56068	7685	1639	424	0	65392
ST. VINCENT de PAUL	85781	777	2770	425	6485	95813
ST. WILLIBRORDSABDIJ	N/R	N/R	N/R	N/R	N/R	N/R
SUWONCAT COLLLIB/S.KOREA	58000	N/R	300	180	100	58400
TAIWAN TH COLL	40000	20	10	310	0	40030
TRINITY COLL FAC OF DIVINITY	42250	2055	310	120	N/R	44617
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R	N/R	N/R
TRINITY EVANGELICAL DIV SCH	237861	114476	5381	1654	N/R	357774
TRINITY LUTH SEM	119162	2379	4581	675	18	126140
UNION TH SEM - NY	N/R	N/R	N/R	N/R	N/R	N/R
UNION TH SEM - VA	292976	28274	66213	N/R	N/R	387463
UNITED LIBR - IL	299724	8745	1638	1869	0	310108
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM - OH	122900	9110	6811	497	80	138901
UNITED TH SEM OF TWIN CITIES	84177	8304	1761	289	0	94242
UNIV OF NOTRE DAME	243497	214461	287	438	N/R	N/R
UNIV OF ST. MARY OF THE LAKE	176050	1708	3637	N/R	0	181400
UNIV OF ST. MICHAEL'S COLL	N/R	N/R	N/R	N/R	N/R	N/R
UNIV OF ST. THOMAS	93795	3976	N/R	N/R	N/R	97771
UNIV OF THE SOUTH SCH OF TH	N/R	N/R	N/R	N/R	N/R	N/R
VANCOUVERSCHOOFTHEL/CANA	85497	1571	5127	454	N/A	N/R
VANDERBILT UNIV	166496	24017	2371	722	3007	196624
VIRGINIA TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
WARTBURG TH SEM	110590	N/A	N/A	259	N/A	110590
WASHINGTON TH UNION	62841	71	55	426	0	62967
WESLEY TH SEM	138030	10634	9088	554	0	157754
WESTERN CONSERV BAPT SEM	57612	29284	11617	754	1754	100317
WESTERN EVANGELICAL SEM	N/R	N/R	N/R	N/R	N/R	N/R
WESTERN TH SEM	107586	4384	5907	475	N/R	117877
WESTMINSTER TH SEM - CA	43362	51694	2198	241	N/R	97254
WESTMINSTER TH SEM- PA	105892	14306	18	790	165	120381
WHITEFRIARS HALL	25000	200	185	78	1235	26620
WINEBRENNER TH SEM	38748	373	527	N/R	N/R	39649
WOODSTOCK TH CENTER LIBR	190089	2896	N/A	696	N/A	192985
WYCLIFFE COLL	28742	N/R	207	91	N/R	28953
YALE UNIV DIVINITY SCH	403332	180223	29	1689	N/R	583584