SUMMARY
OF
PROCEEDINGS

Fifty-second Annual Conference
of the
AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION

ATLA

American Theological Library Association

Xerox Conference Center
Leesburg, Virginia
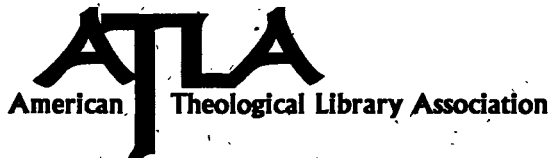June 18–20, 1998

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Margret Tacke
Editor

Xerox Conference Center
Leesburg, Virginia
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American Theological Library Association
52nd Annual Conference
June 18–20, 1997
Leesburg, Virginia

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John S. Hanson (Washington Theological Union)

Travel Seminar to Northwest Washington, D.C.
Allen W. Mueller (Wesley Theological Seminary)

8:30 AM–12 PM   **Preconference Continuing Education Workshops**
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Kathleen Anne Padgen (Serials Record Division, Library of Congress)

"Planning Processes, Organizational Structure, Work, and the People Who Do It"
Thomas C. Phelps (National Endowment for the Humanities)

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THURSDAY, JUNE 18

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1:45–3 PM	**Roundtable Discussion Groups**
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	James Dunkly (University of the South)

"Acquiring Materials from Overseas"
Kathleen M. Best (Virginia Theological Seminary)

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Sara J. Myers (Iliff School of Theology)

"Computer Security Issues"
Andrew Keck (Morningside College)

"Gay and Lesbian Concerns"
Duane Harbin (Southern Methodist University)

"Library Webmasters"
Kirk Moll (Dickinson College)

"Literature and Theology"
Marti Alt (Ohio State University Libraries)

"One-Shot Bibliographic Instruction"
Clayton H. Hulet (Columbia Theological Seminary)

"Public Services to 'Outsiders'"
Anne Womack (Vanderbilt University)

"Training Student Library Assistants"
Denise Pakala (Covenant Theological Seminary)

"Weeding Theological Collections"
Eileen K. Saner (Associated Mennonite Biblical Seminary)

3–4 PM   Exhibits

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Joint Meeting: Public Services & Collection Evaluation and Development
"Religious Resources & African American Resources at the Library of Congress"

Cheryl Adams (Library of Congress) & Ardie Myers (Library of Congress)

Publication—Panel Discussion
William C. Miller (Nazarene Theological Seminary); Diane Choquette (Graduate Theological Union); Stephen Crocco (Princeton Theological Seminary); & Milton J. Coalter (Louisville Presbyterian Theological Seminary)

Technical Services
"Technically Cited"
Russell O. Pollard (Andover-Harvard Theological Library)

Judaica

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Episcopal Tradition
Rev. Dr. Lucy Lind Hogan (Wesley Theological Seminary)

10:30–11:30 AM **Plenary Address**
"The Library of Congress: An Introduction to Its History and Its Future"
John Y. Cole (Center for the Book, Library of Congress)

11:30 AM–1 PM	Tours of the Bishop Payne Library
11:30 AM–1 PM	Lunch in the Virginia Theological Seminary Refectory
1 PM	Buses Leave Virginia Theological Seminary for the Library of Congress
2–4 PM	Library of Congress—Special Exhibit for ATLA Library of Congress—Public Exhibit "Religion and the Founding of the American Republic"
2–4:45 PM	Exploration Time

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5–6:30 PM	**Plenary Address**
	"The Religious Dimension of Post-Modern Change"
	James Billington, Librarian of Congress
6:30–9 PM	Evening in Washington, D.C.
9:30 PM	Buses Leave for Xerox Conference Center

SATURDAY, JUNE 20

7–8:15 AM	Breakfast Meeting—Women Library Directors
8:15–8:45 AM	Hymn Sing and Morning Worship
	H.D. Sandy Ayer (Canadian Theological Seminary)
9–10:30 AM	**Interest Group Meetings**
	College & University Librarians
	"New Trends in Library Science that Impact College & University Librarians"
	Elizabeth S. Aversa (Catholic University of America)

OCLC Theological Users Group
Linda Umoh (Southern Methodist University); Suzanne Picken (CAPON Network) & Michelle Speck (CAPON Network)

Online Reference Resources
Charles Willard (Andover-Harvard Theological Library)

Special Collections
"Education for Rare Books: Rare Book School and Other Cottage Industries"
Terry Belanger (University of Virginia)

World Christianity
"Documenting World Christianity: Challenges and Opportunities for ATLA Libraries"
David Bundy (Christian Theological Seminary); Robert L. Phillips (Southwestern Baptist Theological Seminary); Darren Poley (Luther Theological Seminary at Philadelphia); Martha Smalley (Yale Divinity School); & Paul Stuehrenberg (Yale Divinity School)

11 AM–12 PM	**Papers and Presentations**
	"Postcards from the Digital Frontier: How New Technologies are Transforming the Fitness Landscape for Organizations, and Why Creative Leadership is Needed"
	David Bollier
	"Writing, Books, and Readers in the Ancient World"
	Robert A. Derrenbacker, Jr. (Toronto School of Theology)
	"Are We IT? The Collapsing Borders of Librarianship and Information Technology"
	Andrew Keck (Morningside College)
	"What is a 'Doctoral Level Project?' The Doctor of Ministry Dissertation as a Distinct Genre"
	Timothy D. Lincoln (Austin Presbyterian Theological Seminary)
	"The Ad Hoc Digital Library Project"
	Martha Lund Smalley (Yale Divinity School)
12:15–1:30 PM	Lunch Meetings
1:45–2:45 PM	Town Meeting
3:15–4:30 PM	**Workshops and Presentations**
	"Present and Future Forms of the *ATLA Religion Database*"
	Tami Luedtke (American Theological Library Association)
	"The Future of the Theological Library in a Technological Environment"
	Jackie Ammerman (Hartford Seminary); Stephen Crocco (Princeton Theological Seminary); Duane Harbin (Southern Methodist University); Sara Myers (Iliff School of Theology); & Eileen Saner (Associated Mennonite Biblical Seminary)
	"Partners with Europe: The Changing Nature of the Theological Library for Increasingly Pluralistic Societies"

André Geuns (Conseil International des Associations de Bibliothèques de Théologie) & Penelope Hall (Conseil International des Associations de Bibliothèques de Théologie)

"The Society for Promoting Christian Knowledge: Past, Present, and Future"
Patti Joy Posan (Society for Promoting Christian Knowledge, USA)

"What's All the Fuss?"
D. G. Hart

5–5:30 PM	Business Meeting
7 PM–10 PM	Reception/Banquet

SUNDAY, JUNE 21

9 AM–12 PM	Board of Directors' Meeting
9 AM–12 PM	Education Committee Meeting
9 AM–12 PM	Annual Conference Committee Meeting

PRECONFERENCE TECHNICAL SERVICES SESSION

Strategies for Simplifying Cataloging and Streamlining Cataloging Workflow: A Discussion
Led by
Jeff Siemon
Christian Theological Seminary, Indianapolis, IN

We had a discussion based on the following questions:

1) **Changing workflow**
   a) How many times is a book handled? The fewer the better?
   b) Is it cheaper in the long run to stay logged on to your bibliographic utility and finish a record, rather than working off line (i.e., on paper, or using a microenhancer)?
   c) Is shelflisting necessary when books have unique barcodes?
   d) Are libraries still accessioning books? Is this necessary?
   e) How are books grouped for cataloging? Is it faster to take time to sort out more difficult books from easier ones, or is it faster to handle each book only once, and catalog it whether it is straight copy, takes some editing, or needs original cataloging?
   f) Can we give up services such as notifying a "requester" that their book has been added or adding donor bookplates or donor information to a record, or adding price information to a record?

2) **Changing personnel**
   a) Could acquisitions download the MARC record from your bibliographic utility?
   b) What might work-study students do?
   c) Who builds the local item record? Who prints labels? Who physically processes the book?
   d) What kind of quality control is necessary at the end of the process if non-professionals are doing some of the cataloging?
   e) Can a person who knows cataloging and/or is a subject specialist catalog all materials faster than a "copy cataloger"?

3) **Simplifying the bibliographic record**
   a) Core level cataloging (does it really save time? for books? for AV?)
   b) Minimal cataloging (no subject headings, no classification?) for some collections (i.e., pamphlets, older books which scholars will look for by author/title)?

Recommended Articles

El-Sherbini, Magda and Kilm, George. "Changes in technical services and their effect on the role of catalogers and staff education: an overview." *Cataloging and Classification Quarterly* 24:1/2 (1997): 23–33.

Thorton, Glenda A. "Renovation of Technical Services: physical and philosophical considerations." *Technical Services Quarterly* 15:3 (1998): 49–61.

Tennant, Roy. "21ˢᵗ century cataloging." *Library Journal* 123:7 (April 15, 1998): 30–31.

Kresge, Lynda S. "Anatomy of work flow redesign." *Technicalities* 17 (June 1991): 1–5.

Fecko, Mary Beth. "ALCTS copy cataloging discussion group meeting, ALA conference, July 1996." *Technical Services Quarterly* 14:4 (1997): 61–63.

Kelley, Sherry L. and Schottlaender, Brian. "UCLA/OCLC core record pilot project: preliminary report" *Library Resources & Technical Services* 40 (July 1996): 251–260.

Kilgour, Frederick G. "Cataloging for a specific miniature catalog (reducing cataloging expenditure through simplified cataloging)" *Journal of the American Society for Information Science (JASIS)* (Oct. 1995): 704–706.

PRECONFERENCE TRAVEL SEMINARS

Preconference Travel Seminar to Northeast Washington, D.C.
by
John S. Hanson
Washington Theological Union

The nine ATLA members who signed on for this travel seminar first visited the Mullen Library of the Catholic University of America. We were hosted by ATLA librarian R. Bruce Miller, who showed us the general collection and highlighted some of the prize holdings in the reference section.

Next, we left the library for a guided tour of the Shrine of the Immaculate Conception, located adjacent to the University. This huge, marbled edifice is impressive for its size, space, and the inscriptions of names upon names of donors from all over the world. It is a major site for Catholicism on the East Coast.

The tour of the Shrine was followed by a combination library and chapel tour at the Dominican House of Studies. Fr. Peter Batts, OP, an ATLA member and director of the library, led us through his library and its current exhibits. At the conclusion of the tour we examined in some detail the ornate medieval style chapel.

After a pleasant break for lunch at Taliano's in Takoma Park, MD, we proceeded to the libraries of the Washington Theological Union. Several recent developments coalesced in this one place. To begin, the Union has only occupied its newly renovated space since January of 1996. The building was completely and thoroughly cabled for networking, making the introduction of a new integrated library software system in March 1998, very easy. Beyond the new building, and the library's software and hardware, however, the WTU boasts two separate libraries within its walls, in addition to its core collection: the library of St. Anthony-on-Hudson, a now defunct Conventual Franciscan seminary (approx. 100,000 volumes), and the library of the Academy of American Franciscan History (approx. 33,000 volumes). Volumes from the former are integrated into the WTU collection, but the latter library is housed in a single room with compact shelving. Finally, it should be known, the core collection of the Washington Theological Union (a union of several religious orders of men), resulted from the contributions of several corporate members, foremost among them the library of Holy Name College, a seminary of the Order of Friars Minor.

The last institution visited was the Howard University Divinity School. It is located in the old Holy Name College, purchased from Order of Friars Minor several years ago. It is marked by characteristic Franciscan architecture, reflecting its origins. Now it is an interdenominational seminary. The group toured the library, which is headed by ATLA librarian Carrie Hackney, noting especially the extensive distance learning facilities located there. This was

preceded, however, by a fascinating, detailed, and extensively-commented-on tour through Ethiopian artifacts (ancient and not so ancient) held by Howard University Divinity school. The tour was led by the Dean of Howard Divinity School, Dr. Henry Ferry. The artifacts included artwork, sculpture, and numerous religious items, such as processional crosses.

Report of Travel Seminar to Northwest Washington, D.C.
by
Allen W. Mueller
Wesley Theological Seminary

The first stop for the fifteen registrants in the pre-conference Northwest Washington, D.C., Travel Seminar was the Rare Book Library of the Washington National Cathedral. Both the curator and the librarian of the Library related the history of the collection, explained how it is organized, and who uses it.

A display of items representing the riches of the collection ranged from a 1480 Psalter to a Bible signed and personally presented by Queen Elizabeth and Prince Philip on the occasion of the dedication of the Cathedral nave in 1976. Unique items, demonstrating the beauty of many rare books, included a 1492 pigskin- and oak-bound commentary on the Gospel of St. John by St. Augustine; a "finger Prayer Book"; an 1846 hand-written Islamic marriage book; and a manuscript of the Gospels in the Geez language presented to the Cathedral by Emperor Haile Selassie. Among several items on display in the Library "vault" was a 1611 Bible owned by Prince Henry, the son of King James I.

Before the group took a guided tour of the Cathedral, the manager of the Cathedral Information Systems Program demonstrated the Cathedral Art Information Database, which now includes both text and graphic images of about half of the 5,000 unique items of art in the Cathedral.

The next stop was at the Islamic Center, where scholars, such as Imams from around the world, as well as others, can use a library collection of about 4,000 books on Islam from the end of the 18th century to the present.

Thirty-four languages are represented in the Library, with Arabic, English, French, and Farsi being the most common. The Library responds to written correspondence, a good deal of which, it was explained, is received from prisoners in the U.S.

A detailed apology of the Islamic faith provided a good introduction to a visit to the adjoining Mosque. The worship space, richly decorated with intricate tiles and Middle Eastern carpets, was being used by several individuals for personal devotions, thus reminding the librarians, all shoeless at this point, that they were standing on sacred ground.

The last site on the Travel Seminar was the campus and Library of Wesley Theological Seminary. Allowed to explore the Library on their own, participants surveyed the reference collection, spoke with staff, and investigated holdings of early American Methodist materials. Some walked to the Bender Library at the adjoining American University, while others went to the National Presbyterian Church to view that modern house of worship.

The Seminar participants appreciated the variety offered by the travel seminar as well as the opportunity to get to know other ATLA colleagues better.

PRECONFERENCE CONTINUING EDUCATION

"Methods of Searching" as a Framework for Bibliographic Instruction
by
Thomas Mann
Library of Congress

Summary

Bibliographic instruction is conventionally taught according to either a Subject/Discipline model (discussing specific resources for history, for theology, for psychology, etc.) or a Type-of-Literature model (discussing almanacs, chronologies, directories, encyclopedias, etc.). The problem with the former is that, while covering one area very well, it leaves students at a loss when they need to find information in any other subject area, each of which can impinge or even overlap substantially with the one Subject/Discipline on which the student is focusing. The problem with the Type-of-Literature framework is that, while quite good in allowing an overview of *reference* literature, it leaves students with little to go on in finding primary and secondary sources. For example, it doesn't teach them how to find proper Library of Congress subject headings or explain the differences between controlled vocabulary and keyword searching (which they need to know).

An alternative, and I think better, framework is one presenting an overview of research options according to Methods of Searching. This is the model that underlies my books, *The Oxford Guide to Library Research* (Oxford University Press, 1998) and *Library Research Models* (Oxford, 1993). Unlike the Subject model, a Methods model provides students with the means to search in *any* subject area; unlike the Type model, it provides ways of finding monographs and journals (especially)—not just reference works.

The Methods model distinguishes nine different techniques for subject searching:

1. Controlled vocabulary searches (especially via *Library of Congress Subject Headings*)
2. Keyword searches
3. Citation searches
4. Searches through published bibliographies
5. Boolean combination searches (especially via computers—but also through printed sources)
6. Using people sources (by phone, interview, or Internet)
7. Systematic browsing or scanning of classified book collections

8. Related-record searches
9. Type-of-Literature searches

Each of these nine different methods of searching is potentially applicable within *any* subject area; each has both strengths and weaknesses, advantages and disadvantages; and each is capable of turning up information that cannot be found through the other eight. There are always trade-offs in switching from one method of searching to another, but information that lies in a blind spot to one method is usually readily findable by one or more of the other techniques. In the total information system, these methods balance and compensate for each other.

For practical purposes—especially if the time for a BI presentation is limited—I usually drop discussion of the last method, Type-of-Literature searches, and just talk about the first eight. Since there are about a score of types that have to be kept in mind (directories, atlases, handbooks, etc.—see below), I find that the inclusion of this last technique just overloads students. Also, my experience indicates that this way doesn't "take" as readily as the other eight—even when it's explained, students still come up to the reference desk asking only for the *particular* encyclopedia titles, or directories, and so on, that have been used to illustrate the more general principles involved. My impression is that a lot of practice is required before anyone gets comfortable with thinking of the types more generally, across the board in any subject area. (We mustn't forget that becoming a good researcher involves acquiring a measure of skill in practice as well as a body of knowledge in theory.) So, if I have limited time, I usually leave out Type-of-Literature searching; but it *is* something that reference librarians need to know about, and it does need to be covered in presentations to graduate students in library science.

This leaves eight other methods:

1) In talking about *controlled vocabulary searching,* it is best to concentrate on *Library of Congress Subject Headings,* especially if time is limited. We need to tell students that they have four different ways to find the proper *LCSH* term(s) for their topics, two of them from using "the red books," and two from using the library's catalog directly:

   a) In the red books, follow cross-references, paying particular attention to NT (Narrower Term) designations. Finding headings that are the "tightest fit" for a topic is essential because of the catalogers' principle of specific entry—don't search under general headings when you actually have a more specific topic in mind.

   b) Also in the red books, look for *narrower terms that are alphabetically adjacent to general terms* (e.g., "Business intelligence," which is narrower than "Business" in general, is alphabetically nearby without being formally designated an NT cross-reference). These "nearby" narrower terms are just as important as the NTs themselves—but they

are much harder to spot on a computer screen display. You have to use the red books *in print format* for best results.

c) In the catalog itself, snag any relevant record you can by a keyword, author, or title search, then look at the subject tracings to see which category terms correspond to the titles you've found. Don't confuse individual titles with subject categories.

d) Also in the catalog, take the time to *look through all subdivisions* of any relevant subject heading you find. The precoordination of subdivisions will enable you to recognize search options within a topic that you could never have specified in advance in attempting a postcoordinate Boolean combination. Most subdivisions that appear in the catalog are "free floaters" that are *not recorded in the red books.*

The same *Library of Congress Subject Heading* terms that work in the library's book catalog may also show up in a number of commercially-produced databases and print indexes covering journal and newspaper articles, government documents, and other formats of material. A subject categorization system such as *LCSH* seeks to solve for readers the problem of variant keywords and synonyms, and also that of foreign-language resources. The English-language category terms round up books in foreign languages just as readily as do those in English; this is especially important to point out to students working in large research libraries.

2) *Keyword searching* is often necessary when there is no controlled vocabulary term that corresponds to what you want. The trade-off here is that, with keywords, you do have to think up all possible synonyms and variant phrases; and if your specification is even slightly off, you may miss most of what is available without realizing you've missed anything. This points up the virtue of controlled-vocabulary searching: if there is a good subject heading for your topic, then you do not have to think up all of the variant keywords yourself; they've already been grouped together in one place for you. (You *do* have to find the proper, narrow subject heading, however, which may be different from the words you think up on your own. But you have four ways to get there.) We need to remind students to avoid the mistake of thinking that just typing in any words at all in any computer database is the best way to search.

3) *Citation searching* is yet another way to do subject searching. With this technique, you must start off with a good source that you've already found; it can be a book, a journal article, a conference paper, a dissertation, or anything else. Your "starting point" source can also be two years old or two hundred years old—the date doesn't matter. A citation search on that source will tell you if someone wrote a subsequent journal article that cites that source in a footnote. A journal article that cites an earlier source is usually talking about the same subject. The virtue of this method of searching is

that there is no vocabulary involved—you don't have to worry about narrower terms, cross-references, or keyword synonyms and variant phrases. All you need is the author and title of a known relevant work—citation searching will tell you who has cited that particular work in a subsequent footnote.

4) *Searching through published bibliographies* is an extraordinarily valuable technique that tends to be overlooked by naive researchers who think "everything is in the computer." A good published bibliography, compiled by an expert in the field, is usually a much better starting point; it will provide an evaluated overview of your range of options, especially if the bibliography is annotated. Students usually overlook these sources twice: they fail to find them while browsing in the stacks because libraries usually classify subject bibliographies not with monographs on the topic, but separately and apart in the Z classes (or in class 016 in Dewey). Most students (and professors!) are entirely unaware of this separation—and we librarians need to tell them about it. Students also miss the published bibliographies in the library catalog, because they will not find the subdivision "—Bibliography" if they do not *first* find the right *LCSH* term of which it is a subdivision—and most students aren't taught how to use *LCSH*. (Within the Z classes themselves there is a structured ordering of the subject bibliographies that is very useful: by continent [Z1200-4999], alphabetically by subject for those topics without strong geographical associations [Z5000-7999], and by personal names [Z8000s]. This information is very helpful for reference librarians, but it may be a bit too much detail to include in a regular BI presentation.)

5) *Boolean combinations* are usually accomplished by computer manipulations. (There is a surprising range of options using print sources too, however.) In an overview BI session it is perhaps best to simply talk about *types* of computer resources available, and save "hands on" keyboard training for a different session entirely. The types of computer sources available will vary depending on the library's budget and resources; but they will probably be components of this basic list:

   a) *Mainframe databases* (including at least the library's own Online Public Access Catalog)
   b) *Online subscription services* (such as OCLC's FirstSearch and RLG's Eureka system)
   c) *CD-ROM databases* (which will be site-licensed to particular terminals)
   d) *Internet databases and Web sites* (the ones that are freely available to all who have access to the system to begin with)

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e) *Licensed Web sites* (that are available only by paid subscription "within the walls"—not accessible by tapping into the library's home page from outside)

Any discussion of computerized resources will have to be tailored to your specific library. It is important to emphasize, however, that most of the best electronic sources are not freely available on the Internet—they *cannot* be tapped into from anywhere, at anytime, by anyone. Researchers will have to be *inside the library's walls, during regular hours of operation,* in order to use the site-licensed terminals that provide access to these restricted databases.

6) *Using people sources* is another way to find information, but it tends to be overlooked by academics who have unconsciously developed a too-strong print or computer bias. The library can help researchers to identify knowledgeable people (with addresses, phone numbers, and e-mail addresses) through a variety of printed directories and Web sites. I always emphasize to students, "If any teacher ever tells you 'You should be able to find whatever information you need on your own—you shouldn't have to ask for help,' *ignore any such 'advice.' Don't be shy about asking questions.* This applies especially to talking to reference librarians. If you work entirely on your own without ever asking for help, there is a good chance you will miss more than you find without ever realizing you've missed anything."

7) *Browsing or scanning classified bookstacks* are other techniques that, like using published bibliographies, tend to be overlooked by students who assume "everything is in the computer." The full texts of most books, however—especially the more recent and more valuable copyrighted works—are *not* digitized. An enormous amount of information is contained within the texts of books, at the page and paragraph level, which cannot be found by searching *catalog surrogates* rather than *full texts themselves.* Browsing is for getting a sense of what's available, without having a very definite question in mind to begin with. Scanning, in contrast, is searching limited (subject-classified) areas of the stacks in quest of very specific information that cannot be identified by regular reference sources or by searches of superficial catalog surrogates; all that can be specified in advance, in such cases, is a range of likely sources, which then have to be scanned at the page and paragraph level. Note also that most subjects of any amplitude will fall into more than one class—often in many widely scattered areas. A single topic can have many different aspects (organizational, philosophical, psychological, historical, numismatic, philatelic, biographical, geographical, social, sociological, economic, political, legal, educational, musical, artistic, literary, fictional, dramatic, poetic, scientific, statistical, technological, military, bibliographical, and so on) and each of these aspects can fall into a different classification area.

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Note especially that the bibliographical aspects—i.e., published bibliographies—will be separated into the Z classes. The best way to find which areas of the stacks to go into for browsing or scanning is to first find the right *LCSH* heading(s) in the catalog—these will then list all catalog records on the subject together, no matter which classification numbers they've been assigned.

8) *Related-record* searching is something new. It is a very interesting way to do subject searches that was invented only a few years ago, so very few people have heard of it. It can be done only with the CD-ROM versions of the various *Citation* indexes published by the Institute for Scientific Information in Philadelphia. To do a related-record search you must first search the CD-ROM by some other means (by keyword or author, usually). Once you have a relevant citation to begin with, you press the "r" button and the software will retrieve *any citations in the same year that have footnotes in common with the one you start with.* (Technically, the retrieved citations will be in the same disc; but usually the discs cover one year apiece.) Related records are not articles that cite each other; they are usually articles written independently that just happen to have footnotes in common. Articles that have footnotes in common are usually talking about the same subject. The interesting thing is that, while they may have several notes in common, they may have entirely different keywords in their titles. Related-record searching is thus another way to get around the problem of variant keywords and synonyms.

If you have a good starting point citation—say a source published in 1990—there are three things you can do with it. *Chasing footnotes* is a matter of common sense; but the point to remember is that footnotes always lead you backward in time, to previous sources. *Citation searching* is the mirror image of footnote chasing; it will lead you forward in time, to subsequent sources. *Related-record* searching is much like searching sideways in time—it will bring to your attention articles written in the same year (technically, in the same disc) that are "playing in the same intellectual ballpark" as your 1990 article—the ballpark being defined by shared footnotes, however, rather than by shared keywords.

The ninth method of searching, by type of literature is, again, something that I usually omit when talking to a group of regular students or researchers; but it needs to be covered for library science students. I leave it off because there are about a score of literature types that researchers would need to become familiar with; and this list, on top of the above eight methods of searching, is too much to absorb:

- Almanacs
- Atlases
- Bibliographies

- Catalogs
- Chronologies
- Computer databases and Web sites
- Concordances
- Dictionaries
- Directories
- Encyclopedias
- Gazetteers
- Guides to the literature
- Handbooks and manuals
- Newsletters
- Review articles
- Treatises
- Union lists
- Yearbooks

Each of these is particularly good for answering certain kinds of reference inquiries. I find Type-of-Literature searching to be most useful within the context of a distinction between "research" and "reference" questions. Research questions, for purposes of this discussion, are the ones that are open-ended and do not have a particular "right" answer, as in "What criticisms can I find of Walter Scott's *Heart of Midlothian*?" or "What do you have on Chinese ceramics?" or "What can I find on the concept of space in Heidegger?" Reference questions, in contrast, are those asking for more specific information, as "What was the population of Chicago in 1920?" or "How tall is the Washington Monument?" or "Who won the Oscar for best actor in 1932?" For *research* questions I find that the first eight methods of searching work best; for *reference* questions I find that the ninth, Type-of-Literature searching, is usually preferable. (The line between the two types of question is obviously not hard and fast; but there is at least a useful "rule of thumb" distinction to be observed.)

As mentioned above, problems with using Type-of-Literature as the *overall* model for BI instruction (i.e., not as just one of nine methods of searching) is that students who receive instruction according to this framework usually do not learn how to use *Library of Congress Subject Headings,* or receive any instruction on the crucial differences between controlled-vocabulary searching vs. keyword searching. That whole nexus of concerns does not arise in the first place within a Type-of-Literature framework. Another problem with the Type model being used as the *overall* framework for instruction is that it ignores important distinctions among different levels of literature:

- Primary literature consists of original reports, observations, or accounts of discovery within a subject area, or original creative expressions.
- Secondary literature is that which analyzes, evaluates, or comments on primary literature.

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- Tertiary literature is the level of reference sources: those that either index or catalog the core literature contained in books, journals, reports, dissertations, etc., or those that summarize, abstract, or digest it.

Type-of-Literature searching is good for identifying tertiary literature; but as an overall framework it is not nearly as good as a Methods-of-Searching model for identifying primary and secondary literature. And students do need to know how to find that!

The use of this overall framework of eight (or nine, depending on the audience) options will give students a better sense of "closure" in their research than the alternative models can provide—it will give them a clearer sense of important options that remain for them to pursue, no matter what their subject area. Such a sense of closure is very hard to achieve in either a Subject/Discipline or Type-of-Literature framework. A Methods-of-Searching model also facilitates cross-disciplinary inquiries; it asks not just "What sources cover this subject?" but "What subject headings exist for this topic?"—which can be plugged into *several* indexes and databases in different disciplinary fields. Cross-disciplinary coverage is also greatly facilitated by use of citation indexes, published bibliographies, people sources, and related-record CD-ROMs.

Given that no BI session can cover everything, I think a Methods model is the best to start with. It can always be supplemented by a narrower and deeper focus on the specific resources of any particular field. For providing a general overview of all of the major research options available to students in all fields, however, I think a Methods model offers the most advantages.

Planning for Tasks, Jobs, and Positions and the Recruitment of Workers to Fill Positions and Perform Tasks
by
Thomas C. Phelps
National Endowment for the Humanities

Planning to Plan

Mission

Goal — Goal — Goal

Objective — Objective — Objective — Objective

Activity — Activity — Activity — Activity — Activity — Activity — Activity

Tasks Tasks Tasks Tasks Tasks Tasks Tasks Tasks Tasks Tasks Tasks Tasks

EVALUATION

Recycle to "Mission"—
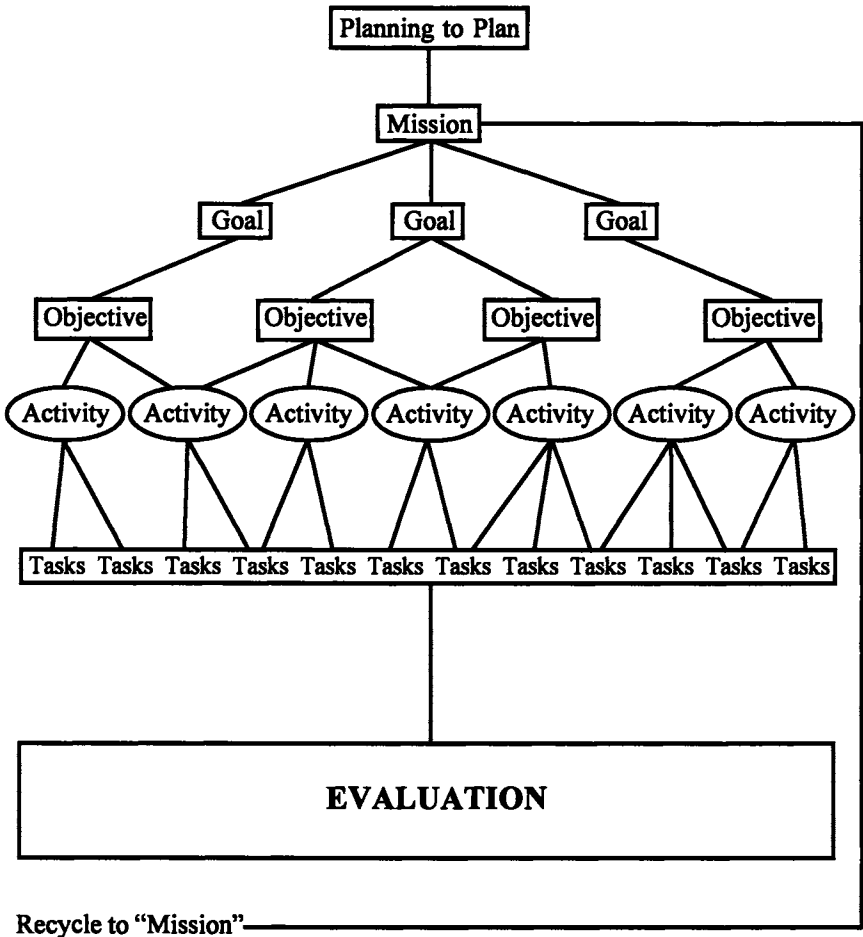
Planning

Planning is the process of getting an organization from where it is to where it wants to be in a given period of time by setting it on a predetermined course of action.

Planning is deciding:

- *What* to do!
- *How* to do it!
- *When* to do it!
- *Who* will do it!

Planning consists of making decisions now regarding possible courses of action in light of established:

- Mission
- Goals
- Objectives

The planning process forces action on the part of the institution as a whole. Members (workers) in the institution must then follow suit: set goals and evaluate the accomplishment of goals through measurable objectives. Member (worker) goals must match or fit in with those set by the institution as a whole.

Factors in Planning

- *Time*
- *Collection and analysis of data*
- *Levels*
- *Flexibility*

Time is the measure of short- and long-term ends and forces assumptions about the present and the future.

Collection and analysis of data is examining information about the institution and those people it serves.

Levels refers to all levels of the organization. All levels must plan and be involved in the wider institutional planning process—upper, middle, and lower levels within the organization must contribute to the long- and short-range goals of the institution and formulate measurable objectives such that activities will contribute to the fulfillment of the institutional goals/mission.

Flexibility is a factor that allows for the accommodation of change. The planning process can never be so rigid that changing forces cannot have influence.

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PLANNING

***

mission

goals

objectives

actions/activities/tasks

EVALUATION
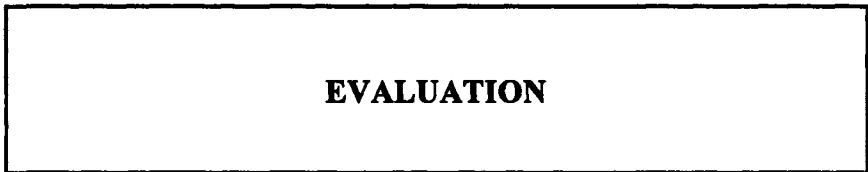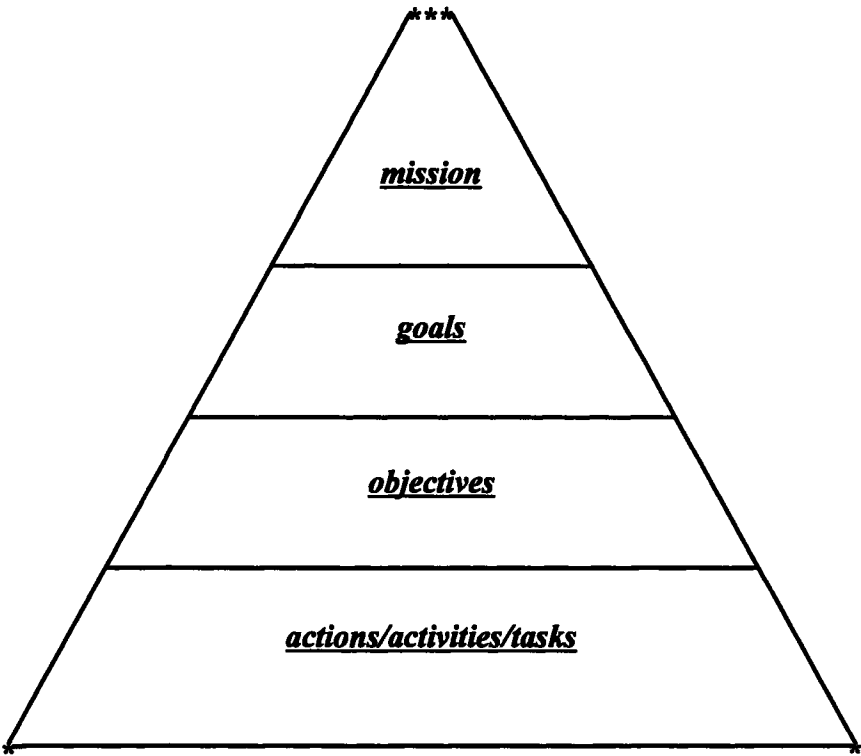
According to Peter Drucker: "Planning is based on clearly formulated objectives"

- Objectives should encourage all parts of the organization to work toward goals, which proceed to fulfilling the mission of the organization.
- *Managers are challenged—have the responsibility—to be able to integrate resources toward achieving goals and fulfilling the mission.*
- After arriving at a mission statement in the planning process, setting the goals during the planning process, and developing objectives during the planning process, actual tasks (or actions/activities) can be developed that lead to the fulfillment of the objectives—hence, the goals and mission of the organization.
- The **mission**, the **goals**, and the **objectives** must stretch the institution over time, but must be attainable and measurable over time (short or long term).
- Hanging in the balance here should be what is desirable and what is possible. All *tasks/ actions/ activities* must contribute to the achievement of objectives, the accomplishment of goals, and the fulfillment of the mission.

Self-Evaluation: Planning for a Service Organization

Ask the following questions:

- What do you want to achieve in the long run?
- Who are your clients?
- Who are *not* your clients?
- What are the problems, concerns, opportunities to be addressed?
- What should be the general approach to achieve your ends?

The statement must be broad enough to embody the entire agency's program goals and subsequent objectives!

Steps for Developing a Mission Statement

Assemble a working group that includes clients, trustees, managers, workers, leaders of groups, and appointed or elected officials.

Use this group to formulate a mission statement. The steps that follow are a model only. These steps can be used by the "working group" as a framework for thinking logically and systematically about the mission of a particular institution, agency, company, or organization.

1) Begin by identifying and studying the articles of incorporation or other such regulatory documents; governing laws, policies, and regulations; by-laws and other legal documents.
2) Review other written materials that describe the organization.

3) From the review of this material, write a draft mission statement. It should be short, but it should reflect the complexity of the institution.
4) Review the statement and make certain that it:
   a) *indicates* what you want to achieve in the long and short run.
   b) *identifies* target clients.
   c) *mentions* the problems, concerns, and opportunities to be addressed by the organization.
   d) *indicates* the general approach to be taken to achieve ends.
5) Circulate the draft statement throughout the organization and among representatives of the client and guardian groups. Invite comments from all staff, administrators, and selected outside individuals.
6) Revise the draft and review it with the staff, client groups, and other selected representatives, community leaders, boards of trustees, etc.
7) Revise and submit the statement for approval by the governing body— usually trustees or stock holders.
8) Recheck the statement after the goals and objectives have been drafted to see if the statement still holds true and lays out effective groundwork for the goals and objectives, and the tasks and actions steps that will follow.

Worksheet for a Draft Mission Statement

Ask the following questions:

1) What is the organization?
2) What is the desired end result for the organization?
3) Who are the clients (and who are not clients that should be clients)?
4) What are the issues and concerns to be addressed by the organization?
5) What should be the general approach taken by the agency in order to achieve the required results?

The mission statement should establish the basic context in which the implementation of changes for improvement in service must take place.

The statement, when drafted, should:

1) Specify the role of the organization.
2) Abstractly reflect the purpose of the organization.
3) Express non-temporal and highly generalized ideas about the organization.
4) Express the current and historical orientation of the organization.
5) Delineate a target group or several target groups, but, nonetheless, should reflect all possible clientele.
6) Announce forward movement and change.

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Worksheet for Drafting a Mission Statement

❖ What (infinitive verbs)?
❖ For Whom (expressive nouns)?
❖ How (pronounced services—verbs and nouns with appropriate modifiers)?
❖ **Completed Mission Statement:**
  ➢ *Concepts:* (How) information, intellectual freedom, stimulating intellectual pursuits, linking people with ideas, preserving culture, preserving intellectual heritage, solving problems, providing space for intellectual pursuits, reaching new clients, providing public awareness, personal assistance, services . . .
  ➢ *Clients:* (Who) students, faculty, people in community, children, young people, seniors, independent learners, institutional administrators, outside clergy . . .
  ➢ *Needs:* (What) intellectual, civic, historic, social, cultural, educational, informational, leisure, recreational . . .

Goals and Objectives

Organizational efforts must be concentrated toward reaching commonly agreed upon goals and objectives.

Goals

- Goals are statements of desired intent; they are directional and involve basic value assumptions.
- Goals indicate long-term desired outcomes for the organization.
- Goals are statements that help the organization plot the direction for implementing change and improvements by indicating more specifically *(than the mission)* the path which must be taken; but they do not specify the precise means by which the path might be taken.
- Goals express both the aspirations and values of the organization and imply what the organization ought to do. Goals express a challenge to perform some sort of service, take an action, complete a task, that is desired or needed.
- Goals delineate operational processes more specifically than does the mission.
- Goals are expressed in timeless form. They are logical extensions of the mission; they are not necessarily measurable.
- Goals should not be in conflict with the goals of another organization, but goals must directly reflect needs and preferences and confirm relevance and value for client groups.

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Objectives

- Objectives are statements of anticipated achievement that can be measured.
- Objectives should tell you what will happen, how it will happen, and how you will know if it is actually happening or if it has happened.
- Objectives are expressed in "time-bound" terms and clearly suggest how to provide a service within expressed "time-bound" terms.
- Objectives are usually directed towards target groups *(clients)* and they imply action.
- Objectives articulate specific services for meeting needs.
- Objectives contain within themselves the criteria for measuring and/or evaluating the meeting of needs in terms of *performance, efficiency,* and *effectiveness.*
- Objectives must indicate in some way the means for measurement and data collection used to determine if, when, and how the objective has been accomplished.

In organizational terms, managers may view the hierarchy of the organization and the hierarchy of the mission/goals/objectives in a collateral way:

- *Mission* = entire institution.
- *Goals* = major divisions or departments.
- *Objectives* and *activities* or *tasks* = work conducted within divisional/departmental units. But, this is not always true because goals are institution-wide, as are some objectives. Activities/tasks must, however, consider staff and resources, thereby placing them squarely within divisional/departmental units.

Worksheet for Goals and Objectives

Goal
To meet the _____ (from the mission statement) _____ needs of _____ (organization as defined in the mission statement) _____ .

e.g.: "to meet the administrative, developmental and technical assistance needs of librarians and libraries of all types throughout the state."

Objective
Provide _____ (from the needs that meet the goal) _____ by _____ (service and/or collection, perhaps) _____.

e.g.:

1) providing research assistance utilizing the library's collections
2) coordinating and administering the statewide interlibrary loan network
3) providing and coordinating the provision of materials for the state's blind and physically handicapped citizens and those residing in state institutions
4) providing information resources of its special collections to all citizens including onsite access and participation in interlibrary loan and other networks and utilizing other delivery systems
5) providing electronic communication and delivery services in order to encourage the sharing of resources among systems and among libraries of all types (school, academic, public, special), and encourage the extension of services to underserved elements of the population
6) providing leadership and encouragement for libraries to bridge the gap between themselves and between service to the entire state's population

List Objectives:

Activities / Actions / Tasks
Objective: "Providing research assistance . . . utilizing collection . . . "
e.g.:

- assist walk-in users to meet their research needs through the use of the library's collections
- provide referral and information service for mail requests received directly from users or indirectly from other libraries
- prepare and distribute publications which assist librarians and the public in using information contained in special collections found in other libraries
- explore publishing selective catalog portions of the library's collections
- seek to provide additional evening service hours to increase access to the collections

Objective: Provide information resources of all collections to all citizens including on-site access and participation in interlibrary loan and other networks.

1) expand online bibliographic access to collections through retrospective conversion of records
2) compile, publish, and distribute access tools for collections
3) provide requested books, documents, and photocopies of periodical articles through the interloan network
4) coordinate and develop tours and seminars on the library's resources and services
5) preserve, acquire, and provide bibliographic access to newspapers

6) participate in genealogical networks with other libraries, historical, and genealogical organizations

7) select books, periodical titles, and other materials in accordance with the library's mission statement and collection development policy

8) expand awareness and distribution of special bibliographic materials

List Tasks:

Personnel & Staffing

Library Education and Personnel Utilization adopted by the Council of the ALA, June 30, 1970, revised, June 27, 1976.

ALA policy defines Titles, Requirements, Responsibilities

Professional: Leaders trained in the field, usually have earned an MLS

Support: Paraprofessional, clerical and others with a wide range of skills

ALA policy defines the appropriate level of work and the appropriate type of employee and links them with organizational patterns, allowing for employee advancement. The policy defines competence and links it to responsibility and authority.

What is a Position?

A position is a collection of tasks and responsibilities which constitute the total work assignment of one person. Thus, there are as many different positions in an organization as there are people employed at the organization. *(The Slavic language cataloger in a large academic library would be holding a position; likewise, the public relations person responsible for gathering and assembling information in a format suitable to print and distribute brochures would be holding a position.)* Positions are organized according to the tasks one person performs.

What is a Job?

A job is a group of positions that generally involve the same responsibilities, knowledge, duties, and skills. Many employees, all performing slightly different work, may be classified under the same job title. A library may employ many catalogers all of whom have different responsibilities but whose duties are similar enough to be classified in the same job group. A job should always be a planned entity consisting of assigned tasks that require similar or related skills, knowledge, and ability. A job should be carefully designed in order to insure maximum organizational effectiveness. Administrators are challenged to identify the tasks that are to be included in a job.

What is an Occupation?

An occupation is defined as a general class of job found in a number of different organizations. An example of an occupation would be Librarianship.

Job Title	Education	Experience	End Responsibility
Librarian IV	MLS from an accredited library school	10 years with 3 years minimum in supervisory position	Final responsibility for the operation of the institution
Librarian III	MLS from an accredited library school plus subject specialization	5 years' professional experience; preferably with subject expertise	Under general supervision, end responsibility for department
Librarian II	MLS from an accredited library school	2 years' professional experience	Under general supervision, end responsibility for a unit
Librarian I	MLS from an accredited library school	0 years' professional experience; some experience preferred	Under general supervision, performs assigned tasks
Support Staff II	BS from accredited university or college	2–5 years' experience in the field	Under general supervision, performs assigned tasks
Support Staff I	BS from accredited university or college	0 years' experience	Under general supervision, performs assigned tasks
Clerical Staff III	High School plus some college or business school	at least 3 years' experience in related occupation	Under general supervision, end responsibility for payroll
Clerical Staff II	High School plus business school or training	at least 2 years' experience in related occupation	Under general supervision, end responsibility for verifying invoices
Clerical Staff I	High School diploma	0 years' experience	Under general supervision, performs assigned tasks

Tasks in Relationship to Jobs

Once the mission, goals, and objectives have been formulated for an organization, activities are assigned to accomplish the objectives, and hence the goals and mission. These activities can be seen as tasks needing to be completed or performed. As tasks are designated, they can be analyzed in such a way as to be grouped together as a job. Jobs, then, are assigned tasks, tasks related one to another.

A **job** is a group of assigned tasks that require the same knowledge, skill, and ability. The group of tasks must be comparable in the amount of education, experience, and responsibility needed for completion in order to be a job.

Once a series of tasks has become a **job**, the job has been established and a job description should be written which specifies the duties associated with that particular job, the relationship of the job to other units of the institution, and the personal characteristics such as education, skill, and experience required to perform the job. A job **description** usually contains the following elements:

Elements of a Job Description

1) The **Job Title** (e.g. Reference Librarian)
2) The **Purpose of the Job** (This section provides the justification for the job: tasks that accomplish objectives, thereby fulfilling the goals and mission.)
3) The **Job Activities** (This section includes a description of the tasks that must be performed. There should be a clear delineation of what the duties and responsibilities of the job are. The enumeration of the job's activities—tasks—is the most important part of the job description. This enumeration identifies for the employee the exact tasks for which he or she will be responsible. It also indicates to the supervisor those tasks for which training must be given, tasks that must be supervised, and tasks that must be evaluated. These tasks should be comparable in required education, experience, and responsibility and should demand similar or related skills, knowledge, and ability.)
4) The **Relationship of the Job to the Institution** (This includes the level of authority and communication, the organizational unit and the authority above it—if any—and the internal and external relationships required of the job.)
5) The **Requirements Demanded for the Job** (Requirements that are defined usually include amount of education, amount of experience, special skills, knowledge, or ability. Requirements should be stated for the successful performance of the job. Any job requirements—such as a college degree or an MLS—that are not essential for successful job performance are invalid and may violate Title VII of the Civil Rights Act.)

Worksheet

- Institution
- Job Title
- Job Description
- Duties and Responsibilities
- Job Requirements
- Applications Rated on the Following Elements and Standards

Recruitment and Hiring

- Seek and attract a pool of applicants
- Consider the labor market
- Advertise
- Consider internal and external candidates
- Select *(achieve a good fit between qualifications and tasks)*

Application Forms

- Questions that identify the applicant (name, address, telephone, social security #)
- Questions about the applicant's education
- Questions about the applicant's work experience
- Questions related to the specific requirements of the job
- Questions related to steady progress in work history and education

Applicant Testing

- Testing for skills (such as typing, computer, etc.)
- Tests composed of general working requirements, such as a task that closely resembles the required work knowledge, skill, and ability
- If tests are used for selection, EEOC requires the establishment of validity and reliability for the test given

Interviewing: Is the Candidate Right for the Job?

Experience

1) Describe a typical day on your last (current) job.
2) What is your boss's title? Function?
3) Tell me about the employees you last hired; how long did they stay with you? How did they perform?
4) What was your single most important contribution during your last job?
5) What do you think it will take to be successful at this position (job title)?

6) If you ran into this situation (in the new job—describe), what would you do?
7) What strengths do you have that made you successful at your last job? What strengths do you have that will contribute to the success of this new job? (In 1978, the EEOC issued regulations that require all questions to relate directly to the advertised position and that all tests for knowledge, skill, and ability be verifiable and reliable.)

Intelligence & Aptitude

1) How do you go about making important decisions?
2) What might your organization have done to be more successful?

Attitudes & Personality

1) Why are you interested in this job?
2) Why have you decided to leave your present position?
3) What would you like to be earning two years from now?
4) What have been your biggest failures / frustrations while at work?
5) What risks do you believe you took in your last job? What was the result of those risks?
6) What do you do when you are having trouble solving a problem?
7) Did you do anything in your last job to make yourself more effective? Efficient?
8) What are your hobbies? Interests?

Education

1) Why did you decide to go (or not to go) to college? For a master's degree? Etc.?
2) Tell me about your time in school. How well did you do? What would you do better? Did you enjoy your major? Minor? Your classes? Your professors?
3) What were your best subjects? Worst? Favorite classes? Least favorite?
4) Did you work while in school? Doing what kind of jobs?

Questions You Should Not Ask

1) Religious practices
2) Age
3) Sex
4) Marital / Family status
5) Physical handicaps (unless it has direct effect on the performance of the job—such as the running of machines, etc.)
6) Records for violation of the law

7) Financial status including garnishments
8) Family history
9) Family considerations (do you plan to have a family? Etc.)

Odiorn's Rules . . . (Odiorn, George S., *Management by Objectives*. Pitman, 1965)

George Odiorn offers nine rules for hiring. These rules cover the entire hiring process. He states that " . . . constructing a human resources portfolio calls for thinking in two-dimensional ways when considering personnel prospects: 1. The performance level expected for the tasks at hand (the job described in the prospectus), and 2. The potential for the individual for doing bigger and better jobs in the future." To this end, he offers the following rules:

1) Diversify the portfolio of workers. Do not select in all one age, experience, racial, or gender group.
2) Concentrate on workhorses—a few stars are all right, but have people who are reliable and have experience, not just grades, recommendations, and credits.
3) Avoid mass hiring—take your time for each new hire for each job as it is described.
4) Buy only what you can afford—college graduates, no matter how high the mark, require training. If you need experienced workers now, get them now.
5) Make your own decisions about who is the best candidate—don't always hire from the same place (college, university, employment agency, recommending party).
6) Promote from within whenever possible—low morale results if this is not a genuine practice. It is always cheaper to do so, especially in terms of training for the unfamiliar.
7) Don't always play it safe—hire a star or two, take a risk on some risk-takers.
8) Follow a steady course—don't over-hire because you foresee possibilities for the future; wait until the real need exists and the tasks are fully described.
9) Don't follow somebody else's system—even this one—because nobody is perfect or has a perfect record when it comes to personnel.

Selection and Access to Electronic Texts in the Theological Library
by
Douglas Fox
Victoria University Library

Introduction: Why Should We Collect Electronic Texts?

A few years ago, when I was at library school, we went to hear a talk by a leading light of the online movement—a very entertaining speaker who told us what a wired world it was going to be. Increasingly, we were going to be in an electronic environment, she told us, both in our daily lives and in our reference work. And what, someone asked, was the most exciting development that she saw in the offing? A new device she had seen at a computer trade show—it would keep track of your appointments, your contacts, and all your personal information. It was called a Personal Digital Assistant.

Looking back to that talk—which took place less than a year before I first heard of the Internet—I am struck by how she both overestimated the impact of technology and, at the same time, underrated it. She was thinking dial-up online services and Personal Digital Assistants, and what we got was the World Wide Web and a broad array of CD-ROMs—a much more significant development, I am sure you will agree. But despite the real shift in technology that has taken place, we are not anywhere near being in a completely digitized environment, nor will we be. Print publishing continues to grow at a healthy rate, far outstripping the rate at which we are putting things into digital form. The digital revolution has taken hold, and like most new technologies, it is fitting in beside other existing technologies, replacing them only in those areas where it has an advantage. (For more in the same vein, check Walt Crawford's article in the bibliography for this workshop.)

So, if you are going to select electronic text for inclusion in your theological collections, it seems to me you must begin with the question: in what areas does the product of digital technology, electronic text, have an advantage? Why, and in what areas, should we collect electronic text?

Deciding this does mean thinking about likely technological developments—a necessary and legitimate exercise these days. Even when I decide what sort of workstations we should buy at Victoria, or what network software, I am making a guess about what we will need to run next year's applications.

So here are my guesses about the places where electronic texts will have a growing place in our collections: there are three pretty sure candidates, two probable, and one more doubtful.

Here are the three best-established types of work:

- *Reference works*—indexes and full text databases where the power of electronic indexing confers an advantage. They will likely hold their place and will be enhanced by better integration with other resources.
- *Original electronic works and collections*—established Web sites, electronic journals, but also the grey literature of the Internet: personal Web sites, listservs, and newsgroups or bulletin boards. We should, in my opinion, be able to at least point people in the right direction for the lighter material. The more serious Internet resources have proven their worth and we do a disservice to our patrons if we do not "collect" them by providing, at least, some sort of linked record for them.
- Lastly, a related but not identical, type of resource is *the scholarly text collection marked up in SGML* for analytical and bibliographic purposes. Computer encoded text existed long before the Internet, of course, but is becoming much more useful and available with the emergence of the TEI (Text Encoding Initiative) markup standard.

What is creating a much bigger splash right now is a resource I have only placed in the "probable" category: regular journals placed on-line with some kind of document delivery—most excitingly the ability to simply download at the click of a button if your library has a subscription. The reason for my uncertainty is a very real doubt about the economic feasibility of subscriptions to large, expensive services—unless you are a large university library. There is also the problem that, in contrast with a printed journal subscription, we do not own anything after we have subscribed to an online journals package for a year. I will say more about this "ownership versus access" debate later on.

Two other possibilities for electronic access are digitization for archival purposes, and reserves. Digitization for archival purposes is an attractive idea. It allows an item to be used quite effectively without being handled. There are lingering worries, though, of whether the electronic format in which something is digitized will remain accessible by future systems, and whether the physical material in which the digitization is stored will deteriorate, resulting in data loss. These problems are more acute for lightly used material possessed by institutions with little money; they cannot afford to deal with the problem by replicating and reformatting the material every few years. Despite this, it is likely that digitization for archival purposes is in our future. The problems of deterioration and standards for access are on the agenda and are very likely resolvable.

For items that the library holds in print, the use of electronic reserves is somewhat contentious. It raises issues of copyright, and also of overhead: it is a lot more work (i.e., it costs more) to digitize all or part of a work than just to change its loan status. Still, the advantages of remote access are such that some libraries are experimenting with it. Some are pursuing it under the fair-use section of copyright law, by restricting use to a particular class in a given term;

others are seeking copyright clearance from publishers for each item so used. On the other hand, placing items "on reserve" that the library already has in electronic form and has remote access clearance for is really just adding an access point to that item from an online course reading list.

Selection of E-Texts

We will be focusing this morning on the first four types of material that I have argued are likely candidates for inclusion in our collections. First, I will review the factors that should affect our selection of electronic texts—e-texts—and how selecting an e-text is different from deciding on a print resource. Then Don will give a presentation on how that works out in practice, based on the procedures in place at Princeton. Finally, I will take a look at how we design access for these electronic resources so as to maximize their usefulness to our patrons, and in the time that is left we can discuss the issues that have come up over the morning and hear about the experiences of other libraries.

A number of people have come up with checklists for evaluating electronic resources—it is almost inevitable in developing selection skills to develop at least a mental list of what we should look for. Some lists that I have seen look rather like a set of criteria for a software review, which is not wrong, but also not quite what I want because it does not build on my skills as a librarian. It is helpful, in terms of transferring skills from one area of selection (print) to another (electronic text), to try a similar pattern of selection factors and see where they resemble each other—or not. So that is what I am going to do now.

First, let me say something about sources. We like to choose works from sources we have found reliable in the past: good publishers and reputable authors. The same is true for electronic works but they require those with the skill to produce them: interface designers, software engineers, and Web site developers are among the more prominent. A good bad example in my own experience was the first version of the *OED* on CD-ROM. It is hard to imagine a more reputable work and everything in the print was in the electronic form. However, saving a search involved several steps; printing was literally impossible in a secure public environment; and every now and then, when you ran the program, instead of text you got Wingdings. The second edition was printable but still required an odd printer setting to avoid getting boxes instead of capital letters when you printed. The saving grace was the helpful technical support staff. The lesson we learned was that if the software is not from a producer you know, then do not trust that it will be convenient and work well. We recently sent back a periodical index that promised very clearly and specifically that you could limit searches by language, but it was shipped with an interface that did not permit that.

The next selection criterion is content. This is, of course, just as important in e-text as in print, but you use different methods for getting at the content in order to make a judgment on it. As with print resources, if you have a good, in-

depth review, then you can save a lot of work. But of course you need to know the process anyway in order to read the review intelligently.

It really is ideal if you can negotiate a trial period with the vendor. Usually, we have found this to be possible. A demo or set of screen shots online shows the functioning of the software to a degree, but there is nothing like being able to browse the indexes and run some typical searches to discover the scope of the work and evaluate the quality of the text. If it is an electronic version of something you have in print, check carefully to see whether all parts are included. *Encyclopaedia Britannica*, for instance, took almost all the photos out when it went into CD-ROM format. Also—and this is a particular problem with electronic text online and on CD-ROM—you will often get older editions of the text for reasons of copyright. *The Early Church Fathers* and *The Works of John Wesley* CD-ROMs are good examples of this. They are cheap and handy, but they are not the best editions available.

An interesting aspect of e-text selection, that is particularly evident in the trial period, is how consultative the process is compared to selection of works in print. At Victoria, we invite comments from all reference services staff on a prospective addition, and at least one or two people go over it thoroughly. Technical staff are part of the process from beginning to end; we check the system requirements, let the selectors know about possible problems, and make suggestions on installation. Technical and acquisitions staff may communicate with the vendor as well.

The third traditional criterion for selection I want to look at is the somewhat catch-all heading of format, which can refer to everything from how it is laid out and what indexes it has to whether the binding is good. What unifies this diverse set of qualities is that they all affect how easy the work will be to use: Is it easy to see how the work is structured? Does it provide appropriate indexing for potential researchers? Is the print legible? These elements are clearly a part of both print and e-text resources, though the methods for assessing them are different. Making the overall structure of the work visible is often a weak point with electronic sources. Things to look for include: browsability of indexes, the equivalent of a table of contents, the ability to move easily between logical sections of the work, and context markers telling the user where they are in the work. As with a print item, appropriate indexes should provide alternative gathering points. In Christian theology, the presence of a scripture index and an index of scholars are often important ways into the material. Finally, the ability to use bookmarks or save searches is another feature to look for—it reinforces a sense of structure by letting the user keep a record of what they have already done. For a publicly mounted resource, there are limitations on the use of this last feature—it is often impossible to keep people's work private. But I still believe it is a valuable feature, even in that context.

Digital works also have their own characteristic set of variations in format. These are system requirements, documentation, interface, and functionality.

System requirements refer to what hardware and software are needed for using the resource. They include such things as operating system and version

number (e.g., Windows 95); space required for the program on the hard drive in megabytes; amount of RAM memory, also in megabytes; and CPU or processor type and speed (e.g., a Pentium II running at 233 MHz). Less often there may be requirements for speed of CD-ROM drive, graphics card, and monitor requirements, and modem speed if applicable. These should be stated in the promotional material for the resource. If there is a minimum recommended, it is very unlikely that you will be happy running it on the minimum machine. It is a good idea to know the system requirements for desirable resources versus the equipment that you actually have. We have found that keeping our equipment up to date is a continuous process. We roll the machines over on a three- to four-year cycle and may do minor upgrades in between, such as adding RAM. It is a mistake to regard workstations as capital expenditure items. They really should be considered operating costs. If it seems I am digressing from the strict business of selection criteria here, it is for a good reason: it demonstrates how selection affects technology planning, because information that the selector has is used in recommending equipment upgrades. In the meantime, of course, the rule for the selector is that if you cannot run the program on your equipment, you do not order it.

Documentation is of two types: documentation for installation and setup and documentation for the user. It is best if the two are separate, since few users like to open a guide and find installation instructions. Likewise, the systems staff prefers to keep the installation instructions in their own files for later reference if needed. I will not talk about evaluating installation instructions, since that is really a systems topic. But the user documentation should do three things: it should explain very clearly and step by step how to use the program; it should have a good index so that users can check how to do specific things, such as particular types of searches, saving results, printing, and so forth; and, lastly, it should have a quick-start guide for the majority of users who do not like to approach things step by step. In the documentation category, I include electronic help, which should have of an excellent table of contents, a "How do I do this?" section, and it should be full-text searchable. Beginning tutorials and context-sensitive help are nice features too, but less used than the others. I find that most people use help when they want to do something and the interface is not helping them. Is electronic help alone sufficient for user documentation? Personally, I like printed manuals, because I find them more browsable, but a well-designed electronic help system will do the job.

The third of our elements of electronic format, interface design, is like art: you may not know much about it—and there is a great deal to know—but you will discover pretty quickly what you like, and what you do not. You may already know quite a bit about how the program will behave if you have other programs from the same producer. Look at the following features when examining an interface: Is the startup process straightforward? Does the user get a reassuring message during any pauses? Does the opening screen make it clear what to do next? We have one full-text program that starts up with only menu

headings—no explanation, no search box. The program is waiting for the user to click and drag on a menu to tell it what search type to use.

Next, consider screen controls. Is the wording of menus, especially headings, clear? Do they follow the usual conventions (e.g., file menu at left, help menu at right) or are they idiosyncratic? Are the icons vivid and do they provide a good mnemonic for their function? Do you get any unpleasant surprises from the menus or icons?

What about searching? Is it clear from the interface how to construct a search? E.g., can you tell easily if several words when entered will be taken as an "and," "or," or "phrase" search? If syntax is required (punctuation, operators, brackets) is this need made clear? Is the scope of the search (e.g., by field or database) clear, and easy to specify? Is controlled vocabulary, if any, easy to find?

Lastly, does the program provide effective feedback? When a hit list or other search result comes up, is it clear what search was entered, what the overall results are, and are there clues about what can be done with the found items (e.g., marking them, printing one or more, or doing a related search)?

Distinct from the interface is what lies behind it—the fourth and last element of electronic format: functionality (i.e., what the program can actually do). What it can do depends on a number of things. In the case of a full-text resource, the markup is very important. Before marking up text in SGML, large database producers such as Chadwyck-Healey—which produces such titles as *Patrologia Latina* and *The Bible in English*—study how scholars in relevant fields make use of the material; how they divide it up, what features of the text they consider important. Obviously, if I can do a search in a Bible concordance on a particular Hebrew verb in the hiphil, it is because someone has tagged all those occurrences. This kind of functionality really amounts to content; it is like a secondary literature on the text, and requires the subject expert, either a librarian experienced in the area or a faculty member, to evaluate. As an aside, I would say that creating high-quality, properly marked-up standard religious texts for broad availability is one of the most important projects facing those of us involved in theological education.

Creating a database by dividing information into fields such as author, title, etc., and then adding intellectual value to it by assigning subject headings or controlled personal name headings is a similar process. Without it, we have an undifferentiated mass of text of little use. Check for the quality of "gathering points": Is there name authority control? Adequate subject indexing? If you purchase the work, this will give you a head start in learning how to search it effectively, too!

Other types of functionality are indicative of how well written the program is from a technical point of view. These are better left for evaluation by your technical staff, if you have them. But everyone who uses the program will quickly become aware of the problems. Symptoms of programming errors include slow or uneven performance, frequent crashes, refusal to work on particular hardware (e.g., with some brand of video card or motherboard) and

generally a lot of technical tweaking to keep running. More minor errors may result in a quirk in an otherwise reliable program, such as in one of our literature resources with a multimedia feature; it works fine, but the control screen disappears behind the Windows screen when you play any of the poetry. There may also be things the software perhaps should do, but which were not included, such as the ability to limit by language that I mentioned earlier. Unfortunately, quality of programming is one of the hardest things to tell up front, except by the reputation of the producer, by locating a good product review, or by checking with someone who has already tried it out. ATLANTIS has occasionally played a role in helping people share experiences with the technical aspects of mounting electronic resources in religion. It would be nice to see that expand somewhat. I, personally, have found the product reviews and comments on such topics very helpful.

The last matter of functionality I would like to address is how networkable the resource is. Most proprietary programs can access, say, a CD-ROM database on a network or as a LAN resource, but some resources, e.g., Web pages, or SGML texts, can be accessed directly or indirectly through a browser. Now some CD-ROMs have versions that are made to run through a Web interface and have the potential for remote access. I have little doubt that the software for accessing e-texts will move in this direction, and the development has obvious importance. Even if you are not buying remote access resources today, it is good to keep track of which ones can be mounted this way should you decide to provide remote access or arrange with a partner institution to do that.

That wraps up format. The last three items are somewhat briefer: they are price, technology environment, and legal status.

Generally, if you buy an electronic equivalent to a print item, they charge you more. It only partly reflects the cost of the added value of software. Like you, I have ground my teeth occasionally that they are getting more for this little disk than for a whole set of nicely bound books. When deciding between paper and electronic format, I try to anticipate the level of use of the electronic resource. If the old paper edition was popular, or if the resource is fairly central to our educational needs, and if it has good, approachable software, it may be worth significantly more to us.

As I indicated earlier, the technology environment places a limit on what items you can buy (it has to run on your equipment) but you also have to remember your capacity. For instance, we can currently run twenty-one network CD-ROMs without adding another server to our system—or coming up with some other expansion plan—and we have nineteen in use. If we want to network more databases of this type, we will need to invest in more capacity. We also track the levels of usage of all our CD-ROMs and move low-usage titles to local CD-ROM drives. Questions of capacity are always coming up. If we wanted to add more demanding features to our Web site, we would need to upgrade our server to handle the workload. Adding resources to the electronic environment is not something that is done piecemeal; it requires technology planning, about which I will say more in the section on access.

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Lastly, I should raise the issue of what we are actually buying when we acquire electronic resources. They are usually acquired not as copyrighted material, but under license, which is legally quite different and gives a great deal more potential power to the vendor. I will address this also when I talk about access.

Access to E-Texts

I want to focus mostly on how to organize access to the electronic texts you have added to your collection. However, there are a couple of important matters that undergird organization that should be looked at first. One is technology planning: what should you have in your library to support all of this, and how do you keep it all going? The other is that high-profile-ownership-versus-access debate: is an excellent library one with great collections, or one that is rich in services? A number of people are arguing that we are shifting our focus to services. We need to look at the implications of that.

To start with the first matter, technology planning is by no means a trivial task, as many of you know. Every library's situation is different. You will be spending a lot of money. The things you are buying are possibly new to you—make that probably—and even if you buy the stuff regularly as part of your job, the cycle of change in high tech is fast enough that you must be learning constantly. And you have to please a lot of people beside yourself. If you are like me, you already had a full-time job before all this came along!

The picture that emerges here is that technology planning is about managing change. There are many good books out there on the subject. Wilbur Stolt's article (in the bibliography below) does a good job of at least flagging the areas that need to be addressed: changing roles for public services staff, legal issues, costs, organizational structure, training.

There are two rules of thumb about change. One is that it is driven by external factors. We change and adapt in response to the challenges and opportunities out there. So somebody needs to be looking at what is out there in the general technological environment, in the work that is going on at other theology libraries, and in your own institutional environment—e.g., what changes are being introduced by the university with which you are affiliated?

The second rule of thumb is that a good process of change requires a plan. I would go further; you are not planning a change, you are planning to be able to respond to a rapidly changing environment. So, you need to make organizing for change a part of your organizational culture. This is not the place to say how to do that—it is not my *forte* in any case—but one thing I can say for sure is that a flat, teamwork approach thrives better in a changing environment than a strongly hierarchical approach. You do not do well in this business as a lone gun; you are always seeking help or giving it.

A few points on the technology plan itself. Someone posted a message to ATLANTIS not long ago about the most recent issue of ALA's *Library Technology Reports*, in which Richard Boss has done a wonderful job of

providing model plans for an individual library, a library system, and a consortium. There is also good, succinct explanatory material. The reference is in your bibliography. You should read this, and so should your chief librarian and the head of your institution. For one thing, it will save you a lot of time. You will have to study your own situation thoroughly and develop or update your own plan, of course, but this gives you a great starting point for a variety of situations. Secondly, it should help in making clear to others what libraries need. One of the difficulties with all this technology is that you have to get people used to the idea that the library is going to need more money—a lot more money—for equipment, materials, training and personnel, and that there will be little in the way of compensatory cost savings elsewhere. It is going to cost more, but it will provide better service that will be valued by our students. These model plans can provide administrators with a frame of reference for a reasoned response to library financing.

I was most interested in the middle plan, for a library system, since my own library falls into the lower end of this category with our two branches. The consortium section was also of interest, since we collaborate with the other libraries serving the seven member schools of the Toronto School of Theology, and our libraries share a common catalogue and many network services with the University of Toronto. So, like many libraries, we will be looking at more than one part of this report. But to cut to the chase, here is a sample of what he says:

A library system should be maintaining a Web site, and should be investigating special files and imaging applications. We should avoid proliferation of the same information in multiple formats. All PC's should have a Web browser and access to a CD-ROM server. There should be express catalogues near the entrances to buildings and reference areas. We should be using a multi-tier PC strategy, i.e., moving PC's to less demanding functions as they become more dated. We should be maintaining staff training and patron orientation programs, and we should designate a full-time system manager.[1]

That is about a third of the headings. In our own situation, I would say that generally we are either doing or thinking about most of the items on the list, and we should look seriously at the ideas here, even if we do not decide to use them in the end.

I also wanted to say a word about access versus ownership. It is a question that makes us a little uncomfortable, I hope. We are used to the idea that the key feature in making a library good is the quality of its collection. What I remember as the last thing my predecessor said to me before leaving for retirement was his expression of satisfaction with having built up an excellent collection. It was true, and is something I have often had occasion to be grateful for. But now we hear as guidelines that libraries are aiming for things like, ". . . access to information regardless of format, and regardless of where the information is stored."[2] That is laudable, and of course that language need not even be referring to electronic texts. It could be a description of the need for an interlibrary loan system. In fact, "access . . . regardless of format" implies that. But the perception does exist that all the stuff is out there on the Web somewhere, and

that all we need to do now in collecting is point our browsers at the right places. I think we are making a dent in this perception, but we have to keep at it. We do have a responsibility to maintain our libraries as information archives—as collections—whether the works are in print or electronic or some other medium.

How do we do this if we are collecting e-texts? Here are some ideas: When purchasing access, consider the importance of archival issues. The vendor (who may be a large supplier), rather than the publisher, is running a business. Is there a commitment on their part to archiving older publications that do not make them much money? Even if they are committed to that, it is not a good idea for them to be the only archive for those publications. There is need for redundancy, and as libraries have kept print publications in the past, we can do so in the present. Perhaps it could be part of the license agreement that we retain the right to archive that to which we subscribe, and after a period of years or if it becomes unavailable, the right to distribute it.

Generally, we should refuse to buy our collections more than once. There are exceptions—where we expect greatly enhanced access and high levels of usage—but this should be the general rule: we cannot re-buy every time there is a technological innovation. We should also resist things that have implicit repurchasing built in, such as access by subscription to a relatively unchanging database, or purchasing information our tax dollars have already paid for, as Ellis and Fisher point out.[3]

It is tempting to get very annoyed or frustrated with the license and copyright restrictions on online use. During those times, I try to remember that all books come with a natural limit of one concurrent user per volume. The concern of authors and publishers to prevent widespread distribution of their work without payment is a legitimate one. However, the user license legal mechanism is very powerful and can leave you with very few rights, if you simply accept it passively. I would suggest with Ann Okerson that if we know clearly what we want, and particularly if we get together as purchasers to ask for it, we will find that vendors are willing to accommodate us on the language of license agreements.[4] If we want copyright-style access, with its built-in protections of fair use, let's ask for it. If we do not want to purchase a large package of journals to get access to only a few, we should say so loud and clear and in unison. Okerson believes that license-style access and copyright are in a dialectic relationship, and will move closer together as we adjust to the new digital environment. I think she is right, but we need to be aware of what we want and advocate on behalf of our users—as well as respect the rights of authors, publishers, and producers. The same goes for debates over what is and is not breach of copyright. If, for instance, we want to create electronic reserves, we need some mechanism for rewarding authors that is not impossibly cumbersome. This activity lies somewhere in between copying part of the work, as for a course pack, and putting it on manual reserve. We do not know what the level of actual use will be, but perhaps we could negotiate an assumed level of use. This simplification would remove a significant barrier to a potentially useful service.

Organizing Access

So—you have your journal service, your network and local CD-ROM reference sources and full-text databases, your own Web information, pointers to other sites, the catalogue, the online reserves, and a scholarly e-text project using SGML and digital images. They are probably rather a jumble at present. The technology for integrating them has not arrived, and it will not for some time. The bright hope for integrating *databases*, not just catalogues, is the NISO standard Z 39.50, which enables conforming databases of various structures to process each other's queries. It is an extensive and complex standard that is slowly being implemented by database vendors, and should eventually bridge some of the gaps in our database picture. One of the initial ways it is being used is with front ends for simultaneous searches of several library catalogues of different design, such as Seachange Corporation's *Bookwhere?* But, however marvelous or clunky the software, what we want for our patrons remains pretty consistent. What we must do is set up what we have in order to accomplish things as best we can.

We want an interface that:

- Guides them easily to their best source(s) for the sort of material they are seeking
- Enables them to search correctly and efficiently
- Provides them with enough information to make good selections
- Guides them directly to where they can get their selected items most efficiently

. . . And if all this can be done in one go at a workstation, so much the better! We will look at these points one by one, for the current and near future environment.

The great divide in electronic services right now is between Web and non-Web. It would be possible, I think, to run all our services from the browser, but that would require a number of workarounds, since a significant number are not made for that environment. So we use the general Windows interface—in our case still Windows 3.1 (we will likely go to Windows NT next summer). Whatever interface you use for the opening operating system screen, keep it uncluttered, logically organized, and consistent from one workstation to the next. The most heavily-used services—the browser and the catalogue—should go to the top centre. We have a large group of networked CD-ROMs just below top centre. At the top right, minimized, is a staff programs group. And if the machine has Adobe Acrobat, it is there as well, to show that the machine is capable of printing Adobe documents—unfortunately, not all of our machines are powerful enough to use it. Beneath the network CD-ROMs is a group of special services for that PC: everything from a VCR to e-mail downloading to locally mounted CD-ROMs. The important thing is to be consistent so people can find their service quickly on any machine. If there are many programs and

the icons produce too much clutter, you might consider an add-on program so that you could use menuing and, for example, list your CD-ROMs alphabetically.

The browser should be set to your home page. Sometime soon, whether you like Microsoft or not, the browser is likely to become the main screen. You can do this now, with some difficulty, but you will have to have either different screens for local and remote users, or have some non-working links for outside users who cannot access, say, the CD-ROMs licensed to your local system. Just as an aside, here, speaking of local access, consider the bookmarks you maintain at your reference desk. Regularly spend time keeping them organized.

Designing your library's Web site is an iterative skill; you keep learning and making improvements. So if you have not started a site yet, do not feel as if you have to go do a degree in graphic design first. Knowledge of graphic design, or layout, is helpful. But you can get started by using one of many Web design books available. I have included an update of one of the classic Web design books in the bibliography: David Siegel's *Creating Killer Web Sites*, if you want to pursue that.

Actually, one of the important things to realize about creating Web pages is that while the actual markup is a computer skill, designing the site is not. It is an exercise in organizing information (in other words, right up our alley). We know how to do that already. And designing library sites is not quite the same as designing other sites. Other sites generally want people to browse, wander around, see all the cool pages and be enticed to buy or register or send mail. So they spend a lot of time (and money) on designer pages. We, on the other hand, want people to go quickly to the information they need. If one spends a lot of time clicking around a library site, one will probably get frustrated. There are some exceptions to this—we may want people to read about our special collections or come to the book sale—but for the reference functions of the site, we want grace and efficiency.

By the way, there is an absolutely stupendous Web site you must visit if you are working on your library's Web site. It is the *Library Web Manager's Reference Center*, listed in the bibliography. It has pointers to many high quality resources: guides, current awareness resources, software, clip art, and most notably a very fine guide to what we are talking about right now—*Web Design for Librarians*, maintained by Ronald Jantz of the Rutgers Scholarly Communication Center.

However, here are some of the main, commonly understood, rules for Web page design as it applies to libraries. To speed people on their way, it makes sense to put your high-usage, main entry points on the first screen of your home page. If you must put the greeting from the chief librarian or the president on the home page, I guess you must, but it is more important that the page be good, so put it near the bottom. Avoid anything that causes the first page to load slowly, like big, fancy graphics or heavy-duty Java applets. However wonderful they are, no one will like you for them after the first half dozen times—and

remember there are students out there trying to load your page on a 386 with a 9600 baud modem.

All navigational pages, as contrasted with content pages, should focus on the first screen. People do not use subsequent screen links very much, so those pages and pages of links will have to be organized well. Organize them by subject and put all the subject headings on the first page. If they can be alphabetized, put the alphabet on the first page, and help users get to their chosen letter quickly. Do not over-structure your site, though. Put enough links on the page so that people do not have to click endlessly to get through your categories. At least seven to a screen is enough.

Your content pages should not be subdivided into too-short segments. People will read a page or two on-line, or they may wish to print your document, and you are helping them if you give them a convenient amount to print.

People see the structure of a page better if they are given enough white space, and they are more likely to read the page if it does not appear cluttered. Even your icons should be small, but high-contrast and using well-thought-out symbols. Test them on staff before going public with them. Drop-down list boxes can be a way of including lists of related links on a page without adding clutter.

Last in my list, but by no means least: always provide clues to location. Hypertext environments are confusing if there are not plenty of clues to where you are. Give people home buttons, forward and back arrows if appropriate, and perhaps a fixed list that highlights where they are. We are starting to use a left-hand index bar in the next iteration of our own site. We do not want people to surf, we want them to browse intelligently, and in order for that to happen, we must give them context.

This brings us to the question of how we organize theological information. I must confess I do not do this much on our own site. We have just three sections: one for guides, one for particular sources of interest to our community, and one for local information on the Toronto School of Theology and its libraries. But do as I say, not as I do. I think there is a great deal of potential on our Web sites for what Steven J. Harris calls "Webliography." We were writing guides to resources for years before there was a Web. Now that there are online resources, we can include pointers to them in our guides when we put them on-line. I feel that those who provide subject collections on the Web—well-organized and well-described—are doing us all a great service in starting to provide intellectual context. One librarian, whose name I cannot recall, remarked regarding access to electronic resources, that it was as if we had closed the stacks, because people no longer see items in the context of intellectually related works.

Part of providing a high-quality text resource on the Internet already is, and I hope will increasingly be, the mounting of SGML-encoded texts that meet the standard of the Text Encoding Initiative (TEI). The articles by David Seaman and Susan Hockey in your bibliography discuss this project. The TEI header can incorporate a MARC record within itself, and can provide references to

associated material such as image scans, which can also have text information encoded into them to identify them.

There are also evolving strategies for less ambitious cataloguing. One is a more limited coding, the Dublin Core, which is designed to be usable by non-cataloguers. There is also the possibility of describing, say, a Web site with a collection level cataloguing record including notes linked to various parts of the site. For more ephemeral sites, simpler descriptions could be used, appropriately reflecting their lesser importance.

Turning to the question of how to help users search effectively in the electronic environment, no single Web design or interface will do the job. In this sense, our environment has indeed become a service-oriented one, and high-tech, to use the cliché, must also be high-touch. This means additional time for staff learning, so that they themselves are confident with the resources. It means taking time to prepare how-to guides to your resources. And it means being present with your users as much as possible, through instruction and proactive reference service.

Similar observations apply to helping users select from their search results. Hopefully we can point people to databases whose records contain adequate descriptive information, and if we are describing resources ourselves, we can ensure that people know what they are getting into. If the whole document is easy to obtain, that can substitute to some degree for metadata. However, inevitably, we are going to end up directly helping people quite a bit in determining if a given source is reliable.

I would like to end with a few words on document delivery. What we really want is for our best indexes to be directly linked to an online document delivery service—whether our own or a commercial one—so that selected documents can be downloaded at the tap of a key—or at least so that the information on where to get the document is right there. In looking at our own services through the University of Toronto, which tries to keep its technology quite current and has thousands of online journals, I found the situation more complicated. In the Web version of our catalogue, the ability to link from a bibliographic record to a document provider exists, but the implementation is still experimental. The online journals themselves (provided by such services as UMI Proquest) are still not integrated into the catalogue. I also notice that the Proquest records do not link to their own bibliographic references, though at least one of the in-house databases using Ovid software did provide location information for cited works.

Also, broken links are still a problem in many of these services. The best approach, while we are experimenting with these services, seems to be to use them separately and teach patrons to do so as well, making the online document delivery service a separate step. However, we also need to provide appropriate feedback on what we would like to see in these services, so that they work more smoothly, and provide the resources that our patrons need with fewer disappointments and less need for staff intervention.

Endnotes

1. Richard W. Boss, "Model Technology Plans for Libraries." *Library Technology Reports* 34, no. 1 (January–February 1998), p. 51.
2. Richard W. Boss, "Model Technology Plans for Libraries." *Library Technology Reports* 34, no. 1 (January–February 1998), p. 52.
3. Steven Ellis and Kim Fisher, "Electronic Text Collection Development: A Primer." In *Acquisitions and Collection Development in the Humanities,* Irene Owens, ed., New York: Haworth Press, 1996, p. 24.
4. Ann Shumelda Okerson, "Buy or Lease? Two Models for Scholarly Information at the End (or the Beginning) of an Era." In *Books, Bricks & Bytes: Libraries in the Twenty-first Century,* Stephen R. Graubard and Paul LeClerc, eds., New Brunswick, NJ: Transaction Publishers, 1998, p. 70.

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Selection and Access to Electronic Texts in the Theological Library
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Introduction

This segment of the workshop is based on collection development procedures used in the library at Princeton Theological Seminary to locate, evaluate, and select electronic texts for access.

The problem of determining what texts exist in electronic form, whether CD-ROM or Internet-based, whether book, journal, or manuscript, and of assessing their format, quality, provenance, and suitability for integration into local resources is only one of several intersecting issues that affect local decision-making regarding electronic texts. The parameters of collection development and service policy come immediately into play as do the kind of hardware, software, network, and Internet connectivity required and available; the viability of CD-ROM access; the status accorded lease and license agreements within a local setting; local database or Web site organization in the presentation of texts and text links; the kind of Internet-acceptable use policy that may be developing; and the level of instruction that can be provided for patrons who may require text-use assistance.

With Doug Fox's presentation having covered some of these infrastructure and planning issues, the purpose of this segment is to establish a working knowledge of selection procedures that are useable in a theological library. Selection of electronic texts for purposes of access involves a process, long familiar to bibliographers, of the identification and evaluation of resources to be added to the local collection base and of criteria that guide the selection once an item has been identified. In its most basic implementation, this selection process now involves, in addition to traditional print sources, a new generation of selecting tools common to the digital library. Webliographies, those collected lists of links by means of which we are guided to a textual location, and search engines that index those sites and make the text accessible, are now key components in a process that proceeds from locating texts to selecting texts.

Locating Texts

1) CD-ROM Texts
The production and distribution of CD-ROMs through the commercial trade gives them a different type of exposure that makes them easier to locate than Internet-based resources whose location is consistently more subject to the vagaries of online indexing and the skilled use and effective performance of search engines. While it is now just as common to find both Internet sites and CD-ROMs reviewed in bibliographic sources, electronic resources produced on

CD-ROM still have the advantage of publisher promotion through printed catalogs, announcements, and Web pages. These Web pages of the commercial publishers who produce CD-ROM products, such as university presses like Cambridge and Oxford and other publishers like Routledge and Chadwyck-Healey and the small religious publisher, Logos Research Systems, can be useful in locating texts and in keeping up to date on publisher activity.

Print and electronic versions of other sources of information on CD-ROMs exist, including two that we have found to be most useful: *CD-ROMS in Print* and the *CD-ROM Directory*. Both of these sources are similar in structure and content but with differences that do not constitute an exact overlap. Both guides list titles alphabetically, followed by a subject index of titles. Entries within the alphabetical title arrangement contain information on publisher, language of content, update frequency, hardware and operating system requirements. The title and the subject indexes are then supplemented by an index of companies that contains both physical and electronic mail addresses, phone numbers, and URL's. The *CD-ROM Directory* includes, as well, an index of retrieval software that is keyed to the title that makes use of that software.

Religion titles command only a small fraction of the approximately 13,000 CD-ROM titles listed by both the *Directory* and the *In Print* guide, with the latter also including out-of-print titles. The *CD-ROM Directory* includes the two subject categories of Religion and Theology, whereas the subject index in the *In Print* guide includes only Religion as a category. While there is some overlapping coverage by these two sources, there is not an exact correspondence. Karl Barth's *Die Kirchliche Dogmatik* and the *Thomas Aquinas Opera Omnia* are listed in the *CD-ROM Directory* but do not appear in *CD-ROMs in Print*. The Dead Sea Scrolls, treated under Religion in the *Directory*, falls under the subject of History in *CD-ROMs in Print*.

At this point in time, it is not clear how long CD-ROM will continue as an acceptable storage and access medium for electronic text. Nor can we be clear on which print materials reformatted to CD-ROM will continue through yet another reformatting cycle with the emergence now of the new generation digital versatile or digital video disc, otherwise known as DVD. Certainly DVD is intended to overcome the limitations of storage capacity and processing capability implicit in the one-sided CD-ROM. How well it will serve the future of electronic text development in particular, given the importance of storage and processing issues, remains to be seen. The *CD-ROM Directory* has very well described the generational differences between the two technologies, comparing CD-ROM to a "stevedore" that "can shift large blocks of data from one place to another" and DVD to a "juggler" that, under the increasing pressures of multimedia demands, "can keep a constant stream of data of different kinds moving smoothly at high speeds."[1]

How theological text and disc technology will continue to be adapted for the resource purposes of the theological library forms only one part, however, of the electronic saga. The rapid development of Internet-based texts and journals is the other challenge to the selector.

2) Internet-Based Texts and Journals

Searching the Internet for electronic texts is a task that, like other library tasks, threatens either to consume or to be postponed and that, for this reason, is best brought under some form of manageable control. Since we have not found random searching to effectively serve the institution's collection policy commitments, we have incorporated electronic selection into departmental workflow and have established an Internet search sequence that we pursue on a regularized monthly basis.

Using Netscape Communicator to access the World Wide Web, this search process consists of three basic steps:

10) the known sites that have guides, links, or indexes, or that represent collections of texts are browsed in order both to locate any newly created or previously unknown texts and to confirm the continuation of already established texts at their prior location

11) the subject directories that are known to have included religion in their classification are searched

12) directed searches aimed at locating a specific text by author, title, or subject are conducted, using selected meta-search engines first and single search engines second

A library can obviously benefit from any one of these search procedures but their being taken here in conjunction with each other is intended to convey the importance of the development of strategies of thoroughness in a library's efforts to locate electronic resources. While these three steps produce results that contain redundant entries, the steps themselves are not redundant but quite different and productive exercises that lead to an overview of the electronic text situation that might not otherwise be obtained. Moreover, it has been our experience that libraries must make a special effort not to be misled by the term "comprehensive" which, however widely used in the Internet environment to comparatively describe this or that directory or site, is a loosely used synonym for "considerable" that does not translate to "exhaustive" or to one-stop shopping for electronic texts.

Electronic resource selection, whether for text or journal, is likely to remain, for some little time yet, a very search-dependent exercise. This dependency of selection upon prior searching invariably involves a labor-intensive process with few, if any, short cuts for the selector. There are better places to begin than others, of course, or to return to in searching but our own trial-and-error practice in collection development has not yet uncovered any better procedure than continuous reference to multiple sources.

a) Browsing Known Sites

If a theological library has set itself the task of locating Internet-based texts and journals, a good place to begin is with known sites that list such resources and that contain links to those resources by single title or collection. Here the

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task is eased immediately, at the very beginning, by innovative theological libraries that have already given attention to digital resources. Web pages developed at these various institutional sites such as Boston, Duke, Emory, The Graduate Theological Union, Harvard, Toronto, Vanderbilt, and Yale contain clear and well-organized guides and links to electronic text and journal sources that stimulate recurring visits. Such pages are functioning as valuable tracers of relevant textual links and their early contribution in this regard deserves wide recognition.

Some of these pages, in turn, helpfully highlight other key starting points such as John L. Gresham's *Finding God in Cyberspace* available at <http://users.ox.ac.uk/~mikef/durham/gresham.html >. In browsing Gresham's category of digital resources, where he distinguishes between electronic texts and electronic journals, there is a link to one of the most useful textual indexes anywhere on the World Wide Web. Gresham's Books On-Line link will take you to <http://www.cs.cmu.edu/booksubjects.html>, the On-Line Books Page at Carnegie Mellon University.

The On-Line Books Page, created in 1993 and edited, with regular updates, by the lay Catholic, John Mark Ockerbloom who also maintains the index, Catholic Resources on the Net is a browsable and searchable list of over 7,000 English-language texts in the public domain, with links to the texts that are listed. Ockerbloom's intent, as he indicates in his criteria for inclusion, is to exclude excerpts and to list texts, free of copyright restriction and commercial fees, that represent the full, that is, essential text of significant books that will be found in the catalogs of major libraries and to select the best electronic version for inclusion, if there are several versions.

The On-Line Books Page has a series of sub-pages that allow authors and titles within the list to be browsed by selecting an alphabetical letter. Subjects, including the BL-BX range, are browsable by Library of Congress classification. The Books in Progress and Requested sub-page is the place where Ockerbloom lists, alphabetically by author, books that have electronic versions in preparation or for which electronic versions have been requested. He provides on this sub-page, as well, a link to books that will enter the public domain on January 1, 1999 unless blocked by congressional action. The Archives sub-page is arranged according to General, Foreign Language, and Specialty categories under which text collection sites are listed with their active links. Here you will find numerous diverse sites, representing small and large textual projects, including Athena, Bibliotheca Augustana, Christian Classics Ethereal Library, Electronic Text Center at the University of Virginia, Humanities Text Initiative, Internet Medieval Sourcebook, Making of America, Oxford Text Archive, Project Gutenberg, and Project Wittenberg. Any number of these sites contain religious and theological texts that are potential candidates for selective evaluation and inclusion within a local database of resources and these sites, along with Ockerbloom, are part of our ongoing browsing activity.

The Ockerbloom index, hosted at Carnegie Mellon University, is only one of numerous institution- and library-based sites that contribute to the effort to

locate electronic texts and journals. The Library of Congress Internet Resource Page <http://lcweb.loc.gov/global/etext/etext.html> provides links to electronic text collections. The National Library of Canada Electronic Collection may be searched at <http://collection.nlc-bnc.ca>. Other digital collection links may be browsed through some of the major university sites: Columbia University, University of California, University of Chicago, University of Pennsylvania, University of Toronto, in addition to the Michigan and Virginia sites already mentioned.

Although many of these sites carry browsable links to journal sites, the sources browsed for book texts may not always be useful for the location of journals since there is a tendency carried over from the print world to the Internet world to distinguish book text from journal text. The On-Line Books Page, for example, is not a source for the location of electronic journals. Journal texts may need to be located by browsing specific journal links found among the theological library sites such as the APS Guide to Resources in Theology, Toronto <http://www.utoronto.ca/stmikes/theobook.htm> or Online Journals of TELA <http://scholar.cc.emory.edu/welcome.html>. Other sources that we browse with benefit are: New Jour <http://gort.ucsd.edu/newjour/ NewJourWel.html > and Serials in Cyberspace <http://www.uvm.edu:80/ ~bmaclenn/>. *The Directory of Electronic Journals, Newsletters & Academic Discussion Lists,* available in print and electronic versions, is indispensable. The work edited by Ruth N. Ornstein, *BiblioData FullText Sources Online for Periodicals, Newspapers, Newsletters, Newswires & TV/Radio Transcripts,* contains a small number of religion references that can generally be located elsewhere. The Scholarly Societies Project of the University of Waterloo Electronic Library <http://www.lib.uwaterloo.ca> is important to follow for the serial publications of scholarly societies but it does not yet contain full-text materials in religion.

b) Exploring Subject Directories

Subject directory searches are a second step in the sequential process we have implemented to locate electronic texts for collection development purposes. A subject directory is a database of Web sites organized under topical or subject categories that are then generally browsable or searchable. Subject directories differ not only in size and content but also in the degree to which site listings are evaluated or annotated. There is a selected list of subject directories available at <http://sunsite.berkeley.edu/InternetIndex>, home of the Librarians' Index to the Internet, itself a subject directory.

There is, as yet, no subject-specific directory or limited area search engine (LASE) devoted exclusively to religion or theology as there is for women, for example, at the popular level <http://www.wwwomen.com> or for women and gender in the ancient world at the academic level in Diotima <http://www.uky.edu/ArtsSciences/Classics/gender.html > or for the ancient and medieval worlds, again, at the academic level <http://argos.evansville.edu>. The challenge that subject directories pose to the theological library is that of finding

a directory that incorporates religion as a specific category, with enough informative content to make browsing or searching a productive exercise. Recognizing that some Internet training sources consider the browsing or exploring of a subject directory to be a waste of time better spent in specific searching, browsing a subject directory can nonetheless provide information on the rapidly changing vista of electronic texts, texts newly available or text sites newly established, information that might otherwise be missed since prior to the browse the information may not be specific enough to be submitted to a search.

Among the subject directories that include religion either as a separate category or as a sub-category, there are six I wish to mention—all of which we revisit but two of which we find less effective in locating texts.

1) The Argus Clearinghouse <http://www.clearinghouse.net/>, formerly the Clearinghouse for Subject-Oriented Internet Resource Guides, was founded in 1993 by Louis Rosenfeld, a librarian at the University of Michigan. The Clearinghouse provides centralized access to topical guides that describe and evaluate Internet resources. Guides are accepted for inclusion by the Clearinghouse in accord with established criteria and are then rated according to these criteria. Guides relevant to the theological library are browsable or searchable under the sub-category of religion and a list of keywords associated with religion. In particular, the Clearinghouse Guide compiled by Elizabeth T. Knuth, *Internet Theology Resources,* can be a useful text pointer.

2) The subject directory, BUBL <http://bubl.ac.uk/link/>, begun in 1990 and located at the Andersonian Library of the University of Strathclyde, Glasgow, can also be a helpful link in the text searching process. While at the time of its founding, BUBL was an acronym standing for Bulletin Board for Librarians; it now simply stands for BUBL Information Service. This is a browsable and searchable directory organized according to the Dewey Decimal Classification, with a "Religion and Theology" category that can then be followed through in its Dewey subdivisions. Sites are evaluated by BUBL staff before inclusion. Links are then briefly annotated and include, in addition to author and Dewey class, a resource type designation that distinguishes the source as document, image, magazine, journal, or index, followed by geographical location of the site. As with other Internet information services, BUBL has a LINK UPDATES section that lists recent additions to the directory and represents an easy device for tracking the addition of new text links.

3) The INFOMINE subject directory < http://lib-www.ucr.edu/ >, begun in 1994 by the University of California Riverside and now involving all nine University of California campuses, along with Stanford University, is an Internet resource of substantial academic orientation. Links to E-journal Guides and E-text Guides are included in its General and Reference Information page. INFOMINE can be used in browse or search mode and includes a "What's New!" page which allows reminder of newly added text links, one of the latest being The Latin Library <http://patriot.net/~lillard/cp/latlib>.

The individual INFOMINE for the subject of Religion can be found by clicking on the Social Sciences and Humanities Box on INFOMINE'S

homepage, then selecting browse by subject, followed by selection of the alphabetical letter "R". By following the Religion listings and clicking, as an example, on the box leading to related resources under Religious Webliography, you will be led to the ETEXTS keyword that will in turn lead you to American and British History Resources on the Internet with various text links, or it will take you to the Internet Encyclopedia of Philosophy which is not found on the Ockerbloom text list.

4) Academic Info <http://www.academicinfo.net/> is the other academically oriented subject directory, part of the Barnes and Noble Affiliate Network. It was introduced in April of 1998 and is directed toward students, teachers, and researchers. It is possible in this directory to browse a subject index that includes Christianity and several other religious categories and it is also possible to make use of Boolean keyword searching. The directory has a modest number of electronic text links at the present time but the extent of coverage may very well change over time as the directory develops.

5) and 6) The two other subject directories that deserve mention because of their inclusion of religion are The World Wide Web Virtual Library <http://vlib.stanford.edu/Overview.html> and Yahoo <http://www.yahoo .com/>. In both of these directories, Religion appears as a category under Society with browsable and keyword searchable features. The Virtual Library differs from Yahoo in that it is noncommercial, yet neither has a particularly strong developing focus on electronic texts.

c) Directed Searches

In this review of selection procedures, we have been focusing on the function of browsing in the process of locating a text site that, once located, can then be searched on its own terms. At the same time, browsing is not always the preferred strategy, especially in those instances where a specific author, title, or subject is being sought. It is the specified search, the directed search that takes us to the third step in our local effort.

In directed searches, specific terms are submitted to search engines that then seek and present results from databases of Web pages that have been collected and indexed. Computer programs with illustrious names—spiders, worms, robots, crawlers—gather the diverse files scattered across the Internet, without regard to quality or selective criteria, with these files then being indexed and open to user query through the search engine software. To the extent that librarians do not then pay attention to how these search engines operate, their efforts to locate electronic texts are likely to be less efficient and less successful.

Conducting directed searches for electronic texts increases in complexity in the absence of standardization, both on the Internet itself and in the indexing and syntax practices of the various search engines. As the library literature points out, there is not an exact symmetry between searching in the online library catalog and searching on the World Wide Web.[2] Two different data structures are operating. Search engine indexing and syntax, differing from the controlled vocabulary and clustered network of indexing terms in an online catalog, can

lead to incongruity in use and in expectation. This is a contrast that heightens frustration as librarians and their patrons move, many times at a single sitting, between the online library catalog and Web databases and right into this incongruity.

Bringing the author/title/subject questions of theology to this non-standardized environment requires experimentation with various search engines in order to increase mastery of their characteristics and in order to determine which engines perform the most effective search for texts. As search engines or their customized features are moved to fee-based service in the future, it will be important, as Ingrid Hsieh-Yee has observed, for librarians to have determined which engines yield the most productive results.[3] With the search engine itself as a vital tool in the process of locating Internet-based texts, we try to pay close attention to which search engine most efficiently takes us to the text and to the search strategies on that particular engine that were the most effective.

In directed searching, we tend to use meta-search engines first, such as Dogpile, Inference Find, and MetaFind, and individual search engines second, such as Altavista, Hotbot, and Northern Light. The meta-search engines differ from individual search engines in several respects. Unlike the single search engine, which gathers and indexes Web pages to create a single database that is then queried as keyword search terms are submitted, the meta-search engine does not gather and index files to create a database. Instead, the meta-search engine receives a keyword search, sends it simultaneously to several of the individual search engine databases, and presents results in a unified manner.

Meta-search engines allow the searcher to specify a maximum waiting time for presentation of results, although the meta engines differ among themselves in the range of time allowed in seconds. They also differ among themselves in how the search may be constructed or customized and in how the results are presented.

Some of these differences among the meta-search engines can be seen from a search using the phrase: martinus luther (Figures 1, 2, 3). Inference Find, allowing a minimum waiting time of seven seconds, presents on the first page the Bibliotheca Augustana site being sought. Both Dogpile and MetaFind, allowing a minimum waiting time of ten seconds, present the Bibliotheca Augustana site on page 9 and page 6 respectively of their results.

These differences could be extensively analyzed as different types of searches are constructed from the simple to the most complex. One further instance is illustrated here by the Boolean search, electronic and texts and religion. Page 1 of three pages in the Dogpile search, page 1 of two pages in Inference Find, and page 1 of eighteen pages in MetaFind are seen in Figures 4, 5, and 6. Note the presentation format of the results. Dogpile lists the results sequentially after each search engine searched. Duplicate hits are not removed and after the display of 10 hits, a choice is given to view those that exceed that number. Inference Find does not identify the engine producing the results but presents the results in words or phrases embedded in the results, and from these results, eliminates duplicates. MetaFind takes the keyword terms from the search

and sorts the results under those terms, offering a choice to sort by domain. All three of these meta-search engines translate the Boolean AND/NOT into the +/- equivalency for those individual search engines having such requirements.

In conducting directed searches among the individual search engines, we find Altavista and Infoseek to be particularly good. Both of these search engines permit field searching—as does Hotbot, which we will come to—a feature that can more successfully limit results to relevant material. Title-limited searching in Altavista will produce more nearly the desired results than turning the title into a keyword phrase search. This can be seen from the example of the William James text, *Varieties of Religious Experience,* in Figures 7 and 8. A title-limited search produced 7 matches over against 1240 matches in the phrase search.

The Infoseek search represented in Figure 9 calls attention to the value of a search limited to the URL field. Both the directory name and the file name within the structure of a URL can contain terms that become helpful locators, especially in subject-directed searches.

In structuring a directed search to locate a text by author, Hotbot is a good tool to which we turn for increasing relevancy of results. Hotbot offers a fill-in template that allows the user to construct a complex narrowing search that is particularly pertinent in cases of common names like "charles" and "hodge". In Figure 10, the name of the person: hodge charles has been entered into the search box at the top, followed by the selection of template restrictions: Look for person, limit results to pages containing the person, return pages containing the file extension txt.

Northern Light is another of the individual search engines that we have found to contribute to the success of specific searches. This engine has the unique feature of organizing search results into Custom Search Folders that are intended to increase relevancy. As seen in Figure 11, the digitized version of the *Princeton Review,* one of the early journals of Princeton Theological Seminary, is nicely located by this Northern Lights feature as part of the digital journal collection in The Making of America Project at the University of Michigan. A directed search of this title in other search engines easily leads to irrelevant association of the title with entries regarding current non-theological publications.

Selecting Texts

The purpose of the local search sequence we have been discussing is to identify candidate texts for selected inclusion within the parameters of the local collection and its database of records. Once a text has been located, it is evaluated against guideline criteria intended to assess its appropriateness and consistency with the library's mission and goals. These guidelines are intended to be flexible and dynamic, yet reliably firm indicators of what the library can be expected to aggressively pursue in the way of electronic acquisition and access.

Some of these criteria, such as content, levels and languages of collecting, and resource sharing arrangements, already in place prior to electronic media,

apply uniformly to all formats. Other criteria vary with the medium, whether CD-ROM or the Internet, and are only emerging with the development of electronic resources and the evolving understanding among libraries of the new requirements imposed upon selection by the digital age. As the Online Books Evaluation Project at Columbia University is demonstrating, these criteria are affected by our lack of sufficient data yet to answer the question of whether users of digital libraries have different objectives from those of traditional libraries and whether both the creation and the selection of electronic resources will require a set of quite different criteria than we presently have in view.[4]

1) Assumptions

In approaching text selection, no matter whether it is a book, journal, or manuscript text, the purpose for which the library is making a particular selection is critically important. Format and quality vary so markedly among electronic resources that the ability to use a given resource for a given purpose can easily be compromised if the library is unclear about its electronic objectives and the nature of the access that it is seeking to provide with the selection that it makes.

Electronic text selection requires a clear set of electronic objectives. Here the most crucial distinction in text selection is between the readable and the searchable text, with most of the online religious texts currently available falling into the first category. With most online religious texts being non-searchable read-only versions reformatted from print and, in many cases, quite error-prone, a library might wish to examine very carefully its specific objectives in selecting and providing access to such texts. If a library is seeking to supplement its course reserves or other teaching aids with electronic readings or is engaged with the problem of providing library resources for distance theological education, accurate read-only electronic versions of texts might serve a useful purpose. The read-only electronic version of a text, however, has little, if any, value for the student or researcher who is seeking to utilize computer search capability to trace citations, concepts, or word patterns throughout the text.

The basic assumption, which guides our local text selection work, is a commitment to the accurate, reliable, searchable text. While our criteria do not reject a non-SGML text out-of-hand, our interests lie with locating and selecting searchable SGML texts such as are found in the King James Version of the Bible or the Koran, presented by the Electronic Text Center at the University of Virginia <http://etext.virginia.edu > (Figures 12 and 13).

The importance of the use of the Standard Generalized Markup Language (SGML) to document the structure of a text and to tag its content for retrieval and analysis can hardly be overstated in view of the uneven quality and the dubious usefulness of religious texts on the Internet. The accuracy and searchability of the text are critical criteria which, in our view, cannot be sacrificed. A retrievable text on the Internet may, indeed, be a readable text. But a retrievable and readable text is not necessarily the same thing as a searchable text or as an accurately produced and fully searchable text with hypertext links.

Hence our assumptions proceed from concern about the nature of the text, its authoritative status as an electronic object, its format, its searchability, and the extent of its usefulness.

SGML is intended to be the signature of an authoritative searchable text that scholars can rely on to do their work, aided by all of the analytical power of the computer. It is the potential of this markup scheme for computer-assisted study of a text that turns it into the *sine qua non* of a high quality text and allows the electronic text specialist at Virginia, David Seaman, to say: "if it's not SGML, it's ephemeral." Here it could also be observed, parenthetically, that one of the reasons why the electronic religious texts produced on CD-ROM by Logos Library Systems have decided search value derives from their use of the SGML tags.

As selection criteria are considered, projects that aim at quality and searchable values need to be encouraged. Three projects in particular come to mind here: The Ecole Initiative <http://www.evansville.edu/~ecoleweb/ > of Anthony F. Beavers; the SELA Journals Project of Scholars Press at The Electronically Linked Academy (TELA) <http://scholar.cc.emory.edu/ >; and Project Wittenberg <http://purl.oclc.org/pw/ > which we hope will eventually produce a richly searchable Luther.

Our assumptions also recognize that selection and access cannot be disengaged from a range of other concerns as well: rights management issues; infrastructure issues of navigational and retrieval tools and the maintenance of access software; the archiving of electronic data; and timely refreshing and preservation over time.

2) Guideline Criteria: CD-ROM Texts
In selecting CD-ROMs, we are guided by the following principles:

- Where the option exists, prefer the Web as a method of access over CD-ROM
- Consider the reliability of the producer
- Determine the format and the searchability of the text, along with the process used to create the electronic version
- Investigate the retrieval software that is used
- Review the infrastructure needs: hardware, software, user interface, staff servicing requirements
- Clarify the provider's definition of authorized user and explore licensing and rights of access issues
- Avoid proprietary products wherever possible
- Prefer networkable products without arbitrary exclusion of products that are single stand-alone access only
- Arrange for a test period in which to examine search capability and user documentation.

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3) Guideline Criteria: Internet-Based Texts

In selecting Internet-based texts for URL linkage and database cataloging, we operate with the following considerations:

Text Characteristics:

- Is there descriptive provenance information associated with the text that identifies the author/producer, the source, and the reformatting process used?
- What is the quality and reliability of the text as determined by its accuracy, format, and searchability?
- Is the text a reformatted read-only version? If so, what is its value for linkage over the print version?
- Is the text an extraction, emendation, or a complete cover-to-cover reformatting in its entirety?
- Does the text represent a scholarly edition?
- If the text is a licensed journal, what are the licensing requirements and fees?
- For texts and journals original to the Internet and freely accessible without restriction, which publications will the library download to produce a bindable hard copy for preservation in the event the URL disappears?

Text Access:

- What is the copyright status of the text?
- Are there conditions of use associated with the text?
- Is the site associated with the text reachable in a timely manner?
- Is the site stable; has the URL frequently changed?
- How is the local management of text links to be handled?

Endnotes

1. The CD-ROM Directory, 15th ed. (1996) London, TFPL Multimedia, p. E3.
2. Mandel, Carol A. and Robert Wolven (1996), "Intellectual Access to Digital Documents: Joining Proven Principles With New Technologies," in *Electronic Resources: Selection and Bibliographic Control,* Ling-yuh W. Pattie and Bonnie Jean Cox, ed. New York, Haworth Press, p. 34.
3. Hsieh-Yee, Ingrid (1998), "The Retrieval Power of Selected Search Engines: How Well Do They Address General Reference Questions and Subject Questions?" in *Electronic Resources: Use and User Behavior,* Hemalata Iyer, ed. New York, Haworth Press, p. 29.
4. Summerfield, Mary, Carol A. Mandel and Paul Kantor (1997), "Online Books at Columbia: Early Findings on Use, Satisfaction and Effect," July <http//www.columbia.edu/cu/libraries/digital/texts/about.html>

Selection and Access to Electronic Texts in the Theological Library: Some Useful Sources of Information

Institutional Sites

Boston: http://web.bu.edu/STH/Library/contents.html
Duke: http://www.lib.duke.edu/divinity/divlist.html
Emory: http://www.pitts.emory.edu
The Graduate Theological Union: http://www.gtu.edu/library/LibraryRef.html
Harvard: http://divweb.harvard.edu/library/
Toronto: http://www.utoronto.ca/stmikes/theobook.htm
Vanderbilt: http://divinity.lib.vanderbilt.edu
Yale: http://www.library.yale.edu/div/overview.htm#eworks
Columbia University:
http://www.columbia.edu/cu/libraries/indiv/ets/offsite.subject.html
Committee on Institutional Cooperation (CIC):
http://NTX2.cso.uiuc.edu/cic/cli/etext.html
Georgetown University: http://www.georgetown.edu/crossroads/asw/
Indiana University Bloomington: http://www.indiana.edu/~letrs/
Library of Congress: http://lcweb.loc.gov/
National Library of Canada: http://collection.nlc-bnc.ca/e-coll-e/index-e.htm
University of California: http://sunsite.berkeley.edu/Collections
University of Michigan: http://henry.ugl.lib.umich.edu/libhome/DLI/
University of Pennsylvania: gopher://ccat.sas.upenn.edu/11/
University of Virginia: http://etext.lib.virginia.edu
University of Waterloo: http://www.lib.uwaterloo.ca/

Electronic Text Sources (Contents include Religious Texts)

Alex: A Catalogue of Electronic Texts on the Internet:
gopher://gopher.lib.ncsu.edu:70/11/library/stacks/Alex
EText Archive: http://www.etext.org
Online Book Initiative (OBI): gopher://gopher.std.com/11/obi/book
On-Line books Page: http://www.cs.cmu.edu/books.html
On-Line Reference Book for Medieval Studies (ORB):
http://orb.rhodes.edu/library.html
Oxford Text Archive: ftp://ota.ox.ac.uk/pub/ota
Project Gutenberg: http://promo.net/pg/
Wiretap Online Library: gopher://wiretap.spies.com/11/

Electronic Journal Sources (Contents include Religious Journals)

Committee on Institutional Cooperation (CIC): http://ejournals.cic.net/
New Jour: http://gort.ucsd.edu/newjour/index.html

Serials in Cyberspace: http://www.uvm.edu:80/~bmaclenn/
TELA: The Electronically Linked Academy: http://scholar.cc.emory.edu

Religious Text Sites

Christian Classics Ethereal Library: http://ccel.wheaton.edu
Logos Library System: http://www.logos.com
Project Wittenberg: http://purl.oclc.org/pw/

Other Sources

Catholic Resources on the Net:
http://www.cs.cmu.edu/people/spok/catholic.html
Diotima: Materials for the Study of Women and Gender in the Ancient World:
http://www.uky.edu/ArtsSciences/Classics/gender.html
DScriptorium: http://www.byu.edu/~hurlbut/dscriptorium/
The Ecole Initiative: http://www.evansville.edu/~ecoleweb/
Finding God in Cyberspace: http://users.ox.ac.uk/~mikef/durham/gresham.html
Fox, Thomas C. Catholicism on the Web. New York: MIS Press, 1997, A Guide
to Christian Literature on the Internet: http://iclnet.org
The Internet Encyclopedia of Philosophy:
http://www.utm.edu/research/iep/about.htm

Subject Directories

Academic Info: http://www.academicinfo.net/religindex.html
Argus Clearinghouse: http://www.clearinghouse.net
BUBL: http://bubl.ac.uk/link/
INFOMINE: http://lib-www.ucr/edu/
World Wide Web Virtual Library: http://vlib.stanford.edu/Overview.html
Yahoo: http://www.yahoo.com/

Meta-Search Engines

Dogpile: http://www.dogpile.com/
Inference Find: http://www.inference.com/infind
MetaFind: http://www.metafind.com/

Individual Search Engines

Altavista: http://www.altavista.digital.com/
Hotbot: http://www.hotbot.com/
Infoseek: http://www.infoseek.com/
Northern Light: http://www.nlsearch.com/

Serials Cataloging
by
Kathleen Padgen
Senior Cataloger, Serial Record Division
Library of Congress

This all-day workshop, aimed at catalogers familiar with monographic cataloging but less familiar with serials, emphasized the differences between serials and monographs and the essential elements of the serials record. There was a brief discussion of electronic serials and some of the problems faced in their cataloging. The workshop provided an LC/CONSER perspective on the rules and interpretations, a look at issues of seriality, and the constantly changing world of serials.

BUSINESS REPORTS

ATLA Conference Business Sessions
Christopher Brennan, Secretary of the Board of Directors

Three meetings are scheduled to discuss Association business:

First Business Meeting
Thursday, June 18, 1998
11:15 a.m.–12:15 p.m.
Xerox Conference Center
West Auditorium

Town Meeting
Saturday, June 20, 1998
1:45 p.m.–2:45 p.m.
Xerox Conference Center
N 3.296

Second Business Meeting
(if necessary)
Saturday, June 20, 1998
5:00 p.m.–5:30

First Business Meeting—Thursday, June 18 1998, 11:15 a.m.

❖ Presiding—M. Patrick Graham, President
❖ Announcements—Local Host Committee
❖ Introductions—M. Patrick Graham, President
❖ Memorials (printed elsewhere in these Proceedings)
  ➤ *Members:*
    ▪ Dr. Gilbert R. Englerth, Downingtown, PA—Melody Mazuk
    ▪ Mr. Ernest Miller White, Louisville, KY—Milton J. (Joe) Coalter
    ▪ Mr. Arnold D. Ehlert, Santa Ana, CA—John Dickason
    ▪ Ms. Patricia Landrum Bundsen—Suzanne Walthall
  ➤ *Staff:*
    ▪ Ms. Regina Karr, Evanston, IL—Sanghui Wimbiscus
❖ Presidential Address—M. Patrick Graham, President (printed on pages 71 to 73).
❖ Proposal for Revising Individual Dues Structure (printed on pages 75 and 76)
  ➤ After discussion the proposal was adopted by vote of the membership.

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❖ ATLA Endowment Fund—John Trotti, Chair, Membership Advisory Committee
  ➢ Mr. Trotti addressed the membership on the history and importance of the Endowment Fund. The newly formed Membership Advisory Committee will solicit ideas and suggestions from members about projects and services they would like to pursue. The MAC will also provide counsel about causes to be designated for Endowment Fund disbursements in the future. The meeting adjourned at 12:30 p.m.

Town Meeting—Saturday, June 20, 1998, 1:45 p.m.–2:45 p.m.

President M. Patrick Graham presided at ATLA's first Town Meeting. Many members participated in discussion of a wide variety of topics. ATLA staff, including Executive Director Dennis A. Norlin, was on hand to respond to member questions and comments. Topics covered included discussion of future headquarters plans after 2001. A straw poll taken of those present indicated overwhelming support for the idea of ATLA owning its own headquarters building. Other topics included the question of the value of vendors and exhibits at the conference, a request for more financial information about ATLA for members at the conference, and a question about how programs and speakers are chosen. There was unanimous agreement that the Town Meeting should become a regular part of ATLA's conferences.

The second business meeting, scheduled for Saturday, June 20, 1998, 5:00 p.m.–5:30, was deemed unnecessary and was cancelled.

Presidential Address
Exercise, Trust, and Representation
by
M. Patrick Graham
Pitts Theology Library, Emory University

As many of you have undoubtedly realized by now from my articles in the *ATLA Newsletter*, I have never been able to overcome my training as a preacher and so am often given to exhortation. This is a noble tradition—I say in my defense—with roots in the preaching of the ancient Levites and prophets, as can be amply demonstrated in that most excellent, though oft maligned, book of the Hebrew Bible, Chronicles.

Therefore and without further excuses, I begin today with exhortation about our life together in this association, a community of labor, if not faith. I want to encourage each of you to exercise your ownership in the association. ATLA is not a company such as Baker and Taylor, EBSCO, or the many other vendors from whom we purchase products, but it is an association that is essentially owned by its individual and institutional members. If you have paid dues, then you are a shareholder in the association. Nearly two decades ago I was an adjunct faculty member at the Interdenominational Theological Center, a consortium of several African-American seminaries in Atlanta. I learned much during my year at ITC and still remember an exhortation made by one faculty member to the rest of his colleagues: all should avoid the "plantation mentality," viz., sitting back and letting someone else take care of them and look after their interests. Such thinking befits slaves, not free persons. It is a sure path to losing what is yours and to having your interests neglected. Do not sit back and let others "take care of things" for the association. Exercise your ownership in ATLA, not via a committee of the whole but through the structures that the members of the association have established for governance. Through the election of a board of directors, we have indicated our confidence in these twelve people to represent us. They are to represent the moral ownership of ATLA members and hold the Executive Director of ATLA accountable for achieving the goals that we have set for the association:

1. to foster the professional growth of its members, and to enhance their ability to serve their constituencies as administrators and librarians;
2. to advance the profession of theological librarianship, and to assist theological librarians in defining and interpreting the proper role and function of libraries in theological education;
3. to promote quality library and information services in support of teaching, learning, and research in theology, religion, and related disciplines, and to create such tools and aids (including publications) as may be helpful in accomplishing this; and

4. to stimulate purposeful collaboration among librarians of theological libraries and religious studies collections, and to develop programmatic solutions to information-related problems common to those librarians and collections. The board is not to supervise ATLA staff or give directives to them but to set policies that govern the operation of the association and then monitor its work, as led by the Executive Director.

Advisory committees, such as the Technology Advisory Committee and the Preservation Advisory Committee, consist of ATLA members and others with expertise that can be enlisted in the service of the executive director and the association to help push toward the four ends listed above. In order to participate as a member of such a group, you must be invited by the executive director—or you can approach him or members of the groups with questions about their work and make suggestions of your own. You may find yourself with a new job in the association if you do, because the organization is hungry for energetic people with good ideas who are willing to make contributions for the common good.

There are also the Interest Groups that have been formed by ATLA members to provide a forum for conversation and action to "further the professional interests of members of the association." Such groups have been organized to deal with areas such as automation, public services, and special collections. For many of us, these are the groups that provide new members with their first opportunities to make contributions and exercise leadership for the association. In addition these groups often address the most immediate concerns of ATLA's members and allow librarians with similar concerns to connect quickly with others facing the same issues and work toward solutions together. If you're not an active participant in one of these groups, don't wait for someone to invite you; join a group—or two groups—and get to work.

Additional opportunities to participate in our guild are available by means of surveys, conversation with ATLA members and Board members to let your voice and perspective be heard on a variety of topics. In some cases, it may be that you can affect the services and products offered by ATLA or the ways that member institutions interact with one another.

As you exercise your ownership of ATLA, I ask that you do something else: represent ATLA's interests with those vendors, institutions, and associations with whom you do business. Let them know about the purchasing power of the 225 ATLA libraries, encourage them to attend and sponsor ATLA conferences, and when you find someone with products and services that have pleased you, let the rest of us know about it, so that we can try them out, as well. All of this is costly in time and energy, but so is anything that is worthwhile. By being active shareholders in ATLA, we strengthen and protect our investments in the association.

Secondly, I ask that you trust your colleagues and the association. I am not asking for uncritical trust in another's judgment or that you turn a blind eye to what needs correction or improvement. But I ask that you acknowledge the good faith that you have seen in your colleagues and in the association. We are all part

of a common enterprise, in spite of the geographical, institutional, and theological distances that separate us. This is truly a collegial association, and as such it offers enormous possibilities for collaboration. When we disagree on the best approach to use on a common problem or on the myriad of other issues with which we must deal, we must accept the fact that none of us will always get our way. At least that's been my experience! (When I'm tempted to whine about this, I'm reminded of Roger Loyd's dictum, "Life is hard and then you die.") And I, for one, am grateful that I don't always get my way, because I would never want my misjudgments to injure the association. I continue to remind myself that I must learn to trust the collective wisdom of the association. Through this, we honor one another and elicit the best from each other.

Finally, I encourage you to do the obvious: always remember to represent the best interests of your own institution. Each of our institutions is both a customer and an investor in ATLA. We purchase products and services from ATLA and so have the right and obligation to receive quality products and services at reasonable prices. The association is not a charity that is dependent upon our generosity, donations, or low expectations. It is a professional association of some of the finest libraries and librarians in the world. We have high standards, and it does as well, as is indicated by the aspiration noted in ATLA's strategic plan to "seek to establish ATLA's products as benchmarks of quality in the scholarly and publishing community." Our institutions deserve value for their dollars, and ATLA wants to provide the best value possible.

In addition to being customers of ATLA, though, we are investors in and members of ATLA, and our institutions will be best served by a strong and effective association. Therefore, we must affirm its commitment to high standards and value for its customers by giving the executive director and Evanston staff feedback on its products and services, offering advice on how to do things better, and helping them network with other associations, vendors, and knowledgeable librarians. Our institutions are best served by an ATLA that is strong financially, attentive to its members and customers, and focused on its mission. Anything that we can do to help it toward these goals will be to the strategic benefit of our respective institutions.

I want to close today by thanking you for the opportunity to serve you on the ATLA Board. This association has been a source of great inspiration for me, and it has nurtured my professional development. I have appreciated your instruction and encouragement, and I am proud to be your colleague. I look forward to each of our June meetings with great anticipation; these are times to renew friendships, learn what talented and energetic colleagues are doing, and lend a hand to our common work.

Proposal for Changing Individual Member Dues

[The following proposal was presented, voted on, and accepted at the first business meeting of the 1998 ATLA Annual conference on Thursday, June 18, 1998, 11:15 a.m.]

Proposal

This proposal adds new salary ranges; cuts dues in half for the lowest income level, then adjusts other categories to equalize percentage of salary. If membership stays at the same level, this proposal would reduce projected revenues from Individual Member dues from $33,000 to 22,500.

Assumptions

1996/97 membership (dues paying) = 433. New salary ranges; dues cut in half, then adjusted to equalize percentage of salary.

Category	Dues (Current Structure)	Number of Members	Dues as % of Income (upper limit of range)	Proposed Dues as % of Income (upper limit of range)	Proposed Dues
students	$ 15	36			$15.00
<$10,000	$ 30	39	0.300%	0.15%	$ 15.00
$10,001-$15,000	$ 40	21	0.267%	0.15%	$ 22.50
$15,001-$20,000	$ 50	15	0.250%	0.15%	$ 30.00
$20,001-$25,000	$ 60	32	0.240%	0.15%	$ 37.50
$25,001-$30,000	$ 70	57	0.233%	0.15%	$ 45.00
$30,001-$35,000	$ 80	68	0.229%	0.15%	$ 52.50
$35,001-$40,000	$ 90	45	0.225%	0.15%	$ 60.00
$40,001-$45,000	$ 100	?	0.222%	0.15%	$ 67.50
$45,001-$50,000	$ 100	?	0.200%	0.15%	$ 75.00
$50,001-$55,000	$ 100	?	0.182%	0.15%	$ 82.50
$55,001-$60,000	$ 100	?	0.167%	0.15%	$ 90.00
$60,001-$65,000	$ 100	?	0.154%	0.15%	$ 97.50
$65,001-$70,000	$ 100	?	0.143%	0.15%	$ 105.00
$70,001-$75,000	$ 100	?	0.133%	0.15%	$ 112.50
$75,001-$80,000	$ 100	?	0.125%	0.15%	$ 120.00
$80,001-$85,000	$ 100	?	0.118%	0.15%	$ 127.50
$85,001-$90,000	$ 100	?	0.111%	0.15%	$ 135.00
$90,001-$95,000	$ 100	?	0.105%	0.15%	$ 142.50
$95,001-$100,000	$ 100	?	0.100%	0.15%	$ 150.00

Sources of ATLA Revenue

The chart illustrates the current sources of revenue for ATLA.
Combined individual and institutional dues account for 3% of the total
revenue needed to support ATLA's programs and activities.

Institutional Dues
2%

Conference
3%

Individual Dues
1%

Interest
1%

Preservation
15%

Index
78%
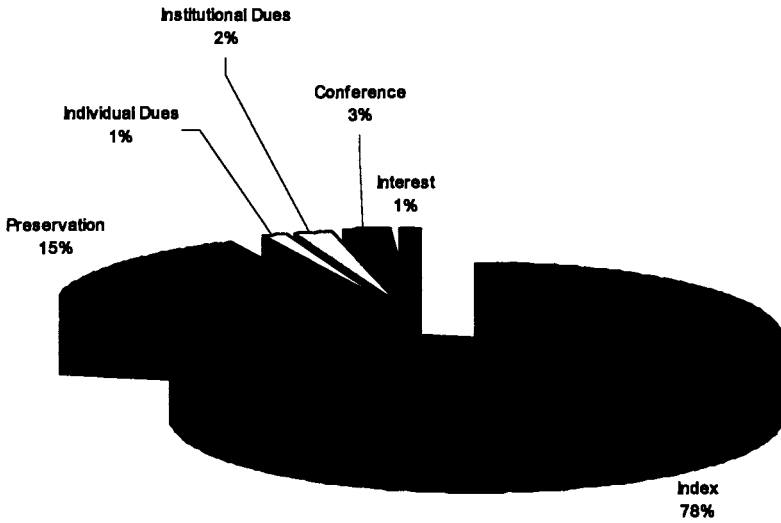
INTEREST GROUPS MEETING SUMMARIES

College and University Section

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The College and University Section met on Saturday morning from 9:00 a.m. to 10:30 a.m. Elizabeth Aversa, Dean of the School of Information and Library Science at Catholic University of America, addressed the group on "New Trends in Library Science that Impact College and University Librarians." In the context of a new educational environment characterized by consumerism and competition as well as increasing demand for information services, librarians must deal with the seemingly contradictory demands of disintermediation and customization. We must focus on teaching users to be self-sufficient. In order to meet their information needs we must at the same time become subject specialists. She urged us to get involved in designing and implementing the systems that will enable users to be independent. A question session followed Dean Aversa's enthusiastically received address.

In the business meeting after the presentation, three new members were added to the steering committee: Noel McFerran, Robert Sivigny, and Raymond Van de Moortell. Alan Krieger and Marti Alt rotated off. Liz Leahy agreed to continue as Chair for the coming year and Suzanne Selinger to continue as Secretary. We then discussed topics for next year's meeting and decided to focus on the ATS evaluation and reporting processes with special reference to religion collections within college or university libraries. We also discussed recruitment for CUS in colleges and universities in our local areas.

Submitted by Suzanne Selinger

Judaica

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In attendance:
Seth Kasten, John Hanson, Linda Corman, Alan Krieger, Christopher Brennan, Emily Webb, David Stewart, Myra Binstock, Jim Dunkly, Ray Olson, Kirk Moll, Marti Alt.

Nominating committee:
There was no need to constitute a nominating committee for the 1998/99 year. Suzanne Smailes will step into the position of Chair, David Stewart will assume the position of Vice-Chair, and Myra Binstock will continue as Secretary/Treasurer.

Programming:
Programming ideas for next year's conference were discussed. We would like to become a regular part of pre-conference continuing education, and, in addition, have a program during the regular conference schedule so the group is seen to be offering something to the conference as a whole.

Two suggestions were agreed upon:
1. A pre-conference continuing education program of Judaica reference sources and strategies. The first year would be a general introduction with emphasis on one area; following years would include additional topics. Saundra Lipton was suggested as the presenter for our group. In addition, someone from AJL in the host city would be invited to be a part of the presenting team, perhaps someone from Spertus Museum for next year, someone from Stanford for the following year. Chris will talk to Dan Rettberg about someone from Chicago. The presenters would plan this workshop.
2. Invite Michael Signer, who is in the Chicago area, to speak about Jewish-Christian relations to the whole conference, perhaps as a plenary session or an interest group speaker. The suggestion was also made that a bibliography of relevant texts be available at the session. Alan K. will be in charge of the planning for this program. If this is a plenary session, the Judaica Interest Group should be seen as sponsoring it.

An outing to the Spertus Museum was also suggested for 1999 conference.

Our business meeting would be the final part of the scheduled session, as other groups are doing.

Jim D. will present our ideas to the Education Committee on Sunday after the conference.

Submitted by Myra Binstock, Secretary/Treasurer

Online Reference Resources Section

Contact Person: Charles Willard
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Approximately fifty members of the section met on Saturday morning, June 20, 1998. Charles Willard chaired the session. We passed the peace, reviewed the proposed agenda, and acknowledged with grateful appreciation the work of Anne Womack in coordinating the Review of the Month in ATLANTIS. We then moved to the main business for the meeting, a presentation by Kirk Moll of the ATLA WWW Guide to Theological and Religious Reference Works.

Kirk took us through the basic structure and present contents of the Guide. He indicated that the fundamental idea was of a resource of basic bibliographic lists. It would also provide annotated information about current and new reference publications. It would also include fuller information about the item, e.g., sample pages and links to other places or Web sites. In other words, it is to be a shared resource. Kirk introduced the present editorial group:

Kirk Moll (general and Bible): moll@dickinson.edu
Andrew Kadel (church and religious history): akadel@uts.columbia.edu
Jan Malcheski (Catholic theology): j9malcheski@stthomas.edu
David Stewart (Protestant theology): rgtds@unixg.ubc.ca
Herman Peterson (liturgy and worship): hermanp@vocations.org

The present address is http://library.dickinson.edu/webguide/awgfram1.htm

The section responded to the invitation for comments and questions with the following:

There need to be fuller citations for titles included. The site should eventually include all of the world religious communities. There will be a search engine included on the site and LC subject headings will be added. There will be scripts to redraw different sections. For example, it will be possible to ask for the list as "basic English language materials." The annotations will be signed. Other sites may want to include hotlinks to appropriate pages at this site. "Works," as in the title " . . . Reference Works," should include a variety of non-print, non-published items, e.g., other Web sites. The list would be susceptible to local adaptation. [Editorial comment: I wonder whether it is possible that at some point in the future, this project might come to be used as the primary resource in ATLA libraries, analogously to the way that member libraries came

to rely upon the Religion Index, earlier IRPL, rather than creating and filing in local card catalogs records for periodical articles.]

There was an inconclusive discussion as to whether the name should either drop, for the time being, the term "religious" or, alternatively, drop the term "theological." In the course of this discussion, there was agreement that the main page should include a crisp description of the site as it presently exists. We are concerned about consistency, currency, and accuracy. Kirk will continue to explore the legal relationship between this guide and the ATLA as a corporate entity, e.g., the use of the logo and acronym.

The editorial committee will produce guidelines and templates for the submission of annotations. We will ask the ATLA to create a link on the ATLA page to this guide.

We discussed ATLANTIS. Charles agreed to post another announcement about how people can become subscribers. Charles reminded members who were subscribers and who had exercised the SET NOMAIL command that they had to use the SET MAIL command to begin receiving messages again. He will supply, upon request, the procedure for getting the archived messages (available in monthly packages).

There was not a great outpouring of a volunteer spirit for volunteers to function as an executive committee. Tim Lincoln and Melody McMahon agreed to serve, and Charles agreed to make certain other members were found.

We adjourned until the summer 1999 conference.

Submitted by Charles Willard, Chair

Public Services & Collection Evaluation and Development
(Joint Meeting)

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The Public Services Section met jointly with the Collection Evaluation and Development interest group to hear a presentation on the religious and African-American resources available at the Library of Congress. Cheryl Adams and Ardie Myers, resource specialists from the Library of Congress, shared information about many of the unique materials available in the library. Some of the collections owned by the Library of Congress that were highlighted included: the early works of Mary Baker Eddy, Bibles in 150 languages, a collection of slave narratives, the Daniel A. P. Murray pamphlet collection, and Bibles published for slaves.

The two interest groups then held separate business meetings. Anne Womack chaired the Public Services Section meeting, which opened with the election of a new member to the Steering Committee. Laura Randall will fill the slot vacated by Al Caldwell (many thanks to Al for his years of service on the Steering Committee!) and Bill Hair will sit on the Advisory Group. The members, terms of office, and positions of the Steering Committee are Anne Womack (1999)—chair; Roberta Schaafsma—vice chair (2000); David Suiter (2001); Laura Randall (2002) secretary. The Advisory Group members for 1998/99 are Bill Hair, Thomas Haverly, Suzanne Selinger, and Eleanor Soler.

Anne then facilitated a discussion concerning the interest group working on a focus or project for the next three years. Ideas included working on a public services Web page; discussing the differences in research needs between seminary students and those engaged in academic religious research; discussing all aspects of distance learning (practical issues, cooperation between libraries, etc.); and discussing the potential services that we can offer the church.

Outcomes from this discussion included: 1). The attendees did not want to be bound by a particular number of years in committing to a project or focus; 2). The steering committee will work on creating an interest group Web page through the ATLA Web site; 3). Distance learning will be a focus for discussion during the year and for next year's meeting; 4). Those attending the meeting, as well as others who might be interested, will become part of an e-mail discussion group on the issues of distance learning as related to public services.

Submitted by Roberta Schaafsma, Secretary

Special Collections Interest Group

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The Special Collections Interest Group met Saturday, June 20, 1998, at Xerox Document University. Russell Morton, chair of the steering committee, convened the meeting. The program "Education for Rare Books: Rare Book School and Other Cottage Industries" was presented by Dr. Terry Belanger.

Dr. Belanger began the presentation by providing an overview of Rare Book School at the University of Virginia/Charlottesville, and distributed brochures for the current year's program of study. He reported that since very few schools offer doctoral programs in classics now, there is a need for regional and national training programs to replace the local classics programs.

The major portion of Dr. Belanger's talk focused on the impact the digital age will have on library collections of rare books. The digitized format is the first real substitute format to cause concern for the survival of the original. Most probably over the next several decades librarians will have hard decisions to make when institutions may require us to reduce the size of rare book collections to be housed in ever smaller spaces. We need to throw away the five-year plan and instead prepare a twenty- to twenty-five-year plan.

Dr. Belanger asked "What will happen if a book cannot justify itself by any physical interest?" When information is digitized, seminaries do not want to become museums of physical objects. We must take care to preserve some parts of the past for future generations. Librarians will most likely be "leading the procession to the dump," but we must be careful in our selection to avoid random action.

During a brief question and answer period, there was concern expressed for 18th and 19th century periodicals that are less glamorous than rare books collections. Dr. Belanger reiterated his opinion that those who are concerned must work to save these collections; no big business will underwrite preservation because there is no money in such a project.

A brief business meeting followed the program. Russell Morton reported that he had received a recommendation for a continuing education program on the subject of digitization of special collections material. It was mentioned that Duke University has an established digitization program now; perhaps the subject could be deferred to our meeting at Duke in 2001. There was some discussion regarding the focus of any formal program on digitization; e.g., should we include a philosophical discussion that may highlight some

limitations of present strategies of preservation. Jim Dunkly, representing the Education Committee, asked if we were talking about a continuing education program or a program presentation for the next meeting. There was no clear decision of the group on the subject of digitization as a possible topic at the 1999 conference.

Russell announced that he would be rotating off the Steering Committee and that Andrea Lamb had volunteered to become a member of the Committee and to serve as program chair for next year. Mark Duffy and Diana Yount will continue as members of the Committee one more year. The Steering Committee will work with the Education Committee on the possibility of developing a continuing education program for next year's conference.

Technical Services Interest Group

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Election ballots to replace four outgoing members of the Steering Committee were passed around while Chris Schone, liaison to the Education Committee, talked about the importance of member input in developing educational programming for the ATLA conferences. A survey was handed out with a list of possible topic ideas and members were encouraged to add to the list. The survey will be used to help the Education Committee decide what topics have the most interest for conference workshops. Through the Education Committee, ATLA also provides grant money for regional workshops.

Judy Knop filled us in on the CONSER and NACO projects. Gene Fieg (Claremont School of Theology) completed CONSER training before the conference and Brian Frykenberg (Boston School of Theology), Liz Kielley (Lutheran Theological Seminary at Gettysburg), and Jessie Zhong (Dallas Theological Seminary) will participate in NACO training after the conference. Anyone interested in CONSER or NACO training should talk to Judy.

Judy is also our ATLA liaison to ALA's ALCTS Cataloging Committee: Description and Access (CC: DA). A lot of time was spent working on serial cataloging rules because of the proliferation of electronic serials. A new definition of what constitutes a serial is in the works.

Paul Osmanski reported on the Dewey Classification Revision Board. He discussed the changes to 296 and 299 and spoke about the enhanced index in development. There is a major controversy going on with the proposed changes. There is a proposal to move away from the perceived United States Christian bias. It might be a good idea to have someone come and speak to us about those changes.

The *Theology Cataloging Bulletin (TCB)* will remain in paper format but may be offered on the ATLA Web page as well. Only nine people responded that they would need it in paper format because of the lack of Internet access in their library. Some would prefer to keep paper copy as a helpful reminder to read *TCB*.

A lively discussion followed on whether to have a separate Web page or listserv. Many individuals thought ATLANTIS was not the best way to talk about cataloging issues and the volume of mail on AUTOCAT makes it

prohibitive for some to subscribe. For now, we will continue to use the listservs available and bring up the discussion next year.

Four steering committee members were elected for three-year terms: Eileen Crawford (Vanderbilt Divinity Library), Lynn Berg (New Brunswick Theological Seminary), Paul Osmanski (Georgetown University), and Russell Pollard (Harvard Divinity School). Eileen is new to the committee and we are happy to welcome her. Jon Jackson (Graduate Theological Union) will remain on the steering committee as an ad hoc member since he is responsible for the LC Classification Additions and Changes in the *TCB*. The steering committee, including officers, are: Lynn Berg, Chair; Paul Osmanski, Vice-Chair; Liz Kielley, Secretary; Jeff Brigham; Eileen Crawford; Jon Jackson (ad hoc); Judy Knop (ad hoc); Russell Pollard; Alice Runis; Chris Schone; and Susan Sponberg.

The first half of the meeting was all business, but the second half was all fun. Russell Pollard had a wonderful presentation on Internet resources for technical services. Instead of reinventing the wheel, he showed us a site developed by Barbara Stewart, Latin American Cataloger at the University of Massachusetts at Amherst. Barbara has also written a book, *Directory of Library Technical Services Home Pages,* published by Neal/Schuman. The site, http://tpot.ucsd.edu/Cataloging/Misc/top200.html, is full of resources for acquisitions, cataloging, conservation and preservation, professional resources and literature, and other library Web pages. Barbara is eager to add more to the list if you find other sites of interest. If your library has developed a site, please let us know.

Submitted by Liz Kielley

World Christianity Interest Group (WCIG)

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The World Christianity Interest Group met at 9:10 a.m., Saturday, June 20. Robert Phillips presided. Five speakers addressed the theme "Documenting World Christianity: Challenges and Opportunities for ATLA Libraries." Darren Poley discussed his methods of acquiring materials from Puerto Rico, Slovakia, India, and East Asia. Paul Stuehrenberg addressed ways to document materials from religious groups affiliated with the World Council of Churches. David Bundy addressed ways to document materials from Christian groups not affiliated with the WCC. Martha Smalley introduced to the audience the "ATLA World Christianity Web Site" and led a discussion to determine possible uses and desirable features of the Web site (currently visible at http://www.yale.edu/adhoc/research_resources/wcig.htm). The speakers will provide the text or a summary of their remarks for publication elsewhere in the 1998 *Proceedings*. In the ensuing discussion, those present agreed to support the Web site and to participate in a special interest listserv.

In a brief business session, those present approved a steering committee structure consisting of three members and the previous year's steering committee chair. Elected to the 1998-1998 steering committee were Paul Stuehrenberg (chair; term expires 1999), Phil O'Neill (2000), Tim Browning (2001), and Robert Phillips (ad hoc). Possible themes for future programs include acquiring Roman Catholic material from Latin America and processing materials published in non-Roman alphabet. The meeting session concluded at 10:32 a.m.

Submitted by Robert Phillips

PRESENTATIONS TO INTEREST GROUPS

The College and University Library:
A Future of Opportunity and Challenge
by
Elizabeth S. Aversa
Catholic University of America, Washington, D.C.

I very much appreciate the opportunity to talk with you today about trends that I believe will affect academic libraries in the twenty-first century. The trends in library and information science that will impact college and university libraries are both cause and effect: the field that we shall refer to as LIS is driven by trends in higher education and in many other aspects of contemporary society and, at the same time, our field also influences elements of higher education and society in general. Probably no period of history since the invention of printing has been more affected by information and its phenomena than the present period of the late twentieth century. It is at once a wonderful and a terrifying time to be a librarian and a member of "the academic community"—broadly defined. At this moment, the only thought more terrifying is that of the task facing me—when I am expected to talk for one short hour about much of what I have been thinking for thirty years: our field and its future. Nonetheless, I foresee a future that is promising, one that we can design and write more than ever before. I foresee a time in which our knowledge, skills, and abilities will (finally) be recognized—by those other than LIS practitioners—as extremely valuable, in fact crucial, to the enterprises of our parent organization—in this case the universities and colleges in which we serve. Having now told you—in a roundabout way—that I am an optimist, let me begin by outlining where we will be going this morning.

First, I will say something about our operating environments: the higher education environment and the environment of librarianship and information work. Next, I will outline some knowledge areas, skills, and attitudes that are being stressed in LIS education—developments that have begun to impact practice and that will continue to do so in the near future. Finally, I will suggest a focal point for our thinking about the future—that is, a re-engineered notion of collection. Let me just say, for now, that the latter is probably not what you think!

Let us begin with the university environment first. I suggest that there are three themes that will prevail. These are: an increasing demand for education at all levels and in diverse formats, an attitude of consumerism on the part of our constituents, and a related aura of unprecedented competition—for fiscal resources, for technological resources, and for intellectual resources that are students, faculty, and capable staff.

Let me elaborate on these themes for a moment. As to the first, it is very clear that there is a thirst for education at all levels. Citizens of the late twentieth century recognize the need to be trained, to be educated, and to be reeducated. It has been said that everyone will have three careers in the future, and this, at first glance, would appear to place educational enterprises in an exciting growth position. Our institutions of higher education would be less terrified about this trend if we could count on eighteen-year-old students—full time and financed by parents and abundant federal financial assistance—in three times the number that we now have. However, this is not the case. Students are older and from more diverse backgrounds; they are looking for a wider variety of educational experience than ever before—from traditional liberal arts programs to very specific job-related training to continuing professional education to highly customized and personalized cross-disciplinary programs of their own design.

And if this weren't enough to drive the best universities to reassess their visions, missions, and goals, current students are demanding more formats for learning than ever before. Distance education—delivered either through off-campus programs with real students in real classrooms with real teachers at sites remote from the main campus or through technology, via online courses; two-way video broadcast to learners at various group or individual locations; or combinations of methods—is attractive, especially to working, adult learners who cannot take one to n-number of years out of their lives to accommodate campus life as those of us over forty knew it.[1] As a dean of a program with a modest off-campus program, I can tell you that I continue to await an excellent study that fully articulates the costs of distance programs—and that would compare both costs and benefits—educationally speaking. The often overlooked costs, not including the actual delivery of instruction, should include the cost of teaching the faculty to teach effectively in the distance mode, the added costs of communicating with students, and the costs of "usual educational amenities" such as library services, advisement, and laboratory and technology services.

New formats for delivering education must also include forms appealing to diverse learners—other than older working adults—including those students who have been identified as needing accommodations for physical and learning disabilities, for different learning styles and communications needs, and for other categories covered by the Americans with Disabilities Act. As to the second and third themes—consumerism and competition—I probably do not need to elaborate. If you are in a college or university setting, you are aware of a change of attitude on the part of both students and faculty. The former frequently see themselves as consumers of the educational services we offer. Adult learners, in particular, have been known to refer to themselves as customers and to make it clear that they are often in school to "get credentials" required for jobs, for licensing, and for professional certification. Being "educated" in the classical sense is not always the objective, nor are degrees— rather these consumers see the university as a place to obtain specific "knowledge and skill sets" that will serve them for specific jobs, tasks, or interests, and not for "life" writ large.

Finally, the competition for providing what the twenty-first century learner wants is great. The competition for enrollment comes from other universities and colleges; from private-sector trainers and training consultants; and from programs offered via technology—by the government and by employers carrying contracts with colleges, universities, trainers, and their own training and development staffs. (This place [Xerox Conference Center] is only one example. How many university campuses offer the amenities you've had this week?) The same competition exists for faculty and staff, too. Especially in technology-rich fields—including LIS, by the way—hiring and retaining faculty and staff is as hard as attracting and retaining the best students. Issues around tenure alone could be the subjects of a whole conference. But suffice it to say that this period is characterized by a more mobile faculty, one where increasing numbers of contractual and clinical professors move among institutions and where the number of tenure track appointments is by no means growing to the same degree.

Clearly this is not a time for colleges and universities to try to be all things to all people if they are to succeed or, in fact, to survive. Clear missions and goals are necessary; markets have to be targeted, and riches found and/or developed. This is true at the institutional, school, departmental and program levels. An exciting time has arrived—and the chance to be creative and more inclusive is here. The challenges are great as well.

Now what does the library environment look like? Three themes also dominate the library and information services landscape. These themes can be characterized as an increasing demand for information: information products and services, disintermediation, and customization.

The increased demand for information in various formats is already apparent and not likely to subside anytime soon. This relates to the so-called service society in which we live.[2] The number of "computer specialists" soared the last decade from 100,000 to 200,000, according to the National Science Foundation's Science and Engineering Indicators in 1992.[3] This growth is connected with the demand for services that are information-based: financial planning and analysis firms, information technology sales and services, even the defendant and plaintiff juror analysis that we have learned about in high-profile criminal cases reported in the popular press. This doesn't even count the new services offered in connection with the Internet and World Wide Web. On a recent Sunday morning, I counted well over a hundred positions listed in the classified section of the *Washington Post* that required Internet and Web-related skills. This did not, by the way, include any vacancies in the "computer" classification. Closer to home, a recent *Chronicle of Higher Education* had forty-five job openings listed in the "library" category—and thirty-eight of them mentioned automation, technology, or online information in the text. This is good news for the field of LIS, except for the fact that everyone is on the "information bandwagon" and all manner of experts from other fields—computer science, business, and so forth—are also providing expertise in

organizing, evaluating, identifying and packaging information products and services. One thing is certain, however: the demand is up in all sectors of society and greater numbers of consumers are recognizing the value of information. As we librarians suspect, this value has potential price tags and some are predicting an upsurge of costs for electronic information via the nets. After all, have your costs of information declined?

Now, with the increased demand for information in all sectors, have come two additional themes that are in conflict: disintermediation and customization. I will address these singly and then together.

First, disintermediation. A report just issued by the Council on Library Resources titled "Library Systems: Current Developments and Future Directions" is about the gap between what librarians envision and what major library management systems vendors offer.[4] Among the goals most often listed by the librarians were:

1. to enable users to become more self-sufficient and
2. to create an infrastructure that can deliver the greatest possible number of resources to researchers at their desks.

The libraries involved in the survey included Stanford, the University of Pennsylvania, the Argonne National Laboratory, and the Los Angeles Public Library—to name just a few.[4]

In another report recently issued by the California Library Association—with participation of library educators from the three accredited schools in the state—identified as part of the future a universe where "users rely less on the librarians for direction and resources as they rely more and more on machine intermediation."[5] This should not come as a surprise to any of us as we are an increasingly disintermediated society. We do our banking from a home computer or an ATM, we pour our own sodas at McDonald's and Burger King, and we make train reservations and purchase our tickets by automated means. Nobody is there to serve us—but in these cases the options are quite limited in comparison to possibilities of our information wants, needs, and the offerings to serve them. McDonald's serves only five kinds of soda, so choice-making is rather self-explanatory. Amtrak stops in a very limited number of stations and those are easy to pick off a menu. But the information problem of identifying and retrieving a relevant document from a library or from the Internet is a very different problem indeed.

Those who write of "user self-sufficiency" also talk about the role of the librarians in user training and education, and their roles in consultative or partnership models that are presented as alternatives to the present "service provision" model of librarianship. Few mention that this new model is very difficult to implement—we've tried in many environments and it has worked in some—notably research and development settings—but not in all arenas. Some universities are trying this team or partnership approach—and we've seen

examples of so-called matrix organization, too, but their success has not been reported on a widespread basis.

Regardless of other factors, disintermediation is likely to be a continuing trend. Its cost has not yet been computed. There will be new roles for librarians, even if some traditional doors are closing. We will need to be involved in:

1. System design based on what we know of both users and collections,
2. Instructional design for teaching and monitoring use,
3. Subject specialization (again) but we will not simply access known sources for users but navigate the unknown.

Disintermediation, like the other trends I've mentioned, offers both opportunities and challenges.

Customization is another trend on the library scene. A report issued by the National Research Council titled "Information Technology in the Service Society" (1994) stated that at the activity level, mass customization is the order of the day and "IT is being used to play an important role in the flexible and rapid adaptation of our outputs to suit the needs and expectations of clients." This is what information work will be about in the future: it will not be about the Internet, connectivity, or the World Wide Web—it will be about a fundamental shift from "off the rack" library services to customized, need-meeting services. It has been suggested that customization is the defining change in information services; that this will be the beauty of digital libraries; that they will allow for customized media, software, applications, and texts; and that these will be delivered in ways never possible before.

If the defining feature of library service in the electronic era is customization, what does this mean for those providing the service? Ideally, it will mean that librarians will be able to meet the user's need with more precision from an unimaginably immense store of information or a collection of unprecedented size. This, of course, is the ideal and on the identifying and retrieving end we have a long way to go.

The CLR study that I mentioned earlier included vendor predictions as well as librarians' goals for information systems. Vendors discussed more customization to the user's desktop as well as "unmediated services."[4] In order for customization to be really possible, librarians will have to provide *both* the information and the tools to manipulate, search, and retrieve. Herein lies the research challenge for LIS: we who understand the unique combination of users, information, and the tools (or technology) can lead the way in the development of appropriate systems that will allow for customization.

The increased disintermediation and demand for customization create a tension that is yet another challenge.

Disintermediation says "let the user do it" and customization suggests the need for increasingly sophisticated systems that would enable the user to customize his or her own information products. Letting the user do it implies cost savings to the naive manager; the implication of a well-designed system

that allows for customization is greater costs. Technologically speaking, customization by automation is difficult and the education of an end-user capable of using such a system is, likewise, a problem. The two rarely co-exist in reality. Those of us who used the early DIALOG search system know how much easier it was (once we learned the commands) to get the levels of precision and recall needed in certain searches. When a menu-driven system arrived on the scene, recall was good but precision suffered, or vice versa, and an untrained end-user could get in a tremendous amount of very expensive trouble. Before returning to academia in 1994, I worked in the research department of the Institute for Scientific Information (ISI). We customized citation data and sold the data sets to institutions that were evaluating their research productivity or to libraries evaluating their collections. We developed very sophisticated tools for doing data extractions and analyses, and we offered these tools to our customers along with the raw data. Most of the customers preferred that we do both data extraction and analysis even though customers could have done much of it themselves. I suspect that many library users will prefer to do the same—at least until truly user-friendly and easy-to-understand systems allow for real customization with precise results.

One product that we developed was called a Journal Utilization Report and it was customized for each institution that ordered it. The function it performed was simple, but it was one that few librarians were willing to do themselves. The product consisted of a ranked listing of the journals in which a university's scholars had published and a ranked listing of the journals that the scholars had cited in their works. These listings were delivered in machine-readable form with ISSN noted for title. Librarians could use this in deciding which journals to retain and which to eliminate from their collections. The price was handsome, the product applauded by its users, and the renewals were regular. Most chose customization over disintermediation because they realized that, although the product was simple, working with unfamiliar data was a task they didn't want to undertake. Identifying institutional and author name variants was something they wanted to leave to the experts.

One research challenge, then, is the design of systems capable of automating and customizing without an intermediary. The work has just begun.

The trends that I have outlined in higher education—increased demand, consumerism, and competition—all have implications for academic libraries and for LIS education. So do the trends in the library environment: increased demand, disintermediation, and customization. There are too many to detail here, but I'll mention just a few.

The trends suggest that academic librarians—and indeed all librarians—need a firm grounding in the following areas:

❖ An understanding of users: their demographics, their information needs, and their information-seeking habits and preferences

➢ by level of education
➢ by background
➢ by cultural differences
➢ by task
➢ by discipline or subject orientation
➢ by logistics—where and when

❖ An understanding of technology and tools for identifying, retrieving, and evaluating information (I hesitate to predict what these will be, having believed the predictions that were presented to me as a library school student in the 1960's; had the predictions come true, a paperless office—and people reading microfiche on personal fiche-readers on the subway—would be everyday realities).
❖ An understanding of what Deanna Marcum has called "hybrid libraries"—the place of print, non-print, and electronic and digital resources—and a related understanding of when one format is appropriate to both an information need and a user.
❖ A set of ksa's—my favorite five include:

➢ flexibility and an ability to welcome change
➢ an entrepreneurial approach to librarianship
➢ negotiating skills
➢ knowledge of content and ways to navigate the unknown
➢ a sense of humor

Having told you about the environments in which we operate, I would like to talk briefly about what LIS education can offer in creating a future for the field.

LIS educators help to create a desirable future by

➢ defining the future,
➢ articulating the future, and
➢ participating in implementing the future.

We help to define the future in several ways: by curriculum design and by setting an agenda for research—which includes funding the work, carrying it out, and partnering with the practitioners and students in the research.

The LIS education sector articulates the desirable future by teaching, by communicating through scholarly journals, popularizations, and presenting talks such as this one today.

Finally, educators in the LIS field participate in the implementation of the future by recognizing the need for flexibility and change and by embracing both.

Having promised to make my own projection for the future, I suggest that the promising role of librarians in the information future will be based upon our notion neither of technology nor organizing—but of both. Both will be

manifested in a central theme, however, that is unique to the work we do. That central notion is that of Collections—regardless of whether we are talking of collections of books, media, realia, bits of documents in a file, or Web pages or Web sites on the Internet. The theme of collections—be they books, digital objects, or special collections for scholars and students—will bring the librarian's way of thinking about collections to the table. This thinking—about accumulation, management, technological presentation, organization and use—will insure us a healthy future. If we lose sight of the collection and its most important aspect—content—we will ensure the demise of our field. I do not expect that to happen, however, but rather I expect an increasingly intense interest—from all quarters—in "the collection" in whatever form, wherever, and however delivered to users.

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Documenting Global Christianity: Churches That are Not Part of the World Council of Churches
by
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The documentation of religious praxis and thought has consumed a lot of the energy of librarians and scholars around the world. As one attempts to take note of where we are in the process of documenting this aspect of human culture during the modern period, there are different lenses through which one can view the issues and problems.

This essay can look at only one facet of the problem and will be limited to Christianity and, as will be noted, to what are commonly understood as the Protestant branches of Christianity. One of the lenses that can be used is that of the relationship of these churches to the World Council of Churches. This lens highlights a number of historical and cultural realities that influence our ability to understand, at any reasonably competent level, the nature of religious life in global culture as it influences politics, economics, intercultural transference of ideas and technology, and the daily lives of billions of people who support religious institutions and have some form of personal religious performance and identity. This essay will look at the scope of the problem, and then suggest what changes must be made before libraries can have a significant impact in documenting global Christianity. Issues will be addressed which impinge on the parameters of collecting before these suggestions are made. It is important to note that one of the dangers of such a discussion is that there is no adequate list of "denominations" around the world, and there is a complex problem attendant upon the definition of "denomination." It has been my experience that organizational, theological, and ecclesiological values differ according to social location, geography, and the degree to which groups model their community life on the patterns established in Europe at the Reformation and within the context of the USA and Canada. Finally because this discussion is in the context of ATLA, the focus is on American institutions and collections. If European and Latin American collections are considered, the picture looks slightly different.

The Parameters of the Problem

The total population of the world is about 5.9 billion. Of this, a total of about 1.965 billion individuals is identified or identifies themselves as Christian. Within this category, the numbers are interesting when they are considered in relation to tradition and relationship to cultural power. Although some may quarrel with the numbers compiled by David Barrett, his are the best we have, and even if incorrect at points, are demonstrably close enough to be useful for our purposes. They are taken from the *Encyclopedia of World Christianity*[1] as

updated in the most recent (1998) contribution to the *International Bulletin of Missionary Research.*[2] These are (rounded to the nearest million):

Confessional Tradition	Adherents 1982/1998	
Catholics:	1,055,000,000	
Pentecostals:	461,000,000	
Orthodox:	169,000,000	
United Churches:	169,000,000	(France, Belgium, India, Australia, Canada, Dominican Republic, etc.)
Baptists:	69,000,000	
Lutherans:	67,000,000	
Anglican/Episcopal:	51,000,000	
Presbyterian/Reformed:	47,000,000	
Methodists:	41,000,000	
Holiness Churches:	21,000,000	(including Salvation Army, Adventists)
Restorationists:	12,000,000	(including Churches of Christ, [Independent] Christian, and Christian Church [Disciples of Christ]).
Jehovah's Witnesses	6,000,000	
Latter Day Saints	4,500,000	

When one looks at WCC relationships, the situation is as follows:

In	Out
Orthodox (some)	Orthodox (some)
United Churches	Roman Catholics
Pentecostals (7.5 million, 12 denominations)[3]	Pentecostals (454.5 million, circa 1800 denominations)
Baptists (circa 3%)	Baptists (circa 97%)
Anglican/Episcopal	
Presbyterian/Reformed (circa 90%)	Presbyterian/Reformed (circa 10%)
Methodists	Holiness Churches
Restoration (8%)	Restoration (92%)
	Jehovah's Witnesses
	Latter Day Saints

Roughly, the numbers suggest that at the maximum, about 551 million out of 1.965 billion Christians can in any way be considered represented by the World Council of Churches and institutions associated with that institution. That

is about 28% of the global Christianity. The WCC represents about 51% of Protestants, unless one counts, as do an increasing number of scholars, Pentecostalism/Charismatic movements as a distinct tradition alongside Protestantism, Catholicism, and Orthodoxy. It is realized that there are numerous problems with all of the numbers, and the interpretation of any numbers published about global Christianity. Any set of numbers regarding religious affiliation masks a large number of questions. But no matter how one adjusts these—say, a million or two here and there, ten million on occasion—the numbers are indicative of relative strength.

When one takes into account the nature of state churches (Lutheran, Orthodox, Catholic, Reformed/Presbyterian, and some United Churches), and the evidence about religious participation, issues become even more complex. Most of the powerful churches in the World Council of Churches were established in European nations as a result of governmental decisions where the church and state were united.[4] During the colonial period, these national churches spread around the world primarily as agencies to care for the spirituality of expatriates or emigrants. Generally, the theology, liturgy, and polity did not adapt to the new realities. The newer churches have generally not had the support of the Western governments in their expansion, and other churches—primarily Pentecostal and indigenous African, Asian, and Latin American—churches have often defined themselves as being in stark distinction from—albeit generally submissive to—government powers, even when persecuted by the government as in El Salvador, Guatemala, the USSR, southern Mexico, and China. The same is true for the experience of the newer churches in Europe. For example, the Catholic Church at Rome and the Fascist government in Italy made an agreement to exterminate Pentecostals and Jehovah's Witnesses.[5] In other areas, Germans, Russians, and others also sought to eradicate the newer traditions during World War II.

The Global structure of the problem is also a challenge to the documentation of non-WCC churches and organizations. The problem is normally described as a "Third-World" problem. However, the assumption that the "religion of the poor is poor religion," that it is will eventually fade as social uplift and the evolutionary process functions, has permeated the academic discourse of Europe and North America for over a century.[6] However, Pentecostal churches, Jehovah's Witnesses, Holiness Churches, and Latter Day Saints are flourishing in Western and Eastern Europe as well as the USA.[7] In several nations of Eastern and Western Europe, the small (by USA and Latin American standards) Pentecostal churches have achieved considerable moral and social power. At the same time, most national libraries in countries outside of Scandinavia have not worked to document these traditions nor have the libraries of the state church institutions.

Another issue is religious participation. Over the last decades the evolution has been quite startling. For example, as its 1991 census indicated, Chile is a country in which 80% of the population is considered to be Catholic, 13% of the

population self-identified as practicing Catholic, and 13% of the population self-identified as practicing Pentecostals![8] There are similar anomalies to the traditional patterns in Western Europe as well as Asia, Africa, and the rest of Latin America.

Also problematic for documentation procedures, as they have usually been undertaken, is the evolving face of World Christian identity. The evolving forms and traditions that self-identify as Christian will necessitate some shifts in the role of existing institutions in providing resources for that future to engage in critical self-reflection about themselves. For example, if the predictions of David Barrett come true, in the year 2025—which is no longer so far away—there will be 1.449 billion Catholics, 636 million Protestants and 740 million Pentecostals. In addition there are expected to be about 491 million participants in indigenous/independent churches which have no direct roots in the older European and North American churches, but whose theology, ecclesiology, and liturgy is and will be closer to Pentecostalism than any other branch of the Christian tradition. Mainline Protestants, the dominant forces in theological education and documentation of Global Christianity in 1998, would represent, in 2025, less than 11% of Christianity. One might ask in what ways the World Council of Churches is really a world council of churches.[9] In ATLA, life has been changing as seminaries outside the "mainline" have been established and developed traditions of participation in cooperative undertakings. However, the patterns of documentation have not yet changed to take into account the evolving global realities, either in the University research libraries or in the educational institutions related to the churches. Most libraries still collect as if the "Mainline" versions of Christianity are the only important ones. This reflects the values of many theologians in the USA. A theologian at a "Mainline" seminary told me recently, "I don't know how to talk to these so-called Christians and have no interest in learning to do so." Recent discussions on ATLANTIS have revealed the dearth of comprehensive documentation available on New Age religious traditions, even though most of this religious tradition is limited in its appeal to the USA and generally it would appear to people with ties to the wealthier segments of society. The numbers tell us that changes in patterns of collecting, funding allocation, and attitudes will need to change if: (1) the "Mainline" churches are going to be resources for reflection as the newer churches evolve; and (2) if the "Mainline" seminaries are going to have any basis for participation in what it means to be Christian in the next century and beyond. Will these institutions be viewed as were the "Gnostics" or "Aryans" in the dominant forms of early Christianity? Perhaps!

The Realities of Documenting non-Catholic Global Christianity outside the WCC

The mission of the ATS institutions generally focuses on the U.S. expression of the denomination which either owns the institution or which it is, by its charter, mandated to serve. The libraries have generally reflected that

mission in their collection development policies. It appears that the self-perception of most ATS institutions is not that of an academic institution determined to make a serious contribution to the discipline of theology, but that of a trade school for clergy in which a few individuals may also be productive scholars.

There is also a cultural determinant for the collection of material. Kansfield demonstrated that the goal of nineteenth-century theological libraries was to celebrate, document, and perpetuate the dominant culture.[10] It can be argued that the same is still generally true although we have become more "sensitive" to the existence of alternative traditions. However, the class issues related to the documentation of theological culture generally remains one of the "dirty little secrets" of the library profession throughout the world.[11]

This limitation of mission can present problems to the library and librarians interested in, or committed to, documenting Christianity outside of the U.S.A. and Europe. Together with limitations imposed by available funding, the focus of mission can be a significantly limiting factor. When funding is such that a library can scarcely keep up with the "standard" books in theological studies, there is pressure to avoid purchase of anything but the most basic resources. As I argued in this context last year, these pressures and political realities can make any large project financially and politically impossible.[12]

Note that this is not a Protestant problem alone. There would appear to be similar problems with documentation of Latin American, Asian, and African Catholic life and culture. Test samples of 450 items (350 books, fifty theses/dissertations, twenty-five videos, and twenty-five sound recordings) documenting Catholic life and ministry in Brazil were traced in ARLIN and World Cat, only 92 of the books and five of the dissertations had made their way into North American libraries. Those books that did make it to the USA were part of the academic culture. They reflected on the religious culture but were not part of the culture created by religious practice. Experiences in Brazil, Argentina, Uruguay, Chile, Ecuador, and Peru, as well as Costa Rica and Guatemala suggest that the number of copies of individual locally produced items in libraries rarely exceeds one! Much more could be said about documentation of the Catholic traditions, but that must wait for another year! In fact I think that our ATLA Interest Group, "Documenting Global Christianity," needs to "bend over backwards" to include the status of the documentation of the Catholic traditions as part of the project. Major efforts in Europe have been quite successful, especially at Rome, Leuven, Louvain-la-Neuve, and Paris. However, Catholic libraries in North and South America appear to be making little headway in the effort to document minority religious traditions in traditionally Catholic countries, as is evidenced by the vast genre of "sect" literature that has been produced.[13] Fortunately, change is beginning to occur as Catholic scholars seek to understand Pentecostalism, as well as other groups, and wrestle with the problems posed for the church by the newer traditions.[14] It is to be hoped that paradigms of "disinterested" documentation follow on a wide scale.

These concerns have received initial attention in other contexts. There are three things that can be generally affirmed: (1) Denominational/Tradition archives have made serious contributions; (2) Material related to these traditions is sometimes available in other venues; (3) The results of documentation projects is still very shallow.

Sources for knowledge of the histories and present realities of Christianity outside North America and Europe would be quite desperate without efforts outside the educational institutions. Among the most useful are the Salvation Army Archives, Christian and Missionary Alliance Archives, Assemblies of God Archives, Pentecostal Research Center (Cleveland, TN), Pentecostal Holiness Church Archives, Free Methodist Archives, Wesleyan Archives, and the Church of the Nazarene Archives. Some institutional libraries have made serious contributions, including, Asbury Theological Seminary (Holiness and Healing movements) Billy Graham Center Library, Fuller Theological Seminary, and the Andrews University Archives. Mission organization archives such as World Gospel Mission; OMS, Inc.; Overseas Council; Global Mapping; and Unreached Peoples; among others, collect and maintain some documentation, albeit, it appears, in less-than-systematic ways. The so-called mainline church archives are also important beyond the parameters of the present WCC. Pre-eminent among those are the Methodist Archives and Presbyterian Archives. Among the mainline educational institutions, Emory, Yale, Princeton, Harvard, and Union Seminary–New York, have significant resources for tracing the history and development of Christianity outside the parameters of the Euro-American mainstream. University collections, such as those at Indiana University, University of Michigan, University of California–Santa Barbara, and the University of Oregon are sometimes significant. However, to my knowledge, none of these archives are actively pursuing the documentation of religion as a part of the culture of the tradition represented by the institution (seminary, mission, university, and denomination) on a global basis. Most collections are developed on the basis of "luck" and gifts rather than as a result of a carefully defined and funded project.

What Must Change?

In order for this to change, institutions that form the Association of Theological Schools are going to need to put resources to the matter of globalization and scholars will be needed who will take seriously theological reflection outside of the European-American academies. Without institutional support, libraries cannot devote the money and other resources to the project that will be necessary to do what is needed. There are some things that librarians can do to nudge institutions and the ATS in that direction. Firstly, librarians can find ways to document in detail small slices of the global reality. This can best be done through closely maintained contacts with individuals in areas where the organization being documented is strong. It is essential that this documentation be in various media, be catalogued in national databases, and be publicly

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identified as a focus of collection. Secondly, librarians can become involved promoting the use of the materials collected, although usage in most seminaries, where the majority of faculty are not able to read languages other than English, will probably be quite limited. Thirdly, librarians can begin to write and interact with these materials as scholars. This is probably the most effective way—albeit certainly not the quickest—to bring these materials to the attention of the scholarly world. As a corpus of secondary literature begins to grow which uses this material, others will be drawn to it and begin to exploit its possibilities. The work of the various Trans-Atlantic mission history projects is beginning to reflect on global Christianity, although there has been very little participation by seminary faculty in the projects. These research projects do, however, demonstrate that the global realities will eventually bring scholars to the table. Fourthly, librarians can establish relationships with scholars of Asia, Africa, and Latin America who are productive but generally unknown and not collected in North America or Europe. This can be a personally enriching experience for the librarian and through this relationship a bibliographical exchange beneficial to both parties can evolve.

Endnotes

1. *Encyclopedia of World Christianity*, ed. David Barrett, et al. (Nairobi: Oxford University Press, 1982), passim. In the national listings of churches in this volume, one finds, perhaps, the most complete listing of "denominations" around the world. It is expected that the soon-to-be-released second edition will be more complete.
2. David B. Barrett and Todd M. Johnson, "Annual Statistical Table on Global Mission: 1998," *International Bulletin of Missionary Research* 22 (1998), 26–27.
3. This is a controversial number and higher than that circulated by WCC sources because of the effort to drive a wedge between African independent churches and Pentecostals. See Walter Hollenweger, *Pentecostalism: Its Origins and Worldwide Development* (Peabody: Hendrickson, 1997), 365–388, for a list (pp. 386–387) and a discussion of the problems.
4. See the insightful discussion of Marcel Gauchet, *The Disenchantment of the World: A Political History of Religion*, trans. O. Burge (New French Thought; Princeton: Princeton University Press, 1997).
5. Giorgio Rochat, *Regime fascista e chiese evangeliche. Direttive e articolazioni del controllo e della repressione* (Collana della Società di Studi Valdesi, 13; Torino: Claudiana, 1990).
6. For example, the "Urban-Rural" and the "Frontier Religion" theses.
7. Roger Finke and Rodney Stark, *The Churching of America: Winners and Losers in the Religious Economy* (1991)
8. Arturo T. Fontaine and Harald Beyer, "Retrato del movimiento evangélico a la luz de las encuestas de opinión pública," *Estudios Públicos* 44 (1991), 63–125.

9.   Walter J. Hollenweger, "The Pentecostal Movement and the World Council of Churches," *Ecumenical Review* 18 (1966), 313 et passim. Walter Hollenweger, *Pentecostalism: Its Origins and Worldwide Development* (Peabody: Hendrickson, 1997), 384–387. From the WCC perspective, see Marlin Van Elderen, *From Canberra to Harare. An Illustrated Account of the Life of the World Council of Churches, 1991–1998* (Geneva: World Council of Churches, 1998), 45–46. The author begrudgingly admits what has been already true for decades, "among Christians who are not Roman Catholic the member (sic) belonging to WCC member churches is, or will soon be, a minority [p. 45 col. 1]." He notes that there is "not a recruitment campaign. [p. 45 col. 1] For persistent tensions rooted in the evangelical-ecumenical split continue to make exploration of WCC membership counterproductive [p. 45 col. 2.]." What Van Elderen does not make clear in this essay is that efforts by Pentecostal or Holiness churches during the last twenty years to join the WCC largely appear not to have been taken seriously and were rebuffed with minimal politeness. The problem for the WCC is that if it becomes truly a world council of churches, the large numbers of Holiness, Pentecostal, and independent indigenous denominations might dominate the council. It remains more secure to remain behind the facade of the European government establishment tradition and to generally limit global participation to the cloning of that tradition through mission during the imperial period.

10. Norman J, Kansfield, "The Origins of Protestant Theological Libraries in the United States," (M.A. thesis, University of Chicago, 1970) and *idem,* "'Study the Most Approved Authors': The Role of the Seminary Library in Nineteenth-Century American Protestant Ministerial Education," (Ph.D. Diss. University of Chicago, 1981)

11. David Bundy, "Documenting World Christianity: Problems, Promises, and a Proposal," *Bulletin of the Association of British Theological and Philosophical Libraries* 2,9 (1990), 14–24. This essay suggested the establishment of close connections between an American or European library and one on another continent.

12. David Bundy, "Paradigm for Partnership: Toward a Method for Documenting World Christianity in the Denominational Theological Library," *Summary of Proceedings. Fifty-first Annual Conference of the American Theological Library Association* (Evanston: American Theological Library Association, 1997), 141–149.

13. See for example, José A. Gilles Marchand, *Hablar de sectas en la Argentina y en América Latina* (Colección Pistas de Cambio, Segunda Serie; Buenos Aires: Ediciones Paulinas, 1989); Pietro Canova, *Las Sectas: Un volcan en erupción* (Colección actualidad; Buenos Aires: Ediciones Paulinas, 1991); Oscar A. Gerometta, *Aproximaciones . . . al fenómeno de las Sectas: Una reflexión en torno a la atomización de la experiencia religiosa contemporánea* (Buenos Aires: Editorial Clarentiana, 1995); Abelino Martinez, *Las Sectas en Nicaragua: Oferta y demanda de*

salvación (San José,: DEI, 1989), Osvaldo D. Santagada, et al., *Las sectas en América Latina* (9th edition; Buenas Aires: Editorial Claretiana, 1993), and Anonymous, *Sectas: Un desafío a la Nueva Evangelización. Material de Estudio y Reflexión para los Católicos* (México, D.F.: Ediciones Dabar, 1993). The last item is a "comic book" which caricatures Pentecostalism and argues that traditional Catholic loyalties and theology as well as obedience to the Pope are the essentials for being in conformity to the Gospel.

14. For a discussion of these issues and recent publications, see my article forthcoming in *Encounter* titled "Pentecostalism as a Challenge to the Other Churches: A Review Essay Focusing on Latin America and Italy." This essay describes trends in scholarship about Pentecostalism and notes some major breakthrough is conceptualization of the "other" and of documented, and therefore more charitable, understandings of the newer churches which are developing among Latin American, Italian Catholic, and Pentecostal scholars.

The Challenge of Documenting World Christianity[1]
by
Robert L. Phillips
Southwestern Baptist Theological Seminary

The World Christianity Interest Group has grown from interest generated last year by the program of the Collection Evaluation and Development Interest Group titled "The Documentation of World Christianity in Denominational Theological Libraries." Thirty-five people responded to the call to create this new interest group. During this organizational year, the steering committee has compiled a membership list, developed a statement of purpose, received approval from the ATLA Board of Directors, and planned this year's program.[2]

The name says much about this interest group:

World. For most who participate in this interest group, their religious roots go deepest into the still fertile soils of Western Europe, Great Britain, and the United States. There remains a need to document the development and expression of Christianity in other parts of the world and among the less dominant cultures in the West.

Christianity. As individuals, and as stewards of funds budgeted by represented institutions, those who participate will most likely give primary attention to their own religious tradition. However, the group welcomes interest by and about all who call themselves "Christian."

Interest Group. As an organizational unit of ATLA, the interest group participants contribute to ATLA's purpose "to foster the study of theology and religion by enhancing the development of theological and religious libraries and librarianship."[3]

Our purpose also speaks of a vision for bringing into the United States a significant body of material from culturally diverse regions of the world. Those who participate in this interest group undertake this at a time when it seems that Christianity has entered a new era of expansion. Many mission sending agencies have chosen to target a geographic area, without borders, they call "World A"— that part of the world, primarily Muslim, which has not responded to the Gospel as it has been presented using traditional missiological techniques. It may be decades before these areas develop an indigenous Christian publishing industry, accessible through vendors and bookstores. If North American libraries are to document Christianity in these areas, librarians must find ways to collect, preserve, and present the sounds and images of the Christian faith as proclaimed and practiced in pre-literate societies: video images of street preaching and worship services; recordings of music that blend faith and local culture; and oral "histories" of the thoughts and experiences of World Christians—leaders, thinkers, and worshipers alike.

What others might label "folklore" will, for this interest group and for their libraries' patrons, document the ways that individuals and cultures respond to

the good news of Jesus Christ. Those who seek a new hermeneutic for interpreting Scripture and the Christian experience may well be overwhelmed.

The challenge of documenting world Christianity involves developing non-traditional techniques by individuals and institutions for acquiring materials. Libraries also need some direction in knowing which materials can be collected. A third part of this challenge is for librarians to develop a common resource to use to report their activities, share techniques, and keep an organized record of the work being done. The program this year addresses these three themes.

Endnotes

1. This brief paper is based on the opening remarks given at the first annual meeting of the World Christianity Interest Group.
2. David Bundy, Robert Phillips, Martha Smalley, and Paul Stuehrenberg served as the steering committee during this organizational year.
3. "Introduction to ATLA." http://atla.library.vanderbilt.edu/atla/intro.html; Internet; accessed June 23,1998.

A (Perhaps Too) Simple Proposal for Documenting World Christianity
by
Paul F. Stuehrenberg
Yale Divinity Library

At last year's ATLA conference, I asserted that denominational seminary libraries have a role to play in the documentation of world Christianity. I further asserted that denominational seminary libraries are in a unique position to collect the documentation of their sister churches around the world.[1]

With the formation of the World Christianity Interest Group, David Bundy and I decided it would be worthwhile to follow up on last year's discussion by getting down to cases. As I was struggling with how one would set about such a task, it occurred to me that one way to start would be to develop a list of the various church bodies around the world. It further occurred to me that we were not the first among those who might want to develop such a list, and that we should build on the work of our predecessors. In yet another revelation, it came to me that one group that has actively been collecting the names of churches around the world is also a group that is most interested in disseminating information about its work. The group to which I refer is, of course, the World Council of Churches.

When I suggested to David that the WCC membership directory might be one place to start, he agreed, but went on to observe that, while we might start there, our task was only beginning. So we agreed that I would present my findings, and then turn the podium over to him, and he would address the issue of what else needs to be done.

And so I set about the task of dividing the member-churches of the World Council of Churches into broad denominational categories, using three criteria:

1. Denomination appears in name (e.g., Lutheran, Presbyterian)
2. Founded by a particular tradition
3. Membership in international councils (e.g., Lutheran World Federation, World Alliance of Reformed Churches)

The results of my exercise you will see in the appendix. First of all, I would observe that this list excludes church bodies in Europe, the United States, Canada, Australia, and New Zealand—adding those church bodies, however, would be a relatively simple exercise. With these exclusions, this list includes all of the churches listed as members of the WCC in its 1997 *Yearbook.*[2]

This listing raises a number of questions—questions that would best be answered collaboratively. First, are these the right categories? For example, I, rather naively perhaps, lumped together churches of the Orthodox tradition with Eastern Rite churches. I am sure there are other, similar categorizations that might be questioned.

Secondly, are the various church bodies listed in the right places? For example, I am also not sure that I have the right divisions between church bodies from the Reformed, Presbyterian, and Congregational traditions. I (again, rather naively perhaps) used "Reformed churches" as the default when the WCC's *Handbook of member churches* indicated that a church body belonged to the World Alliance of Reformed Churches.

Third, what are we to do with those churches that represent mergers of traditions?

Fourth, what are we to do with those groups that do not correspond to Western categories, such as the African Independent Churches, and other "independent" churches? One approach would be to lump this group in with the churches of the "Pentecostal" tradition. But I do not know enough about these church bodies to say with any authority that this would be appropriate.

Fifth, there is a relatively large category labeled "unassigned." This category is a catchall for church bodies that, for example, were the result of the activity of missionary agencies from a variety of traditions.

And, finally, there is the question of all of the churches that are not members of the WCC, a question that David will address more fully. I would simply observe that, not only are whole categories of churches excluded (e.g., the Roman Catholic Church and many churches of evangelical background), but that even within categories, the list is incomplete. For example, this list identifies twenty-three church bodies as Lutheran. The 1989 *Lutheran directory* lists 105 member churches as members of the LWF.[3] And that number does not include all church bodies that would identify themselves as Lutheran. Many of these, of course, are European or North American churches. Many others are so small that they are not likely to produce very much documentation (e.g., the 806-member Evangelical Lutheran Church in Cuba).[4] Nonetheless, it is clear that the membership list of the WCC is only a beginning.

With all these shortcomings, then, was this a worthwhile exercise? Was it useful to start with the WCC membership lists? That is up to you, I think. I would encourage you to take this list to your denominational meetings and discuss it there. You might choose to use the list as a starting point, and then fill it in from other directories. You might then choose to divide the list between the various seminaries within your tradition. You might choose to post the list that you develop to the WCIG Web site.

But I would strongly urge you not to be daunted by the task. We should not expect that ATLA libraries would collect, comprehensively, the literature of world Christianity—certainly not right away. Viewing the universe can be daunting, and, if the task seems too overwhelming, the natural response is to do nothing. What I would hope, rather, is that each library would make a commitment to document one or more churches within its own tradition.

At this point, I believe it appropriate to turn the podium over to David Bundy, who will, as is his custom, make all of this perfectly clear.

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Endnotes

1. Paul F. Stuehrenberg, "The documentation of world Christianity in denominational seminary libraries," *Summary of proceedings, ATLA Annual Conference*, 51 (1997), pp. 323-326. Unfortunately, this paper was printed in the wrong section of the *Proceedings*: it should have appeared with the papers by David Bundy and Bob Phillips on pp. 141–158.
2. The *Yearbook* includes only the listing of the names of the churches with addresses. For more background information I consulted the *Handbook, member churches, World Council of Churches* (edited by Ans J. van der Bent; Fully rev. ed.; Geneva: World Council of Churches, 1985).
3. Lutheran directory, 1989, p. 3.
4. This church is described by David L. Miller, "Reaching out in Cuba," *Lutheran*, v. 11:6 (June 1998), 38–41.

Appendix

African independent churches
- African Israel Church, Nineveh (Kenya)
- Church of Christ—Light of the Holy Spirit (Zaire)
- Church of Jesus Christ on Earth by His Messenger Simon Kimbangu (Zaire)
- Church of the Lord Aladura (Nigeria)

Anglican Communion
- Anglican Church in Aotearoa, New Zealand and Polynesia
- Anglican Church of the Southern Cone of America (Argentina)
- Church in the Province of the West Indies (Antigua)
- Church of Ceylon
- Church of Melanesia (Solomon Islands)
- Church of the Province of Burundi
- Church of the Province of Central Africa
- Church of the Province of Kenya
- Church of the Province of Myanmar (Burma)
- Church of the Province of Nigeria
- Church of the Province of Rwanda
- Church of the Province of Southern Africa
- Church of the Province of Tanzania
- Church of the Province of the Indian Ocean (Madagascar)
- Church of the Province of Uganda
- Church of the Province of West Africa (Ghana)
- Episcopal Anglican Church of Brazil
- Episcopal Church in Jerusalem and the Middle East
- Episcopal Church in the Philippines

- Episcopal Church of the Sudan
- United Evangelical Church "Anglican Communion in Angola"

Baptist churches
- Bangladesh Baptist Sangha
- Baptist Association of El Salvador
- Baptist Community of Western Zaire
- Baptist Convention of Nicaragua
- Bengal-Orissa-Bihar Baptist Convention (India)
- Episcopal Baptist Community (Zambia)
- Jamaica Baptist Union
- Myanmar Baptist Convention
- Native Baptist Church of Cameroon
- Nigerian Baptist Convention
- Samavesam of Telugu Baptist Churches (India)
- Union of Baptist Churches of Cameroon

Brethren churches
- Church of the Brethren in Nigeria

Congregational churches
- Congregational Christian Church in American Samoa
- Congregational Christian Church in Samoa
- Evangelical Congregational Church in Angola
- United Church of Christ—Congregational in the Marshall Islands
- United Congregational Church of Southern Africa

Disciples of Christ
- Church of the Disciples of Christ (Argentina)
- Community of Disciples of Christ (Zaire)

Eastern rite & Orthodox churches
- Armenian Apostolic Church (Lebanon)
- Church of Cyprus
- Coptic Orthodox Church (Egypt)
- Ethiopian Orthodox Tewahedo Church
- Greek Orthodox Patriarchate of Alexandria and All Africa
- Greek Orthodox Patriarchate of Antioch and All the East (Syria)
- Greek Orthodox Patriarchate of Jerusalem
- Malandara Syrian Orthodox Church (India)
- Mar Thoma Syrian Church of Malabar (India)
- Syrian Orthodox Patriarchate of Antioch and All the East

Lutheran churches
- Batak Christian Community Church (Indonesia)
- Batak Protestant Christian Church (Indonesia)
- Bolivian Evangelical Lutheran Church
- Christian Protestant Angkola Church (Indonesia)
- Christian Protestant Church in Indonesia
- Ethiopian Evangelical Church Mekane Yesus
- Evangelical Church of Lutheran Confession in Brazil
- Evangelical Church of the River Plate
- Evangelical Lutheran Church (South Africa)
- Evangelical Lutheran Church in Chile
- Evangelical Lutheran Church in Tanzania
- Evangelical Lutheran Church in the Republic of Namibia
- Evangelical Lutheran Church in Zimbabwe
- Evangelical Lutheran Church of Papua New Guinea
- Evangelical Lutheran Church of Togo
- Indonesian Christian Church = Huria Kristen Indonesia
- Kenya Evangelical Lutheran Church
- Lutheran Church in Liberia
- Malagasy Lutheran Church
- Salvadorean Lutheran Synod
- Simalungun Protestant Christian Church (Indonesia)
- United Evangelical Lutheran Church (Argentina)
- United Evangelical Lutheran Churches in India

Mennonite churches
- Mennonite Community (Zaire)

Methodist churches
- Evangelical Methodist Church in Bolivia
- Evangelical Methodist Church in Costa Rica
- Evangelical Methodist Church in the Philippines
- Evangelical Methodist Church in Uruguay
- Evangelical Methodist Church of Argentina
- Korean Methodist Church
- Methodist Church, Ghana
- Methodist Church in Brazil
- Methodist Church in Cuba
- Methodist Church in India
- Methodist Church in Kenya
- Methodist Church in Malaysia
- Methodist Church in Nigeria
- Methodist Church in Samoa

- Methodist Church in Singapore
- Methodist Church in the Caribbean and the Americas (Antigua)
- Methodist Church in Togo
- Methodist Church in Tonga
- Methodist Church in Zimbabwe
- Methodist Church of Chile
- Methodist Church of Fiji
- Methodist Church of Mexico
- Methodist Church of Peru
- Methodist Church of Southern Africa
- Methodist Church Sierra Leone
- Methodist Church, Sri Lanka
- Methodist Church, Upper Myanmar
- Protestant Methodist Church, Ivory Coast
- Protestant Methodist Church of Benin
- United Protestant Church (Netherlands Antilles)

Mission Covenant churches
- Evangelical Church of the Congo

Moravian churches
- Moravian Church, Eastern West Indies Province
- Moravian Church in Jamaica
- Moravian Church in Nicaragua
- Moravian Church in Suriname
- Moravian Church in Tanzania

Pentecostal churches
- Church of God (Argentina)
- Evangelical Pentecostal Mission of Angola
- Free Pentecostal Mission Church of Chile
- Pentecostal Church of Chile
- Pentecostal Mission Church (Chile)

Presbyterian churches
- African Protestant Church (Cameroon)
- Evangelical Presbyterian Church, Ghana
- Evangelical Presbyterian Church in South Africa
- Presbyterian Church in Cameroon
- Presbyterian Church in Taiwan
- Presbyterian Church in the Republic of Korea
- Presbyterian Church in the Sudan
- Presbyterian Church in Trinidad and Tobago

- Presbyterian Church of Africa (South Africa)
- Presbyterian Church of Cameroon
- Presbyterian Church of East Africa
- Presbyterian Church of Ghana
- Presbyterian Church of Korea
- Presbyterian Church of Mozambique
- Presbyterian Church of Nigeria
- Presbyterian Church of Pakistan
- Presbyterian Church of Rwanda
- Presbyterian Church of Southern Africa
- Presbyterian Church of Vanuata
- Presbyterian Community (Zaire)
- Presbyterian Community of Kinshasa
- Presbyterian Reformed Church in Cuba
- Presbytery of Liberia
- Reformed Church of Equatorial Guinea
- Reformed Presbyterian Church in Southern Africa
- United Presbyterian Church of Brazil

Quakers
- African Church of the Holy Spirit (Kenya)

Reformed churches
- Christian Evangelical Church in Minahasa (Indonesia)
- Christian Reformed Church of Brazil
- Church of Christ in Thailand
- Church of Jesus Christ in Madagascar
- Church of North India[1]
- East Java Christian Church (Indonesia)
- Evangelical Christian Church in Halmahera (Indonesia)
- Evangelical Christian Church in Iran Jaya (Indonesia)
- Evangelical Church of Sangihe (Indonesia)
- Evangelical Reformed Church of Angola
- Indonesian Christian Church = Gereja Kristen Indonesia
- Javanese Christian Churches (Indonesia)
- Kalimantan Evangelical Church (Indonesia)
- Karo Batak Protestant Church (Indonesia)
- Korean Christian Church in Japan
- Lesotho Evangelical Church
- National Evangelical Synod of Syria and Lebanon
- Pasundan Christian Church (Indonesia)
- Protestant Christian Church of Bali (Indonesia)

- Protestant Church in Indonesia
- Protestant Church in the Moluccas (Indonesia)
- Protestant Church of Algeria
- Protestant Evangelical Church in Timor (Indonesia)
- Reformed Church in Zambia
- Synod of the Evangelical Church of Iran
- Toraja Church (Indonesia)
- Union of the Armenian Evangelical Churches in the Near East
- United Church in Jamaica and the Cayman Islands
- Uniting Reformed Church in Southern Africa

United churches
- China Christian Council
- Church of Pakistan[2]
- Church of South India[3]
- Hong Kong Council of the Church of Christ in China
- United Church of Christ in Japan[4]
- United Church of Christ in the Philippines[5]

Unclassified
- African Christian Church and Schools (Kenya)[6]
- Christian Church in East Timor
- Christian Church of Central Sulawesi (Indonesia)
- Church of Bangladesh[7]
- Cook Islands Christian Church[8]
- Evangelical Church in New Caledonia and the Loyalty Isles[9]
- Evangelical Church of Cameroon[10]
- Evangelical Church of Gabon[11]
- Evangelical Church of French Polynesia[12]
- Evangelical Community—Church of Christ in Zaire[13]
- Kiribati Protestant Church
- Nias Protestant Christian Church (Indonesia)[14]
- Philippine Independent Church[15]
- Protestant Church in Sabah (Malaysia)[16]
- Protestant Church in South-East Sulawesi
- Protestant Church in Western Indonesia
- Synod of the Nile of the Evangelical Church
- Tuvalu Christian Church[17]
- United Church in Papua New Guinea and the Solomon Islands[18]
- United Church of Zambia[19]

Endnotes to Appendix

1. A union of Anglican, Methodist, Baptist, Brethren, Disciples churches; it is a member of the World Alliance of Reformed Churches.
2. A union of Anglican, Lutheran, Methodist, and Presbyterian churches; it is a member of the World Alliance of Reformed Churches and the World Methodist Council.
3. Anglican, Presbyterian, Congregationalist, and Methodist.
4. Formed by the forced merger of all Protestant churches; after World War II the Episcopal, Lutheran, the Salvation Army, and some Baptist and holiness groups split away.
5. Formed by the merger of Presbyterian, Congregational, United Brethren, and Methodist churches; belongs to the World Alliance of Reformed Churches and the World Methodist Council.
6. Africa Inland Mission.
7. Church Missionary Society, Oxford Mission to Calcutta, English Presbyterian Society.
8. London Missionary Society.
9. London Missionary Society, Wesleyan Missionary Society.
10. Baptist Missionary Society (London), Basel Missionary Society, Society of Evangelical Missions in Paris.
11. American Board of Commissioners for Foreign Missions, Presbyterian Church in the USA, Society of Evangelical Missions in Paris.
12. London Missionary Society, Paris Missionary Society.
13. Svenska Missionsförbundet, Livingstone Inland Mission, Baptist Missionary Union.
14. Founded by the Rhenish Mission; it does not belong to either the World Alliance of Reformed Churches or the Lutheran World Federation.
15. Originally an off-shoot of the Roman Catholic Church; now in communion with Anglican churches and the Old Catholic Churches in Europe.
16. Basel Mission Society.
17. London Missionary Society.
18. London Missionary Society, support from Methodist and Reformed churches.
19. London Missionary Society, Church of Scotland Mission, Union Church of the Copperbelt, Copperbelt Free Churches; belongs to World Alliance of Reformed Churches and the World Methodist Council.

Rare Book School and Other Cottage Industries
Presentation to Special Collections Interest Group
by
Terry Belanger
University of Virginia
Summarized by Russell Morton

Rare Book School

Rare Book School is unusual in a number of ways. First, the average student is over forty years of age. Second, courses are not for credit. Third, courses are usually restricted to twelve people or fewer. Due to the nature of classes, in which the student is immersed into the subject for six hours a day, five days a week, there is an environment that is most conducive to the subject at hand. Also, students gain a close interaction with the professor. Students come together in class, and leave good friends. This situation is especially true at Virginia, where there is less to distract the student than there was at New York. As a result, most people who have attended Rare Book School at both New York and Virginia prefer Virginia.

The fact that courses are not-for-credit means that students attend because of interest in the subject and do not need the for-credit programs. Thus, cost is kept down to about $600.00 per course. If these courses were offered for credit, they would be about three times the cost.

Applications are competitive in that, for most classes, what is required is a basic ignorance of the subject at hand. A person who betrays too much knowledge of the material may not be admitted, although there are exceptions to this rule: for medieval paleography, for example, knowledge of Latin is required. Applications are also on a first-come, first-served basis. Sometimes there are forty applications for one class. Although some classes are offered twice during the summer, they still may fill up. Forms are mailed out in January, and reviewed in the second week of May, so they should be in by early May.

Rare Book School offers no scholarships. So people are motivated to come because they are spending their own money, or institutions are sending them. Of every ten applications, eight are admitted, and seven come. This last year, for the first time, winter courses were also offered. The reason is that for some people for whom Rare Book School would be most beneficial, it is impossible to get away for the summer. For example, people in the rare book trade cannot close shop for a week in the summer, which is their busy season.

The faculty of Rare Book School is loyal and long-term. The average faculty member is coming back for an eighth year of teaching. Since most of them do not have friends and libraries to visit in Virginia, the result is most have nothing to do but speak to students. Thus, students receive both formal and informal education. In addition to the Virginia campus, a sister institution is in

the works to start in England in the year 2000. It will cost three times as much, but will have a different constituency.

Rare Book School fills an important need because, due to changes in rare book education, what used to be local is now regional and what was regional is now national. With the closure of numerous library schools, some of which had rare book programs, the only opportunity some students and librarians may have for training in rare books is now at Rare Book School.

Future of Rare Book Librarianship

The future of rare book librarianship is uncertain. Until about twenty-five or thirty years ago, if you wanted to read a text, you would have to buy it. Microfilm was available, but it is not something users or librarians wanted to use. Photocopies are no substitute. With digital formats, we now have a substitute for the text. Thus, over the next thirty years, our job will consist of "leading the procession to the dump." Special collections librarians will be reducing the size of their collections. There will be decisions to make, and we will loose a great deal of our culture. Just as in the past we have lost irreplaceable material which did not evoke the interest of the people of previous ages, so we will lose a lot. In particular, the unillustrated, unpretty, unsentimental stuff will be hard to justify in our special collections. In particular jeopardy is material from the nineteenth century.

One thing we need to think about now is a plan for the next twenty to twenty-five years. We need to ask ourselves the question, "What will be kept if they reduce the physical size of our facility?" As more and more is digitized, we have to justify keeping physical volumes, especially as universities are less interested in being museums. This suggests a need for regional, national, and international cooperation to preserve our heritage. "We must not deprive the future of the past," although every present age has not had the ability to do that so far. Much will be lost, but not as much as if we allow the selection to be done randomly.

We have to be willing to be as catholic as possible in saving materials that seem uninteresting. Historically, any age is not very good at deciding what the future generations will deem important. We do not know many of the details of Shakespeare's life, and how he came to write his plays. Yet, how many of us know who wrote the "I Love Lucy" episodes?—and these are already being studied as examples of perceptions of American life in the mid-twentieth century.

Concluding Remarks

The session concluded by showing an example of the second volume of the Parma, 1480 Jerome's *Epistolae,* printed by the "Printer of Jerome." There were some thirty editions of Jerome printed in the 15th century. The printer who produced this work produced no others, and we do not know his name. The

original cover was about the consistency of a marshmallow, and the volume had been soaked. Professor Belanger bought it for about half-price and sent it to England to Nicholas Pickwoad for preservation. The book block was in good shape and after preservation, recovering in the style of the 15th century, and restoration of paper, the first and last leaves were about the only ones in which text was missing. The interest group was invited to examine the copy after the business meeting.

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Publications Interest Group Panel Discussion
by
Stephen Crocco
Princeton Theological Seminary

Why should busy theological librarians try to publish? One answer is that not all librarians should. But publication is something to consider if you have something to say to wider audiences than you are currently reaching. These remarks fall into two categories. First, why should theological librarians publish? Second, what kinds of things should they try to publish?

The motivation to write for publication comes from a belief, however humble, that the world (or at least the profession) will be better off having something you know or believe distributed in a published form. Writing for publication is an exercise in attempting to persuade others of your point of view for the sake of advancing some argument or analysis that will benefit a wider audience. Everyone has thoughts about things. Many people are able to speak to others about their thoughts. Comparatively few are able to put their thoughts into words and get those words published. Most who have published would agree that publishing is an important step in their professional development.

Getting something published offers a confirmation that what you have to say warrants the audience that a publication can provide. It also gives a great deal of satisfaction to you as the writer. Along that line, your book, chapter, article, or review is an asset to your institution and to your profession. Moreover, it makes a positive statement to your faculty colleagues.

There is no reason for theological librarians to limit themselves to topics in librarianship. If you have expertise in a subject area such as hymnology, missiology, or church history, you should contribute to that field. I hope theological librarians will also write about issues in librarianship—not that we need more publications on topics like a study of the effect of the placement of water fountains on the use of reference materials. The profession does need studies of its history and the histories of collections and libraries. We need to produce traditional library fare of bibliographies, bibliographic essays, and book reviews. We lack publications that are designed to foster debate on professional issues and that attract new people into theological librarianship.

There are many ways to get into print and the digital age will make it even easier—though not necessarily better. (See James O'Donnell's *Avatars of the Word: From Papyrus to Cyberspace*. Harvard University Press, 1998.) One of the easiest and most rewarding ways is to do something at an ATLA meeting and then be published in the *Proceedings*. Working with an established co-author is another way to break into print. Many journals are on the lookout for book reviewers and would welcome requests from theological librarians. Try to practice writing where and when you can. For example, few librarians think to take the time to write carefully crafted memorandums. But if you need to communicate something important to your administration, it is a good practice

to write as though what you say will be seen by a public audience. Putting something out on ATLANTIS or responding to a posted message there gives you a chance to experience the public side of writing. Sometimes writing is an intrusion in a busy schedule. For those who feel called to write, the opportunity for some writing for publication makes a busy schedule tolerable.

Religious Resources and African American Resources
at the Library of Congress
by
Cheryl Adams
Library of Congress

Cheryl Adams, Reference Specialist for Religion for the Humanities and Social Sciences Division, gave a short overview of some of the outstanding collections and items pertaining to religion in the collections at the Library of Congress. After stating that trying to explain the religion collections of the twenty reading rooms at the Library of Congress felt like trying to describe the ocean by filling a thimble with salt water she went on to mention some of the highlights. She had three categories, listing a number of items or collections under each. These are just some of the collections she mentioned.

Category One: Wow

African and Middle Eastern Division &
Humanities and Social Sciences Division

- If one includes books, manuscripts, and periodicals in all languages, the Library of Congress has the largest collection of Islamic materials in the world. Of that, there are 20,000 items in the Arabic language on Islamic studies in the Near East Section of the Library. The Hebraic Section has many early manuscripts, but of special note is the Washington Haggadah, a 15th-century illuminated manuscript signed by Joel ben Simeon.

Asian Division

- Chinese Buddhist manuscripts from the T'ang period (618–906 CE).

Humanities and Social Sciences Division

- Magnificent collections in Orthodox and Russian Orthodox materials—in fact, the largest collection published by the Orthodox Church outside of Russia.

Law Library

- The Library has many copies of the Decretum Gratiani—a 12th-century work which was for centuries the basic text for the study of canon law (Catholic Church)—including the exceedingly rare 1514 edition and the 1560 Lyons edition among others.

Manuscripts Division

- Papers of Reinhold Niebuhr, Henry Ward Beecher, Dwight Lyman Moody, and Peter Marshall.

Music
- Bach's Cantata for the Feast of the Visitation of Mary (A Mighty Fortress Is Our God).
- Leonard Bernstein's handwritten score for his Mass.

The Rare Book and Special Collections Division
- Russian Imperial Collection (Romanov family)—many personal books with ornate bindings representing Russian Orthodox culture of the 19th century.
- Reformation collection—over 400 imprints by Luther, Calvin, Johann Eck, Melanchton, and others, primarily from the 16th century.
- Bible collection: 1471 titles from the 15th through the 20th centuries in 150 languages. These include the first Bible authorized by Congress, the first polyglot Bible (1517), the Ostrih Bible (1518) also known as the first Slavonic Bible, and the Eliot Indian Bible, which was the first Bible to be printed in America (1663).

Category Two: Documentation of a time, era, or place, some of which no longer exist

American Folklife Center
- Through their seventy years of fieldwork the American Folklife Center has pulled together one of the most important collections of spirituals, shape note, and other traditional music in the history of American traditional culture, most from the Southern US.

Prints and Photographs
- Farm Security Administration (Office of War Information). This collection documents the religious life in the United States during the 1930s and 40s through hundreds of black and white photographs of church buildings, religious services, and denominational meetings, Salvation Army work, revivals, itinerant preaching, ceremonies, hymn singing, and religious billboards from the 1930s and 40s, documenting the US religiously for this time period.

Geography and Map Division
- Eighteen drawers of maps of Bible land and twelve drawers of maps on the Books of the Bible—mostly late 20th century. Most were produced by missionaries for teaching purposes—and show trends in Christian scholarship.

Humanities and Social Sciences Division
- Thousands of local and national journals, reports, and proceedings for Christian denominations in the United States. These are a wonderful source for statistics on membership, finances, and names of clergy.

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Category Three: The overlooked and underappreciated microformat

- Manuscripts of St. Catherine's monastery, Mt. Sinai—early religious manuscripts in Syriac, Arabic, Turkish, and other languages microfilmed by a team from the Library of Congress.
- Collection of Hindu hymns arranged by deity.
- Shaker collection—correspondence, journals, diaries, ledgers, daybooks, account books, sermons, photographs, drawings . . . 1723–1952.

And then an item which defies category and can simply be called peculiar and wonderful

Message in a bottle—½ pint bottle with a message copied in multiple languages and scripts: "Jesus is coming—Be Prepared. Prepare to Meet your God." This item can be found in the American Folklife Center.

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African American Religion Resources at the Library of Congress
by
Ardie Myers
Library of Congress

Historians have frequently commented on the overarching significance of religion in black life. Its importance is reflected in poetry, plays, novels, film, and television. Rarely is there a black film or television program that does not begin with a black congregation singing, praying, or praising God. Afro-American novels and other writings by black authors like James Baldwin, Langston Hughes, and Zora Neale Hurston also reflect this tendency. Yet, documentation of the black religious experience has been rather sketchy. Recently, however, it appears to be improving. More and more bibliographies, biographies, and directories are becoming available to assist researchers in documenting the subject.

The Library of Congress is an oversized library with many materials like those in other collections, except for the enormity of its size. Because the Library receives numerous books and other materials through copyright deposit, it acquires many materials that are unavailable in other collections.

A general subject heading for Afro-American religion is available, but there are also more specific subject headings. They include such topics as Messianism, Afro-American, Black Hebrew Israelite Nation of Jerusalem, Sermons, American—Afro-American Authors.

The LC collection includes a variety of Afro-American religious publications, including slave narratives, a large number of biographical works, sermons and prayers, black church histories, doctrines, catechisms, yearbooks and regulations, particularly those of the African Methodist Episcopal and African Methodist Episcopal Zion Churches and a host of other items.

Some early black religious publications at the Library may be attributed to the work of black bibliophile and Library Assistant Daniel Alexander Payne Murray, who lived from 1852 to 1925 and served at the Library from 1871 to 1923. Murray was given the task of acquiring a copy of every book and pamphlet authored by African Americans. The items were later exhibited at the Paris Exposition of 1900 where they showed the progress blacks had made since the abolition of slavery. Adding these books to the Library's collections greatly enhanced and enriched the collections with many unique resources, some now considered rare.

The books became part of a "Colored Authors Collection," now disbanded and dispersed to the general collections, but a large number were on the subject of religion. Among them is Francis J. Grimke's *Addresses, Collected Sermons*.[1] Grimke was the pastor of the Fifteenth Street Presbyterian Church and such an important voice that Carter G. Woodson published a four-volume anthology of his speeches, sermons, and other writings. The anthology, *Addresses, Essays*, includes "The Afro-American Pulpit in Relation to Race Elevation,"

"Christianity and Race Prejudice," and "Jim Crow Christianity and the Negro." Also featured in the Colored Authors' Collection was Miles Mark Fisher's *Lott Cary*,[2] a slave who became very industrious after conversion and was the first Negro Baptist missionary sent to Africa.

Like the Colored Authors' Collection, the Murray Pamphlet Collection emanates from the work of Daniel A. P. Murray. The pamphlet file consists of 352 pamphlets, a large number of which are sermons, orations, and religious publications.[3] The collection was recently put on line as part of the *African American Mosaic Exhibit*, the Library's guide to its African American Resources.

Slave Religion

The Library holds a magnificent collection on slave religion, including narratives, books, laws, and treatises. The most comprehensive sources documenting the slaves' own testimonies are the slave narratives. The Library of Congress has an extensive collection in a number of formats and editions. The original narrative manuscripts, published under the auspices of the Federal Writers Project,[4] are now in the Manuscript Division. With over forty volumes, George Rawick's *An American Slave: A Composite Autobiography*[5] contains the most comprehensive listing of narratives. Other works that reveal the slave's own reaction to slavery include Lawrence Levine's *Black Culture and Black Consciousness*,[6] John Blassingame's *Slave Testimony*,[7] and Eugene Genovese's *Roll, Jordan, Roll*.[8]

In referring to slavery as the Invisible Institution, Albert Raboteau[9] apparently meant that slaves practiced religion while others were unaware of it in the same way that outsiders were oblivious to Ralph Ellison's *Invisible Man*[10] as a living, breathing, organism. George Rawick[11] has noted that most Africans shared a belief in a Supreme Being but made few distinctions between the sacred and secular. Yet other historians note that African values and understandings continued throughout the slavery period.

Mechal Sobel's *Trabelin' on the Slave Journey to an Afro-Baptist Faith*[12] provides early statistics on black churches. The book also gives a chronology of individual churches by locales from 1754 to 1864, and was compiled from church and association minutes.

Histories

There are a number of histories that specifically address Afro-American religion. One of the first authors to write on the subject was the pioneering Afro-American historian W. E. B. Du Bois. In *The Negro Church*,[13] published as part of the Atlanta University Studies, Du Bois traces the early development of black churches, gives biographies of founders, ministers, reports on church doctrines, and provides statistics on black denominations, theological schools, and church associations.

Carter G. Woodson's *History of the Negro Church*[14] followed Du Bois's. Woodson noted that the importance of the church "justified" the publication. His *History* describes the missionary period, early Metro churches, preachers, and the motivation for founding independent churches. Through the church founders' moral character, the black church became an agency of pride and respect.

E. Franklin Frazier's *The Negro Church in America*[15] discusses the impact of slavery on Africans and the loss of tribal and ethnic ties during enslavement. Blacks' attitudes toward religion resulted from their need to find other ways of worship.

C. Eric Lincoln and Lawrence Mamiya's *The Black Church in the African American Experience*[16] is one of the most comprehensive and up-to-date sources on the seven largest and most influential denominations. However, Hans A. Baer and Merrill Singer's *African American Religion in the Twentieth Century; Varieties of Protest and Accommodation*[17] probably contains the most comprehensive discussion. With a general history of mainstream churches, as well as smaller groups and cults, the book discusses blacks' participation in traditional white denominations such as Episcopal, Lutheran, Catholic, and Congregational churches while also noting the distinctions of a variety of sects, such as the Jehovah's Witnesses, and Seventh Day Adventists, as well as Mormons, Church of Christ, Church of God of Prophecy. Messianic Nationalist Sects such as Black Islam, Black Judaism, Yorubaism, and Abyssinianism are also represented. All in all, it describes a plethora of religious groups.

Black Sects and Cults

Joseph R. Washington's study *Black Sects and Cults*[18] notes that black cults are offshoots of groups founded by whites. They represent a reaction to the staid spiritualism of mainstream churches. Arthur Huff Fauset attributes the attraction to cults as a way of becoming close to a supernatural power. He gives four reasons why people join cults: belief in the supernatural, the leader's charismatic personality, relief from physical or mental illness, and race consciousness. The Library of Congress collection includes a number of reference works and studies dealing with this subject. An early dissertation prepared at the University of Chicago in 1940 studied "Ritual in Chicago's South Side Churches for Negroes."[19] This item was copyrighted and is listed in the LC collection.

The Library includes a number of books on Father Divine and His Peace Mission. Books on Daddy Grace are also available, in addition to dissertations, bibliographies, dictionaries, and histories.

Women

Despite their prominent role in the black church, women have had difficulty in exercising leadership roles in most mainstream churches. They were often excluded from the pulpits and not allowed to be ministers, trustees, and to hold

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other leadership positions. Some early black women became evangelists. In general, black women recognized their power and frequently commented: "If it wasn't for the woman, you wouldn't have a church." More frequently they played auxiliary roles. Times are changing and women are now being given increasingly prominent roles in a variety of churches. Among women who have risen to prominence are Rev. Pauli Murray, who became an Episcopal priest; Bishop Leontyne Kelly; and Bishop Ida Robinson, founder of the Mt. Sinai Holy Churches of America.

Books and periodicals that concern Afro-American women and religion include *Pioneering Women of the African Methodist Episcopal Church,*[20] Bettye Collier-Thomas' *Daughters of Thunder: Black Women Preachers and Their Sermons, 1850–1979.*[21] Early black religious publications by women include Maria Stewart's *Meditations from the Pen of Mrs. Maria W. Stewart,*[22] *Memoirs of the Life, Religious Experience, Ministerial Travels and Labours, of Mrs. Zilpha Elaw, An American Female of Colour,*[23] and *Religious Experience and Journal of Mrs. Jarena Lee: A Preachin' Woman.*[24]

Research

On May 26, 1990 the Schomburg Center for Research in Black Culture held the symposium *African American Religion: Research Problems and Resources for the 1990s.*[25] In her discussion on the Methodist Church, Bettye Collier Thomas points out some of the problems of large collections: "Few major repositories have the resources to undertake outreach for important records, and many funding sources are reluctant to underwrite religious projects."[26] This is particularly true of the Library of Congress.

Yet, some local histories of black churches are now being published and the Library of Congress is eager to add them to its collections when they represent good scholarship. Paul Sluby's *Asbury: Our Legacy: Our Faith; The History of Asbury United Methodist Church*[27] is one example. Pearl Gray Daniels' *The History of the Holt Street Church of Christ*[28] is another newly published work of this type. An early history of black churches in a particular locale is Nina Honemond Clarke's *History of the Nineteenth-Century Black Churches in Maryland and Washington, D.C.,*[29] published in 1983.

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Periodicals

The Library of Congress holds the papers of the Mother Bethel AME Church and its periodical *The Christian Recorder.* It also subscribes to the *Star of Zion,* the periodical of the AME Zion Church. Other black religious publications include the *National Baptist Magazine, The Whole Truth, AME Church Review,* and *The Black Church Review.*

Other Resources

Manuscripts:
- Nannie Helen Burroughs Papers
- African Methodist Episcopal Church
- African Methodist Episcopal Zion Church
- Southern Christian Leadership Conference
- Operation Breadbasket
- National Association of Colored People
- National Urban League
- Minutes of the Colored Methodist Episcopal Church in America, Virginia Annual Conference.
- African Methodist Episcopal Bishop Benjamin Tucker Tanner papers in the Carter G. Woodson Collection
- United Negro College Fund Gammon Theological Seminary.
- American Baptist and Home Mission Societies

Music and Gospel:

Music was not covered in this paper although the Library has amassed an extraordinary collection primarily through its copyright holdings. The Library contains hymns, gospel, spirituals, and folk music. In general, the Library retains at least one copy of the musical publications it receives.

A few items relating to Afro-American religious publications include Portia Maultsby's *Afro-American Religious Music: A Study in Musical Diversity* and *Afro-American Religious Music: A Bibliography and a Catalogue of Gospel Music,* published in 1979.

Some unique materials are available, such as Charles A. Dorsey's manuscripts. Dorsey attempted to market his songs and sent them in to the Library. Katherine Small's *The Influence of the Gospel Song on the Negro Church*, 1945.

Many of the recent publications now appear on cassette tapes rather than sheet music. Authors now choose to send in tapes of their musical compositions rather than printing sheet music.

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27. Paul Sluby, Asbury, *Our Legacy: Our Faith: The History of Asbury United Methodist Church* (Washington, DC: The Church, 1993).
28. Pearl Gray Daniels, *The History of Holt Street Church of Christ, and Its Role in Establishing Churches of Christ Among African Americans in Central Alabama, 1928–1977* (Baltimore, MD: American Literary Press, 1977).
29. Nina Honemond Clarke, *History of the Nineteenth-Century Black Churches in Maryland and Washington, D.C.* (New York: Vantage Press, 1983).

Technically Cited
by
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For catalogers, the joy of finding a useful technical services site on the Internet is like the joy of finding a decent shared cataloging record for a difficult title. Such a site is Barbara Stewart's "Top 200 Technical Services Benefits of Home Page Development" (http://tpot.uscd.edu/Cataloging/Misc/top200.html). Barbara, a Latin American Cataloger at the University of Massachusetts at Amherst, has put together an excellent "gateway" to many technical services sites. Furthermore, she recently published the *Directory of Library Technical Services Home Pages* (Neal Schuman, 1997) which provides information about hundreds of home pages covering all areas of technical services from acquisitions to serials, from cataloging to conservation. With a live Internet hookup we looked at about twenty-five such sites, including sites for technical services departments, to see what information is available and how various sites have been designed.

There followed a brief discussion of whether the Technical Services Interest Group would like to have a Web site and if so, what it would contain. Some felt there should at least be a technical services discussion group (listserv), but others felt that such discussions should not be separate from ATLANTIS. Suggested possibilities for a Web site included:

1. A list of the specialties of individual members. The Interest Group published a guide with this information some years ago. The guide listed special subjects, languages, or cataloging expertise for individual members who were willing to consult with other members. Some objected to any such listing being as public as the Internet.
2. New theological subject headings and LC classification changes and additions to parallel the lists currently published in paper.
3. Denominational information to guide catalogers.
4. A cataloging manual for liturgical materials.
5. Any number of other guides or manuals for special subject areas (Biblical; comparative religion; Judaica).

PLENARY SESSIONS

Beyond Eurocentric Biblical Interpretation: Reshaping Racial and Cultural Lenses
by
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Living in the United States of America has been quite an adventure for me, especially during this past half century of extraordinary social, political, and technological change. While as an African American with a sense of history and a critical consciousness I have found myself often having to prove that I indeed am a citizen of this country, like many other fellow Americans I have watched and variously been influenced by a stunning variety of paradigm shifts in age, gender, and race; some of these changes have been inspiring and most uplifting, but others have been and continue to be rather disturbing. New nation states have emerged in the aftermath of World War II. We have so far averted a nuclear holocaust; and the threat of Communism sweeping the globe seems to have been substantially removed. Religion still appears to have the opportunity to call humanity out of despair, discord, greed, and the arrogant desire to oppress. Capitalism seems, at least for the moment, to have won the day and it has driven a pop culture to almost obscene lengths as the masses have been either bitterly tantalized by gross materialism or have seen their ranks gradually reduced by some who have taken full advantage of the opportunities for social mobility with minimal regard for those left behind in the margins.

Ours is certainly an age of promise, but it is such a peculiar age which perhaps represents one of the most dangerous times when library lines have grown steadily shorter, while the Blockbuster Video, cinema, and sports events lines have grown longer. The modern-day heroes and heroines are actually entertainers of one sort or another, rather than religious or political figures. As Cornel West once remarked "everything in America today is driven by the market forces." Sadly, this would seem to apply even to theological institutions of higher education, which now compare their endowments as barometers of prestige. The literature has chronicled well what presumably has been our nation's remarkable forward march to the now heady status of having become not only the wealthiest country in the world, but militarily and technologically, the only surviving global "super power." In this connection, we dare to speak about what, if any, difference theological education can make in improving the quality of human life, given the historic tensions arising out of the quest of power by one group and the consequent denigration and subjugation other groups—victimized by the politics of difference.

As a new millennium is about to dawn, the time has come to reflect collectively upon a number of serious questions posed by the field of

hermeneutics about the adequacy of our theological curriculum and its traditional claim to establish and sustain a learned ministry. I wish to submit that among the more troubling aspects of the professional preparation for ministry and the theological disciplines today is a much too narrow and rigid adherence to eighteenth and nineteenth century ideas about who was not only worthy for theological education, but also what type of information was suitable for the curriculum and libraries. Recent studies in the field of hermeneutics, particularly within the past decade, have helped us to recognize both a tacit cultural ideological tendency and a principle of racial exclusion or proscription that showed little positive regard for non-European peoples and their religious and spiritual heritage.

Little or no attention was given to the possible ancient substantial contributions to the Bible by persons of African descent; and where there were exceptions those persons were summarily made honorary Europeans by the likes of the German professor of natural history named Johann Friedrich Blumenbach of the University of Göttingen in his seminal volume *De Generis Humani Varietate Nativa,* published in 1775. It was Blumenbach who elevated the ideology of racism to a pseudo-science and as such bestowed upon the academy a putatively legitimate means of eliminating any favorable consideration of the so-called inferior "races." (See: Martin Bernal, *Black Athena: the Afroasiatic Roots of Western Civilization,* Vol. 1. London: Free Association Books, 1987, p. 219). The efforts of Blumenbach and others like him have had telling and continuing effect on the shaping of theological curricula and library resources in Europe and America even until today. Many are grateful indeed to the recent academic correctives by Martin Bernal, William Farmer (*The Gospel of Jesus: The Pastoral Relevance of the Synoptic Problem.* John Knox/Westminster, 1994), and Brian K. Blount (*Cultural Interpretation.* Augsburg, 1996), to name a few, for bringing to the forefront the subtle and sophisticated ways that social location and one's own socialization provide disguised guidelines for racial and ethnic bias in academic works that claim to be written with scientific objectivity. Like never before, those who select and purchase library resources no less than those who teach or do research in the academy need to listen afresh to recent studies in the field of hermeneutics. It is for this reason that we question the adequacy of existing assumptions, approaches, and content areas from the perspective of whose interest is being explicitly served and whose interest is being implicitly subverted. In any case, renewed interest in the subject of hermeneutics offers all of us challenging and exciting opportunities not only "to bring more noses into the tent," but also to invite much more racially and ethnically diverse groups of people into the shaping of the tent itself.

With respect to the term "hermeneutics," Theophus H. Smith offers in his book *Conjuring Culture: Biblical Formations of Black America* an instructive series of observations:

> The term "hermeneutics" itself is derived from a number of related words in ancient Greek: hermeneia, the noun form for "interpretation."

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The form hermeios designated the priest of the oracle at Delphi, and together all the forms proceeded from—or led to—the name of the Greek messenger god and sacred trickster, Hermes. Thus the primal meaning of the word includes the task of communicating messages from the gods. More generally, hermeneutics designates the translation of what is obscure for the benefit of human understanding. In its oldest, medieval use the term denoted the interpretation of one particular domain of obscure messages and meanings: biblical texts. Thus medieval hermeneutics, as the system or theory of biblical exegesis and interpretation, retained directly the etymological reference of the word to its original religious and oracular context. However, the discipline was subsequently secularized during the European Enlightenment, as the Bible came to be perceived as merely one ancient text among others. Hermeneutics became the methodology for the discipline of philology in addition to biblical studies. That development was confirmed in the nineteenth century by the German theologian Friedrich Schleiermacher (1768–1834), who established hermeneutics as the science of understanding any classical text or literary artifact whatever. (New York: Oxford University Press, 1994, p. 113).

In an intriguing article titled "Delivering Theological Education That Works," Kenneth Gangel makes the following telling observation: "If we were to distill all we have read in the research of this decade about theological education, we could probably boil the central issue down to one challenge: delivering theological education that works." [*Theological Education*, Vol. 44, Number 1 (Autumn, 1997): 1]. Throughout the article, Professor Gangel expresses deep concern about process and the quality of the end product of theological education. Yet, it is clear that his greatest concern is with improving the prospect of seminarians becoming "students for life" in ways that demonstrate the utility of the academic phase of their professional preparation. While the author alludes to the issues of diversity and multiculturalism as new realities, he scarcely brings either topic into the center of his discussion about the content, quality, or process of developing the kind of theological education needed as we approach the twenty-first century. His stated areas of interest are important and even noble, but one has to wonder about the adequacy of his critical lens.

Of course, we can not ignore the importance of new technologies and their potential applications for and impact on the learning environment. Nor can we minimize the need to close the wide gap between those disciplines that focus only on the intrinsic value of merely acquiring knowledge for its own sake and those that are of immediate relevance to daily living. It has become almost prosaic to bemoan the wide gap between "town and gown" or even the widening chasm between theological academia and the church. As important as these topics may be, they pale in comparison to what is at stake in realigning the traditional narrow and exclusive understanding of Western Civilization itself.

Throughout Western history the authority of the Bible has been predicated upon the tacit assumption of the preeminence of European cultures. They have been generally regarded as somehow the most suitable and thus the most reliable "bearer of the tradition"—a tradition that has been passed on and otherwise shared with the Americas and the Orient. The attitude developed, especially in the modern period, that African Americans, Afro-Asiatics, Asians, and Hispanics were quite secondary to the ancient biblical narratives. The European and European-American church and academy historically and unevenly struggled to speak and sometimes write with a vision of universalism and inclusiveness, but actually the church and the academy both daily thought and practiced particularity and exclusiveness without reference to the authority of the biblical authors and what they thought and did in their ancient contexts. Recent studies, however, help us to appreciate the biblical world as being one "before color prejudice."(Snowden, *Before Color Prejudice: The Ancient View of Blacks.* Cambridge: Harvard University Press, 1983, p. 127–144).

Part of my interest in the ideology of culture was prompted by a little book titled *The Liberation of the Bible* (David Lochhead. Ontario: Student Christian Movement of Canada, 1977), which appeared a few years ago as part of ongoing Bible study groups of the Student Christian Movement of Canada. David Lochhead opens this book with a chapter on "The Ideological Captivity of the Bible" in which he identifies three different types of biblical captivity: (1) "Right-wing Reading," which appeals to absolute external authority and patriotism; (2) "Liberal Reading," done through the lens of capitalism and democratic institutions already framed and established as the model; and (3) "Racial Reading," which is rooted in the continuing struggle for justice and the attainment of equality (ibid. 8–17).

Each mode of interpretation is characterized by an informing ideological commitment that shapes the manner in which the text is read and interpreted and to which biblical authority is ascribed. It is possible to see that in each of these modes of biblical interpretation the ideology of modern cultures arises from a certain contextualization. The result is a tendency to displace or to marginalize even dogmatic criteria such as the Rule of Faith, or doctrinal criteria such as Sola Scriptura for some, or, for us of the Wesleyan tradition—the Methodist Quadrilateral, that is to say Scripture, Tradition, Reason, and Experience, or the Roman Catholic *Dei Verbum.* Culture becomes a source for ideology and in a subtle way yields criteria for reading the Bible. Historically, this ideological reading seems predicated upon the primacy of the dominant culture and the politico-cultural-economic identity of its "primary" constituents.

The ideology of modern culture becomes particularly problematic in an age of postmodernism, because values, structures, and institutions are rapidly becoming destabilized. Yet, this very postmodern period has become the era of the global village and multiculturalism. One aspect of postmodernism as it pertains to the authority of the Bible is that through the sudden collision of cultures in the contemporary awakenings of racial and ethnic self-consciousness, many of us are summarily taken "back to the future" of the biblical world! We

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see this perhaps most clearly in a sobering verse in the Old Testament, for example, Hosea 4:6a, "My people are destroyed for the lack of knowledge." This single verse of Scripture finds its New Testament parallel in the Gospel of John 8:32 that reads simply, "You shall know the truth and the truth shall set you free." (It is striking that in John 8:33 the Pharisees respond with an outright falsehood!) On this text, the Archbishop of Recife, Brazil, Dom. Helder Camara, said:

> If we believe that the truth will make us free, we must see that much of what passes for education is not concerned with the truth because it has not succeeded in freeing us. It is vital that we should unite in support of a liberating education . . . (from "Crossing Borders, Challenging Barriers," in *A Guide to the Pedagogy and Philosophy of the Center for Global Education.* (Minneapolis: Augsburg College, 1988, p. 1).

Basic to a "liberating education" would seem to be a re-commitment to basic truths—such truths that can resolve part of the problem in identifying appropriate criteria for biblical authority. On this, we may also cite a single line from the hymnody of the Black Church. "Plenty good room, plenty good room, there's plenty good room in my God's (Father's) Kingdom." In a simple, direct and yet significant way, this one line highlights a truth that most of higher education in American life firmly resists and otherwise denies each and every day of its institutional life!

In an age of multiculturalism, there may be plenty of "good room" in America and on its seminary and university campuses for Native Americans, Latinos/Hispanics, Asians, Whites, Jews, and African Americans. But the Eurocentricism that has always guided American and Western history has consistently made precious little room for anyone but the dominant racial group in the United States of America. Eleven o'clock on Sunday mornings remains the most segregated time in America; it is a time when each racial and ethnic group brings God and the text down to its own racial culturally predetermined biases as socialized by the prevailing culture.

Ernest Boyer, president of the Carnegie Foundation for the Advancement of Teaching, wrote an editorial that the *New York Times* published in 1987 titled "Racism: From the Closet to the Quad." He stated that "Both socially and intellectually, everything tends towards narrowness, fragmentation, exclusivity, instead of broadness" (*New York Times,* 1 April 1987). Can we not say the same with reference to the cultural ideology widely evident in contemporary readings of the Bible? Denominations like the United Methodist Church have used routinely the term "inclusiveness" for decades, while plodding along to eliminate racially-segregated local church structures. We continue ad nauseum to use such language, despite the fact that most of our local churches remain quite segregated and nearly all aspects of the core curriculum in our colleges and seminaries remain manifestly Eurocentric! What happens when "the heathen" learn to study the Bible and become awed by its authoritative vision of

universalism, inclusiveness, and multiculturalism with all the tolerance for racial/ethnic pluralism so denied in much of the West today?

When any *one* culture, race, or ethnic group is valorized above all others, there is a tendency to subvert the Bible's vision and authority. As the decade of the nineties moves the Bible from being merely "his-story" to "our-story" this, in turn, requires us to seriously look upon it as the decade of multiculturalism. We need to insist that the constructive curricular paradigm shifts from history as "History" to a renewed appreciation for the discipline of "our-stories!" In this, we must be educationally purposeful, the campus must indeed be just in honoring the sacredness of each person and her or his segment of "our-story" (heritage and culture), as well as genuinely caring for the well-being of others while being in service and solidarity with their highest ideals.

I spent fifteen years of my life, 1974 to 1989, researching and completing a book that I thought might well become my academic "Waterloo." As an African male in White America I have long harbored the view that my native land and its political-economic construct—the American political economy, including both the religious establishment and higher education—only made sense to me when I assessed it through the lenses of upper-class White people. Neither the Bible nor most of Western theology makes any sense to me as an African-American male, for, more often than not, my theological studies in North America and Europe were unabashedly Eurocentric—mainline and normative.

But even as I developed my "theologically correct" library, I ached deep within because in precious little biblical scholarship was anything ever written in a favorable way about Blacks in biblical antiquity. It began to occur to me that I myself might have to write the book on the racial and ethnic pluralism of the Bible, even though I suspected that such breaking of ranks with my White colleagues might mean the end of my career as a Bible scholar in the guild. So the writing of *Troubling Biblical Waters: Race, Class, and Family* (Orbis Books, 1989) was somewhat daring, a "devil take the hindmost" adventure. The message of that book was simply that the Bible is the best handbook for multiculturalism, racial tolerance, and racial/ethnic pluralism. Despite the academic hegemony of Eurocentric theologians and Bible scholars since the European Enlightenment, the authors of the Bible lived in a world before any color prejudice—as the title of Snowden's book, *Before Color Prejudice,* suggests. There was no systematic policy of enslaving Blacks; invariably the slaves of the New Testament period were non-Blacks. Aristotle's treatise in antiquity, "Natural slaves and Natural Masters," had nothing to do with the relatively modern pseudoscientific notions of Aryan superiority. In *Troubling Biblical Waters,* as well as in the volume *Stony the Road We Trod: African American Biblical Interpretation* (Fortress Press, 1991), which I edited for a group of African-American Bible professors, we document fully the fact that the Bible makes "plenty good room" for African Americans, Asians, and Hispanics—no less than for Whites. But this is a message that many people in the United States have heretofore been unwilling to accept as "good news."

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An examination of the term "Afrocentricity" will make clear what I and other Black biblical scholars have found helpful in correcting the effects of the cultural ideological conditioning to which we have all been subjected. Afrocentricity is the idea that the land mass that the ancient Romans routinely called Africa and persons of African descent must be understood as having made significant contributions to world civilization as proactive subjects within history, rather than being regarded as merely passive objects of historical distortions. Afrocentrism means reestablishing Africa as a center of value and source of pride, without in any way demeaning other people and their historic contributions to human achievement. The term was coined by Molefi Kete Asante of Temple University. As used here it refers to a methodology that reappraises ancient biblical traditions, their exegetical history in the West, and their allied hermeneutical implications. In the past few years an impressive number of scholarly volumes have appeared on this subject. In various ways such books have attempted to clarify the ancient biblical views of race and ancient Africa. Together they represent efforts in corrective historiography, which demonstrates clearly that we have arrived at a new stage in biblical interpretation.

No longer is it enough to limit the discussion to Black theology or even African theology; instead Africa, her people, nations, and cultures must be acknowledged as making direct, primary contributions to the biblical narratives. As has been all too often the case in Western scholarly guilds, the continent obtains a more favorable appropriation by those who wish more accurately to interpret the Bible and appreciate the inherent racial and ethnic diversity or multiculturalism of salvation history.

I have come to appreciate the remarks by Robert Cottrol, who wrote in the American Federation of Teachers' *The American Educator:* "diverse peoples can share a common national identity and participate, or at least aspire to participate in a common culture." (Robert Cottrol, *American Educator* (Winter 1991): 16.) The problem is that creating the conditions and climate for the emergence of a coherent, racially diverse national identity and common culture requires the courage to confront the excesses and collective sins of the past and the will to institute correctives for the future. In my own recent books, I have spoken of the importance of employing a hermeneutics of suspicion comprehensively in relation to the "received tradition of Eurocentrism."

This means questioning the veracity of European or Euro-American scholars who studiously refuse to be inclusive of persons or cultures different from their own. Thus, in my first book, *Troubling Biblical Waters: Race, Class, and Family* (Maryknoll: Orbis Books, 1989), *Stony The Road We Trod: African American Biblical Interpretation,* (Fortress, 1991), the *Original African Heritage Study Bible* (Nashville: James C. Winston, 1993), and most recently in the forthcoming *Jubilee Bible* (American Bible Society) we call for a corrective historiography in order to recast the Eurocentric overlay on the ancient biblical world and the Bible.

Nevertheless, those of us who wish to advance multiculturalism and a kind of Afrocentrism as corrective historiography must beware of certain pitfalls. The following is a list of traps into which a number of excessive or sensationalist proponents of multiculturalism and Afrocentrism have fallen or otherwise become ensnared:

1. Demonizing categorically all White people, without careful differentiation between persons of goodwill who are allies or potential allies and those White adversaries who consciously and systematically perpetuate racism.
2. Replacing Eurocentrism with an equally hierarchical, gender-insensitive, and racially exclusive "centrism" based on a new fantastic mythology in which one group of people or another claims to be by virtue of race or ethnicity "the chosen people," whether Jews, Blacks, or Asians. An example is the dubious notion of Africans as "sun people" and Europeans as "ice people" (Welsing, Jeffries; melanin theoreticians).
3. Adopting multiculturalism as a curricular alternative that eliminates, marginalizes, or vilifies European heritage to the point that Europe epitomizes all the evil in the world; balkanization of ethnic studies.
4. Not differentiating between the different types of multiculturalism and Afrocentrism that exist.

As Theophus H. Smith of Emory University has astutely pointed out, African-American culture itself is fundamentally multicultural in character. Not only does African-American culture reflect bicultural realties stemming from Africa and Europe, but it also reflects realities that stem from Asian, Native American and Aboriginal worldview, folklore, and spirituality (*Conjuring Culture*, pp. 10–11).

Here are both gross overreactions and factually incorrect material that is at times bad history, bad scholarship, and ultimately counterproductive, for it offends more than it enlightens. A glaring example of the dangers of superficial scholarship in the area of Afrocentrism is found in the way in which the Wellesley Classic Professor, Mary Lefkovitz, in her book *Not Out of Africa*, exploits to the hilt any opportunity to dismiss all types of Afrocentric discourse. These are but some of the pitfalls or dangers in the "cultural wars" that not only impede progress but obscure the important constructive goals of getting all faculty and students to think critically and inclusively as we forge a new sense of common Christian identity or even shared citizenship, irrespective of race, gender, or class.

I should like to close this presentation with the prayer disguised as a poem by the late Countee Cullen, a bard of the Harlem Renaissance, who offered the following verses:

> We shall not always plant while others reap the golden increment of bursting fruit. Not everlastingly shall we beguile their limbs with mellow flute. We shall not always sleep, while lesser men hold their

brother's cheap. We were not made eternally to weep. White stars no less lovely being dark and there are buds that cannot bloom at all in light, but crumple piteous and fall. So in the dark, we hide the heart that bleeds and wait and tend our agonizing seeds.

My challenge to you, the guardians of theological libraries across this nation, is that we must move beyond Eurocentric biblical interpretations and reshape our cultural lenses. The very universalism of both the Hebrew Bible and the New Testament demand no less.

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The Religious Dimension of Post-Modern Change
by
Dr. James H. Billington, The Librarian of Congress

Introduction: Myron B. Chace, Head, Special Services Section (Photoduplication Service), Library of Congress

We are very pleased to have as our speaker the Librarian of Congress, James H. Billington. The thirteenth incumbent since the position was established in 1800, Dr. Billington was sworn in as Librarian in September 1987. He came to the Library of Congress from the Woodrow Wilson International Center for Scholars where he had served as Director since 1973. Dr. Billington is recognized as an accomplished author, historian, educator, and administrator. Books he has written include *Fire in the Minds of Men* and *Russia Transformed: Breakthrough to Hope*. He has taught history at Harvard University, and he was Professor of History from 1964 to 1974 at Princeton University. Dr. Billington's service to this nation has extended far beyond his position at the Library of Congress. In June 1988 he accompanied President and Mrs. Reagan to the Soviet Summit in Moscow; in April 1993, a bipartisan delegation of the House leadership to Ukraine and Russia; and in August 1995, a bipartisan Senate delegation to Siberia and Mongolia. He also has accompanied other congressional delegations as well as a library and a church delegation to the former Soviet Union. Concurrently with his scheduled activities and administrative responsibilities, Dr. Billington was a long-time member of the editorial advisory boards of *Foreign Affairs* and of *Theology Today*. Born in Bryn Mawr, Pennsylvania, Dr. Billington was educated in the public schools of the Philadelphia area. He received his undergraduate degree from Princeton University, graduating as valedictorian. He earned his doctorate from Oxford University, where he was a Rhodes Scholar. Dr. Billington holds more than twenty honorary degrees, including two from institutions in our host consortium, Catholic University and the Virginia Theological Seminary. His most recent and current accomplishment is serving as host of a three-part PBS series on the art and culture of Russia, entitled *The Face of Russia*, a project that began to be developed about ten years ago. And I reassured Dr. Billington as we walked here that although our opening reception on Wednesday was scheduled to continue until 10:00 p.m., promptly at 8:55, our members and colleagues put away drinks and refreshments to move to their television sets to view the first program in this series. It is my honor and privilege to introduce to you the Librarian of Congress, Dr. James Hadley Billington.

Plenary Address by Dr. Billington

Thank you very much for that generous introduction. I was particularly glad to have a chance to meet with this group because I have a personal indebtedness to theological libraries in my own scholarship, and I am glad that many of you

have had a chance to see our current exhibit, Religion and the Founding of the American Republic. I think that in our century, we have been perhaps too preoccupied with ourselves and with the attempts that modern man has made at mastering the universe. That phrase from a recent novel describes some of the hubris of recent times. We have a need not only to preserve but also to digest the record of man's thinking about God and about the mysteries of the universe, as well as his attempts at mastery of the universe. The twentieth century has been a time of mastery and of unprecedented multiplication and destruction of life, both at the same time. The population has never increased so much nor have there ever been so many man-inflicted casualties. Less noticed has been the elimination of the multiplicity of cultures. We have talked about cultural diversity. We are meeting here in a Library—I think perhaps the only library in the world that attempts to collect in all languages and in almost all formats. There were about 6,000 languages spoken at the beginning of the twentieth century; we are now down to 600 and the number continues to decrease. So when you see the violence of ethnic unrest and turbulence, you are really seeing autumn flies banging up against the windowpane because human diversity has been one of the biggest casualties of our century. Even though we talk a lot about diversity now, it may be in reaction to the fact that there is so much of the cultural variety and the theological richness of the human experience that has diminished in the twentieth century. We are aware of more, but the reason I did a series on television was because I wanted to help with memory at a time when everything is rushing towards the future.

The great, late Canadian critic Norman Fry once said that our only real crystal ball is a rear-view mirror, and we need to have a very wide-angled lens on our rear-view mirror, it seems to me; and, at the heart of cultural diversity and richness is that aspect of our learning and inquiring which seeks not just a horizontal, but a vertical dimension, which is implied in the concept of theology. More than ever, it is important now that we are in an age where not only the languages and the forms of human communication are being sharply diminished, but everything, including pictorial and verbal as well as written communication, is being reduced to zeros and ones. That is literally what happens with digitization, and we are doing a lot of it here at the Library. We are getting 2.7 million electronic transactions a day now. But we are putting on artifacts from the past so as to fight this tendency to think that what is worth thinking about is the latest bit of information which, within five seconds of the next electronic update, will itself be changed.

What I want to talk about a little with you today takes off from this: these enormous changes that we are in the midst of. We are trying to enrich the Internet with our American Memory Project, which we now call the National Digital Library. We are conscious as we embark on this new age of instantaneous electronic communication that these networks that are developing should facilitate interactive transnational solutions to common and continuing international problems such as conserving the environment and dealing with diseases and disasters. However, the creeping uniformity and impersonalism of

an antiseptic numerical language—in a sense superseding all other languages of historic human communication—paradoxically may increase the human desire almost everywhere to preserve and even to reassert distinct and separate cultural identities. So we see an enormous resurgence of interest in ethnic and particularly in religious variety. If the new electronic communication creates non-spatially based communities of interest pointing toward global unity, the resurgent cultural identities on the other hand are creating new divisions, new conflicts that may point even toward global anarchy. The task of deeper cultural understanding, therefore, may be the most important imperative avoiding international conflict in the twenty-first century and may give the unique historical experience of our own country a new global relevance that we have not yet adequately appreciated.

America itself has become in recent years, I need hardly remind you, a kind of world civilization. Not just through the intertwining of our domestic and our foreign economies but also by adding a growing body of Asian and Latin American immigrants to our original European, African, and Native American base—thus making America the only nation that now includes substantial populations from most parts of the world's major continents. Now America historically—and I think this has been one of the marked accomplishments of our nation—has been a country that has added without subtracting. We renew and broaden ourselves by bringing in new people, new ideas into a country, which, at the same time, has an amazingly durable set of basic institutions and core values. We operate, after all, under the oldest, continuously functioning, written constitution in the world. This Library, like the Congress it serves, is approaching its 200th anniversary in the year 2000. It is wonderful to me to think that the Continental Congress first met in 1774 in Philadelphia in a library. And they debated borrowing privileges before they began inventing the United States of America. Then, after we were constituted formally as a nation, the first meeting of the Congress of the United States, occurred not here, but in New York in 1790—also in a library. This first joint committee of the Congress in Washington, D. C., was the Joint Committee on the Library of Congress. And, when the original Library of Congress was burned down—when the British occupied Washington in the War of 1812—the Congress bought Jefferson's library, the largest private library in the western hemisphere, to start it all over again. Our institutions endure, and Americans have a remarkable history of adding without subtracting. I would like to think that that is what a library does—just as books with great variety sit next to one another on the shelves, so people with differing points of view sit next to one another in the reading rooms. The concept of adding without subtracting so central to an ever-expanding national library is also part of what America, I think, is itself all about.

Unfortunately, in recent times in many respects, we seem to have lost our national compass somewhere on the road into the next millennium. We have great indigenous ethnic and sophisticated educational resources, for instance, for a desperately needed deeper cultural understanding of the three great rising regions on the Eurasian land mass: Confucianism in East Asia, Hinduism in

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South Asia, and the world of Islam. Each of these worlds has more than a billion people already. But we are getting ever more lazy. We do not study foreign languages. We do not even have a minimal foreign-language requirement to get into our universities. We seem inclined to consider all foreign cultures more or less the same, simply because their airports, hotels, and televisions programs increasingly all resemble one another. We differentiate among them mainly by stages of economic development. And they get on our front pages only when somebody is shooting somebody else and powers are changing. At the same time, as we have become rigid monoculturalists abroad, we seem to have become flabby multiculturalists at home. Our great institutions of higher learning seem to have become indifferent to, at times even contemptuous of, their historic functions of transmitting a basic understanding of their own culture from one generation to the next. In place of the expanding inclusive America, which adds without subtracting, the ideological multiculturalists would create a Balkanized America through a continuous process of subtraction from any sense of common tradition or shared values. This kind of multiculturalism is the denial rather than the fulfillment of true pluralism which, in the great American tradition, assumes a variety of authentic, deep convictions rather than a monistic uniformity of relativistic indifference.

In any country that endures there must be some *Unum* as well as *Pluribus*. And precisely because we are and should be tolerant of great diversity, Americans have, in my view, a special need to maintain a common language and to transmit a clearer understanding than our educational system has often done in recent years of both our durable constitutional system and our distinctly Judeo-Christian roots. Bridges to other cultures will not be solid unless they begin with casements that are sunk deep into one's own native ground. And all branches of learning die if they are cut off from the roots that lie within that ground.

George Washington sounded the warning in his two great and unjustly neglected farewell addresses. The first was to the Continental Army at the end of the War of Independence—one of the most remarkable public professions of personal faith any political leader has ever made. The second was his farewell to the nation at the end of his Presidency, when he pointed out that a free, self-governing system requires a moral people and that morality has to be sustained by religion. Faith is the lighthouse that can point the way for us as individuals to navigate through life's storms and keep us as a nation off the shoals that threaten to shipwreck this country in many ways: freedom without responsibility, self-indulgence without regard for others, claiming rights without recognizing duties. The Old Testament, I need hardly remind this audience, chronicles God's repeated, and often painful, reminders to His people that when responsibility is not engendered from within, sooner or later it will be imposed from without. It is the story of a people who were seeking to realize justice in time in a world full of kingdoms seeking merely to extend power in space. The New Testament tells us that goodness can reach beyond time and even death if we can learn to love others as God loved us.

We need better and deeper interfaith understanding, particularly among and within this line of prophetic monotheisms, which began with Judaism, continuing with Christianity, but also included Islam. We should not, in my view, dilute faith into the squishy swamp of New Age attitudes. Nor should we freeze it into some inaccessible mountain peak of intolerant self-righteousness. But we should not, in my view, diminish the dimension of faith from our public culture as we are presently inclined to do. Nor can we individually avoid recognizing what St. Augustine called that self which is deeper within us than we are ourselves and which leads us to confront the kind of God that acts not just in clouds of mystery but in our own—and in all—human history. Faith in the living God can open new dimensions—not just for living one's life but also for understanding the lives of others—because it opens into the deepest, sometimes, alas, the darkest, but almost always the most powerful source of human aspiration and motivation.

We have a need and an opportunity to seek, through institutions like those that you run, more deeply to understand what many newly-awakening peoples of our planet really believe, by studying more seriously than we have done in recent years, the art, the folklore, and above all the religion of other cultures. We should take more seriously in international affairs the so-called religious factor. Everything, of course, has to be numerical, mathematical, has to be a "factor" before anybody will take it seriously. If we had taken the religious factor seriously, say, in Serbia, we might have understood, before so many lives have been lost, that there was serious internal resistance to the Milosevic regime in which the primate of the Serbian Orthodox Church had the potential to play a very central role. You may or may not share my view that the near-total divorce of American higher education from its Judeo-Christian roots during the last half-century has been profoundly corrosive for the long-term health of American democracy. But I think that most everyone would recognize at least the more modest point that the failure of the American educational and journalistic elite to take religion seriously has left them ill-equipped to understand, let alone anticipate or even think possible, any one of what have arguably been the three most importantly innovative and transformative political developments of the last twenty years in the world, none of which was anticipated by, or even long recognized to exist, to be happening by, the overwhelming majority of academia or the media. These are the rise of what has been broadly called the Christian Right in this country, the explosion of Islamic fundamentalism in Iran, and the collapse of Communism in the Soviet Union. The latter was, I could argue at length, fundamentally brought on by the rise of Solidarity in Poland, a religious-based movement from below rather than the kind of secular ideology imposed from above. In the Solidarity movement, Communism met the challenge to which it could not respond. In the terms Arnold Toynbee used to chronicle the rise and fall of civilizations, as you know, imperial systems go on until they meet the kind of challenge which they are structurally unable to deal with. If the indestructibility of Solidarity was the beginning, let me zoom in on the end of

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the process of the disintegration of Communism, the part that I had the opportunity to witness myself.

I happened to be present in Moscow for the fateful forty-eight hours in August 1991, when no more than a hundred and fifty armed professional fighters successfully faced down the largest armed forces in the history of the world in the capital of the largest land empire in the history of the world. This is an astonishing fact of biblical proportions that has been analyzed largely in terms of superficial, almost anecdotal, factors. During those tense two days, one sensed everywhere the power of the new means of communication. Neither the human wall that defended the Russian White House nor the leader who mounted a tank was responding to anyone's plan or command. They were simply spontaneously echoing earlier televised images from Lithuania and Beijing respectively: of the people who had defended the Lithuanian parliament and of the lone person who made the tank turn in Tiananmen Square. The nerve center of the resistance was the Xerox machine, and multiple electronic communication links with the outside world were its eyes and ears. The young television technicians whose instant documentaries legitimized the resistance presented the resistance in the manner of a medieval miracle chronicle. Its heroes were such implausible types as ten young priests who happen to be there but whose presence was hardly noted in the American media as well as Afghan veterans and provincial Siberians.

But there was another group that played perhaps the most important role and has hardly been recognized at all: the *babushkas*, "the old women in church" about whom Western sociologists as well as Soviet commentators had been making patronizing comments for years. The women with bandanas, whom sophisticated Western tourists always noticed but never spoke to, kept belief alive despite great persecution. I happened to be meeting with a large group of them—apolitical librarians—early on the second and decisive night of the crisis on August 20, 1991, when martial law was suddenly proclaimed over the *putsch*-controlled television station. Spontaneously, without discussion, they all left the meeting—not to go home as they had been ordered but to join the young men on the barricades and other elderly women who had been rebuking soldiers in the tanks that surrounded the White House. Lacking clear orders from their military superiors, these young men were now getting moral commands from a rival authority—their mothers. What could otherwise have escalated into a macho contest of violence between the crew-cut young soldiers in the tanks and their pony-tailed cousins on the barricades was headed off by precisely those "old women in church" that Western observers had so long dismissed as symbolizing the impending death of religion in the USSR. Now here, they were suddenly shaming potential attackers, feeding their resisters, manning medical stations for the expected attack and, above all, refusing to leave when the faintly male-chauvinist Afghan veterans insisted they go because fighting was near and a storming was about to begin.

At about midnight, the Patriarch of Russia broadcast a prayer to the mother of them all, the Mother of God, in honor of the approaching Feast of the

Assumption, anathematizing fraternal bloodshed. Many of the old women began to pray—as silent surrogates of that other lady whose heavenly resting ultimately assured them of protection and kept alive the possibility of miracles—two things totally off the radar screen of the modern world. The attack, of course, never came, and by dawn of the third day we realized that the tide had turned.

Orthodox Christians are inclined to believe that we live in liturgical time. The summer overthrow of Communism occurred quite literally in the nine days between the Feast of the Transfiguration and that of the Assumption. The funeral procession for the three defenders of the White House who were semi-accidentally killed celebrated both unity and pluralism. The sound of Eternal Memory, the Orthodox funeral service, mixed with that of the Kaddish in honor of one of the victims who was Jewish and repeatedly evoked the Judeo-Christian theme of the redemptive value of innocent suffering. The three boys were unconsciously likened to the first Russian saints, Boris and Gleb, the young sons of Prince Vladimir, Russia's first Christian leader. The young princes had voluntarily accepted death at an early age in order to overcome the divisions of their people.

The high point of the procession through Moscow came when Boris Yeltsin emerged from the White House to address the parents of the three young men, and said, "Forgive me, your President, that I was unable to defend and save your sons." "Forgive me" is what one Russian tends to say to whomever is next to him before taking communion and what that other Boris, Tsar Boris Godunov, said to the Russian people in the last words of the greatest of all Russian operas. Power was being relegitimized morally. Someone not to blame was assuming responsibility in a society where none in power had ever accepted responsibility for anything.

Now, of course, the Old Testament repeatedly reminds us that God's miraculous deliverance from evil does not assure man's subsequent adherence to good. Since those accelerating August days, Russians have in many ways been spiraling down to economic insecurity, crime, and corruption, seemingly stuck with the worst of both worlds: the authoritarian habits of their former totalitarian system and the disorder and indulgence of their new freedoms. But we should not conclude that nothing has really changed or that there is simply something genetically authoritarian about the Russians. They have, in fact, experienced a revolution, not in the violent, utopian, secular sense we have used the word since the French Revolution, but in the older sense that the word was used in the American Revolution: of a revolution or a revolving back from a temporary tyranny to a pre-existent, more normal state of affairs. Russia's continuing difficult search for a post-Communist legitimacy is not just a struggle between the inward-looking and the Westward-looking ideas, but also a deeper battle within the Russian religious tradition between the recovery of its own inwardly spiritual, locally-based, communally participatory dimension on the one hand and the reassertion of a more familiar, imperial, autocratic, top-down dimension on the other—a tendency sometimes referred to as Orthodoxy without

Christianity. America has, I need hardly remind you, an immense stake in the outcome of this struggle because of the geopolitical dangers that are inherent and Russia, which still has, as we do, such enormous weapons of mass destruction at its disposal. America has a stake not just because of those kind of dangers, but also because we will be the object of future opprobrium if their experiment and freedom fails as I outlined in an article the day before yesterday in *The New York Times*. We have more ability to affect the outcome than we have yet realized, let alone exercised, since we are the main current focus of their fascination and the model for emulation. We cannot control the outcome, but we should at least be aware that a decisive element in the process will be how the Russian people will ultimately come to grips with the greatest Christian martyrology of the twentieth century during the first five decades of the Soviet rule and, in many ways, the century's largest mass recovery of Christianity which has occurred inside Russia and Ukraine during this last decade of radical change. It is amazing and tragic that Americans in general and Christians in particular seem not to be even aware of, let alone spiritually involved in, the spiritual struggle for the soul of a nation whose fate has for so long intertwined with our own.

But let us return to the general point. If we cannot penetrate into the interior spiritual dialogs of other peoples, we will never be able to understand, let alone anticipate or affect, the discontinuous major changes which are the driving forces in history and which will probably continue to spring unexpected traps for us in unexpected places in the years ahead. If we cannot learn to listen to others when they are whispering their prayers, we may well have to confront them later on when they are howling their war cries. We talk these days about a coming clash of civilizations, and re-emerging ethnic and religious conflicts seem to be dominating much of the darker side of our current news. But even if we cannot bridge a cultural gap, we become, I think, a better people and more appreciative of our own culture by the very attempt at a deeper understanding of someone else's. I was not long ago in China, about which I am not at all knowledgeable and not nearly so optimistic as many Americans. I was particularly moved in ancient Xian by one lonely stone slab, which is all that remains of the Nestorian Christianity that penetrated into China at the end of the Christian millennium before it disappeared without a trace. Halfway through the second millennium, Christians came again and built the most nearly successful bridge across what is still perhaps the widest cultural gap in the world, the gap between the West and China. I refer, of course, to the great Jesuit Mission to China, which penetrated the court and created an original symbiosis with Chinese culture but ultimately left in failure at the beginning of the 18th century—just as our own later Christian missionaries were forced to do when the Communists took over in the twentieth.

The Jesuits left behind a moving epithet

Abi viator,	Go voyager,
congratulare mortuis,	congratulate the dead,
condole vives,	console the living,
ora pro omnibus,	pray for everyone,
mirare e tace.	wonder and be silent.

It is in prayer and wonder and silence that we can sometimes best find understanding of others. It is in "silence and slow time" as Keats put it—qualities uniquely found in libraries—that you can sense these things. I felt some of the wonder and silence as I wandered silently and alone through the streets of Moscow after experiencing the forty-eight exhilarating hours that shook the world in August 1991, listening to people constantly repeat one word in describing what had happened: *chudo*—miracle. It was a miracle. And then some would go on to marvel that Russia had been transformed on the Feast of the Transfiguration, which was the miraculous first appearance of Christ in the transformed state before his disciples on Mount Tabor. It was the persecuted literature and religion of Russia rather than the vaunted mega-computers of the West that had seen it all coming. Even during the depths of the cold war Pasternak had written at the end of his great valedictory and one of the great Christian novels of the twentieth century, *Doctor Zhivago*, that, and I quote him—"although victory had not brought the relief and freedom that were expected at the end of the war, nevertheless, portents of freedom filled the air throughout the post-war period and they alone defined its historical significance." In the final poetic lines of the second epilogue of *Doctor Zhivago*, his last will and testament to the Russian people, Pasternak mixed images from the Volga Basin and the deep interior Christianity of Russia to suggest the ultimate victory of story over theory, of the old, still uncompleted biblical story over the atheistic theory that had been put into practice in Russia with such terrifying results. I think I should recite it to you in Russian before giving it in English because Pasternak produced a musical sound that you can appreciate even if you do not know the language.

> Ty vidish', khod vekov podoben pritche
> I mozhet zagoret'sia na khodu.
> Vo imia strashnogo ee velich'ia
> Ia v dobrovol'nykh mukakh v grob soidu.
>
> Ia v grob soidu i v tretii den' vosstanu,
> I, kak splavliaiut po reke ploty,
> Ko mne na sud, kak barzhi karavana,
> Stolet'ia poplyvut iz temnoty.

* * * * *

You see the passing of the years is like a parable
Which can burst into flames along the way.
In the name of its terrible majesty
I go down, a voluntary victim, into my grave.
I go into the grave and on the third day rise,
And like little boats spread out across a river
Towards me and judgment like a caravan of barges
The centuries flow forward out of darkness.

PAPERS AND PRESENTATIONS

The Ad Hoc Digital Library Project
by
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Introduction

The Ad Hoc Digital Library Project at Yale Divinity School has focused on developing a repository of digital images and electronic texts related to the history of Christianity and on making these images and texts accessible via the Internet in a structured, annotated, searchable database. The Ad Hoc Digital Library was envisioned as an innovative educational resource relating to the history of Christianity, but it was also created to address a specific set of circumstances and problems. Faculty members at the Divinity School had developed the practice of using images in their courses to accompany lectures and discussion. They each had their own set of images, in slide or digital format. Some of the faculty members had come to Yale from institutions that were well ahead of Yale on the technological curve. These faculty, in particular, were accustomed to having course Web sites where students could go to see the class schedule, review images that had been shown in class, and find supplementary materials. The Ad Hoc Digital Library was developed to allow Yale faculty to organize, retrieve, and share images and texts identified as useful for their course Web sites and classroom activities, as well as to contribute to the general pool of documentation about Christianity.

The Role of Theological Libraries

Before describing and demonstrating the Ad Hoc Digital Library, I would like to talk briefly about the role of theological libraries in supporting such projects. The Yale Divinity School, as opposed to the Divinity Library, has had no permanent staff whose responsibilities included technological support for instruction. In our situation, the library was the most likely source of such support for the faculty. We welcomed the prospect of becoming involved with faculty and instruction in this way for various reasons.

The Divinity Library traditionally has had some difficulty engaging the faculty in what should be a common goal of improving our students' research and library skills. We have also had difficulty in interesting many of the faculty in new electronic resources that might make their own research more efficient. We view involvement in technological support for instruction as one more opportunity to increase interaction between the library and the faculty. On a very practical level, having course Web sites allows library staff to make better judgments about what instructional sessions should be offered to students and at

what points during the semester. The broader benefit is improved communication between the faculty and library because of the interaction required for developing Web resources. The Library views any increased engagement with the faculty and their teaching assistants as a valuable opportunity to create a sense of partnership.

The Library also believes that it has a role to play in the process of developing Web resources because of its expertise in organizing and distributing information. Libraries' long experience in cataloging and organizing access to books, periodicals, manuscript materials, and electronic tools should not be overlooked as the problem of providing digital images and texts for instructional purposes is addressed. Certainly every faculty member will have his or her own private library of texts and images but there can be no question that a central collection of texts and images, available equally to all, is at the core of an academic institution. Just as the library is the repository of these texts and images in hard copy, it makes sense for the library to be the repository of texts and images in digital format as well.

Development of the Digital Library

For the past few years, the Divinity Library has been developing a Web site called "Ad Hoc: Resources for Teaching and Research Relating to the History of Christianity." This site includes information about relevant courses offered at Yale, course Web sites, and a constantly expanding compilation of Internet links related to the history of Christianity. As the Ad Hoc site grew, so did our realization of the need for an overall structure and searching capability in order to facilitate long-term and varied use of the digital images and texts that were being gathered for the site.

The Ad Hoc Digital Library Project was conceived as a means to facilitate the use of our expanding repository of digital images and electronic texts. Our goal was to create a structured, annotated, Web-searchable, and Web-editable database that could provide access to and control of these images and electronic texts. The emphasis has been on control and description, rather than on quantity of images and texts. Faculty members at Yale are able to use a Web interface to search the database for electronic resources related to the individuals, events, and contexts of the courses they are teaching. They are able to use a Web interface to add commentary to the digital images, putting them in context for the course at hand. The online images, maps, and texts are available for linking from course Web pages and syllabi, and for utilization in class presentations. The searchable digital library is also available to Yale students and others through the Ad Hoc Web site.

The Ad Hoc Digital Library (http://matrix.divinity.yale.edu/adhoc) currently contains more than 1300 images, about 1000 of which are available to the general public and 300 restricted to Yale use, for copyright reasons. The database contains just over twenty-five texts at this time, with others in preparation. Two course Web sites were developed this year utilizing the Ad

Hoc database for delivery of their images and texts; Web sites for other recurring courses are under development.

Images and texts selected by participating faculty members have been entered into the Digital Library database by students hired with grant funds, and by research assistants employed by the faculty members. Divinity Library staff members have devised a structure for the content of the digital library that insures the kind of authority control and standardization expected in an academic library. The Ad Hoc Digital Library database is mounted on a Macintosh-compatible Power Computing PowerCenter Pro 210, running WebStar 3.0 Web-serving software, and using Tango 3.0 to provide an interface between WebStar and a set of FileMaker Pro databases. With this infrastructure in place, the Divinity Library has also been able host two other databases on its server: Matrix—a collection of resources for the study of women's religious communities, 500-1500, (http://matrix.divinity.yale.edu/matrix), and the United Board for Christian Higher Education in Asia Image Collection (http://matrix.divinity.yale.edu/ubchea).

Opportunities for Improved Instruction

One advantage of a system like the Ad Hoc Digital Library is that it serves a broader educational purpose by allowing Yale faculty to pool their images and text selections and to benefit from the resulting cross-fertilization. Up to this point, participating faculty has concentrated on entering and utilizing images and text that they had already selected and previously used in courses. As our pool of images and texts grows, we hope that faculty will search the Ad Hoc Library and discover additional images and texts relevant to their courses.

Another advantage of the system we have developed is opportunity for integration of sources of different formats. For example, since nearly all of the Divinity Library's finding aids for manuscript and archival collections are now available on the Web, we have a great opportunity for promoting the use of primary source material by integrating the Ad Hoc Digital Library system with the online finding aids. Images and texts available in our manuscript and archival collections can be entered into the Ad Hoc Library database and links provided both from the database records to the finding aids, and from the finding aids to the actual images and documents, as digitally displayed by the Ad Hoc system.

Copyright and the Ad Hoc Project

So what is the relationship of this project to theological education as a whole? When I first envisioned the Ad Hoc Digital Library project, I quite naively imagined a magnificent Web resource related to the history of Christianity that would be entirely accessible to the theological education community as well as to the interested public. Needless to say, I have learned a great deal about copyright during this past year. I feel somewhat daunted by the

prospect of summarizing and conveying what I have learned in the minutes that remain, but a project such as the Ad Hoc Digital Library cannot be evaluated or discussed without reference to matters of copyright, so I will take a stab at presenting my understanding of copyright law as it relates to the distribution of digital images and texts.

Let me preface these remarks by saying that in fact the majority of the images in the Ad Hoc Digital Library are not under copyright restriction; many of them have been digitized from slides of buildings or objects that were taken personally by contributing faculty members, or were scanned from very old published works. However, there definitely are some images and texts in the Ad Hoc Digital Library that fall under copyright restrictions, including those digitized from commercially produced slides and scanned from published works that are still under copyright. Our database is configured so that images and texts that are not under copyright restriction can be accessed by the general public while those that are under copyright restriction can only be accessed by members of the Yale community, as defined by computer IP addresses. A legal expert on copyright came to talk with Yale librarians recently, and I expect that, based upon her presentation, we will be changing some of our practices.

Here is the question that we posed to our legal expert: Can the digitization of images and texts that are under copyright, their organization and storage on a central server, and their distribution via the Web be considered "fair use" of these materials, if this "digital library" has been created for educational rather than commercial purposes and is restricted to use by a specific educational community? Her first response was that the class Web sites that are a by-product of the Ad Hoc Digital Library actually fall under the "Classroom Guidelines" rather than fair use.[1] These "Classroom Guidelines" are not really part of the Copyright Act but were agreed to by the higher education community (regrettably, in the view of our expert, since they are quite restrictive) and have been cited in litigation. According to these guidelines, course Web sites should be treated exactly like electronic reserves, including the provisions that access is restricted only to members of the class and copyrighted materials can be made available for only one term without having to obtain permission. These are the areas where we most clearly may need to change our current practices.

However, an argument can be made that the overall Ad Hoc Digital Library Web site, as a general educational initiative, resource, or "publication" of the Yale Divinity School and Yale Divinity Library, falls under the provisions of fair use. According to Section 107 of the 1976 Copyright Act, the four factors to be used in determining whether the use made of a work in any particular case is a fair use are:

a) The purpose and character of the use, including whether such use is of a commercial nature or is for nonprofit educational purposes
b) The nature of the copyrighted work
c) The amount and substantiality of the portion used in relation to the copyrighted work as a whole

d) The effect of the use upon the potential market for or value of the copyrighted work.

We have all heard these four factors and have struggled to understand what they mean. Attempts have been made to create more specific guidelines for the interpretation of these four factors but it is difficult to propose guidelines that are acceptable to all interested parties, as the Conference on Fair Use (CONFU) debacle suggests. An interesting article[2] by Kenneth D. Crews of Indiana University in the Nov/Dec.1997 issue of *Academe* specifically addresses the desire to create more specific guidelines for applying the concept of fair use in higher education settings.

As Crews indicates, "The central purpose of fair use guidelines is to provide some interpretive certainty for the meaning of the broad and flexible law of fair use as applied to specific circumstances . . . ." Crews stresses the fact that the Copyright Law of 1976 does not offer concrete answers to questions of fair use:

> Whether an action is fair use depends on a balanced application of four factors . . . . The statute gives nearly no elaboration on the meaning of these factors. Individuals seeking to abide by the law, and courts applying the law, must therefore determine what these factors mean in specific situations. Reasonable people can and do differ about that meaning and whether even the simplest activities are fair use.

Crews reaches various conclusions about fair use guidelines, one of which is particularly useful for our consideration. He writes:

> The law of fair use is flexible to meet changing needs and circumstances, while fair use guidelines are rigid. Congress meant for the law to be flexible, and court rulings have affirmed that generalizations about fair use are simply not valid. For example, the measure of the amount of work that may be copied is highly fluid. But guidelines usually include rigorous quantity limits that do not reflect the robust character of fair use.

I take heart from Crews' emphasis on the broadness, flexibility, and "good faith" character of the Copyright Law of 1976, characteristics that are in contrast to the restrictive "Classroom Guidelines" and proposed guidelines for fair use.

On the ATLANTIS listserv this past February, the question was raised: "Is it legal to develop a local digital 'library' of commercial slides (on a server) that professors can incorporate into different educational presentations?" The responses would have pleased our legal expert. One respondent compared the scenario of a local digital library to an electronic reserve system, considered "legal" only if materials remain on-line solely for the duration of the particular course for which they were designated. Another respondent indicated that "Digitizing copyrighted material and making it available for others to use as

they see fit is, indeed, distribution of the material. I strongly recommend that you seek permission before you do that." Another librarian indicated that his institution had taken the stance that copyrighted images can be made available through class Web pages only if the Web pages are restricted by password to the students in that particular class and the images are removed from the server at the end of the semester.

I'll admit that this exchange of messages made me a bit nervous because most of the respondents were taking a more conservative stance on the issue than I wanted to take in regards to our Ad Hoc Digital Library. As I reflected on the matter, however, I realized that it was perhaps an anxious fallacy to necessarily equate the "digital library of commercial slides" referred to in the original question with our particular Digital Library, with its eclectic and largely uncopyrighted content. I took heart also from our legal expert's repeated refrain that sometimes it is fine to just "assume the risk," if you think no one will pursue you regarding the copyright status of particular materials you have mounted on the Web.

Increased knowledge about copyright law clearly leads to a more conservative stance on the legality of projects such as the Ad Hoc Digital Library. It seems quite likely that in the future we will focus more attention on adding images and texts to the Ad Hoc Digital Library that are not under copyright restriction. It seems likely that certain copyrighted images that faculty want to include on their course Web sites will have to be treated separately from the Ad Hoc Digital Library. I do believe, however, that libraries and institutions of higher education must resist the urge to create policies and guidelines on copyright that fail to be flexible enough to treat each situation as a separate and individual case. We should not be required to always take the course of least resistance, but sometimes should be willing and able to "assume the risk." And the copyright discussion clearly will be continued as new legislation is pending.

Conclusion

In conclusion, let me first publicly assuage some of my copyright anxieties by considering the Ad Hoc Digital Library in the light of the four fair use factors, assuming that it can be considered under these factors:

a) Is its use of a commercial nature or for nonprofit educational purposes? I feel confident in saying that the Ad Hoc Digital Library has no commercial use. Its goals are to facilitate the instructional activities of a fairly small group of faculty at one educational institution, and to be a general educational resource related to the history of Christianity. It is certainly not just providing a convenient alternative to purchasing a set of commercially available images.

b) What is the nature of the copyrighted works in the Ad Hoc Digital Library? This factor is generally understood to refer to the degree of creativity of the work, i.e., does the work have artistic or unique elements that are attributable

to its creator and that should therefore be protected from mass distribution without the creator's permission. I would feel confident in saying that the vast majority of images included in the Ad Hoc Digital Library do not have artistic value *per se*, and in fact are just straightforward representations of buildings, statues, paintings, etc. that are readily available to the public view. While, strictly speaking, the law regards this kind of "copy photography" to be in the same category as "art photography," more and more people are seeking to establish a difference between creative and noncreative reproduction. I believe this is an edge that we should be willing to push.

c)   What is the amount and substantiality of the portions used in relation to the copyrighted works as a whole? In the case of texts included in the Ad Hoc Digital Library, only relatively small sections of a copyrighted book or essay have been made available. I don't believe that having access to these excerpts via the Internet would make a difference in a person's decision to purchase or not purchase the book from which they have been taken, particularly since most of the books in question have long been out of print. However, this is an area where we would probably be wise to obtain permissions from publishers, if there is any doubt about the legality of "publishing" excerpts on the Web. In the case of images, this factor of fair use is more complicated, since every photograph or drawing can be considered as a "work" in and of itself and we should take into account whether or not the creator of this work has been dead for fifty years. We come to a situation where each image should be considered as an individual case. One example would be the drawings in the Ad Hoc Digital Library that were digitized from J. P. Lundy's book, *Monumental Christianity, or the Art and Symbolism of the Primitive Church,* which was published in 1876. To me, it seems unlikely that we could be faulted for making these drawings available over the Web. A more controversial case would be some of the maps included in the Digital Library, which might be deemed creative works and for which we have made no effort to determine their copyright status. Our assumption had been that since access to these maps is restricted to the Yale community and the digital images provided are not of publishable quality, we are safe in making them available for instructional purposes. In actuality: 1) restriction to the Yale community by IP address is probably beside the point, 2) we should be more careful about conforming to the "Classroom Guidelines" time and password restrictions for materials posted on course Web sites, and, 3) if we choose to leave these images in our online database, rather than claiming to be "safe," we should just say that we are willing to assume what we believe to be a reasonable risk.

d)   Will the Ad Hoc Digital Library have any substantial effect upon the potential market for or value of copyrighted works that it contains? This is perhaps the most important test, and I feel quite confident in saying that the Ad Hoc Digital Library will not have any substantial economic effect on the market for any of the items that it includes.

Theological libraries increasingly will be thrust into the arena of organizing and distributing digital resources, just as we have always organized and made printed materials accessible. I believe that this is an entirely appropriate role for us to embrace because it will increase our engagement with the faculty and students whom we seek to serve, and because we have important skills to offer. Finally, I believe that theological librarians need to be acutely cognizant of copyright issues and I look forward to continuing discussion about what those issues are and how they apply to specific situations.

Endnotes

1. The original guidelines, titled "Agreement on Guidelines for Classroom Copying in Not-for-Profit Educational Institutions," appear at Copyright Law Revision, H.Rep. 94-1476, 94th Cong., 2d Sess., 1976, pp. 68–71.
2. Kenneth D. Crews, "Fair Use and Higher Education: Are Guidelines the Answer?" *Academe* 83 (November/December 1997): pp. 38–40.

Are we IT? The Collapsing Borders of Librarianship and Information Technology
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Are there any positions for librarians that do not require computer knowledge or competence? Consider the changing requirements within job descriptions. Are there requirements for good handwriting or good keyboarding, knowledge of foreign languages such as German, Spanish, or Chinese or knowledge of computer languages such as Java, C++, or Perl? Do we see qualifications including interpersonal skills or networking skills, a subject masters degree or computer education and experience? Do we ask for knowledge of print resources or knowledge of electronic resources? The changes librarians face are not just in library job descriptions but within the whole field: centralized versus distributed, mainframe versus network, library science versus information science, ownership versus access, mediation versus instruction, collections of print materials versus the digital library, the librarian versus the cybrarian. Each of the former seems important yet each of the latter seems inevitable.

Although there are always differences among libraries, all but the smallest and poorest libraries have at least one computer. The high-tech library will have computer networks, computer labs, automated catalogs, online and in-house databases, Z39.50, and of course, the ATLA Religion Database. The high-tech library will have computers and technology touching almost every aspect of library operation, management, and service. In developing, supporting, and maintaining, not to mention using this potential monolith of computers, librarians have had to become much more computer savvy and in some cases, have had to put on the mantle of Information Technology, or IT.

As information and its organization have become more complex and users have become more sophisticated, IT personnel have had to become more like librarians in the ways that they deal with information. IT has been charged with creating information systems as well as providing instruction and ongoing support for these systems. Creating and maintaining information systems is not unlike creating and maintaining a library. Information systems can involve organizing, storing, and providing access to information in a number of different formats and with a variety of hardware, software, and networking. It should not be surprising that both librarians and IT face similar kinds of technological problems, questions, and issues.

With the advent of automation in libraries, IT and librarianship enjoyed their first partnership as systems librarians emerged as a special crossbreed. Library automated systems were initially developed around a central mainframe or miniframe computer surrounded by dumb terminals. Systems librarians developed and maintained these library systems, working solely in the library

and with the library system. Similar to IT, systems librarians' jobs have recently grown to include different levels of support for PC's, CD-ROM's, networks and seemingly almost anything that plugs into an outlet. Currently we see job titles like "Electronic Services Librarian" or "Internet Librarian." The job descriptions and qualifications demand a high knowledge of IT, as well as the traditional expectations for professional librarians.

As information technology has crept into all aspects of library operations, library staffs have become big promoters and users of technology on campus. The recent advent of networking and the World Wide Web has caused librarians to work closely with campus IT staff in planning, developing, and implementing new systems and technologies. In order to be competent users, competent planners, and teachers of technology, librarians must be partners and colleagues rather than customers of Information Technology departments.[1] It is not coincidental that there is a trend of merging information technology and library staff under a single administration.[2] IT and libraries must work together to provide information services to the academic community.

As the connections between IT and librarianship are considered, there are three major challenges that face library science and information technology that are historically and presently at work:

1. Distributed information networks
2. Information explosion
3. End-user instruction

Although library science and information technology may remain distinct disciplines, the roles and values of practitioners will become more aligned. In an era of shrinking budgets and information overload, increased collaboration and cross-fertilization between librarianship and information technology will have important benefits as we face challenges of the future.

Distributed Information Networks

In the beginning, there were small collections of books that were well known by their owners. There were no "librarians" since a quick browse of the collection by the owner would quickly identify the appropriate text. Books themselves were distributed among a number of owners, each collecting according to his/her taste and judgment. This was often the case in the early academic community as faculty developed substantial personal libraries. Eventually, in lieu of each faculty member having an individual library with a particular subject area or discipline, a common library was developed to be shared by all students and faculty. Faculty pooled their libraries and solicited other donations with the collection of books becoming centralized into a common library.

Eventually, the size of collections grew to the point where librarians were needed to collect, catalog, and provide access to the materials. Centralized

academic libraries grew and grew with expectation that libraries should contain all or at least a substantial majority of everything that would be relevant or useful to its academic community. Unfortunately, the costs and quantity of published information rose dramatically as library budgets stagnated. Soon, most libraries and librarians no longer dreamed of having a comprehensive collection but looked to each other for support through cooperative agreements, consortia, associations, and government agencies. Cooperative agreements and interlibrary loan became ways of providing patron access to materials not owned and stored within the institutional library.

Although interlibrary loan meant libraries could provide physical access to materials of other libraries, the development of electronic indexes and catalogs allowed patrons to efficiently search for citations of a wide range of materials not owned by the institutional library. The development of large periodical and bibliographic databases largely fueled an ongoing explosion in interlibrary loan and other document delivery services. In fact, given a comprehensive database, large libraries are often unable to internally provide half of the materials cited. The growth and use of comprehensive databases and indexes underscores the fact that patrons can find many citations for items not held within a single centralized library.

In the more recent past, the online environment and the World Wide Web have empowered library patrons to access databases and actual published information from outside the library. Patrons comfortably seated in their offices and dorms now have the potential to search library catalogs, search online databases, retrieve full-text articles, submit interlibrary loan or document delivery requests, renew books, pose reference questions, and on and on. While libraries have maintained a centralized depository of information, parts of what one might consider a library have become distributed across networks to individual patrons in their homes and offices. A library catalog that is available through the Internet is literally available to any person that accesses the Internet around the world. The centralized campus library has become one information storage facility among many and is no longer necessarily a place that one has to visit in order to access information. In sum, we may have significant library users who never enter through our library doors but experience a full range of information access and retrieval.

Like centralized libraries, computers were initially developed to be big and very centralized. Information technology was yet a dream as physicists, mathematicians, engineers, and technicians surrounded early computers. The original objective in computing was to get the computer to work at all—even simple addition was considered a breakthrough. As computers became more complex, computer science was born with a division between hardware and software. Information Technology departments were created to select, configure, and maintain hardware and software within a particular institution. The first model used by IT departments was a highly centralized computer center with a mainframe and so-called "dumb" terminals placed either throughout the organization or within centralized computer labs. Not surprisingly, this was the

model followed with most automated library systems. Although IT departments configured and maintained the dumb terminals and their connections to the mainframe, the main effort was focused upon the mainframe computer.

With the advent of the PC, everyone could have the power of a mainframe sitting on his/her desktop. PC's added functionality in terms of PC-based software such as word-processing, desktop publishing, and solitaire. For some functions, the PC's were still connected to a mainframe through a program that emulated a dumb terminal. In recent years, added improvements in networking PC's into LAN's and WAN's meant that IT departments found themselves developing and maintaining a central mainframe, a complex network, and distributed PC's. Information Technology departments have been forced to change their focus from a centralized mainframe to a more distributed computing environment.

Both libraries and IT departments have migrated from a centralized to a more distributed environment. Both continue to support a centralized library or mainframe while having added responsibilities for maintaining networks and distributed information systems. With this trend, centralized libraries and IT departments remain critical to the mission of their institutions. The physical library remains the hub of an information system just as the centralized computers are the nexus of the network. The challenge of both the library and information technology is to be more than merely a switchboard on the information network—it is to be able to add value through the collection and organization of information as well as the ability to instruct and support.

Information Explosion

Starting with Alexander the Great, governments and academic institutions tried building "great libraries" to contain the sum of human knowledge. In terms of storage, periodicals were carefully bound; books were respectfully handled and shelved. Books and periodicals were all preserved to provide a legacy of information for the next generations. During the past century with its information explosion, even the largest libraries have toned down their estimate of what a "comprehensive" collection might be. From large to small libraries, the explosion of information and its related costs has forced libraries to collect the most information possible to serve the most information needs, often using very limited resources.

There has been increasing debate within librarianship about ownership versus access. Part of the issue is the high cost of ownership in terms of purchase price, processing, storage, and preservation costs. With interlibrary loan, cooperative agreements, and document delivery services, many libraries are investing limited resources in increased access rather than ownership of information materials. Libraries with limited resources must increasingly consider the costs of ownership versus the costs of access. Two of three college libraries in the Sioux City area have canceled most print periodical subscriptions in favor of so called "comprehensive" full-text periodical databases. Although

print subscriptions are maintained at Morningside, we continue to question whether to pay for a print subscription to a given journal when it is available full-text on one or more full-text databases. Why should libraries pay thousands of dollars for several journal titles when demand could be easily met with full-text access, interlibrary loan, or document delivery? Although opting for access may seem justifiable in some instances, the cost for access may include significant hidden and indirect costs such as staff time, computer infrastructure, and equipment. The explosion of information and its related costs have forced almost all libraries to enter this debate.

Like the library, the computer community struggles to keep up with the storage of and access to an exploding amount of information. Storage was initially expensive and early software was designed to make the most efficient use of storage space. One space-saving strategy was to truncate the year to a two-digit representation—thus the genesis of our current Year-2000 problems. As technology changed and storage became cheaper, there was an explosion in the amount of information as well as the number of possible formats. Archiving digital information has become a significant issue whether with word processing documents, old budgets, library catalogs, or the location of toxic wastes. Data stored in one format by a particular piece of software may not be comprehensible to other software. Different versions of the same software are sometimes incompatible, as Microsoft Word 97 initially could not read documents saved as Word 95 documents. The fragility of the magnetic medium and the absence of an approved archival medium also threaten long-term access to electronic information. Information technology must continue to work with and learn from librarians with proven experience in developing information and archival standards. Long-term storage and organization of information within libraries and computer systems can be both complex and expensive. Whether computer files or brittle books, one may physically "own" the information materials but be unable to access it.

Entering the digital era, the issues of ownership and access may become secondary in the quest to add value to information in a way that will assist in the transmutation of knowledge. Libraries traditionally have added value through the organization and storage of information. Different methods of sorting and categorizing were developed to add value to local collections of materials. Sophisticated methods of classification, assignment of standardized subject headings, and creation of the card catalog added value to the books in the library's collection. Periodical articles were carefully indexed and sometimes abstracted to provide for access to their contents. We must continue our work of adding value and accessibility to information through cataloging, indexing, and abstracting as well as encouraging the implementation of metadata within Web pages.

Online catalogs and databases provide new and powerful ways of accessing information—yet with a certain added complexity for the user. As an example of the growing complexity of libraries, consider the process of finding a periodical article on a given subject. Citations to articles can be found in electronic

databases, print indexes, and publisher Web sites. Information about periodical holdings in libraries can now be found in online catalogs, printouts, or union lists. Articles themselves can then be obtained through document delivery services, full-text databases, remote storage, microfilm, microfiche, CD-ROM, the World Wide Web, and in print. The options and possibilities for accessing even one journal article are daunting, even for librarians. Students doing a basic research paper have access to more information and in more formats than previously possible a few years ago. Ironically, libraries may have access to too much information and patrons get a case of information overload.

In order to facilitate the transmutation of knowledge and add value to collections of information, librarians must work with IT to create interfaces and information systems that are intuitive and seamless. Librarians and IT need to work together and look at human-computer communications and interface design. How do different human beings access information? What kinds of complex or simple controls should exist? How should one navigate through the software? Instead of offering different interfaces for each database, why not offer different interfaces for different users? While storing and organizing information remain important tasks, librarians and IT are being asked to help patrons effectively navigate the burgeoning information world. IT and librarianship must work together to create information tools. It is no longer enough to collect, organize, and provide access to information—librarians and IT must continue to add more value to information.

End-user Instruction

As librarianship has grown in demands and complexity, librarians have become advocates of end-user instruction. Open-stacks is a simple example of an idea that was intended to empower the patron. Patrons find a book for themselves instead of sending a page to obtain a volume from the closed stacks. Librarians benefited because they did not have to mediate obtaining a particular volume and patrons benefited because they could browse. Even with something as simple as open-stacks, librarians were called upon for end-user instruction. With closed stacks, users needed no explanation of classification or how to figure out those problematic numbers after the decimal.

Open stacks was just a beginning as users then needed basic instruction on using a card catalog, the reference section, and the Library of Congress Subject Headings. With periodicals, users needed to know the print index, the difference between a journal and a magazine, and how to find periodicals in the library. Now librarians teach using an automated catalog or electronic index, electronic encyclopedias, and controlled vocabulary. With the integration of more information technology within libraries, it is even more important for users to know how to build searches using Boolean logic, evaluate print, electronic, and Web-based sources, cite print or electronic sources in a paper using APA, MLA, CBE, Chicago, Turabian. And then, there is always getting the computer to print properly. End-user instruction becomes a full-time job as libraries add more and

more electronic resources with a variety of interfaces and command structures. Some days the plethora of technological and paper-based resources is even difficult for librarians to keep up with.

In her article on "Networking and the Role of the Academic Systems Librarian," Merri Beth Lavagnino stated that "As networking became more pervasive, the academic systems librarian's role expanded to include serving college or university faculty, staff, and students."[3] Lavagnino continued by illustrating how the development of campus networks has enabled faculty, staff, and students to access information from their dorms or offices. Systems librarians therefore have had to deal with patrons' technical difficulties and often provide help and develop user documentation. There is often a collapsing border between technical help and reference assistance with a patron.

Noble, in her article on virtual librarians, states, "Our traditional role has been that of the intermediary, helping our patrons locate the information they need to solve problems and find answers . . . More of our patrons want to know how to find answers to their own questions."[4] Now instead of a librarian going off to some back room to do a Dialog or another online search, patrons do their own searching. By making the library resources available on campus networks, patrons are expected to know a growing number of electronic tools and databases. Thus, librarians are instructing patrons on both how to find information and also how to use computers and their related technology.

In the beginning of the computer age, computer scientists were mediators and the computer was a closed stack. If one wanted to pose a problem to a computer, some computer person would translate your problem into something the computer could understand and potentially solve. Even in the centralized environment, IT workers would regularly be called upon to analyze data, run reports, and interact with software configurations. The emergence of the PC meant that each person had power and control over his/her own computer. Instead of having IT workers do things for them, each person had the power to directly interact with software and information. With added power came added responsibility and the need for added knowledge and training. A person with a networked PC has increased power to unintentionally harm their own computer system or the network. IT developed and distributed manuals and how-to guides. IT began doing much more instruction or training. Often overwhelmed by the instructional needs, sometimes IT departments hired companies specializing in computer-related instruction or pointed users to courses at the community college. Savvy users want to know about program features, operating systems, networks, desktop publishing, World Wide Web, HTML, CGI, modem, faxes, and other hardware.

In current experience with libraries and academic computer labs, there are fewer hard drive crashes or other hardware problems but an explosion of software or how-to related questions. Colleges, universities, and other organizations are adding to their Information Technology team positions like instructional support and instructional design. When faced with a line of students trying to learn how to operate a scanner needed for a project due the

next morning, one may long for the good old days of hard drive crashes and printer jams. Who among us would not prefer to shelve a truck-full of books rather than teach one more person how to print a full-text article? The challenge in both libraries and IT departments is that books still have to be shelved and hard drives still have to be replaced while coping with the growing demand for end-user instruction and services.

End-user instruction and support also reveals a significant generational and socioeconomic gap. People of younger generations may have grown up with computers and have not known a time without a computer in the home. Many in younger generations have integrated computers into their lives. As a result, they have more sophisticated understandings and expectations of a library's information systems and services. For those who are unfamiliar with computers and information technology, libraries may be the first initial contact with modern information technologies. Those without basic technological competencies will place very different sets of demands and expectations on libraries and librarians. The more motivated patrons may desire some sophisticated competencies in using electronic databases and information systems while other may want just enough technological competency to survive.

Are We IT?

Most of this paper has avoided directly answering the central question posed in the title. It is not hard to see common challenges in our current situations. Both IT and librarianship share the triple task of organizing information (or information systems), providing access, and maintaining the connection. Together, both are making transitions to a distributed information environment, dealing with the information explosion, and increasing end-user instruction. In the future, the borders between information technology and librarianship will continue to collapse. As a result, information technology and librarianship will need to work together for collaboration, shared visions, and cross training.

For librarians to be successful knowledge officers or even successful librarians, the foundation in information must combine with skills in information technology.[5] The educational process for librarians has already changed to reflect greater emphasis on information science and technology. As more and more information becomes available in electronic formats and more library functions are done in automated environments, librarians and support staff must become more computer literate, enabling us to learn from and work with our IT colleagues.

Anne Woodsworth suggests a need for new library competencies, specifically technological competencies. For Woodsworth, these include "knowing what the Internet is and is not; evaluation and using hardware, software, and networks; and understanding basic computer and information science concepts. We must be comfortable working with various search strategies, search engines, and emerging standards." She argues that continuing

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education in technological areas should be a requirement with the appropriate budget, time, and incentives. Alternatively, she suggests "demotions or outright dismissal . . . for those who fail to become technologically competent."[6]

In order for librarians to become more IT, a significant amount of technical knowledge must be learned. Since many libraries have a mix of old, new, and different technologies, the amount of technical knowledge needed to support library operations may be impossible for one librarian to know. The complexities of a networked environment are especially daunting since there are so many interconnected pieces to the puzzle, most of which are not under the library's direct control. As early as 1990, Felix T. Chu concluded that the systems librarian, besides being a librarian with experience in library automation, "must also be a software engineer, a hardware specialist, a systems programmer, a telecommunications expert, and an electrical engineer."[7] It is foolhardy to promote that all librarians could or should have this kind of background. A single computer person in the library can't handle it all because of the enormity of technical knowledge needed to run the interlocking library systems.[8] However, it is not unreasonable for these pieces to be distributed between library and IT staffs. Even this distribution will demand a renewed emphasis on continuing education, cross training, and documentation.

Besides working together to develop, implement, and support technology, end-user instruction is an important area where IT and librarianship can and should work together. A rather mundane example might be World Wide Web training. Should this be the responsibility of the campus IT department to be taught during the introduction to email? Or should this be the computer science department, with a whole course devoted to the topic? Or should this be the responsibility of the library as a part of research instruction? Instead of a turf battle, perhaps librarians need to work with computer science and IT staff. The question of responsibility becomes muddied when there are problems and questions. When somebody is having "trouble" with the World Wide Web, whom should they call first? Is it a technical issue or an information issue? Should librarians be able to answer only informational issues? What if it is really an information issue and a technology issue as well?

As the borders between librarianship and information technology blur or collapse, it is important that librarians and IT specialize, collaborate, and share knowledge. Librarians need to become more IT-savvy so that they can make good information technology decisions and be able to provide minimal support to that technology. In order to do that, library staffs may need to have specialists in different areas of technology and be generous in staff training. At the same time, librarians should not perform all the functions of IT nor should IT perform all the functions of librarians. Major router or Ethernet hub problems should be addressed by or in collaboration with the IT department. On the other end, IT departments need to be more aware of what librarians know and can do best. IT workers need to know when to refer a question to a librarian just as librarians need to know when to refer a problem to IT. As an example of new partnerships between IT and librarians, the University of Iowa has recently initiated a

program that matches faculty members with librarians and IT support staff in creating course Web sites.

Wouldn't it be great if librarians became more like IT and IT became more like librarians? In 1992, Karl Bridges suggested that all libraries should find a good microcomputer guru.[9] He distinguished between the librarian as user oriented and the guru as technically oriented. He believed that only in an ideal world would your guru be a librarian. Perhaps it is time to enter that ideal world.

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Postcards from the Digital Frontier: How New Technologies are Transforming the Fitness Landscape for Organizations—and Why Creative Leadership is Needed

by
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The new digital technologies are ushering in such sweeping changes at such a rapid pace that our most urgent challenge may be simply to understand them. How do the new technologies change the basic functioning of organizations and markets? How do they challenge existing structures of law and national sovereignty? How do they change our daily lives and our social relationships? And what does all this imply for libraries seeking to ride out the maelstrom of digital change?

I will not pretend to offer conclusive answers, even if this is a boom time for dime-store futurists. But I have struggled many years to assemble a crude overview of the emerging digital culture, and I have some strong convictions about the forces shaping the New World. It will be either a refreshing change or a gross imposition that I speak to you today, not as a fellow librarian or theologian, but as an informed generalist.

To be more precise, I am a journalist, citizen advocate, and strategic consultant who wades through a variety of thickets, many having to do with digital technologies. I write reports for the Aspen Institute Communications and Society Program; engage in political advocacy with Ralph Nader and his colleagues; collaborate with TV producer Norman Lear on public affairs projects; consult sporadically with foundations and nonprofits; and have been known to wear such hats as "business journalist" and "civic philosopher." It may interest some of you, as well, that I am the son of John Bollier, who pioneered a few digital trails for ATLA as development director.

My talk today is fashioned as a travelogue in which I offer some conceptual postcards from the digital frontier. Grand treatises are increasingly problematic when it comes to the ever-mutating digital universe, which is nothing if not protean. Yet *some* provisional theories or paradigms are essential if we are going to anticipate and master the genuinely new forces that are remaking our organizations, markets, federal policies, and cultural norms—and, perhaps most importantly but invisibly, our very sense of ourselves.

I deliberately will not answer the question, "What does this mean for libraries?" because I am no expert on library science, let alone theological library science. But I do know that some of the most important issues facing libraries are coming from the worlds *beyond* library science and its traditional expertise. So, as someone who prowls the digital frontier with attentive diligence, I offer some speculative analyses of emerging trends: postcards that are succinct and suggestive, but only a glimpse of something bigger.

How Electronic Networking is Changing the "Fitness Landscape"

Wagon trains heading westward in the 1800s usually had scouts who traveled miles ahead to explore the upcoming terrain and report back to the travelers. This capacity is becoming increasingly urgent for libraries and other nonprofit institutions—the ability to aggressively scout out the new terrain and develop long-term strategic plans. There is no such thing as business-as-usual anymore. The velocity of change is simply too great. Yet surprisingly, many organizations still do not have the institutional capacity to reconnoiter the future and plot long-term strategies. This is a serious vulnerability.

How best to conceptualize the forces shaping the digital culture? As I see it, the driving force of change is not just the personal computer, or the Internet, or high-speed telecommunications, but the promiscuous co-mingling of all of these and affiliated technologies. Taken together, I believe the most novel, influential dimension of these technologies is electronic networking: how they interconnect everyone on a global scale in new time permutations and allow the exchange of vast quantities of complex data, imagery, and words. Our culture is growing a new central nervous system.

One of the most cogent bodies of analysis for explaining the dynamics of electronic networking is "complexity theory," which has come to serve as a common second language for many digital theorists. Complexity theory had its origins in the 1980s at the Santa Fe Institute, an iconoclastic think-tank that has served as an incubator of post-Cartesian scientific thinking in physics, economics, biology, and other sciences.[1]

Complexity theory is significant because it offers a coherent way of describing the new environment of electronic networking, among other things. Most of its principles derive from biology and other natural systems, which are then applied to manmade systems such as computer software, markets and organizations. For example, the Darwinian principle of natural selection is used to analyze organizations and their ability to survive in a competitive marketplace. The most successful organizations will have superior "feedback loops" to acquire and interpret external knowledge, and learn to become highly adaptable to changes in their environment.

James F. Moore, in his book *The Death of Competition*, urges executives to look for strategic guidance from biological models, and to apply the principles of dynamic ecosystems to the functioning of their organizations. "As a manager," Moore writes, "you must not only have a plan for your own product or service, but a plan to help out the entire ecosystem. Some leading companies are now introducing what they call 'precursor products,' which are specifically designed to draw customers into a co-creating, co-evolving relationship with the company. Then they can concurrently create supply chains, complementary products and services, and customer and lead supplier constituencies."[2]

For many thinkers, the rise of complexity theory is an epoch-shattering departure from the Newtonian worldview of orderly cause-and-effect to a messier, non-linear world of constant change. This is a major change in cultural,

not to mention organizational, epistemology. Instead of thinking in terms of individual entities that interact in mechanical ways, complexity theory describes a fluid world of interconnected organisms that are constantly adapting to a larger "fitness landscape"—the features of the natural environment that reward certain adaptive traits and punish non-adaptive traits.

A great many new Internet-based ventures and Fortune 500 firms are actually using complexity theory to revamp their organizational structures in order to improve their performance. Instead of trying to create and control uniformity through Taylorite management schemes, these companies are trying to understand and control variability.

These companies disdain vertical hierarchies because, in today's world, hierarchy tends to be less effective. Hierarchy may appeal to those in powerful positions, but it tends to impede the flow of fresh information from the frontlines of the marketplace and falsely presumes that only the top executives at headquarters know best. But, in fact, hierarchy is poorly equipped to act in today's world because it is unable to leverage expertise that is *decentralized*, which is precisely the competitive advantage of electronic networks.

That is why a new breed of business organizations is trying to become more flexible and integrated with their customers and vendors. The very boundaries of their organizations are becoming more porous and irregular. They are striving to become more comfortable with ambiguity, change, and improvisation.[3]

These new skills are needed because electronic technologies are blowing down the barriers that once gave strict definition and boundaries to organizations, professions, and academic disciplines.[4] Entrepreneurs are able to enter established markets much more easily using the Internet, and in many cases, to create entirely new markets on-line. Amateur journalists like Matt Drudge can put up a Web site and reach national audiences that at one time only major broadcast networks could reach.

Electronic networking has vastly expanded the scope of commercial marketplaces, the volume and diversity of information that can be accessed and exchanged, and the types of social relationships one can have. This is creating entirely new tensions between stability and innovation and between the local and the global. Organizations and people need continuity and stability as never before, but they also need to innovate and change constantly in order to survive. Everyone lives a local life in a real geographic place, but now people's identities are strewn across a global stage of colleagues, friends, and strangers. These are fundamentally new tensions.

Dee Hock, the founder of VISA International, calls the emerging breed of organizations "chaordic"—meaning they function in the zone between chaos and order. They are receptive to the latent creativity that exists in chaos yet are stabilized by sufficient order. According to Hock, there are only two "pure" chaordic organizations in the world; the Internet and the VISA credit card network that he founded.[5]

Chaordic organizations, he writes, are distinguished by being equitably owned by all participants. Power and function must be distributive to the

maximum degree so that no individual or institution can dominate deliberations or control decisions. The organization must be infinitely malleable yet extremely durable. And it must be able to embrace diversity and change. It is not a coincidence, to my mind, that "chaordic" principles closely resemble the ideals of Jeffersonian democracy, one of the hardiest, most adaptable concepts of modern governance ever invented.

As it happens, the principles of "chaordic" organization find a good illustration in the early Christian church. French Bishop Jacques Gaillot told *The New Yorker* that the early Church resembled "a kind of Internet itself, which was one of the reasons it was so difficult for the Roman Empire to combat it. The early Christians understood that what was most important was not to claim physical power in a physical place but to establish a network of believers—to be on-line."

A network of believers dedicated to a shared purpose: it is the very definition of community. And that is what organizations of the future must nurture if they are going to survive in a rapidly changing environment. They must be able to act as an organic, coordinated community held together by social and moral commitments that engage people at the deepest levels.

The New Social Architecture of Electronic Networks

This brings me to another postcard from the digital frontier: the new social architecture of the networked world.

The social psychology of the online world is rapidly becoming a new field of inquiry if only because electronic networking is re-configuring our experiences of time, distance, and community. Electronic networking is eroding traditional boundaries between public and private, work and home, and work and education. The technologies are forcing deep structural changes in how we carry on our daily lives, forcing the question of how to design the new living/working/recreational/public/private spaces that any society needs.

Fittingly enough, one of the best explorations of this challenge is offered by urban planner and architect William Mitchell, Dean of the MIT School of Architecture and Urban Design. In his book *City of Bits* Mitchell describes how software is transfiguring the very design of buildings and urban spaces, and thus the way that we come together in public and socialize. Such shifts can be seen in Columbia University's decision to scrap its plans to build a $20 million addition to its law library and instead buy a state-of-the-art supercomputer to scan and save thousands of old books.

One of Churchill's famous remarks was that we make our buildings and our buildings make us. Now, says William Mitchell, it's time to update that bit of wisdom: "We make our *networks* and our networks make us."

Now that software design is exploding, postmodernism has swept far beyond the worlds of art and literature. The centrifugal forces of postmodernism now describe our daily lives and work, as seen in the multiplication and fragmentation of personal identities, the weird juxtapositions of unrelated realms

of human endeavor, the absence of organizing principles, and the intangibility and transience of life.[6]

This topic is endlessly fascinating and complex, but I would like briefly to explore several of its most powerful, practical aspects.

Trust and Electronic Networking

Precisely because the new technologies allow a more promiscuous range of connections among strangers on a global scale, the need for a new "trust infrastructure" is becoming more acute. This is because, curiously enough, the new technologies are making *social relationships* even more important in our dealings at work and in the marketplace. If employees have far more job options because of electronic networking, then suddenly the *quality* of their work lives becomes a matter of competitive concern—for themselves and their companies. If consumers can buy from anyone in the world, there is new competition for the lowest price, certainly, but there is also new uncertainty about the trustworthiness and reputation of unfamiliar sellers who might cheat them. So it becomes more important to know the character of the person with whom you are dealing—which is one reason that brand identity has become so important in online commerce. It is the best surrogate we can find for human character.

Establishing a new trust infrastructure will require a new blend of technical protocols, a common legal regime that binds all parties, broad institutional support, and a social consensus about how to conduct business over the Internet. Buyers and sellers need to be able to verify the identities of the people with whom they deal. Consumers must have ways to judge whether seller representations are reliable. And there must be legal remedies for breaches of trust.

Privacy is an unresolved issue as well. Users of Web sites must feel confident that Web sites are not secretly collecting private information about them or sharing it with third parties without authorization. Online money transactions must be utterly secure and trustworthy.

There has been a great deal of progress in resolving the technical issues of "hard trust," which involves authentication, encryption, and security in transactions. But the "soft trust" issues of human psychology remain vexing because they involve a complex social negotiation and agreement to new cultural norms. The problem is especially troublesome because trust "weaves" in and out of the virtual world and the physical world in odd ways. In finance, for example, certain transactions cannot be digitized, but require personal interaction in a room. Sociality is embedded in market transactions in many complex, subtle ways and cannot be summarily abstracted into digital forms.

I have no answer for another trust issue facing librarians: how to judge the reliability of information sources. The very structures that warrant the trustworthiness of information—academic associations, journals, and so forth—are themselves being transformed as newcomers arrive on the scene. I suspect that the technical and socio-psychological bases for establishing trust in the digital world will become increasingly urgent for libraries in the future.

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The New Consumer Sovereignty

The very technologies that give *sellers* direct access to a much larger universe of consumers have a corresponding effect: consumers are now empowered to pick and choose from a larger universe of sellers. In essence, electronic technologies are instigating a profound shift in power in the marketplace from the "supply side" toward the "consumer side." Information about products and services is becoming plentiful—and this is enabling consumers to drive harder bargains—in price, quality, and customization.

Consumers are becoming so empowered, in fact, that the historic boundaries that once separated "consumers" from "producers" are blurring. Using the Web, companies are actively consulting with users before products are even offered, and users are actively queried about how existing products could be improved. The plummeting market entry costs are allowing some enterprising consumers to become producers themselves. This is illustrated by the proliferation of electronic "zines," or self-published online magazines dealing with narrow, highly idiosyncratic interests.

The rise of the empowered consumer—especially of information users—poses some real dilemmas for libraries. Historically, libraries have served as a warranting structure for bodies of knowledge—an arbiter of the academic canon. Now that the information explosion is shaking the foundations of the publishing world, which has historically served as its own warranting structure, libraries face new challenges in defining their core missions. This is particularly so now that libraries are being tossed onto the same playing field as commercial vendors of information and the vast, higgledy-piggledy universe of the World Wide Web.

On what basis, then, should libraries differentiate themselves from commercial vendors and compete? What standards of academic quality and selection should prevail in the new information universe? How should the public mission of libraries be squared with their economic needs, especially as the marketplace becomes dominant?

Tough questions. I would suggest that the framework for answering these questions will have a lot to do with finding new hybrid structures that can accommodate market forces, institutional affiliations, and scholarly communities in new ways. We will have to be both more open-minded about organizational structures and more vigilant about our core purposes.

The Fate of the Commonweal

Perhaps the most salient feature of electronic networking is its resemblance to the archetypal marketplace envisioned by Adam Smith. As never before, markets have sovereign consumers. A wide array of sellers. Low barriers to entry into markets. Plentiful market information. And the elimination of geography as a competitive barrier.

As more products become sold as commodities—and as Internet auctions for cars, airline tickets, and other products become more commonplace—many futurists predict the rise of the "friction-free" marketplace. While this market

utopia may have great appeal and genuine advantages, it also has a number of disturbing implications that have not been so widely explored. If markets are aggregated on a national or even global scale, what does that mean for local markets that were once protected by their relative isolation? Will there be an electronic Wal-Mart effect, in which massively capitalized national or global companies use the Internet to siphon away business from local travel agents, stockbrokers, bookstores and other small businesses? The social dislocations of a friction-free marketplace could be immense.

The alternative to a friction-free marketplace might be a winner-take-all marketplace, in which only one dominant player can survive in a given market while everyone else is consigned to small niches. Microsoft is a good example of this, and some predict online books and travel may shake out in a similar way. Whether it is friction-free or winner-take-all, or both, the future of online commerce poses some ominous challenges to the public good—even as the delivery of goods and services becomes more efficient.[7]

The commonweal faces another assault as market values come to crowd out public values that we have traditionally pursued through government. The presumption that markets are efficient and responsible, and that government is bad, inefficient, and even corrupt, means that leadership on behalf of public goods has become inherently suspect.

Now that the management of prisons is being privatized; now that public schools may be imperiled through vouchers; and now that countless other services of government are besieged, the urgent question arises: Who is going to advocate the public good in the emerging digital culture?

A bellwether example here is the telecom industry's fight against special discounts for schools and libraries. Even though telecom companies agreed to this provision in the Telecommunications Act of 1996 as a condition of deregulation, now they want to renege on that deal, and curb or eliminate the so-called e-rate.[8]

However this particular battle turns out, my point remains: the fate of the common good faces serious challenges in the new digital culture which tends to privilege market values over all others. How can we begin to develop more than nominal commitments to real geographic places and to larger public, enduring values when electronic networks seem to be pulling us in another direction?

This question is timely because the fragmentation of our national life into literally thousands of cyber-communities and dozens of TV channels have serious implications for our national culture. What will hold us together? More than we realize, the scarcity of media outlets that prevailed for decades helped forge a somewhat cohesive national identity. Diverse groups of people were aggregated and enticed to share the same experiences. We all watched Walter Cronkite and the moonwalk and "All in the Family." It is hard to believe that anything approximating those common national experiences can be found today, short of paroxysms like the Persian Gulf War. The flip side of unfettered consumer choice may be relentless national fragmentation.

So what *will* be the means by which a highly diverse nation of 260 million people retains a sense of shared commitments, a democratic heritage, and common values, especially when our politics is undergoing a similar splintering? That is an open and disturbing question.

The Erosion of National Sovereignty

But wait, it gets worse. As electronic networking fuels the globalization of national economies, a re-negotiation of authority is occurring between multinational corporations and nation-states. The result: the very "architecture of national sovereignty" is being remade in new and confusing ways. Nation-states are losing control of their traditional powers over many economic and financial matters to entirely new sorts of international bodies and legal regimes, such as the World Trade Organization.[9]

Now that commerce can flow across geographic borders in large volumes and at rapid speeds, national governments face new dilemmas in collecting taxes and controlling monetary policy. In her book *Losing Control?* Columbia Professor Saskia Sassen describes how the growing virtualization of economic activity in finance, such as currency markets, threatens to overwhelm the ability of both the state and international bodies to control catastrophic volatility. The recent Asian downturn may have been a garden party compared to what's ahead.[10]

Furthermore, Professor Sassen warns, "a growing body of evidence signals that economic globalization has hit some of the major conditions that have hitherto supported the evolution of citizenship and particularly the formation of social rights." The business class is trumpeting the triumph of the market over communism and socialism. But let us not delude ourselves into thinking that the sweatshops in Southeast Asia are a solid platform for building democratic capitalism. For the moment, at least, multinational corporations are more intent on asserting their own "economic citizenship" over the claims of national sovereignty and democratic citizenship.

Reasserting Values that Lie beyond the Market

It is a sobering picture. While a natural reaction might be fatalism or denial, I think there are genuine opportunities to advance a more humane, democratic vision of the digital culture than the marketplace alone has yet to generate. The Internet ethos, after all, remains quite strong, despite the incursions of electronic commerce and marketplace values. That ethos—described by social anthropologists as "the gift economy"—has greater power than is commonly recognized.

A gift economy is a social system of exchange based on the voluntary exchange of "gifts," as exemplified by the sharing of information on the Internet or the emotional support given by Alcoholics Anonymous. People give something without any guarantee of return. This behavior utterly defies the orthodox economic "rules" which claim such voluntary behavior can occur only

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with financial incentives through the marketplace. In fact, the Internet is so robust precisely because people are giving of themselves without demanding a specific contractual payback. This is the very essence of community and civility. It works because people *trust* that they will share in the "free wealth" that the community generates and freely passes among itself—much as an academic community (before the sanctioning of entrepreneurialism) freely shares among itself and shuns those who financially profit at the expense of the community.

I believe that the gift economy has a fighting chance to challenge the excessive dominance of marketplace values. But it will require greater leadership by citizens, nonprofits, and other institutions than we have seen to date. In particular, it will require wider participation in the greatest gift economy of all, our democratic process. Can we muster a sufficient show of civic organizing and political strength to secure certain public-spirited values that the marketplace simply will not develop or sustain?

Values that are important to libraries and other public-spirited institutions are at risk in a number of public policy arenas. Let me mention six examples:

1. Users' rights in intellectual property.

New copyright legislation in Congress threatens to diminish the scope of "fair use" protections in copyright, which would harm scholarly work. Pending bills would also allow publishers and other copyright industries to release works subject to "technological protection measures" that would prevent unauthorized access, such as reading a single paragraph in a library.

2. Competition in operating systems software.

It may be a surprise to some of you that technology is creating opportunities for non-Microsoft operating systems. The availability of large hard drives, boot management software, interoperability based upon Internet open protocols and other innovations are making alternative operating systems attractive and practical. Windows 95 is not, need not be, inevitable. There is also a growing body of impressive, full-featured shareware that is vying to compete with proprietary software.[11] But government is likely going to have to intervene—both in its antitrust lawsuit and in other arenas—to prevent Microsoft from killing this baby in the cradle.

3. Open architecture of the Internet.

The cable industry, in concert with software firms, would like nothing better than to reinvent the Internet using higher-speed cable modems and proprietary set-top boxes. This, in effect, would establish a new bottleneck at which competition could be thwarted and higher payments extracted from users. Citizens, nonprofits, and the government must be vigilant to prevent this from happening.

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4. Public service obligations for the digital broadcast spectrum.

The broadcast industry persuaded Congress to give it more space on the broadcast spectrum in order to convert its analog transmission systems to digital. In essence, critics charge, the industry got some $70 billion worth of public airwaves for free, without having to meet any statutory public interest obligations in return. A federal advisory panel is now considering whether to recommend minimal standards, which may or may not become legally binding.

5. Concentration of media ownership.

As the vertical integration of media outlets continues, the diversity of voices that can be heard on broadcasting and cable diminishes. For media companies, this is "synergy," but for citizens, media concentration means the homogenization and commercialization of culture and public discourse. The pressures to extract more money from media outlets is one of the major reasons that mass journalism is stooping to tabloid standards. Here again, government leadership on behalf of the public is needed.

6. Citizen access to government information.

Despite Newt Gingrich's bold claims to leadership in the digital era, large pools of government information—most notably, those controlled by the U.S. Congress—remain inaccessible to online users. Many federal agencies and state governments sell their taxpayer-supported data to private vendors at bargain-basement prices, and those vendors then turn around and sell us our own property, with modest improvements, at inflated prices.

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I have covered a lot of territory rather quickly and there is a whole lot more worth exploring. But, as I mentioned earlier, the digital world is in too much flux to put forward grand theories. For now, postcards will have to suffice.

Let me just end by saying that libraries must not be bystanders to these larger struggles over the shape of our new digital culture. While all of us have to stick to our knitting and keep our organizations healthy, sometimes we will not be able to achieve our goals, especially in the academy or the nonprofit sector, unless we develop the strategic sophistication to engage in many of these larger issues. Then, we must begin to show new and creative leadership in public policy arenas where the ground rules for electronic commerce and other electronic networking are being forged. Thank you.

Endnotes

1. Over the past decade, complexity theory has been widely popularized by *Wired* magazine and a number of books such as Kevin Kelly's *Out of Control: The New Biology of Machines, Social Systems and the Economic World* (Addison-Wesley Publishing Co., 1994), and M. Mitchell Waldrop's

Complexity: The Emerging Science at the Edge of Order and Chaos (Touchstone, 1992).

2. James F. Moore, *The Death of Competition: Leadership & Strategy in the Age of Business Ecosystems* (Harper-Collins, 1996).

3. See, e.g., Donald Tapscott's book, *The Digital Economy: Promise and Peril in the Age of Networked Intelligence* (McGraw Hill, 1996).

4. See, e.g., John Seely Brown and Paul Duguid, "Universities in the Digital Age," *Change*, July/August 1996, pp. 11-19.

5. See Dee W. Hock, "The Chaordic Organization: Out of Control and Into Order," *World Business Academy Perspectives*, Vol. 9, No. 1, 1995.

6. An excellent exploration of this theme can be found in Sherry Turkle's *Life on the Screen: Identity in the Age of the Internet* (Simon & Schuster, 1995). An online commentator who explores the intersection of spirituality, digital technologies, and work life is Richard Thieme, whose column, "Islands in the Clickstream," is accessible at http://www.thiemeworks.com.

7. See David Bollier, "The Global Advance of Electronic Commerce: Reinventing Markets, Management and National Sovereignty,"(Washington, D.C.: The Aspen Institute, 1998). Some commentators believe that a friction-free marketplace, as facilitated by software agents seeking out the lowest prices, could introduce "complex price-war instabilities" that would require compensating brokers. See Jeffrey O. Kephart et al., "Price-War Dynamics in a Free-Market Economy of Software Agents," accessible at http://www.research.ibm.com/infoecon/paps/html/alife6public.html.

8. For more information on the national education organizations fighting for the universal service discount, see http://www.congress.nw.dc.us/e-rate.

9. See David Bollier, "The Global Advance of Electronic Commerce," *op. cit.* See also Saskia Sassen, *Losing Control? Sovereignty in an Age of Globalization* (Columbia University Press, 1996).

10. Some fascinating, pessimistic speculations in this regard can be found in William Greider's book, *One World, Ready or Not* (Simon & Schuster, 1997).

11. A fascinating analysis of this emerging battle can be found in Eric Raymond's essay, "The Cathedral and the Bazaar," accessible at http://wwe.earthspace.net/~esr/writings/cathedral-paper.html.

What is a "Doctoral-Level Project?"
The Question of Genre and the Doctor of Ministry Dissertation
by
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Introduction

Candidates for the Doctor of Ministry (D.Min.) degree produce doctoral project documents that degree-granting schools catalog and hold in their libraries. Although D.Min. projects appear to be a recognizable type of scholarly document, there appears to be a lack of clarity about what precisely they are. This lack of clarity is of long standing. In 1976, J. Randall Nichols, director of Princeton Theological Seminary's D.Min. Program, reported that a faculty colleague understood the final "thesis-project" to be something like "a Ph.D. dissertation combined with an organizational development report, all in the context of a full-scale self-analysis." No wonder Nichols' article in *Theological Education* was entitled "D.Min. Projects: The Horrifying End."[1] On the level of gossip and hallway conversation, I have heard D.Min. projects lamented by professors who supervise such projects and even—if you can imagine—by the librarians who catalog them for use by patrons.

Problem Statement and Literature Review

What is a D.Min. project? What do the Association of Theological Schools in the United States and Canada (ATS) and the many schools that oversee the creation of such documents mean by designating these documents as "doctoral-level?" Is a thesis-project a management report cross-bred with a spiritual diary? In short, what is their genre? An answer to these questions would be helpful to three distinct groups that have a stake in doctoral projects. First of all, a better understanding of D.Min. projects would help theological librarians. All librarians seek to connect users with needed information. If theological librarians better understand the distinctive feature of D.Min. projects, they will be better able to fulfill their role as information mediators. In the current flood of information accessible via the Internet and other means, it is important, as an editorial in *Library Journal* recently suggested, for librarians to move beyond neutrality about information (the traditional stance of the reference librarian) to become information advisors who consciously filter, evaluate, and interpret information for patrons.[2] Thus, theological librarians need to understand what D.Min. projects are, and are not, so that they can discern which patrons should use them. Second, a better understanding of the genre of D.Min. projects can aid professors involved in Doctor of Ministry education as they seek to guide students through their degree programs and create new professional knowledge for the church. Finally, a better understanding of what D.Min. projects are will

aid the community of church professionals whom D.Min. projects are intended to serve. The need for an improved understanding of D.Min. projects is sharpened given the degree of bibliographic access now available to potential readers of such projects through such indexing and abstracting services as *Dissertation Abstracts*, the *ATLA Religion Database*, and the *Theological Resources Exchange Network* (TREN).

Examining published library literature about D.Min. projects, one discovers that virtually no scholarship has addressed the distinctive features of this genre. My search of the *Library Literature* database came up with no discussion of D.Min. project documents at all, although there were publications about the cataloging and use of other types of doctoral dissertations.[3] "Doctor of ministry degree" is a distinct subject heading in the *ATLA Religion Database*. The articles indexed in the *ATLA Religion Database* appeared primarily in *Theological Education* and *Journal of Supervision and Training in Ministry*.[4] Yet, the extent of published reflection about the final project documents is quite limited. J. Randall Nichols argued in 1976 that the project should be "a contribution to our knowledge about the operation of ministry in its various forms. It is a major piece of writing coming out of systematic observation and actual operation in some problematic, murky, or unresearched area of ministry."[5] In 1985 James E. Dittes, in a review of a collection of D.Min. papers published by Chicago Theological Seminary (*Spiritual Nurture and Congregational Development*) suggested that projects form a distinct genre of "professional paper."[6] Dittes' suggestion, however, referred to relatively short papers based on final projects, rather than to the "theses-project" documents themselves. Conrad Cherry's recent *Hurrying toward Zion*, a study of university-related Protestant divinity schools, barely mentions Doctor of Ministry programs at all.[7]

When Auburn Theological Seminary and Hartford Seminary's Center for Social and Religious Research studied D.Min. programs in the 1980s, researchers found that:

> The final project or thesis required for the D.Min. remains one of the most problematic features of the program. The problems attending the project are legion. There is little clarity and no agreement about what kind of research is appropriate to the professional doctorate in ministry. Some schools require a great deal of background library research, others very little. Some insist that an 'action experiment' be part of the project, but a substantial number accept a long paper that has no experimental element. Requirements for the form of the final presentation vary greatly . . . .[8]

Theological educators, it seems, are not sure what sort of "long paper" represents an adequate project.

In this paper I focus on the D.Min. project prescriptively, that is, what does the community concerned with these project documents imagine them to be? I will do this by looking at what current ATS standards, research guides, and

Doctor of Ministry handbooks imagine D.Min. projects should be. In this study I use handbooks or thesis guidelines from Austin Presbyterian Theological Seminary, Fuller Theological Seminary, and the Minnesota Consortium of Theological Schools.[9] In other words, I am concerned with the question of genre. Based on my analysis, I attempt to sketch the characteristic features of a "doctoral-level" project as a scholarly document and contrast it with expectations for a Ph.D. dissertation in theology. Finally, I conclude with suggestions for research into the extent to which actual projects measure up to the proposed characteristics.[10]

Genre

We begin with genre.[11] Thinking about genre (literary form) is important because genre creates a set of expectations in the mind of the competent reader.[12] When I hear the opening line of a limerick, for instance, I have learned not to expect the poem to conclude with a subtle insight about the transient beauty of nature, just as I have learned that Japanese haiku do not end with sexual innuendo. Students of the New Testament learn, we trust, to expect St. Paul to identify himself at the beginning of his letters—contrary to the current North American convention—because this is the convention of letters in the Mediterranean world of the first century C.E. They also learn, we further hope, to look in the thanksgiving section that follows the salutations for clues about the content of the rest of the letter.

Genre functions to limit my set of interpretative possibilities so that I can better grasp what a text says without being unduly distracted by what the text (and the author implied by the text) has no intention of saying.[13] Thus, I am siding with Jonathan Culler in positing that readers with "literary competence" are capable of properly decoding language used in characteristic ways in a given genre. "To read a text as literature," Culler argues in *Structuralist Poetics*, " is not to make one's mind a *tabula rasa* and approach it without preconceptions; one must bring to it an implicit understanding of the operations of literary discourse which tells one what to look for."[14] In a similar way, I think, competent readers of the genre "doctor of ministry project" bring with them implicit and appropriate understandings of how the genre works so that they can know "what to look for."

Doctoral-level Projects according to ATS

The 1996 ATS Standards describe the final Doctor of Ministry project in three paragraphs:

F.3.1.3 The [Doctor of Ministry] program shall include the design and completion of a written doctoral-level project that addresses both the nature and the practice of ministry. The project should be of sufficient quality that it contributes to the practice of ministry as judged by professional standards and has the potential for application in other contexts of ministry.

F.3.1.3.1 The ministry project should demonstrate the candidate's ability to identify a specific theological topic in ministry, organize an effective research model, use appropriate resources, and evaluate the results, and should reflect the candidate's depth of theological insight in relation to ministry.

F.3.1.3.2 Upon completion of the doctoral project, there shall be an oral presentation and evaluation. The completed written project, with any supplemental material, should be accessioned in the institution's library.[15]

Heading F.3.1.3 describes projects in general. The project must address "the nature and the practice of ministry" in such a way that it makes a contribution to the work of ministry. The project must not be so utterly particular that it bears no relationship to other ministry contexts. Judgment about the contribution of the project, that is, whether or not it is good work, is made using "professional standards."

The subheading F.3.1.3.1 elaborates the bones of the project. There are five parts: 1) the identification of a theological topic in ministry, 2) building a research model, 3) using appropriate resources (libraries must be close at hand), 4) evaluation, and finally 5) theological insight. Subheading F.3.1.3.2 requires that completed projects become public documents by accessioning in the degree-granting school's library. In the words of Christine Blair, the project "is a gift to the larger church. In designing and producing this final work, D.Min. students must develop a resource that could be useful to some other churches or to the candidate's denomination."[16] The requirement that schools accession final projects makes them public and useable in a way that "school work" is not.

The project culminates a degree program that includes a qualitative advance over the work done for the basic ministerial degree, the M.Div.[17] On the face of it, it would seem that a project that contains all five parts, robustly executed, is a "doctoral-level" project.

Characteristic Features of the D.Min. Project as a Scholarly Document

Based on the standards, we can posit four distinctive features that should shape the genre of the D.Min. project: audience, the nature of the contribution that the work intends to make, methodology, and voice.

Audience: First, a D.Min. project is written for church professionals. The universe of imagined readers (beyond, of course, the committee overseeing the project) is comprised of other persons engaged in pastoral ministry in the Christian churches. Fuller Theological Seminary makes the audience for its D.Min. Dissertation explicit: "The dissertation is written in a style and format appropriate to an audience of pastors or missionaries and other ministry professionals . . . ."[18] It is worth emphasizing, as persons involved in D.Min. education know, that authors are attempting to serve two distinct masters. They must write to please the teachers who will pass judgment on their work (even if a great deal of the project is geared for persons without formal theological training) and at the same time attempt to communicate with a second audience, the community of professional ministers.

Contribution: Second, a D.Min. project attempts to make a professional contribution to ministry. "The project should be of sufficient quality that it contributes to the practice of ministry as judged by professional standards and has the potential for application in other contexts of ministry." [F.3.1.3] If we accept the distinction between practical knowledge (phronesis) and speculative knowledge, the D.Min. project clearly is an exercise in phronesis, the kind of "practical wisdom" desirable in the practice of ministry.[19] The practice of ministry may be well served by feminist literary theory, a nuanced awareness of the Council of Trent's views on justification when describing similarities and differences between Catholic and Protestant viewpoints, or communications theory.

In the context of a D.Min project, however, such knowledge is in service of ministry "on the ground" in a specific context. Feminist literary theory, for instance, may inform the work of interpreting the Bible for preaching. Knowledge of different views on the doctrine of justification may inform the creation of ecumenical adult education curriculum. Communications theory may inform how church members are trained to conduct person-to-person evangelism. Theological knowledge must serve ministry. Both are required in the project. It may not simply be a "how to" manual that lacks reasons for the activities described. The final project should be the work of a reflective practitioner[20] who both performs artful acts of ministry and at the same time is able to give theological and inter-personal (or systemic) reasons for her practice.

Methodology: Third, a D.Min. project addresses a problem in the church's ministry using "a research model." This requirement follows logically from the fact that the project is a phronetic exercise rather than a purely theoretical one. The research should relate appropriately to the ministerial practice or problem under consideration. D.Min. manuals and handbooks allow considerable variety, however, in the precise ways in which a project goes about addressing a problem in ministry. Austin Seminary's handbook states: "Whether or not the project has an 'in-ministry' component will depend on the nature of the project itself. If it does not involve directly persons in the ministry setting, the project must still evidence the relation between the project and the candidate's own practice of ministry."[21]

Research in Ministry, William R. Myers' handbook designed for use in D.Min. programs, advocates using a case study approach to problems in ministry. Such an approach, Myers argues, enables the researcher "to focus holistically upon particular practices of ministry with persons, groups, programs, institutions, or systematic mixes of such components."[22] Such an approach begins with particular events or crises in the practitioner's pastoral work, thus insuring that the project be rooted in practice. Myers' handbook moves the student from a ministry problem to its context, through a discussion of the role of theory to a consideration of research methods. He discusses three methodologies. The quantitative method "hopes to control"; the ethnographic method "hopes to understand by describing the meaning of certain contexts"; and the pro-active "hopes to transform individual and collective settings."[23]

Myers is re-stating some classic research methodologies of the social sciences. It is customary, for instance, to distinguish between quantitative approaches that attempt to measure attitudes or learning and qualitative methods, including interviewing and "thick study."[24]

One of the parts of D.Min. research that distinguishes it from other sociological or psychological research projects is that the project includes an explicit theological dimension. The pro-active research model, Myers contends, "sounds congruent with those implications of transformation most closely associated with Judeo-Christian conceptions of ministry. It more clearly fits . . . the theological claims made by most Doctor of Ministry programs."[25] In a discussion of research methods in Doctor of Ministry programs, Myers and Bonnie Miller-McLemore question the assumptions underlying traditional, quantitative social science research in the Western tradition. "The controlled experiment of the quantitative paradigm is," they write, "in large part, judged successful on the basis of how well it eliminates, rather than honors, the 'mess' associated with the lives of ordinary people."[26] Having raised this question, however, Myers and Miller-McLemore uphold the necessity of standing critically apart from a ministry setting—what they call a "critical, value-laden evaluative stance"[27] that seeks to benefit from social science suppositions and methodologies without being co-opted by them. Thus, there should be an underlying set of Christian suppositions at work in a D.Min. project (for example, affirmation that God hears prayers) even when those suppositions clash with dominant social science paradigms. In line with Myers and Miller-McLemore's desire to honor the messiness involved in studying some aspect of the Christian church, it should be noted, more naturalistic methods of inquiry may be applicable to doctor of ministry projects. These include the approaches of "congregational studies" and reflection on social and theological settings of sermons.[28] Such approaches appear to be in keeping with a current shift in interest among self-defined sociologists of religion to "map" small areas of the territory of American religious life on the grounds that the traditionally large-scale maps of sociologists "too often fail to account for the diversity and complexity of everyday religious life."[29]

Finally, the ATS standards suggest that doctoral-level projects require a certain voice. The task is not simply to conduct an experiment in which the objective observer notes the behaviors of certain persons in response to certain experimental interventions. Rather, in a doctoral-level project the minister consciously reflects on her own personal involvement with other Christians— her ministerial work. According to the standards, the project "should reflect the candidate's depth of theological insight in relation to ministry." (F.3.1.3.1) In Fuller's "Thematic Guidelines for the Ministry Focus Paper," the emphasis is placed on a real-world ministry setting: "The concrete situation of ministry is itself intrinsically *theological* and becomes the proper context of 'doing theology . . . .' As a result, the controlling factor for the ministry focus paper is the place and experience of ministry."[30] In a similar vein Austin Seminary's handbook for D.Min. projects states:

Because the Doctor of Ministry is a 'professional' degree, the doctoral project includes specific theological reflection on the work of ministry. The candidate should specify the relation of the topic or problem to ministry in general *and to his or her own doctrine of ministry* [emphasis added].[31]

Minnesota Consortium of Theological School guidelines on the final "thesis-project" state that the project must include "a chapter or clearly denoted section outlining the writer's theology of ministry" and a further chapter or section that suggests "further directions for the writer's own ministry elicited by the Thesis-Project."[32] A colleague of mine once commented to a D.Min. student that a draft chapter did not make it clear enough where the viewpoints of theological authorities ended and the opinions of the minister-writer himself began. It is not enough, then, for a D.Min. project to wrestle with the problems that American society or the members of St. Paul's Lutheran Church have with hospice ministry. The project also must include the explicit theological commitments of the minister her or himself.

In fine, ATS standards envision a doctoral level project with a distinctively theological voice that makes critical use of methods born of the social sciences.

The Doctoral-Level Project: A Tentative Description

Prescriptively, what should a doctoral-level project be like? Let me attempt a depiction. Written for an audience of persons engaged in ministry, the project should address an issue arising out of actual ministerial practice. Using an appropriate research model informed by the social sciences, the project should not simply describe, but explicitly interpret itself from the point of view of a Christian minister. The project should indicate how the strategy, experiment, or issues dealt with in one particular context are of interest to ministers in other ministry contexts.

Doctor of Ministry handbooks stress that all of these elements are needed, although the elements do not form an invariant outline of the document. Fuller's guidelines say it well: "It is not assumed that these . . . components will actually provide an outline for the structure of the project paper (although in some cases there may well be some general correspondence), but rather they should be intrinsic to the paper's thematic development."[33]

The D.Min. Project versus the Ph.D. Dissertation

At this point, I think, it is appropriate to make a comparison between the D.Min. project and a Ph.D. dissertation. There are significant differences in audience, in the nature of the contribution that the work intends to make, in methodology, and in voice. The differences are summarized in Table 1.

Table 1   Comparison of D.Min. Final Projects and Ph.D. Dissertations

	D.Min.	Ph.D.
Audience	church	academy
Contribution	practical (phronesis)	speculative or practical
Methodology	social sciences in conjunction with Christian convictions	scientific methods
Voice	values self-disclosure	values objectivity
Bibliographic Exhaustiveness	unknown	yes

The first difference lies in the *audience* for the documents. While in very real terms, both a Ph.D. dissertation and a D.Min. project are written in the first instance for the committee supervising the process, a Ph.D. dissertation is written for the *academy*; a D.Min. project for the *church.*

Second, the documents differ in the nature of the contribution that the work intends to make. D.Min. projects are conceived as having real world consequences for the practice of ministry in a way that many Ph.D. dissertations do not. This is not to say that Ph.D. dissertations do not make an impact on the lives of the churches—clearly Küng's dissertation on Barth's doctrine of justification[34] has had a positive effect in Catholic-Protestant relationships—rather, many Ph.D. dissertations are free from being tied to such practical considerations. I would expect that Ph.D. dissertations in pastoral counseling attempt to be phronetic.[35] The academic community interested in Jesus research or Theodore of Mopsuestia's Christology is not concerned with practical consequences of such research.

A further word, perhaps, should be said about the difference in contribution expected of a Doctor of Ministry project and a Ph.D. dissertation. Despite the position of the Council of Graduate Schools that "the [Ph.D.] dissertation is the beginning of one's scholarly work, not its culmination,"[36] Bowen and Rudenstine found in their study of Ph.D. programs in the arts and sciences in the United States that expectations for the originality, depth, and significance of doctoral dissertations have been on the rise since the 1960s. Responding in part to a shrinking job market for academics, they suggest, many involved in Ph.D. education now "conceive of the dissertation not as the first step in a long scholarly career, but as the significant, ground-breaking work that will secure a rewarding position at an institution that encourages scholarship as well as teaching."[37] If this same rising tide of expectation for originality and brilliance also holds true for Ph.D. dissertations in theology, then I venture to assert that

another way of understanding the difference in contribution expected of Ph.D. dissertations and D.Min. projects is that few institutions insist that D.Min. projects will in the regular course of events evince the same level of originality and "ground-breaking" reflection that many schools expect of Ph.D. dissertations.

Third, as a direct consequence of the D.Min. project as an exercise in phronesis of a Christian kind, its methodology may well differ from a Ph.D. dissertation in traditional theological disciplines. To pursue only one example, a Ph.D. dissertation in biblical studies may involve a rigorous, close reading of a text through one or more interpretive lenses (be it historical-critical, feminist, or deconstructionist).[38] Such an approach would not be acceptable for a Doctor of Ministry project. The objective methods valued by much of the North American scholarly community do not reach the point of practical wisdom.[39]

Fourth, Ph.D. dissertations and D.Min. projects differ in *voice and self-disclosure.* Authors of Ph.D. dissertations in theology typically reveal nothing about themselves beyond their ideas about the topic at hand, since the dissertation is driven on close reading and argument. As one Ph.D. student put it when discussing her dissertation proposal, saying perhaps more than she intended, at her institution students were taught to state their own opinions only in footnotes. By contrast, D.Min. projects reveal the passions, both pastoral and doctrinal, of the authors.

Finally, there appears to be a difference between the two in terms of bibliographic exhaustiveness. I confess that this is a hunch. The Ph.D. student in a theological discipline is expected by the academy to have read a tremendous amount of scholarly literature and to demonstrate her familiarity, if not digestion, of all material by appropriate citations. Thus, the Ph.D. dissertation is written with extensive literature review chapters, footnotes, bibliographies, and appendices. Pertinent literature in ancient and modern languages is not only fair game for one's bibliography, it is essential to demonstrate to the academy that one is a competent, serious scholar and understands what one is writing about.

Ph.D. programs in theology typically require competency in two modern languages on the grounds that such competency is needed to become a capable partner in the theological conversation. The language of Princeton's catalog is common: "All candidates [for the Ph.D.] must be fluent in English and must demonstrate reading knowledge of two modern languages, normally German and French."[40] The imagined audience for Ph.D. dissertations, then, is a group who can read at least three modern languages, and in the case of biblical studies, probably two or three ancient languages as well. Academic librarians know that Ph.D. students make heavy demands on library services, including becoming habitues of the interlibrary loan office. They need to read everything.

What do we know about the degree of bibliographic exhaustiveness required in D.Min. projects? I am not aware of any D.Min. program requiring competency in a second modern language as a condition of admission. This would immediately seem to limit the scope of literature that D.Min. students would be required to read when crafting a personal doctrine of ministry or

research design. Project guidelines and handbooks do make some general comments about bibliographic exhaustiveness as a necessary part of the final project. Minnesota Consortium of Theological Schools guidelines, for instance, call for "an analysis of work previously done in the field."[41] Fuller Theological Seminary offers two tracks for "final ministry project design." Track A, the "ministry focus paper" track, gives no hints about bibliographic exhaustiveness. On the other hand, track B, the "dissertation" track calls for a dissertation that maintains "doctoral level scholarship through use of extensive research and critical footnotes or endnotes, documenting sources."[42] One suspects that there may be a wide variation in the level of exhaustiveness expected by different schools.

In fine, a D.Min. doctoral-level project does not appear to be a clone of a Ph.D. dissertation. By design the D.Min. project addresses a different audience, encourages personal expressions of a doctrine of ministry, and seeks to contribute to the reformation of ministerial practice.

Directions for Future Research

Based on my interpretation of ATS standards and working documents from several seminaries, I have proposed that a D.Min. project addresses an issue arising out of ministerial practice, uses a research model drawn from the social sciences, and interprets itself from the point of view of a Christian minister. As an exercise in phronesis, the project seeks to communicate with other persons involved in Christian ministry. Stating what we imagine D.Min. projects to be is clearly the easy part.

Research is needed to test whether this description in practice has created a distinctive genre of document. Such research entails examining doctoral project documents themselves to see to what extent actual documents live up to the ideal genre. I propose that researchers examine the following sets of questions:

First, how do thesis-project documents distinctively speak to their implied audience of church professionals? Do the documents disclose a pastoral yet critical voice? Second, how do social science methods inform the documents? Is there a clear statement of a research design, and are readers given a rationale for the approach used? Both the standards and handbooks clearly expect this. Are such methods embraced wholeheartedly, or with critical judgment arising out of Christian convictions? Finally, how rigorously are social science methods applied? If one can measure the effectiveness of a sermon or a program, do projects attempt to measure effectiveness according to objective norms, or not? Finally, what level of bibliographic exhaustiveness appears to be required in doctoral-level projects?[43] Is there any consistency across institutional lines? Do project authors appear to be aware of other work that is relevant to their projects?

In my view, these questions may be helpfully addressed by analysis of a representative sample of doctoral projects.[44] Sampling is needed, since hundreds of D.Min. projects are accepted each year. In an arena with such large

boundaries, anecdote will be the enemy of truth. If the challenge of determining a valid sample[45]and acquiring copies of the texts can be overcome, the North American theological community will be in a position to determine the extent to which D.Min. projects are like the "doctoral-level" projects that we imagine them to be.[46]

Endnotes

1. J. Randall Nichols, "D.Min. Projects: The Horrifying End," *Theological Education* 12, no. 4 (Summer 1976): 264–270. The quotation is found on p. 264. The table of contents page to this issue gives the title as I have written it. On the article's first page, the text shows "D.Minn. Projects." I take this as a misprint.
2. John N. Berry III, "Risking Relevant Reference Work," *Library Journal* 123, no. 9 (15 May, 1998), 6.
3. For instance: Janet Lee-Smeltzer, and Debra Hackleman, "Access to OSU Theses and Dissertations in Kerr Library: How They Are Used . . . Or Are They?," *Technical Services Quarterly* 12, no. 4 (1995): 25–43; Patricia O'Brien Libutti and Mary Kopala, "The Doctoral Student, the Dissertation, and the Library: A Review of the Literature," *The Reference Librarian* no. 48 (1995): 5–25. Libutti and Kopala focus on the development of the literature review section of Ph.D. dissertations in the social sciences.
4. See, for instance, George Brown, Jr., "A Select, Annotated Bibliography for D.Min. Education," *Theological Education* 28 (Spring 1992): 91–103; William R. Myers and Bonnie J. Miller-McLemore, "Can One Be Faithful While Teaching Research Methods to D.Min. Students?" *Journal of Supervision and Training in Ministry* 12 (1990): 15–29; Bonnie J. Miller-McLemore and William R Myers, "The Doctorate of Ministry as an Exercise in Practical Theology: Qualitative Research with Living Human Documents [pt 1.]," *Journal of Supervision and Training in Ministry* 11(1989): 5–24.
5. J. Randall Nichols, "Horrifying End," 265.
6. James E. Dittes. Review of *Spiritual Nurture and Congregational Development* (Perry LeFevre and W. Widick Shroeder, eds. Chicago: Exploration Press of Chicago Theological Seminary, 1984) in *Review of Religious Research* 27, no. 1 (September 1985): 88–89. In his positive review Dittes stated (p. 89) that the volume "is not addressed to an academic or research audience, although social science sophistication is abundantly evident, not just paraded. (Theological concerns are more scarce except in the four Catholic papers.)"
7. Conrad Cherry, *Hurrying Toward Zion: Universities, Divinity Schools, and American Protestantism* (Bloomington IN: Indiana University Press, 1995), 149–150, referring to the University of Chicago's Master of Theology-Doctor of Ministry program in the 1960s and 1970s.

8. J.W. Carroll and B.G. Wheeler, "Doctor of Ministry Program: History, Summary of Findings and Recommendations," *Theological Education* 23, no. 2 (spring 1987): 33.

9. The Minnesota Consortium of Theological Schools. The comments of Christine Eaton Blair, Director of the Doctor of Ministry Program and Associate Professor of Practical Theology, strengthened this paper at a number of points. Citations to materials from these seminaries refer to the documents that the institutions send me in the first half of 1998.

10. I undertake this foray as a librarian. My primary concern is for the final, written documents that D.Min. students produce (and which schools add to their collections) and not for the entire process of designing, running, and evaluating a D.Min. project. I recognize that the relationship between process and product is complex.

11. On genre in literature see Heather Dubrow, *Genre* (London: Methuen, 1982) and Paul Hernadi, *Beyond Genre: New Directions in Literary Classification* (Ithaca: Cornell University Press, 1972). In English "genre" encompasses aspects of *Form* and *Gattung* in German biblical scholarship.

12. I am indebted to Steven B. Reid, Associate Professor of Old Testament Studies at Austin Presbyterian Theological Seminary, for the deceptively simple phrase "competent reader."

13. I enter a wide and deep minefield in attempting to make any global statements about the working of language, as Derrida argues with alarming success (e.g., *Writing and Difference*, tr. Alan Bass, Chicago: University of Chicago Press, 1978). Nevertheless, if we focus attention to the narrow case of technical literature (instructions for starting a lawn mower or the warranty on a washing machine), experience shows that authors and readers can successfully set aside much of the ongoing *différence* inherent in language so that reader and author can adequately communicate. In important respects, I think, D.Min. projects are technical literature in this sense. Thus, Derrida can learn how to operate his video recorder and D.Min. students can communicate with readers about theologically rooted strategies for children's sermons.

14. Jonathan Culler, *Structuralist Poetics: Structuralism, Linguistics and the Study of Literature* (London: Routledge, 1975), 113–114. He argues that literature is a "second-order semiotic system" and that it is possible to understand all of the words of a poem, for instance, but not understand the poem as poetry at all. Thus, one must develop through experience literary competencies in order to decode a given genre of literature successfully.

15. Association of Theological Schools in the United States and Canada, "Standards of Accreditation adopted at the 1996 ATS Biennial Meeting," *Bulletin* 42, pt. 3 (1996).

16. Christine Blair, "Gifts to the Church," *Windows* (Austin, TX: Austin Presbyterian Theological Seminary), May 1992, 2.

17. 1996 Standards F.2.1 require D.Min. program goals to include "advanced understanding of the nature and purposes of ministry, enhanced

competencies in pastoral analysis and ministerial skills, the integration of these dimensions into the theologically reflective practice of ministry, new knowledge about the practice of ministry, and continued growth in spiritual maturity."

18. Fuller Theological Seminary, Doctor of Ministry Program, "Thematic Guidelines for the D.Min. Dissertation."

19. Aristotle distinguished phronesis from speculative/theoretical knowledge in *Topics* VI, 6, and discussed phronesis in *Nichomachean Ethics*, VI, 3–10. Speculative/theoretical knowledge is sought after for its own sake, not because it influences action. Phronesis is knowledge that is pursued in order to shape one's actions. Phronesis has been discussed significantly in contemporary hermeneutical theory by Gadamer and Habermas. [See, for instance Jürgen Habermas, "A Review of Gadamer's *Truth and Method*," in Zür Logik der Sozialwissenshaften, pp. 251–290, reprinted in *Understanding and Social Inquiry*, ed. Fred R. Dallmayr and Thomas A. McCarthy, University of Notre Dame Press, 1977, pp. 335–363.] The term, and its cognates, has also been important in North American conversations about practical theology. Don Browning (*A Fundamental Practical Theology*, Fortress Press, 1991, p. 2), for instance, calls upon Christian communities to become not only communities of memory but communities of "practical reason and practical wisdom." On the history of American divinity schools' ongoing attempts to fruitfully relate theory to practice in theological education, see Conrad Cherry, *Hurrying Toward Zion* (Bloomington, IN: Indiana University Press, 1995), 127–155.

20. The phrase is Jackson W. Carroll's. See his *Ministry as Reflective Practice: A New Look at the Professional Model* (Alban Institute, 1986).

21. Austin Presbyterian Theological Seminary, Doctor of Ministry Handbook 1995–96, "Guidelines for Doctoral Projects," p. 15.

22. William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program* (Chicago: Exploration Press, 1993), p. 5. See also Robert K. Yin, *Case Study Research: Designs and Methods* 2d. ed., (Thousand Oaks: Sage, 1994).

23. Myers, p. 25.

24. On qualitative methods see, for instance, Michael Quinn Patton, *Qualitative Evaluation and Research Methods* (2nd ed., Newbury Park, Calif. : Sage Publications, 1990) and David A. Erlandson et al., *Doing Naturalistic Inquiry* (Newbury Park, Calif.: Sage Publications, 1993). Browning (*A Fundamental Practical Theology*) uses the term "thick study" to describe attempts to understand Christian congregations as complex social/theological realities without winnowing them to discard odd or apparently idiosyncratic elements in favor of supposed "core" elements. Some D.Min. final projects may appropriately use history as a key method rather than a sociological or psychological approach. For instance, a project on worship may trace historical reasons why a congregation has or has not employed a certain form of corporate prayer.

25. Myers, p. 32.
26. William R. Myers and Bonnie Miller-McLemore, "Can One Be Faithful While Teaching Research Methods to D.Min. Students?" *Journal of Supervision and Training in Ministry* 12 (1990): 19.
27. Myers and Miller-McLemore, 21.
28. On congregational studies see Jackson W. Carroll, Carl S. Dudley, and William McKinney, *Handbook for Congregational Studies* (Nashville : Abingdon Press, 1986) and Shannon L. Jung and Mary A. Agria, *Rural Congregational Studies: A Guide for Good Shepherds* (Nashville : Abingdon Press, 1997). Marsha G. Witten, *All is Forgiven: The Secular Message of American Protestantism* (Princeton, N.J.: Princeton University Press, 1993) analyzes the way that several preachers exposit the story of the prodigal son. See also Donald E. Miller, *Reinventing American Protestantism: Christianity in the New Millennium* (University of California Press, 1997) and Wesley Carr, *Handbook of Pastoral Studies: Learning and Practicing Christian Ministry* (London: SPCK, 1997).
29. Peggy Edgell Becker and Nancy. L. Eiesland, *Contemporary American Religion: An Ethnographic Reader* (Walnut Creek, CA: AltaMira Press, 1997), 16.
30. Fuller Theological Seminary, Doctor of Ministry Program, "Thematic Guidelines for the Ministry Focus Paper."
31. Austin Presbyterian Theological Seminary, Doctor of Ministry Handbook, 15.
32. Minnesota Consortium of Theological Schools, Doctor of Ministry Program: Thesis-Project Guidelines, 8.
33. Fuller, "Thematic Guidelines for the Ministry Focus Paper."
34. Published as Hans Küng, Rechtfertigung: Die Lehre Karl Barths und eine katholische Besinnung (Einsiedeln: Johannes Verlag, 1957).
35. See Howard W. Stone, "Briefly Noted: Training the Pastoral Counselor, " *Journal of Supervision and Training in Ministry* 5 (1982): 7–11.
36. Council of Graduate Schools, *The Role and Nature of the Doctoral Dissertation* (Washington, D.C.: The Council, 1991) cited by William G. Bowen and Neil L. Rudenstine, *In Pursuit of the PhD*, (Princeton, N.J.: Princeton University Press, 1992), 258.
37. Bowen and Rudenstine, p. 257. See also P.D. Isaac, S.V. Quinlan, and M.M. Walker, "Faculty Perceptions of the Doctoral Dissertation," *Journal of Higher Education* 63, no. 3 (1992): 241–268, and William M. Shea, "The Future of Graduate Education in Theology: A Clear Sky with the Possibility of a Late Afternoon Thunderstorm," in *Theological Education in the Catholic Tradition: Contemporary Challenges*, ed. Patrick W. Carey and Earl C. Muller, S.J. (New York: The Crossroad Publishing Company, 1997), 131–144.
38. The unrelenting questions of post-modernity have riddled the comfortable certainties about the character of knowledge and research in many of the

humanities. See Alvin Kernan, ed. *What's Happened to the Humanities?* (Princeton, N.J.: Princeton University Press, 1997).

39. I am, no doubt, overstating the divide between "objectivity" and "subjectivity." I would suggest, however, that one may write a wonderful Ph.D. dissertation about early Pauline churches, lauded by both the Society for Biblical Literature and the American Academy of Religion, while not caring one whit about the odd faith-claims made by Paul about Jesus as Lord or their alleged importance to us today.

40. Princeton Theological Seminary *1995–96 Catalog*, p. 54.

41. Minnesota Consortium of Theological Schools *Doctor of Ministry Program: Thesis-Project Guidelines*: nos. 2 and 3.

42. Fuller Theological Seminary, "Thematic Guidelines for the D.Min. Dissertation." The distinction between two tracks for the final project, one with no statement about documentary exhaustiveness and the other containing such a requirement, seems to encourage speculation about whether both tracks are equally rigorous.

43. Traditional bibliometric methods (the attempt to quantitatively assess the use of source documents) would seem to be useful here.

44. Such analysis may be aided by word-frequency lists, key words in context, and other procedures of content analysis. "Content analysis is a research method that uses a set of procedures to make valid inferences from text. These inferences are about the sender(s) of the message, the message itself, or the audience of the text." Robert Philip Weber, *Basic Content Analysis* (2nd ed., Newbury Park: Sage Publications, 1990): 9.

45. In June 1998, there were 115 theological institutions offering Doctor of Ministry degrees accredited by ATS. *Dissertation Abstracts* and the *ATLA Religion Database* index hundreds of D.Min. projects per year. The 1996 volume of *Research in Ministry* (whose data is included in the *ATLA Religion Database*) contained indexing to 421 projects from 50 schools. It may be difficult for researchers actually to read the projects, since not all libraries holding them will loan them. The Theological Resources Exchange Network (TREN) provides a helpful service by microfilming and archiving D.Min. projects at modest cost. However, not all ATS schools that produce D.Min. projects send copies to TREN.

46. A further area of possible research raised by my exploration here is the phenomenon of the "publishable article" summarizing the doctoral project. "Although D.Min. Thesis-Projects are deposited in seminary libraries, not many people will have opportunity to read them. For this reason, a candidate is required to submit . . . a publishable article written for a specific journal readership, based upon the findings of the Thesis-Project." Minnesota Consortium of Theological Schools *Doctor of Ministry Program: Thesis-Project Guidelines*, 8.

Writing, Books, and Readers in the Ancient World
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Introduction

There is little question that taking seriously the ways in which writers worked in the Greco-Roman world is a necessity if one is going to adequately study and investigate the texts from antiquity. Yet, more often than not, this is not the case. Take the study of the potential literary relationships between the Synoptic Gospels (Matthew, Mark, and Luke), known as the "Synoptic Problem," as an example.[1] Most Synoptic source-critics presuppose the likely "Two-Document" hypothesis (2DH), where Matthew and Luke used, independently of one another, Mark's Gospel and the hypothetical sayings of document Q. Yet these same critics often imagine the evangelists working in literary environments more common to the twentieth century as opposed to the first century. The evangelists are imagined seated in chairs behind writing desks by many critics.[2] These evangelists are deemed "redactors" or editors of their source material, part of an imagined literary culture in which writers are presupposed to have an ample supply of and easy access to writing materials, perched behind a large writing table where the author can work in an environment of controlled chaos, without interruption and distraction.[3] This may be an accurate depiction of contemporary literary culture in the West, but it is far from legitimate in its description of the ways in which writers and readers worked in antiquity. While there have been a few voices in Synoptic Problem discussions, most conversations in this area of first-century manuscript production are conducted with a general inattention and lack of recognition in seriously dealing with the compositional conventions and specific literary methods of antiquity and their bearing on the literary relationships among the Synoptics.[4]

By addressing this problem, in an attempt to correct (mis)perceptions of ancient literary cultures, this paper will begin to describe a range of compositional practices attested in antiquity, including ancient book production and compositional techniques. Thus, it is the aim of this paper today to take advantage of the renewed and burgeoning interest among historians in ancient book production and the circulation of texts along with the social locations of writers and readers. This is accomplished in tandem with the fresh but significant attention given to Greco-Roman literacy by a few NT and classical scholars, in order to cause the imaginations of modern readers of ancient texts to be exercised more flexibly and realistically, in a manner that corresponds well to the ways in which writers and readers worked in the ancient world. By recognizing our perceptions (and misperceptions) of ancient writers and readers, and the "conceptual lenses" through which we view them, it is hoped that at the

conclusion of this paper one will be able to have a clearer and less anachronistic picture of how ancient writers, specifically from the first few centuries CE, may have composed their texts, and how these texts were read.[5]

Literacy and Literary Cultures in the Greco-Roman World

To speak of the Greco-Roman world as an ancient "literary" culture is, perhaps, both cryptic and somewhat misleading. The term "literary" might imply that the ancient world was one where literacy was widespread and the written text functioned as a preferred means of communication. This assumption ignores both the varying degrees and nature of literacy and the function of both *orality* and *aurality* in their interplay with textuality. In addition, to speak of a single literary "culture" unnecessarily (and perhaps anachronistically) reduces a variety of "cultures" into one expression for the sake of heurism. These assumptions diminish the multi-faceted nature of ancient "literary culture," and diminish many into one monolithic representation of the ancient literary world.

Yet, one is obligated to begin to identify the "literary" culture(s) of the ancient world if one is to speak to the compositional methods of ancient authors and the physical conditions under which they wrote. This task should address the following three items: first, the nature and extent of ancient literacy; second, rhetoric as representative of the sophisticated interplay between the oral and textual spheres; and third, identifying the "writing" cultures in antiquity in terms of both writing materials and conditions, and socio-economic locations.

The question of the extent and nature of ancient literacy is an obvious starting point in this discussion since these issues have direct bearing to any subsequent discussion regarding writing methods and materials. Much has been written regarding literacy in the Greco-Roman world, with the most recent and comprehensive treatments from W. V. Harris,[6] Rosalind Thomas,[7] and others.[8] The question of ancient literacy is difficult for a number of reasons. First, explicit references to ancient literacy are virtually absent from authors in antiquity. Hence, the historian must rely on inference and indirect information. Second, the nature of literacy is difficult to define. When a historian speaks of "literacy," is that person speaking of a maximum *functional* literacy where individuals in antiquity were skilled enough to write compositionally and prosaically, or minimally in terms of one's ability only to sign one's name or recognize brief phrases or words? Third, there is the problem of varying geography and socio-economic locations that can produce modulating rates of literacy. All of these factors make the determination of the extent and nature of literacy in antiquity a difficult task.

The mere existence of written words, whether it be as literary texts or inscriptions, indicates that there were at least some individuals in antiquity who were "literate" to a certain degree, including (of course) a text's or inscription's author and its readers. This conclusion is both obvious and elementary. The difficulty lies in determining the extent and type(s) of literacy in the ancient world. The modern historian has no ancient statistical evidence on which to rely

in drawing some conclusions regarding the extent of literacy. All one has is chance information that may or may not be helpful, and is often inconclusive. Hence, it is not difficult to imagine the lack of consensus behind most modern discussions regarding ancient literacy. According to Harris, ancient "mass" literacy was most readily seen in urban centers, at a rate of no more than 10 to 20 percent.[9] This "literate" minority, though, was likely a varied mix of literary abilities from the most basic signatory literacy to the ability to read short phrases or messages to a functional or "craft" literacy to possessing the skills required for reading or writing a papyrus manuscript.[10] Raffaella Cribiore helpfully describes the multi-faceted nature of literary competencies as follows: "(1) writing as handwriting, the physical act of tracing characters or words; (2) writing as copying or taking dictation, the recording of others' words; (3) writing as crafting lexical, syntactical, and rhetorical units of discourse into meaningful patterns; (4) writing as authoring, or producing an independent and original text for a specific audience and purpose."[11] Thus, it is entirely appropriate to put a multi-faceted face on the term "literacy."[12]

In the Roman world, certain individuals were classified as *agrammatoi*, which is commonly translated "illiterate."[13] The disciples Peter and John are described in this fashion in Acts 4:13.[14] Likewise, in a number of Egyptian papyri from Oxyrhynchus, there is evidence for the employment of professional scribes by *agrammatoi* for the purposes of executing business contracts, presumably since the *agrammatoi* were, in fact, illiterate.[15] Philo, too, refers to a class of people in the ancient world who are "illiterate," who are one of several groups unable to be "in general on an equal footing in discussion with the musical, the literary and the artistic."[16]

The extent of literacy was often partly determined by the availability (or lack thereof) of writing materials. Access to such items varied according to geographic location and the purchasing power of individuals. Harris understatedly argues that in general, "convenient writings materials cannot have been as casually omnipresent as they are in our lives."[17] Non-epigraphic literary media in antiquity included the familiar and traditional wax or wooden tablets, papyrus and parchment, along with ostraca, which were broken fragments of pottery that could be used for tax-receipts, school lessons, and lists. While identifying the relative cost of such media with any precision is difficult, we do have clues from ancient sources as to the costs. A papyrus letter from the second century CE mentions the purchase of eight manuscripts (presumably parchment codices) for one hundred drachmas, approximately the wages for one hundred days work for the average Egyptian laborer.[18] *P.Oxy.* 1654 mentions that a single sheet of papyrus might cost two obols, roughly a third of the average daily wage for the same Egyptian laborer.[19] The extensive reuse and recycling of both papyrus and parchment points as well to their apparently expensive cost. Palimpsests, scrolls, or codices that have been erased or have had earlier writings scraped away, are commonly found among ancient manuscripts, indicating the extensive practice of recycling writing materials.[20] Similarly, the occasional opisthograph (a document with writing on both sides of the page or

roll) might also suggest the general costliness of parchment and papyrus.[21] In addition, the popularity of wax tablets, designed to be reused yet lacking many of the features of parchment or papyrus, points, at least indirectly, to the significant expense one could incur in purchasing papyrus and parchment. One of the more lavish literary events from late Roman antiquity took place in the fourth century CE, when the emperor Constantine commissioned the production of fifty parchment manuscripts of the Bible, requiring the skins from at least 2,500 sheep or goats. The historian Eusebius tells us that these copies were "to be written on fine parchment in a legible manner, and in a convenient portable form, by professional scribes thoroughly accomplished in their art."[22] Harry Gamble, in his very helpful book, concludes that "Constantine obviously wanted books of the first quality, professionally produced, and in no way inferior to the finest volumes of non-Christian literature, and he knew and furnished the resources of money and talent to get them."[23] Finally, book collecting and the production of lavishly decorated books was often a sign of wealth and status, sometimes seen as an opulent and unnecessary practice.[24] Thus, Harris is likely correct in the following conclusion: "the bland assumption of scholars that social class made virtually no difference to one's ability to find writing materials is ill-founded."[25]

Likewise, literacy could be directly connected to the levels and extent of education. While both elementary and secondary education was typically reserved for upper class males, so too was a person's ability to read and write. Generally, women were not part of the educational process, including those attached to upper class households. Since education could often take place in the public sphere, a realm reserved exclusively for the males of antiquity, females were usually consigned to the private sphere of the household, and therefore outside of the public sphere of education. There were, of course, many exceptions to this general trend, the most interesting of which is the training of slaves for scribal activities.[26] While literacy was a benefit enjoyed by a minority of individuals in the Greco-Roman world, it was not exclusively a privilege enjoyed by the wealthy and powerful—it could be also found among the lower classes. Classics scholars debate the extent to which education (and thus literacy) was limited to the upper classes, with some arguing that the Roman education strategy was a "two-track" system, where, it is argued, while privileged classes would have complete access to "liberal schools," children of lower classes were allowed to learn "craft" literacy in an elementary educational context.[27] Regardless, it is safe to conclude that typically privileged males would solely have access to a quality education, either in a public classroom or through the private employment of pedagogues and grammarians.

One of the ironies of ancient literacy is the extent to which those at the top of the social hierarchy would often go to avoid writing.[28] Professional scribes were often employed by government officials or wealthy business people to write letters or draft business correspondences for their affluent employers. While on occasion government officials possessed only signatory literacy,[29] more often than not these officials would employ scribes and secretaries to

compose letters, with these officials frequently adding a closing greeting in their own hand.[30] While the Apostle Paul's social status is a matter of some debate, he, too, had scribes and secretaries at his disposal for the writing of his letters in the mid-first century CE, often adding a greeting in his own hand.[31] Within the private sphere of the household, the situation was typically not much different. While it is likely that most males within privileged households were literate, much of the day-to-day administration of the household "paperwork" was undertaken by the household support staff.[32] Thus, while one's ability to read and write could often transcend social locations, it would usually do so if those lower-status literate individuals were employed by public officials or attached to a privileged household.

Despite the anecdotal, seemingly random, and often ambiguous nature of the literary evidence in support of the extent of literacy, the following picture can be drawn regarding literacy in the Roman world: literacy could be varied and extremely limited, usually (but never exclusively) among the privileged members of society who could afford both an education and writing materials. Thus, the scarcity of literacy required most members of Greco-Roman society to compensate for their illiteracy, regardless of their social location in that culture. How individuals would compensate for widespread illiteracy is what has (partially) dominated those scholars interested in ancient rhetoric and the interplay between the oral and literary spheres in antiquity. I have found Vernon Robbins, a professor from Emory University who is a specialist in ancient rhetoric and a pioneer of the so-called "socio-rhetorical" method in NT studies, most helpful in this area. Robbins argues that most contemporary scholars wrongly presuppose "a polarity between oral culture and scribal culture for its context of analysis."[33] In Robbins' mind, Werner Kelber's influential 1983 work, *The Oral and Written Gospel*,[34] is most responsible for promoting this "chasm" between oral and literary cultures. Consequently, using the example of the Synoptic Problem, Robbins argues that most synoptic source critics imagine "a rhetorically disengaged scribal culture as the context for the production of the New Testament Gospels."[35]

Robbins suggests a helpful alternative. Instead of embracing two seemingly incompatible oral and scribal cultures, Robbins argues for a "rhetorical culture" that "dominated Mediterranean society during the first part of the Common Era," characterized by a "lively interaction between oral and written composition."[36] For Robbins, the ancient rhetorical literature of the *Progymnasmata* best illustrates this "rhetorical" culture which "is aware of written documents, uses written and oral language interactively, and composes both orally and scribally in a rhetorical manner."[37] Thus, Robbins suggests the following basic taxonomy: an "oral" culture, which "has no written literature in view;" a "scribal" culture, which "focuses on 'copying' and 'editing' either oral statements or written texts;" and finally, the already defined "rhetorical" culture.[38]

With this taxonomy in mind and with an eye to the Synoptic Problem, Robbins argues the following: Over the past two hundred years of modern

Synoptic source-critical discussion, most scholars have assumed that the evangelists were working within a "scribal" culture where scribes "move their eyes back and forth from manuscript to manuscript as they copy word for word, intentionally modifying working only for editorial purposes."[39] Robbins' suggestion that the evangelists were not working in the popularly assumed (but seldom explored) "scribal" culture but rather a "rhetorical" culture has some merit. Those who posit a "chasm" between the oral and literary worlds of antiquity fail to recognize the paradox in ancient Christian literature between a movement that was predominately illiterate but textually focused beginning with the very early production, transmission, and dissemination of Christian texts. This is a paradoxical world of early Christianity that might be deemed as an "illiterate literary culture,"[40] which is immersed in a rhetorical culture that is interested in the interplay between oral and scribal cultures. It is likely in this rhetorical culture, for example, where the Gospels and other early Christian texts were composed. Thus, Gamble can correctly conclude the following: "[Al]though the oral and the written remained different modes [or media], they were far closer and interactive in antiquity than today, and a too sharp theoretical differentiation [as with Kelber, for example] misconceives the situation. The cultivation of oral tradition does not itself imply either an absence of or a prejudice against written material."[41] Hence, it seems helpful for this discussion to understand the culture of the writers during the Greco-Roman period as a "rhetorical" culture, one that embraces the active interplay between the oral and textual spheres, and one that provides a context for understanding their compositional methods and physical conditions under which they worked.

Understanding the culture of antiquity as a "rhetorical" culture points to one of the many ironies of the Greco-Roman literary world. Despite the low rates of literacy and education, most people could not avoid the "literature" of antiquity. The literary culture of antiquity, with its active interplay between the literary and oral spheres, encompassed all areas of life, from daily business dealings to the religious.[42] While the ownership and collecting of literature was reserved for the élite in society, most could not avoid contact with writing.[43] The need for record keeping, the issuing of receipts for business transactions, and the transcription of business contracts kept most people, especially those in urban centers, in daily contact with written texts, regardless of their ability to read and write. Voluntary associations, collegia, and trade guilds—members of which were found in every stratum of ancient society—relied on written texts for the codification and chronicling of each particular organization's membership requirements and regulations.[44] The religious realm played an important role as well within literary cultures. Rhetorical critics have demonstrated, for example, that most, if not all, NT documents were originally designed to be read publicly and communally.[45] The letters of Paul or the Gospels for example all appear to be have been written with their oral performance in mind.[46] This is the irony of Greco-Roman literary cultures, that despite widespread illiteracy, encountering the written text was, for most, a regular and frequent event.

The Production of the Greco-Roman Book

The Media and Materials of Writers in Antiquity

Without a doubt, the last one hundred years have seen some of the greatest manuscript discoveries in history. Our understanding of the writers and readers in the ancient Mediterranean world advanced light years with the discovery of the Oxyrynchus Papyri, the Dead Sea Scrolls, along with the Nag Hammadi material. Not only have we learned much about the Greco-Roman world, inter-testamental Judaism and early Christianity, but our knowledge of manuscript production has increased as well.

When one is discussing the writings from the Greco-Roman world, it is important, I think, to pay attention to both the materials and media of ancient documents. Certainly, a thorough discussion of the materials of ancient manuscripts could prove helpful at this point, but would likely prove somewhat time-consuming. Yet what is interesting, I think, and significant to any discussion of the texts of Roman society, is the various textual media employed in the ancient world. Gamble states the following regarding ancient media: "The failure to consider the extent to which the physical medium of the written word contributes to its meaning—how its outward aspects inform the way a text is approached and read—perpetuates a largely abstract, often unhistorical, and even anachronistic conception of early Christian literature."[47] Hence, to fail to take seriously the various media in which ancient texts and their written sources circulated is to potentially misunderstand and misrepresent any discussion of them.

Essentially, there are two basic types of media in antiquity, to which I have already alluded: the scroll or "book-roll" and the codex, which is closest to our modern book medium. Both could be constructed of either papyrus or parchment. Papyrus was produced from the pith of the papyrus plant that grew along the Nile River in Egypt. This pith was pounded into flat strips that were, in turn, laid vertically and horizontally, pressed together and adhered naturally through the plant's resin, which served as glue.[48] Parchment, on the other hand, was fashioned from the skin of either sheep or goats. The skin would be scraped, washed, smoothed with pumice, and finally dressed in chalk or lime.[49] Since one animal could yield two folio sheets, an edition of the NT, for example, would require fifty or sixty animals.

The predominant medium used by writers in the first century CE was the scroll or book-roll. Many references to this can be found in antiquity, including several in the NT.[50] According to Gamble, papyrus or parchment scrolls could conceivably be of any length, but were limited to an average of 3.5 meters.[51] Thus, Callimachus (ca. 310/305–ca. 240 BCE) once argued, "A large book, a large evil."[52] Therefore, the greatest literary "evils" of antiquity would have been Thucydides and Homer, whose works in scroll form would have measured three hundred and one hundred and fifty feet respectively.[53] Typically, the lines and columns of written text would appear on one side of the scroll. But on occasion, when resources were limited, a scribe or writer might write on both

sides of the material in opisthographic fashion. In addition, a "book roll" or scroll allowed the reader *continuous* or *sequential* access (as opposed to *random* access) to a particular document, with its design being most conducive to start-to-finish reading. Thus, reading from a scroll, let alone writing on one, was quite an operation that demanded great care and coordination.[54] In addition, working with a scroll could be hazardous to one's health. The younger Pliny (61/62–113 CE) relates the account of Verginius Rufus who, at age 83, broke his hip while slipping during an attempt to "gather up" a scroll that had fallen on a newly-polished floor.[55]

Like the scroll, the codex could be fashioned out of parchment or papyrus. Sheets of papyrus or parchment could be folded, stacked and sewn along the fold, making a "quire," similar to a modern pamphlet or booklet. Multiple quires could be bound together, making larger books.[56] Unlike the scroll, the codex was constructed in a way that gave the reader *random* access to a particular manuscript. In addition, codices were typically opisthographs, making efficient use of the writing surface. While the scroll was the popular medium of writers and scribes in the first few centuries of the Common Era, the codex was not non-existent. Writing in the first century CE, the poet Martial (ca. 40–103/4 CE), while not using the specific term "codex," makes reference to "codex-like" manuscripts on several occasions, commending his readers to carry a "pocket-sized" version of his poetry that could be held in one hand (unlike the scroll):

> You, who wish my poems should be everywhere with you, and look to have them as companions on a long journey, buy these which the parchment confines in small pages *[quos artat brevibus membrana tabellis]*. Assign your book-boxes to the great; this copy of me one hand can grasp.[57]

Codices composed of either papyrus or animal skin came in a variety of sizes intended for a variety of functions. Like Martial, Quintilian (b. ca. 35 CE) makes reference to parchment notebooks in the late first century, deemed *membranae*.[58] This perhaps is what the author of 2 Tim 4:12 has in mind in his request of Timothy to bring to him his cloak, books (*ta biblia*), "and above all the *membranas*," often translated as "parchments." As notebooks, codices often took the form of a "practice" medium or one intended for initial drafts of various publications. As a predecessor to the codex, the wax tablet was the ancient equivalent of chalk and hand-held slate blackboard. Wax tablets could be bound together or be held individually by a student, scribe or author. The wax could be reused, with the handwriting "erased" through the smoothing out of the wax. Most often, wax tablets were used for note taking. Quintilian mentions that while note-taking was faster using a wax tablet as opposed to a parchment or papyrus text, since the scribe or student needed to continually be returning his or her stylus to the ink pot for "refilling," the wax tablets were less legible than parchment notebooks.[59] In addition, wax tablets could be bound together,

making a crude loose-leaf "ring" binder, of usually two to four boards (i.e., a four to eight page book), or even nine boards.[60]

Eventually, perhaps as early as the second century CE, the codex moved from being a mere "notebook" to an acceptable medium for the "final" editions or drafts of written works. As is commonly known, the codex, as popularized by early Christian writers, eventually won out as the preferred medium for writers and scribes in antiquity. The codex offered many features that were not found in the "book roll," including random access (as with a modern audio compact disk as compared to a cassette tape), modest cost savings (Gamble estimates a rough savings of nearly 25% over the scroll[61]), and ease of use (if small enough, a codex could be held in one hand, or easily held in two or on one's lap). While there have been several interesting theories attempting to explain the reasons for the rise in popularity of the codex, first among Christian readers in antiquity and then the more general literary world,[62] what is certain is the ease of use and random access that a codex provided as opposed to its literary predecessor, the scroll.

This discussion of the codex reminds us of the often lengthy and complex evolutionary process that literature underwent in antiquity. One of the anachronisms of our twentieth-century literary culture is the unfamiliarity and lack of interest with the many earlier recensions behind "published" works in antiquity. For example, take the NT Gospels: It is likely that the Gospels (and their sources) underwent many stages of composition and performance, perhaps to a small and private group of colleagues and friends of the authors, before the documents were "publicly" circulated as "published" literature. In addition, understanding the various potential media of the Gospels and their sources better informs our discussion of the Synoptic Problem in light of the compositional conditions and methods of authors in antiquity. For example, is it likely that Matthew's source Q is in some form of a codex, which has the advantage of random access, since, as most contemporary Q scholars argue, Luke better preserves Q's order than Matthew does? Was Matthew's version of Mark in scroll form since he follows it very closely, more so than Luke, whose version of Mark may have been in codex form? It is quite clear that the question of medium is very relevant to any discussion of synoptic sources. These source-critical questions that stem from the discussion of ancient media and the Synoptic Problem are ones that I hope to answer more fully in my continued research in this area and are perhaps relevant topics for discussion after the conclusion of my paper today.

The Posture of Writers and Scribes in Antiquity
As modern writers, we are very familiar with desks as writing and working surfaces, usually standing thirty inches or so off the ground. We often spread our work out on our desks or writing tables and work in an environment of controlled chaos as we compose our essays and articles on our computers, surrounded by stacks of books, notes, and journals. Yet ancient writers and scribes did not work this way. We know from both artistic depictions of ancient

authors, and a few literary sources, that writing desks did not come into use until sometime after the fourth century CE, finally gaining popularity by the eighth and ninth centuries CE.[63] The posture of scribes and writers in antiquity was either squatting, with one's tunic stretched over one's knees creating a crude but efficient writing surface, or seated, on a stool or a bench with the writing surface (usually a scroll) propped up on one knee, which could be supported by a stool. Occasionally, a writer might stand if he or she were working with a small codex that could be supported in one hand.

In addition, there are a few pieces of literary evidence that support the non-existence of writing tables and desks. There are several ancient and Byzantine colophons which discuss the participation of the scribe's knees in the production of texts. For example, a third century CE colophon from a copy of Homer's *Iliad* reads as follows: "I am the conclusion [of the written work], the guardian of scribes. The pen wrote me, [as did the] right hand and knee."[64] Parássaglou writes the following regarding scribal posture in antiquity and the cumbersome nature of scrolls: "Writing on a papyrus roll placed on one's lap was indubitably a difficult task and, regardless of the expertise that many of the ancient scribes may have reached . . . must have placed serious limitations on what could be achieved . . ."[65]

By now, the implications to our understanding of the physical conditions under which the ancient writers worked should be manifest. With scribal posture, most anachronistically imagine that ancient writers worked in an environment similar to our own literary culture. For example, all the main "solutions" to the Synoptic Problem have proponents who are guilty of picturing the evangelists, not accurately as writers working without a writing desk, but as authors seated behind spacious (and sometimes elaborate) writing surfaces. Take, for example, Burton Mack's (possibly metaphorical but nonetheless anachronistic) picture of Mark and his "study," of which any of us would be envious:

> [Mark's Gospel] was composed at a desk in a scholar's study lined with texts and open to discourse with other intellectuals. In Mark's study were chains of miracle stories, collections of pronouncement stories in various states of elaboration, some form of Q, memos on parables and proof texts, the scriptures, including the prophets, written materials from the Christ cult, and other literature representative of Hellenistic Judaism. It would not be unthinkable that Mark had a copy of the Wisdom of Solomon, or some of the Maccabean literature, or some Samaritan texts, and so on.[66]

Using the example of Synoptic literary relationships, how, then, are we to imagine the procedure of the later evangelists, Matthew and Luke on the 2DH, bringing together at least two written sources, Mark and Q? It is difficult enough to imagine and recreate a plausible scenario for Matthew and Luke weaving together Mark and Q which they have "in front of them" on a desk-like surface,

but it becomes almost impossible to imagine this conventional picture when Matthew and Luke are likely working without the benefit of a writing table or desk! The various "solutions" to the Synoptic Problem as suggested by synoptic source critics need to take this into account in their various explanations of the data.

The Production and "Publication" of the Ancient Book

The modern literary historian is restricted in his or her reconstruction of the literary world in antiquity by the evidence from primary works. This evidence can be generally categorized as either explicit or implicit. The explicit evidence is obviously the more easily discernible, and will thus demand the focus of the rest of this presentation. This explicit evidence is found where Greco-Roman writers provide clues into the ways in which authors worked with sources, the ways in which texts evolved through the process of editing, the techniques for reading, and the methods and materials of ancient manuscript production. The implicit evidence, on the other hand, is subtler and is less easily discovered and nuanced. At this point, the literary historian is limited by making observations about the texts themselves, be it the tacit ways in which an author treats his source material or the reasons why an author edits his written works in the fashion that he does. This process of analysis of the "implicit" evidence is obviously fraught with problems, the least of which are the typically abstract and often seemingly indeterminate conclusions that are drawn through an analysis of the data. Because of this apparent reality, and for the limitations of time, it seems appropriate to concentrate on the explicit data found in some Greco-Roman writers.

Dionysius of Halicarnassus (b. 30 BCE) argues that the "science of composition" functions, in part, "to judge whether any modification is required in the material used—I mean subtraction, addition or alteration—and to carry out such changes with a proper view to their future purpose."[67] This ancient "science" of composition was characterized partly by the extensive free adaptation of written source material, often freely copying sections of sources verbatim without credit. Infrequently, but occasionally, Greco-Roman historians and biographers make mention of their sources, their methods of selection of this source material, along with their purposes in writing. For example, Arrian (b. 85–90 CE) makes mention of his two sources, Ptolemy and Aristobulus, in his preface to his *Anabasis* of Alexander. He describes his method of selection as follows:

> Wherever Ptolemy son of Lagus and Aristobulus son of Aristobulus have both given the same accounts of Alexander son of Philip, it is my practice to record what they say as completely true, but where they differ, to select the version I regard as more trust-worthy and also better worth telling. In fact other writers have given a variety of accounts of Alexander, nor is there any other figure of whom there are more historians who are more contradictory of each other, but in my view

Ptolemy and Aristobulus are more trustworthy in their narrative, since Aristobulus took part in king Alexander's expedition, and Ptolemy not only did the same, but as he himself was a king, mendacity would have been more dishonourable for him than for anyone else; again, both wrote when Alexander was dead and neither was under any constraint or hope of gain to make him set down anything but what actually happened. However, I have also recorded some statements made in other accounts of others, when I thought them worth mention and not entirely untrustworthy, but only as tales told of Alexander. Anyone who is surprised that with so many historians already in the field it should have occurred to me too to compose this history should express his surprise only after perusing all their works and then reading mine.[68]

Likewise, Dio (ca. 40–111 CE) states that while he has "read pretty nearly everything about them [the Romans] that has been written by anybody, I have not included it all in my history, but only what I have seen fit to select."[69] In similar fashion, Dionysius of Halicarnassus argues that authors need to exercise great care in "compiling their narratives" since "the histories of renowned cities and of men who have held supreme power should [not] be written in an offhand or negligent manner."[70] Thus, ancient historians and biographers could exercise great care in their literary productions since history "is not one of those things that can be put in hand without effort and can be put together lazily, but is something which needs, if anything does in literature, a great deal of thought if it is to be what Thucydides calls 'a possession for evermore.'"[71]

The author of 2 Maccabees states that his work is an "attempt to condense [*epitemein*]" the five-volume work by the otherwise unknown Jason of Cyrene into a "single book." This epitomizer of 2 Maccabees continues: "For us who have undertaken the toil of abbreviating [*epitomes*], it is no light matter but calls for sweat and loss of sleep, just as it is not easy for one who prepares a banquet and seeks the benefit of others" (2 Macc 2:26–27a). This method of compiling and epitomizing is further described:

> Nevertheless, to secure the gratitude of many we will gladly endure the uncomfortable toil, leaving the responsibility for exact details to the compiler, while devoting our effort to arriving at the outlines [*tois hupogrammois*; lit. "the patterns/models to be copied"] of the condensation [*epitomes*]. For as the master builder of a new house must be concerned with the whole construction, while the one who undertakes its painting and decoration has to consider only what is suitable for its adornment, such in my judgment is the case with us. It is the duty of the original historian to occupy the ground, to discuss matters from every side, and to take trouble with details, but the one who recasts the narrative should be allowed to strive for brevity of expression and to forego exhaustive treatment. (2 Macc 2:27b–31)

In his biography of the Pythagorean philosopher and mystic Apollonius, Philostratus (ca. 2d–3d c. CE) describes his sources and the method of their compilation as follows:

> And I have gathered my information partly from the many cities where he [Apollonius] was loved, and partly from the temples whose long-neglected and decayed rites he restored, and partly from the accounts left of him by others and partly from his own letters . . . . There was a man, Damis, by no means stupid, who formerly dwelt in the ancient city of Nineveh. He resorted to Apollonius in order to study wisdom, and having shared, by his own account, his wanderings abroad, wrote an account of them. And he records his opinions and discourses and all his prophecies. And a certain kinsman of Damis drew the attention of the empress Julia to the documents containing these memoirs hitherto unknown. Now I belonged to the circle of the empress, for she was a devoted admirer of all rhetorical exercises; and she commanded me to recast and edit these essays, at the same time paying more attention to the style and diction of them; for the man of Nineveh had told his story clearly enough, yet somewhat awkwardly. And I also read the book of Maximus of Aegae, which comprised all the life of Apollonius in Aegae; and furthermore a will was composed by Apollonius, from which one can learn how rapturous and inspired a sage he really was. For we must not pay attention anyhow to Moeragenes, who composed four books about Apollonius, and yet was ignorant of many of the circumstances of his life. That then I combined these scattered sources together and took trouble over my composition, I have said; but let my work, I pray, redound to the honour of the man who is the subject of my compilation, and also be of use to those who love learning. For assuredly they will here learn things of which as yet they are ignorant.[72]

For Philostratus then, his sources for Apollonius' life include "liturgical" oral tradition, written sources, including earlier "accounts" and his own letters. One of Philostratus' main written sources, though, is from Damis, a former student and biographer of Apollonius. Interestingly, according to Philostratus, Damis is responsible for recording the opinions, discourses and prophecies of Apollonius. Philostratus is then commissioned by Julia Domna, the second wife of emperor Septiumius Severus (193–211 CE), to "recast and edit" (*metagrapsai*) Damis' essays on Apollonius. In addition to Damis, Philostratus also made use of the written works of the otherwise unknown Maximus of Aegae and a will composed by Apollonius himself. Interesting, too, is that Philostratus also discusses a written source he does not utilize: Moeragenes' four-volume work on Apollonius, who, according to Philostratus, "was ignorant of many of the circumstances of his [Apollonius'] life." In his work on Apollonius, Philostratus "combined these scattered sources together" into a single "compilation."

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Thus, ancient literary culture is characterized, in part, by the frequent use of written sources on the part of later writers. More often than not, these authors make no explicit mention of their sources. While we are grateful to Arrian for his "citation" of his two sources and method of composition, his clarification is more the exception than the rule. Thus, to speak of "copyright" or the sanctity of one's "intellectual property" in their modern senses is wholly anachronistic. A cursory comparison of the Synoptic Gospels one to another will quickly yield the conclusion that the modern concept of "copyright" was non-existent in antiquity, at least in the minds of the later evangelists (Matthew and Luke on the 2DH), for verbatim or near-verbatim reproduction of Mark by Matthew and Luke is common throughout the two Gospels, without any recognition of their source, Mark. Gamble states the following about "copyright" in the ancient world: "The ancient world knew nothing resembling the modern copyright, whereby an author or an author's agent holds claim to the work, exercises control over its reproduction and use, and is in principle capable of realizing a profit from the disposition of the text as a piece of authorial property."[73] This lack of any notion of "copyright" was often the impetus for publication, when an author wanted to "ensure that a correct copy of the work circulated [publicly], rather than a distorted, pirated edition."[74] Nevertheless with publication, there was a surrendering of control of a manuscript on the part of the author to the free market. See, for example, Origen's (185–254 CE) comments regarding the publication and "unofficial" transcription and distribution of his *De Principus*:

> Truly in the presence of God the Father and of the Son and of the Holy Spirit, I adjure and beseech everyone who may either transcribe or read these books, by his belief in the kingdom to come, by the mystery of the resurrection from the dead, and by that everlasting fire prepared for the devil and his angels, that, as he would not possess for an eternal inheritance that place where there is weeping and gnashing of teeth and where their fire is not quenched and their spirit does not die, he add nothing to what is written and take nothing away from it, and make no insertion or alteration, but that he compare his transcription with the copies from which he made it and make the emendations according to the letter and supply the punctuation, and not allow his manuscript to be incorrect or without punctuation, lest the difficulty of ascertaining the sense from the absence of the punctuation of the copy should cause greater difficulties to the reader.[75]

The production of texts in antiquity was a very involved and at times lengthy process, with the public distribution or "publication" of a text being the final stage in the procedure from the writer's point of view and the surrendering of control of a particular text by its author. Often, several drafts were made of works intended for public readings, which were privately distributed to friends or colleagues of the author; similar to the contemporary procedure employed by

refereed journals. See, for example, the comments by the younger Pliny on his technique:

> I do not regret my practice [of reading my work aloud]; experience has taught me its great advantages, and I am so far from being deterred by the idle comments of the people you quote that I should like you to suggest something else I can do. Nothing can satisfy my desire for perfection; I can never forget the importance of putting anything into the hands of the public, and I am positive that any work must be revised more than once and read to a number of people if it is intended to give permanent and universal satisfaction.[76]

In addition, it is worthwhile noting Pliny's additional comments on his "pre-publication" performances and corrections of his works:

> First of all, I go through my work myself; next, I read it to two or three friends and send it to others for comment. If I have any doubts about their criticisms, I go over them again with one or two people, and finally I read the work to a larger audience; and that is the moment, believe me, when I make my severest corrections, for my anxiety makes me concentrate all the more carefully. Respect for an audience, modesty, and anxiety are the best critics.[77]

And also a quotation regarding Pliny's practice of exchanging pre-publication work with his colleague, Cornelius Tacitus:

> I have read your book, and marked as carefully as I could the passages which I think should be altered or removed, for if it is my custom to tell the truth, you are always willing to hear it; no one accepts criticism so readily as those who best deserve praise. Now I am awaiting the return of my book from you, with your comments: a fair exchange which we both enjoy. I am delighted to think that if posterity takes any interest in us the tale will everywhere be told of the harmony, frankness, and loyalty of our lifelong relationship. It will seem both rare and remarkable that two men of much the same age and position, and both enjoying a certain amount of literary reputation (I can't say much about you when it refers to me too), should have encouraged each other's literary work.[78]

These initial copies, although they were in early draft form, were often transcribed under the careful supervision of the author. On the open market, "authorized" versions of texts were more prestigious than "unauthorized" editions, and in turn commanded a higher market value.[79] Hence, fakery was a common problem, as it is today with rare books. For example, editions of works,

supposedly "authorized" by their authors, were often buried in grain, "antiquing" them in order to yield a much higher profit for the bookseller.[80]

Finally, because the compositional procedure involved a variety of recensional stages and many drafts, written works sometimes prematurely escaped the control of the author. Occasionally, earlier or incomplete editions made it into the public market without the approval of an author; hence the author would have to counter with a revised (and thus authorized) edition for publication. It is worth noting Tertullian's (ca. 160–225 CE) comments regarding earlier recensions of his work against Marcion:

> The first edition *[primum opusculum]*, too hastily produced, I later withdrew substituting a fuller treatment *[pleniore compositione]*. This too, before enough copies had been produced *[nondum exemplarus suffectam]*, was stolen by one who was at the time a brother but later became an apostate, and who copied excerpts very incorrectly and made them available to many people *[qui forte descripserat quaedam mendosissime et exhibuit frequentiae]*. Thus emendation was required. This occasion persuaded me to make some additions. Thus this composition, a third following a second, and instead of a third from now on the first, needs to begin by reporting the demise of the work it replaces in order that no one may be confused if in one place or another he comes across varying forms of it.[81]

Thus, I think, we begin to get a sense of the complexity of the process of text production, an understanding of the control (or lack thereof) which ancient authors were able to exercise over their texts, and an idea of the evolution undertaken by ancient texts.

Implications of this Study

I think there are several initial implications to our understanding of the production of texts in the Greco-Roman world. In the area of both classical and Synoptic source criticism, clearly current theories on the identification of predecessory sources and the ways in which they are used need to be constantly tested with the observable data found through an analysis of ancient literary cultures. Let us take, for example, the literary relationships among the Synoptic Gospels, the "Synoptic Problem," for which the Two-Document Hypothesis is commonly suggested as a solution. First, I think that it is important to keep in mind the production of the Gospel texts was likely an involved and complex procedure, involving several drafts or recensions. There is no reason to assume that the production of the Gospels was any different than the conventional production of texts in antiquity.

Second, it seems that on the surface, the 2DH as a heuristic device in its explanation of the Synoptic data suggests that Matthew and Luke had access to identical copies of Mark and Q. Certainly this is possible, but not likely, in light

of the complicated and involved process of ancient book production. Wherever Matthew and Luke were composing their Gospels, they were likely not geographically in proximity to one another, and almost certainly unfamiliar with each other's work, as the synoptic data seems to support. Matthew's and Luke's independence (and likely ecclesiastical and geographic distance from each other) requires us to posit the notion that several (at least two), perhaps many, versions of Mark and Q were in circulation. It is certainly possible, perhaps even likely, that Matthew's and Luke's versions of Mark differed then from our canonical version, perhaps differing from each other as well. Hence, multiple recensional theories of Mark (and Q for that matter) are likely the more probable explanations of the data than the simple 2DH, functioning instead as variations of the traditional two-source theory.

There are several other implications that one can draw, I think, from this study. First, understanding the literary cultures of antiquity is, in many ways, merely a sub-category within the more general area of social history. Biblical studies, especially NT studies, is in the midst of a flourishing interest in the social history of the people, cultures, and texts of the Bible. Any basic exegetical method now must take seriously the findings of social historians. Thus, when one understands the literary culture of the Roman world one is reminded of the complexity and occasional difficulty of the production of ancient texts. Taking seriously the literary cultures in which ancient texts were composed and performed is, in many respects, the place to begin proper historical investigations of these texts. In addition, while the literary culture of the contemporary West usually transcends social locations, income, and gender, this typically was not the case in the Greco-Roman world. While less-privileged members of Greco-Roman society might have some abilities in literacy, this would typically have to do with their direct connection to a public official or higher-status household. The cost of writing materials was prohibitive for most in society, and education was usually reserved for male members of privileged households typically guaranteed that the production of texts in antiquity was either limited to the élite or to those less so who enjoyed the benefaction of a literary patron.[82] Thus, understanding the literary cultures of antiquity serves as a reminder of the vital importance of understanding the greater socio-cultural climate in which ancient texts were produced. This allows the modern reader of ancient texts to take seriously their historical nature and context.

Finally, we are also reminded that there is no such thing as a text itself. While all extant texts are fixed points in history, not all are final literary products. All texts in antiquity have a literary history and complex development prior to their "publication." This could include multiple recensions, "pre-publication" performance of early drafts, and the use of written sources. This, I think, is paramount. One should not read a "published" final draft of a text without attention paid to the text's literary history and the socio-cultural climate in which it evolved, avoiding an over-emphasis on the final product that once graced the bookshelves of the Greco-Roman world.

Clearly, there is much else worthy of exploration. For example, it would be worthwhile thinking about how texts were read publicly: In what respects were ancient texts designed for public "performance?" How and where else can the interplay between orality and literacy be substantiated in antiquity? Or, regarding issues of social locations: In what ways are literary cultures and socio-economic locations connected? Any serious treatment of ancient texts needs to take these questions, and the others mentioned in the body of this paper, into account. For to not to take seriously the methods, media, materials, and social contexts of writers and readers in antiquity virtually guarantees anachronistic, distorted, and erroneous treatments of these ancient texts, obviously something to be avoided by all historians and information professionals of both modern and ancient texts.

Endnotes

1. For a good introduction to the Synoptic Problem, see R. H. Stein, *The Synoptic Problem* (Grand Rapids: Baker, 1987). Unless otherwise noted, all Biblical quotations come from the *New Revised Standard Version* [=*NRSV*] (New York: National Council of Churches in Christ, 1989).
2. See, for example, M. D. Goulder, *Luke: A New Paradigm* (JSNTSS 20; Sheffield: JSOT Press, 1989), 24 (Luke's "table"), 197 (Luke has Matthew and Mark "open in front of him" on his table). Cf. also the repeated references by Griesbach Hypothesis advocates to Mark's desk and his two sources "in front of him:" W. R. Farmer, in *The Interrelations of the Gospels. A Symposium Led By M. É. Boismard—W. R. Farmer—F. Neirynck. Jerusalem 1984* (D. L. Dungan, ed.; · BETL 95; Leuven: University Press/Uitgeverij Peeters, 1990), 142; and A. J. McNicol, in *The Interrelations of the Gospels,* 182, 197. See also the picture of Mark drawn by Burton L. Mack (*A Myth of Innocence: Mark and Christian Origins* [Philadelphia: Fortress, 1988], 322–323): Full quote on page 214.
3. For example, F. G. Downing argues that many Synoptic source critics (particularly those he deems "Q *aficionados*") are "wedded to a model of composition redolent of a nineteenth or twentieth century scholar's book-lined study, with generous space, endless supplies of paper, scissors and paste (or even a computerized word-processor!)—and extensive solitude" ("Wordprocessing in the Ancient World: The Social Production and Performance of Q," Paper read at the 1995 AAR/SBL, at Philadelphia, PA; a revision of this paper was subsequently published: "Wordprocessing in the Ancient World: The Social Production and Performance of Q," *JSNT* 64 [1996]: 29–48).
4. Downing describes this phenomenon as "a dominant tendency among scholars discussing the synoptic gospels" that ignores "the pragmatics of first century compositional methods" ("Word Processing," 15).
5. See the following relevant observations regarding ancient reading by L. B. Yaghjian (from "Ancient Reading," in The Social Sciences and New

Testament Interpretation [ed. R. Rohrbaugh; Peabody, MA: Hendrickson, 1996], 207):

> "In our Western, industrialized, and literacy-driven cultural context, reading is a fundamental and inalienable right, along with 'life, liberty, and the pursuit of happiness.' Our public education system introduces most Americans to reading skills by the time they are six years of age, and learners are taught to read visually, silently, and by themselves. Inexpensive printing costs keep books accessible, plentiful, and portable. Accustomed as we are to reading on trains and airplanes, on stationary bicy[c]les and in bed, we might find nothing unusual about a first-century CE government official reading in his carriage on his way home from a religious pilgrimage. But what did 'reading' mean in the ancient world?

> " . . . If we are to 'understand' reading in the cultural world of the NT, we must first take off the conceptual lenses through which we habitually read, and begin to read with our ears as well as our eyes. Second, we much change our societal image of reading from a private rendezvous with the printed page to a public broadcast of oral and/or written communication."

6. *Ancient Literacy* (Cambridge: University Press, 1989).
7. *Literacy and Orality in Ancient Greece* (Key Themes in Ancient History; Cambridge: University Press, 1992).
8. See, e.g., M. Beard, ed., *Literacy in the Roman World* (Journal of Roman Archeology Supplement Series 3; Ann Arbor, MI: Journal of Roman Archeology, 1991); and, Alan K. Bowman and Greg Woolf, eds., *Literacy and Power in the Ancient World* (Cambridge: University Press, 1994).
9. Harris, Ancient Literacy, passim.
10. Cf. Thomas, *Literacy and Orality,* 869.
11. R. Cribiore, *Writing, Teachers, and Students in Graeco-Roman Egypt* (American Studies in Papyrology 36; Atlanta: Scholar's Press, 1996), 10. See also the similar description in Janet Emig, "Writing, composition, and rhetoric," in *Language and Literacy from an Educational Perspective. I: Language Studies. II: In Schools* (ed. Neil Mercer; Philadelphia: Open University Press, 1988), 210–223.
12. Yaghjian ("Ancient Reading," 208–209) has developed a helpful and multi-faceted taxonomy for ancient literacy: "Auraliterate reading," the practice of "hearing something read, or reading received aurally by 'readers' ears;'" "Oraliterate reading," the "oral recitation or recall of a memorized text (or story from a text);" "Oculiterate reading," the "linguistic decoding (by eye) from a written text, performed by readers who can decode written letters;" and, "Scribaliterate reading," the "reading for technical, professional, or

religious purposes on behalf of a particular interpretive community or 'school.'"

13. Cf. Xenophon, *Mem.* 4.2.20; Epictetus 2.2.22; *BGU* [Augyptische Urkunden aus den Museen zu Berlin] 118; 152; *P.Oxy.* 71; 133; 134; 137; 139; Plato (Timaeus of Locri) 23B; Philodemus *Rhet.* 1.141; Philo *Every Good Man is Free* 51; cf. also Acts 4:13.

14. *NRSV*: "uneducated."

15. *P.Oxy.* 71 (ca. 303 CE): Petition addressed to prefect Clodius Culcianus, by Aurelius Demetrius who is defrauded by a debtor because Demetrius is "illiterate" (*agrammaton*): "When therefore I asked him for the money [owed to me] while Heron was strategus, he attempted, owing to my being illiterate, to commit a fraud to my detriment" (B. P. Grenfell and A. S. Hunt, eds., *The Oxyrhynchus Papyri*, vol. 1 [London: Egypt Exploration Fund, 1898], 134); *P.Oxy.* 133 (ca. 550 CE): Receipt and promissory note for an advance of seed corn; signed by Aurelius Heraclides, "scribe of the village of Takona, signed for them [village officials of Takona] at their request, as they were illiterate [*agrammaton*]." (Grenfell and Hunt, *The Oxyrhynchus Papyri*, 208); *P.Oxy.* 134 (ca. 569 CE): Receipt for one gold solidus to Flavius Apion, given by John, chief of the stone-masons: "Isatos signed on his [John's] behalf, as he is illiterate [*agrammatou*]." (Grenfell and Hunt, *The Oxyrhynchus Papyri*, 210); *P.Oxy.* 137 (ca. 584 CE): Receipt for an axle of a waterwheel for irrigation, given by Aurelius Ptollion to Flavius Apion: "Papnouthios signed on his [Ptollion's] behalf, as he is illiterate [*agrammatou*]." (Grenfell and Hunt, *The Oxyrhynchus Papyri*, 218); *P.Oxy.* 139 (ca. 612 CE): Contract between Aurielius Menas, the head-watchman, and Flavius Apion, where Menas promises to remain honest: "John signed on his [Menas'] behalf, as he is illiterate [*agrammatou*]." (Grenfell and Hunt, *The Oxyrhynchus Papyri*, 223)

16. Philo, *Every Good Man is Free* 51, Loeb Classical Library, pp. 39–41.

17. Ancient Literacy, 195–196.

18. *P.Petaus* 30. See Gamble, *Books and Readers*, 53. A Greek *drachma* was valued at six obols, a rough monetary equivalent to the Roman silver *denarius*.

19. According to Harris (*Ancient Literacy*, 195) an average first century CE Egyptian laborer could make up to six obols a day.

20. This practice was commonly used with parchment rather than papyrus, since papyrus did not hold up well to the washing away of previous writing (cf. Cribiore, *Writing, Teachers, and Students*, 59 n. 16).

21. If the *verso* side of a papyrus sheet were used in addition to the *recto*, it would often be rotated 90° in order to allow for the same ease of writing a scribe would have with the *recto*. See Cribiore, *Writing, Teachers, and Students*, 60–62.

22. Eusebius *Vit. Const.* 4.36, as quoted by B. M. Metzger, *The Text of the New Testament* (2d ed.; New York: Oxford University Press, 1968), 7.

23. *Books and Readers*, 79–80.

24. See, for example, Lucian, *The Ignorant Book Collector* 4, 7, 15, 19; Seneca, *On Tranquillity of Mind* 9.4–7. Jerome condemns the extravagant decoration of books in the following invective: "Parchments are dyed purple, gold is melted into lettering, manuscripts are decked with jewels, while Christ lies at the door naked and dying" (Epist. 22.32, as quoted by Metzger, *The Text of the New Testament,* 4 n. 1).

25. *Ancient Literacy,* 195. For a somewhat different view, see R. Thomas, "Literacy," *Oxford Classical Dictionary* (3d ed.; Oxford: University Press, 1996), 868–869. She argues that literacy frequently was not limited to society's élite but included those with the ability to read and write in the lower classes, which is quite different than Harris' earlier conclusion that literacy was predominately an ability enjoyed by the upper classes. Thomas' evidence includes Aristophanes' reference to a semi-literate sausage salesperson. In addition, ancient literary evidence suggests that slaves were involved in the production and reading of manuscripts. Thus, Thomas concludes that literacy is not necessarily a sign of social advancement.

26. See, for example, A. D. Booth, "The Schooling of Slaves in First-Century Rome," *TAPA* 109 (1979): 11–19.

27. See A. D. Booth, "Elementary and Secondary Education in the Roman Empire," *Florilegium* 1 (1979): 1–14; Cribiore, *Writing, Teachers, and Students,* 14–15.

28. As Roger S. Bagnall argues: "One might almost say that there was a direct correlation between social standing that guaranteed literacy and the means to avoid writing. But this should not be taken to mean that men of this standing did not do a fair amount of writing all the same" (*Reading Papyri, Writing Ancient History* [London: Routledge, 1995] 25).

29. See *P. Petaus* 121 (P. Köln inv. 328), a papyrus used by Petaüs, the village secretary of Ptolemais Hormou, to practice his signature, which he could only sign with some difficulty.

30. See, for example, *P.Panop.Beatty.*

31. Paul concludes 1 Corinthians, Galatians, and 2 Thessalonians with greetings "in (his) own hand" (1 Cor. 16:21; Gal 6:11; 2 Thes. 3:17). In addition, Paul's employed scribe, Tertius, concludes Paul's letter to the Romans with a greeting as well: "I Tertius, the writer of this letter, greet you in the Lord" (16:22).

32. Bagnall, Reading Papyri, Writing Ancient History, 24–25.

33. "Progymnastic Rhetorical Composition and Pre-Gospel Traditions: A New Approach," in *The Synoptic Gospels: Source Criticism and the New Literary Criticism* (ed. C. Focant; Leuven: University Press/Uitgeverij Peeters, 1993), 116. See Robbins' other treatments of orality and literacy within the framework of a "socio-rhetorical" method: *Jesus the Teacher: A Socio-Rhetorical Interpretation of Mark* (Philadelphia: Fortress, 1984); "The Woman Who Touched Jesus' Garment: Socio-Rhetorical Analysis of the Synoptic Accounts." *NTS* 33 (1987): 502–515; "Writing as a Rhetorical Act in Plutarch and the Gospels," in *Persuasive Artistry: Studies in New*

Testament Rhetoric in Honor of George A. Kennedy (ed. D. F. Watson. Sheffield: JSOT Press, 1991), 142–168; "Oral, Rhetorical, and Literary Cultures: A Response," in *Orality and Textuality in Early Christian Literature (Semeia* 65; ed. J. Dewey; Atlanta: Scholars Press, 1994), 75–91; *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Philadelphia: Trinity Press International, 1996); *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London/New York: Routledge, 1996); "Rhetorical Composition and Sources in the Gospel of Thomas," in *SBL 1997 Seminar Papers* (Atlanta: Scholars Press, 1997), 86–114.

34. *The Oral and Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul, and Q* (Philadelphia: Fortress Press, 1983). A good and recent critical evaluation of Kelber's work is L. W. Hurtado, "Greco-Roman Textuality and the Gospel of Mark: A Critical Assessment of Werner Kelber's *The Oral and Written Gospel*," *Bulletin for Biblical Research* 7 (1997): 91–106. See also John Halverson, "Oral and Written Gospel: A Critique of Werner Kelber," *NTS* 40 (1994): 180–195.

35. "Progymnastic Rhetorical Composition," 116.

36. "Progymnastic Rhetorical Composition," 116.

37. "Progymnastic Rhetorical Composition," 118.

38. "Progymnastic Rhetorical Composition," 118. Robbins adds the following as well: reading, literary, print and hypertext cultures ("Oral, Rhetorical, and Literary Cultures: A Response," 75–91).

39. "Progymnastic Rhetorical Composition," 116.

40. Gamble (*Books and Readers*, 11) defines a "literary culture" as one where texts were used and produced (which is different from commenting on the "literary qualities" of texts).

41. Gamble, *Books and Readers*, 30.

42. "Because oral and written contexts intersected in Mediterranean antiquity, cultural literacy, or 'knowing the tradition,' did not depend on technical literacy, or 'knowing letters,' even the social practice of reading embraced both of these" (Yaghjian, "Ancient Reading," 208).

43. So Bagnall argues: "Hardly anyone, except infants who died before being recorded, would escape some involvement with the comprehensive network of private and governmental documentation, and even the poorest families were likely to own something written. But many people would have only a second-hand acquaintance with the world of writing, depending on others to write things for them where necessary and to keep them informed about things that affected them. The power of this second-hand relationship should not be underestimated, however, for it concerned aspects of life of vital importance to their physical and economic security or even survival" (*Reading Papyri, Writing Ancient History*, 15).

44. See Richard S. Ascough, *What Are They Saying about the Formation of the Pauline Churches?* (New York: Paulist Press, 1998), esp. 74–75.

45. NT documents are "oral to the core, both in their creation and in their performance" (P. J. Achtemeier, *"Omne verbum sonat:* The New Testament and the Oral Environment of Late Western Antiquity," *JBL* 109 [1990]: 19). For a good introduction to the method of rhetorical analysis of the NT, see B. L. Mack, *Rhetoric and the New Testament* (Guides to Biblical Scholarship; Minneapolis: Fortress Press, 1990), and G. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill, NC: University of North Carolina, 1984).

46. It appears that most readers in antiquity would normally read a written text aloud, even if he or she were alone. Cf. Augustine *(Conf.* 6.3.3) who is perplexed upon seeing Ambrose reading silently. Gamble *(Books and Readers,* 203–204) argues that phenomenon of "continuous script" *(scripto continua,* i.e., texts without punctuation or divisions between words, sentences, and paragraphs) naturally caused readers to read aloud: "The best way to decipher a text written in this way was phonetic" (204). See also Raymond J. Starr, "Reading Aloud: *Lectores* and Roman Reading," *CJ* 86 (1991): 337–343. A. K. Gavrilov, "Techniques of Reading in Classical Antiquity," *Classical Quarterly* 47 (1997): 56–73; and, M. F. Burnyeat, "Postscript on Silent Reading," *Classical Quarterly* 47 (1997): 74–76.

47. Gamble, Books and Readers, 42.

48. See Metzger, *The Text of the New Testament,* 3–4.

49. See Metzger, *The Text of the New Testament,* 4–5.

50. See, for example, the uses of *biblion* and *biblos* in the NT: Matt 19:7; Mark 10:4; Luke 4:17 (twice), 20; John 20:30; 21:25; Gal 3:10; 2 Tim 4:13; Heb 9:19; 10:7; Rev 1:11; 5:1, 2, 3, 4, 5, 8, 9; 6:14; 10:8; 13:8; 17:8; 20:12 (thrice); 21:27; 22:7, 9, 10, 18 (twice), 19 (twice); Matt 1:1; Mark 12:26; Luke 3:4; 20:42; Acts 1:20; 7:42; 19:19; Phil 4:3; Rev 3:5; 20:15.

51. Books and Readers, 45.

52. Cf. D. Diringer, *The Hand-Produced Book* (London: Hutchinson's Scientific and Technical Publications, 1953), 132.

53. Cf. Diringer, *The Hand-Produced Book,* 127–129.

54. "The ancient reader of Greek [scrolls] was inconvenienced in several ways. Holding the scroll open as one read and simultaneously rerolling the scroll in one's left had, required exceptional coordination. Looking up an exact quotation in a different scroll was totally discouraging. If the scroll fell to the floor, retrieving it was a nuisance, much worse if it ripped. Unless the reader was familiar with the text, the absence of word spacing and punctuation slowed comprehension. When the reader found the scroll with the end of the story first, he or she had to reroll it before having the pleasure of reading the book. No wonder that when readers finished the scroll, they [typically] did not rewind it for the next person!" (Leila Avrin, *Scribes, Script and Books: The Book Arts from Antiquity to the Renaissance* [Chicago/London: American Library Association, 1991], 153).

55. "He [Verginius Rufus] had reached the age of eighty-three, living in close retirement and deeply respected by us all, and his health was good, apart

from a trembling of the hands, not enough to trouble him. Only death when it came was slow and painful, though we can only admire the way he faced it. He was rehearsing the delivery of his address of thanks to the Emperor [Nerva] for his election to his third consulship, when he had occasion to take up a heavy book, the weight of which made it fall out of his hands, as he was an old man and standing at the time. He bent down to pick [lit. 'gather' *(colligitque)*] it up, and lost his footing on the slippery polished floor, so that he fell and fractured his hip. This was so badly set, and because of his age it never mended properly" Plin. *Ep.* 2.1.5, To Voconius Romanus, Loeb Classical Library, pp. 79–81.

56. See Gamble, *Books and Readers,* 66–69, for a depiction of codex construction.
57. *Epigrams* 1.2, Loeb Classical Library, p. 31.
58. *Inst. Or.* 10.3.31–32.
59. *Inst. Or.* 10.3.31ff; cf. Martial *Epigrams* 14.5.1.
60. Avrin, *Scribes, Script and Books,* 165.
61. *Books and Readers,* 55.
62. E.g., Gamble, *Books and Readers,* 49–66; David Trobisch, *Die Entstehung der Paulusbriefsammlung: Studien zu den Anfangen christlicher Publizistik* (Göttingen: Vandenhoeck & Ruprecht, 1989); idem, *Paul's Letter Collection: Tracing the Origins* (Minneapolis: Fortress Press, 1994); Colin H. Roberts, *The Codex* (London: Geoffrey Cumberlege Amen House, 1953); idem, "Books in the Graeco-Roman World and in the New Testament," in *Cambridge History of the Bible* (Cambridge: University Press, 1970), 1:48–66; idem, *Manuscript, Society and Belief in Early Christian Egypt* (London: Oxford University Press, 1977); Colin H. Roberts and T. C. Skeat, *The Birth of the Codex* (London: Oxford University Press, 1983); T. C. Skeat, "Early Christian Book-Production: Papyri and Manuscripts," in *Cambridge History of the Bible* (Cambridge: University Press, 1969), 2:54–79; E. G. Turner, *The Typology of the Early Codex* (Philadelphia: University of Pennsylvania Press, 1977); S. R. Llewelyn, ed., *New Documents Illustrating Early Christianity,* Volume 7. *A Review of the Greek Inscriptions and Papyri published in 1982–83* (Macquarie: The Ancient History Documentary Research Centre, 1994), 249–256.
63. These various depictions are discussed in some detail in Bruce Metzger, "When Did Scribes Begin to Use Writing Desks?" in *Historical and Literary Studies: Pagan and Jewish Christian* (Grand Rapids: Eerdmans, 1968), 123–137.
64. See G. M. Parássaglou, "ΔΕΞΙΑ ΧΕΙΡ ΚΑΙ ΓΟΝΥ: Some Thoughts on the Postures of the Ancient Greeks and Romans When Writing on Papyrus Rolls," *Scrittura e Civiltà* 3 (1979): 5–22.
65. "ΔΕΞΙΑ ΧΕΙΡ ΚΑΙ ΓΟΝΥ," 20.
66. *A Myth of Innocence,* 322–323.
67. *Comp.* 6, Loeb Classical Liberia, p. 55.
68. Arr. *Anab.* 1.pref., Loeb Classical Library, pp. 3–5.

69. *Roman History* 1.2, Loeb Classical Library, p. 3.
70. *Ant. Rom.* 6, 1.1.3–4, Loeb Classical Library, pp. 5–7.
71. Lucian *Hist. conscr.* 5, Loeb Classical Library, p. 7.
72. Philostr. *VA* 1.2–3, Loeb Classical Library, pp. 9–11.
73. *Books and Readers,* 83.
74. Avrin, *Scribes, Script, and Books,* 155.
75. Origen *De Principus* pref., as translated by Gamble, *Books and Readers,* 124.
76. Plin. *Ep.* 7.17, Loeb Classical Library, p. 523.
77. Plin. *Ep.* 7.17, Loeb Classical Library, pp. 519–521.
78. Plin. *Ep.* 7.20, Loeb Classical Library, p. 529.
79. Avrin, *Scribes, Script, and Books,* 155–156.
80. Avrin, *Scribes, Script, and Books,* 156.
81. *Adv. Marcion.* 1.1, as translated by Gamble, *Books and Readers,* 118–119.
82. "Most excellent" Theophilus, who is mentioned by the author of Luke-Acts in Luke 1:3 and Acts 1:1, may have, in fact, been a literary patron who funded the writing of these two NT books. See Barbara K. Gold, *Literary Patronage in Greece and Rome* (Chapel Hill, NC: University of North Carolina Press, 1987); and, B. J. Malina and R. L. Rohrbaugh, *Social-Science Commentary on the Synoptic Gospels* (Minneapolis: Fortress Press, 1992), 283.

WORKSHOPS AND PRESENTATIONS

**The Future of the Theological Library in a Technological
Environment: A Panel Discussion
Compiled by Jackie Ammerman
Hartford Seminary**

The theme of the just-completed Biennial Meeting of the Association of
Theological Schools was "Theological Education in a Technological Age."
Librarians do not really need to be told about the technological age. In fact, ATS
imported several librarians to tell the presidents and deans about the
technological age. We know all too well about the impact of technology on the
publishing industry. The rate at which books are published in our field increases
at a pace that surpasses the grasp of most of our libraries. We know that
technology has placed new demands and expectations upon us as faculty, and
staff live at increasingly greater distances and want to use computers to access
our holdings. We know the changes in library use brought about by the
introduction of the photocopier and the highlighter.

What many of us struggle with, just as our faculty, is our pedagogical role
in this new age. Section 5 of the ATS standards begins: "The library is a central
resource for theological scholarship and the theological curriculum. It is integral
to the purpose of the school through its contribution to teaching, learning, and
research, and it functions as a partner in curriculum development and
implementation." (Section 5: *Library and Information Resources*) What remains
for us as librarians is to develop and implement plans for how we can be
effective partners in our schools' teaching and learning.

Many of our colleagues in college and university libraries are working in
collaboration with faculty and administrators to establish information literacy
programs that guide students in the discovery, critical assessment, and use of
information. This approach, which is based upon collaborative relationships
between librarians and faculty, attempts to guide students in developing
information literacy skills that can sustain them not only while they are in
school, but for the rest of their lives. Such programs are just emerging on
university campuses. I suspect few such programs yet exist on seminary
campuses.

The Lilly Endowment made grants to thirty-one theological schools as a
part of a $6.8 million program in 1997 to enhance the use of Information
Technology for Theological Teaching. Each school has received grants totaling
$210,000 to plan and implement a project that will incorporate the new
technologies in its on-campus teaching and learning in the basic ministerial
programs. While each school crafted the proposal to address their own
situations, the clear statement of Lilly was that they wanted to see the library as
a key player in the projects.

Most of the training I received in library school focused on how to do collection development, technical services, acquisitions, bibliographic instruction, even library automation. The training I received in seminary focused on pastoral care, liturgy, biblical studies, and a number of other disciplines. Very little focused on curriculum development and pedagogy.

I have asked four of our colleagues to join us in conversation about the future of the library, especially thinking about our pedagogical role in a technological age.

- Stephen D. Crocco is the James Lenox Librarian at Princeton Theological Seminary.
- Sara J. Myers, Librarian at the Ira J. Taylor Library at Iliff School of Theology.
- Duane Harbin, Associate Librarian at the Bridwell Library, Perkins School of Theology since 1995.
- Eileen Saner, Librarian at the Associated Mennonite Biblical Seminary Library.

In selecting this panel, I wanted to include a couple of librarians who were among the thirty-one schools who had received the recent Lilly grant. I have not, however, asked them to report on what they are doing. Many of the project proposals are available on the Web. If you are interested, you can read them there. Rather, I thought that experience might give them an interesting perspective on the issue.

I want to thank Duane for helping me to focus my thoughts about how we might structure this conversation. We mused with the possibility of a debate format focusing on the following resolution:

Resolved

The future of theological education requires a radical shift in emphasis to curricula that build critical skills as opposed to mastering canonical bodies of knowledge. Technology is both a driving and an enabling force in this revolution. Theological librarians must seize and define new partnerships with faculty as mentors and guides in the educational process. Libraries and collections must become dynamic centers for research and dissemination of new wisdom.

While we are not going to do a formal debate, interacting with such a statement might be a good way for us to clarify what we mean when we talk about a pedagogical role for the library.

Out of the conversation, I would hope we might try to address some of the following questions:

1) What do we mean by a pedagogical role for the library?
2) How do we structure our libraries to fulfill this role?
   a) What kinds of relationships with faculty/administration/students do we need?
   b) What staffing configurations do we need?
   c) What kind of technological infrastructure/information delivery systems do we need?
3) What might be manageable first/next steps toward the end of playing a more active pedagogical role?

Notes from Speakers

1) Libraries need to adopt a back-to-the-basics approach with regard to information literacy. We need to:
   a) guide users in developing efficient search strategies,
   b) improve user interfaces for searching tools,
   c) aid users in developing the ability to critically assess information sources.
2) Libraries need to develop self-assessment and evaluative tools to help us measure how effective we are in guiding patrons in the use of the information sources we provide.
3) We need to develop collaborative relationships with faculty and administrators. We may serve as mentors to faculty in the discovery and use of information sources.
4) The technological demands being placed on librarians will demand ongoing and substantial training in order to equip them for their jobs.
5) Technology has the ability to divert attention from the pedagogical goal. Librarians will continually need to work to maintain clarity with regard to our goals and the means by which we accomplish them.
6) Much of our teaching tends to be "just-in-time" or "on-the-fly" in nature.

The Future of the Theological Library in a Technological Environment: A Panel Discussion
by
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Associated Mennonite Biblical Seminary

Students attending AMBS are diverse in age and background. More students are commuting to the campus for classes and they have less time to spend in the library. They expect technology to assist them in accessing the information needed for their studies. Students in general are increasingly comfortable with using computer-based tools. Faculty bring a commitment to the library, a readiness to using electronic resources, and a heavy schedule of teaching, research, administration, and service to the broader church.

Like many seminaries, AMBS is offering an increasing number of electronic resources: the online catalog, the *ATLA Religion Database* (networked on campus and remotely through FirstSearch), networked electronic encyclopedia, multi-media programs, and the Internet. Through statewide purchase of EBSCOhost and FirstSearch, AMBS also provides a wide variety of indexes and full-text databases. Educating students and faculty to make wise use of the appropriate print and electronic resources is our most pressing agenda.

Our approach to this challenge is to identify settings to instruct faculty and students in the basics of online searching (subject headings vs. keyword searching, database indexes, interpreting results, etc.) and also to contribute as possible to improving search interfaces. We plan to develop local Web pages, which guide AMBS users to the available resources and provide information as to their scope and use for theological research.

The current emphasis of accrediting agencies on assessment and evaluation compels us to define information literacy competencies for the programs of theological education that the library supports. Initiatives in this area by other academic librarians can inform our efforts.[1] Information literacy is a greatly expanded approach to library use that includes the articulation of the needed information, the development of effective search strategies, the selection and use of information retrieval tools, the location and critical evaluation of information, the use of the information, and an awareness of the various societal issues that surround information and information technology.

ATLA-sponsored initiatives to assist members to define these competencies, to enable library users to achieve them, and to assess the results would be most welcome. This could include pre- or post-conference settings (such as is currently done with NACO training) or a focused ATLA Institute. Making the program available to regional theological library consortia would increase the number of libraries able to benefit .

Endnotes

1. Cerise Oberman, Bonnie Gratch Lindauer, and Betsy Wilson. "Integrating Information Literacy into the Curriculum: How Is Your Library Measuring Up?" *College and Research Libraries News* 59 (May 1998): 347–352.

Partners with Europe
by
André Geuns and Penelope R. Hall
International Council of Theological Library Associations

With consideration of the fact that the theme for this year's conference is *Partners in Theological Education*, it seemed appropriate to address the issues involved in being an active partner with Europe in this daunting task of theological education which confronts us. Last year it was our privilege to give you some insight into the history and the present workings of the International Council of Theological Library Associations (le Conseil International des Associations des Bibliothèques de Théologie). This year we shall look more closely at some of the contemporary issues in theological education in Europe that set the agenda within which the theological library in Europe must function.

Before we enter this discussion, however, it may be helpful to give an update on the composition of the International Council. The membership in the Council continues to grow, particularly with the participation of interested parties from Central and Eastern Europe where there is a resurgence of theological education under the new regimes in those areas. To view the membership of the Council concisely, we shall present the material in the form of tables.

Table 1.   Present Membership—Ordinary Members

Association	Year of Foundation	Country	Religious Affiliation	Number of Members
ABEF	1957	France	Ecumenical	200
ABEI	1978	Italy	Roman Catholic	148
ABIE	1994	Spain	Roman Catholic	200
ABTAPL	1956	Great Britain	Ecumenical	121
ABTIR	1983	Belgium (French)	Ecumenical	50
AKTHB	1947	Germany	Roman Catholic	144
FIDES	1991	Poland	Roman Catholic	79
VKWB	1936	Germany	Evangelical	108
VRB	1965	Belgium (Flemish)	Ecumenical	78
VTB	1947	Netherlands	Ecumenical	69

Table 2.   Present Membership—Special Members

Member	Location	Function
Centre Informatique et Bible	Maredsous, Belgium	Centre for developing computer tools for the field of Biblical studies
Library of WCC	Geneva, Switzerland	Serves the World Council of Churches
BNUS - Bibliothèque Nationale et Universitaire de Strasbourg	Strasbourg, France	Holds special collection in theology and the science of religion for France
Tübingen University Library	Tübingen, Germany	Hold special collection in theology for Germany

In addition to those who hold full membership in the Council, there are a number of other theological libraries that are represented on an informal basis.

- The Ecclesiastical Libraries of Hungary—about twenty-two libraries meet regularly but have not yet established a formal association.
- The Theological Libraries of Switzerland—fifty-four theological libraries meet regularly but they do not form an association. They are represented in the Council by the library of the WCC.
- The Theological Libraries of Austria—most of the Austrian libraries are members of the German AKTHB. Recently they decided to form their own association.
- The German National Library in Frankfurt—since 1995, this library is the centre for subject indexing for theological libraries in Germany. This library collaborates with the Council in the ETHERELI Project.
- The Ecclesiastical Libraries of Eastern Europe—informal contacts have been made with Slovenia and the Orthodox Church in Russia; plans are being laid to gradually widen contacts in these areas.

To conclude this overview, it may be helpful to look at a table showing a comparison of the International Council and ATLA.

Table 3.   ATLA and the International Council

	ATLA	International Council
Membership	Institutional Individual Student Honorary	Associations Institutional
Principal scope of activities	To support theological librarians in North America	To promote co-operation among member associations
Form	Autonomous	Federal
Have a constitution and bylaws	yes	yes
Executive Board	12 members	4 members
Nations represented	mainly 2	about 12
Annual Meeting	yes	yes
Committees	yes	yes
Employed personnel	yes	volunteers only

It should be noted that there are a number of areas in Europe where the Council has not yet received any response from the theological library associations—the Scandinavian countries, Portugal, Greece, and the majority of the countries in Eastern and South-eastern Europe. However, the Council does represent over 2,000 libraries, containing an estimated stock of more than 60 million volumes and an important collection of ancient manuscripts.

As the world is continuing to become a smaller place—thanks to the rapid means of communication which today's technology provides—we become increasingly aware of the areas in which we are like others and those in which we are different. In Europe, as in North America, we live in the "information" age where electronic mail is delivered in seconds, where Web pages advertise our existence, where hyper-links entice us to take a dip behind the front page to find some interesting tidbit of information, and where someone on the other side of the planet can access the catalogue of a library on-line and browse through the collection. With all of this electronic dialogue going on, however, we sometimes miss the areas that need some special, individual attention—areas that need actual human contact. It is to these areas of contact between the librarian and the reader and among librarians in various parts of the world that I wish to direct my comments.

One of the areas in which Europe very obviously differs from North America is found in the multiplicity of languages that are in common usage. Although we are aware of the many nations that have contributed to building the United States of America, they have been incorporated into a country where a *melting pot* policy has supported a monolingual system, and all new-comers are obliged to learn English if they wish to survive in the community. Sometimes

the facility to work in one language obscures the pluralistic nature of the society, and causes an artificial sense of uniformity.

This tendency to ignore the differences in a society has affected the way we *do theology* and the way we manage our theological libraries. While most theological libraries purport to have an open-door policy to any who would wish to read the books found on the shelves (even in those where open borrowing is not the policy, most are welcome to read the books within the confines of the premises), many are not really properly prepared to welcome those from outside of Judeo-Christian tradition.

While browsing among the stacks on a recent visit to a library in central London, which houses a modest collection of theological books, we discovered an English translation of the Qu'ran on the bottom shelf in a section labeled "Other Religions." This was a rather shocking find. An inquiry was made of the librarian to ask if they had many visitors of the Islamic faith who came into the library. The reply that was received was far from satisfactory: Yes, they had been visited by some Muslims but it had been noticed that they only came once and never chose to return because apparently they had been offended by the collection of books found in the library, and that was not the problem of the librarian, because he saw no need to cater to the Muslim people. The Muslims were not offended by the collection but by the manner in which the Qu'ran was treated. To a Muslim, the Qu'ran is an untranslatable holy text. So, to display an English copy openly as a legitimate translation of the Qu'ran is an anathema, and to add insult to injury it was not located on the top shelf. Such displays of ignorance have led to disrespect and added fuel to prejudice and intolerance.

It must be said, however, that this is not the case in the majority of the theological libraries in Britain today, for in Britain as in the whole of Europe there is a growing sensitivity to the nature of the pluralistic society within which we live. Most of the libraries are careful to respect the various religious traditions and to handle the sacred writings in a way that is appropriate. Thus, as part of the Islamic text section, only Arabic copies of the Qu'ran are openly placed on the shelves (the top shelves, that is) and the English versions are listed as commentaries available upon request. In like manner, the writings of the Sikhs, the Hindus, the Buddhists, and other religions are carefully given their proper place. A number of multicultural resource centres have sprung up around the country which provide additional information, artifacts, and video presentations to support the educational system and to broaden the understanding of the public in general.

The last general meeting of the British Association of Theological and Philosophical Libraries, held in Manchester in March, devoted the entire study time to presentations and discussion designed to enhance our understanding and sensitivity to the multiethnic/multi-religious milieu in which we live. As a further response to the increasing religious pluralism in European society, the chair of the International Council of Theological Library Associations has called for a discussion on the issue of opening the Council to associations and participants in the field of theology outside of the Judeo-Christian traditions.

These initiatives are focused on widening our understanding of the whole area of theological study. Nevertheless, let us not assume that we have resolved all our differences within the existing structure of academic theological pursuits in Europe. In some cases it may be easier to deal with the *other* that is outside than the *other* which is within our own household.

Last year in the Conseil presentation, the ETHERELI project was outlined for you. The aim of this project is to develop a multilingual thesaurus as an electronic information tool with the view to assisting both the professional librarian and the library user in more than 3,000 specialized libraries in Europe to index their collections and integrate them within the broader scope of the domain of religion and theology. The project is being developed initially over a base of five European languages—English, French, German, Italian, and Spanish—and extending it eventually to include some thirty-six languages.

During the last year the pilot for this project was conducted using the limited area of *family ethics* as the feasibility study. In May we met in Frankfurt to finalize this pilot phase, and to tabulate and review the results of the study. In that Frankfurt meeting, which was described by one of the participants as a "librarians' Pentecost," in that the work was done in five languages and each participant understood the proceedings without any interpretation, we were encouraged to discover that, despite our linguistic and cultural differences, we were able to work well together towards a common goal.

In the project report of the ETHERELI committee the results of the pilot study are listed as:

- The study has demonstrated the benefit of proposing a standard tool, both in the realm of each individual linguistic domain, as well as in the intercultural and multilingual connections. A good method for consultation and collaboration among the libraries (and the librarians) of six different language areas has been set in motion.
- The critical reflection on the collection of problems is ongoing. This has brought to light the dynamic nature of the tension that exists in all great projects, national or international, with regards to all areas of human knowledge, and in particular, the specialized area represented in the ETHERELI project.
- The ability to measure the technological requirements (and most notably the gaps that occur in what is presently available on the market for this domain) has been highlighted. In the same way, we have been able to measure the volume of work that has been demanded on the part of each potential participant in such a project. The official report of an effective beginning could very rapidly be generated as a result of these observations.

Looking to the future of the project the committee states that besides the indexation facilities and the access to multiple library resources, the anticipated results of this work are a progressive indexation and information technology of a library network within the international sphere of collaboration among

theological library associations, and the creation of an intelligent tool which will constitute a breakthrough in the global information exchange market.

Partnership with Europe in this particular project and in other endeavors of theological library associations can, therefore, give increased accessibility on both sides of the Atlantic to the immense store of theological works. It is our hope that this contact will bring to the academic community a wealth of knowledge and a valuable contribution to theological learning, as well as a sensitivity to co-operation that crosses linguistic, cultural, and even traditional religious lines worldwide.

Present and Future Forms of the *ATLA Religion Database*
by
Tami Luedtke
American Theological Library Association

Introduction

This summary of the workshop gives an overview of *ATLA Religion Database (RDB)* products or versions that are presently or soon to be available, describes the relationship between the various products, discusses future plans for the database, and notes several pros and cons of the different versions' search interfaces. During the workshop, I also executed several sample searches on the DOS version of the *ATLA RDB on CD-ROM* and on the Ovid, SilverPlatter and OCLC FirstSearch online versions of the database to illustrate specific features as well as the general aspect of each search interface. As SilverPlatter and Ovid were still undergoing database construction at the time of the workshop, I used demonstration or pre-release versions provided to me by each of the vendors. Some of the features I illustrated in the workshop have already gone through significant amounts of change since the workshop.

Overview

The *ATLA Religion Database* is produced and made available by ATLA on CD-ROM as well as in MARC Format.[1] ATLA has also licensed FirstSearch, Ovid and SilverPlatter's versions of the *ATLA Religion Database*. Each of these versions of the database is discussed further in the sections below.

ATLA Religion Database on CD-ROM
The *ATLA Religion Database on CD-ROM* includes citations from five indexes: *Religion Index One (RIO), Religion Index Two (RIT), Index to Book Reviews in Religion (IBRR), Research in Ministry (RIM),* and *Methodist Reviews Index, 1818–1985.* There are both DOS and Windows versions of the database available on the *ATLA Religion Database on CD-ROM* as well as on the *ATLA Religion Database on CD-ROM: Ten Year Subset.* The *RDB on CD-ROM* offers twenty-five searchable fields, browsable indexes, and three search screens: the main search screen, the name search screen, and the thesaurus search screen.

Additionally, ATLA has reached agreement with NexData to provide significant enhancements for the Windows version of the *ATLA Religion Database on CD-ROM* during the coming year. Customers purchasing the *ATLA RDB on CD-ROM* will receive the regular CD-ROM (with both the DOS and current Windows versions of the database on the same disc) and an additional disc containing a Beta version of the new Windows product later in the year. Customers will have the opportunity to provide feedback and suggestions to

ATLA and NexData for use in developing the Windows product improvements. There will be no additional charge to customers for these improvements.

ATLA Religion Database in MARC Format

ATLA produces the full *ATLA Religion Database* and the *ATLA RDB: Ten-Year Subset* in MARC Format. The MARC Format version of the database includes citations from three ATLA indexes: *Religion Index One (RIO)*, *Religion Index Two (RIT)*, and *Index to Book Reviews in Religion (IBRR)*.[2] The *ATLA RDB in MARC Format* can be delivered to customers on a CD-ROM or on nine-track tape. MARC records allow libraries to make the *RDB* available for simultaneous use, to link ATLA records to local holdings and to format the *RDB* so it appears and functions like their online catalog. Each customer can determine the search options available to their users by formatting their system to retrieve any of a large number of identifiable data elements in an ATLA MARC record. It is currently being implemented on SIRSI, Innovative Interfaces, DRA, and Endeavor Systems. Additionally, OCLC FirstSearch, SilverPlatter, and Ovid use it to create their versions of *RDB*.[3] Moreover, if an online version of the *RDB* is made available through ATLA's Internet site in the future it will most likely be a version of the database created from the *ATLA Religion Database in MARC Format*.[4]

ATLA devoted considerable time and effort to the conversion of the *RDB* into MARC and is committed to the continued development of the *ATLA Religion Database in MARC Format*. ATLA plans to systematically make data corrections to earlier records. ATLA is also discussing plans for work on authority files for the MARC product.[5] Additionally, ATLA will increase the utility of the *ATLA MARC Record Specifications* document by thoroughly revising it. ATLA is also in the process of implementing a new server that will allow us to offer MARC customers the option of receiving MARC updates via ftp in the future.

OCLC FirstSearch

OCLC FirstSearch has an online Internet-accessible version of the full *ATLA Religion Database* available and has plans to offer the *Ten-Year Subset* of the database this fall. OCLC FirstSearch was the first of the three vendors ATLA licensed to make the full database available to their customers on-line; however, a number of implementation error corrections and other improvements are still pending at this time. In fact, ATLA sent OCLC FirstSearch four pages of corrections and suggestions in March 1998 that have not yet been addressed. According to FirstSearch, they have waited on correcting the errors and on implementing the *Ten-Year Subset* because they are devoting the majority of their staff time to the improvement of the search interface for their entire system. The new interface is expected to have more EPIC-like functionality as well as much-needed truncation and wildcard features. The expected improvements to the search interface are to be unveiled sometime this fall or winter.

The changes OCLC FirstSearch is planning to make to their interface as well as any changes they make in response to ATLA's comments will presumably affect the search fields and features available in their version of the *ATLA Religion Database* substantially. Currently, FirstSearch offers a well-known interface with pull-down menus of searchable fields and the option to browse the field indexes. They also offer ILL and document delivery choices to users of their version of the database.[6]

Ovid

Ovid expects to make their version of the database publicly available shortly. They will be offering their version of the full database and the *Ten-Year Subset* in a variety of formats and platforms. For example, Ovid has created an online version of the database accessible through a Web Gateway and a Java Client. They are also creating DOS and VT100 versions of the database.[7]

One of Ovid's strong points during the creation of their database has been a commitment to providing access through a wide variety of data elements. In fact, during the implementation process Ovid's database technician closely examined the citation information contained in MARC fields and subfields for possible new access points. The results of this close examination are the numerous and exact indexes, search and limit fields Ovid makes available in their version of the database. Another of Ovid's features is a subject mapping option that returns a list of subject headings that occur most frequently with the specific term the user enters in the search field.

Moreover, Ovid has worked on adding extra functionality to their version since my demonstration. According to Ovid's database technician, their Web version will have special character support so that the diacritics for foreign language material will display correctly. Additionally, Ovid plans to offer a Scripture Citation tool in which users can open up, explode, or choose multiple books. They will also offer a Series phrase index, a Title phrase index and a Scripture Citation phrase index. In addition, Ovid will offer limits on information from the "title enrichment" (which contains information such as whether the item has a bibliography, illustrations, portraits and so on) as well as from common Subject subheadings (which includes information about dates, criticism, and so on).

SilverPlatter

SilverPlatter made their version of the full database and *Ten-Year Subset* available in July 1998. They are offering the database in a variety of formats and for various platforms as well. Their version is available on-line, on CD-ROM, or on hard disk. Their customers have the option of using *SilverPlatter Information Retrieval System (SPIRS)* software for the World Wide Web, Windows, DOS, Macintosh, and UNIX as well.[8]

During the implementation process, SilverPlatter's database designer placed identifiable data elements from ATLA MARC records that were similar to data elements in other SilverPlatter databases into standard SilverPlatter search fields

and indexes. The conformity of the search fields throughout various databases allows SilverPlatter to offer their users the option to search across all or some of SilverPlatter's databases concurrently. SilverPlatter's database designer was also able to add extra information into the indexes of identifiable data elements that are unique to *ATLA's Religion Database.* For example, SilverPlatter's version of the database offers a browsable full phrase index for the scripture reference information present in ATLA's citations.

Additionally, SilverPlatter has enabled a "Suggest" feature in their version of the database that functions in a manner similar to Ovid's subject mapping option. SilverPlatter's feature, however, factors in title and abstract occurrences of a word as well as the highest descriptor (read: subject heading) occurrences. Another feature some SilverPlatter customers may take advantage of is the option to add links from database records to their local holdings.

Endnotes

1. Technical support for ATLA-produced products is provided directly by ATLA staff. Product support for each of the ATLA licensed databases is provided by each of the vendors.
2. *Research in Ministry (RIM)* and *Methodist Reviews Index, 1818–1985* are not included with the MARC product at this time. Although there are no plans to convert the two indexes to MARC, separate plans have been made for *RIM* to be made freely available to ATLA members through our Internet site beginning in January 2000. ATLA has not yet reached any conclusions about the best way to offer the *Methodist Reviews Index* in the future, but it is an issue currently under consideration.
3. Thus, by logical extension, the databases offered by OCLC FirstSearch, Ovid, and SilverPlatter contain citations from *RIO, RIT* and *IBRR.*
4. Grant money for an online version of the database that would be hosted on ATLA's Web site has already been offered to ATLA. The details and timeline for the project, however, have not been worked out in their entirety.
5. The addition of authority files to the MARC product would substantially improve the product not only for libraries that purchase the product, but would also allow OCLC FirstSearch, Ovid, and SilverPlatter to incorporate thesaurus searches into their versions of the *RDB.*
6. To learn more about OCLC FirstSearch contact them or visit their Web page at: http://homer.prod.oclc.org:3059.
7. To learn about other format or platform options contact Ovid or visit their Web page at: http://www.ovid.com.
8. To learn more about format, platform, or SPIRS options contact SilverPlatter or visit their Web page at: http://www.silverplatter.com.

The Society for Promoting Christian Knowledge:
Past, Present, and Future
by
Patti Joy Posan
SPCK/USA, Sewanee, TN
(Presented as a slide presentation)

Dr Thomas Bray was a man of God, a person of deep faith, and a priest with compassion for those in need, especially the most vulnerable in society. He was also a clergyman with a true vision that God's way could be done on earth as in heaven. It was to these ends that he committed his prayers, his life, his energies.

In 1696 Sir Thomas Bray made his only trip to what would in a century or so be called the United States of America. He came, at the request of the Bishop of London, to the colony of Maryland. What he found there distressed him greatly. He crisscrossed the colony on horseback noting the need for books and resources that would ensure a healthy future for Christianity. His brief time in Maryland—only two and a half months—would shape his life's work.

The two agencies he founded to serve America are the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel. When he returned to England he saw the wonderful things that the SPCK and the SPG could do. Within weeks libraries were being prepared for shipment to Maryland, South Carolina, and New York. His impressive ministry gave the colonies thirty-nine lending libraries for clergy and laity, provided relief to slaves, improved education, and started numerous schools

Bray's efforts to circulate books to the colonies were great. In preparation for his visit to America he drew up a list of books under four heads, his bibliography for books for America. The first was for the central library at Annapolis. The others covered Provincial, Deanery, and Parochial Libraries. Divine and Human Knowledge were both represented; the latter included Anatomy, Arithmetic, Astronomy, Chemistry, Commerce, Geography, Grammar, Heathen Moralists, Poetry, and Travels.

Since the Society's second meeting SPCK has been continuously active as a publisher, making it the third oldest English publishing house still operating today. As early as 1700 SPCK made plans to publish in foreign languages. Its members believed that people needed to be able to read the Scriptures and worship in their own languages. It was with the establishment of the Foreign Translation Committee in 1834 that the Society's foreign language publication grew. The Scriptures and the Book of Common Prayer were the prime focus of activity, but commentaries, catechisms, hymnbooks, grammars, and dictionaries were also produced in large numbers.

Three hundred years later, SPCK continues Thomas Bray's work. Through our varied ministries we seek to nourish the life of the Church, bringing people to a closer knowledge of Christ and encouraging them in mission. The need for SPCK's work today is as great as ever. The truth and love of the Christian

message must be communicated effectively in a world where competing views are promoted through an increasing range of media. The Society supports churches around the world through the work of SPCK Worldwide. We provide financial assistance and advice for Christian education, communication, and literature work, training leaders and helping churches develop resources that enable them to speak with their own voice and address the issues faced in their own context.

SPCK's educational work today concentrates on training the church leaders of tomorrow. If churches are to grow and promote the gospel effectively, it is essential that their leaders, both ordained and lay, have a good understanding of the Christian faith; yet in many countries the resources for theological education are pitifully small. Clergy often have no books other than their Bible to guide them or to refresh their teaching skills. SPCK Worldwide makes grants of books and money to help to build up theological college libraries in much of the developing world.

The Society supports the development of children's resources in a wide range of languages, as well as the production of teacher training courses and materials. Magazines aimed at children and young people, books of children's stories with Christian dimension, and picture book presentations of the gospel stories are all featured among the projects supported in Africa, Latin America, Asia, and the Middle East.

Today the emphasis of SPCK's work is on helping churches around the world to develop their own publishing capabilities. It is important that churches are able to produce their own materials, written by indigenous authors, rather than being dependent on Western books and literature. Only in this way will they be able to develop their theological thinking to address the issues of importance to their own context. Helping people to worship God in their own language remains an important dimension of SPCK's work. Today, however, this means much more than translating the Book of Common Prayer. SPCK helps churches, as they develop, to publish and distribute new liturgies that reflect their own cultures.

Today the Society works closely with many other denominations, and where possible we promote cooperative working between churches. In recent years we have worked with Methodist, Lutheran, Baptist, Orthodox, Coptic, Pentecostal, Roman Catholic, and Independent Churches, seminaries, and missionaries.

One of the oldest dreams of SPCK in England came true on November 1, 1983, when an American sister Society was formed at the University of the South in Sewanee, Tennessee. A creative, diligent staff, headed by an executive director, identifies and promotes the Society's worldwide ministries. The Archbishop of Canterbury is our Patron and the Presiding Bishop of the Episcopal Church serves as the Honorary President.

SPCK/USA is a servant mission of the Episcopal Church and the over 70 million strong Anglican Communion; however, the mission efforts of the

Society reach out to all denominations. The Society is a part of the cooperating network of SPCK's in Great Britain, India, New Zealand, Australia, and Ireland.

The mission of SPCK/USA is to provide resources for Christian discipleship around the world. The Society supports the creation, publication, and distribution of Christian knowledge by utilizing print and other media. As the oldest missionary Society in the Anglican Church, SPCK/USA works for the proclamation of the Gospel in and by all nations.

Today in Russia literally thousands of churches, seized by the Communists after the Bolshevik Revolution, have been returned to the Russian Orthodox Church and reopened. Crowds are flocking to them. Never before has Russia needed priests and lay leaders more; never has it been less able to train them! SPCK/USA donors have supported the training of over two hundred Russian Orthodox seminarians and lay people. These donors give six hundred dollars a year, which provides theological education for one seminarian and room and board at St Tikhon's Theological Institute in Moscow. Today there are more than 860 students studying on campus and over 1,350 correspondence students. Irina Schelvekena, Administrator of St Tikhon's, wrote to SPCK in 1994, "There are 2,000 titles in the catalog of Orthodox Books in 1994, all printed by the Brotherhood of the Merciful Savior. The most suitable sources of information for the students are the records and texts of the lectures by the faculty of the Institute. Can SPCK/USA help the Institute obtain a printer to reproduce these texts?" In the fall of 1996 SPCK sent St Tikhon's a Risograph to assist with the printing of many new Orthodox books.

Imagine the children in your Sunday School having no access to a Bible either at home or at church. It is hard to imagine when most of us in the United States are stumbling over extra Bibles that we rarely open. In the Diocese of Haiti there are nearly 100,000 Episcopalians—but the average number of Bibles in each parish is three and that includes the priest's copy! When SPCK was asked what they could do to help, we answered immediately, "Get the Bibles into the hands of the teenagers. If you give a high school student a Bible, it is a gift to the entire family." SPCK was told when the first group of seniors received their Bibles at graduation, "They came forward with their faces aglow with delight and thanksgiving that Christian people in the United States had thought of them." To date SPCK has sent 2,000 Creole Bibles to Haiti.

SPCK was invited on behalf of the Church of the Province of Tanzania to help with the establishment of three bookstores in centers of strategic importance. The main bookstore in Murgwanza is open; however, outstation branches have no form of transportation for their sellers so they have to carry the books on their heads to various market places. Bookstores are vital in Tanzania, where over 90% of the population is functionally literate, and Christians are even prepared to go without food in order to nourish their hearts and minds. As well as supporting the establishment of these bookstores, the Society also supports the publication of children's books in Swahili by the Central Tanganyika Press.

Christians all over Cuba are proclaiming "Cuba for Christ." SPCK is committed to a mission and ministry to the children of Cuba. Through the Adopt-A-Seminary Program SPCK donated enough Sunday School material in Spanish to provide each Cuban church with three sets for them to use as guides. A recent letter from the Rt. Rev George Perrera said, "I would like to express our gratitude for the economic assistance you have provided. This will enable us to support summer camps for nine and ten year old children."

The Mataco are a native people living on the fringes of the Gran Chaco in northern Argentina. The tribe numbers 40,000. The first Mataco Christians came to faith through Anglican mission work in 1922. The Mataco had few prayer books and hymnals from those first produced in the 1920's. Great thought was given by the Mataco regarding the writing of their new prayer book. The Mataco, like many aboriginal peoples, are extremely conservative, and were not eager to see radical changes made to their worship tradition. The new Mataco Liturgy/Hymnal, funded in part by SPCK, enabled these people to worship God in the language of their heart.

Of all the programs initiated by SPCK/USA since the Society's founding in 1983, Adopt-A-Seminary has probably had the demonstrably most far-reaching consequences for good throughout the world. This program provides new and used theological books in quantity to bible schools, seminaries, universities and theological education programs of all traditions throughout the world. The Society receives books from many sources:

- Publishers send SPCK remainder titles (Abingdon, American Bible Society, Forward Movement, Orbis, Lion Publishing, David C Cook, Church Hymnal Corporation, United Methodist Publishing House)
- Libraries send their duplicates
- Individuals donate their used Christian books
- Retired ministers donate their theological libraries

Over the years a wide range of publications has come into our hands—everything from Christian education resources to highly specialized theological texts and rare books.

This program began serendipitously in 1985 and was managed by a sole volunteer, Luther Leibensperger, until 1993. Since then it has grown into a worldwide network providing library resources to over 250 seminaries and theological education programs in fifty countries. An ecumenical cross-section of schools has received hundreds of thousands of dollars worth of recycled theological books from SPCK/USA through this project.

Through Adopt-A-Seminary our colleagues overseas are being enabled to improve the quality of education they are providing for a future generation of Christian leaders, both ordained and lay.

The Adopt-A-Seminary program mirrors the original ministry of the Rev. Dr. Thomas Bray by providing the rising generation of Christian leaders worldwide with the resources necessary to prepare themselves to meet the

variety of challenges facing the church today. This program has met significant library needs in the field of global theological education. For many SPCK has become their only source of titles for their meager libraries. In many instances we have been able to provide full libraries to newly established schools, as well as to those that have lost them due to civil unrest, accidental fires, or other such causes beyond their control.

The first warehouse space provided by the University of the South was in a converted basement swimming pool. The books received were laid out on the floor in categories from which orders were pulled and sorted for shipment. In 1996 new warehouse space was provided in DuPont Library. You should have seen us moving 60,000 volumes! Through the support of our volunteers new shelving was added and the shelves are filled with over 60,000 volumes of theological texts. This space is rent-free to SPCK and has permitted the program to continue expansion, and has helped improve the management of our growing stock of books. As a result of having the space in this facility we are in a position to receive a large number of books from publishers, libraries, and other donors.

Working with the rough equation that $100 enables us to send $1,000 worth of books, we have stocked seminaries, theological education programs, bible schools, and other training institutions on all continents and many islands in the Pacific and Caribbean. Wherever English is appropriately used in the context of theological education, books provided through SPCK have been welcomed. Since 1985, nearly $2,500,000 worth of books have been shipped to schools around the world.

As our knowledge of our clients has grown, we have become increasingly accurate in our match of resources to institutions. We have standardized our database of information on clients, not only improving the ability to serve them better, but also giving SPCK Worldwide and those agencies with whom we cooperate a far better understanding of the breadth of theological libraries worldwide.

Because the demand for books is extraordinary, in coming years the Adopt-A-Seminary Program will have to grow as we attempt to respond to a deep and lasting need among our clients overseas. With ever improved databasing, we will be able to upgrade client information and therefore better match texts with theological education programs.

The Adopt-A-Seminary Program is under the direction of Gary McWhorter, a full-time staff member of SPCK/USA. Working cooperatively with the School of Theology of the University of the South, we have developed a team of seminarians and volunteers who are serving clients, upgrading our management, and expanding our ministry under the coordinator's direction.

SPCK/USA is able to draw on a growing cadre of volunteers who are helping us send libraries to their new homes. We are committed to a high level of volunteer involvement. Volunteers have included:

- Seminarians from the School of Theology who assist in special shipments, receiving and unloading shipments, cleaning, and working with youth groups.
- Youth groups visiting Sewanee who help with this work. Not only do these groups pay their own expenses, but often raise money to ship books they pack.
- Undergraduates from the University who assist us, as well as students from St Andrews-Sewanee School.
- Teams from parishes that support the Program who come to sort, catalog, and shelve books
- Librarians from overseas seminaries who work with us in filling requests.

Aided by others locally and nationally, we believe it is possible to not only increase interest in this work, but also improve our ability to send supplies to seminaries of all Christian traditions.

Just as Adopt-A-Seminary ships books to a large variety of schools, so it is now working cooperatively with Christians in a number of denominations and interdenominational ministries. We have worked with Book Aide of London, African Team Ministries, and the Greater European Mission.

Books leave Sewanee in both small and large batches. When a request for books is received at our office, we ask that the institution send a letter of certification from their Bishop or the Church Head who authorizes their organization's function under the province guidelines. Second we ask the school to note on the Book Request Form the prioritized categories of books they would most like to receive. When both of these are returned to SPCK the order is processed for shipment. It costs approximately eighty-nine cents a pound to send books overseas, with a further twenty-five cents a pound to cover warehousing and associated costs. A variety of methods is used to ship books to their destinations: sea and airfreight, student "couriers," volunteer missionaries, freight containers, and the postal service.

Bob Hiley, Director of Books Aide, a literature ministry based in London, helped SPCK with its first container of books to Africa. Over 100,000 pieces of Christian literature were sent to the church in Nigeria. These books were used to stock fifteen bookstores and provide library resources for a number of Anglican seminaries.

Let's hear from some of our clients:

"About two weeks ago two bags of books from you arrived. They will be very useful to our library. Some of them are very precious, such as *Alexandrian Christianity* by Henry Chadwick, and the *City of God* by Augustine. If you have more books for our library, we would be happy to meet the postal expense." *(The Rev Dr John Thannickal, New Life College, Bangalore, India)*

"Dear Friend—the six boxes of books you sent us finally arrived. The arrival of the books was like a Red Letter Day for us here. We are very grateful to you, and through you, to the generous donors. As you know, this is a new College of Theology established late in 1996. We started from scratch without

what anyone can call a library and we are counting on people and organizations like yours for help—The books will certainly be useful in our training program." *(Osadolar Imasogie, Coordinator, Baptist College of Theology, Nigeria.)*

"All the boxes finally arrived! Somewhat beat up—they looked like they had been to China and back! At least they are here at last. I'll keep in touch with you with all God is doing in our lives. Most of our work will be in Albania. It is the toughest country in all Europe. The books will be sent to several Bible Schools operated by Greater European Mission in Eastern Europe." *(Richard Truman. Greater European Mission)*

"It has been like a dream to know you and the role you play in the world of knowledge. I want to express my deep felt thanks to you for the donation of many valuable Christian resource books to us here in Kapchorwa, Uganda. I am very sure they will be keys to the Christian education and spiritual growth to all those who will receive and read them." *(The Rev Augustine Salimo)*

"The SPCK has sent me a complete library...the only theological library within fifty miles. The library is used for Bible study and other pastors in the area are benefited by the library given by SPCK/USA." *(John Sundar, Presbyter in Charge, Bheenlipatnam, India)*

The letters continue:

- "Abraham Lincoln studied at home—I will do my best to make maximum use of these theological books." *(Fr Christian Mulbah, Vicar, Episcopal Refuge Mission, Liberia)*
- "We have a Bible School and a Vocational Training Center, yet we have no books for the students to read. Also, clergy can hardly get any books to read for enrichment. I request you give us as many books as possible." *(The Rt. Rev Ernest Shalita, Diocese of Muhabura. SPCK sent 1,800 pounds of books hand-selected by Bishop Shalita)*
- "I will help those itching to hear the good news with the Christian books you sent." *(A school boy in Ghana, West Africa)*
- "How delighted I am to receive your package of books. I believe you would be glad to know it arrived in very good shape...and reminds me again of your kindness." *(Bishop Sun Yan-li, Shanghai Christian Council)*
- "I would like to thank you very much for your generous donation of books for our library. All the books you sent were excellent and will prove most useful. These books were truly an answer to prayer." *(Librarian, The Bible Institute of South Africa)*
- "The wonderful, wonderful books have come! You cannot imagine the excitement they caused here. It is like finding water in the desert. These students are exceptional. They devour books, magazines, everything in print. May your work be showered with blessings from the Lord always." *(Linda Tyree, St John's School of Mission in Nyilima, Kenya)*

Through this network theological books will be put into the hands of those best able to use them to train new leadership in the church. "The harvest is plenteous and the laborers are few." To grow a cadre of well-trained leaders has to be one of the church's major priorities. Through Adopt-A-Seminary, SPCK/USA will play a part in the improvement of international theological education.

Although still a young ministry, SPCK/USA has been faithful in sending out precious Sunday School materials, preparing difficult prayer book translations, supporting seminarians and seminaries in impoverished lands, keeping Christian printing presses running, and providing over 2.5 million dollars worth of Bibles, theological works, commentaries, and myriad books to the Church in over fifty countries to places desperate for the word of God.

I pray that I may have the diligence of Thomas Bray, whose ministry crossed the oceans more often than he, whose investment of two and a half months continues to yield abundantly across the distance of three centuries. His was a diligent devotion, an unswerving dedication made of two visions carried a whole life long: the vision of God's people and the vision of God's realm—and his ceaseless effort to reconcile the two.

God has been good to SPCK and we give thanks for it, but we could not continue our ministry of feeding hungry minds and nourishing thirsty souls without the partnership of our many donors. Let us go forth into the world in Thomas Bray's spirit, the spirit that proclaims peace and salvation, the spirit that proclaims, "Your God reigns" and commands us because of that to sing for joy.

What's All the Fuss?
The Revolution in Theological Libraries
by
D. G. Hart

When the American Theological Library Association (ATLA) met for its 1997 annual meeting in Boston members encountered a familiar set of program alternatives. But one feature of the conference stood out. It did so because it highlighted the battle between machines and books that has been fought for the last fifteen years. More importantly it indicated that automation has emerged as the clear victor in this battle, though a few years may lapse before the borders are secure and all the rebels captured.

The graphic that ATLA organizers decided to use for conference banners, T-shirts (acquired for a fee), and canvas paperback book covers (given to all registrants) displayed a personal computer and sixteen books. At the bottom were the machines, a fairly standard-looking set-up, with monitor placed on top of the computer, a keyboard, and a mouse. Above the monitor were the books, all apparently in flight, with covers somewhat opened and pages appropriately apart as well. The top of the monitor was open and two of the books could be seen in it. But the movement of the books was decidedly unclear. The graphic artist gave no clues as to whether the books were flying out of the computer or whether they were landing in the computer. Wherever they were going this trip did not appear to be good for the physical condition of the books. Whenever they landed these books were going to take a beating. Still, the overarching message was clear. The source of stability here was the machine; it sat at the bottom and was not moving. The books, in contrast, were in flux and their future appeared to be very much dependent on the machine, either by sending them soaring or by corralling them into a fixed place, with no apparent concern for the books' well-being. The motto aptly chosen for the meeting was "Building the Theological Library of the Future."

Why would librarians take such a cavalier attitude toward their bread and butter? They are the ones who either repair or allocate funding for the preservation and maintenance of books. Even more surprising is why theological librarians would not choose a graphic that showed more respect for books. After all, the book has a special place in the Jewish and Christian traditions, from the writings of Holy Scripture to the reflections on sacred texts by rabbis, priests, and ministers. Yet, the fact that this image met with no outcry from ATLA members says a lot about the current state of theological librarianship and does not augur well for the future of theological learning or for the culture and technology of printed learned words.

But We Already Have a Catalog!

The way that machines entered the orderly universe of the theological library was primarily through the seemingly benign process of automating the card catalog. This was the Trojan Horse that led to the industrialization of theological libraries and turned them into "learning centers" or, worse, "computer centers." Actually, the industrialization of libraries came well before the introduction of Online Public Access Catalogs (OPACs). The widespread acceptance and use of OPACs represents the victory of one form of technology in a struggle between competing technologies. We need to remember that traditional libraries were not agrarian, pre-industrial oases in a desert of mainframes and fax machines. Their construction, water supply, and power sources all depended upon industrialization. This is equally true of all printed books and periodicals that, since Gutenberg, use fossil-fuel burning machines for production, and trains, trucks, boats, and planes for distribution.

What is more, the recent card catalog, though unplugged in its public manifestation, was implicated thoroughly in library automation. Of course, Nicholson Baker's widely-circulated piece in the *New Yorker* on the destruction of Harvard's card catalog gave a shot in the arm to library luddites and enhanced the aesthetic respectability of mahogany drawers and three-by-five cards or, better, leather-bound hand-written lists of titles.[1] To be sure, library catalogs like Widener's were virtual archives in themselves that revealed the history and development of America's oldest academic book collection and its patrons' reading habits. But since the Library of Congress classification system has become the standard for cataloging and since the distribution of LC cataloging through its computer-generated cards has become commonplace in most libraries in the United States, the idiosyncrasies of each institution's eighteenth-century acquisition procedures are no longer reflected in its catalog (partly because most libraries in North America weren't around a quarter of a millennium ago). Computer screens and mice may not be as pleasant to the eye and hand as the paper and wood of the card catalog. But replacing computer-generated cards with a computer hardly ranks as an assault upon the hallowed traditions of Western civilization. What is more, some kinds of information are easier to use and update in machine-readable form than in print, not unlike the convenience of a digitized phone book over its printed equivalent.[2]

So we may reasonably conclude that the OPAC has been a blessing for libraries. It has promised and delivered a variety of advantages over the conventional card catalog. Aside from the options that any given automation package affords, from standard author-title inquiries to more sophisticated subject and key word searching, complete with Boolean logic, OPACs have overcome the need of moving from drawer to drawer, the tedium of filing cards, writing bibliographic information on scrap pieces of paper, and the cumbersome check-out process. OPACs may not be making the world safe for democracy but they are apparently easier to use than card catalogs; they are faster, keep better

tabs on bibliographical data, and pose fewer roadblocks for a generation of patrons who grew up with MTV and GameBoy.

Still, to compare the card catalog to the phone book is to lower the stakes considerably in debates about how valuable library catalogs are, whether computerized or in drawers. To be sure, the information on a library card can be very useful and the call number itself reflects the efforts of librarians to shelve books in a way that makes a collection more accessible to patrons than simply arranging books by size as they do at Cambridge University. Still, the library catalog is only the elementary beginning of learning and research. Ultimately, despite all of its different fields of information that delight the obsessive-compulsive impulses of catalogers, a record, whether on the screen or printed on a card, tells the patron only whether a library has a certain title and if not checked out where it may be found. The catalog does not summarize the book, include reviews, or provide research notes. Patrons still have to read. And that is the point of using a library and its catalog. Libraries provide access to books, and the catalog is simply a tool for seeing what is in a collection without having to walk through the aisles and take notes. In other words, the catalog is a small part of a good library. Much more important is the library's collection and its supporting materials.

But for all of the convenience an OPAC may provide, it has the disadvantage of carrying a hefty price. Depending on the system chosen and the size of the library, installing an OPAC can run between $80,000 and $500,000. These are not one-time costs either. Systems require maintenance that may run as high as $50,000 a year. More significant are the upgrades that libraries will inevitably be forced to purchase. Just as individual computer users face the regular dilemma of buying the latest and more powerful version of their favorite software, and of having to purchase a machine capable of running the stronger software in a timely fashion, so librarians confront the possibilities and expenses of keeping their automated system up to date. If they do not upgrade they run the risk of owning software and hardware that vendors will no longer service. Once on the automation treadmill it is virtually impossible to get off without crashing.

Stories have already begun to circulate about what the expense of automation has done to libraries' acquisitions and periodicals budgets.[3] For instance, Johns Hopkins now spends ten percent of its acquisitions budget on automated wares, compared to one percent a decade ago. Meanwhile, at the same time that the overall library budget has been reduced, publishers are printing more books, and the cost of journals is skyrocketing. At this point, automation hurts the library, despite its fancy and convenient gadgets. A library is only as good as its collection. No matter how fast and sophisticated a search may be on a computer, if the library does not have a particular title it is of no immediate use to the patron.

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Surfing in the Library? (Or Why Water Isn't Good for Books)

Libraries not only supplement classroom instruction by providing the reading materials assigned and recommended by professors. They also collect books and periodicals that will likely be used to complete the papers assigned by faculty. Librarians typically want patrons to do more than just read. They also want them to write. Otherwise a collection development strategy could be simply to acquire only those titles assigned in course syllabi.

Sometimes, of course, a library will not have everything a student needs—though it should generally have enough. The goal of paper assignments is not to produce publishable articles but to force students through the reading and critical analysis of various authorities to learn what they would not normally learn by listening to a lecture. In this limited way using a library to write a research paper constitutes the baby steps in the tasks and methods that contribute to the production of books. From elementary research to the most advanced, libraries are heavily invested in books. Only by cultivating good papers by students will libraries be able to improve their collections when those same students go on to write journal articles and then monographs.

Once again, one of the appeals of library automation is that it assists with the preliminary steps of writing term papers. If a library is automated it is close to having access to the Internet. And the Internet, as its champions regularly trumpet, has lots of information that will readily assist the inquiring student. In fact, the Internet allows library patrons to do what some may only do at home—search the catalogs of other research libraries via their home page. What a marvelous accomplishment it is to be able to search Harvard's Widener Library or Yale's Sterling Library with the ease of a few clicks of the mouse.

Still, patrons are in for a rude awakening once they discover the attractiveness of the Internet is limited only to searching the catalogs of those prestigious libraries. The Internet, except in rare cases, does not supply the text of the books students may find in the catalogs of other libraries. It is, of course, useful for compiling a bibliography, assuming that Library of Congress' subject classification system finds the most important books on a given topic. But such a bibliography does not do much good if the patron's home library has used its budget on automation. After all, what good does it do to search Widener's catalog if you live in Sewickley, Pennsylvania except to tempt you to covet the benefits of admission to Harvard University? Interlibrary loan helps but not all of the great research libraries lend to other libraries and cooperation among libraries has been around long before the advent of the Internet. In other words, a library's worth stems from its own holdings, not from the access it gives to other libraries' catalogs.

Of course, the Internet does more than provide links to catalogs at other libraries. It also gives access to various bibliographical databases. But even these tools have their liabilities. Simply put, electronic bibliographies reflect a presentist bias. For instance, a student wanting to know what nineteenth-century Presbyterians thought about the Lord's Supper, not necessarily an esoteric topic,

will be hard pressed to find many hits on the American Theological Library Association's database since the ATLA did not begin compiling its bibliographies until the middle of the twentieth century. What is more, efforts to expand the coverage of databases like that of the ATLA will generally run toward the present where publications are still in print and easier to index. But because theology is a discipline that owes much to the wisdom of the past, students who run to the computer terminal to find ten citations on the Lord's Supper will be cutting themselves off from an important part of the scholarly discipline of theology. Librarians have not only encouraged an unfamiliarity with the past by offering bibliographies with presentist leanings in the convenient form of a computer database, but they may also be shooting themselves in the foot by encouraging patrons to neglect the library's holdings before 1950. This is administratively unwise and neglects the teaching function of librarianship. If patrons are only going to use the journals indexed on the ATLA database, for instance, how can librarians justify their large book acquisitions budget to belt-tightening administrators? But more objectionable is what happens when librarians fail to work with faculty to instruct students about the important literature in the field, even when familiarity with that literature means slogging through books and journals not easily accessed either by bibliographies or by pressing the "enter" key.

The digitized texts available on-line should also show that the wonders of electronic publishing on the Internet are not all that wonderful. Part of any good education is becoming acquainted with the important writers and texts in a given field. Typically, this is the criterion librarians use to select what materials they will acquire for the library. Yet, on the Internet no such criterion exists. Some librarians hope to catalog the texts available on the Internet but anyone who has spent a little time searching the infinite number of home pages in virtual reality will soon ask why. Human nature being what it is, authors of a study worthwhile will rarely post what they believe to be their prize-winning essay on their own home page for the noble pursuit of truth. Instead, they want to see their name in print. This means that scholarship that is good will ordinarily be published, the better essays making it into the better journals and the better manuscripts being accepted by the better trade and university presses. Rather than helping students find what is available on the Internet for a term paper on William Ellery Channing, librarians would do better to make young scholars aware of the literature on American Unitarianism and the experts who write on the field, not to mention the most important works by Channing himself. Librarians might also serve their patrons better if instead of figuring out what is bad or not so bad on the Internet they kept up with some of the ongoing literature in the various fields in which they collect material. Instead of having sessions at theological librarians' conferences on the latest advances in automation, perhaps a presentation on the recent work on Paul and the Decalogue, or about the culture of book production in seventeenth-century England would be as instructive as the future of theological libraries in a technological environment.[4]

Still, some might object that for all of the second-rate term papers accessible on-line, electronic publishers have begun to digitize more texts and have been especially diligent in digitizing the works of some of the great theologians of the past, such as Augustine, Aquinas, Luther, Calvin, and Edwards. The curious aspect of this line of electronic publishing is that any decent small theological library will already have the works of these theologians, thus making their availability on the Internet redundant and redundantly expensive. Not only is the digitizing of texts often redundant, but it furthers the hegemony of Dead White European Males, a form of dominance that the egalitarian and democratic ways of the Internet was supposed to undo. Of the various theological texts now available in digitized form the usual suspects keep surfacing. The reason is because the works of the most prominent theologians are already the most accessible in various editions, many of which are now in the public domain and thus free for the taking of electronic publishers. But if Bill Gates' allies in the publishing world had to scan handwritten manuscripts or pay for the rights to publish such obscure works, suddenly all of the boasts about condensing the contents of a single library onto a credit card might be seen for what it is, namely, hype. What is more, electronic publishers are not providing this service as a labor of love but rather because they believe it will sell. This motive is not inherently wrong because even electronic publishers have to eat and remuneration makes eating possible. Still, in the world of theological learning the pockets of theological libraries, pastors, and religion scholars are not quite as deep as those of lawyers and journalists where, as in the case of Lexus and Nexus, a ready and wealthy market exists for digitized texts.[5] So in the world of electronic publishing, not only will the voices of the oppressed continue to be silenced, but also library automation furthers the tyranny of the old theological canon, and it usually does so in outdated editions or inferior translations to boot.

Rather than longing for the advent of the electronic library, any librarian with a hermeneutic of suspicion might actually pity the students who will be forced to rely on such an institution. A recent letter from an evangelical seminary of parachurch fame brought news of its effort to overcome the barrier to distance education imposed by theological libraries. "How can we afford," the writer asked, "to replicate such an expensive resource for students who cannot attend classes at our resident campus?" Not a bad question, especially since few of the proponents of distance learning ever consider how marginal the library is to their notion of a fine theological education, but I get ahead of myself. The letter included a proposal for an electronic library that would offer users the convenience of being able to use the library "at any time from any location," providing patrons with the "biblical and theological resources they will need," giving users the chance to search the entire collection, and allowing them to "access, download and print information quickly." But reading on in the executive summary, not even in fine print, revealed that this electronic library will have all of 5,000 full-text volumes available, not next year, but in 2002! Most ATLA institutions have reference collections bigger than 5,000 volumes.

Which implies that students having to use such a library for term papers will be doing the equivalent of what high school students write when they rely on the *Encyclopædia Britannica* and *Time* magazine. The electronic theological library is not a step forward but two large leaps into the past. Think of the holdings of Harvard Divinity School circa 1890 and you probably have a fair estimate of what some electronic theological libraries will offer circa 2020.

And yet, theological schools and the libraries they support continue to march ahead under the banner of progress, freedom, convenience, and access. The possibilities offered by technology, we are told, are endless. But from the perspective of the production of knowledge they are scary. Not only does technology eat into the heart of libraries, that is, books and journals, but it will result in an inferior library where students learn less, write poorer papers, and faculty are forced to change writing and reading assignments. In sum, theological libraries are spending more to make students dumber.

Dominoes May, but Distance Learning Doesn't

Another important factor feeding the automation of the library is distance learning. Thus far in the history of human civilization students have literally gone to school for book learning. Correspondence degrees, which until accompanied by the bells and whistles of modems and HTML, were always considered the credentials of quacks and shysters. Educators believed that education required a daily full-time commitment of leaving home, attending classes, and studying in the library. Now, thanks to alternative forms of delivery, such as video conferencing and the Internet, teachers no longer have to be bound by the physical properties of a campus and classrooms. Students from around the globe, as long as they are willing to set their clocks by a distant time zone, something Bill Gates has yet to transcend, may attend a class and interact with faculty live. The one hitch, already mentioned, is the library. What is a student who lives in California but virtually attends a class in Orlando to do when it comes time to do the assigned readings and the reserve room of the library won't deliver through Federal Express? The Internet appears to be the solution.

So far some accreditors and administrators have fallen for the idea that simply making available a school's library catalog on the Internet will suffice. This way, the argument runs, patrons will be able to search the catalog and request copies from the library which will be delivered by mail, or fax. But a moment's reflection shows the limits of this alternative. Catalogs only give a small overview of a book's contents, they don't provide access to text, and they don't reflect the content of an institution's periodicals. Moreover, any good librarian will be leery about shipping books across the United States, either out of fear of the postal system losing the volume or spooked by the high price of overnight delivery systems.

Despite the difficulties and barriers, proponents of distance education assure educators that technology will provide. Theological educators' fascination and faith in technology were recently on display at the biannual meetings of the

Association of Theological Schools, the theme of which was "Theological Education in a Technological Age."[6] Of the eight workshops ATS ran at its meetings, seven showed a clear bias in favor of technology as the way ahead for theological education. The rhetoric describing the sessions is revealing of this bias if not also of technophilic naivete. In one workshop on education technology presentations explored how "Information technology is reshaping the role of teaching." Another session on technology and scholarship described the influence of "The increasing availability of information in digital forms and the *ease of access* to scholars through the Internet" (italics mine). One session on distance education heard reports from two programs heavily invested in "educational technology" on the "benefits and difficulties of these patterns of extension education." Maybe those difficulties included financial matters and explain the topic of the one non-technological session that was devoted to institutional planning. The very subtle message ATS executives may have been trying to communicate was that if schools go into technology they would need lots of money. Nevertheless, if the ATS brochure was any indication few theological educators are debating the propriety of distance learning through technology or the benefits of scholarship performed with the assistance of the Internet. The questions have been begged and debate is unnecessary. It is as if the learning received and scholarship performed at Union Theological Seminary in the days of Reinhold Niebuhr or at the University of Basel during the tenure of Karl Barth is inferior because those men were at the disadvantage of teaching and writing B.G., that is, before Gates.

Whatever the dangers and expenses of distance learning for libraries or the follies of the assumptions about higher learning now regnant in the United States, librarians should not have to be told that distance learning is hands down inferior. One of the simple reasons for this hasty conclusion is the library building itself. Not only do libraries have lots of good books and learned journals for the curious of mind and diligent of character, but they also provide a fitting environment for reflection and intellectual labor. Good libraries provide tables and chairs that allow patrons to sit, read, take notes and write. Thanks to the stereotypical image of the librarian as one that disapproves of fun on the premises, libraries are also quiet and therefore conducive to the pleasure that comes through reading and thinking. But ever since libraries have been turned into information centers they no longer are as congenial for reading and reflection as they should be. In a recent *Harper's* article, Sallie Tisdale summed up the change in libraries in a telling way. She wrote,

> A few weeks ago I found myself in a large, carpeted, book-filled room. People of various colors and ages sat in armchairs reading; soft classical music played over hidden loudspeakers; a dozen people browsed the nearby shelves. A few children read on the floor. No one spoke: each was lost in a world of carefully chosen words. It was a marvelous place, this Universe, this Library. But I was at a Barnes & Noble.[7]

Distance education makes a mockery of the space that libraries have traditionally provided for retreat and contemplation. The idea driving extension education is that people too busy for sustained reflection and mind-stretching reading may still receive a first-rate education without having to leave home or give up duties in their hectic daily routine. A recent advertisement for a Th.M. on the Internet at an ATS school announced that this program was designed especially "for busy pastors and interested lay persons who want advanced academic training." The announcement did not add the line, "but are too busy to go through the rigors traditionally associated with advanced academic training."

What is going on here on the one hand is degree mongering by people who desire the prestige that comes with "higher learning." On the other hand, theological schools are looking for tuition income wherever they can produce it in hopes of finishing the fiscal year in the black. Distance learning should not be advertised, with a straight face, as "advanced academic training." Nor should the people responsible for providing a theological education endorse distance learning as a legitimate alternative if they want to argue that theological learning takes brains, wisdom, and discipline. Undoubtedly, most theological educators would avoid physicians and lawyers trained by such methods. The same goes for faculty at theological institutions. Would a Ph.D. done by extension qualify a person to teach at any of the ATS schools? So why is the Internet acceptable for the M.Div. and Th.M.? Could it be that by dabbling in automation and distance learning theological educators are sending the mixed signal that their education does not stand up to the standards that prevail in the best institutions of higher learning?

Libraries are crucial to a good education, theological or not. They provide the means and space for a way of learning that has been in existence for millennia. This form of education is not the only legitimate kind of learning. Parents teach children all sorts of things, craftsmen teach apprentices, farmers teach farmhands, and pastors teach interns. All of these forms of learning rely heavily on experience and practice. But book learning is another form of education. Its superiority is not the issue, at a library conference, anyway. Book learning does, however, depend on the printed word and books. The Internet and distance learning threaten book learning because they deny the importance of learning that comes through the printed word. James J. O'Donnell, formerly a classicist but now in charge of the University of Pennsylvania's information system, gave a scary example of just such a threat when he recently said,

> For all the passion and affection I bring to books, I have very little business caring for the future of the book. Books are only secondary bearers of culture. Western civilization . . . is not something to be cherished. Western civilization is us and making it, as well as remaking it, is our job.[8]

(So much for the Loeb Classics.)

Above all other members of the educational ranks, librarians should not need to be reminded about the necessity of books for learning. That they need to be now may indicate the powerful distraction caused by glowing screens in their buildings and on their desks.

The Politics of Theological Education

Why have librarians gone along with these technological changes and not been more discerning about what these developments portend for their schools, faculty, and students? Part of the explanation stems from the inferiority complex from which librarians typically suffer.[9] Of course, librarians have been trying to raise their lowly status by arguing for faculty rank, even though they are not in the classroom to the same degree as the rest of the faculty. Even though they must complete budgets, hire and keep happy staff, oversee building maintenance, and attend administrative meetings, their managerial responsibilities are not necessarily greater than those of the chair of a large academic department.

Even so, the librarians tend to be identified primarily as part of the academic administration. This is compounded by the terminal degree for librarians. It is only a Masters. So without the trump of all academic credentials, the Ph.D. librarians feel inferior around the rest of the faculty. What is more, because they are typically involved in meetings with other administrators, librarians' frame of reference takes on that of the administration. This is all the more true when budget projections come up and librarians recognize that securing increased spending requires winning the approval of administrators. And unfortunately, because many administrators have been out of the classroom and study for a while, what impresses them is not the recent publication of the critical edition of Augustine's works but rather those items that will inspire donors to give more money, a goal accomplished more readily by the prospect of plugging in bright and shining machines than by adding new books or journal subscriptions. In this context, according to John Buschman, librarian at Rider College, it is only natural for librarians to look to gadgets for relief from status anxiety. Librarians have adopted information technologies, Buschman writes, "in an unreflective and uncritical way as a means of associating ourselves with the prestige of science and technology, thereby raising our traditional lowly professional status."[10]

Still, librarians' identity as faculty needs to be maintained and defended. Their most important responsibilities derive from their educational duties rather than administrative genius or technological wizardry. The librarian's overarching task, the one on which all the others depend, is to build and maintain a collection of published materials that will arguably educate students as much as the rest of the faculty does in the classroom. What is more, a good library will also teach the faculty. Teaching is at the heart of a librarian's duties.

But by impressing administrators rather than honoring their educational duties, librarians have unwittingly contributed to a revolution in learning that

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will ultimately make them and the institutions under their supervision obsolete. The historian Gertrude Himmelfarb was one of the first writers to use the word, "revolution," to describe what is happening in libraries. For Himmelfarb this revolution, with both good and bad possibilities, is largely negative. Sure, OPACs are easier to use and the Internet democratizes access to knowledge— that is if you can afford a computer, modem, software, and user fees to an Internet provider—but the virtual reality of online discourse challenges the authority of the western canon that Himmelfarb believes is crucial to any notion of what it means to be well educated. In other words, the Internet, digitized texts, and hyperlinks all reduce the classic works of western intellectuals to the insubstantial impression created by a blinking screen. "With the physical volume in our hand," she argues, "we are necessarily aware of the substantiality, the reality of the work." But on line, Milton or Locke or Arnold become "too mobile and volatile, to encourage any sustained effort or thought."[11]

Though studies substantiate Himmelfarb's point about the ephemeral nature of reading the screen rather than the page,[12] her fears about the fate of western intellectual and literary traditions are certainly not shared by all nor is library automation alone responsible for contemporary cultural illiteracy. Radio, television, and Hollywood also come to mind. What Himmelfarb fails to consider is the fundamental assault of educational automation on books and the academic culture that sustains them. If automation were simply a means for supporting book learning then perhaps librarians could make peace with computers and the Internet. But this has not been the case. Now thanks to the "information revolution" students and some faculty believe naively and foolishly that machines are as authoritative as books. Understanding why this perspective runs contrary to the interests of faculty, libraries, and advanced learning requires some familiarity with the pyramid of learning upon which the modern academy has been built.

In a recent essay on academic freedom, the literary scholar Louis Menand shows that without the culture and production of books the independence and authority of scholars will end. For Menand, academic freedom has less to do with the rights of faculty to say or teach whatever they like and more to do with the structure of academic expertise. "What makes universities different from other places in which people work with their brains," he writes, is that they are "self-regulating." In other words, academics establish and enforce their own professional standards. The academy's specific professional norms find expression in doctoral programs, peer review, and tenure, all of which constitute a hierarchical arrangement that admits aspiring academics to grad school, grants the credential of Ph.D. to talented junior academics, and then requires publication in peer reviewed journals and with university presses to advance to the highest academic rank of full professor, at which point academics receive the prize of tenure along with the freedoms and privileges that go with it. The aim of this series of hurdles, from the writing of the first-year seminar paper to the publication of the academic monograph is, in the words of Menand, "to allow professors to decide among themselves the work it is important for them to

undertake." Academics have made a bargain with society where the latter agrees "that research . . . doesn't have to answer some standard of political correctness, economic utility or religious orthodoxy" and the former agrees to regulate itself.[13] Not a bad deal, even if abused these days.

Crucial to see in Menand's conception of the academy is the correlation between faculty rank and the items of learned culture that libraries have typically collected and classified as their primary purpose. The more a professor is an expert, the higher his academic rank, and the more he contributes to the library's collection. Another way of putting it is that the more the faculty member uses the library, the more research he does, the better the chances are that he will one day be an author listed in the catalog and that he will advance to the senior rank of full professor. Consequently, it is not an overstatement to say that faculty and libraries exist in a co-dependent relationship, though this is a healthy one. Libraries need faculty to use their collections in order to add to and make the collection better. And faculty needs libraries not only to purchase their books and the journals for which they write but also to make available other contributions to the scholarly discourse in which they participate. This is why the strength of any school is the caliber of its faculty *and* the quality of its library. You cannot have a good school if you have either a good faculty or a good library. You need both because libraries and faculty are so intimately entwined in the culture of book learning. If librarians have to choose between faculty and the administration the decision should be obvious. Only shortsighted librarians will choose a school's officers. Their long-term interests are with the faculty because of their historic dependence on the publication of scholarly literature. As Michael Gorman argues, "libraries provide information in many ways but provide recorded knowledge in only one principal way—texts printed on paper." The uses of libraries, he adds, can lead to "many outcomes," but the highest is "the attainment of wisdom after sustained reading."[14]

Library automation threatens this symbiotic relationship between faculty and libraries. First, its aim is to overcome the limitations of the book (and in doing so smugly ignores its own weaknesses as a medium for reading the printed word). Thanks to automation's cheerleaders people now believe (regrettably, librarians included) that the book will become obsolete. As if this weren't sufficiently threatening to libraries to place in jeopardy the one item to which all its facilities point, second the Internet and accompanying technology destroy the conventions of peer review and the pecking order of university presses and scholarly journals that spring from it. In the library patrons use clues like the publisher of a book or the sponsoring organization of a journal to determine a text's relative authority. But on the Internet any text or home page is as authoritative as the next. To be sure, some scholars are striving to discern the more reliable sources of information on the Internet. But the ease of access to publication along with the gullibility of students using the Internet makes such striving look similar to the labors of Sisyphus. Wouldn't it be easier to use the structure of authoritative scholarship already in place, that is, the academic library and those publishers whose books and journals are collected there? And

wouldn't it be better to direct information seekers to the library, even if such advice means having to use the old-fashioned technology of calling a reference librarian?

Third, the Internet facilitates discussions on any number of scholarly topics in its chat rooms that give voice to the credentialed and un-credentialed masses. Why anyone would prefer these discussions to those that already take place in the bibliographies, footnotes, journal articles, and books that set on the shelves of libraries is simply dumbfounding. The first exposure many of us had to the academic world came through reading one very good book and then following the trails of inquiry established therein through footnotes and bibliography. And for those of us who came of age academically well before the automation revolution, we found the library to be a huge chat room with conversations taking place everywhere, sometimes between books shelved right next to each other, sometimes between scholars living in different parts of the world, and sometimes even between authors writing in different centuries. Librarians should understand that the conversation among published scholars is superior to that which exists on-line. If they don't understand the superiority of published learned writings over the mind-numbing chatter of online conversations, which means implicitly a denial of the significance of peer review and academic expertise, then why are they running the library?

Fourth, the Internet tempts administrators to think that education may take place without classrooms, library walls, or a campus. It has made correspondence degrees respectable. But to offer a good education requires lectures, seminars, taking time off from other responsibilities, and spending time in a library. This is the stuff of the acquisition of knowledge. The Internet promises an education without those constraints. Its not so subtle message is that libraries and faculty are unnecessary to learning.

Finally, the Internet threatens the library by appealing to the worst aspects of human nature. The message sometimes explicitly but always implicitly conveyed by library automation and the Internet is that research can be easy, quick, fun, and convenient. From the simple vantage of one computer terminal, as technophiles have it, a student may access the vast resources of the world of knowledge. Just point and click and be as smart as anyone else. No more going to the library to construct a bibliography, no more waiting for interlibrary loan, no more having to travel two hours to the nearest library with the best holdings on Ernst Troeltsch. The Internet will solve all research problems while also allowing you to order airline tickets and a bouquet of flowers for mom to boot.

But this is the wrong message to communicate to patrons. Learning is not easy, quick, fun, or convenient. It requires great sacrifice, perseverance, and lots of time. The books that sat on the shelves of our libraries were not easy or convenient to research or write, nor were they derived from research done on the Internet. All of the good books in our collections required years to write. And they reflect not only research in a given topic but also the many years of writing book reports and term papers that led authors from high school to college and then to graduate school. The Internet promises to destroy all hierarchies. That

promise also involves the destruction of the hierarchy of knowledge that has been cemented in the halls of the modern academy and in the walls of the academic library. For that reason it is not too much to say that the Internet is the enemy of the library.

In 1885 at the tenth-anniversary celebration of the Johns Hopkins University, its president, Daniel Coit Gilman, chose as his topic "The Utility of Universities." Gilman was, of course, one of the academic reformers of late nineteenth-century American higher education responsible for directing, defending, and implementing the self-regulatory structures that academics a century later take for granted. The university over which he presided was a path-breaking institution for making research, scholarly publication, and academic specialization the norm for higher learning in the United States. In his remarks, Gilman spoke about the ethic of scholarship, partly to demonstrate that discipline and hard work were as essential to the new university as the regimen of the old liberal arts college. Gilman said,

> No love of ease, nor dread of labor, nor fear of consequences, nor desire for wealth, will divert a band of well-chosen professors from uniting their forces in the prosecution of study. Rather let me say that there are heroes and martyrs, prophets and apostles of learning, as there are of religion. To the claims of duty, to the responsibilities of station, to the voices of enlightened conscience, such men respond, and they throw their hearts into their work with as much devotion and as little selfishness as it is possible for human nature to exhibit. By their labors, knowledge has been accumulated; intellectual capital has been acquired. In these processes of investigation the leading universities of the world have always been engaged.[15]

Of course, some of what Gilman said was as naive as Microsoft's advertising. Still, he made one effective point. The life of scholarship is demanding. Human nature being what it is, and the human mind being what it is, humankind has invented all sorts of labor saving devices. And ever since libraries first used typewriters for correspondence and cataloging they have been going down the path of convenience and ease. Never before, however, has automation offered to eliminate the hard work of inquiry and discovery, or make the pursuit of knowledge and the acquisition of knowledge convenient, though proponents of radio and TV may have made similar promises. That is, not until the Internet invaded the library through the OPAC. Since that invasion the drudgery of scholarly life looks even more arduous as students look for quicker and more convenient ways to learn. Learning that is real takes time, effort, and discipline because reading the writings of wise and learned people takes time, effort, and discipline. The Internet tempts us to think that the medicine of education can be taken as easily and with as much enjoyment as eating a Snickers bar. But as much as Gilman may have overestimated the advances the university was making he was still right. The love of ease is the death of

learning. Librarians have a vested interest in the hard work of scholarship. Without hard work there are no books and without books there are no libraries and without libraries there are no librarians. Surrounded as they are by so much wisdom librarians should know better.

What's all the fuss? For many the fuss is all the wonders that machines in the library can perform and the brave new world of learning they have introduced. But the real fuss should be that the people responsible for building and maintaining good collections of books no longer believe in the value and necessity of book learning. To paraphrase a line from the National Rifle Association, machines don't teach, people do. And the way that people for several millennia have shown their competence to teach in schools has been their ability to write and assign good books. Librarians need to be not only people of the book but also advocates for the book. If not, they will soon find themselves as outdated as the five-and-one-quarter-inch floppy.

Endnotes

1. "Annals of Scholarship: Discards," *New Yorker* (April 4, 1994), 64-86. For an even scarier account by Baker of what automation is doing to libraries, in this case urban public ones, see his "Letter from San Francisco: The Author vs. the Library," *New Yorker* (Oct. 14, 1996), 50-62.

2. See, for instance, Walt Crawford and Michael Gorman, *Future Libraries: Dreams, Madness, & Reality* (Chicago: American Library Association, 1995), chs. 2, 9.

3. See for instance the survey of the Research Libraries Group, by Anthony M. Cummings, et al, *University Libraries and Scholarly Communication* (Washington: Association of Research Libraries, 1994), and the commentary on it by Nicolas Barker, "The Shrinking of the University Libraries," *Times Literary Supplement*, March 4, 1994, 13.

4. For a lukewarm appraisal of resources in U.S. history available on the Internet, see Michael O'Malley and Roy Rosenzweig, "Brave New World or Blind Alley? American History on the World Wide Web," *Journal of American History* 84 (1997) 132-55. For a cheerier estimate of teaching religion on the Internet, see Briane K. Turley, "Electronic Chalk Dust: Online Collaboration in the American Religion Classroom," *Religious Studies News* 13/2 (May 1998), 17.

5. For an unintentionally candid tale of electronic publishing's difficulties (in this case, the obscure dead, white, Euro-American Reformed apologist, Cornelius Van Til), see Eric H. Sigward, "The Works of Cornelius Van Til on CD-ROM," *New Horizons* 18/7 (July 1997), 6-7.

6. Maybe it is a foolish question but why do computers and the Internet receive the credit for introducing seminaries and divinity schools to technology? From their very beginning in the early nineteenth century, theological schools were built with shovels and hammers, their grounds

have been maintained by clippers and mowers, and for almost a century now their buildings have benefited from indoor plumbing and electric lamps. Could it be that technophiles, who in each generation act as if their gadget will usher in a new order for the ages, lack all sense of historical perspective?

7. "Silence, Please: The Public Library as Entertainment Center," *Harper's Magazine* (March 1997), 74.
8. Quoted in Marguerite Holloway, "A New Classic: What Do You Get When You Hire A Professor of Latin to Run A Major Research University's Information Systems? Meet Penn's Answer: James J. O'Donnell," *University Business* 1/2 (May/June 1998), 36.
9. For evidence of this inferiority, see Stephen D. Crocco and Sara J. Meyers, "Standards for Innovation: The Case for Theological Librarians," *Theological Education* 31 (1995), 51-62.
10. "Librarians, Self-Censorship, and Information Technologies," *College & Research Libraries* (May 1994), 222.
11. "Revolution in the Library," *American Scholar* 66 (Spring 1997), 203, 204.
12. See Crawford and Gorman, *Future Libraries*, 17-26.
13. Louis Menand, "The Limits of Academic Freedom," in Louis Menand, ed., *The Future of Academic Freedom*, (Chicago: University of Chicago Press, 1996), 7, 8.
14. *Our Singular Strengths: Meditations for Librarians* (Chicago: American Library Association, 1998), 137-38.
15. Daniel Coit Gilman, "The Utility of Universities," in *University Problems in the United States*, (1898, rprt; New York: Arno Press, 1969), 55.

ROUNDTABLE DISCUSSIONS

Acquiring and Processing Large Collections

Facilitator: James Dunkly (DuPont Library, University of the South)

Critical Questions to Ask

1) What is the role of acquiring this collection in fulfilling *our* mission?
   a) Does it *fit* our mission and our strategy for fulfilling it?
   b) Does it *enhance* the fulfillment of that mission?
   c) Does it *impede* the fulfillment of that mission?
2) Can we afford to acquire and process this collection?
3) Can we afford *not* to acquire and process this collection?
4) If we acquire this collection, do we have to keep it? *All* of it? *Together?*
   a) If so, *where?*
      i) Before processing
      ii) During processing
      iii) After processing
   b) If not, how do we *choose* what we want? [importance of collection development policy]
   c) What do we do with what we *don't* want?
      i) Give away or sell?
      ii) Share with other libraries?
      iii) Route specialist items to faculty?
      iv) Library book sale?
      v) Offer to dealers?
      vi) Offer to mission agencies or sites?
      vii) Trash/recycling?

Acquiring

1) By gift
   a) Relation to donor, donor group, potential donors
   b) Overall policy on gifts (full discretion?)
2) By purchase
   a) Cost in relation to resources
   b) Cost in relation to other commitments
   c) Cost in relation to other opportunities
3) By long-term loan
   a) How long?
   b) Restrictions?
   c) Processing needed?

4) By off-site access
   a) Physical (visit, mail)
   b) Electronic

Processing

1) What
   a) Selection criteria/relation to collection development policy (need to distinguish between decision to *keep* and decision to *buy;* apply criteria for weeding, not purchasing)
   b) Searching against present collection(s)
      i) Is it here?
      ii) Is gift copy any better? Enough to justify work of replacement?
      iii) Do we want an extra copy?
   c) Processing for use
      i) Partial/temporary: to storage
      ii) Partial/temporary: to use
      iii) Full: to use
2) Who
   a) Impact on present staff (regular and student)
   b) Availability of additional student staff (individual competence; financial aid)
   c) Possibility of special project staff (financing; labor pool)
3) When
   a) Now or later?
   b) This year or next year?
   c) Over ____ years?
   d) Defer "until we have time"? (How much *else* have we deferred?)
4) Where
   a) Before processing? Present storage space or ____?
   b) During processing? Present storage space or ____?
5) After processing? What shifts are necessary to accommodate new materials?

Large

1) Large compared to what?
   a) Present collection size
   b) Present processing volume
   c) Present processing staff
   d) Present space for collections
   e) Anticipated collection size
   f) Anticipated processing volume
   g) Anticipated processing staff
   h) Anticipated space for collections

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2) How large is too large *for us?*

Collections

1) Collections of *what?*
   a) Books
   b) Journals
   c) Archives
   d) Non-archival documents
   e) Musical scores
   f) Materials in non-print format
      i) Audio
      ii) Video
      iii) Electronic
   g) Museum objects
   h) Some or all of the above
2) Does the kind of material affect the decision to keep and/or process the collection? What will we *not* take?

Acquiring Materials from Overseas

Facilitator: Kathleen M. Best (Virginia Theological Seminary)

A diverse group of fourteen librarians participated in this roundtable, which started and concluded on time. The professional responsibilities of those in attendance ranged from some that supervised whole departments responsible for acquisitions to the opposite extreme of libraries run by a single professional. One participant identified herself as primarily responsible for periodicals acquisitions rather than monographic acquisitions, which was the primary focus of the discussion.

The facilitator, who does acquisitions full-time, started the session with a synopsis of her experience in acquiring foreign materials for the Bishop Payne Library at Virginia Theological Seminary, where she supervises a part-time assistant and acquires, on average, a total of 250 to 350 books per month in all categories. Foreign acquisitions (excluding materials supplied by Harrassowitz and Blackwell's, German and British jobbers, respectively) represent a little more than 2% of book receipts annually. Kathleen recommended Ruesch International as a reliable supplier of checks in numerous foreign currencies and recommended the use of air mail shipping if the material ordered is rare or difficult to obtain or replace since, she reported from personal experience, books occasionally have been damaged in transit when shipped by sea.

A conversation among those attending followed her presentation. When the topic of selecting foreign materials was introduced, it was suggested that among other selection methods, approval plans with a reliable agency in the country from which you wish to collect can be helpful. D.K. Agencies was recommended for Indian materials. On a related topic, EBSCO was mentioned as a reliable supplier of South African periodicals and Nataraj, located in northern Virginia, was recommended as a good jobber for Indian materials.

The topic of using credit cards to make purchases was introduced. No one in the group implied they had experience using credit cards to transact a long distance purchase but one participant recommended it as an efficient way to buy locally, often saving currency exchange bank charges when visiting a foreign country, and that carrying the materials home can save shipping charges.

This led into the topic of buying trips. For instance, taking advantage of faculty or students' travels abroad and authorizing them to purchase materials within the collecting scope of the institution was recommended. Furthermore, international students can also be helpful in this capacity both while enrolled and later as a contact once they graduate and return to their home country. As a matter of fact, it was pointed out that making local contact with individuals and seminaries and maintaining them may often be the most efficient way to get help collecting the materials wanted.

One participant mentioned that her institution (located in the U.S.) once got a request from a librarian at an African theological school asking for help finding suppliers for African periodicals. This suggests that the state of the

publication industry in Africa makes it difficult for Africans to track down and establish contacts for the materials they want to acquire and that professional guidance can flow in both directions.

During the time spent introducing ourselves to one another, the participants enlightened each other by explaining what areas of the globe or countries are the focus of their collecting activities. Non-European collecting was the strongest trend within the group. Regions and countries such as Africa, South and Central America, India, China, Japan, Korea, the Philippines, and Nigeria were mentioned. Mr. Alvaro Pérez from the Latin American University of San Jose, Costa Rica mentioned briefly the development of a Web page described as a Latin American Theological Information Network (LATIN) that is being created. He offered to add to LATIN information about publishing houses that produce and sell materials in Spanish and Portuguese.

Michael Boddy of Claremont School of Theology brought up the concern of collecting indigenous materials and not translations of Western publications. At his institution they are collecting some materials from Korea in the Korean language. He explained how the Korean students at his school help both to translate and understand what has been purchased and to assist with some of the cataloging of these materials in OCLC.

Another participant talked about the reciprocal arrangement they have with denominationally affiliated schools in Asia, the Philippines, and Latin America. Through exchange they supply and receive materials from these institutions. Similarly, one librarian working in a Catholic institution collects from other Dominicans, mostly located in Europe.

Perhaps because the focus of our discussion was non-European materials, the newly formed World Christianity Interest Group was mentioned because of the similarity of goals and concerns. The informal conversation in this roundtable discussion emphasized how those responsible for acquiring materials from foreign sources often need to be creative and use multiple strategies to locate and procure materials from non-European sources. This may include personal contacts including students and former students from our own institutions, cooperative faculty who travel abroad, contacts with our library colleagues abroad, and buying trips combined with the more traditional strategies like exchange programs and working with established commercial jobbers and other vendors.

Foreign Publishers, etc.: Gleaning from my Rolodex, by Kathleen M. Best

Please Note: While I make every effort to supply you with up-to-date information that is accurate, I can not guarantee the accuracy of this information. Use this list at your own risk. If you have corrections or additions please let me know. I can be reached at kbest@vts.edu or by phone, (703) 461-1853 or Fax: (703) 370-0935

African

Africa Christian Press
P.O. Box 30
Achimota, GHANA

Africa Inland Church Missionary College
P.O. Box 3718
Elderet, KENYA

African Books Collective
The Jam Factory
27 Park End Street
Oxford OX1 1HU
ENGLAND
Tel: +44-1-993-709265
Fax: +44-1-865-793298
Web site: http://www.sas.upen.edu

All African Conference of Churches
(Conférence des Eglises de toute l'Afrique)
P.O. Box 14205
Nairobi, KENYA
Tel: +441483

Association of Theological Institutions in Eastern Africa
P.O. Box 50784
Nairobi, KENYA

Central Tanganyika Press
P.O. Box 1129
Dodoma, TANZANIA

Church of the Province of Southern Africa
P.O. Box 4849
Johannesburg 2000
REPUBLIC OF SOUTH AFRICA
Offices:
4th Floor, Khotso House
62 Marshall St., Marshalltown
Johannesburg 2001
REPUBLIC OF SOUTH AFRICA
Tel: 011-27-(city code) 836-5825
Fax: 011-27-(city code) 836-5782

East African Educational Publishers, Ltd.
Mpaka Road keswick@swiftkenya.com
Woodvale Grove, Westlands
P.O. Box 45314
Nairobi, KENYA

Initiatives, Ltd.
POB 69313
Nairobi, KENYA

Keswick Book Shop
P.O. Box 10242
Portal House
Banda Street
Nairobi, KENYA
Tel: 011-254-2-26047
E-mail: keswick@swiftkenya.com

Mambo Press
P.O. Box 779
Gweru, ZIMBABWE
Fax: +51991

Paulines Publications Africa (Catholic)
P.O. Box 49026
Nairobi, KENYA
Fax: 011-2542-442097
Tel: 011-2542-447202 or -447203

Scripture Union of Kenya
P.O. Box 40717
Nairobi, KENYA
Tel: +229841 or +331025

Uzima Press (Gove, UK distributes some)
P.O. Box 48127
Nairobi, KENYA
Tel: +220239

Asian

Alliance Bible Seminary in Hong Kong
22 Peak Rd.
Cheung Chau
HONG KONG
Tel: +852-2981-0345
Fax: +852-2981-9777

Christian Conference of Asia
Pak Tin Village
Mei Tin Road
Shatin, N.T.
HONG KONG
Tel: +852-2691-1068
Fax: +852-2692-4378

China Books & Periodicals
2929 24th Street
San Francisco, CA 94110-4126
Tel: 415-282-2994
Fax: 415-282-0994

Institute for Asian Feminist Theology
100-391, 4th Floor
The Women's House for Peace
38-81, JanChung-Dong
Jung-ku, Seoul, KOREA
Fax: +2-274-5445

Korean Association of Christian Women
100-391, The Women's House for Peace
2nd Floor,
38-84 Jangchung-dong 1-ga
Joong-gu, Seoul, KOREA
Fax: +82-02-263-8090

Women Ink
777 United Nations Plaza
New York, NY 10017
E-mail: wink@igc.apc.org

International Book Service
IBS-BUKU SND.BHD
Unit B3-06, P.J. Industrial Park
Jalan Kemajuan
46200 Petaling Jaya
Selangor Darul Ehsan
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Arcadia, CA 91006
Tel: 800-456-6660
Fax: 818-445-6940
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South Asia Books
P.O. Box 502
Columbia, MO 65205
Tel: 314-474-0116
Fax: 314-474-8124

Pan Asian (particularly Asian language)
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Union City, CA
Tel: 510-475-1185
Fax: 510-475-1489

Indian

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International Booksellers & Publishers
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Daryaganj
New Delhi 110 002
INDIA

D.K. Agencies (P) Ltd.
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Najafgarh Road
New Delhi -110 059
INDIA
Tel: 011-91-11-5648066 or -5648067
Fax: 011-91-11-564781 or -5648053
E-mail: custserv@dkagencies.com
Web site: http://www.dkagencies.com

Council of Catholic Women in India
21, Museum Road
Bangalore 560 025
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Nataraj Books
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Springfield, VA 22150
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Fax: 703-912-9052
(supplied by Ellen Frost, Southern Methodist University)

Australia & New Zealand

Beacon Hill Books
(Theological Resource Center?)
703 Statim (?) St.
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AUSTRALIA
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AUSTRALIA
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Fax: 011-61-2-9-971-1309
E-mail: sshepherdson@bennett.com.au

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44 Currie St.
Adelaide, S. Australia 5000
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Newtown, NSW 2042
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Openbook Publishers (Lutheran)
205 Halifax: Street
Adelaide, S. Australia 5000
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Adelaide, S. Australia 5001
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CANADA
Tel: 416-364-4345

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University of Toronto Press
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Downsview, Ontario M3H 5T8
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Central American & Caribbean

Centro de Reflexion Teológica (Anglican)
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San Jose, COSTA RICA

South American

Susan Bach (Brazilian materials)
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Rio de Janeiro, P.J. 22271-030
BRAZIL
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or 011-55-21-537-2512
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Box 014 Skyway USA
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Miami, FL 33116

Pia Sociedade de São Paulo
Fax: 011-55-11-575-7403

PAULUS Editora (Portuguese Language Materials)
Rua Francisco Cruz, 229
04117-091 Villa Mariana
São Paulo, S.P.—C. Postal 12899-04092-970
BRAZIL

Spanish Language

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Chicago, IL 60640
Tel: 312-878-2117

(Following seven from Victor Books Catalog Summer '95–Spring '96)

Distribuidor Neuva Vida—New Life Distributors
4300 Montana Ave.
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Tel: 800-726-8432
(non-denominational Spanish language materials)

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Tel: 800-398-7187

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Fax: 800-322-7423

Editorial Clie
Tel: 800-327-7933

Editorial Portavoz
Tel: 800-733-2607

Editorial Unilit Spanish House
Tel: 800-733-2607

Vida
Tel: 800-843-2548

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Patricia O'Loughlin

Spanish

Biblioteca de Autores Cristianos
La Editorial Católica, S.A.
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Apartado 466
Madrid, SPAIN
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Tel: +3182986 or +3181848
Fax: +4123140
E-mail: 100317.3101@compuserve.com

Iberbook International, Madrid
(General Spanish Book Dealer)
iberbook@mad.servicom.es

French

La Procure Mondiolivres
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52, rue Servan—B.P. 329
75525 Paris CEDEX 11
FRANCE
Tel: 011-33-1-49.23.82.20
Fax: 011-33-1-43.57.16.72
http://www.procure.edit.fr (This was not working 6/98)

Jean Touzot, Librarie-Editeur
38, rue Saint Sulpice
75278 Paris Cedex 06
FRANCE

British

Anglican-Lutheran Society
27 Prentis Road
London SW16 1QB
ENGLAND
Tel:/Fax: 011-44-181-769-2677

Miscellaneous

Schoenhof's Foreign Books Catalog Dept.
76A Mount Auburn St.
Cambridge, MA 02138
Tel: (617) 547-8855 (Sales)
(617) 547-0400
(617) 547-8534

Bibliographic Sources

French, German, Indian, etc. BIP
http://www.library.vanderbilt.edu/law/acqs/verif.htm#bibutil

Argentine Books in Print
http://www.librosarg.com
Annual subscription $150.

Computer Security Issues

Facilitator: Andrew Keck (Morningside College)

The obsolescence of "dumb" terminals coincides with the growing use of networked PC's as public gateways to a multitude of online catalogs, databases, e-mail, World Wide Web, electronic encyclopedias, and more. Some security and menuing software was demonstrated as we considered how to "lock-down" PC's for use in a public environment. This included securing access to the operating system and disallowing patrons from changing software preferences and configurations. Also mentioned was the ability to use the Policy Editor and/or a Microsoft NT domain to lock down certain features within Windows 95. In addition to these technical issues, the development and implementation of computer use policies was a topic of discussion specifically as libraries try to balance security versus access. Some issues, such as restricting access to e-mail or chat, may be better candidates for policy rather than technological solutions. Many of the institutions represented struggled with the issue of allowing access to e-mail as well as whether or not e-mail itself should be constituted as a "research activity." A related question was how libraries with a limited number of computers can give priority to patrons doing "research" without having to judge the research worthiness of patrons' activities. All agreed that the security and administration of public PC's is a major challenge in today's libraries.

Bibliography/Webliography

Carl's Corp's *Everybody's Menu Builder* (http://www.carl.org/emb/emb.html)

Chae, Lee, "Locking Down Windows 95 . . . ," *Network Magazine* (June 1998): 31–32.

Ikiosk (http://www.hypertec.com/products/products.htm)

Harbin, Duane, "A Computing Security Primer for Librarians, Part 1," *ATLA Newsletter* 44 (May 1997): 84–87.

Harbin, Duane, "A Computing Security Primer for Librarians, Part 2," *ATLA Newsletter* 45 (November 1997): 20–22.

Ives, David J., "Security Management Strategies for Protecting Your Library's Network," *Computers in Libraries* 16 (February 1996): 36–42.

Public Access Computer Security: How to setup Windows and Netscape (http://www.lib.berkeley.edu:8000/Security/)

Gay and Lesbian Concerns

Facilitator: Duane Harbin (Bridwell Library, Perkins School of Theology, SMU)

The roundtable convened on Thursday, June 18, at 1:45 p.m. with twelve in attendance. The proposed agenda contained three items. Those were accepted and a fourth was added from the floor.

Future Venues

Should there be an ongoing venue for gay and lesbian professional concerns within ATLA? If so, to what purpose and in what form? This is now the second roundtable gathering on this topic. The roundtable format is not generally suited to continuing programs. Other possibilities include an informal gathering (most such groups meet during a meal), a voluntary working group focused on a project (some publication efforts follow this model), or a continuing interest group.

The discussion indicated that ongoing interest focused primarily on distributing information and promoting productive dialogue. The sense of those gathered was that an interest group may be the best format for this work, although there was some discussion about whether it should follow the patterns of existing interest groups. There was of particular interest in the formation of an electronic mail distribution list and the possibility of sponsoring programs jointly with other ATLA groups.

Duane Harbin, the roundtable facilitator, was charged with preparing a set of draft bylaws to be distributed to those present by electronic mail for discussion prior to being submitted to the Board of Directors for approval.

Bibliography Update

The last substantial bibliography on lesbian and gay religious issues[1] was:

Homosexuality and the Judeo-Christian tradition: an annotated bibliography/Tom Horner.—Metuchen, NJ: ATLA, Scarecrow Press, 1981. (ATLA bibliography series ; no.5)

Now nearly twenty years old, there are a number of areas this work did not attempt to document, including:

- Matters related to AIDS
- Titles dealing specifically with lesbian, bisexual, or transgender issues
- Theology and spirituality from a gay, lesbian, bisexual, or transgender perspective
- Non-Judeo-Christian views

While there is clearly much room for additional bibliographic work in this area, the discussion quickly determined that the issues were too broad to make much progress in the time available. The group shelved the topic for attention by the future interest group and/or e-mail discussion list.

Future Conference Opportunities

A suggestion was made from the floor that future conference sites might offer opportunities of interest to the group. Specifically, next year's conference in Chicago would offer an opportunity to visit the Gerber/Hart Library, one of the foremost libraries dedicated to documenting lesbian and gay history and thought. This suggestion was greeted with enthusiasm, and plans were made to pursue the possibility.

"Problematic" Publications

The group discussed briefly the handling of publications containing language and illustrations that might prove offensive or invite vandalism.

The roundtable adjourned at 3:00 p.m.

Endnote

1. The Gay and Lesbian Task Force of the American Library Association distributed a very brief work titled "Religion and spirituality: a checklist of resources for lesbians & gay men," compiled by Don Bell in 1992, with an update in 1993.

Literature and Theology

Facilitator: Marti Alt (Ohio State University)

The group first reviewed the "Best Religious Literature Picks—ATLA Librarians, 1997" (see below), which was compiled from suggestions from last year's roundtable discussion. Here are the authors and titles of works and resources that were discussed at this year's roundtable:

Best Religious Literature Picks—ATLA Librarians, 1998

Fiction:

Allen, Irene	Elizabeth Elliot mystery series:
	Quaker indictment. St. Martin's Press, 1998.
	Quaker silence. Villard Books, 1992.
	Quaker testimony. St. Martin's Press, 1996.
	Quaker witness. Villard Books, 1993.
Betts, Doris	*The Sharp teeth of love.* Knopf, 1997.
Card, Orson Scott	[Numerous works]
Carse, James	*Gospel of the beloved disciple.* HarperSanFrancisco, 1997.
Crace, David	*Quarantine.* Farrar, Strauss and Giroux, 1997.
Daheim, Mary	Emma Lord mystery series
Girzon, Joseph F.	Joshua (series)
Godwin, Gail	*Father Melancholy's daughter.* Morrow, 1991.
Goudge, Elizabeth	*Scent of water.* Coward-McCann, 1963.
Goudge, Elizabeth	*Dean's watch.* Coward-McCann, 1960.
Howatch, Susan	*The wonder-worker.* Knopf, 1997.
King, Laurie	Mary Russell mystery series
L'Engle, Madeline	[Numerous works]
Mailer, Norman	*The Gospel according to the Son.* Random House, 1997.
Marsh, Charles	*God's long summer.* Princeton University Press, 1997
Morris, Mary McGarry	*Songs in ordinary time.* Viking, 1995.
O'Marie, Carol Anne	Sister Mary Helen mystery series
Percy, Walker	[Numerous works]
Peters, Ellis (Edith Pargeter)	Caedfael chronicles (series)
Price, Eugenia	St. Simon's Island trilogy (series)
Price, Eugenia	The Savannah quartet (series)
Roe, C.F.	Dr. Jean Montrose mystery series
Russell, Mary Doria	*The sparrow.* Villard, 1996.
Russell, Mary Doria	*Children of God.* Villard, 1998. (Sequel to The Sparrow)
Sayers, Dorothy L.	Lord Peter Wimsey mysteries

291

Spence, Eleanor	*Me and Jeshua.* Dove, 1984. (children's book)
Wangerin, Walter	*Book of God: the Bible as a novel.* Zondervan, 1996.
Woodworth, Deborah	Sister Rose Callahan mystery series:
	Death of a winter shaker. Avon, 1997.
	A Deadly shaker spring. Avon, 1998.

Poetry:
Cairns, Scott
Citino, David
Hall, Donald
Impostato, David
Levertov, Denise
Murray, Les
Ratushinskayia, Irina
Thomas, R.S. (Ronald Stuart)

Essays:

| Norris, Kathleen | *Amazing grace: a vocabulary of faith.* Riverhead Books, 1998. |

Resources/conferences:

- *Developing Christian Fiction.* Neal Schuman, 1998? Festival of Faith and Writing 1998 (see www.calvin.edu/academic/engl/conf98.htm for information on the 1998 conference as well as announcements about the Festival of Faith and Writing 2000). Featured authors included Jon Hassler, Katherine Paterson, Irina Ratushinskaya, Luci Shaw, John Updike, Elie Wiesel, and Philip Yancey.

- Kanuga Conference Center, Hendersonville, NC (www.kanuga.org). Their *Christian Education Week* often features such authors as Madeleine L'Engle.

- *Listening for God: contemporary literature and the life of faith.* Edited by Paula J. Carlson and Peter S. Hawkins. Augsburg Fortress, 1994 (vol. 1), 1996 (vol. 2). Each volume contains a reader, a leader's guide, and a 97-minute videocassette. Includes selections from Flannery O'Connor, Frederick Buechner, Patricia Hampl, Raymond Carver, Annie Dillard, Alice Walker, Garrison Keillor, Richard Rodriguez, John Updike, Anne Tyler, Henry Louis Gates, Jr., Tobias Wolff, Carol Bly, Gail Godwin, Kathleen Norris, and Andre Dubus.

- Rice, Charles Lynvel. *Interpretation and imagination: the preacher and contemporary literature.* Fortress Press, 1970.

- *Trinity Institute* (see www.trinitywallstreet.org/heart/ for information on 1998 conference). Speakers included Frederick Buechner and Gail Godwin.

Best Religious Literature Picks—ATLA Librarians, 1997

Buechner, Frederick. *Godric*. Atheneum, 1980.
Brendan: a novel. Atheneum, 1987.
The Wizard's tide. Harper & Row, c1990.

Campbell, Will.

Cross, Donna Woolfolk. *Pope Joan, a novel*. Crown, 1996.

Davies, Robertson.

Dillard, Annie.

Hanson, Rick. "An Adam McCleet mystery"
Mortal remains. Kensington Books, 1995.
Still life. Kensington Books, 1994.

Hanson, Rick. *Spare parts*. Kensington Books, 1994.

Heinlein, Robert A. *Stranger in a strange land*. Putnam, 1961.

Howatch, Susan. *Glittering images*. Knopf, 1987.
Glamorous powers. Knopf, 1988.
Ultimate prizes. Knopf, 1990.
Scandalous risks. Knopf, 1990.
Mystical paths. David McKay, 1992.
Absolute truths. Knopf, 1995.

Hurston, Zora Neale. *Dust tracks on a road*. HarperPerennial, 1996.
Moses, man of the mountain. HarperPerennial, 1991.
Their eyes were watching God. Illustrated by Jerry Pinkney. University of Illinois Press, 1991.

Irving, John. *A Prayer for Owen Meany*. Morrow, 1989.

Karon, Jan. The Mitford years.
At Home in Mitford. Chariot Victor, 1994.
A Light in the window. Chariot Victor, 1995.
These high green hills. Chariot Victor, 1996.
Out to Canaan. Viking, 1997.

Maxwell, William. *All the days and nights*. Knopf, 1995.

293

Murphy, Walter F. *Upon this rock: the life of St. Peter*. Macmillan, 1987.
Vicar of Christ. Macmillan, 1979.

Newman, Sharan. Catherine LeVendeur mysteries
Death comes as epiphany. TOR, 1993.
The Devil's door. Forge, 1994.
The Wandering arm. Forge, 1995.
Strong as death. Forge, 1996.

Norris, Kathleen. *Dakota: a spiritual geography*. Ticknor & Fields, 1993.

O'Connor, Edwin. *The Edge of sadness*. Little, Brown, 1961.

Price, Reynolds. *The Surface of Earth*. Atheneum, 1975.
The Source of light. Atheneum, 1981.
The Promise of rest. Scribner, 1995.
Blue Calhoun. Atheneum, 1992.
The Foreseeable future. Atheneum, 1991.

Reynolds, Sheri. *Bitterroot Landing*. Putnam's, 1994.
The Rapture of Canaan. Putnam's, 1995.

Russell, Mary Doria. *The Sparrow*. Villard Books, 1996.

Trollope, Joanna. *The Men and the girls*. Random House, 1992.
The Village affair. Bloomsbury, 1989.

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Selected Resources

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One-Shot Bibliographic Instruction

Facilitator: Clayton H. Hulet (Columbia Theological Seminary)

Introduction

For librarians these days, bibliographic instruction generates feelings of vexed wonderment.[1] The expansion of the bibliographic universe and the development of access technologies create an ever-increasing need for bibliographic instruction to help library patrons obtain the information they seek. The very nature of bibliographic instruction changes with the technology, broadening to include everything from exhaustive multi-database research strategies to correct computer mouse usage.

Ironically, bibliographic instruction is de-emphasized today at many theological libraries. Gone are the days when the divinity school librarian held the title Professor of Bibliography and routinely taught research techniques in the classroom as part of the curriculum.[2] For various reasons, many ATLA libraries have only "one shot" at students, faculty, and staff for formal bibliographic instruction.

This roundtable focused on methods for developing and conducting effective one-shot bibliographic instruction sessions. The twenty-eight roundtable participants, listed below in the appendix, shared proven techniques rather than frustrations and failed ideas. While a few participants hold two or three formal sessions per year, and one conducts five, the majority of the ideas summarized below are utilized by theological librarians who are limited to one bibliographic instruction session per year, ranging from 45 minutes to three hours in length.

Strategies for Success

For the most part, the methods for successful one-shot bibliographic instruction sessions used by roundtable participants have the following elements in common. Each element is tailored by local librarians to fit their needs.[3]

Institutional Support

Seventeen roundtable participants indicated that some sort of support from the library's parent institution is crucial. This support is derived either by (1) securing an academic mandate which requires students and faculty to attend bibliographic instruction sessions (e.g., new faculty at Dallas Theological Seminary are required to attend a session in the library, and several participants reported that bibliographic instruction is a required part of new student orientation), or (2) doing liaison work with individual faculty members and department heads to encourage the incorporation of bibliographic instruction into classroom work. A few participants reported that merely voluntary one-shot

bibliographic instruction sessions are poorly attended. Institutional support is key to greater success in limited time.

Written Assignments

Eleven participants give students some sort of written assignment as part of their formal bibliographic instruction. This strategy is utilized in a variety of ways in both required and voluntary sessions. Several librarians design searches to be performed by students to test and correct the techniques learned in bibliographic instruction. These test searches are used in both generic library bibliographic instruction sessions and classroom-based sessions tailored to course material. A few participants talked of a "competency quiz" for incoming students to establish a starting point for bibliographic instruction (e.g., Yale). And an interesting twist on this strategy is used at Erskine College and Seminary, where first-year students are allowed to turn in one class paper of their choice to have the bibliography analyzed by the library staff, who offer individual suggestions to the students for improving their research techniques.

One-on-One Instruction

Ten roundtable participants stressed that formal one-shot group sessions should lead to ongoing one-on-one bibliographic instruction. Library users are encouraged and empowered to pursue such individual instruction in a variety of ways. Several larger institutions (e.g., Union Theological Seminary in Virginia and St. Louis University) distribute written guides to their collections and research tools which allow ongoing individual bibliographic instruction irrespective of the reference staff's availability. Other institutions (e.g., Columbia Theological Seminary and Seton Hall University) use bibliographic instruction sessions to build relationships between the student/faculty population and reference personnel that encourage ongoing one-on-one instruction. Regent College offers students a one-time opportunity to have a detailed form-based search executed for them, which allows reference staff to teach students how the provided results were achieved. John Carroll University offers "brown bag" lunchtime bibliographic instruction sessions for non-faculty university staff. And at the Graduate Theological Union, librarians offer to visit individual faculty offices to teach html writing and encourage the coordinated use of educational technologies. Such a variety of one-on-one instructional opportunities is enabled by formal one-shot bibliographic instruction sessions designed with this strategy in mind.

Other Possibilities

Unique local situations inspire successful strategies. Individual roundtable participants shared ideas about mediated searching, online tutorials, curriculum integration, and library atmosphere. Even scheduling was discussed. While many participants conduct formal one-shot bibliographic sessions during new student orientation at the beginning of the academic year, George Mason University schedules their formal sessions during semester "crunch times" to

increase interest and retention. Other institutions put some distance between their first and second formal bibliographic instruction sessions. New York Theological Seminary requires two sessions, one each in the students' first and second years. Concordia Lutheran Seminary in Canada conducts one session for first-year students, and a second review session for fourth-year thesis writers.

Conclusion

Nearly all of the roundtable participants demonstrated willingness to try new methods, flexibility to react to changing situations, and desire to help form better researchers. The dearth of literature on the subject is unfortunate, given the significant interest expressed by these librarians. Hopefully, this roundtable discussion was the beginning of a long and productive exchange of ideas.

Appendix

The One-Shot Bibliographic Instruction Roundtable participants included: David Berger (Concordia Seminary in St. Louis), Harry Boonstra (Calvin Theological Seminary), Ronald Crown (St. Louis University), Declan Cunniff (Seton Hall University), Cynthia Derrenbacker (Wycliffe College), Dawn Easton-Merritt (Huron College), Steven Edscorn (student member), Ellen Eliceiri (Eden Theological Seminary), Linda Fry (Trinity Lutheran Seminary), Mike Garrett (Beeson Divinity School), Zita Green (St. Meinrad School of Theology), Fred Guyette (Erskine College and Seminary), Patricia Hardesty (George Mason University), Jonathan Harwell (student member), Joanna Hause (Biblical Theological Seminary), Clayton Hulet (Columbia Theological Seminary), Marvin Hunn (Dallas Theological Seminary), Edward Kettner (Concordia Lutheran Seminary, Canada), Melody McMahon (John Carroll University), Allen Mueller (Wesley Theological Seminary), James Pakala (Covenant Theological Seminary), Christine Russell (student member), Suzanne Selinger (Drew University), Martha Lund Smalley (Yale University Divinity School), Eleanor Soler (New York Theological Seminary), David Stewart (Regent College, Canada), Frances Theilade (St. Peter's Seminary), and Larry Wild (Providence College and Seminary, Canada).

Endnotes

1. "Vexed wonderment" is a phrase borrowed with gratitude from Walter Brueggemann.
2. According to the ATLA Membership Directory, of the more than 500 active individual members, only six have titles including the words "Bibliography" or "Bibliographer" (e.g., "Professor of Bibliography" and "Religious Studies Bibliographer").

3. These elements or "themes" are utilized differently depending on the size and nature of the library collection, the personality of the reference staff, the curricular needs of the parent institution, the local emphasis (or lack thereof) on electronic databases versus print resources, and other contextual factors.

Public Services to Outsiders

Facilitator: Anne Womack (Vanderbilt Divinity Library)

An open discussion of theological library policies relating to use of our libraries by persons not affiliated with our institutions revealed varied approaches. Almost all institutions were generous with library access, although concerns are growing about licensing restrictions on database subscriptions that limit the user population to students and faculty. Several institutions were troubled by outside borrowers who did not return books or pay for their loss. Options such as collection agencies, keeping a charge card on file, and initial deposits were discussed.

Serving students from other institutions was another issue. The growth of distance education, D.Min. programs, and reciprocal arrangements with other non-theological institutions has made this an almost universal concern. Limiting borrowing to outside students may be possible, but if they are allowed access to the library, then the time needed to train them to use the library is a drain on staff resources that should be devoted to the institution's constituency. Granting privileges to students in new theological programs that have no plans to build a permanent library was discouraged. Current projects to digitize a library for distance education programs that could substitute for today's physical library were a concern.

Training Student Library Assistants

Facilitator: Denise Pakala (Covenant Theological Seminary)

Student workers have become tremendously important to the functioning of many of our libraries. They no longer just shelve and check out books, but, at some institutions, have become fully integral parts of the library staff. Indeed, without them, the library would be a less vibrant place to work. However, the recruitment, training, and job evaluation of student library assistants often are rather haphazard, resulting in workers who are unfulfilled, unmotivated, and inefficiently utilized.

Students normally have no idea what library work involves and have no clue what skills are needed for the job. The library needs to do a better job of promoting the library as a workplace and must give student applicants realistic expectations. Students may want to work in the library because the only other department that hires students regularly is the physical plant department, not because they are excited about working in the library and not because they are particularly good at library work. Conversely, if we do not actively recruit, we may miss students with outstanding potential because they never thought about the library when they were job-hunting.

Everything must be spelled out in writing and reinforced orally regarding expectations of the worker. Studying on the job, coffee breaks, socializing on the job, what to do when you can't work your scheduled hours, all need to have clear, unambiguous statements in the library staff manual.

Technology has made the learning curve for the new worker much steeper. Not only is there so much to learn initially, but change is constant. Staff must be trained frequently on new programs, new policies, new databases, etc., so that training is an ongoing process, not a one-time task. Because of the complexity of today's library, retraining in once-learned but now forgotten tasks must be worked into the training program. One suggestion is to have a student staff supervisor, preferably a senior student assistant, to oversee the student staff and to coordinate training, so that training is consistent. Also, a regular, mandatory student staff meeting is one place that retraining and ongoing training can take place.

Training should use different teaching methods for reinforcement and to make the training more interesting. Students tend to make their own decisions about what is most important and are lax about jobs they don't deem to be important. Training programs should take this into account and should provide students with an understanding of the importance of tasks they perform.

Some of the work that students do is just plain boring. What motivations can we offer for monotonous jobs like shelving which is never finished and possesses little to give one the feeling of a job well done? Simple thank yous and regular social events are important for morale, and can engender a bond between student workers and other staff.

Students have a unique perspective that we need to be sure to tap. Students are great "reserve shelf" workers because they are in the classes and doing the same assignments as the patrons. They can be good at the circulation desk because they have common experiences and a non-threatening relationship with the other students, who may come to them for advice when they would not interrupt another staff person.

Many of us in ATLA first considered the field of theological librarianship as a result of our experience as student workers. Working in our libraries right now is, hopefully, a significant percentage of the next generation of theological librarians. It is up to us to seek them out and nurture them.

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Weeding Theological Collections

Facilitator: Eileen K. Saner (Associated Mennonite Biblical Seminary)

Discussion Starters

1) Library serves the mission of its parent institution (seminary, university, etc.)
2) Collection development policy
   a) articulates the mission of the library
   b) describes the collection required to fulfill that mission
   c) identifies the library's partners in fulfilling its mission
3) Reasons for weeding
   a) shape a collection that serves the mission of the seminary
   b) remain within space limitations
4) Challenges in weeding
   a) remove those items that do not contribute to the library's mission
   b) identify, retain, and preserve older materials that continue to be useful
5) Risks in weeding
   a) removing books that will be needed later
   b) alienating faculty
6) Opportunities for weeding
   a) retrospective conversion and bar-coding
   b) reclassification
   c) reorganization or moving
7) Methods of weeding
   a) remove candidates for weeding to separate shelving
      i) librarian, faculty, guest "expert," student using "cut date"
   b) review of candidates for weeding
      i) librarian, faculty, other?
   c) bibliographic system maintenance
8) Disposal of weeded materials
   a) on-campus book sale
   b) off campus sales (American Association of University Women)
   c) donation to other libraries (with great care!)

Discussion

After a brief presentation that included the topics listed above, the discussion continued with the following comments and suggestions:

- Weeding theological collections is complicated by the historical nature of the discipline.
- Weeding decisions should be based on a thorough knowledge of the historical development of the denomination.

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- Weeding decisions should be informed by the availability of materials in other regional libraries.
- Weeded materials may be donated to libraries that collect in that subject area.
- The SPCK-USA program to send books to overseas libraries (Adopt-A-Seminary) was discussed in a paper given at the 1998 ATLA Conference.
- Some second hand book dealers will pay for collections of weeded books.

Resources to Aid in Weeding Decision-making

1) G.E. Gorman and Lyn Gorman. *Theological and Religious Reference Materials*. Greenwood Press, 1984-
   a) Vol. 1 General Resources and Biblical Studies
   b) Vol. 2 Systematic Theology and Church History
   c) Vol. 3 Practical Theology
   d) Vol. 4 Comparative and Non-Christian Religions (forthcoming?). A very useful tool with short paragraphs that describe and evaluate older reference works.
2) *Books for College Libraries*. American Library Association, 1988. 6 vols.

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The following bibliography was posted on the ATLA Conference Web Site prior to the conference.

1. Dunkly, James. "Writing a Collection Development Policy." In *Summary of Proceedings, 49th Annual Conference of the American Theological Library Association,* edited by Karen Lee Anderson and Melody S. Chartier, 53-58. Evanston, IL: ATLA, 1995.

   Because any weeding is based on the library's collection development policy, the summary of James Dunkly presentation on this topic at the 1995 ATLA Conference should be consulted. A bibliography is included.

2. Slote, Stanley J. *Weeding Library Collections: Library Weeding Methods,* 4th ed., Englewood, Col.: Libraries Unlimited, 1997.

   This fourth edition has been recognized as a "classic" on the topic, but the methodology promoted is more appropriate for public libraries than for research-oriented academic collections. Most theological librarians will not agree with Slote's claim that weeding cannot be done based on knowledge of the disciplines and familiarity with the library's mission and user group. However, his method of measuring shelf-time can be useful in large-scale projects to identify a cut-off date. This cut-off date can be used by non-professional staff to identify the books that will then receive more careful scrutiny by librarians and faculty.

3. Numerous articles in library periodicals encourage weeding, suggest methodology, and list reasons why weeding is rarely done. These include

   Farber, Evan. "Books Not for College Libraries." *Library Journal* 122 (August 1997): 44-45.

   Dougherty, Richard. "Ridding Collections of Deadwood." *The Journal of Academic Librarianship* 15 (March 1989): 3

   White, Linda. "Weeding Library Collections: Get Around to It." *Colorado Libraries* 20 (Winter 1994): 50-51.

4. Joswick, Kathleen E., and John P. Stierman. "Systematic Reference Weeding: a Workable Model." *Collection Management* 18 (1993) 103-115.

   Joswick proposes a procedure to involve a number of librarians working collaboratively and at a deliberate pace through a large reference collection. She also refers to a 1990 issue of *The Reference Librarian* that includes a several articles on evaluating and weeding reference collections.

5. Amodeo, Tony. "Weeding our Birthright? Holding on to American Catholic History." *Catholic Library World* 65 (October 1994): 20-22.

   Amodeo speaks the essential words of caution for any weeding project. He suggests alternatives to permanent disposal of books such as donations to special collections and preservation microfilming. ATLA's preservation microfilming program receives high marks.

DENOMINATIONAL MEETINGS

Baptist Librarians

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Thirteen librarians representing twelve institutions attended the Baptist denominational meeting on Thursday evening, June 18, 1998, at the Xerox Document University. Participants reported general institutional news and updates on various library projects. A general discussion period focused on shared information regarding computer labs in libraries, the use of video projectors in bibliographic instruction, the impact of distance education on library services, digitalization projects, and fees for library services such as interlibrary loan. No new business was introduced. Donald Keeney agreed to serve as contact person and convenor for the group next year.

Campbell-Stone Librarians

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Attending: Carisse Berryhill, HGS; Craig Churchill, ACU; Roberta Hamburger, Phillips; Don Haymes, ATLA; Erma Jean Loveland, ACU; Don Meredith, HGS; Bob Olson, TCU; Michael Strickland, Phillips.

After reports from each library represented, the group discussed ATLA's RDB on FirstSearch, the status of the Stone-Campbell encyclopedia, the Restoration Movement Web site maintained by Hans Rollman at http://www.ucs.mun.ca/~hrollman, and the necessity of planning for preservation of materials in formats which become technologically obsolete. The deaths of Campbell-Stone Movement scholars Hiram Lester and Jim Cook this year were remembered.

Submitted by Carisse Mickey Berryhill

Lutheran Librarians Meeting

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Eighteen librarians were in attendance. Our customary pattern of hearing reports of significant happenings at individual libraries was followed. The meeting concluded with some thoughts about various cooperative activities that could be developed.

Concordia Lutheran Seminary—Edmonton, AB

Ed Kettner reported that Concordia Lutheran Seminary received full ATS accreditation in June. David Berger and Robert Rothemeyer helped in the consultation process leading up to accreditation.

Concordia Seminary—Ft. Wayne, IN

Robert Rothemeyer and Lois Guebert. Concordia received reaccreditation, but not without two notations, one being the library. There is new leadership at the seminary and they are moving toward planning a new facility. Hopefully by next year they will be well into the fund-raising stage. Beginning July 1 Robert Smith will become electronic resources librarian. He will also deal with media services and copyright issues. Richard Lammert, a Concordia-Ft. Wayne graduate who recently completed his MLS, will become public services librarian. They are working on a bibliographic instruction course, which will provide more sustained library instruction. They have begun using the new DRA acquisitions module. A trip to Novosibirsk, Russia, where the LC-MS is starting a new seminary, was a personal highlight for Robert.

Concordia Seminary—St. Louis, MO

David Berger. They will have a new public services librarian soon. The holdings of the Center for Reformation Research and the Concordia Historical Institute will be available on their CD-based catalog. Missouri is moving toward a common platform to allow patron-initiated borrowing. Concordia will evaluate after there is a track record to see if this makes sense for them. They gratefully received shelving from the Missouri Botanical Gardens library. They have new lighting and seating in the library and have entered a long-range planning

process. The Concordia University System is planning to develop a compact disc with basic, full-text Lutheran resources.

Faith Evangelical Lutheran Seminary—Tacoma, WA

Russell Morton. The library is looking for funding to begin an automation project. Personally Russell is working on cataloging and other bibliographic control measures.

Luther Seminary—St. Paul, MN

Bruce Eldevik, Mary Ann Teske, Julie Bickel. During the past year a Learning Resources Center was created which initially included the library, archives, Lutheran Brotherhood Reformation Studies Program, distance learning, and academic technology. A subsequent adjustment replaced academic technology with media services. Tom Walker is director of learning resources. Much time over the year has been spent on the issue of evaluation of services. The library in collaboration with faculty in New Testament will be offering a library skills component as part of all Synoptics courses taught during the year. It will be integrated with coursework for the classes. It will enable all M.Div./M.A. students to have some contact with library staff in an instructional setting. The library relaxed its no beverage policy to allow covered containers. Fines for students have been cancelled and the loan period lengthened.

Lutheran Theological Seminary—Gettysburg, PA

Liz Kielly. They are beginning the self-study process. By next summer they hope to be automated. Their administration building is being renovated. Some functions may move into the library temporarily.

Lutheran Theological Seminary—Philadelphia, PA

David Wartluft and Darren Poley. A new dormitory will open on campus, the first new building in 100 years. A new library facility is next on the list. Together with partner institutions in their ELCA cluster they are discussing the manifestations of distance learning. Their Horizon catalog will be available on the Internet in the coming year.

Lutheran Theological Southern Seminary—Columbia, SC

Lynn Feider. They have chosen the Endeavor Voyageur integrated system. They have contracted with OCLC for retrospective conversion. They finished bar-coding 40,000 titles. The library has received new carpeting in addition to other refurbishing. There are quite a few other changes going on around campus.

Trinity Lutheran Seminary—Columbus, OH

Ray Olson, Linda Frye, and Carol Olson. Highlights of the past year included: completion of the bar-coding of the LC collection; coming on-line with OPAC, cataloging, and circulation modules of the Endeavor Voyageur integrated system, beginning retrospective conversion, reclassification, and bar-coding of their Dewey collection. The library will be closed from mid-July through August to expedite this process.

Russell Pollard, Harvard Divinity School, reported that the Andover Harvard Library would be renovated and expanded. They are working on a plan to relocate most of their books to a remote site. It is hoped that bar coding and inventory can be accomplished as part of that process. Joe Troutman, Interdenominational Theological Center, indicated that his institution had received over one million dollars from the Lilly Foundation for the renovation of their administration building. Much of the $200,000 Lilly grant for technology in teaching and learning is being used for hardware. Dennis Norlin, ATLA Executive Director, updated the group on significant developments at ATLA headquarters in Evanston.

The following items emerged as potential areas of cooperation among librarians at Lutheran institutions:

- A presence on the new ATLA Web site
- Contributions to proposed hymnal and hymnody resources Web site
- Cooperation on preservation and collection management efforts
- Ways to get individuals with responsibilities for technology from our institutions connected with each other
- Finding ways to enable more library staff members to attend ATLA

These items and likely others will be discussed at the 1999 annual conference in Chicago to determine which hold the greatest promise for collaboration.

Submitted by Bruce Eldevik and Ray Olson.

Methodist Librarians Meeting

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The Methodist Librarians Fellowship (MLF) met at 6:45 p.m. on June 18, 1998 in Room 3.246 North Building at the Xerox Document University, Leesburg, Virginia. Thirty-six people were in attendance; Page Thomas presided.

Page Thomas opened the meeting with a discussion of the current state of officers for the Methodist Librarians Fellowship. Valerie Hotchkiss' term ended June 18th, 1998. Mr. Thomas will take office following the present meeting.

Ellen Frost read the minutes from the last meeting. They were approved as corrected. The funds are as follows: $3,000 in a six-month CD with a 4.45% annual percentage yield; $493.88 in checking

Mr. Thomas asked for an explanation of vice-presidential responsibilities. Apparently there are none unless some are assigned. Logan Wright was elected vice president by acclamation.

Mr. Thomas circulated a membership list. Each member present corrected mailing information. A current list is now available at Bridwell Library.

John David Baker-Batsel brought a proposal from the General Commission on Archives and History to update and expand the Union List of Methodist Serials published in 1973. Before coming to the meeting, he approached several librarians about the project. Changes in technology and staffing since the original projects have affected what is desirable and what is possible. Mr. Baker-Batsel discussed the use of OCLC's union listing facility. The General Commission on Archives and History ultimately wants to see this reside on their Web page. The Methodist Librarians Fellowship discussed the project at length and determined that the project is not feasible or desirable due to availability of individual library catalogs on the Web.

Page Thomas brought forth a proposal from Gareth Lloyd, Methodist Church Archivist, John Rylands Library in Manchester, England, to compile a list of manuscripts of the Wesleys and early Methodist leaders in England and America. Mr. Thomas suggested MLF look at Asbury through 1830–1840. A panel to choose what MLF wants documented was selected. The panel consists of Steve Pentek, Doug Fox, Pat Graham, and Timothy Erdel.

Page Thomas opened the meeting for general information sharing:

1. Paul van Buren sent a letter about the order of the deacon to Methodist libraries asking for lists of diaconal material. Steve Pentek said he sent a student assistant to meet with Paul van Buren in response to this letter; the student is interested in pursuing this.
2. Frank Baker has written "Sixty Years on the Wesley Trail," published by Duke Divinity School. Duke will furnish copies for libraries if they want them.
3. The General Commission on Archives and History has completed a new listing of conferences by state.
4. Bridwell Library has completed a list of the minutes of the Council of Bishops/College of Bishops. Bridwell is considering scanning the Council of Bishops Minutes with the approval of the General Commission on Archives and History.
5. Bridwell Library has completed a list of all bishops of the United Methodist Church and all predecessor bodies. Other libraries are asked to help complete the list by providing missing birth and death dates of the bishops.
6. Bridwell Library has microfilmed the Rio Grande Annual Conference Minutes/Journals (1859–1967) and El Heraldo Cristiano.

New members introduced themselves.
The meeting adjourned at 8:13.

Submitted by Ellen Frost, Secretary/Treasurer

Orthodox Librarians

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In attendance: Sergei Arhipov, St. Tikhon's Seminary Library, South Canaan, PA; Michael Bramah, Atlantic School of Theology Library, Halifax, NS; Patricia Hardesty, Fenwick Library, George Mason University, Fairfax, VA; Bruce Miller, Religious Studies/Philosophy Library, Catholic University of America, Washington, DC; Gregory Morrison, Buswell Library, Wheaton College, Wheaton, IL; John Stroud, Exhibitor, Stroud Booksellers, Williamsburg, WV.

As the Orthodox group is small in numbers, our meeting was highly informal in nature. It began with extended getting-acquainted chat among people

who did not know each other, and catching-up among those who did know others from past years. Anecdotal exchanges of personal information, and professional and Orthodox life and witness in non-Orthodox institutions naturally followed.

We enjoyed telling each other our own local Orthodox news, our jurisdictional news, and our personal observations on, and interpretations of, inter-jurisdictional problems and differences of opinion. Hopes for the eventual reconciliation of synodal and OCA jurisdictions in the West was expressed. Those who have knowledge of it shared pan- and world-Orthodox news. Inquiries about Father George and Soule Papademetriou and Hilary Rogler, of Holy Cross Greek Orthodox School of Theology Library, Boston, MA, and about Andrew Sopko, of Kenrick-Glennon Seminary Library, St. Louis, MO, were made (all having been in attendance at the 1997 conference. Andrew was present at the 1998 conference, but was unable to attend our denominational meeting.)

Sergei Arhipov, the only person present working in an Orthodox institution, gave a detailed report of life in such and environment. He also made an offer of duplicates of liturgical and church history titles (primarily in Russian and Church Slavonic) held by St. Tikhon's Library as gifts to other interested institutions. He described some of St. Tikhon's treasures, such as pre-Nikonian Russian imprints. He expressed hopes for a grant to preserve and catalogue such items.

There was a lengthy and lively discussion of "convert" life in Western society; and the strengths and weaknesses of the diasporal church, as it struggles to become truly one in the West and to engage in more effective witness to the faith.

The meeting ended with exchanges of best wishes for the coming year, and discussions about the logistics of attending Saturday Great Vespers/Vigil and Sunday Divine Liturgy from Leesburg (not an easy task!).

Submitted by Michael Bramah

Roman Catholic Librarians

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Twenty librarians met on the evening of Thursday, June 18, 1998. The meeting began with a discussion of the implementation of a project that was approved at last year's meeting. At that time, we decided to send letters of

invitation for ATLA institutional membership to all Roman Catholic universities and major seminaries in North America and in Latin America. Philip O'Neill, Co-Chair of the ATLA Roman Catholic Denominational Group, who will lead this project, requested volunteers to help with this endeavor. Herman Peterson, Director of Mundelein Seminary Library, said that he would assist Phil.

Most of the remainder of our meeting was devoted to a discussion of an exchange of materials proposal. Noel McFerran, Co-Chair of the ATLA Roman Catholic Denominational Group, was the moderator. This project is meant to ameliorate the possibility of North American Catholic libraries losing at least one book of record due to the weeding of their collections. Exchanging materials would ensure the existence of at least one copy of Catholic books, especially older works, at some Catholic library in Canada or the United States. Many persons stated that this is a worthwhile endeavor, but not an immediate priority. Several regretted that Roman Catholic materials had not been filmed when ATLA undertook its microfilming project several years ago. This new proposal does not involve microfilming; however, many expressed the opinion that had many older Catholic materials been microfilmed, there would not now be a need for an exchange of materials.

Some persons from institutions with large collections of Catholic materials stated that they would not likely want to weed any of their materials. Also, these large libraries did not wish to accept books that would be duplicates. These schools would be interested in accepting titles that they did not yet own. There was a consensus that the exchange would, for the most part, involve sending books from small Catholic libraries to other small Catholic libraries.

There was a motion to table the exchange of materials proposal for later discussion. This motion passed unanimously.

The meeting concluded with participants introducing themselves and reporting on news from their libraries.

Submitted by Philip O'Neill

United Church of Christ Librarians

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Eight members representing five institutions attended this year's meeting of the UCC Librarians during the annual conference of the American Theological Library Association in Leesburg, VA.

Discussion centered on the microfilming of denominational periodicals. The *United Church Herald* has been sent to ATLA for microfilming this summer at a projected cost of about $5000.00. Copies of the film will be sent to each member library and to the UCC archives. After payment for this part of the project a balance of about $5000.00 will remain from the grant given by the Board for Homeland Ministries. This probably will not cover the cost of re-filming and/or original filming of *The Congregationalist*. After some discussion the following steps were recommended:

1. each member library is to check their holdings of *The Congregationalist* and report hard copy and microfilm holdings to Dick Berg;
2. each member library is to check their microfilm holdings for completeness and quality and report to Dick Berg;
3. Dick is to contact Dennis Norlin to determine whether or not filming of *The Congregationalist* could be included in part of ATLA's program;
4. Dick is to check with Dave Wartluft for suggestions of possible funding sources;
5. the possibility of each member library contributing funds toward a common pool for the filming should be explored;
6. Dick is to check for other denominational titles already in the ATLA program.

It was reported that the UCC archives will be relocated to the denominational headquarters building at 700 Prospect Ave. in Cleveland sometime this Fall. The archives of the Reformed Church in the United States and of the Evangelical and Reformed Church will remain on the second floor of the Schaff Library at Lancaster Theological Seminary.

Institutional News

1. Yale is filming British theological books and British Empire mission periodicals;
2. Chicago Theological Seminary is beginning to catalog a large sermon collection and asked what information should be included in the cataloging records (in addition to usual information the following suggestions were made: text, type of sermon (ordination, funeral, etc.), place where preached, year).

After a call to attend next year's meeting in Chicago, the meeting was adjourned.

Submitted by Richard R. Berg

MEMORIALS

Patricia Landrum Bundsen
(1941–1996)
by
Suzanne Walthall

The staff of Chesapeake Theological Seminary were greatly saddened when Mrs. Patricia L. Bundsen, Director of the Mark Edward Pett Memorial Library, was taken home suddenly and peacefully December 9, 1996, after a protracted bout with serious illness.

Pat, a 1962 graduate of the University of Maryland with undergraduate majors in English literature and philosophy, pursued her graduate studies in library science through masters programs at the University of Maryland and the Department of Agriculture in 1965–1966. She served in research at the Library of Congress, and as reference librarian and assistant manager for the library of the Applied Physics Laboratory, Johns Hopkins University. Pat also fulfilled the research needs of the business community, as manager of the Information Center of Leasco Systems, Inc./Operations Research, Inc., of Bethesda, Maryland, as library consultant providing cataloging, reference, and interlibrary loan services to Acres American Engineering consultants, Columbia, Maryland (1967–1978).

Pat served as director of library services from 1990 until her death, and brought a high degree of professionalism to her task, inspiring a vision that laid a solid cornerstone to this very important aspect of the work of Chesapeake Theological Seminary. Through her leadership the library made great strides in its service to the community, its collection grew significantly, and it took the first steps toward full computerization.

In the loss of this loved one, we are comforted in knowing that "Precious in the sight of the Lord is the death of His saints." (Psalm 116:15.)

Arnold Ehlert
(1909–1998)
by
John Dickason

Arnold Ehlert, who attended the very first ATLA conference, held in Louisville in 1947, died on January 16, 1998.

Arnold's first exposure to theological libraries was at Dallas Theological Seminary. He came to Dallas first as a seminary student. While working on his Th.M. and Th.D. degrees, he began serving as the Librarian for six years.

In 1948, Arnold left Dallas, and moved to California to head a library at a new and unknown institution in Pasadena called Fuller Theological Seminary. He served as Librarian at Fuller for eight years. It was during these years at Fuller that Arnold began his formal training in library science, earning a masters degree at the University of Southern California in 1953.

After leaving Fuller, Arnold accepted a position at Biola. In 1955 Biola had recently moved from downtown Los Angeles to its new location, in the suburb of La Mirada. Arnold was Biola's librarian for about fifteen years. He then moved on to become the librarian at Biola's Talbot School of Theology, from 1969 to 1974.

Arnold's last professional position was in San Diego, where he became the librarian at both Christian Heritage College and the Institute for Creation Research.

After fifteen years of service in San Diego, Ehlert retired in Santa Ana, California.

Arnold's career as a librarian was distinguished by four qualities: First, he devoted his career to helping new institutions develop their libraries—he loved building collections and leading libraries on the path to accreditation; second, he was a rigid defender of conservative biblical scholarship; third, he was a well-known bibliographer of the Plymouth Brethren movement; and finally, he was a profound student of Bible translations. He was founder and president of the International Society of Bible Collectors.

Ehlert wrote many articles and several books, including *Plymouth Brethren Publishers: A Preliminary Checklist* (1959), *A Bibliographic History of Dispensationalism* (1965), *Brethren Writers: A Checklist with an Introduction to Brethren Literature* (1969). He edited two journals: *The Fuller Library Bulletin* and *The Bible Collector*.

Arnold Ehlert is survived by two daughters, his son, his sister and brother, two grandchildren, and two great-grandchildren.

Gilbert Rimel Englerth
(1915–1995)
by
Melody Mazuk

Gilbert Rimel Englerth lived an interesting life; he was an engaging and very funny man. I met him when he was seventy-eight years old—two years before his death—and knew immediately I had found a kindred spirit. This quiet, white-haired man with twinkly eyes who came to a Board meeting wearing faded blue jeans, a soft-from-hundreds-of-washings denim shirt and a bright red bandana was my instant role model. His idea of a really good meeting was breakfast at 6 a.m. in a country diner, close to his house, of course! When he spoke, it was worth my time to listen.

Gil was a dairy farmer; he owned a herd of prize-winning registered Jersey cows; he raised Doberman pinschers. He was an ordained Baptist minister who loved pastoring, a student who loved studying—he graduated with honors from the University of Pennsylvania, Eastern Baptist Theological Seminary, and Drexel University, and completed a Ph.D. with distinction at Temple University. For fun, in later years, he studied at the Wharton School of Management at Penn.

Gil enjoyed sharing his enthusiasms with others. He took keen delight in outfitting his entire family so they could accompany him on hikes in the White Mountains and other loved places in New England.

From 1967 to 1980, Gil Englerth was the librarian at Eastern Seminary. He is remembered as an innovator and a pioneer, willing to embrace any change that might move the library forward into the technological age. He taught courses in church history and theological research/bibliography, but what his students remember most is the course he designed and taught about Time Management and Speed-Reading. Everyone has a favorite Gil story. He is the only librarian at Eastern who gave away to any takers a litter of guinea pigs. The cardboard box was placed at the checkout counter, and the children came to claim a pig. Before they were all gone, one pig landed in the book return bin. When the circulation clerk unwittingly put her hand in the bin to retrieve books, she screamed loudly enough to be heard throughout the entire Seminary building. It was commonly believed that Dr. Englerth was to blame for this occurrence, but the matter was never sufficiently proven.

My favorite Gil story is about his office bookshelves. He could not find bookshelves adequately engineered to support the weight of his personal library in the way that he wanted to shelve it. Using his skill in carpentry, he built his own. Each shelf was solid oak, three inches thick and eight feet long, beautifully hand-finished. The shelves covered an entire wall and had to be seen to be appreciated fully. They were indescribably beautiful. When he retired, he himself disassembled the shelves and took them with him for use another day.

When Gil was seventy-five, he and his wife Margaret decided to retire back to their family farm in Downingtown, PA. Together, they set out to rebuild the Englerth family home. They had completed the work—Gil having done all the carpentry and stonemasonry himself—and moved into their home shortly before his death.

We who knew him miss his gentle spirit, his ready wit and his incisive commentary. Whatever he did, he did with love, enthusiasm and passion. I'm proud to be able to say, "I knew Gil Englerth."

Regina Karr
(1939–1998)
by
Sang Hui Wimbiscus

Regina Karr was born on September 7, 1939 in Chicago, IL, and died April 25, 1998 in Evanston after a short illness. She is survived by her aunt, Loretta Peplowski and a cousin, Ron Peplow. She was employed at Marshall Field's Department Store for thirty years, eventually as a buyer for the women's department. From November 1993 to February 1996, she was employed at ATLA as a marketing assistant. Many of our brochures as well as the signs we still use at exhibits were designed by Reggie.

Reggie was a very dedicated person, pouring all her energy and creative talent into whatever she did. She was an active member of the Weaver's Guild for twenty years. Reggie also spent countless hours in various committees and services at her church—a highly important part of her life. I recall one year she made life-sized Christmas angels for her church out of wire and yards of fabric. They were so well done that even the local television station came to film them. I personally saw them for the first time at Reggie's memorial service in May at St. Mary's Catholic Church in Evanston. One of her angels was suspended in air near the altar. It was more beautiful than I could have imagined. We all stood in awe. It was absolutely exquisite. It was a memorable display of how artistic, gifted, and hard working Reggie had been. I will always remember that angel when I think of Reggie.

I spoke with Reggie's elderly Aunt Loretta who described Reggie as the "best niece anyone could have ever asked for." Loretta's health has been failing over the last decade and Reggie telephoned her every day and visited every other weekend. Loretta misses her niece terribly. And I know that there is a whole community of people that Reggie touched, including two very special friends—her two well-loved Welsh Corgis—that miss her very much as well.

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Ernest Miller White
1917–1997
by
Milton J. Coalter

Ernest Miller White died on Tuesday, October 14, 1997. Erne had served Louisville Presbyterian Theological Seminary for forty years as library director and another twelve years after his retirement as archivist. Two years ago, at the ATLA conference marking its fiftieth anniversary, the Association honored Erne White as a founding member and officer. Despite multiple health problems, Erne was able to be present for that tribute, and I am grateful to you, the Association, for allowing Erne that recognition when it counted—when he could hear your words of appreciation first-hand.

Believing that humility is the cardinal virtue of Christian discipleship, Erne White regularly aided his colleagues in maintaining this most difficult of all virtues by periodically shooting small but piercing verbal barbs at egos in danger of over-inflating. For this reason, any commentary on Erne's career would not be true to the spirit that moved the man if it were not equally peppered with a few pointed remarks.

Like a good Calvinist, Ernest Miller White could at moments exhibit the finest and the finickiest of the traits of humankind and more specifically the library breed. Erne served a theological school that in his time focused exclusively on training individuals for the parish ministry, and each spring new graduates received a personal letter from Erne promising them that Louisville Seminary's library would not abandon them as they left for their new calls in the hinterlands where theological resources might be scarce. By keeping that pledge, Erne earned the gratitude of a generation of pastors who, in turn, regularly sought out their librarian whenever they returned to campus for lecture series or reunions.

Erne served a seminary in its lean years financially. Hence, he was asked to provide a banquet of theological fare with funds that were sometimes, at best, adequate for stone soup.

Erne loved books, so much so that he became a private collector of all manner of editions of the works of Charles Dickens. His affection for the printed page did sometimes overshadow any appreciation that he might muster for other media; yet he was fiercely proud of the collection that he built as he should have been, and he had the foresight to recognize that no one library can provide the range of subject matter needed to prepare Christian leaders for the service to the community of faithful in their varied walks of life. Consequently, he was instrumental in developing two library consortia that gave students and faculty borrowing privileges for the library collections of two universities, three colleges and four seminaries in the immediate Kentucky-Indiana region.

In November of this past year, Greenwood Press published a 440-page bibliography. Titled *Woodrow Wilson,* the work was edited by Ernest Miller

White and two co-editors. The product of eleven years of collaboration, this bibliography is the most comprehensive reference work on Wilson's presidency published to date. It also represents an appropriate finale to Erne's career for many reasons, but three seem worthy of note because they are so characteristic of the man. First, this work took eleven years to complete in part because Erne—who could be quite stubborn on occasion—was determined never to cross the threshold of the computer age, even when it might save him some time or tedium. Second, his attention to, even obsession for, detail—a dominant trait that many of us librarians carry in our DNA—would not allow Erne to release to the printer this extensive bibliographic account of the voluminous writings by and about Wilson for fear that yet one last comma or colon be out of place according to the University of Chicago's literary etiquette manual or Chicago's faithful but diminutive sidekick, Ms. Turabian. Finally, though, after all this be said, this final publication of Ernest Miller White's career testifies to the best in the man and his vocation for it signals Erne's indefatigable pursuit of critical resources and bibliographic tools that he might put into the hands of scholars and future religious leaders for the betterment of human understanding and the greater glory of God.

APPENDICES

Appendix I: Annual Reports

Annual Conference Committee Meeting Minutes
June 21, 1998
Xerox Document University

Present: Karen Anderson, Mitzi Budde, Al Caldwell, Diane Choquette, and Christine Wenderoth

1. The meeting began in joint session with the Board of Directors and the Education Committee in order to evaluate the 1998 conference. The following points were raised by Board members:
    1.1. In light of the even division between association members who liked hotel accommodations and those who preferred campus accommodations, we should continue to try to honor both of these constituencies.
    1.2. Some people had to choose between Interest Group meetings because of the scheduling. Could we not mix the Interest Groups differently, or consider scheduling fewer things at any one time slot?
    1.3. The Felder plenary, like the Dodson Gray (1997), seems to have had a polarizing effect on the audience. Some have felt shut out politically. In order not to lose the more theologically conservative members of the association, we should plan future plenaries with them in mind.
    1.4. People don't know what Interest Groups, roundtables, etc. are. We need commentary on conference sessions (perhaps in the program?)
    1.5. We should urge denominational meetings to use their time to put names to faces. Therefore, should we consider putting them earlier in the conference?
    1.6. We need a list of attendees with denominational affiliation at each conference.
    1.7. Members of the Annual Conference and Education Committees should be introduced at the town meeting, and perhaps should have conference badges which ID them.
    1.8. Put the summary of the conference evaluations in the hands of Board members, also on ATLANTIS.

The ACC will consider these issues.

2. The Annual Conference and Education Committees then met together. There it was suggested that:

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2.1. Minutes from previous meetings and conference handbooks should be sent to the new members of these committees.

2.2. Program descriptions are needed by ATLA staff earlier than currently to get the preliminary program in as good an order as possible.

2.3. A conversation ensued as to the benefits of discontinuing the preliminary program, which is sent out in February. It was decided that for now we should keep both preliminary and final programs.

3. The Annual Conference Committee then met by itself. We:

3.1. Approved the invitation of the Minneapolis Theological Library Association to host the 2002 Annual Conference in Saint Paul, Minnesota.

3.2. Heard reports from Al Caldwell regarding plans for the 1999 Conference (plenary speakers and worship leaders have already been secured; housing will be at Loyola University campus).

3.3. Agreed that the deadline for paper and workshop proposals should be October 1, 1998, and that Interest Groups should have their information in to ATLA by October 1, 1998 as well, to secure a place on the program. Chris Wenderoth will put the call for proposals in the August *Newsletter*. We will mount the call on ATLANTIS and on the Web site as well.

ATLA Representative to NISO
Annual Report 1997/98
by
Myron B. Chace

The National Information Standards Organization (NISO) is accredited by the American National Standards Institute (ANSI) to develop and maintain technical standards (ANSI Z39 series) for information services, libraries, publishers, and others in the business of sharing and accessing data. Some topics covered by NISO standards include automation, digital libraries, technical communications, print and electronic publishing, and library statistics.

ATLA is a member of NISO and participates in the consensus process that draws on the expertise of product and service users and vendors of those products and services. An outcome of the process are published standards, which serve to address and represent the needs of both user and vendor constituencies.

This report covers NISO activities from June 1997 through May 1998. During this period information concerning NISO and its standards program generally went to ATLA headquarters. The contact person for the past year was Don Haymes.

NISO Standards Activities

Z39.20-199X   Criteria for Price Indexes for Print Library Materials

        ATLA vote: Yes.

        Revision of standard last published in 1983.

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

        ATLA vote: Yes.

        Reaffirm published standard without change.

Z39.58-1992   Common Command Language

        ATLA vote: Yes.

        Approval sought to withdraw standard because it is not compatible with today's widely used interfaces, new searching methods, and related international standards.

Z39.66-1992   Durable Hardcover Binding for Books

ATLA vote: Yes.

Reaffirm published standard without change.

Z39.71-199X Holdings Statements for Bibliographic Items

ATLA vote: Yes.

Approval of this proposed new standard also meant approval to withdraw two standards: Z39.44-1986 Serials Holdings Statements and Z39.57-1989 (reaffirmed in 1995) Holdings Statements for Non-Serial Items. The proposed standard encompasses both standards.

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

Voting undertaken to change earlier negative ballots. ATLA originally voted to approve this proposed new standard and did not change its vote for this reconsideration ballot. Negative votes were not resolved, and NISO is to publish this document not as an ANSI standard but as a technical report.

Z39.77-199X Guidelines for Preservation Product Information

ATLA: Yes.

Approval sought for this proposed new standard.

Z39.81-199X Data Dictionary for Circulation, Interlibrary Loan and User Records

ATLA vote: Yes.

Approval of this proposed new standard also meant approval to withdraw Z39.63-1989 Interlibrary Loan Data Elements.

ISO 23950 Information Retrieval: Application Service Definition and Protocol Specification

ATLA vote: Yes.

Approval sought to adopt and designate Z39.50-1995 as an international standard, ANSI/NISO/ISO 23950.

NISO Standards Committee

ATLA voted to approve establishing a new standards development committee:

Committee AR Standard Syntax for Identifier Strings for Use Within the Digital Object Identifier (DOI) System.

NISO Organization Notes

On July 1, 1997, NISO announced new members of its Standards Development Committee: Karen Anspach, systems analyst at EOS International, Inc., Priscilla Caplan, assistant director for library systems, University of Chicago Library, and Vicky Gray, director of planning and design, content development division, Information Access Company.

ATLA likely will face an increase in NISO dues beginning next year (1999). Even with this increase, however, ATLA still remains in the lowest dues category for NISO voting members.

NISO's annual meeting took place in conjunction with the midwinter meeting of the American Library Association at New Orleans. ATLA's representative attended the meeting held on January 10, 1998. The meeting consisted of two parts: reports and a program. Reporting on the Standards Development Committee were Priscilla Caplan and Nolan Pope. NISO's executive director, Pat Harris, spoke about the organization. It has a staff of two and $500,000 in assets. There is a desire to expand to include adding more staff and bringing in expert consultants to draft standards. At present, much of NISO's work is accomplished through twelve outsourcing contracts. Broadening membership to add international members is a stated goal along with opening a dialogue between NISO headquarters and current members. The program was a panel discussion, "Identifiers in the Digital Information World."

During March, NISO attempted to amend its bylaws via voting member balloting. ATLA voted to approve the amended bylaws. In April, NISO announced that the revised bylaws were not approved because the required two-thirds majority vote was not met.

NISO's newsletter is *Information Standards Quarterly*. Although there have been proposals to revamp *ISQ* (plus surveys soliciting ideas for changes), this informative publication continues essentially unchanged.

At the end of May, NISO announced nominations for membership on the NISO Board of Directors. Four directors are being sought: two directors representing information services and one director each to represent libraries and publishing. Nominees for information services directors are Richard Luce, library director, Los Alamos National Laboratory, and Jordan Scepanski, executive director of Triangle Research Libraries Network. Other nominees are Pieter Bolman, president of Academic Press (director—publishing), and Deanna Marcum, president of the Council on Library and Information Resources (director—libraries). Other candidates may come forward via a petition process, which ends on June 12.

Education Committee
Summary of the 1997–98 Minutes
by
Cindy Derrenbacker, Secretary

During the mid-October 1997 meeting of the Education Committee at the Xerox Document University in Leesburg, VA, Melody Chartier (Director of Member Services), Cindy Derrenbacker (Secretary), John Hanson (Area Representative), Allan Mueller (Area Representative), Jim Pakala, and Eileen Saner (Chair) were present. Jim Dunkly and Bonnie VanDelinder (Area Representative) sent regrets. On October 16, 1997, the Committee brainstormed about possible pre-conference education workshops and roundtable discussion groups. On October 18, 1997, the Committee talked about the liaison role with Interest Groups and established liaison assignments. Roundtable forums were discussed at length and the Chair agreed to develop a list of suggestions to help facilitators lead forums rich in content. The conference program was developed based on an informed understanding of the Xerox facility and in conjunction with the programming commitments of the Annual conference committee for 1998, 1999, and 2000. Committee assignments for all Education Committee conference-related programs were determined. On October 19, 1997, the Committee wrapped up last minute programming details and dealt with non-conference issues, including regional continuing education grants. In addition, the Committee unanimously supported the revised Education Committee description; it was felt that the changes reflected the responsibilities of the group more accurately.

During the June 16, 1998 meeting of the Education Committee at the Xerox Document University in Leesburg, VA, Cindy Derrenbacker (Secretary), Jim Dunkly, Dennis Norlin (representing Member Services), Jim Pakala, Herman Peterson (Area Representative), Eileen Saner (Chair), and Chris Schone were present. The Chair summarized the responsibilities of the Committee in an effort to orient new members. She also reviewed the guidelines and timetable of the grants. A lively discussion ensued regarding how broadly the word "regional consortia" could be defined; whether or not ATLA staff or ATLA members could receive honorariums as speakers; and how the Committee interpreted the use of funds for continuing education purposes. The Chair clarified the Committee members' duties during the 1998 annual conference. As well, Interest Group liaison assignments were established for the coming year. As the meeting adjourned, the Committee thanked the Chair, Eileen Saner, for her able leadership.

Greater Vancouver Theological Librarians Group
Annual Report 1997/98
by
Ivan Gaetz

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On March 6, 1998, at the invitation of Librarian Dave Giesbrecht, Columbia Bible College, a small group met for the first time to discuss issues related to theological librarianship. Representatives of Trinity Western University, Western Pentecostal Bible College, Vancouver School of Theology, University of British Columbia, Regent College, and Columbia Bible College addressed common concerns pertaining to automation, Internet access, cataloguing and acquisitions, and resource sharing. Interest in continuing education was expressed, including ATLA-supported opportunities. As this meeting was useful in several ways, it was agreed we would meet again in 1999 (likely in March) on the campus of Trinity Western University.

Minnesota Theological Library Association
Annual Report 1997/98
by
Pamela D. Jervis

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The Minnesota Theological Library Association (MTLA) includes the libraries of Bethel Theological Seminary, Luther Seminary, School of Theology of St. John's University, St. Paul Seminary School of Divinity of the University of St. Thomas, and United Theological Seminary. Since 1974 MTLA has worked together to develop a joint catalog of its Twin Cities members (excluding the School of Theology of St. John's University, Collegeville, MN); however, this year's monthly meetings, involving the directors and various staff persons, have revolved around the changes in this public access catalog. Each school has, through an evolution of events, chosen its own course. One will have its own independent system with Endeavor. Two others because of their connection with colleges will be part of CLIC, a consortium of local colleges, which uses OCLC cataloging and a Dynix system. One will stay with Library Corporation and use its Web catalog. This summer two of our libraries finished (if you ever really finish) the barcoding process to soon join the others with automated circulation.

All these changes in technology have caused us to rethink our mission as a consortium. We are planning a fall workshop with full staff participation to finalize a mission statement and to give direction to function groups (catalogers, public service, etc.). We are only beginning to piece together how we will service our patrons without our joint catalog. In spite of all the changes that are occurring we take comfort in our professional relationships and our long history of cooperation.

Funding received from the Lilly Technology Grant allowed the four Twin Cities seminaries to jointly hire a Teaching, Learning and Technology Coordinator. He spends one day a week in his office on each campus, using the other day as needed. He will be working with faculty members to develop specific ways to use technology to enhance instruction. One goal of this project is to develop teaching materials that will be shared within the MTLA community. The remainder of the money is being used in a variety of ways to upgrade computer services on the campuses.

We had several other highlights this year. The May 1998 *Newsletter* has a report of the event funded by an ATLA Education Grant that was held in March 1998, with a respected local library architect. The collection development group met twice this year to discuss acquisitions. We have been very pleased to have the representative for the Religion Department of the University of Minnesota Library as part of this group (and some of our directors meetings as well). This committee did a survey of the items indexed in RIT and developed a plan to purchase those not held within our consortium or at the University. We are negotiating a reciprocity agreement with the University so that our students and faculty will have easy, free access to each library.

We had our first Colloquia this spring. We viewed a video by Sherri Terkel from the Educom Fall 1997 Conference, shared in discussion, with treats of course. Some of our schools have been doing periodical usage studies to determine the value of titles held and present a plan to make the very best use of our budget in this area.

But it is not all business. Each Christmas we enjoy a party hosted by the schools on a rotating basis. Our relationships are important, professional and personal. Each meeting opens with a meditation and prayer and we close by taking time to share not only happenings on our own campuses but personal news as well. Sue Ebbers, from United Theological Seminary, has completed her year as President, and Sandy Oslund, Bethel Seminary Library, will serve in that position July 1998–June 1999.

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Preservation Advisory Committee Forum
The Future of ATLA Preservation
by
Charles Willard

Conference Meeting Report: 17 June 1998, 1:30–5 p.m.

The purpose of the forum was to gather information about preservation projects, the institutional context, and the goals of ATLA members (individual and institutional). Charles Willard, current chair of the ATLA Preservation Advisory Committee, moderated the forum, with some thirty members and guests present (cf. list of names and email addresses at the end). The participants constructed the agenda:

Identification of the Givens

- Serials
- Monographs
- Photographs and other non-print media
- Artifacts
- Archives and manuscripts
- Digital media and operating systems and software
- Ephemeral/Grey literature

Identification of the Players

Identification of the Goals

- ours (librarians)
- theirs (administrators)
- ATLA, and the consequences of the convergence of goals

Video: Into the Future

Reports of Small Group Discussions of the Givens

Presentations

ATLA Proposal to Link and Integrate Indexing and Preservation
TRES: The Information Service for Theology, Religion, Ethics & Society

Sorting It All Out

Conclusions

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Identification of the Givens

Serials: We took note of ATLA's historic commitment to the preservation of serial literature, principally with the goals of access and distribution. Here are some questions: Have the most important serials been preserved? Who determines this? Is the issue centrality or most at risk? Can we assume that UMI is offering the most important contemporary serials? Is this less significant now? There are complications flowing from success. What about on-going costs? Is NEH's interest/willingness to support work in the area of religion waning? Could ATLA get out information on standards, e.g., is Brand X film any good for this purpose? In terms of areas filmed, annual reports seem to be underrepresented. There is an uneven distribution by denomination. What about mission material? Non-Christian literature? Could ATLA develop a catalog of what has been done?

Monographs: There are two ways of describing the concerns here: Titles we don't have and need and titles we have and need to preserve. There are some titles in the ATLA inventory for which there are no masters. Are we now in a situation where there is a convergence of goals? Format: Are fiche not user-friendly? On the other hand, how many titles on a single roll would a user find comfortable? What is the goal in this area: preservation or access? Can we find a funding source? How do we engage in triage? Isn't it the case, now in the digital age, that film is still the standard for the master, in view of the instability of digital records? Can we go from a film to a digital format? Preservation photocopies: Is this a case of survival of the most meritorious titles? Could the ATLA serve as a clearinghouse, circulating on a monthly or quarterly basis a list of titles volunteered/proposed for preservation photocopying/reprinting? Can we use circulation as a selection tool?

Photographs and other non-print media: Most of our collections have these media, and a fair number are deteriorating, e.g., roll-to-roll audio tapes, many of which are only irregularly cataloged. There are recurring requests for photographs. There is an issue of hardware compatibility, e.g., the twenty-year-old Umatic videotape of a CPE class. The same issues are also true for filmstrips, LP records, and eight track tapes. For CDs and videodisks, these will become issues.

Artifacts: Not discussed.

Archives and manuscripts: Most of us have some, including both personal papers and institutional documents. Microform is the preferred preservation medium. Web pages are good PR, less useful as a conveyor of content. As a potential source of funds, there are now some commercial vendors who are interested in exploiting manuscript collections. Could the ATLA coordinate a group of MSS collections on a theme, e.g., Religion in Texas? There is an emerging issue of rights and permissions. ATLA has a template they use now with all new acquisitions. Is the only real option right now for many of us to improve environmental conditions?

Digital media and operating systems and software: Librarians are typically reactive, rather than proactive. What are the implications of this stance in terms of insuring the preservation not only of the content of but also access to these media? Should we not be making a preservation decision at the time of acquisition, e.g., asking, What must I do to make certain I can retain both this item and the possibility of access? Issues of the evolution of operating systems and varieties of incompatibilities. Could there be a CD/ROM that would contain a variety of current and historic operating systems? [What would happen if one tried to load a CP/M operating system on a Pentium2 machine?]

Ephemeral/Grey literature: Historically, these materials have been accorded a lesser value by us and in our collections. There are issues of acquisition (where are they listed?) and handling (are they serials, pamphlets, vertical file material?). Should ATLA support a national inventory, to bring together the scattered, irregular and irregularly maintained files? There is a sense in which the value of this literature is only retrospective, only noticed after the fact.

Identification of the Players

Us, ATLA, UMI, GTU and the Wladyslaw Poniecki Foundation (the TRES proposal), NEH, the Canadian Institute for Historical Microreproduction, other research libraries, church bodies and archives, and historical associations and societies.

Presentations

ATLA Proposal to Link and Integrate Indexing and Preservation: Dennis Norlin outlined an ambitious proposal for linking the ATLA's traditional strengths in indexing and preservation, suggesting the possibility of an index, full-text, and document delivery program.

TRES: The Information Service for Theology, Religion, Ethics & Society: Czeslaw Jan (Chet) Grycz and Brett Butler reviewed a nascent proposal that is being developed in consultation with John Dillenberger and the GTU for the creation of a 100,000 title and 100,000 issue digital library. See http://www.poniecki.org/tres.

Public Services Interest Group
Annual Report 1997/98
by
Roberta Schaafsma, Secretary

During 1997/98 the Public Services Interest Group steering committee planned a program for the 1998 annual conference and began looking at future projects. The ATLA Web site served as a good vehicle for communication in both of these endeavors.

On June 18 the Public Services and Collection Evaluation and Development interest groups will meet jointly. A presentation titled "Religious Resources and African American Resources at the Library of Congress" will be given by Cheryl Adams and Ardie Myers, resource specialists from the Library of Congress. Two Web sites mounted by the Library of Congress serve as background material for the presentation: "African American Perspectives" [http://lcWeb2.loc.gov/ammem/aap/aaphome.html] and "African American Odyssey" [http://lcWeb2.loc.gov/ammem/aaohtml/aohome.html]. After the presentation the two interest groups will meet separately to conduct their business meetings.

One of the items of business this year will be to discuss the possibility of a three-year focus topic or project for the interest group. Suggestions from the membership have been solicited through the ATLA Web site and they will be presented for discussion.

Services in the area of reference collection development, which continued to be provided to the members of ATLA this year, were:

- Monthly reviews of reference tools posted to the ATLA Web site [http://atla.library.vanderbilt.edu/atla/refdesk/refrevie/homerefr.html] and the ATLANTIS listserv. Anne Womack coordinates this project.
- The fourteenth supplement to "A Checklist of Reference Tools of Interest to Theological Librarians" which appeared in the May 1998 issue of the *ATLA Newsletter*. Seth Kasten prepares this annual list.

Steering Committee Members 1997/98

Anne Womack, Chair   Roberta Schaafsma, Secretary
David Suiter, Vice-Chair   Al Caldwell

Steering Committee Advisory Group 1997/98

Thomas Haverly   Suzanne Selinger
Laura Randall   Eleanor Soler

St. Louis Theological Consortium
Annual Report 1997/98
by
Ron Crown, Secretary

The St. Louis Theological Consortium Librarians represent the libraries of six institutions located in the greater St. Louis, MO metropolitan area: Aquinas Institute of Theology, Concordia Seminary, Covenant Theological Seminary, Eden-Webster (joint library of Webster University and Eden Theological Seminary), Kenrick-Glennon Seminary, and Saint Louis University. The consortium librarians meet regularly on a quarterly basis. These meetings provide a wonderful opportunity to share information about our respective institutions and to discuss issues of mutual interest and concern. Topics of discussion have ranged from the sublime (whether or not to participate in a Missouri-wide shared online catalog) to the less sublime (the automation, not of a library catalog, but of the dumbwaiter in one of our libraries).

In the past, we have undertaken a modest amount of cooperative collection development including sharing lists of standing orders (and discovering that the definition of "standing order" varies from one library to the next). Grants from the ATLA Education Committee have allowed us to sponsor such events as having Anne Womack of the Vanderbilt Divinity School library come to St. Louis to present a program on "Using Technology in the Classroom."

The consortium librarians have their own local listserv—THEOLIB-L— hosted on Saint Louis University's mainframe and "moderated" by Ron Crown.

A highlight of the 1997–98 year was a two-day visit from ATLA Executive Director Dennis Norlin in March. Dennis was able to sit in on one of our regularly scheduled meetings and tour the libraries of several of the institutions represented in the consortium.

Items we have discussed for possible future implementation include developing a consortium home page on the Web, sharing cataloging and reference expertise through local listservs, sharing facilities/staff for preservation activities, shared purchase of reference databases, etc.

Technical Services Interest Group
Annual Report 1997/98
by
Christine Schone

During 1997–1998, the Technical Services Interest Group has been serving the membership by planning programs for the annual conference, publishing *Theology Cataloging Bulletin,* and participating in other professional organizations. For the annual conference this year, there are several technical services opportunities: a pre-conference technical services session, a pre-conference continuing education workshop on serials cataloging, two roundtable discussion groups, and a presentation at the interest group's meeting. The quarterly publication of the Technical Services Interest Group continues to provide a helpful resource for theology and religion catalogers. We have begun to look into the possibility of providing an electronic version of *Theology Cataloging Bulletin* to the membership on the ATLA Web page. There is also discussion and planning concerning a TSIG Web page and possibly a TSIG listserv. Through the leadership of ATLA headquarters, some of the catalogers have been trained to create authority records for the Library of Congress authority file and eventually will become NACO/CONSER members. This is an important way that the technical services librarians in ATLA can share their expertise on a national level. Another way the interest group has been participating at the national level is our continuing representation on the ALA/ALCTS committee CC:DA. There is also some discussion within the interest group of sending a liaison to the Dewey Classification Revision Board. At the interest group's business meeting this year, we will be holding elections for four new steering committee members.

Appendix II: 1998 Annual Conference Hosts

The American Theological Library Association gratefully acknowledges the librarians of the schools of the Washington Theological Consortium libraries for their hospitality and hard work to make the 1998 Annual Conference possible.

Cheryl Adams—Library of Congress

Peter Batts—Dominican House of Studies

Myron Chace—Library of Congress

Mitzi Budde—Virginia Theological Seminary

Carrie Hackney—Howard University School of Divinity

John Hanson—Washington Theological Union

Bruce Miller—Catholic University of America

Allen Mueller—Wesley Theological Seminary

Bonnie VanDelinder—Lutheran Theological Seminary at Gettysburg

Appendix III: Annual Conference Institutional Representatives

Jackie W. Ammerman
Sergei Arhipov
H.D. Sandy Ayer
Clint Banz
Peter M. Batts
Lynn A. Berg
Richard R. Berg
David O. Berger
Joe Bergerman
Dale E. Bilbrey
Mary R. Bischoff
Joan Blocher
Michael P. Boddy
Harry Boonstra
Lorena A. Boylan
Michael Bramah
M. Tim Browning
Mitzi J. Budde
John Budrew
David D. Bundy
Alva R. Caldwell
Craig Churchill
Milton J. Coalter
Linda Corman
Stephen Crocco
Ronald W. Crown
Barbara Dabney
Cynthia E. Derrenbacker
John Dillenberger
C. Berry Driver
James W. Dunkly
Bruce Eldevik
Kenneth I. Elliott
Timothy Paul Erdel
D. William Faupel
Lynn A. Feider
Ivan K. Gaetz
Louise H. Girard
M. Patrick Graham
Zita Green
William B. Hair, III
Roberta Hamburger

Barry Hamilton
John S. Hanson
D. G. Hart
Joanna Hause
Terry Heisey
William J. Hook
Robert D. Ibach
Philip Johnson
Seth Kasten
Donald Keeney
Cynthia D. Keever
Edward G. Kettner
Ralph Koehler
Alan D. Krieger
Timothy D. Lincoln
Roger Loyd
Pamela MacKay
Melody Mazuk
Van McClain
Don L. Meredith
R. Bruce Miller
William C. Miller
Mary Lou Moore
Russell Morton
Allen W. Mueller
John Muether
Robert S. Munday
Sara J. Myers
Robert A. Olsen, Jr.
Ray A. Olson
Paul Osmanski
James C. Pakala
Herman A. Peterson
Arthur Quinn
Boyd T. Reese, Jr.
Robert V. Roethemeyer
Eileen K. Saner
Barbara D. Schnur
Paul Schrodt
Kenneth M. Shaffer, Jr.
Myra V. Siegenthaler
Robert Sivigny

Elenor W. Soler
Susan E. Sponberg
Paul F. Stuehrenberg
Norma S. Sutton
Sharon Taylor
Frances Theilade
John B. Trotti
Joseph E. Troutman
Gerald R. Turnbull
Bonnie VanDelinder
David J. Wartluft
Bradley E. Weidenhamer
Christine Wenderoth
Cecil R. White
Larry Wild
Louis Charles Willard
Logan S. Wright
Bruce Yelovich

Appendix IV: 1998 Annual Conference Visitors

Presenters

Elizabeth S. Aversa
Terry Belanger
James H. Billington
David Bollier
John Y. Cole
Robert A. Derrenbacker, Jr.
Cain Hope Felder
Andre Geuns
Penelope Hall

Lucy Lind Hogan
Tami Luedtke
Thomas Mann
Ardie Myers
Kathleen Padgen
Suzanne Picken
Thomas Phelps
Patti Joy Posan
Michelle Speck

Exhibitors

Todd Bludeau
Wendy Brown
David Burns
Glenna Chance
Jill Deiss
Craig Flansburg
Matt Hershey
Stephanie Gold
David Goodman
Tara Johnson
Mary Sue Iddings
David C. Lachman
Charlotte Mears
Sharon Melancon

Nancy Nisbet
Alicia Mey
Yolanda V. Nees
Bernadette B. Price
Michael Ridgeway
John Riley
Karen Roulett
Torrey Sharp
Ekkehard Starke
John Nathan Stroud
Joseph Suter
Colleen Way
Emily Webb
Sang Hui Wimbiscus

Other Visitors

Richard Abbott
K. Abraham
Patti Adamek
Rick Adamek
Karen Anderson
Carolyn Coates
Brett Butler
Howertine Farrell Duncan
Sabine Dupervil
Dawn Easton-Merritt
Elizabeth Ernst

Kathy D. Flint
Lois Guebert
Ric Hudgens
Paul Jensen
Carol Jones
Russell Kracke
Margaret Schipani
Margret Tacke
Erica Treesh
Ted Winter
Esther Y.L. Yeung

Appendix V: 1998 Annual Conference Sponsors and Exhibitors

The American Theological Library Association extends its appreciation to the following sponsors, exhibitors, and advertisers of the 1998 conference.

Corporate and Institutional Sponsors and Contributors

Baker & Taylor
Endeavor Information Systems
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IDC Publishers
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Scholars Press
YBP Library Services
Zondervan Publishing House

Conference Exhibitors

ATLA
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Baker & Taylor
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David Lachman, Ph.D.
Eastern Book Company
Endeavor Information Systems,
IDC Publishers
International Electronic Library
International Publishers Marketing
Intervarsity Press
Jewish Lights Publishing
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Long's-Roullet Bookbinders
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Plough Publishing House
Scarecrow Press, Inc.
Scholarly Resources Inc.
The Scholar's Choice
Scholars Press
Silver Platter Information, Inc.
Stroud Booksellers
Zondervan Publishing House

Appendix VI: Statistical Records Report (1996–1997)

INSTITUTION	Library Type	Patrons Served		Prof Staff	Support Staff	Other Staff	Total Staff
ABILENE CHRISTIAN U	c	188	17	9	16	16	41
ACADIA DIV COL	c	63	9.2	8	11.74	31	50.74
AMER BAPT HIST SOC	a	0	0	1	0	1	2
ANDERSON U	c	65	10.3	7	6 5	3	16.5
ANDOVER NEWT TH SCH	a	195	27 2	3	2 5	3	8.5
ANDREWS U	c	403	42	1	0	0 5	1 5
ASBURY TH SEM	a	748	44	5	7	10	22
ASHLAND TH SEM	b	426	38.4	1	2 5	1.5	5
ASSEMB GOD TH SEM	a	239	17.3	1	3	3	7
ASSOC MENN BIB SEM	a	128	14.46	1 6	1.5	0.7	3 8
ATHENAEUM OHIO	a	200	14.1	2	1	1 2	4.2
ATLANTIC SCH TH	a	69	11	3.1	1.6	2.72	7.42
AUSTIN PRESBY TH SEM	a	210	21.8	3.5	3.6	2	9 1
BANGOR TH SEM	a	70	13.1	2.5	1.5	0	4
BAPT MISS ASSOC TH SEM	a	42	5 75	1	3	3	7
BETHEL TH SEM	a	484	25.12	4	2	1	7
BIBLICAL TH SEM	a	202	9.5	2	0	0.75	2.75
BIBLIOTECA CENTRAL	a	97	4	1	0	1	2
BOSTON U SCH TH	a	393	28.25	4	4	3	11
BRITE DIV SCH	c	181	16.5	1.8	1	1	3 8
CALVIN TH SEM	c	228	19.5	7.9	12	8 5	28.4
CARD BERAN/U ST THO	a	60	10	2	0	1.5	3.5
CATHOLIC TH UNION	a	249	31	3	2	3 5	8 5
CATHOLIC U AMER	d	83	18	1 5	1.2	0.5	3 2
CENTRAL BAPT TH SEM	a	111	10.25	2	1 6	1.2	4.8
CHESAPEAKE TH SEM	a	125	18	1	0	2	3
CHICAGO TH SEM	a	131	14.5	1 5	1 5	1	4
CHRIST THE KING SEM	a	50	9.5	4	0	0	4
CHRISTIAN TH SEM	a	260	23	3	4	2	9
CHURCH GOD TH SEM	d	166	12.3	1.5	1.5	2 5	5.5
CINCIN BIB COL & SEM	c	202	25.75	3	3.6	3	9.6
CLAREMONT SCH TH	b	221	29 25	4	2.5	3	9 5
COLG ROCH/AMBR SWAS	d	133	21.4	5.8	0	3 6	9 4
COLUMBIA INTL U	c	278	27	3.9	4	5.8	13.7

Note: Library Type Definitions are as follows: a=Independent Library, b=Department/ Deparment Branch, c=Integrated Library, and d=Shared Library. A zero (0) may mean that the information is not applicable and/or not available.

Statistical Records Report (1996–1997)

INSTITUTION	Library Type	Population Served	Staff	Faculty	FTE	Other Staff	Total Staff
COLUMBIA TH SEM	a	276	21.4	4.2	3.1	5	12.3
CONCEPTION SEM & AB	a	60	16	2.25	1	2	5 25
CONCORDIA LUTH SEM/AB	a	29	4.33	1.2	0	0	1.2
CONCORDIA SEM/MO	a	483	30.2	3	7	7.5	17.5
CONCORDIA TH SEM/IN	a	275	26	2.08	2	4	8.08
CONGREGATIONAL LIBR	a	0	0	2	0	0	0
CORNERST COL/MI	a	133	8.17	3	7	4	14
COVENANT TH SEM	a	370	18 84	3	2.1	0 65	5.75
DALLAS TH SEM	a	898	56.2	5.7	5.2	5	15 9
DENVER SEM	a	260	17.92	3	1.5	3	7.5
DOMINICAN HSE STUDIES	d	51	11.2	2.5	0.25	3	5.75
DREW U	a	422	39	11	11	17	39
DUKE U DIV SCH	b	483	49	2	2	3	7
EAST BAPT TH SEM	a	209	32.5	2	4 5	2	8.5
EASTERN MENN U	c	102	11	1.7	2.1	1 6	5.4
EDEN TH SEM	c	122	13.9	11 5	0	14	25 5
EMMANUEL SCH REL	a	125	10.17	2	3	3	8
EMORY U/PITTS TH LIB	b	601	52.82	7	4	8	19
EPISC DIV SCH/WESTON JES	d	235	36.5	7	3	4	14
EPISCOPAL TH SEM SW	d	122	13	0	0	0	0
ERSKINE COL & SEM	a	201	13.5	3	0	4	7
EVANGELICAL SCH TH	a	64	10	1	0.4	0 6	2
EVANGELICAL SEM PR	a	126	11	2	1	2	5
FAITH EV LUTH SEM	a	25	5	0.5	0	0	0 5
FULLER TH SEM	a	1780	87	3 6	2.5	10 5	16.6
GARRETT EV/SEABURY W	d	398	45.85	5	6	3	14
GENERAL TH SEM/NY	d	112	14 25	2	3	5	10
GOLD GATE BAPT TH SEM	a	556	37.09	3.25	4 5	6 5	14.25
GORD-CONW TH SEM/MA	a	484	33	3	3	5	11
GRADUATE TH UNION	d	1479	135.4	9	11	15	35
HARDING U GRAD SCH REL	a	94	10.75	2	1	2	5
HARTFORD SEM	a	51	17 6	1 5	0.25	2	3.75
HARVARD DIV SCH	b	470	29.33	5	8	10	23
HELLEN COL/HOLY CROSS	a	101	10	4	5.1	0 6	9 7

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Statistical Records Report (1996–1997)

INSTITUTION	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
HOOD TH SEM	a	49	8 42	2	0	1	3
HURON COL	c	37	7	0.64	0.8	1.5	2.94
ILIFF SCH TH	a	268	25	3.75	2.5	2.5	8.75
ITC/ATLANTA U CTR	d	298	35	24	16	33 5	73.5
JESUIT-KRAUSS-MCCORM	d	499	46.5	8.5	4 8	3	16.3
K.U. LEUVEN FAC TH	c	511	42	6	1	1	8
KENRICK-GLENNON SEM	a	58	9	1	1.2	1.8	4
KNOX COLLEGE/ON	a	93	7 8	2	0.66	1	3.66
LANCASTER TH SEM	a	99	14	2	1.5	1	4.5
LEXINGTON TH SEM	a	68	11	3	10	2	15
LINCOLN CHRIST COL/SEM	c	145	13.3	2.75	4	2.9	9 65
LOGOS EV SEM	a	53	8.25	1	1	1	3
LOUISV PRESBY TH SEM	a	166	14	2	1.5	4 5	8
LSPS/SEMINEX	d	0	4	0 25	0	0	0.25
LUTHER SEM/LOHE MEM	a	0	0	4.6	0.15	2 3	7.05
LUTHER SEM/MN	a	576	45.2	4	3.25	4 25	11.5
LUTH TH SEM/GET	a	163	18.55	1.8	1	3.2	6
LUTH TH SEM/PHIL	a	181	18.8	2.75	1.3	2 75	6.8
LUTH TH SOUTHERN SEM	a	141	12	2	1.2	2	5 2
MCGILL U FAC REL	b	96	12	0.25	0.2	1	1.45
MEADVILLE/LOMBARD	a	63	4	0 5	1.2	1	2.7
MEMPHIS TH SEM	a	155	12.6	2	1	1.5	4.5
MENN BRETH BIB SEM	c	81	11.8	4.25	3 15	2	9 4
METHODIST TH SCH/OH	a	190	23.4	2	8	2	12
MID-AMERICA BAPT/TN	a	0	0	1	6	2	9
MIDW BAPT TH SEM	a	354	17 72	5	1	0	6
MISSIONARY CH ARCHIV	a	0	0	3.5	3.75	3	10.75
MORAVIAN TH SEM	c	52	10	5.4	7.2	6 4	19
MT ANGEL ABBEY	a	94	10	4	1	6	11
MT ST MARYS COL & SEM	c	213	13.6	1	1.5	1.4	3.9
MULTNOMAH BIB SEM	a	126	12.4	2	3	3	8
NASHOTAH HOUSE	a	29	8.2	1	0	2.5	3 5
NAZARENE TH SEM	a	233	16.5	1.3	3	2	6.3
NEW BRUNSWICK TH SEM	a	105	11.8	2.8	1	1.5	5.3

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Statistical Records Report (1996–1997)

NEW ORLNS BAPT TH SEM	a	738	41	3.75	6	7	16 75
NEW YORK TH SEM	d	185	9.5	1	0	1	2
N. CENTRAL BIB COL	a	998	50	4	3	1	8
N. AMER BAPT COL/AB	c	67	7.4	1	1	2	4
N. AMER BAPT SEM/SD	a	115	17.65	1.5	1	2.5	5
N. PARK TH SEM	c	83	14.5	7.5	3.4	3	13.9
NRTHRN BAPT TH SEM	a	190	14.6	0	0	0	0
N.W. BAPT SEM	a	0	0	0	0	1.1	1.1
OBLATE SCH TH	a	80	18	1	2.5	2	5.5
PAYNE TH SEM	a	38	6	1	0	1.5	2.5
PERKINS SCH TH/SMU	a	295	29.58	9	3.75	11 62	24 38
PHILADELPHIA TH SEM	a	10	11	1	1	1	3
PHILLIPS TH SEM	a	121	15	2	2	1	5
PITTSBURGH TH SEM	a	187	23.3	5.65	2.69	1	9.34
PONT COL JOSEPHINUM	a	92	13.33	2	0.8	3	5.8
POPE JOHN XXIII NAT SEM	a	76	11.6	2	2	0.5	4.5
PRINCETON TH SEM	a	630	57.25	10.4	10.5	11.9	32.8
PROVIDENCE COL & SEM	a	172	16 2	1	1	2.7	4.7
REF PRESBY TH SEM	a	40	4	0.6	0.2	1.2	2
REF TH SEM/MS	a	587	35.33	5	7	5.8	17 8
REGENT COL	d	295	28.2	2	1.5	2.5	6
REGENT U/VA	c	83	11.6	2.1	3.8	3.3	9.2
SAC HEART MAJ SEM/MI	a	64	11	2	0.64	2.52	5.16
SAC HEART SCH TH/WI	a	110	15.4	2	0.12	0.7	2 83
SCARRITT-BENNETT CTR	a	0	0	2	0	2	4
SEATTLE U	c	104	11.1	8	3.7	16	27.7
S. FLORIDA CTR TH STD	a	42	5	1	1	0.2	2.2
S. EASTRN BAPT TH SEM	a	762	38	3	10	5	18
S.WESTRN BAPT TH SEM	a	2190	138 3	9	38.5	11	58.5
SS CYR & METHODIU SEM	d	50	16 33	3	1	2	6
ST ANDREWS COLL	a	29	5.5	0	0	0	0
ST AUGUSTINES SEM	a	68	20.6	1	2.5	1.5	5
ST CHARLES BORROM SEM	b	129	13.8	2	1	2	5
ST FRANCIS SEM	a	39	8.3	2	2	1	5

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Statistical Records Report (1996–1997)

INSTITUTION	Library Type	Students	Faculty	Prof. Staff	Student Staff	Other Staff	Total Staff
ST JOHNS SEM/CA	a	84	20.2	0.5	1	1.75	3.25
ST JOHNS SEM/MA	a	91	17.9	1	1	1	3
ST JOHNS U/MN	c	106	10.67	5	6	7 07	18.07
ST JOSEPHS SEM	a	93	17.7	3	0	3	6
ST MARY SEM	a	38	12 1	1	0	1.5	2 5
ST MARYS SEM & U	a	146	20	3	0.5	0 8	4.3
ST MEINRAD SCH TH	c	105	16	1	1 5	6	8.5
ST PATRICKS SEM	a	61	12	2 5	0.67	0	3.17
ST PAUL SCH TH/MO	a	217	20.2	2	1	1.5	4.5
ST PAUL SEM/U ST THOM	b	96	18.25	2	2.9	2.81	7 71
ST PETERS SEM	a	34	9.5	2	0	1 5	3.5
ST TIKHONS ORTH TH SEM	a	44	11.37	1.3	0 3	5	6.6
ST VINCENT DE PAUL	a	85	16 5	1.5	1	2	4.5
ST WILLIBRORDSABDIJ	a	0	0	0	0	0	0
TAIWAN TH COL	a	0	0	0	0	0	0
TH COL CANAD REF CHS	a	18	4	1	0	0 3	1.3
TRINITY COL FAC DIV	c	53	7.2	1	1	1	3
TRINITY EPIS SCH MIN	a	89	11.3	2	1	2	5
TRINITY INTL U	a	974	50 3	5.66	10.1	6	21.76
TRINITY LUTH SEM	a	214	21	3	2	2	7
TYNDALE COL & SEM/ON	d	457	17	3	1 88	3.5	8.38
UNIFICATION TH SEM	a	130	8	1	2	1	4
UNION TH SEM IN VA	a	340	32	5 67	3.9	14 83	24 4
UNION TH SEM/NY	a	268	27.5	7	11	7	25
UNITED TH SEM	a	299	33 8	3	3	3	9
UNITED TH SEM/TW CITIES	a	120	13.2	2	1	0 5	3 5
U NOTRE DAME	c	183	36.5	4.7	2 8	16.8	24.3
U ST MARY THE LAKE	a	221	17	1	1	3	5
U ST MICHAELS COL	c	148	17	1.8	2 6	2.6	7
U THE SOUTH SCH TH	c	117	12.75	2	0.17	0.1	2.27
VALAMO MONASTERY	a	0	0	1	0	1	2
VANCOUVER SCH TH	a	105	11.3	1	0.5	4	5.5
VANDERBILT U DIV SCH	b	134	23.5	3.25	6.3	2 75	12 3
VICTORIA U/EMM COL	b	131	12	1	0.6	2	3.6

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INSTITUTION	Salary & Wages	Library Materials	Building	Total Educ & Gen Expenditures	Total Investments
ABILENE CHRISTIAN U	$67,875.00	$25,307.25	0	$100,691 30	$1,236,371.00
ACADIA DIV COL	$7,490.00	$38,400.00	0	$77,090.00	$1,300,996.00
AMER BAPT HIST SOC	$63,870.00	$6,225.00	$1,000.00	$88,795.00	0
ANDERSON U	$317,354.00	$206,615.00	$6,221.00	$645,376.00	$1,196,412.00
ANDOVER NEWT TH SCH	$240,168.00	$88,833.00	$9,845.00	$409,591.00	$5,663,634.00
ANDREWS U	$54,571 00	$122,288.00	$5,796.00	$525,028.00	$5,855,420.00
ASBURY TH SEM	$407,743 00	$209,618.00	$8,068.00	$675,282 00	$12,912,270 00
ASHLAND TH SEM	$79,735.00	$69,359.00	$1,937 00	$174,969.00	$3,611,970.00
ASSEMB GOD TH SEM	$104,564.00	$54,015.00	$890.00	$185,803.00	$2,474,035.00
ASSOC MENN BIB SEM	$102,510.00	$46,668.00	$843.00	$168,693.00	$2,621,955.00
ATHENAEUM OHIO	$88,639.05	$68,743.00	$3,273.00	$184,371 00	$2,598,546.00
ATLANTIC SCH TH	$198,667 00	$44,709.00	$1,597 00	$264,874 00	$1,777,034.00
AUSTIN PRESBY TH SEM	$226,988.00	$127,003.00	$6,074.00	$446,820.00	$5,168,624.00
BANGOR TH SEM	$104,203.00	$39,655.00	$1,769.00	$175,680 00	$2,035,747.00
BAPT MISS ASSOC TH SEM	$66,680.00	$23,965.00	$2,373 00	$117,931.00	$707,860.00
BETHEL TH SEM	$207,303.00	$49,620.00	$2,740.00	$283,268.00	$5,234,463.00
BIBLICAL TH SEM	$72,830 00	$25,497.00	$3,241.00	$110,397 00	$1,885,073.00
BIBLIOTECA CENTRAL	$29,700 00	$11,067.00	$1,482 00	$58,394 00	$181,058.00
BOSTON U SCH TH	$292,801.00	$84,693.00	$10,823 00	$428,021 00	$3,877,858 00
BRITE DIV SCH	$123,425 00	$145,412.00	$1,624.00	$280,859.00	$3,866,285.00
CALVIN TH SEM	$845,376 00	$721,049.00	$45,430.00	$1,754,334.00	$3,803,384.00
CARD BERAN/U ST THO	$63,945.00	$59,297.00	$2,780.00	$172,812.00	$1,275,347.00
CATHOLIC TH UNION	$227,923.00	$107,776.00	$45,000.00	$1,505,899.00	$4,406,096.00
CATHOLIC U AMER	$68,651.00	$112,430.00	$15,958.00	$212,789.00	$2,530,007.00
CENTRAL BAPT TH SEM	$89,655.00	$54,020.00	$3,559.00	$157,263.00	$2,003,688.00
CHESAPEAKE TH SEM	0	$1,394.71	0	0	$400,000 00
CHICAGO TH SEM	$102,295 00	$37,800.00	$1,700.00	$152,395 00	$2,215,392.00
CHRIST THE KING SEM	$72,804.00	$92,806.00	$3,408.00	$180,672.00	$1,402,000 00
CHRISTIAN TH SEM	$205,137.00	$187,368.00	$9,002.00	$461,119 00	$5,944,816 00
CHURCH GOD TH SEM	$104,512.00	$69,829.00	$467.00	$182,841 00	$1,914,943 00
CINCIN BIB COL & SEM	$180,151.90	$15,088.00	$22.00	$199,820.90	$1,277,831.00
CLAREMONT SCH TH	$258,792 00	$92,857.00	$4,132.00	$392,799.00	$5,612,300.00
COLG ROCH/AMBR SWAS	$271,304.00	$89,952.00	$11,268.00	$519,757.00	$6,662,265.00
COLUMBIA INTL U	$276,088.00	$112,784 00	$17,372 00	$436,039.00	$4,444,879.00

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INSTITUTION			Binding	Total Library	Total Institutional Expenditure
	FINANCIAL DATA				
COLUMBIA TH SEM	$231,900.00	$134,712.00	$7,844.00	$413,767 00	$7,736,373.00
CONCEPTION SEM & AB	$114,697.80	$46,207.19	333.03	$199,237.90	$1,600,000.00
CONCORDIA LUTH SEM/AB	$51,555.84	$21,145.45	612.85	$79,699.61	$798,479.00
CONCORDIA SEM/MO	$349,418.00	$173,689.00	$5,454.00	$662,311 00	$10,778,910.00
CONCORDIA TH SEM/IN	$165,622.00	$116,475.00	$2,921.00	$334,424.00	$7,145,561.00
CONGREGATIONAL LIBR	$216,000.00	$11,000.00	0	$253,200.00	0
CORNERST COL/MI	$242,492.00	$181,998.00	$6,647.00	$731,633.00	$1,082,814 00
COVENANT TH SEM	$116,284.00	$51,719.00	$1,819.00	$205,132.00	$4,546,582.00
DALLAS TH SEM	$321,610.00	$145,778.00	$8,198.00	$556,249.00	$12,605,320.00
DENVER SEM	$199,020.00	$81,410.00	$2,908.00	$338,447 00	$4,294,533.00
DOMINICAN HSE STUDIES	$104,691.00	$38,032.00	$2,800 00	$196,638 00	$1,409,336.00
DREW U	$1,320,161.00	$701,108.00	$15,889.00	$2,143,383.00	$9,021,000.00
DUKE U DIV SCH	$249,009.00	$278,539.00	0	$536,812.00	$10,258,800.00
EAST BAPT TH SEM	$141,300.00	$59,463.00	$2,752.00	$222,378.00	$3,822,163.00
EASTERN MENN U	$132,140.00	$97,968.00	$2,993.00	$248,470.00	$1,738,145.00
EDEN TH SEM	$131,858.00	$48,631.00	$3,412.00	$218,593.00	$2,986,544 00
EMMANUEL SCH REL	$167,610 00	$63,902.00	$8,282.00	$283,245.00	$2,270,025.00
EMORY U/PITTS TH LIB	$527,525.00	$456,804.00	$9,592.00	$1,075,893.00	$25,241,470.00
EPISC DIV SCH/WESTON JES	$452,801 00	$152,607.00	$12,600.00	$667,908.00	$6,589,685.00
EPISCOPAL TH SEM SW	0	$25,555.00	0	$25,555.00	$2,210,846.00
ERSKINE COL & SEM	$187,598.00	$189,143.00	$2,587.00	$409,516 00	$1,187,248.00
EVANGELICAL SCH TH	$54,627.00	$20,145.00	$656.00	$78,653.00	$995,016.00
EVANGELICAL SEM PR	$83,242.00	$40,126.00	$1,000.00	$131,204.00	0
FAITH EV LUTH SEM	$15,000.00	$6,000.00	0	$21,000 00	0
FULLER TH SEM	$478,590.00	$197,449 00	$11,103.00	$749,228.00	$26,185,500.00
GARRETT EV/SEABURY W	$363,975.00	$151,695.00	$8,934 00	$579,296.00	$8,720,143 00
GENERAL TH SEM/NY	$236,905.00	$100,630.00	$14,774.00	$433,298.00	$5,442,342.00
GOLD GATE BAPT TH SEM	$342,600 00	$163,120.00	$2,419.00	$536,812.00	$7,041,289.00
GORD-CONW TH SEM/MA	$304,804.00	$108,200.00	$5,096.00	$452,762.00	$10,096,130 00
GRADUATE TH UNION	$986,964.00	$294,737.00	$12,547.00	$1,562,713.00	$26,739,860.00
HARDING U GRAD SCH REL	$137,544.00	$66,597.00	$3,489 00	$231,732.00	$1,708,859 00
HARTFORD SEM	$100,150.00	$39,600.00	0	$173,750.00	$3,572,456.00
HARVARD DIV SCH	$832,006.00	$340,875.00	$37,107.00	$1,446,723.00	$15,406,370.00
HELLEN COL/HOLY CROSS	$168,437.00	$57,130 27	$9,400.13	$320,753.80	$2,443,057.00

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INSTITUTION	Salary/Wages	Library Materials	Binding	Total Library Expenditure	Total Institutional Expenditure
HOOD TH SEM	$67,000.00	$18,589.00	0	$106,151.00	$632,235.00
HURON COL	$77,126 00	$27,106.00	2.94	$114,976.90	$841,466 00
ILIFF SCH TH	$295,907.00	$158,968.80	$6,156.00	$523,575.80	$6,023,353.00
ITC/ATLANTA U CTR	$1,622,766.00	$1,215,099.00	$36,960.00	$3,579,778.00	$3,184,828.00
JESUIT-KRAUSS-MCCORM	$335,549.00	$154,205.00	$5,563.00	$748,151.00	$12,427,510.00
K.U. LEUVEN FAC TH	$361,000.00	$292,500.00	$16,000 00	$741,800 00	$2,600,000.00
KENRICK-GLENNON SEM	$98,096 00	$43,455.00	$3,508.00	$159,616 00	$3,179,472.00
KNOX COLLEGE/ON	$140,962.00	$50,826.00	$4,633.00	$198,574.00	$1,917,103 00
LANCASTER TH SEM	$93,373.00	$55,485.00	$2,421.00	$170,699 00	$2,140,327.00
LEXINGTON TH SEM	$147,297 00	$110,342.00	$6,178.00	$278,773.00	$3,188,925.00
LINCOLN CHRIST COL/SEM	$193,139.00	$62,447.00	$1,927.00	$302,546 00	$1,507,523 00
LOGOS EV SEM	$70,899 00	$12,889.00	0	$99,529.00	$872,275.60
LOUISV PRESBY TH SEM	$238,995 00	$132,924 00	$4,039.00	$450,491.00	$5,587,684.00
LSPS/SEMINEX	$12,444.00	$7,098.00	$31.00	$23,090.00	$491,280 00
LUTHER SEM/LOHE MEM	$212,000 00	$66,600.00	0	$325,800 00	0
LUTHER SEM/MN	$272,142 00	$203,370 00	$8,861 00	$553,217.00	$10,468,110 00
LUTH TH SEM/GET	$135,518.00	$82,934.00	$3,782.00	$284,191 00	$3,609,281.00
LUTH TH SEM/PHIL	$216,350.00	$66,600 00	$7,847 00	$322,250.00	$4,470,521.00
LUTH TH SOUTHERN SEM	$144,540 00	$65,592 00	$824.00	$232,596 00	$3,282,108.00
MCGILL U FAC REL	$51,000.00	$3,000.00	0	$54,000.00	$1,315,861 00
MEADVILLE/LOMBARD	$73,654 00	$21,030 00	0	$107,345.00	$2,210,742.00
MEMPHIS TH SEM	$119,552.00	$62,080.50	$4,404.00	$203,416.50	$1,916,026 00
MENN BRETH BIB SEM	$258,778 00	$196,249 00	$15,701.00	$514,949.00	$2,232,819.00
METHODIST TH SCH/OH	$180,203.00	$63,521.00	$2,468 00	$266,871 00	$4,355,431.00
MID-AMERICA BAPT/TN	0	0	0	0	0
MIDW BAPT TH SEM	$98,824.00	$33,659 00	$3,887 00	$219,287.00	$4,732,140 00
MISSIONARY CH ARCHIV	$186,477 00	$99,196.00	$9,944.00	$342,650 00	0
MORAVIAN TH SEM	$62,035 00	$373,190 00	$14,000 00	$618,920 00	$1,349,984 00
MT ANGEL ABBEY	$189,900 00	$109,608 00	$5,321.00	$593,910 00	$211,356 00
MT ST MARYS COL & SEM	$54,598 00	$52,605 00	$787 00	$134,259.00	$1,899,190 00
MULTNOMAH BIB SEM	$165,391 00	$49,136.00	0	$265,203.00	$1,590,682.00
NASHOTAH HOUSE	$111,532.00	$47,021 00	$3,656 00	$172,931 00	$2,000,116 00
NAZARENE TH SEM	$137,688 00	$62,719 00	$4,579 00	$256,674.00	$2,233,047 00
NEW BRUNSWICK TH SEM	$121,109 00	$66,038 00	$1,530 00	$203,090.00	$2,238,630 00

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INSTITUTIONS	Salary/Wages	Library Materials	Machinery	Total Library Expenditures	Total Institutional Expenditures
NEW ORLNS BAPT TH SEM	$228,902.00	$160,871.00	$9,148.00	$486,421 00	$9,029,553.00
NEW YORK TH SEM	$76,482.16	$7,944 34	0	$186,541.30	$2,495,153.00
N. CENTRAL BIB COL	$142,323.00	$47,931.20	$1,366.00	$230,434.00	$9,831,934.00
N. AMER BAPT COL/AB	$88,400.00	$44,600 00	0	$144,200 00	$568,267.00
N. AMER BAPT SEM/SD	$125,187.00	$36,039.00	$1,629.00	$188,008 00	$3,182,123.00
N PARK TH SEM	$388,842 00	$294,042.00	$14,500.00	$802,829.00	$2,377,431.00
NRTHRN BAPT TH SEM	0	$39,533.29	0	$39,533.29	$2,951,659.00
N W. BAPT SEM	$17,994.00	$7,158.44	0	$26,801.24	0
OBLATE SCH TH	$54,395.00	$62,275.00	$3,197.00	$155,482.00	$2,200,077 00
PAYNE TH SEM	$33,181.00	$31,131.00	0	$83,948.00	$913,591.00
PERKINS SCH TH/SMU	$697,936.00	$380,329.00	$24,384 00	$1,555,534.00	$8,775,901.00
PHILADELPHIA TH SEM	$25,057.00	$3,454.00	0	$34,011 00	$322,164 00
PHILLIPS TH SEM	$109,058 00	$44,884.00	$1,699 00	$180,073.00	$2,298,191.00
PITTSBURGH TH SEM	$305,227.00	$163,816 00	$7,150.00	$578,011.00	$5,699,067 00
PONT COL JOSEPHINUM	$171,894.00	$118,008.00	$4,737.00	$313,379 00	$2,704,937.00
POPE JOHN XXIII NAT SEM	$99,611.00	$30,011.00	$2,607 00	$135,212.00	$1,579,787.00
PRINCETON TH SEM	$1,097,969.00	$652,663 00	$80,261.00	$2,272,545.00	$29,421,510.00
PROVIDENCE COL & SEM	$90,915 00	$62,151.00	$2,998 00	$168,678.00	$1,545,282.00
REF PRESBY TH SEM	$40,089 00	$19,232.00	$599.00	$72,472 00	$456,676.00
REF TH SEM/MS	$336,818.00	$203,061 00	$28,029.00	$657,896.00	$9,208,150 00
REGENT COL	$206,481 00	$102,462.00	$2,108 00	$421,499.00	$5,353,573.00
REGENT U/VA	$174,127 00	$72,063.00	$2,655.00	$321,850 00	$3,582,000.00
SAC HEART MAJ SEM/MI	$127,290 00	$72,827.00	$5,400.00	$242,900.00	$1,273,534.00
SAC HEART SCH TH/WI	$89,488.00	$31,676 00	0	$129,649 00	$3,873,428.00
SCARRITT-BENNETT CTR	$51,573.00	$15,887.00	$439 00	$74,274.00	0
SEATTLE U	$676,431.00	$54,066 53	$2,171.00	$864,615.50	$1,625,840 00
S. FLORIDA CTR TH STD	$28,216 00	$18,735 00	$49 00	$49,696.00	$419,394.00
S. EASTRN BAPT TH SEM	$371,600.00	$110,448.60	0	$536,501 60	$8,492,400.00
S.WESTRN BAPT TH SEM	$881,956.00	$194,777 00	$4,519.00	$1,357,789.00	$22,702,980.00
SS CYR & METHODIU SEM	0	$27,207.00	$288.00	$33,494.00	$1,150,726.00
ST ANDREWS COLL	$65,217.00	$21,512.00	$1,869.00	$95,603.00	$1,051,397 00
ST AUGUSTINES SEM	$114,327 00	$34,449.00	$1,771.00	$160,233.00	$2,362,563.00
ST CHARLES BORROM SEM	$125,300 00	$43,299.00	$4,248.00	$193,085 00	$3,068,611.00
ST FRANCIS SEM	$119,855 00	$64,661.00	$1,266 00	$212,671 00	$2,234,730.00

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INSTITUTION	Salary/Wages	Library Materials	Binding	Total Library Expenditures	Total Institutional Expenditures
ST JOHNS SEM/CA	$57,993.00	$49,416.00	$4,132.00	$146,138.00	$3,531,543.00
ST JOHNS SEM/MA	$39,750 00	$88,539.18	$13,400.00	$171,964.20	$2,425,072.00
ST JOHNS U/MN	$567,825.00	$450,702.00	0	$1,129,772 00	$1,558,676.00
ST JOSEPHS SEM	$101,303.00	$64,991.00	$7,863.00	$209,814.00	$3,068,932.00
ST MARY SEM	$60,567.00	$58,121.00	$6,748.00	$141,245 00	$1,329,369.00
ST MARYS SEM & U	$129,265.00	$74,740.00	$4,000.00	$226,999 00	$4,545,330.00
ST MEINRAD SCH TH	$188,476.00	$102,414.00	$1,813.00	$325,289.00	$2,677,509.00
ST PATRICKS SEM	$105,326.00	$31,265.00	$1,660.00	$153,436.00	$1,926,563.00
ST PAUL SCH TH/MO	$138,535.00	$67,208.00	$1,483 00	$246,328.00	$3,371,222.00
ST PAUL SEM/U ST THOM	$234,260 00	$65,828.00	$3,954.00	$341,606.00	$2,417,114 00
ST PETERS SEM	$86,031.00	$49,595.00	$4,109.00	$143,180.00	$1,039,092.00
ST TIKHONS ORTH TH SEM	0	$10,309.00	0	$16,556.00	$549,702.00
ST VINCENT DE PAUL	$74,197 00	$84,265.00	$5,185.00	$188,960.00	$1,814,042 00
ST WILLIBRORDSABDIJ	0	0	0	0	0
TAIWAN TH COL	$70,000 00	$53,840 00	0	$123,840.00	$1,600,000.00
TH COL CANAD REF CHS	$33,000.00	$25,000 00	$2,500.00	$63,500.00	0
TRINITY COL FAC DIV	$113,840.00	$41,122 00	$1,402.00	$166,456.00	0
TRINITY EPIS SCH MIN	$167,165 00	$45,567.00	$4,798 00	$227,198.00	$2,056,631.00
TRINITY INTL U	$521,784.00	$172,582.00	$17,800.00	$756,182.00	$12,745,570.00
TRINITY LUTH SEM	$212,252.00	$89,288.00	$1,408.00	$322,090.00	$5,306,181.00
TYNDALE COL & SEM/ON	$244,043.00	$88,754.00	$4,752.00	$352,807.00	$2,138,883.00
UNIFICATION TH SEM	$71,226.00	$30,800.00	$8,000.00	$131,296.00	$2,500,000.00
UNION TH SEM IN VA	$723,526.00	$185,353.00	$4,094.00	$1,002,470.00	$9,862,639.00
UNION TH SEM/NY	$624,679.10	$170,344.40	$7,633.45	$890,942.70	$9,182,627.00
UNITED TH SEM	$181,537.00	$74,679.00	$2,406.00	$274,889.00	$4,752,223.00
UNITED TH SEM/TW CITIES	$104,708.00	$38,806 00	$1,699.00	$162,658.00	$2,500,260 00
U NOTRE DAME	$585,744 00	$567,966.00	$13,624 00	$1,299,329.00	0
U ST MARY THE LAKE	$129,677.00	$71,203.00	$4,363 00	$224,711.00	$5,266,226.00
U ST MICHAELS COL	$235,047.00	$110,290.00	$5,630.00	$397,591.00	$2,262,000.00
U THE SOUTH SCH TH	$103,879.00	$89,515.00	$12,292 00	$219,668.00	$5,799,093.00
VALAMO MONASTERY	$30,258 00	$5,400 00	$337.00	$38,995.00	0
VANCOUVER SCH TH	$213,480.00	$73,271.00	$2,364.00	$322,790.00	$2,902,407.00
VANDERBILT U DIV SCH	$301,186 00	$150,829.00	$5,787.00	$825,388.00	$5,754,922 00
VICTORIA U/EMM COL	0	$58,350.00	$1,500.00	118,50	$3,141,864 00

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Note: Financial data is reported in U.S. Dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. A zero (0) may mean that the information is not applicable and/or not available.

Statistical Records Report (1996–1997)

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Statistical Records Report (1996–1997)

INSTITUTION	Bound Vol	Micro-forms	A/V Media	Period. Subs	Other Holdings	Total
ABILENE CHRISTIAN U	66,604	42,453	2,159	251	59	111,526
ACADIA DIV COL	89,529	0	0	651	0	90,180
AMER BAPT HIST SOC	0	0	0	0	0	0
ANDERSON U	202,707	97,624	363	958	12	301,664
ANDOVER NEWT TH SCH	228,305	10,986	32	556	940	240,819
ANDREWS U	138,373	52,463	1,802	0	646	193,284
ASBURY TH SEM	204,598	7,798	12,521	1,005	9,346	235,268
ASHLAND TH SEM	79,950	1,097	2,210	428	170	83,855
ASSEMB GOD TH SEM	76,244	65,023	4,101	418	16	145,802
ASSOC MENN BIB SEM	103,878	1,152	1,065	512	555	107,162
ATHENAEUM OHIO	90,186	1,188	2,479	369	31	94,253
ATLANTIC SCH TH	72,707	160	1,960	355	0	75,182
AUSTIN PRESBY TH SEM	153,393	8,159	3,228	569	3,379	168,728
BANGOR TH SEM	126,458	772	859	429	46	128,564
BAPT MISS ASSOC TH SEM	66,170	946	4,849	528	7,837	80,330
BETHEL TH SEM	232,196	0	0	626	5	232,827
BIBLICAL TH SEM	54,949	4,719	1,291	240	0	61,199
BIBLIOTECA CENTRAL	23,675	0	0	352	92	24,119
BOSTON U SCH TH	124,415	13,661	807	0	6	138,889
BRITE DIV SCH	118,965	78,300	1,895	1,495	32	200,687
CALVIN TH SEM	517,090	678,903	18,667	2,693	128,903	1,346,256
CARD BERAN/U ST THO	53,534	1,427	2,147	377	1,754	59,239
CATHOLIC TH UNION	117,459	0	1,417	580	0	119,456
CATHOLIC U AMER	309,174	6,974	0	976	0	317,124
CENTRAL BAPT TH SEM	86,596	10,716	2,334	348	5,995	105,989
CHESAPEAKE TH SEM	12,229	0	0	27	0	12,256
CHICAGO TH SEM	112,915	2,515	0	178	0	115,608
CHRIST THE KING SEM	142,200	3,507	1,195	439	17,221	164,562
CHRISTIAN TH SEM	163,940	1,350	1,895	1,242	5,467	173,894
CHURCH GOD TH SEM	67,918	610	4,611	72	891	74,102
CINCIN BIB COL & SEM	98,650	38,822	10,429	827	100,934	249,662
CLAREMONT SCH TH	170,548	5,662	240	596	36	177,082
COLG ROCH/AMBR SWAS	284,827	28,319	3,487	0	10	316,643
COLUMBIA INTL U	96,537	21,513	3,461	425	15	121,951

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Statistical Records Report (1996–1997)

	LIBRARY HOLDINGS				
COLUMBIA TH SEM	129,959	1,076	3,077	752	114	134,978
CONCEPTION SEM & AB	130,875	967	2,935	302	4	135,083
CONCORDIA LUTH SEM/AB	20,669	163	446	3,317	84	24,679
CONCORDIA SEM/MO	216,400	47,223	7,689	1,004	12,948	285,264
CONCORDIA TH SEM/IN	150,637	10,179	6,420	816	4,562	172,614
CONGREGATIONAL LIBR	228,329	1,110	0	110	0	229,549
CORNERST COL/MI	115,528	231,336	3,998	776	1,968	353,606
COVENANT TH SEM	68,371	1,811	2,246	33	3	72,464
DALLAS TH SEM	164,107	42,478	6,932	936	8,650	223,103
DENVER SEM	143,750	2,413	0	587	5	146,755
DOMINICAN HSE STUDIES	69,273	1,049	602	379	0	71,303
DREW U	456,281	336,699	0	1,953	331	795,264
DUKE U DIV SCH	314,399	29,624	0	662	16	344,701
EAST BAPT TH SEM	131,239	54	1,318	586	26	133,223
EASTERN MENN U	71,148	26,442	4,195	480	3,826	106,091
EDEN TH SEM	82,802	319	609	470	4	84,204
EMMANUEL SCH REL	107,092	25,789	0	733	26	133,640
EMORY U/PITTS TH LIB	477,774	108,508	3,351	1,765	616	592,014
EPISC DIV SCH/WESTON JES	280,948	1,162	474	1,165	9	283,758
EPISCOPAL TH SEM SW	101,644	1,038	11,299	212	0	114,193
ERSKINE COL & SEM	194,767	243	201	544	15	195,770
EVANGELICAL SCH TH	66,588	215	404	488	8	67,703
EVANGELICAL SEM PR	58,225	1,610	609	382	1,170	61,996
FAITH EV LUTH SEM	20,120	0	0	98	0	20,218
FULLER TH SEM	220,148	31,900	1,006	1,029	5	254,088
GARRETT EV/SEABURY W	305,501	8,901	0	1,862	161	316,425
GENERAL TH SEM/NY	241,394	1,246	119	1,495	65	244,319
GOLD GATE BAPT TH SEM	132,375	4,441	8,563	802	45,989	192,170
GORD-CONW TH SEM/MA	149,233	43,738	4,184	919	67	198,141
GRADUATE TH UNION	387,331	281,490	4,906	1,593	13,376	688,696
HARDING U GRAD SCH REL	101,224	14,368	2,577	675	2,895	121,739
HARTFORD SEM	72,152	6,557	97	311	12	79,129
HARVARD DIV SCH	437,826	80,838	421	2,310	6,041	527,436
HELLEN COL/HOLY CROSS	108,840	490	1,286	770	361	111,747

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Statistical Records Report (1996–1997)

INSTITUTION	Bound Vol	Micro Forms	A/V Media	Curr Serial	Other Holding	Total
HOOD TH SEM	20,945	43	113	141	488	21,730
HURON COL	35,539	0	0	0	0	35,539
ILIFF SCH TH	186,534	55,485	2,427	845	333	245,624
ITC/ATLANTA U CTR	393,943	773,184	27,432	2,290	6,871	1,203,720
JESUIT-KRAUSS-MCCORM	339,984	117,380	1,146	934	9,978	469,422
K.U. LEUVEN FAC TH	1,035,000	15,700	905	1,180	70,983	1,123,768
KENRICK-GLENNON SEM	71,505	584	2,133	280	1,683	76,185
KNOX COLLEGE/ON	74,761	1,984	223	313	0	77,281
LANCASTER TH SEM	127,387	6,779	1,180	345	2,461	138,152
LEXINGTON TH SEM	121,636	10,295	0	1,000	925	133,856
LINCOLN CHRIST COL/SEM	88,857	5,197	24,615	410	4,752	123,831
LOGOS EV SEM	27,673	0	0	252	0	27,925
LOUISV PRESBY TH SEM	127,741	8,747	2,427	553	1,855	141,323
LSPS/SEMINEX	38,738	11,417	6	139	0	50,300
LUTHER SEM/LOHE MEM	114,269	0	0	469	0	114,738
LUTHER SEM/MN	224,862	34,318	1,095	800	6	261,081
LUTH TH SEM/GET	160,705	6,186	0	610	9	167,510
LUTH TH SEM/PHIL	179,374	24,129	4,671	509	3,539	212,222
LUTH TH SOUTHERN SEM	116,719	7,605	1,665	0	0	125,989
MCGILL U FAC REL	28,857	0	0	0	0	28,857
MEADVILLE/LOMBARD	102,775	218	0	123	0	103,116
MEMPHIS TH SEM	93,885	556	370	430	4	95,245
MENN BRETH BIB SEM	143,206	235,946	4,784	1,114	707	385,757
METHODIST TH SCH/OH	125,195	,1671	2,845	294	36	130,041
MID-AMERICA BAPT/TN	118,200	0	123	942	2	119,267
MIDW BAPT TH SEM	102,972	944	2,415	681	2,037	109,049
MISSIONARY CH ARCHIV	86,655	3,968	371	695	2,578	94,267
MORAVIAN TH SEM	241,205	8,541	691	1,395	8,517	260,349
MT ANGEL ABBEY	242,524	65,500	1,563	487	2,210	312,284
MT ST MARYS COL & SEM	44,223	1,166	0	192	0	45,581
MULTNOMAH BIB SEM	66,802	7,650	3,318	356	3,707	81,833
NASHOTAH HOUSE	98,030	3	222	292	334	98,881
NAZARENE TH SEM	93,653	20,903	136	524	5,591	120,807
NEW BRUNSWICK TH SEM	161,559	0	271	294	8	162,132

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Statistical Records Report (1996–1997)

INSTITUTION	Bound Vols.	Micro Form	All Media	Visual Other	Other Holdings	TOTAL
NEW ORLNS BAPT TH SEM	237,575	19,716	23,369	1,039	55,514	337,213
NEW YORK TH SEM	27,672	0	961	17	62	28,712
N. CENTRAL BIB COL	72,366	8,429	2,771	392	720	84,678
N. AMER BAPT COL/AB	59,389	487	72	305	0	60,253
N. AMER BAPT SEM/SD	64,275	731	1,780	306	8,271	75,363
N. PARK TH SEM	234,327	232,222	5,346	1,216	37	473,148
NRTHRN BAPT TH SEM	42,793	2,667	1,351	284	1,919	49,014
N.W. BAPT SEM	19,080	1,600	158	81	2	20,921
OBLATE SCH TH	50,571	1,355	310	360	10	52,606
PAYNE TH SEM	35,961	0	7	67	292	36,327
PERKINS SCH TH/SMU	277,337	129,912	1,254	1,037	1,877	411,417
PHILADELPHIA TH SEM	20,077	1	0	24	1	20,103
PHILLIPS TH SEM	118,534	15,907	2,880	477	3,682	141,480
PITTSBURGH TH SEM	248,608	68,556	9,472	936	3,188	330,760
PONT COL JOSEPHINUM	126,502	1,863	2,953	556	2,400	134,274
POPE JOHN XXIII NAT SEM	59,267	10,107	8,286	268	4,065	81,993
PRINCETON TH SEM	418,245	33,355	35	0	65,874	517,509
PROVIDENCE COL & SEM	54,190	3,524	2,303	257	5,752	66,026
REF PRESBY TH SEM	42,405	300	1,706	217	82	44,710
REF TH SEM/MS	181,964	48,602	9,758	697	36	241,057
REGENT COL	87,494	32,500	5,703	500	1,606	127,803
REGENT U/VA	33,380	119,717	678	408	717	154,900
SAC HEART MAJ SEM/MI	135,053	6,242	3,088	495	0	144,878
SAC HEART SCH TH/WI	95,767	9,627	4,910	450	11,991	122,745
SCARRITT-BENNETT CTR	60,487	0	875	141	6	61,509
SEATTLE U	55,635	1,584	77	285	1	57,582
S. FLORIDA CTR TH STD	11,716	0	8	85	1	11,810
S EASTRN BAPT TH SEM	170,011	91,039	21,197	944	24,249	307,440
S.WESTRN BAPT TH SEM	430,150	18,448	33,654	2,098	724,941	1,209,291
SS CYR & METHODIU SEM	73,175	22,675	1,137	328	211	97,526
ST ANDREWS COLL	39,265	34	100	129	2,503	42,031
ST AUGUSTINES SEM	33,130	0	852	210	3	34,195
ST CHARLES BORROM SEM	125,669	435	8,394	564	6	135,068
ST FRANCIS SEM	84,303	1,030	696	440	18	86,487

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Statistical Records Report (1996–1997)

INSTITUTION	Bound Volumes	Micro Units	Audio Media	Periodical Series	Other Holdings	Total
ST JOHNS SEM/CA	78,356	2,094	748	316	3	81,517
ST JOHNS SEM/MA	160,572	1,772	0	0	1	162,345
ST JOHNS U/MN	367,179	69,883	4,806	1,104	4,608	447,580
ST JOSEPHS SEM	86,351	8,054	0	282	12	94,699
ST MARY SEM	62,999	1,138	771	333	6	65,247
ST MARYS SEM & U	125,170	1,683	2,034	382	79	129,348
ST MEINRAD SCH TH	158,379	9,973	4,263	615	5	173,235
ST PATRICKS SEM	101,383	2,174	1,486	286	6,177	111,506
ST PAUL SCH TH/MO	96,968	730	1,274	540	909	100,421
ST PAUL SEM/U ST THOM	95,683	3,866	0	438	0	99,987
ST PETERS SEM	58,368	7,871	1,698	417	0	68,354
ST TIKHONS ORTH TH SEM	29,425	0	322	125	985	30,857
ST VINCENT DE PAUL	60,425	740	726	431	4,571	66,893
ST WILLIBRORDSABDIJ	42,880	451,200	2,024	0	0	496,104
TAIWAN TH COL	46,889	270	20	228	1,794	49,201
TH COL CANAD REF CHS	22,611	0	0	109	3	22,723
TRINITY COL FAC DIV	43,871	2,207	328	121	6	46,533
TRINITY EPIS SCH MIN	73,197	845	3,580	467	153	78,242
TRINITY INTL U	237,833	138,952	3,850	1,447	14	382,096
TRINITY LUTH SEM	122,846	3,234	4,805	625	316	131,826
TYNDALE COL & SEM/ON	66,732	4,670	5,721	556	10	77,689
UNIFICATION TH SEM	50,000	28,000	4,600	300	7	82,907
UNION TH SEM IN VA	299,114	28,315	2,049	1,329	30,787	361,594
UNION TH SEM/NY	591,608	156,244	1,780	1,699	3,246	754,577
UNITED TH SEM	128,712	9,187	75,205	505	4,934	218,543
UNITED TH SEM/TW CITIES	87,728	8,309	295	286	0	96,618
U NOTRE DAME	281,348	223,512	301	567	16	505,744
U ST MARY THE LAKE	178,897	1,779	755	427	9	181,867
U ST MICHAELS COL	121,170	5,235	33	411	22,115	148,964
U THE SOUTH SCH TH	106,893	7,737	480	1,466	2	116,578
VALAMO MONASTERY	51,500	7,500	112	150	0	59,262
VANCOUVER SCH TH	87,507	1,571	2,317	411	1,941	93,747
VANDERBILT U DIV SCH	172,012	25,869	1,336	596	3,958	203,771
VICTORIA U/EMM COL	67,822	4,737	658	185	3	73,405

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Statistical Records Report (1996–1997)

INSTITUTIONAL	LIBRARY HOLDINGS					
	Bound Vol	Micro Form	A/V Media	Period Subs	Other Holding	Total
VIRGINIA TH SEM	144,155	6,594	2,987	943	708	155,387
WARTBURG TH SEM	112,796	0	0	0	0	112,796
WASHINGTON TH UNION	73,110	551	78	422	10	74,171
WESLEY TH SEM/DC	149,880	10,645	2,095	553	5,782	168,955
WESTERN EV SEM	66,140	5,012	1,576	331	406	73,465
WESTERN SEMINARY	60,460	30,697	5,343	760	6,844	104,104
WESTERN TH SEM/MI	110,665	4,464	667	0	0	115,796
WESTMINSTER TH SEM/CA	46,143	52,105	2,322	240	23	100,833
WESTMINSTER TH SEM/PA	110,933	0	0	0	0	110,933
WILFR LAUR U/WATERLOO	21,050	16,320	75	100	4,230	41,775
WINEBRENNER SEM	43,088	373	509	0	0	43,970
WOODSTOCK TH CENTER	182,963	2,904	0	686	4	186,557
WYCLIFFE COL	31,358	1,310	227	92	98	33,085
YALE U DIV SCH	413,902	191,267	0	0	2,472	607,641

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Statistical Records Report (1996–1997)

INSTITUTION	CIRCULATION		
ABILENE CHRISTIAN U	11,867	98	80
ACADIA DIV COL	2,065	0	103
AMER BAPT HIST SOC	0	7	0
ANDERSON U	47,466	1,444	1,489
ANDOVER NEWT TH SCH	26,738	896	253
ANDREWS U	29,670	964	1,416
ASBURY TH SEM	91,921	3,685	460
ASHLAND TH SEM	32,735	1,051	131
ASSEMB GOD TH SEM	20,295	135	189
ASSOC MENN BIB SEM	10,428	1,467	410
ATHENAEUM OHIO	11,914	581	82
ATLANTIC SCH TH	18,010	295	47
AUSTIN PRESBY TH SEM	30,177	313	44
BANGOR TH SEM	7,500	142	149
BAPT MISS ASSOC TH SEM	10,644	0	13
BETHEL TH SEM	21,203	929	339
BIBLICAL TH SEM	5,945	18	12
BIBLIOTECA CENTRAL	763	0	0
BOSTON U SCH TH	26,064	305	86
BRITE DIV SCH	14,267	371	194
CALVIN TH SEM	123,293	4,050	3,387
CARD BERAN/U ST THO	6,387	32	54
CATHOLIC TH UNION	0	3,298	1,376
CATHOLIC U AMER	7,177	0	0
CENTRAL BAPT TH SEM	13,851	148	124
CHESAPEAKE TH SEM	348	0	18
CHICAGO TH SEM	6,500	198	165
CHRIST THE KING SEM	4,832	16	29
CHRISTIAN TH SEM	26,529	1,352	561
CHURCH GOD TH SEM	13,240	1,172	312
CINCIN BIB COL & SEM	38,937	715	641
CLAREMONT SCH TH	52,138	189	132
COLG ROCH/AMBR SWAS	25,222	444	226
COLUMBIA INTL U	46,549	1,019	444

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Statistical Records Report (1996–1997)

COLUMBIA TH SEM	13,947	703	334
CONCEPTION SEM & AB	5,034	344	336
CONCORDIA LUTH SEM/A	1,782	0	2
CONCORDIA SEM/MO	34,088	808	167
CONCORDIA TH SEM/IN	17,684	2,743	450
CONGREGATIONAL LIBR	6,000	0	0
CORNERST COL/MI	33,754	2,028	422
COVENANT TH SEM	20,547	246	612
DALLAS TH SEM	69,455	3,181	599
DENVER SEM	57,274	810	294
DOMINICAN HSE STUDIES	9,223	176	198
DREW U	95,051	7,015	4,506
DUKE U DIV SCH	62,432	0	0
EAST BAPT TH SEM	12,532	601	117
EASTERN MENN U	2,498	2,188	1,286
EDEN TH SEM	18,433	618	58
EMMANUEL SCH REL	19,324	251	60
EMORY U/PITTS TH LIB	20,161	2,077	561
EPISC DIV SCH/WESTON JE	1,428	681	92
EPISCOPAL TH SEM SW	8,255	217	115
ERSKINE COL & SEM	18,185	11	1,074
EVANGELICAL SCH TH	6,753	51	13
EVANGELICAL SEM PR	12,364	22	2
FAITH EV LUTH SEM	150	0	0
FULLER TH SEM	65,151	348	1,164
GARRETT EV/SEABURY W	33,419	1,128	228
GENERAL TH SEM/NY	7,900	614	560
GOLD GATE BAPT TH SEM	35,537	222	37
GORD-CONW TH SEM/MA	36,579	792	885
GRADUATE TH UNION	70,599	578	508
HARDING U GRAD SCH RE	12,639	497	53
HARTFORD SEM	5,367	1,089	627
HARVARD DIV SCH	68,316	1,013	256
HELLEN COL/HOLY CROSS	6,120	49	27

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Statistical Records Report (1996–1997)

INSTITUTION	CIRCULATION DATA Circulation Trans.	INTERLIBRARY LOANS ILL Req.	ILL Received
HOOD TH SEM	1,746	0	83
HURON COL	4,505	0	6
ILIFF SCH TH	18,583	1,882	367
ITC/ATLANTA U CTR	126,796	3,132	6,205
JESUIT-KRAUSS-MCCORM	14,035	1,062	272
K.U. LEUVEN FAC TH	0	620	58
KENRICK-GLENNON SEM	3,460	2	3
KNOX COLLEGE/ON	18,759	168	12
LANCASTER TH SEM	10,790	397	89
LEXINGTON TH SEM	12,833	454	50
LINCOLN CHRIST COL/SEM	143,675	1,523	1,633
LOGOS EV SEM	6,672	3	1
LOUISV PRESBY TH SEM	13,381	522	160
LSPS/SEMINEX	8,255	217	3
LUTHER SEM/LOHE MEM	15,371	138	31
LUTHER SEM/MN	41,893	281	317
LUTH TH SEM/GET	12,587	294	283
LUTH TH SEM/PHIL	11,349	404	97
LUTH TH SOUTHERN SEM	9,181	139	39
MCGILL U FAC REL	0	0	0
MEADVILLE/LOMBARD	3,420	219	61
MEMPHIS TH SEM	8,348	32	41
MENN BRETH BIB SEM	37,819	0	0
METHODIST TH SCH/OH	9,018	224	199
MID-AMERICA BAPT/TN	25,174	213	21
MIDW BAPT TH SEM	23,270	1,333	525
MISSIONARY CH ARCHIV	20,820	399	867
MORAVIAN TH SEM	59,262	4,711	3,907
MT ANGEL ABBEY	16,795	2,177	245
MT ST MARYS COL & SEM	6,305	313	538
MULTNOMAH BIB SEM	49,852	338	150
NASHOTAH HOUSE	4,866	677	186
NAZARENE TH SEM	13,453	1,244	333
NEW BRUNSWICK TH SEM	6,156	59	92

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Note: A zero (0) may mean that the information is not applicable and/or not available.

Statistical Records Report (1996–1997)

CIRCULATION DATA: INTERLIBRARY LOANS			
INSTITUTION	Circulation (Total)	ILL Sent	ILL Received
NEW ORLNS BAPT TH SEM	60,117	913	280
NEW YORK TH SEM	5,100	4	5
N CENTRAL BIB COL	23,299	501	1,287
N. AMER BAPT COL/AB	3,963	106	30
N. AMER BAPT SEM/SD	11,434	1,377	349
N. PARK TH SEM	65,169	1,884	1,123
NRTHRN BAPT TH SEM	7,774	1,088	274
N.W. BAPT SEM	568	0	7
OBLATE SCH TH	4,800	663	467
PAYNE TH SEM	1,166	0	33
PERKINS SCH TH/SMU	28,172	1,340	657
PHILADELPHIA TH SEM	0	0	0
PHILLIPS TH SEM	3,758	675	112
PITTSBURGH TH SEM	24,937	861	180
PONT COL JOSEPHINUM	10,482	520	236
POPE JOHN XXIII NAT SEM	3,121	5	0
PRINCETON TH SEM	62,739	415	274
PROVIDENCE COL & SEM	26,365	50	90
REF PRESBY TH SEM	5,174	279	44
REF TH SEM/MS	28,054	757	976
REGENT COL	150,000	0	0
REGENT U/VA	15,567	1,428	456
SAC HEART MAJ SEM/MI	27,901	148	245
SAC HEART SCH TH/WI	7,187	100	3
SCARRITT-BENNETT CTR	4,681	0	0
SEATTLE U	50,400	1,645	1,487
S FLORIDA CTR TH STD	137	0	60
S. EASTRN BAPT TH SEM	56,454	640	942
S.WESTRN BAPT TH SEM	202510	2,424	1,888
SS CYR & METHODIU SEM	6,952	123	214
ST ANDREWS COLL	5,276	78	58
ST AUGUSTINES SEM	7,365	44	0
ST CHARLES BORROM SE	16,185	684	1,242
ST FRANCIS SEM	3,412	265	190

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Note: A zero (0) may mean that the information is not applicable and/or not available.

Statistical Records Report (1996–1997)

INSTITUTION	CIRCULATION DATA	INTERLIBRARY LOAN	
	Circulation	ILL	ILB
ST JOHNS SEM/CA	7,355	224	387
ST JOHNS SEM/MA	0	8	1
ST JOHNS U/MN	40,096	3,190	4,887
ST JOSEPHS SEM	4,133	20	73
ST MARY SEM	3,780	17	82
ST MARYS SEM & U	17,560	112	130
ST MEINRAD SCH TH	12,868	430	155
ST PATRICKS SEM	5,226	119	38
ST PAUL SCH TH/MO	13,975	1,412	653
ST PAUL SEM/U ST THOM	11,524	4,114	1,239
ST PETERS SEM	12,262	88	21
ST TIKHONS ORTH TH SEM	2,015	9	31
ST VINCENT DE PAUL	4,371	3	27
ST WILLIBRORDSABDIJ	0	10	90
TAIWAN TH COL	10,468	100	80
TH COL CANAD REF CHS	2,398	0	3
TRINITY COL FAC DIV	21,650	18	4
TRINITY EPIS SCH MIN	13,114	411	198
TRINITY INTL U	63,447	3,124	2,967
TRINITY LUTH SEM	16,132	100	47
TYNDALE COL & SEM/ON	79,540	137	12
UNIFICATION TH SEM	5,000	250	30
UNION TH SEM IN VA	55,992	1,851	668
UNION TH SEM/NY	23,386	399	142
UNITED TH SEM	12,364	485	320
UNITED TH SEM/TW CITIES	5,987	773	298
U NOTRE DAME	49,645	2,121	1,222
U ST MARY THE LAKE	11,648	975	286
U ST MICHAELS COL	73,634	475	51
U THE SOUTH SCH TH	5,362	1,314	189
VALAMO MONASTERY	3,633	23	10
VANCOUVER SCH TH	19,119	22	0
VANDERBILT U DIV SCH	55,544	1,322	572
VICTORIA U/EMM COL	25,244	88	0

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Note: A zero (0) may mean that the information is not applicable and/or not available.

Statistical Records Report (1996–1997)

CIRCULATION DATA: INTERLIBRARY LOAN			
INSTITUTION	Circulation (General)	ILL Provided	ILL Received
VIRGINIA TH SEM	15,856	437	86
WARTBURG TH SEM	11,451	770	316
WASHINGTON TH UNION	6,472	8	6
WESLEY TH SEM/DC	20,099	323	192
WESTERN EV SEM	3,953	501	864
WESTERN SEMINARY	10,429	455	192
WESTERN TH SEM/MI	14,077	210	115
WESTMINSTER TH SEM/CA	24,000	43	89
WESTMINSTER TH SEM/PA	21,840	211	722
WILFR LAUR U/WATERLO	219,587	2,477	2,381
WINEBRENNER SEM	7,905	2	183
WOODSTOCK TH CENTER	18,870	41	0
WYCLIFFE COL	12,353	83	0
YALE U DIV SCH	35,669	387	97

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Note: A zero (0) may mean that the information is not applicable and/or not available.

Statistical Records Report (1996–1997)

Statistics not reported for the following institutions:

ASIA PACIFIC TH SEM
BARRY U
BAYLOR U
BENEDICTINE COL
BETHEL SEM SAN DIEGO
BIBLIOTHEK DER TH**
BILLY GRAHAM CTR LIBR
BRETHEREN HIST LIBR
CALVARY BAPT TH
CAN SOUTHERN BAPT*
CAN TH SEM
CTR FOR MINISTRY*
CHRISTIAN LIFE COL
COMM GROUND CHAR
DAVID LIPSCOMB U
ECUMENICAL TH SEM
EVAN LUTH CHURCH IN AMER
FAITH BAPT COL & TH SEM*
GORDON-CONWELL TH/NC*
GRACE TH SEM
HEALTH CARE CHAP RES
HOLY APOSTLES COL
I.C.I. U
INST LIBR DE FILOSOFIA
JOHN PAUL II INST

KINO INST
MARQUETTE U*
MARYKNOLL SOC LIBR*
MCMASTER DIV COL*
MID-AMERICA BAPT TH NE*
ORAL ROB U SCH OF TH
PEPPERDINE U
PRESBY HIST SOC
SAMFORD U
SEM OF THE EAST*
SOUTHERN BAP TH/KY
SOUTHERN CHRISTIAN U
ST JOHN'S COL LIBR
ST JOHN'S COL MINISTRY*
ST JOSEPH'S SEM
ST LOUIS U
SUWON CATH COL LIBR
MASTER'S SEM
QUEEN'S U OF BELFAST
TYNDALE TH SEM*
UNITED METH PUB HSE
U OF DAYTON
VEHR TH LIBR
WHITEFR HALL/ODR OF CARM
WORLD CNCL OF CHURCHES

*joined after June 1998
**not transferable

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Appendix VII: ATLA Organizational Directory 1998–1999

Officers

President: Milton J. (Joe) Coalter (2000), Librarian, Louisville Presbyterian Theological Seminary, Ernest Miller White Library, 1044 Alta Vista Road, Louisville, KY 40205. Work: (502) 894-3411 x471, Home: (502) 458-4575, Toll-free: (800) 264-1839; Fax: (502) 895-1096; E-mail: jcoalter@lpts.edu

Vice President: Dorothy G. Thomason (1999), Catalog Librarian, Union Theological Seminary and Presbyterian School of Christian Education, Morton Library, 3401 Brook Road, Richmond, VA 23227. Work: (804) 278-4314; Fax: (804) 278-4375; E-mail: thomason@utsva.edu

Secretary: Christopher Brennan (1999), Associate Librarian for Technical Services, Colgate Rochester Divinity School, Ambrose Swasey Library, 1100 South Goodman Street, Rochester, NY 14620-2589. Work: (716) 271-1320, Home: (716) 271-1320 x227; Fax: (716) 271-2166; E-mail: crbn@uhura.cc.rochester.edu

Other Directors

Cass Armstrong (2000), Systems Librarian, Pittsburgh Theological Seminary, Clifford E. Barbour Library, 616 North Highland Avenue, Pittsburgh, PA 15206. Work: (412) 441-3304 x2199; Fax: (412) 362-2329; E-mail: brush@lis.pitt.edu

Michael P. Boddy (2000), Library Director, Claremont School of Theology, Library, 1325 North College Avenue, Claremont, CA 91711. Work: (909) 626-3521 x263; Fax: (909) 626-7062; E-mail: mboddy@cst.edu

Bruce Eldevik (2001), Librarian, Luther Seminary, Library, 2481 Como Avenue, St. Paul, MN 55108. Work: (612) 641-3226; Fax: (612) 641-3280; E-mail: beldevik@luthersem.edu

D. William Faupel (2001), Director of Library Services, Asbury Theological Seminary, B.L. Fisher Library, 204 North Lexington Avenue, Wilmore, KY 40390-1199. Work: (606) 858-2226; Fax: (606) 858-2350

M. Patrick Graham (1999), Director, Emory University, Pitts Theology Library, Atlanta, GA 30322. Work: (404) 727-4166; Fax: (404) 727-1219; E-mail: libmpg@emory.edu

Bill Hook (1999), Director, Vanderbilt University, Divinity Library, 419 21st Avenue, South, Nashville, TN 37240-0007. Work: (615) 322-2865; Fax: (615) 343-2918; E-mail: hook@library.vanderbilt.edu

Alan D. Krieger (2000), Theology/Philosphy Librarian, University of Notre Dame, Hesburgh Library, Collection Development Department, Notre Dame, IN 46556. Work: (219) 631-6663; Fax: (219) 631-6772; E-mail: akrieger@vma.nd.edu

Melody Mazuk (2001), Library Director, Eastern Baptist Theological Seminary, Austen K. DeBlois Library, 6 Lancaster Avenue, Wynnewood, PA 19096. Work: (610) 645-9319; Fax: (610) 645-5707; E-mail: ebasemlib@ebts.edu

Eileen K. Saner (2001), Director of Educational Resources, Associated Mennonite Biblical Seminary, Library, 3003 Benham Avenue, Elkhart, IN 46517-1999. Work: (219) 296-6233; Fax: (219) 295-0092; E-mail: esaner@ambs.edu

Association Staff Directors

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 Member Services: Karen L. Whittlesey, American Theological Library Association, 820 Church Street, Suite 400, Evanston, IL 60201-5613. (847) 869-7788; Fax: (847) 869-8513. E-mail: kwhittle@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: Ric Hudgens, American Theological Library Association, 820 Church Street, Suite 400, Evanston, IL 60201-5613. (847) 869-7788; Fax: (847) 869-8513. E-mail: rhudgens@atla.com

Appointed Officials and Representatives

Statistician/Records Manager: Director of Member Services, American Theological Library Association, 820 Church Street, Suite 400, Evanston, IL 60201-5613. (847) 869-7788; Fax: (847) 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. E-mail: mchace@loc.gov

Representative to ALA Committee on Cataloging: Description and Access (CC:DA): Judy Knop. American Theological Library Association, 820 Church Street, Suite 400, Evanston, IL 60201-5613. (847) 869-7788; Fax: (847) 869-8513. E-mail: jknop@atla.com

Committees of the Association

Nominating Committee: David Bundy, Chair, Christian Theological Seminary, Library, 1000 West 42nd Street, Box 88267, Indianapolis, IN 46208; Work: (317) 924-1331; Fax: 317-923-1961*2; E-mail: dbundy@cts.edu

David Bundy, Chair	Christian Theological Seminary, Library
Richard Berg	Lancaster Theological Seminary, Philip Schaff Library
Dorothy G. Thomason	Union Theological Seminary and Presbyterian School of Christian Education, Morton Library

Annual Conference Committee: Christine Wenderoth (1999), Chair, Colgate Rochester Divinity School; Ambrose Swasey Library, 1100 S. Goodman Street, Rochester, NY 14620-2592. (716) 271-1320, ext. 230; Fax: (716) 271-2166.

Christine Wenderoth, Chair (1999)	Colgate Rochester Divinity School, Ambrose Swasey Library
Al Caldwell (1999)	The United Library, Garrett-Evangelical & Seabury-Western Seminaries
Diane Choquette (2000)	Graduate Theological Union, Library
Roger Loyd (2001)	Duke University Divinity School, Library
Director of Member Services, ex-officio	

Education Committee: James Pakala (1999), Chair, Covenant Theological Seminary, 12330 Conway Road, St. Louis, MO 63141-8697. (314) 434-4044; Fax: (314) 434-4819; E-mail: jpakala@covenantseminary.edu

James Pakala, Chair (1999)	Covenant Theological Seminary
Herman Peterson (1999)	University of St. Mary of the Lake, Feehan Memorial Library
James Dunkly (2001)	University of the South, Library/School of Theology
Saudra Lipton (2002)	University of Calgary Library
Christine Schone (2002)	St. Charles Borromeo Seminary, Ryan Memorial Library

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 Donald M. Vorp of Princeton Theological Seminary, the Committee includes these members:

Donald M. Vorp (Chair)	Princeton Theological Seminary, Speer Library
L. Charles Willard	Harvard Divinity School, Andover-Harvard Theological Library
Martha Lund Smalley	Yale University Divinity School, Library
Judy Knop	Preservation Coordinator, ATLA
Russell Kracke	Preservation Associate, ATLA

The **Technology Advisory Committee** is a permanent committee that will help focus and direct ATLA's technology-related issues. Chaired by Duane Harbin of Southern Methodist University, the Committee includes these members:

Duane Harbin, Chair (2001)	Southern Methodist University, Perkins School of Theology, Bridwell Library
Jackie W. Ammerman (1999)	Hartford Seminary, Library
Sharon A. Taylor (1999)	Andover-Newton Theological School, Trask Library
Renee House (2000)	New Brunswick Theological Seminary, Gardner A. Sage Library
Anne Womack (2001)	Vanderbilt University, Divinity Library
Kathy Denise Flint	Webmaster/Technical Writer, ATLA
Paul Jensen	Director of Information Services, ATLA
Erica Treesh	Editor, *Religion Index Two*, ATLA

The **Membership Advisory Committee** is a permanent committee whose objective is to enhance and develop methods and programs to improve membership recruitment and retention. Chaired by John Trotti of Union Theological Seminary and Presbyterian School of Christian Education, the committee's members include:

John Trotti, Chair (2001)	Union Theological Seminary and Presbyterian School of Christian Education
Linda Corman (2000)	Trinity College Library
Susan Sponberg (2000)	Marquette University
David Wartluft (1999)	Lutheran Theological Seminary

Interest Group Committees

Collection Evaluation and Development: Andrew Kadel, Chair, Union Theological Seminary, Burke Library, 3041 Broadway, New York, NY 10027. (212)280-1501; Fax: (212) 280-1456. E-mail: akadel@uts.columbia.edu

- Christine Wenderoth
- Roger Loyd

College and University: Elizabeth Leahy, Chair, Azusa Pacific University, Marshburn Memorial Library, Azusa, CA 91702. (818) 815-6000, ext. 3250. E-mail: leahy@apu.edu

- Suzanne Selinger, Secretary
- Noel McFerran
- Robert Sivigny
- Raymond Van de Moortell

Judaica: Suzanne Smailes, Chair, Thomas Library, Wittenberg University, P.O. Box 7207, Springfield, OH 45501. (937) 327-7916. E-mail: ssmailes@wittenberg.edu

- David Stewart, Vice-Chair
- Myra Binstock, Secretery/Treasurer
- James Dunkly

OCLC Theological Users Group: Linda Umoh, Chair, Southern Methodist University, Perkins School of Theology, Bridwell Library, P.O. Box 750476, Dallas, TX, 75275-0476. (214) 768-2635; Fax: (214) 768-4295; E-mail: lumoh@post.smu.edu

Online Reference Resources: Charles Willard, Chair, Andover-Harvard Theological Library, Harvard Divinity School, 45 Francis Avenue, Cambridge, MA 02138. (617) 496-1618; Fax: (617) 496-4111. E-mail: cwillard@harvarda.harvard.edu

- Timothy D. Lincoln
- Melody McMahon

Public Services: Anne Womack, Chair, Public Services Librarian, Vanderbilt Divinity Library, 419 21st Ave. S., Nashville, TN 37240-0007. (615) 322-6992; Fax: (615) 343-2918. E-mail: womacka@library.vanderbilt.edu

- Roberta Schaafsma, Vice-Chair
- Laura Randall, Secretary
- David Suiter

Publication: Bill Miller, Chair, Nazarene Theological Seminary, William Broadhurst Library, 1700 E. Meyer Road, Kansas City, MO 64131. (816) 333-6254; Fax: (816) 822-9025; E-mail: wmiller@nts.edu

- Stephen Crocco
- Joe Coalter

Special Collections: Andrea Lamb, Chair, Yale University, Divinity School Library, 409 Prospect Street, New Haven, CT 06511-2108. (203) 432-5295; Fax: (203) 432-3906. E-mail: andrea.lamb@yale.edu

- Mark Duffy
- Diana Yount

Technical Services: Lynn Berg, Chair, Gardner A. Sage Library, New Brunswick Theological Seminary, 21 Seminary Place, New Brunswick, NJ 08901. (732) 246-5605; Fax: (732) 247-1356. E-mail: lab@nbts.edu

- Paul Osmanski, Vice-Chair
- Liz Kielley, Secretary
- Jeff Brigham
- Eileen Crawford
- Jon Jackson (ad hoc)
- Judy Knop (ad hoc)
- Russell Pollard
- Alice Runis
- Chris Schone
- Susan Sponberg

World Christianity: Paul Stuehrenberg, Chair, Library, Yale Divinity School, 409 Prospect Street, New Haven, CT 06511. (203) 432-5292; Fax: (203) 432-3906. E-mail: paul.stuehrenberg@yale.edu

- Phil O'Neill
- Tim Browning
- Robert Phillips (ad hoc)

Future Annual Conference Hosts

1999, June 8–13: Association of Chicago Area Theological Schools Library Council/ATLA. 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

2000, June 21–25: Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709.

2001: Roger L. Loyd, Director, Duke University, Duke Divinity School Library, Box 90972, Durham, NC 27708-0972. (919) 660-3452; Fax: (919) 681-7594. E-mail: rll@mail.lib.duke.edu

Appendix VIII: ATLA Membership Directory

Individual Members

(Please Note: Individual Members that are also Institutional Representatives are listed here only as Individual Members. Please see the Institutional Directory on page 432 for complete Institutional Information.)

Abel, Sr. Rebecca, O.S.B., *Individual Member.* Librarian, North American College, 00120 Vatican City State, Vatican City, Italy Work: 011-396-68-49-3818; Fax: 011-396-68-67-561; E-mail: r.abel@agora.stm.it

Abernathy, Dr. William F. (Bill), *Individual Member.* Director of Library Services, Ozark Christian College Library, 1111 North Main Street, Joplin, MO 64801 Work: (417) 624-2518 x2708; Fax: (417) 624-0090; E-mail: billya@clandjop.com

•Adams, Ms. Cheryl L., *Individual Member.* Reference Librarian, Library of Congress, HSSD, LJ109, Washington, DC 20540-4660 Work: (202) 707-8476; Fax: (202) 707-1957; E-mail: cada@loc.gov

Adams, Dr. Nancy R., *Individual Member.* Technical Services Librarian, Eastern Baptist Theological Seminary, Austen K. DeBlois Library, 6 Lancaster Avenue, Wynnewood, PA 19096 Work: (610) 645-9317; Fax: (610) 645-5707; E-mail: adams@ebts.edu

Adams, Mr. Scott, *Student Member.* 303 North Carolina Avenue, Chapel Hill, NC 27893; E-mail: adams@ils.unc.edu

Agnew, Ms. Amy E., *Student Member.* 312 Gibbons Hall, Washington, DC 20064; E-mail: agnew@cua.edu

Aho, Mr. Jon Arvid, *Individual Member.* University of Texas At Austin, Grad. Sch. of Library & Info Science, Austin, TX 78744; Work: (512) 385-3881; E-mail: jonaho@gslis.utexas.edu

Alliet, Paul W., *Individual Member.* 425 E. McArthur Street, Appleton, WI 54911; Work: (920) 731-1907; E-mail: paul.alliet@internetmci.com

Almquist, Mr. C.S. Per, *Student Member.* Library Assistant, Covenant Theological Seminary, Buswell Library, 12330 Conway Road, St. Louis, MO 63141-8697; Work: (314) 434-4044 x243; Fax: (314) 434-4819; E-mail: brysht@compuserve.com

•Alt, Mrs. Marti, *Individual Member.* General Humanities Bibliographer, Ohio State University Libraries, 1858 Neil Avenue Mall, Columbus, OH 43210-1286; Work: (614) 292-3035; Fax: (614) 292-7895; E-mail: alt.1@osu.edu

Altmann, Mr. Thomas (Tom), *Individual Member.* Ass't Coordinator - Art & Music Dept., Milwaukee Public Library, 814 W. Wisconsin Avenue, Milwaukee, WI 53233; E-mail: taltma@mpl.org

•Ammerman, Dr. Jackie W., *Individual Member.* Library Director, Hartford Seminary, Library, 77 Sherman Street, Hartford, CT 06105; Work: (860) 509-9560; Fax: (860) 509-9509; E-mail: jwa@hartsem.edu

Anderson, Mr. Norman E., *Individual Member.* 18 Tenney Road, Rowley, MA 01969; Work: (978) 948-2955; E-mail: anderson@shore.net

Anzalone, Mrs. Darcie, *Student Member.* Circulation Supervisor, Nazarene Theological Seminary, William Broadhurst Library, 1700 E. Meyer Boulevard, Kansas City, MO 64131; Work: (816) 333-6254; Fax: (816) 822-9025; E-mail: dlanzalone@nts.edu

•Arhipov, Mr. Sergei, *Institutional Representative.* St. Tikhon's Orthodox Theological Seminary, P.O. Box 130, South Canaan, PA 18459; Work: (717) 937-4411; Fax: (717) 937-3100; E-mail: stots@stots.edu

•Armstrong, Ms. Cassandra (Cass), *Individual Member.* Systems Librarian, Pittsburgh Theological Seminary, Clifford E. Barbour Library, 616 North Highland Avenue, Pittsburgh, PA 15206; Work: (412) 441-3304 x2199; Fax: (412) 362-2329; E-mail: brush@lis.pitt.edu

Arriola, Mr. Francisco R., *Individual Member.* Library Director, Colegio Biblico Pentecostal, P.O. Box 901, St. Just, PR 00978; Work: 78-761-7392

Arvin, Ms. Karen, *Institutional Representative.* Western Seminary, Cline-Tunnell Library, 5511 S.E. Hawthorne Boulevard, Portland, OR 97215; Work: (503) 233-8561 x323; Fax: (503) 239-4216

Atkinson, Ms. Elizabeth F., *Student Member.* 816 Packard, #9, Ann Arbor, MI 48104; Work: (313) 996-4962; E-mail: eatkinso@umich.edu

Avramsson, Mr. Kristof, *Individual Member.* Reference Librarian - Info Spec., 94-26 Nepean Street, Ottawa, ON K2P 0B1 Canada; Work: (613) 231-6990; E-mail: kristof.avramsson@sympatico.ca

•Ayer, Mr. H.D. (Sandy), *Institutional Representative.* Canadian Theological Seminary, Archibald Foundation Library, 4400 Fourth Avenue, Regina, SK S4T 0H8 Canada; Work: 306-545-1515; Fax: (306) 545-0210; E-mail: hdayer@cbccts.sk.ca

Badke, Mr. William B. (Bill), *Individual Member.* Librarian, Assoc. Canadian Theological Schools, NBTC/ACTS Library, Library, P.O. Box 790, Langley, BC V3A 8B8 Canada; Work: (604) 888-7511 x3906; Fax: (604) 888-3354; E-mail: badke@twu.ca

Bakeman, Ms. Mary, *Individual Member.* 1178 County Road B West, Roseville, MN 55113; Work: (612) 488-4416; Fax: (612) 488-2615; E-mail: mbakeman@parkbooks.com

•Baker-Batsel, Mr. John David, *Honorary Member.* 2976 Shady Hollow West, Boulder, CO 80304; Work: (303) 546-6736; E-mail: jbakerbats@aol.com

Ballou, Ms. MaryJane, *Individual Member.* Director, Library, Archives & Institutional Research, American Bible Society, 1865 Broadway, New York, NY 10023; Work: (212) 408-1495; Fax: (212) 408-1526; E-mail: mballou@americanbible.org

Balsbaugh, Mr. J. Dale (Dale), *Individual Member.* Payne Theological Seminary, P.O. Box 474, Wilberforce, OH 43584-0474; Work: (513) 376-2946; Fax: (513) 376-3330

Balz, Miss Elizabeth L., *Retired Member*. 5800 Forest Hills Boulevard, Apt. E 123, Columbus, OH 43231-2957

Banazak, Rev. Gregory A., *Individual Member*. Theological Consultant, Alumni Memorial Library, 3555 Indian Trail, Orchard Lake, MI 48324; Work: (810) 683-0419; Fax: (810) 683-0526

•Banz, Mr. Clint, *Individual Member*. Librarian, Calvary Baptist Theological Seminary, Library, 1380 Valley Forge Road, Lansdale, PA 19446; Work: (215) 368-7538; Fax: (215) 368-1003; E-mail: cbtslibr@ns.cbs.edu

Barrett, Mrs. Jill, *Student Member*. Freelance Indexer of Religion Titles, 468-D Youngs Mill Lane, Newport News, VA 23602; Work: (757) 874-9581; Fax: (757) 874-8507; E-mail: barretta@cua.edu

Barrick, Ms. Judy H., *Individual Member*. Director, Liturgy Library, 8000 Hickory Lane, Lincoln, NE 68510-4485; Work: (402) 488-1668

Barton, Mr. Freeman E., *Institutional Representative*. Gordon-Conwell Theological Seminary, Goddard Library, 130 Essex Street, South Hamilton, MA 01982-2317; Work: (978) 468-7117; Fax: (978) 468-6691; E-mail: febarton@gcts.edu

Baskwell, Mr. Patrick, *Student Member*. Student, 13-B Patton Drive, Bloomfield, NJ 07003, Home: (973) 748-6284; E-mail: baskwell@ viconet.com

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ERRATA

The following error was made in the 1997 *Summary of Proceedings*:

In the Honorary Members section of the Individual E-mail Directory, Mr. Robert A. Olsen was listed as being at Brite Divinity Day School. Mr. Olsen is actually at Brite Divinity School.

We apologize to Mr. Olsen for this error.

PREFACE

The 1998 ATLA Annual Conference, held June 18–20, hosted by the Washington Theological Consortium, welcomed 321 conference participants to the Xerox Conference Center in Leesburg, Virginia. This number includes the fifty-two exhibit representatives and sixteen staff members who were present. With a day of travel to Virginia Theological Seminary and the Library of Congress in Washington, DC, this was certainly a conference to remember. The numerous positive comments on conference evaluation forms indicate that most attendees agree enthusiastically. For me, it was a pleasure to meet many of you for the first time.

This *Summary of Proceedings* includes the annual reports of ATLA committees, interest groups, and regional consortia; summaries of the preconference continuing education sessions; reports of business meetings, interest group meetings, denominational sessions, and roundtable discussions; as well as the full text or abstracts of plenary sessions, papers, and workshops presented during the conference. Included in the appendices are the organizational and membership directories and the Statistical Records Report (1996–1997).

This volume was produced through the efforts of many individuals and would not exist without the contributions of the many presenters, presiders, facilitators, and secretaries who submitted papers, transcripts, and summaries. Our sincere appreciation goes out to all those who helped make the conference and these *Proceedings* possible. My personal thanks go to Karen Whittlesey for her thorough proofreading of the entire volume and to Carol Jones and Karen Anderson for their help in compiling the appendices.

Our conference next year will be held June 9–12, 1999, on the campus of Loyola University Chicago, sponsored by the Association of Chicago Theological Schools Library Council, and ATLA. The entire Evanston staff and I look forward to seeing you then.

Margret Tacke,
Editor