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SUMMARY
OF
PROCEEDINGS

Forty-third Annual Conference

of the

AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION

Holiday Inn at Ohio Center
Columbus, Ohio
and
Trinity Lutheran Seminary
Columbus, Ohio
19-22 June 1989

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PROCEEDINGS

Forty-third Annual Conference

of the

AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION

Betty A. O'Brien
Editor

Holiday Inn at Ohio Center
Columbus, Ohio
and
Trinity Lutheran Seminary
Columbus, Ohio
19-22 June 1989

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Preface

This Forty-third American Theological Library Association Conference Summary of Proceedings is the eighth I have been privileged to edit. While the preparation for each of the volumes has included many of the same tasks, our attempt to keep up with computer technology has resulted in new procedures and/or production changes each year. As with previous volumes, some of the papers and reports that appear this year were supplied on disks by the participants. The data has been worked on at a number of different locations—at work, at home and on vacation because I now own a lap-top computer. While my faithful assistant editors from 1988, Jeremy and Jason, have occasionally come around to sniff-out progress, they seem to have tired of editing responsibilities and have found greater satisfaction in pursuing their own feline interests.

Production and distribution for this year's Proceedings is being handled by Albert E. Hurd and his staff at the American Theological Library Association office in Evanston, Illinois. As I have done each year, I wish to express my appreciation to each one who promptly supplied copy for this volume. Their names appear in the table of contents as well as with their contributions. I am especially grateful for the papers that were supplied on both disk and hard copy. Executive Secretary Simeon Daly and his secretary, Ellen Seifrig, have been most helpful in supplying data from their office. I want to thank Al Hurd for his willingness to undertake the production responsibility for this volume. Working with Al, something I have done many times over the years, is always a pleasure.

It is my hope that these Proceedings will be a significant addition to the literature of theological librarianship—that "strange and wonderful profession" Channing Jeschke described so vividly in his presidential address.

Betty A. O'Brien
Editor

ATLA ORGANIZATIONAL DIRECTORY, 1989-1990

DIRECTORS

President: H. Eugene McLeod, Southeastern Baptist Theological Seminary, Box 752, Wake Forest, NC 27587, 919-556-3101 ext. 250, home 919-556-5660.

Vice-President: James W. Dunkly, Episcopal Divinity School Library, 99 Brattle Street, Cambridge, MA 02138. 617-868-3450, ext. 324, home 508-263-5447.

Past-President: Channing Jeschke, Pitts Theology Library, Emory University, Atlanta, GA 30322. 404-727-4165.
Treasurer: Robert A. Olsen, Jr. (1992), Brite Divinity School, Texas Christian University, Fort Worth, TX 76129. 817-921-7100, ext. 7668, home 817-926-8790.

Member-at-Large: Mary Bischoff (1990), Jesuit/Krauss/Mc-Cormick Library, 1100 East 55th Street, Chicago, IL 60615. 312-753-0735, home 312-779-8413.

Member-at-Large: Michael P. Boddy (1990), School of Theology at Claremont, Foothill Blvd. at College Avenue, Claremont, CA 91711. 714-626-3521, home 714-621-4608.

Member-at-Large: Sharon A. Taylor (1991), Andover Newton Theological School, Trask Library, 169 Herrick Road, Newton Centre, MA 02159. 617-964-1100, ext. 262, home 617-244-9589.

Member-at-Large: Roger L. Loyd (1991), Bridwell Library, Southern Methodist University, Dallas, TX 75275. 214-692-3483.

Member-at-Large: Christine Wenderoth (1992), Columbia Theological Seminary, 701 Columbia Drive, Decatur, GA 30031-0520. 404-378-8821, ext. 46, home 404-284-0301.

Member-at-Large: Seth Kasten (1992), Union Theological Seminary, 3041 Broadway at Reinhold Niebuhr Place, New York, NY 10027. 212-662-7100, ext. 276, home 212-662-2131.

OTHER OFFICIALS AND REPRESENTATIVES

Executive Secretary: Simeon Daly, O.S.B. (1990), Office of the Executive Secretary, St. Meinrad School of Theology, Archabbey Library, St. Meinrad, IN 47577. 812-357-6718, home 812-357-6611.

Mary Ellen Seifrig, Staff.

Controller: Patricia (Patti) Adamek. American Theological Library Association. 820 Church Street, 3rd Floor, Evanston, IL 60201. 708-869-7788.

Editor of the Newsletter: Donn Michael Farris (1993), Divinity School Library, Duke University, Durham, NC 27706. 919-684-3691, home 919-286-1544.

Recording Secretary: Joyce L. Farris, (1993) Perkins Library, Duke University, Durham, NC 27706. Mailing address: 921 North Buchanan Blvd., Durham, NC 27701. 919-684-5896, home 919-286-1544.

Editor of the Proceedings: Betty A. O'Brien (1992), United Theological Seminary Library, 1810 Harvard Blvd., Dayton, OH 45406. 513-278-5817, home 513-433-5420.

Representative of the Preservation Board: John A. Bollier, Yale Divinity School Library, 409 Prospect Street, New Haven, CT 06510. 203-432-5289, home 203-562-9422.

Representative of the Index Board: Sarah Lyons Miller, Denver Theological Seminary, P.O. Box 10,000, University Park Station, Denver, CO 80210. 303-761-2482.

Board Committees

Financial Management Committee: Mary Bischoff, (1990), Chair, Jesuit/Krauss/McCormick Library, 1100 East 55th Street, Chicago, IL 60615. 312-753-0735, home 312-779-8413.

James W. Dunkly, Board Liaison

Roger Loyd

John A. Bollier

Sarah Lyons Miller

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Patricia Adamek, Controller

Appointments and Evaluation Committee: H. Eugene McLeod,
Chair, Southeastern Baptist Theological Seminary, Box 752,
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Channing Jeschke
James W. Dunkly

Task Force for Strategic Planning: William Miller, Chair,
Nazarene Theological Seminary, 1700 East Meyer Blvd.,
Kansas City, MO 64131. 816-333-6254, home 913-782-1509

Stephen L. Peterson
Rosalyn Lewis
Richard D. Spoor

Standing Committees

Bibliographic Systems: John Thompson, (1991), Chair, United
Library, 2121 Sheridan Road, Evanston, IL 60201. 312-966-
3900.

Michael Boddy, Board Liaison
Christopher Brennan (1990)
Joyce Farris (1992, Ex-officio), Liaison to ALA Committee on
Cataloging: Description and Access
Alice I. Runis (1992, Ex-officio), Compiler, Current LC
Subject Headings
Vicki Biggerstaff (1992)
Sara Brewer Berlowitz (1992)

Collection Evaluation and Development: William Hook, (1991),
Chair, Vanderbilt Divinity Library, 419 21st Avenue, S.,
Nashville, TN 37203. 615-322-2865.

Christine Wenderoth, Board Liaison.
Joseph Coalter (1990)
Norma S. Goertzen (1992)

Nominating: John Muether, (1990), Chair, Westminster
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3823.

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Diane Choquette (1992)

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Al Caldwell, Host (1990)
Newland F. Smith (1992)
Linda Corman, Host (1991)

Public Services: Norman Anderson, (1991) Chair, Goddard Library, Gordon-Conwell Theological Seminary, South Hamilton, MA 01982. 508-468-7111.

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Kirk Moll (1992)

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Betty O'Brien, Ex-officio, Board Liaison
Kenneth Rowe, Ex-officio
Paul Schrodtt (1992)

Other Committees and Representatives

Ad Hoc Committee on Automation and Technology: Duane Harbin, Chair, Yale University Divinity School Library, 409 Prospect Street, New Haven, CT 06510. 203-432-5291.

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

Committee for Historical Records: Robert Benedetto (1990), Chair, PC (U.S.A.), Department of History (Montreat), P. O. Box 847, Montreat, NC 28757. 704-669-7061.

Martha Aycock, Records Manager, Ex-officio
David McWhirter (1991)
Gerald W. Gillette, Archivist
Alice Kendrick, Oral History Coordinator (1992)
Grace Mullen (1992)
Boyd Rees, Ex-officio

Statistician: Simeon Daly, O.S.B., Office of the Executive Secretary, St. Meinrad School of Theology, Archabbey Library, St. Meinrad, IN 47577. 812-357-6718.

Relationship with Learned Societies: Simeon Daly, O.S.B., Office of the Executive Secretary, St. Meinrad School of Theology, Archabbey Library, St. Meinrad, IN 47577. 812-357-6718.

Representative to NISO (Z39): Raymond Vandegrift, Dominican College Library, 487 Michigan Avenue, N.E., Washington, DC 20017.

Representative to the Council of National Library and Information Associations (CNLIA): Paul A. Byrnes, 69 Tiemann Place, Apt. 44, New York, NY 10027. 212-602-7100.

Simeon Daly, O.S.B., Ex-officio

PROGRAM BOARDS

Index Board: Sarah Lyons Miller, Class A Member, Chair (1991), Denver Theological Seminary, P.O. Box 10,000, University Park Station, Denver, CO 80210. 303-761-2482.

Robert C. Dvorak (1990), Class B Member

Abraham Bookstein (1991), Class B Member

Lucille Hager (1992), Class A Member

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Robert A. Olsen, Jr., ATLA Treasurer, Ex-officio

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Tamara Swora (1990), Class B Member

Kenneth E. Rowe (1991), Class A Member

Kent H. Richards (1991), Class B Member

Kenneth O'Malley (1992), Class A Member

Richard D. Spoor (1992), Class A Member

Simeon Daly, O.S.B., ATLA Executive Secretary, Ex-officio

Robert A. Olsen, Jr., ATLA Treasurer, Ex-officio

Executive Committee

John A. Bollier, Chair
Sarah Lyons Miller
Lucille Hager
Robert C. Dvorak
Richard D. Spoor
Tamara Swora
Albert E. Hurd, Director
Robert A. Olsen, Jr., ATLA Treasurer, Ex-officio
Simeon Daly, O.S.B., ATLA Executive Secretary, Ex-officio

FUTURE ANNUAL CONFERENCE HOSTS

- 1990: Rev. Alva R. Caldwell and Mr. Newland F. Smith III,
United Library. Garrett-Evangelical and Seabury Western
Theological Seminaries, 2121 Sheridan Road, Evanston, IL
60201. 312-866-3900.
Dates: June 25-30.
- 1991: Ms. Linda Corman, Trinity College Faculty of Divinity-
Library, 6 Hoskin Avenue, Toronto, Ontario, Canada M5S
1H8 416-978-2653.
- 1992: Mr. Roger Loyd, Bridwell Library, Southern Methodist
University, Dallas, TX 75275-0476. 214-692-3483.

**American Theological Library Association
Annual Conference - June 19-23, 1989**

Program

MONDAY, JUNE 19

- All Day Board of Directors
- 9:00 a.m. - 12:00 noon Continuing Education Events
"Working With Others: Communication, Power, and Appreciation"
Leader: B. Kay Snavely, Assistant Professor of Management at Miami University, Oxford, Ohio
- "Online Searching Workshop A"**
Leader: Albert E. Hurd, Religion Index Staff
- 12:00 noon - 1:30 p.m. Lunch
- 1:30 p.m. - 4:30 p.m. **"Preparation for ATS Accreditation Visits"**
Leader: Eldon Epp, Chair of the Religion Department and Harkness Professor of Biblical Literature, Case Western Reserve University, Cleveland, Ohio
- "Online Searching Workshop B"**
Leader: Albert E. Hurd, Religion Index Staff
- 7:30 p.m. Opening Reception

TUESDAY, JUNE 20

- 8:30 a.m. Buses Leave For Trinity Seminary
- 9:00 a.m. - 10:00 a.m. Presidential Address: Channing Jeschke
First Business Session
Presider: Channing Jeschke

- 10:00 a.m. - 10:45 a.m. Coffee Break Sponsored by Scarecrow Press in Celebration of the Publication of the Fiftieth Title in the ATLA Monograph and Bibliography Series
- 10:45 a.m. - 12:30 p.m. Preservation Board Presentation—Video and Paper
Speaker: Patricia Battin, President, Commission on Preservation and Access, Washington D.C.
Presider: John Bollier
- 12:30 p.m. - 2:00 p.m. Lunch
- 2:00 p.m. - 2:30 p.m. Chapel Leader: Walter C. Huffman, Dean of the Chapel, Trinity Lutheran Seminary, Columbus, Ohio
- 2:30 p.m. - 3:30 p.m. United Methodist Publishing House Presentation—Video and Paper
Speaker: Claude Young, Vice President for Publishing, Methodist Publishing House
Presider: Rosalyn Lewis
- 3:30 p.m. - 4:00 p.m. Coffee Break Sponsored by the Ohio Theological Library Association
- 4:00 p.m. - 5:15 p.m. Denominational Meetings
Anglican Methodist
Baptist Presbyterian/Reformed
Campbell-Stone Roman Catholic
Lutheran United Church of Christ
- 5:30 p.m. Buses leave for Hotel

WEDNESDAY, JUNE 21

- 8:00 a.m. - 8:25 p.m. Chapel
Leader: Norma Goertzen,
Library Director, North Park Theological Seminary, Chicago, Illinois

- 8:30 a.m. - 12:00 noon Workshops
- "The EPIC Service, OCLC's New Online Reference Service"**
 Leader: Tamsen Dalrymple, Epic Product Manager
- "OCLC Update"**
 Leader: Julie Peterson,
 Regional Marketing Representative,
 OCLC
 Presider: Newland F. Smith, III
- "Issues on Developing and Using Religious Collections"**
 Convener: Marti Alt, General Humanities Bibliographer, Ohio State University Libraries
- Panelists: Gary Ebersole, Director of the Religious Studies Program at OSU; Michael Boddy, Library Director, School of Theology at Claremont; James Kennedy, Reference Librarian, Earlham College; Susan Hettinger, Head, Education and Religion Department, Public Library of Cincinnati and Hamilton County; Susan Cohen, Associate Curator, United Methodist Archives Center, Ohio Wesleyan University, Delaware, Ohio
- "Developing Denominational Bibliographies for Preservation Filming"**
 Leaders: Albert E. Hurd, Robert D. Allenson, Jerry Weber and Judy Knop of the ATLA Preservation Staff
- 12:15 p.m. Buses Leave for Tours
- 8:00 p.m. - 9:00 p.m. President's Open Forum on Long Range Planning
- 9:15 p.m. - 9:45 p.m. Bib-Base User's Group Convener: James C. Pakala

THURSDAY, JUNE 22

- 8:00 a.m. - 8:25 a.m. Chapel
Theological Seminary in Virginia,
Richmond, Virginia
- 8:30 a.m. - 9:30 a.m. Papers
**"The Rediscovery of American Mainline
Protestantism, and its Predica-
ment"**
Presenter: Milton J Coalter, Director,
Ernest Miller White Library,
Louisville, Presbyterian Theological
Seminary, Louisville, Kentucky
Presider: Elmer J. O'Brien
- "Contemporary Roles of Women in the
Catholic Church"**
Presenter: George Tavard, Emeritus
Professor of Theology, Methodist
Theological School in Ohio,
Delaware, Ohio
Presider: Eleanor Byerly
- "Perspectives on Retrospective Conver-
sion"**
Presenters: John Thompson, Head of
Cataloging, United Library,
Garrett-Evangelical and Seabury-
Western Seminaries, Evanston,
Illinois, and Donald Vorp, Speer
Library, Princeton Theological
Seminary, Princeton, New Jersey
Presider: Julia Foster
- "Institutional Identity and Change:
Lessons from President H. Richard
Crocker"**
Presenter: Stephen Crocco, Clifford
E. Barbour Library, Pittsburgh
Theological Seminary, Pittsburgh,
Pennsylvania
Presider: David Bundy
- 9:30 a.m. - 10:00 a.m. Coffee Break

- 10:00 a.m. - 11:00 a.m. **"I Can't Afford to Half My Half Again,
or Fundraising for Theological
Libraries"**
Presenter: Jerry Campbell, Director,
Perkins Library, Duke University,
Durham, North Carolina
Presider: Sara Myers
- 11:00 a.m. - 12:00 noon Second Business Session
Presider: Channing Jeschke
- 12:00 noon - 1:30 p.m. Lunch
- 1:30 p.m. - 2:30 p.m. Papers
**"Which Way From the Evangelical
Lutheran Church in America
Merger?"**
Presenter: Louis Voigt, Archivist, Ohio
Synod of the Lutheran Church in
America
Presider: Richard Mintel
- "Staying Current in Religious Educa-
tion"**
Presenter: Mary E. Hughes, Professor of
Christian Education, Trinity
Lutheran Seminary, Columbus,
Ohio Presider: Linda Fry
- "The Bible and Modern Literary
Criticism"**
Presenter: Mark A. Powell, Professor of
New Testament, Trinity Lutheran
Seminary, Columbus, Ohio
Presider: Richard Berg
- 2:30 p.m. - 3:00 p.m. Coffee Break
- 3:00 p.m. - 5:00 p.m. Section Meetings
Bibliographic Systems
Collection Evaluation and Development
Public Services
Publication
- 6:30 p.m. - 7:00 p.m. Reception

7:00 p.m.

Banquet
Entertainment by the Columbus
Männerchor

FRIDAY, JUNE 23

8:30 a.m.

Board of Directors

HOST SEMINARY

Trinity Lutheran Seminary, Columbus,
Ohio

HOST LIBRARIANS

Donald Huber, Richard Mintel, Linda
Fry

HOST HOTEL

Holiday Inn at Ohio Center, Columbus,
Ohio

PRE-CONFERENCE EDUCATION PROGRAM SUMMARIES

Working with Others: Communication, Power and Appreciation Workshop

Leader: B. Kay Snaveley, Assistant Professor of Management at Miami University, Oxford, Ohio.

The participant in this program should come away with useful applications of communication techniques, a better understanding of power issues relevant to their own environment, and generally, a greater appreciation of both their role and that of others in the library as well as the larger organization.

Online Searching Workshop

Leader: Albert E. Hurd, Religion Index Staff

This event will be repeated in the morning and afternoon. H. W. Wilson's Wilsonline and the Religion Database on CD-ROM will be used.

Preparation for ATS Accreditation Visits

Leader: Eldon Epp, Chair of the Religion Department and Harkness Professor of Biblical Literature, Case Western Reserve University, Cleveland, Ohio.

How should the library prepare for a visit from the Association of Theological Schools accrediting team? What data and documentation are needed, and how the ATS Standards for Accrediting are to be interpreted, will be considered.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
MINUTES OF BUSINESS SESSIONS
COLUMBUS, OHIO

Business Session I
Trinity Lutheran Seminary
Tuesday, 20 June 1989, 9:00 a. m.

Channing Jeschke, president of the American Theological Library Association, presided, welcoming the assembled members to the forty-third annual conference. The presidential address, titled "Identity in Religion" appears elsewhere in the *Proceedings*. This was followed by the singing of several selections by an American Theological Library Association choir, consisting of Mary Bischoff, Michael Boddy, Diane Choquette, Judy Clarence, James Dunkly, Roger Loyd, Robert Olsen and Christine Wenderoth, led by Seth Kasten and accompanied on the organ by Oscar Burdick. President Jeschke then recognized the new members of the association and first-time conference attendees.

The treasurer of the association, Robert Olsen, announced that the annual financial audit report will be published in the *Proceedings*. He was not able to present it to the membership at this time because the fiscal year does not end until after the conference. Patricia (Patti) Adamek, American Theological Library Association controller, summarized the financial report for fiscal year 1988/1989, which had been given to the Board of Directors earlier. (This will appear elsewhere in the *Proceedings*.) Mr. Olsen presented the unified budget which had been approved by the Board of Directors for 1989/1990, noting that changes in the placement of interest income, distributed costs and responsibility for the costs associated with the controller have resulted in a more equitable model of the budget. The budget appears elsewhere in the *Proceedings*.

Kenneth Rowe of the Publication Committee announced that at this conference we are celebrating the publication of the fiftieth book in cooperation with the Scarecrow Press. Mr. Rowe gave a brief history of the committee, which today is twenty years old. He recognized people who had been members of the committee during the past twenty years: John Bollier, James Dunkly, Ellis O'Neal and Cynthia Runyon.

Business Session II
Holiday Inn at Ohio Center
Thursday, 22 June 1989, 11:00 a. m.

President Jeschke presided over the second business session. He announced that Ann Jones had been called away from the conference due to a death in the family, and that Ellis O'Neal had been unable to attend the conference due to sudden illness.

In their registration packets, members had received printed reports from American Theological Library Association committees and representatives. The following reports were received without additional comment from the presenters:

Executive Secretary—Simeon Daly
Bibliographical Systems Committee—Ferne Weimer
Editor of the Proceedings—Betty O'Brien
Financial Management Committee—Mary Bischoff
Historical Records Committee—Martha Aycock
Council of National Library and Information Associations—Paul A. Byrnes (Mr. Byrnes was absent)

Milton J Coalter reported for the Collection Evaluation and Development Committee. At their section meeting they planned to discuss the resolution by the American Library Association on the use of chemically stable paper and the Pell bill on the use of chemically stable paper in government publications. The Board of Directors had previously endorsed the American Library Association resolution and suggested that the committee bring its own resolution to the business meeting for the endorsement of the membership at large. This resolution (which appears elsewhere in the *Proceedings*) is that the members of the American Theological Library Association confirm the board's support of the American Library Association resolution on the use of chemically stable paper and endorse Senator Clairborne Pell's resolution. The members in session voted unanimously to endorse the resolution from the committee.

Betty O'Brien, Editor of the American Theological Library Association *Proceedings*, had nothing to add to her written report, but she encouraged people to submit papers and reports to her promptly for publication in the 1989 *Proceedings*.

John Bollier reported for the Joint Executive Committee of the Program Boards, giving a brief update since the written report. There are now fifty subscribers to the PREFIR® program. Lucille Hager has accepted appointment on the Joint Executive Committee of the Program Boards. Sarah Lyons Miller has ac-

cepted the other open position. Mrs. Miller will replace Norman Kansfield as chair of the Index Board for the coming year. The schedule for Index publications has been kept. The Wilson CD-ROM version of the data bases will be available by the end of September. RIT Retro is being shipped out at this time. *The Index to Book Reviews in Religion* January 1989 is available now in Perfect binding. RIO 20 and the *Methodist Reviews Index* 1 are being shipped at this time. *Program Notes* comes out quarterly to keep subscribers informed. Mr. Bollier expressed appreciation to the staff and asked Mr. Albert Hurd to introduce those of the staff who were present at this session.

Mr. Hurd commented that there were twenty-seven full-time employees on the staff, plus seven or eight part-time staff members working in the summer on special projects. He introduced Erica Treesh, Douglas Geyer, Carl France, Robert Allenson, Fay Dickerson, Judy Knop, Harry Hopkins and Susan Sponberg.

Mr. Bollier reported that all of Phase Two minimal cataloging records have been upgraded to full level cataloging and have been sent out for loading into UTLAS, OCLC, etc. Of Phase Three, 2,149 records have been submitted to the data bases and filming is progressing. Completion of Phase Three is expected before very many months.

David Himrod reported for the Publication Committee. Ellis O'Neal had expected to attend the conference but was stricken by an attack of cardiac arrhythmia as he was boarding the plane. He was hospitalized overnight, but was now at home and feeling well. He had written a letter of thanks to the executive secretary, who had had a potted plant sent to him with the best wishes of the association and the Board of Directors for his speedy recovery. Mr. Himrod also announced that the Pastoral Care basic bibliography had not been revised in time to be available at the conference.

All the reports were received unanimously.

Alva Caldwell presented a special tribute to retired member Mabel Gardiner, who celebrated her one-hundredth birthday this spring. (The text of the tribute appears elsewhere in the *Proceedings*.)

The session adjourned at 11:35 a.m.

Respectfully submitted,
Joyce L. Farris
Recording Secretary

MEMORIAL TRIBUTES

John Martin Cox, III

John Martin Cox, III, Head of Technical Services and Senior Cataloger at Union Seminary in New York died on 15 December 1988. He was only thirty-eight years old. His death ended a long battle with AIDS, which he fought with great bravery and deeply touching dignity. Born and raised in Winston-Salem, North Carolina, John earned the Bachelor of Arts degree from Davidson College in 1972, the Master of Divinity degree from Union in New York in 1975, the Master of Philosophy degree from Columbia in 1981 and the Master of Science degree from Columbia's School of Library Service in 1984. He joined the staff of Union's Burke Library while still a student at Union; and since 1984 had been in charge of technical services, spending much of his time cataloging early printed books, his great love. A splendid service commemorating his life and work was held in James Chapel at Union on 1 February 1989.

John was not what might be called an "organization man." He belonged to the American Theological Library Association and the American Library Association, yet I suspect that many of you did not know him well, for he was not one to take larger roles in the affairs of organizations. He was, rather, an individual contributor—a quiet man (albeit a great wit), a thorough-going professional (who suffered foolishness not at all), a dedicated workaholic, and someone who was happier examining the variant states and issues of early imprints and recording his findings in the database than in contributing his talents to the work of committees, task forces and boards. Yet for all that, his commitment to theological education, to theological librarianship and to shared cataloging of the highest quality was deep and abiding. The legacy of that commitment will benefit us all for years to come. It would please John to know that he had made that kind of difference.

Richard D. Spoor

Ruth C. Eisenhart

Some of you will remember Ruth C. Eisenhart from the days when she was still active in the American Theological Library Association and the American Library Association. Others of you may know her name from the literature of cataloging and from

the title page of Union's Classification. She served as the editor of this well-known scheme for many years, having taken over that task from her predecessor, Julia Pettee.

Ruth was born in 1909. She came to Union from Yale in 1940 and headed up our cataloging department for the next twenty-seven years. She was a great friend of Seymour Lubetzky, the well-known cataloging theoretician, and she made many significant contributions to the development of the several cataloging codes that led, finally, to the writing of AACR1 and AACR2. Towards the end of her work at Union, she traveled abroad to conduct theological library workshops in the Philippines, Taiwan, Malaysia, Indonesia and Sarawak. She left Union in 1967 to become the London editor of Mansell's monumental *The National Union Catalog: Pre-1956 Imprints*. She later returned to this country and ended her working career at the Library of Congress. Word of her death was received at Union in April 1989.

Even as we mourn the loss of these friends, I invite us to lift our hearts in gladness, celebrating the wonder and glory of their lives, and offering thanks for the gift of their colleagueship. May they rest in peace. Amen.

Richard D. Spoor

William E. Zimpfer

The American Theological Library Association Newsletter of 18 February 1989 contained an obituary entitled "William E. Zimpfer Taken by Death." My reflections which will serve to compliment that item might well be entitled, "Bill Zimpfer taken by Life."

Bill enjoyed life—primarily through his daily involvement. His dedication to his church was sincere. He held theological librarianship in high esteem and gave it his best effort. He was a charter and active member of the librarians group of the Boston Theological Institute. He was committed to his teaching. He experienced particular satisfaction working with doctoral students, whether it be a graduate student preparing a dissertation or a candidate for a Doctor of Ministry degree completing a project.

In his final Christmas letter, he referred to his physical condition, then, characteristically he added in the second half of that letter, "I have had tremendous displays of love and support from friends and colleagues and that has been encouraging. . . . I managed to salvage one of my scheduled courses. It was good

medicine for me. I delivered a series of four lectures on spirituality to the New England District pastors of the Lutheran Church—Missouri Synod. That was a truly fulfilling experience. I appreciate your friendship, and covet your continued prayers." He closed it with the words, "As always," followed by an uncharacteristically shaky signature.

Bill had a mind and agenda of his own. When I reflect on that statement, I think, about him in terms of the words, "As always." He always rose to the defense of a colleague if he believed that person's position or words concerning a matter were being misinterpreted. If he felt the events of an occasion were ever being interpreted incorrectly, he always set the record straight.

It was my privilege to have known him as a colleague and a friend.

Ellis. E. O'Neal

RESOLUTIONS

Resolution in Honor of Mabel F. Gardiner

Greetings to Miss Mabel F. Gardiner from the American Theological Library Association meeting in Columbus, Ohio, June 22, 1989.

Miss Gardiner, we celebrate with you the good, long, healthy and productive life which has been granted to you through the grace of our God. We remember with gratitude the many years of library service you have given to our library profession through your work at Garrett Theological Seminary and, likewise, through your membership in the American Theological Library Association.

We rejoice with you on the occasion of your one-hundredth birthday and we pray for God's continuing blessings on your life.

Presented by Alva R. Caldwell.
Adopted 22 June 1989.

Resolution on the Use of Chemically Stable Paper

Whereas, in December 1987, the Southeastern Pennsylvania Theological Library Association expressed "its concern to the American Theological Library Association about the continued use of acidic paper in book and periodical publishing" and urged the American Theological Library Association "to bring that concern to publishers, and enter into affiliations" with the the American Library Association and environmental groups to promote chemically stable paper's use in publishing; and

Whereas, in January 1988, the American Library Association approved a resolution on the "use of permanent papers in books and other publications"; and

Whereas, in February 1988, the American Theological Library Association Board of Directors approved a resolution to support the American Library Association resolution and inform the American Library Association of its support; and

Whereas, the American Theological Library Association Board also instructed its President and Executive Secretary to write religious publishing associations and houses of its position, but the letter was not sent; and

Whereas, in February 1989, Senator Claiborne Pell introduced a joint resolution (S. J. Res. 57) into the United States Senate to require all Federal documents of enduring value to be produced on acid-free paper; now, therefore

Be it resolved, first, that the full membership of the American Theological Library Association confirm the Board's support of the American Library Association resolution on the use of chemically stable paper; and further

Be it resolved, that the membership endorse Senator Pell's resolution (S. J. Res. 57) in order to encourage the production of chemically stable paper; and further

Be it resolved, that the American Theological Library Association's president and executive secretary inform the American Library Association, Senator Pell and religious publishing associations and houses of the association's action as well as request clarification on the use of chemically stable paper by each publisher with which they communicate; and

Be it further resolved that the American Theological Library Association's Collection Evaluation and Development Committee monitor responses from publishers on this matter and organize a letter writing campaign by member libraries to religious publishing houses that do not currently use chemically stable paper.

Presented by the Collection Evaluation and Development Committee. Adopted 22 June 1989, Columbus, Ohio.

ANNUAL REPORTS

Report of the Executive Secretary

To the best of my ability and with copious help from Mrs. Seifrig, my secretary, I have discharged the duties assigned to me. To be sure I have not fulfilled all possible expectation of the comprehensive job description. I have set priorities for the office, though, and I would like to make a few comments on them.

1. **Provide Proceedings promptly.** Again this year the *Proceedings* were in the mail by mid-November. This is four years running that each succeeding issue has arrived earlier than ever before. We have every hope to continue this pattern.

2. **Provide mailing labels promptly.** Besides the mailing of labels and keeping of records for the library materials exchange, we have provided, for a fee, twenty-seven sets of mailing labels to persons requesting them. In most cases we provided same day service. (An income of \$1020.)

3. **Provide prompt replies to inquiries.** Although our record here is not perfect, for the most part routine responses were made within twenty-four hours.

4. **Maintain an accurate membership database.** The care and feeding of this animal is a constant pressure. Hardly a day passes that we don't make some change or adjustment as required. although theological librarians are a rather stable group, the comings and goings among us requires daily efforts to maintain accurate records. We try hard at that. In this connection we did all the usual and some unusual things to collect membership dues.

5. **Foster good communication.** There is not an explicit charge for this in the job description. I believe it is implied. I have wanted good communication to be a hallmark of my service. I have continued to have a letter to the membership in each *Newsletter*. Further, I spend much time on the phone each week responding to individual members, board members and program staff. AT&T has charged us on an average of \$41.00 a month. I am proud of that figure because it reflects a policy of prompt response.

Ballots were duly distributed, and received.

Three institutions received funds under the consultation program:

1. Alabama Christian by William Yount
2. Nazarene Theological Seminary by David Bundy
3. Concordia Seminary of Fort Wayne by John Trotti

I have participated in all the board activities, including meetings of the Financial Committee and all the meetings of the Program Boards meeting jointly as a whole or through the Executive Committee. I have contributed where I could. I am most mindful of the privilege I have had to be a part of a vital organization as it has met challenges and crises, as it has taken giant strides to solidify its base and increase its services.

I have sent two years of records to the Archivist, painfully aware of how little there is on paper to show the heart and the energy expended in this office.

I reported elsewhere on the Statistical Report. We will continue to publish the report, though we still hope we can telescope the collection process.

This year completes four of my five year stint. I have already announced that I will not ask to continue to serve after June 1990. The decision is not for lack of interest and concern. With the reorganization plans being put in place, I see the possibility of creative developments for membership services out of a central office.

I pledge myself to continue throughout the coming year to maintain the present level of service and plan for future expansion.

<u>Category</u>	Membership		<u>Net Gain</u> <u>(Loss)</u>
	<u>6/30/88</u>	<u>5/30/89</u>	
Full	350	332	(18)
Full Retired	57	44	(13)
Associate	50	65	15
Student	24	27	3
Honorary	3	3	0
Institutional	<u>176</u>	<u>181</u>	<u>5</u>
	660	652	(8)

Simeon Daly, O. S. B.
Executive Secretary

Annual Report of the Executive Committee of the American Theological Library Association Index and Preservation Boards

This past year has been a time of rapid change and remarkable development. The Index and Preservation Programs completed their first full fiscal year with one Executive Director, a unified staff and a single Executive Committee representing both Program Boards. Some of the events of this period may be summarized under the following headings.

1. New Headquarters. On 19 December 1988, the Index Staff and the Preservation Staff moved from their separate offices in the Hyde Park area of Chicago to a single, more spacious location at 820 Church Street, 3rd Floor, Evanston, Illinois 60201. The unified staff has adjusted well to its new work environment and production has continued unabated, in spite of the disruption of such a major move.

2. Grants. The National Endowment for the Humanities Office of Preservation awarded the Preservation Program a two year, \$210,000 grant to help underwrite filming costs beginning 1 July 1989.

The Pew Charitable Trusts provided a \$450,000 multigrant to the American Theological Library Association in March 1989 in support of both the Index and Preservation Programs. The Preservation Program received a one year \$75,000 award to underwrite filming, cataloging and administrative costs for the Monograph Preservation Program. The Index Program received a three year \$375,000 award to support its International Christian Literature Development Project. This award will underwrite software development and decentralized indexing for creating a unique database of Christian literature from non-Western churches.

The Lilly Endowment, through the Association of Theological Schools, provided grants totaling \$11,300 for underwriting several strategic planning consultations for the Monograph Preservation Program.

3. Consultations. Conrad Cherry met with the Executive Committee in Cambridge, Massachusetts, on 17-18 October 1988 to present his Consultant's Report on the recently integrated operations of the Index and Preservation Programs and their place within the American Theological Library Association. Copies of his report were distributed to the American Theological Library

Association Board of Directors and the Strategic Planning Committee.

Margaret Byrnes of the National Library of Medicine, George Farr, Jr. of the National Endowment for the Humanities, Jeffrey Heynen of the Library of Congress, Francis Miksa of the University of Texas Graduate School of Library and Information Science and Gay Walker of Yale University met with the Executive Committee on 5 January 1989 at the Library of Congress for a full day review of the bibliographical and technical components of the Preservation Program.

Francis Miksa consulted with the staff in Evanston on the Preservation Program's cataloging policies and procedures and submitted his report to the Executive Committee on 21 April 1989.

The Executive Committee has also contracted with the Image Permanence Institute of Rochester, New York, for a technical evaluation of the Preservation Programs's microfiche quality.

4. **Newsletter.** A quarterly newsletter called *Program Notes* has been launched to inform Index and Preservation Program subscribers, prospective subscribers and the national preservation community concerning latest developments, production schedules, new products, etc. Several topics presented in this report will be covered in more detail in *Program Notes*.

5. **Index Production.** The Index Program this year: shipped *Religion Index One*, volume 20, 1988, semi-annual edition, in September; will ship *Religion Index One*, volume 20, 1988, cumulated edition, on 18 June 1989; shipped *Religion Index Two*, 1987, in April; shipped *Religion Index Two*, 1976-80, cumulated and augmented edition, in May; shipped *Index to Book Reviews in Religion*, 1987, in September; shipped *Research in Ministry*, 1988, in October; will ship on 15 June 1989, volume 1 of the *Methodist Reviews Index*, which was edited by Elmer O'Brien and contracted to the American Theological Library Association Index Program for production by the United Methodist Board of Higher Education and Ministry.

With the exception of *Index to Book Reviews in Religion*, 1988, all indexes were completed and shipped on schedule. This impressive on-time production of annual indexes was helpful to subscribing libraries in meeting their bibliographic needs as well as to the Index Program in achieving a positive balance sheet.

6. **New Index Product.** The Index Program entered into a contract with the H. W. Wilson Company to put all the American

Theological Library Association Indexes on-line with "Wilsonline" and to produce all the American Theological Library Association Indexes on CD-ROM. It is anticipated that the American Theological Library Association Indexes CD-ROM will be released in September 1989.

7. Preservation Production. Phase 2 production has been completed, with the exception of fifty to one hundred titles, which were filmed by a vendor who did not meet the American Theological Library Association standards and which must be re-filmed. A total of three thousand Phase 2 records have now been tapeloaded into the bibliographic utilities. The final one thousand records of Phase 2 will be tapeloaded in July. Outstanding Phase 2 titles will be shipped by the end of July. All minimal level cataloging records from Phase 2 have now been upgraded and are ready for tapeloading.

Shipment of Phase 3 microfiche began in April. Currently 2,100 titles have been cataloged and sent to the vendor for filming. As Phase 3 will produce four thousand fiche rather than four thousand titles, Phase 3 may now be considered two-thirds completed, with completion projected for September 1989. Production for Phase 3 has been slow due to the strict use of a bibliographic theme for book selection and the difficulty in obtaining the books listed on the bibliography for filming. The Executive Committee and the staff are working to correct this problem.

Invoices for Phase 4 subscriptions will be sent out before the 1989 American Theological Library Association Annual Conference and Phase 4 production will begin in August.

8. New Preservation Options. Libraries sponsoring serials for preservation microfilming will henceforth share in the profit of future sales of those serials by receiving credit for acquiring additional serials from the American Theological Library Association inventory. Limited on-demand monograph preservation filming will also be available to subscribing libraries. Details of these new options will be available at the 1989 American Theological Library Association Annual Conference and in forthcoming issues of *Program Notes*.

9. Finances. The Index Program has attained a much stronger financial position this year as compared to a year ago. The Preservation Program is also in much better condition than it was a year ago, but is still suffering from a cash flow problem. Upon even partial payment in Fiscal year 1988-89 of the \$104,000 in its "accounts receivable," mostly from a few large subscribers, the Preservation Program will attain a positive balance sheet. There

are now sixty-six PREFIR members, with forty-nine subscriptions to Phase 3, of which fifteen are full subscriptions at \$21,000. It appears that at this stage in its development, the Preservation Program still requires approximately one-third of its annual budget underwritten by major grant support. However, this ratio of grant support is much less than other major preservation programs require.

10. Executive Committee Reorganization. The Executive Committee of the two Program Boards, authorized by those Boards and the American Theological Library Association Board of Directors to act on behalf of the two Program Boards, consists of three members from each board. However Norman Kansfield has resigned from the Index Board and the Executive Committee due to his plans to be abroad next year on a study leave. Jim Dunkly has also resigned from the Index Board and the Executive Committee as required by the American Theological Library Association By-Laws due to his recent election as American Theological Library Association Vice President. The committee expresses its thanks to both Norman and Jim for their long and faithful service. The committee also expresses its thanks to Sister Esther Hanley, who completes her term of membership on the Preservation Board this year.

Index Board member Sara Miller has agreed to fill one of the vacancies on the Executive Committee and Index Board member Lucille Hager to fill the other vacancy. At its 15-16 May 1989 meeting, the Executive Committee appointed for the coming year John Bollier as its chair and Robert Dvorak as its secretary.

Other members of the Executive Committee include Preservation Board members Richard Spoor and Tamara Swora. Ex officio members include Simeon Daly, American Theological Library Association Executive Secretary and Robert Olsen, Jr., American Theological Library Association Treasurer.

During this past year of rapid change and strategic planning, the Executive Committee met five times for a total of eleven days. In the year ahead, the committee plans to meet only twice: once in conjunction with the American Theological Library Association Board of Directors Midwinter meeting and again in the late spring before the 1990 American Theological Library Association Annual Conference. The committee anticipates it will conclude its service in June 1990 and will then be replaced by another body with the reorganization of the American Theological Library Association.

11. **Staff.** The long strides which have been made this year, both in the Index and Preservation Programs, are due primarily to the skilled management of our Executive Director, Albert Hurd; to the wise counsel of our American Theological Library Association Controller, Patricia Adamek; and to the highly competent service of our whole staff. While the Index database and Preservation inventory are increasingly valuable assets of the American Theological Library Association Program Boards, the boards' most valuable asset is their dedicated staff. The Executive Committee expresses its thanks to its staff members and pledges its support for all their efforts in the challenging year ahead.

John A. Bollier, chair

Report of the Bibliographic Systems Committee

Current LC Subject Headings in the Field of Religion continues to be sent to 130 subscribers. Alice Runis (Ilf School of Theology), editor, completed volume 5, number 4 in May. The committee will bring a recommendation on the subscription fee for 1989/90 to the section at the June meeting. The annual cost for the 1989 *LC Weekly Lists* increased from \$175 to \$305. This unanticipated increase of \$130 will most likely result in raising the subscription price for volume 6.

Alice Runis rotates off the committee this year, but she agreed to continue as compiler of the *Current LC Subject Headings*. The committee requested that the Board of Directors give ex officio status to this position. The board approved this recommendation at the February meeting. The committee will seek another library to serve as distributor of this publication.

Joyce Farris (Duke University) represented the American Theological Library Association at the July 1988 and January 1989 meetings of the American Library Association's Committee on Cataloging: Description and Access. Her CC:DA reports appeared in the August 1988 and February 1989 *Newsletters*. As noted in her February report, the final report of the Task Force on Creeds was accepted. The final recommendation of the task force reflected the consensus of opinion expressed in June 1988 at the Bibliographic Systems section meeting.

In order to maintain continuity on this important American Library Association committee, the Bibliographic Systems Committee recommended to the Board of Directors that Joyce be reappointed. The board approved this appointment for a three-year term ending June 1992.

The Board of Directors requested a rationale statement in support of continued representation on the CC:DA. John Thompson (United Library-Evanston) prepared and submitted this statement.

Mary Williams (Graduate Theological Union) prepared and compiled a survey of automated serials control systems used by American Theological Library Association member libraries. The survey results appear in the May 1989 *Newsletter*.

The chair regretfully accepted the resignation of the Rev. Paul M. Smith (Western Theological Seminary, Holland, Michigan) from the committee. Christopher Brennan, Assistant Librarian for Technical Services at the Colgate Rochester Library, will complete Paul Smith's term of service.

The committee discussed and forwarded several program ideas to the Conference Program Committee. Most were suggestions made by the working groups at the section meeting in Wilmore. Christopher Brennan

John Thompson
Alice I. Runis
Ferne L. Weimer, chair
Joyce Farris, ex-officio

Report of the Collection Evaluation and Development Committee

The principal focus of the Section on Collection Evaluation and Development will be on acquisitions and preservation. Because of expressed interest in more information on collection development tools for theological librarians, the Collection Evaluation and Development Committee has asked a librarian overseeing a large collection and one supervising a medium-sized library to speak on the following issue: "On those days, months, years when time is short and the stack of publishers' catalogs high, which acquisition tools do you make sure never to miss?" John Trotti from Union Theological Seminary in Richmond, Virginia, and James Dunkly at Episcopal Divinity and Weston School of Theology have agreed to share their wisdom on the subject.

William Hook of the Divinity Library at Vanderbilt University will follow with a presentation on the use that his library has made of doctoral students in the collection development process. And finally, in line with the American Theological Library

Association's ongoing concern for the preservation of library materials, the Collection Evaluation and Development section will also consider how it should cooperate with other library associations in urging publishers to use chemically stable paper in their publications.

The Collection Evaluation and Development Committee has formulated tentative future plans to address the question of rising periodical costs in the next year.

Linda Corman
William Hook
Milton J Coalter, Jr., chair

Report of the Publication Committee

The Publication Committee proudly announces that during 1989 Scarecrow Press will publish the fiftieth volume in the two American Theological Library Association series edited by Kenneth Rowe. Scarecrow Press and the committee will sponsor the Tuesday morning coffee break at the annual conference to celebrate this occasion. Since the last conference four volumes have been published. In the Monograph Series, Bernard T. Adeney's *The Just War Theory and Political Realism as Methods of Evaluating Modern War* was published in October, with Sondra O'Neal's *Slave Poems* and Samuel J. Rogal's *A General Introduction to Hymnody and Congregational Song* due to be released in the Fall 1989.

William J. Hupper's, *Index to English Periodical Literature on the Old Testament and Ancient Near Eastern Studies*, volume 2, Lawrence Crumb's, *The Oxford Movement and Its Leaders* and James M. Dawsey's, *Scholars Guide to Academic Journals in Religion* were published in the Bibliography Series. Bard Thompson's, *A Bibliography of Christian Worship*, and Esther Schandorff's, *The Holy Spirit: A Bibliography*, will also be released soon. In addition, four titles are in production and eleven are under review in the Monograph Series. Twenty-four titles are in preparation in the Bibliography Series.

Bibliographies on Missions and Evangelism in the new Basic Bibliography Series are now available on floppy disks. Production and distribution will be handled through United Theological Seminary, Dayton, Ohio. Kenneth Bedell, who developed the program, will display the bibliographies on Tuesday at the annual conference and will take orders. A program disk will also be available to American Theological Library Association members

at the conference. The entire package may be purchased for the special price of \$25. The committee thanks Kenneth Bedell for all his work.

This year grants of \$500 each were award to Dale A. Johnson for *A Bibliography on Women and Religion in Britain from the Reformation to the Present* and to Ingeborg Vogelstein and Paul Schrodtr for an annotated bibliography of reformation pamphlets.

An inquiry by Haworth Press has led to initial discussions about the possibility of a new *Journal of Religious and Theological Information*. As conceived by the publishers, the journal will cover a broad range of sources and services. While the project will not require financial support from the American Theological Library Association, there is agreement that the editors should have strong associations with the American Theological Library Association.

Ellis O'Neal, Jr., will rotate off the committee at this annual meeting. We thank Ellis for his leadership, his wisdom, and his many kindnesses. Paul Schrodtr will succeed him on the committee.

Ellis E. O'Neal, Jr., secretary
Erica Treesh, grants officer
David Himrod, chair
Betty A. O'Brien, ex officio
Kenneth E. Rowe, ex officio

Report of the Public Services Committee

Since the last American Theological Library Association conference, most of the activity of the Public Services Committee has taken place in the American Theological Library Association *Newsletter*. In volume 36, no. 1, Judy Clarence inaugurated the committee's column entitled "Reference Book Reviews and Interesting Reference Questions" (p. 18-19). In volume 36, no. 3, Seth Kasten continued his valuable "A Checklist of Reference Tools of Interest to Theological Librarians" (p. 59-64) and Norman Anderson published a detailed "Public Services Committee Report" (p.68-70) to which was appended a document laying the ground for future activity of the Public Services Section, entitled "The Nature and Aims of the Public Services Section (PSS) of the American Theological Library Association (ATLA): an Official Statement." The Public Services Committee is hoping to increase

its use of the American Theological Library Association *Newsletter* for between-conference activities.

Judy Clarence
William Hair
Norman Elliott Anderson, chair

Report of the Financial Management Committee

The Financial Management Committee met twice as normally scheduled during the 1988/1989 year: in February, before the midwinter board meeting, and in May. Our third regular meeting will occur prior to the board meeting in June. Minutes of these meetings have been distributed to all board members, so we will not rehearse our activity in detail here.

The primary current focus of the committee is the need to balance the General Fund budget and reverse the trend toward deficit spending which has developed in the past two years. We question whether it is appropriate for the Program Boards to subsidize the General Fund with ever-increasing distributed costs. In fact, we are recommending changes in the accounting system which will eliminate that comfortable cushion and present the true position of General Fund income and expense more clearly. We think the association must evaluate the benefits of the activities supported by the General Fund and begin to face the actual costs of providing those benefits.

The area where this discrepancy is most notable is the annual conference. The General Fund underwrites (or subsidizes) the conference in a number of open and hidden ways. Two years ago the board passed a resolution that the conference must generate a surplus of 10 percent over its expenses. Unfortunately, this expectation was written in the budget just as the association began choosing to meet at commercial hotels where we have no control over costs of, or income from, the rooms provided. Instead of generating a surplus for the General Fund, the 1988 conference ran a significant deficit and the 1989 conference probably will just break even. Both situations leave the General Fund in a negative budget position.

Questions have also been raised about some of the incidental costs of annual conferences. The use of excursion buses should be evaluated. Responsibilities of host institutions should be clarified. In general, the Program Committee and local hosts must be reminded that the conference cannot produce a deficit that must be covered by the General Fund. The Financial Management Committee would like the board and the association membership

to consider the value of the annual conference. Although registration costs have risen in recent years, they are still modest compared to those of other organizations. The use of hotels has increased the cost of accommodations for the conferences but has also increased the variety of institutions which can consider hosting the association. We think a combination of realistic registration fees and serious cost-containment by the Program Committee would allow the association to continue to obtain the many benefits of the conferences without an on-going drain on the General Fund's equity balance.

The second major source of a cost overrun in the current budget year is the work of the Strategic Planning Committee. We are not questioning the value of the committee or its work. But the original budget was clearly not realistic and without the assistance of funding from the Association of Theological Schools, the General Fund would be close to exhausting its equity balance at the end of this year. In the future, special projects of this sort must be planned with true cost estimates in mind and the board must take responsibility for developing funding. One way to do this is to consider the proportionate value of such projects to the General Fund the Program Boards and then to arrange a cost allocation that reflects the benefits received. Such a method would both recognize the true unity of the association and provide more rational accounting for these expenses.

Thirdly, there is the question of the American Theological Library Association representation in the activities of other organizations. Past practice has been a patchwork that includes both volunteers who live where these organizations meet and the American Theological Library Association members who have expenses paid to attend such meetings. We recommend that the board develop a policy about American Theological Library Association participation in related organizations and consider ways to cut costs without reducing the benefits of having input into their activities (e.g., ALA's CC:DA group).

We anticipate that any proposal for restructuring or reorganizing will underline these issues even more clearly. We commend them to the board for consideration.

H. Eugene McLeod
Roger Loyd
Norman Kansfield
John Bollier
Robert A. Olsen, Jr.
Patti Adamek
Mary Bischoff, chair

Report of the Historical Records Committee

The committee wishes to report that one oral history interview has been completed, that of David Wartluft by Alice Kendrick, conducted 23 June 1988. The interview has been transcribed and will be edited, re-typed and placed in the association's archives, together with the tape which the interview generated.

The committee has plans for conducting several interviews at the annual meeting of the association in June 1989, at Columbus, Ohio.

After consideration of all the factors involved in a possible movement of the association's archives to a seminary library or other facility, the committee recommends that the archives remain with the Presbyterian Historical Society in Philadelphia and it looks forward to working with the reference librarian of that society, Mr. Boyd Reese, member of the American Theological Library Association, who will be in attendance at the 1989 Annual Conference in Columbus, Ohio.

The committee dealt with position/committee descriptions:

Oral History Coordinator. The committee accepted a position description for oral history coordinator; it recommends to the Board of Directors that this appointment be for a three-year term.

Committee. A job description for the Historical Records committee was accepted.

The committee recommends to the Board of Directors that a new position of American Theological Library Association Records Manager be considered. The agreement between the American Theological Library Association and the Presbyterian Historical Society does not cover full archival and records management services. The society reports that very little material has been received in the American Theological Library Association archives over the last year and a half, thus emphasizing the need for a systematic program of funneling records into the archives and the desirability of the new position of Records Manager for the American Theological Library Association.

Should the position of Records Manager be approved by the board, it would be necessary to revise the present duties of the committee and the Archivist. The committee, therefore, postponed action on the position description for Archivist until the board has considered the above recommendation.

The committee will collect records management manuals from the Theological Library Association, listing in the American Theological Library Association *Newsletter* names and addresses of institutions having such manuals to share. It will prepare a recommended records management manual for use by any interested member institution.

Robert Benedetto
David McWhirter
Alice Kentrick, Oral History Coordinator
Gerald W. Gillette, Archivist
Martha B. Aycock, chair

Report of the Tellers Committee

Ballots cast: 310

These persons were elected:

Vice President	James W. Dunkly
Treasurer	Robert Olsen, Jr. [Class B Director, three-year term, 1989-92].
Board of Directors	Christine Wenderoth [Class A Director, three-year term, 1989-92]
Board of Directors	Seth Kasten [Class A Director, three year term, 1989-92]
Vivian D. Edwards Cass L. Moyer Melody Mazuk, chair	

Report of the Editor of the Proceedings

For the third year in a row, the *Summary of Proceedings* for the annual conference of the American Theological Library Association was published in record time. Several things made this possible. 1) Many of the manuscripts were turned in during the conference. 2) The majority of the manuscripts were supplied on computer disks. 3) The additional manuscripts were received promptly. 4) Mary Ellen Seifrig assisted with the inputting of

those manuscripts that were not already on disks. 5) Fr. Simeon Daly made arrangements with Abbey Press to produce and distribute the volume within days of the time they received the copy.

What an early publication date means is that deadlines for the receipt of materials have to be established and followed. Since it is not always possible to predict when the auditor's report is available, the receipt of that report ultimately determines the publication date. I continue to encourage participants to have their manuscripts completed for publication by the time of the conference. I am setting 1 August 1989, as the deadline for the receipt of all reports and manuscripts to be included in the 1989 volume. This should make it possible to have all the material ready to go to press as soon as the financial reports are available. With the cooperation of everyone involved, we should be able to produce another volume of the *Proceedings* in record time.

It is my hope that the *Proceedings* are continuing to be a useful tool for the membership of American Theological Library Association. Your comments and suggestions are welcomed. In conclusion, I would like to thank all who had a part in the production and distribution of this seventh American Theological Library Association Proceedings that I have edited.

Betty A. O'Brien, Editor

Report of the Representative to the National Information Standards Organization (NISO)

1. Information Standards Quarterly (ISQ). NISO's new newsletter's first issue is dated January 1989. *ISQ* is sent free to voting members. *ISQ* continues the *Voice of Z39* which ceased publication with volume 9, issue 2-3. The quarterly is edited by Walt Crawford, Research Libraries Group, Inc., who is committed to making *ISQ* a lively and informative report on standards development activity that will feature insightful reports on standards work.

2. Other Publications. NISO's newest standards are: Z39.50-1988 Information retrieval standard and Z39.61-1987 Recording, use and display of patent application data standard.

Standards under review are: Advertisements, catalogs, promotional materials and book jackets; Basic criteria for indexes; Common command language; Holding statements for non-serial items; Interlibrary loan data elements; Names of countries, dependencies and areas of special sovereignty for information inter-

change; Order forms for single titles of library materials in 3" x 5" format; Periodicals format and arrangement; Proof corrections; Romanization of Leo, Khmer and Pali; Serial item identifier; Serial numbering; Slavic, Cyrillic; Spine titles; Synoptics.

As a result of recent five-year-review ballots, the following standards will be revised: Criteria for price indexes for library materials; Technical report numbers; Trade catalogs.

3. **Other activities.** The revision of the NISO Bylaws were approved, 30 November 1988. The NISO Directory 1989 was published.

J. Raymond Vandegrift, O.P., NISO Representative

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

Meetings were held on 2 December 1988, and 5 May 1989, at the 60 East Club in New York City.

1. The long-standing Ad Hoc Committee on Copyright was disbanded at the suggestion of the Special Library Association.

2. The Preservation Committee reported continued surveying and study of preservation activities of associations. Twelve associations have on-going projects in preservation. Work done by the American Theological Library Association was specifically noted. The council supports the NISO standard on acid-free paper.

3. The Committee on Archives continues to survey the stated needs of member associations with regard to their archival holdings.

4. The Committee on Conference Planning intends to organize a future display of association programs and is conducting a survey.

5. A Speakers' Bureau is compiling a directory to be up-dated annually for use of associations.

6. It was noted that 1989 is NISO's fiftieth anniversary. A brief history of Z39 was presented. The NISO Educational Committee is developing a curriculum to focus on standards at the University of Pittsburgh.

7. Susan Martin, Executive Director of NCLIS, spoke on the role of American Libraries in the second White House Conference on Library and Information Services with five issue areas as priority concerns: 1) preservation; 2) electronic data; 3) national and international standards; 4) national information policy; 5) role of the Library of Congress.

Dr. Laura Gasaway, Law Librarian, University of North Carolina, Chapel Hill, North Carolina, addressed the "American Copyright Crisis--Indexing and Copyright Protection."

Paul A. Byrnes, CNLIA Representative

Report of the Resolutions Committee

I.

Be it resolved, this twenty-second day
Of June of eighty-nine, our need to say
Our heartfelt thank-yous to our peers and friends
Who've hosted us. As this year's conference ends
Our gratitude we must express to all,
Especially those who went beyond the call
Of duty, like Don Huber's OTLA crew,
The Methodist Theological School, too,
The Josephinum Pontifical College
(They won't protest this new name, to my knowledge),
And all the dear folk out at Trinity,
The Lutheran grounds to which we all did flee.
For coffee breaks our thanks to Scarecrow Press.
There would indeed have been an awful mess
Without the help of Aid Association,
The Lutheran group that helped with registration,
As did Augsburg Fortress Company,
United Methodist Publishers: all three.
Baker and Taylor and their earless cats
Our thanks that no one passed around their hats.

II.

All three pre-conference workshops hit the spot.
From B. Kay Snavelly people learned a lot
About co-workers and communication.
In online workshops: much participation,
And resource-sharing on the CD-Rom,
The new technology whose time has come.

While Erica Treesh and Al and Julie Hurd
Gave all participants the latest word:
Religion Index soon will be on disc!
Eldon Epp helped minimize the risk
That ATS accreditation crews
Might greet a school with catastrophic news.

III.

Our speakers were informative indeed.
Patricia Battin underlined our need,
Assisted by our Preservation Board
Who showed a video to lead us toward
A greater emphasis on preservation.
And Claude Young's video-paper presentation
Well caught us up on many recent trends
In publishing by Methodists and friends.
When OCLC's T. Dalrymple spoke
On EPIC, their new reference tool, most folk
Were spellbound, as when leader Marti Alt
Led panelists hard put to call a halt
To riveting discussion of the tools
In theology, religion at our schools,
How we develop our collections; how
The books are used, and by whom, then and now.
Al Hurd and crew helped each denomination
Make bibliographies for preservation,
With Robert Allenson and Judy Knop
And Jerry Weber. May they never stop
Those preservation projects everywhere
To save our books from "Slow Fires" wear and tear.

IV.

Our deep appreciation to our scholars.
Without a single thought to fame or dollars,
They brought their papers here for us to share:
George Tavard, Mark A. Powell, Louis Voigt;
At scholarship these three are most adroit.
Joe Coalter, Stephen Crocco, Mary Hughes
Brought us the latest in their research news.
John Thompson and Don Vorp brought new perspective
On matters of conversion, retrospective.
Jerry Campbell's help for libraries
In fundraising, to bring to us more fees,
Helped us much as we propose those grants
Our services, collections to enhance.

V.

On Wednesday many people went to tour
The Historical Society. No fewer
Dutifully went to OCLC,
(Told they must "go check it out or else")? We
Thank those who arranged this lovely day,
Informative, worthwhile in every way.
When we came back we were all soaking wet--
Those thunderstorms we never will forget.
And special thanks ATLA's own choir,
And to Seth Kasten, who each year sets higher
His expectations for his little band.
And certainly deserving of a hand
Are all the chapel leaders: to John Trotti,
And Walter Hoffman. To the service brought he
Trumpeter Mark Winkler, organist
May Schwartz: three cheers! and added to the list
Is Norma Goertzen who white robes did wear
To lead us in thanksgiving and in prayer.
Und danke schoen, Columbus Mannerchor,
A tuneful treat you had for us in store.
Kudos to Bill Miller and his group--
"Strategic planning" well describes their coup.
To Warren Kissinger who every year
Returns, our cataloging woes to hear.

VI.

No list of resolutions is complete
Without a thank you to the board. We meet
Each year, renewing friendships we forgot.
The boards--all three or them--convene a lot.
For their hard work all year we give our praise.
And also, ere we go our separate ways,
To Channing Jeschke let's give loud hurrahs.
His presidency much deserves applause.

We hope there's no one we have here omitted.
(Omissions aren't a grievance, we're permitted.)
If you're deserving mention, please don't pout.
We truly didn't mean to leave you out.

We think at last we've covered all the bases.
We look out now at all your happy faces,
Some of you we won't see 'till next year:
That new decade, the Nineties, will be here.

We'll see you all in Evanston, Illinois,
And greet you with enthusiastic joy.

And now God bless you as you go your way,
(signed)

The Resolutions Committee of ATLA.

Christine Wenderoth

Judy Clarence

Mitzi Jarrett

STATISTICAL RECORDS REPORT (1987-1988)

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PROFESS. STAFF	FULL STAFF	PARTTIME STAFF
AMBROSE SWASEY LIBRARY	164	27	4.60	4.00	0.70
ANDERSON UNIV. SCH. OF THEOL.	98	17	1.00	1.67	1.34
ANDOVER NEWTON THEOL. SCHOOL	146	19	3.00	4.00	3.50
ANDOVER-HARVARD THEOL. LIBRARY	0	0	5.50	9.00	0.00
ASBURY THEOLOGICAL SEMINARY	550	39	5.50	6.00	5.50
ASHLAND THEOLOGICAL SEMINARY	272	20	1.00	1.00	2.50
ASSEMBLIES OF GOD THEOL. SEM.	197	10	1.00	3.00	3.50
ASSOCIATED MENNONITE BIBL SEM	116	14	2.00	0.00	2.25
ATHENAEUM OF OHIO	232	32	1.00	2.00	1.00
ATLANTIC SCHOOL OF THEOLOGY	80	14	2.70	2.00	1.70
AUSTIN PRESBYTERIAN THEO SEM	165	15	1.50	2.00	1.50
BANGOR THEOLOGICAL SEMINARY	79	14	2.00	0.00	1.00
BAPTIST MISS ASSOC THEO SEM	50	9	1.00	3.00	1.00
BETHANY/NORTHERN BAPTIST SEM	205	24	3.00	0.50	3.10
BETHEL THEOLOGICAL SEMINARY	281	24	1.75	3.00	3.50
BIBLICAL THEOLOGICAL SEMINARY	124	8	1.84	0.00	1.00
BILLY GRAHAM CENTER	0	0	3.00	4.00	2.00
BOSTON UNIV SCHOOL OF THEOLOGY	209	24	3.00	3.70	3.90
BRIDWELL LIBRARY	444	34	6.00	4.00	5.00
BRITE DIVINITY SCHOOL	146	13	2.96	2.73	0.90
CALVARY BAPTIST THEOLOGICAL	48	9	1.00	2.00	1.50
CANADIAN BIBLE COLLEGE	101	12	2.00	3.00	3.15
CARDINAL BERAN LIBRARY	40	9	1.00	2.00	0.50
CATHOLIC UNIVERSITY OF AMERICA	303	59	1.50	1.50	1.00
CENTRAL BAPTIST THEOL SEMINARY	80	8	2.00	0.00	3.50
CHICAGO THEOLOGICAL SEMINARY	121	12	1.00	1.30	1.20
CHRIST SEMINARY LIBRARY	11	2	1.00	0.00	0.00
CHRIST THE KING SEMINARY	75	14	3.60	0.00	0.60
CHRISTIAN THEOLOGICAL SEMINARY	184	19	3.00	1.00	3.00
COLLEGE OF ST. THOMAS	102	22	2.00	3.00	3.27
COLUMBIA BIBLICAL SEM. & GRAD.	328	15	2.25	5.00	4.10
COLUMBIA THEOLOGICAL SEMINARY	302	29	3.50	1.00	4.80
CONCORDIA SEMINARY LIBRARY	472	37	2.00	7.00	7.87
CONCORDIA THEOLOGICAL SEMINARY	404	30	2.00	4.00	4.00
CONGREGATIONAL LIBRARY	0	0	2.00	3.00	0.40
COVENANT THEOLOGICAL SEMINARY	88	11	1.50	1.90	0.90
CRISWELL CENTER FOR BIBLICAL	467	21	2.00	1.50	1.00
DALLAS THEOLOGICAL SEMINARY	975	43	6.50	7.00	5.25
DOMINICAN COLLEGE	45	14	1.50	1.00	0.70
DREW UNIVERSITY	2327	14	14.00	18.30	0.00
EASTERN BAPTIST THEO SEMINARY	202	12	1.50	2.00	2.00
EASTERN MENNONITE COLLEGE	77	8	1.18	0.80	0.88
EDEN THEOLOGICAL SEMINARY	115	12	6.50	8.00	3.00
EMMANUEL COLLEGE	168	13	0.50	2.00	0.43
EMMANUEL SCHOOL OF RELIGION	79	8	1.00	3.00	2.00
EMORY UNIVERSITY	482	56	7.00	5.00	4.95
EPISCOPAL THEOLOGICAL SEMINARY	54	12	2.00	1.00	1.25
ERSKINE COLLEGE & THEOL. SEM.	125	10	1.00	4.00	5.00
EVANGELICAL SCHOOL OF THEOLOGY	35	12	1.00	0.00	0.50

STATISTICAL RECORDS REPORT (1987-1988)

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PROFESS STAFF	FULL STAFF	PARTTIME STAFF
GENERAL THEOLOGICAL SEMINARY	150	18	3.00	3.00	0.50
GOLDEN GATE BAPTIST THEO SEM	550	38	2.50	6.00	5.90
GORDON-CONWELL THEOL. SEMINARY	388	28	2.00	4.00	2.10
GRACE THEOLOGICAL SEMINARY	160	14	2.50	2.00	3.30
GRADUATE SEMINARY LIBRARY	84	17	1.50	3.00	3.81
GRADUATE THEOLOGICAL UNION	1390	147	11.50	16.50	6.95
HARDING GRADUATE SCHOOL	91	8	2.00	0.00	1.50
HARTFORD SEMINARY	130	16	0.50	2.00	0.00
HOLY NAME COLLEGE	21	0	1.00	0.00	0.00
HURON COLLEGE	45	7	2.00	4.70	1.35
ILIFF SCHOOL OF THEOLOGY	143	23	3.00	4.00	3.50
ITC	224	26	20.50	23.00	0.00
JESUIT-KRAUSS-McCORMICK LIBR.	895	59	4.00	6.00	5.25
JOHN PAUL II INSTITUTE	0	0	0.50	1.00	0.70
K. U. LEUVEN/FAC. OF THEOLOGY	650	48	5.00	2.00	1.00
KENRICK SEMINARY	68	23	1.80	2.00	1.40
KINO INSTITUTE	0	0	1.00	0.00	1.00
KNOX COLLEGE	103	10	2.00	1.00	1.00
LANCASTER THEOLOGICAL SEMINARY	107	42	1.00	1.00	2.10
LEXINGTON THEOLOGICAL SEMINARY	112	12	2.00	2.00	2.50
LINCOLN CHRISTIAN COLL. & SEM.	385	20	1.00	2.00	3.00
LOUISVILLE PRESBY. THEOL. SEM.	187	16	2.00	3.50	4.00
LUTHER NORTHWESTERN THEO SEM	723	52	4.00	2.00	4.00
LUTHERAN THEO SEM (GETTYSBURG)	269	18	1.75	2.00	0.75
LUTHERAN THEO SEM (PHILADEL)	194	21	2.75	3.00	1.00
LUTHERAN THEO SOUTHERN SEM	115	13	2.00	1.00	1.94
MARY IMMACULATE SEMINARY	35	10	1.00	1.00	0.50
MASTER'S SEMINARY	72	12	3.00	3.00	5.00
MEADVILLE/LOMBARD THEOL SCHOOL	35	4	0.50	1.00	1.00
MEMPHIS THEOLOGICAL SEMINARY	93	12	1.00	3.00	1.00
MENNONITE BRETHREN BIBL SEM	85	12	3.0	2.00	0.40
METHODIST THEOLOGICAL SCHOOL	186	19	2.00	3.00	2.00
MID-AMERICA BAPTIST THEO SEM	441	20	2.00	3.00	3.00
MIDWESTERN BAPTIST THEO SEM	294	33	2.00	2.50	1.75
MORAVIAN THEOLOGICAL SEMINARY	39	6	5.00	4.00	2.50
MT. ANGEL ABBEY LIBRARY	100	25	2.50	4.00	1.50
MT. ST. ALPHONSUS SEMINARY	0	0	1.00	0.00	0.00
MT. ST. MARY'S COLLEGE	158	11	7.00	7.00	0.00
McGILL UNIVERSITY	158	14	1.00	2.00	0.00
NASHOTAH HOUSE	66	9	1.00	3.00	0.67
NAZARENE THEOLOGICAL SEMINARY	275	21	2.00	2.00	4.50
NEW BRUNSWICK THEOLOGICAL SEM	70	8	1.30	1.00	2.25
NEW ORLEANS BAPTIST THEO SEM	1031	94	3.75	6.00	3.17
NORTH AMERICAN BAPTIST SEM	105	14	1.50	2.00	0.50
NORTH PARK THEOLOGICAL SEM	86	13	5.00	5.00	9.00
OBLATE SCHOOL OF THEOLOGY	99	17	1.00	1.00	0.65
ONTARIO BIBLE COLL./THEOL. SEM.	215	14	3.00	5.00	1.40
ORAL ROBERTS UNIVERSITY	341	30	2.00	1.00	8.00
PITTSBURGH THEOLOGICAL SEM	185	20	2.00	3.00	0.50

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PONTIFICAL COLLEGE JOSEPHINUM	157	36	2.00	3.00	0.00
POPE JOHN XXIII NATIONAL SEM.	47	16	2.0	0.00	20.00
PRINCETON THEOLOGICAL SEMINARY	581	54	7.00	10.00	1.00
REFORMED PRESBYTERIAN THEO SEM	50	7	1.00	0.00	1.40
REFORMED THEOLOGICAL SEMINARY	233	16	3.00	3.00	2.50
REGENT COLLEGE & CAREY HALL	241	17	1.00	3.00	1.00
SACRED HEART SCH. OF THEOLOGY	144	20	1.80	1.00	0.50
SCARRITT-BENNETT CENTER	0	0	2.00	0.00	0.50
SCHOOL OF THEOLOGY - CLAREMONT	142	20	2.33	4.00	0.33
SOUTHEASTERN BAPTIST THEO SEM	655	42	6.00	5.00	7.80
SOUTHERN BAPTIST THEO SEMINARY	2053	138	7.00	18.00	8.60
SOUTHWESTERN BAPTIST THEO SEM	3603	183	9.0	15.50	25.50
ST. AUGUSTINE'S SEMINARY	56	10	1.00	0.00	1.50
ST. CHARLES SEMINARY	124	14	4.75	3.00	1.00
ST. FRANCIS SEMINARY	97	15	3.00	0.00	0.00
ST. JOHN'S COLLEGE-CANADA	0	0	1.00	1.50	1.00
ST. JOHN'S SEMINARY--CA	96	19	1.00	2.00	3.00
ST. JOHN'S SEMINARY--MA	175	39	1.50	0.00	1.25
ST. JOHN'S UNIVERSITY	1954	141	5.46	9.00	1.00
ST. JOSEPH'S SEMINARY	0	6	3.00	2.00	1.00
ST. LOUIS UNIVERSITY	5156	390	1.00	4.50	4.00
ST. MARY'S COLLEGE	46	13	2.00	1.00	8.00
ST. MARY'S SEMINARY & UNIV.	345	38	3.00	4.00	1.00
ST. MARY'S SEMINARY--OH	95	19	1.00	1.00	0.50
ST. MEINRAD SCHOOL OF THEOLOGY	252	70	1.20	5.12	0.00
ST. PATRICK'S SEMINARY	95	16	2.00	0.00	1.00
ST. THOMAS THEOL. SEMINARY	73	10	3.00	1.00	0.75
ST. VINCENT de PAUL	70	12	1.00	0.00	1.30
TRINITY COLLEGE FACULTY	99	8	0.72	1.00	1.23
TRINITY EVANGEL DIVINITY SCH	819	55	4.00	4.00	8.80
TRINITY LUTHERAN SEMINARY	226	24	2.50	2.00	0.90
UNION THEOLOGICAL SEMINARY-NY	331	30	5.00	7.00	4.87
UNION THEOLOGICAL SEMINARY-VA	447	50	4.60	10.00	3.60
UNITED LIBRARY	375	38	5.25	3.00	0.50
UNITED THEO SEM OF TWIN CITIES	0	0	2.00	0.00	0.50
UNITED THEOLOGICAL SEMINARY	237	27	2.00	3.00	1.00
UNIV. OF ST. MARY OF THE LAKE	191	31	1.00	3.00	0.60
UNIV. OF ST. MICHAEL'S COLLEGE	3800	140	6.60	8.00	10.00
UNIVERSITY OF DUBUQUE AND	1008	69	4.00	2.00	0.50
UNIVERSITY OF NOTRE DAME	9851	999	31.00	10.10	18.00
UNIVERSITY OF THE SOUTH	83	11	3.25	1.00	2.07
VANCOUVER SCHOOL OF THEOLOGY	96	12	1.00	5.00	1.50
VANDERBILT UNIVERSITY	187	24	2.00	2.00	7.00
VIRGINIA THEOLOGICAL SEMINARY	197	20	4.00	1.00	1.50
WASHINGTON THEOLOGICAL UNION	120	24	1.00	1.00	0.75
WESLEY THEOLOGICAL SEMINARY	228	27	2.00	4.00	0.50
WESTERN CONSERVATIVE BAPT SEM	454	33	3.00	4.00	3.00
WESTERN EVANGELICAL SEMINARY	124	10	2.00	0.00	4.50
WESTERN THEOLOGICAL SEMINARY	144	14	2.00	1.00	0.25

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INSTITUTION	STUDENTS	FACULTY	PROFESS. STAFF	FULL STAFF	PARTTIME STAFF
WESTMINSTER THEO SEMINARY--CA	94	12	2.00	0.00	2.00
WESTMINSTER THEO SEMINARY--PA	325	20	3.00	2.00	1.50
WILFRID LAURIER UNIVERSITY	88	12	13.00	40.00	6.75
WINEBRENNER THEOL. SEMINARY	28	9	0.5	1.00	1.75
YALE UNIVERSITY DIVINITY SCH	379	36	6.50	8.00	7.00

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- ALS	BINDING	TOTAL EXPENSE	EDUC. AND GENERAL
AMBROSE SWASEY LIBRARY	164356	114464	10715	349319	3303444
ANDERSON UNIV. SCH. OF THEOL.	52929	24720	1323	90376	4019604
ANDOVER-HARVARD THEOL. LIBRARY	403251	281844	27931	914513	0
ASBURY THEOLOGICAL SEMINARY	220972	95119	7650	432296	4829221
ASHLAND THEOLOGICAL SEMINARY	44348	34100	2000	110443	1336756
ASSEMBLIES OF GOD THEOL. SEM.	58599	48459	1992	149438	1200874
ASSOCIATED MENNONITE BIBL SEM	65144	34846	1648	122630	1374714
ATHENAEUM OF OHIO	64475	43895	3666	130865	1617784
ATLANTIC SCHOOL OF THEOLOGY	120449	41500	3200	197219	1571396
AUSTIN PRESBYTERIAN THEO SEM	118289	65350	14010	197649	2675554
BANGOR THEOLOGICAL SEMINARY	58903	31401	2116	93834	1330717
BAPTIST MISS ASSOC THEO SEM	54055	12805	1153	75917	440049
ETHANY/NORTHERN BAPTIST SEM	89150	63452	3037	194286	2928630
BETHEL THEOLOGICAL SEMINARY	115569	60294	2945	210763	3290000
BIBLICAL THEOLOGICAL SEMINARY	35290	8208	550	51883	729798
BILLY GRAHAM CENTER	139188	37455	4148	234956	0
BOSTON UNIV SCHOOL OF THEOLOGY	155335	58111	3524	230464	2975938
BRIDWELL LIBRARY	421195	473197	26134	990853	6593514
BRITE DIVINITY SCHOOL	135906	181372	6035	352510	2351364
CALVARY BAPTIST THEOLOGICAL	53974	17040	2000	82035	470192
CANADIAN BIBLE COLLEGE	102095	48381	1760	170886	938917
CARDINAL BERAN LIBRARY	26728	30441	911	67280	0
CATHOLIC UNIVERSITY OF AMERICA	76088	34830	10939	121857	2479603
CENTRAL BAPTIST THEOL SEMINARY	71730	36810	316	127774	1307124
CHICAGO THEOLOGICAL SEMINARY	57307	38422	1926	119351	2248812
CHRIST SEMINARY LIBRARY	34000	4137	51	4990	0
CHRIST THE KING SEMINARY	52031	50427	5073	116125	1451574
CHRISTIAN THEOLOGICAL SEMINARY	100625	50708	6013	199041	3636974
COLLEGE OF ST. THOMAS	106950	44406	4500	189225	1946509
COLUMBIA BIBLICAL SEM. & GRAD.	127846	58625	2907	226314	5064034
COLUMBIA THEOLOGICAL SEMINARY	98066	56693	3750	223371	4136712
CONCORDIA SEMINARY LIBRARY	140026	138251	3314	427075	5489282
CONCORDIA THEOLOGICAL SEMINARY	164871	89941	894	276272	3711835
CONGREGATIONAL LIBRARY	106800	8425	450	156750	0
COVENANT THEOLOGICAL SEMINARY	53373	31992	1707	108742	1929454
CRISWELL CENTER FOR BIBLICAL	59960	24041	0	110626	2613721
DALLAS THEOLOGICAL SEMINARY	265833	148109	10545	495240	8979268
DOMINICAN COLLEGE	53346	21011	2413	105450	571246
DREW UNIVERSITY	1094976	349986	26163	1453329	24632694
EASTERN BAPTIST THEO SEMINARY	76000	43173	3085	169451	2895619
EASTERN MENNONITE COLLEGE	64020	35408	369	107950	3246000
EDEN THEOLOGICAL SEMINARY	290300	182505	13076	54654	0
EMMANUEL COLLEGE	52748	22775	1154	126543	1677858
EMMANUEL SCHOOL OF RELIGION	64506	50060	6120	148947	1353732
EMORY UNIVERSITY	333893	370279	9320	756427	5931207
EPISCOPAL THEOLOGICAL SEMINARY	78177	22089	763	149377	1705488
ERSKINE COLLEGE & THEOL. SEM.	97620	77521	0	181120	0
EVANGELICAL SCHOOL OF THEOLOGY	28135	14734	1109	46207	452605
GENERAL THEOLOGICAL SEMINARY	155000	79880	3823	83703	4600000
GOLDEN GATE BAPTIST THEO SEM	189206	64975	1202	336567	3703599
GORDON-CONWELL THEOL. SEMINARY	150912	49145	5840	219439	5266554

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- ALS	BINDING	TOTAL EXPENSE	EDUC. AND GENERAL
GRACE THEOLOGICAL SEMINARY	111601	28100	1600	28312	1358000
GRADUATE SEMINARY LIBRARY	98151	31362	2811	173103	0
GRADUATE THEOLOGICAL UNION	592730	207988	30731	190783	15250311
HARDING GRADUATE SCHOOL	73492	44388	6777	141298	1691064
HARTFORD SEMINARY	54000	23180	230	99320	1987000
HOLYNAME COLLEGE	13104	5442	508	19054	0
HURON COLLEGE	40234	37011	1270	85558	0
ILIFF SCHOOL OF THEOLOGY	210847	161106	4598	414375	3242447
ITC	795703	272279	14416	1082398	3023766
JESUIT-KRAUSS-McCORMICK LIBR.	271256	120005	13500	469003	0
JOHN PAUL II INSTITUTE	53346	21011	2413	105450	571246
K. U. LEUVEN/FAC. OF THEOLOGY	0	125000	7000	60000	0
KENRICK SEMINARY	79187	27356	2163	120687	1205803
KINO INSTITUTE	0	10000	0	0	0
KNOX COLLEGE	88562	30464	2137	159145	1145912
LANCASTER THEOLOGICAL SEMINARY	55418	34380	3297	111393	1793386
LEXINGTON THEOLOGICAL SEMINARY	113142	62787	7078	193103	2191257
LINCOLN CHRISTIAN COLL. & SEM.	76642	31462	1677	20876	130657
LOUISVILLE PRESBY. THEOL. SEM.	124709	75499	6982	265717	2862742
LUTHER NORTHWESTERN THEO SEM	191322	77543	6215	343183	5919836
LUTHERAN THEO SEM (GETTYSBURG)	83551	62656	3507	193518	2521234
LUTHERAN THEO SEM (PHILADEL)	111011	51872	6416	236901	2300421
LUTHERAN THEO SOUTHERN SEM	57052	35741	2989	125291	1809974
MARY IMMACULATE SEMINARY	45600	37616	2362	92238	874749
MASTER'S SEMINARY	75000	25000	2000	102000	600000
MEADVILLE/LOMBARD THEOL SCHOOL	34077	13030	0	54890	886684
MEMPHIS THEOLOGICAL SEMINARY	53016	32888	3557	112337	1231051
MENNONITE BROTHERS BIBL SEM	158973	114842	6793	332076	0
METHODIST THEOLOGICAL SCHOOL	110282	54415	2488	207042	2168843
MID-AMERICA BAPTIST THEO SEM	124600	55500	5600	185700	2264000
MIDWESTERN BAPTIST THEO SEM	80700	42703	5359	127722	3139792
MORAVIAN THEOLOGICAL SEMINARY	217359	207282	11500	470986	0
MT. ANGEL ABBEY LIBRARY	85000	104150	8500	237650	1750000
MT. ST. ALPHONSUS SEMINARY	0	19000	1000	50450	0
MT. ST. MARY'S COLLEGE	243860	180568	9568	540234	12133649
McGILL UNIVERSITY	89810	23128	1095	114033	0
NASHOTAH HOUSE	40817	45503	227	131224	1677392
NAZARENE THEOLOGICAL SEMINARY	89443	57504	1717	166751	1629351
NEW BRUNSWICK THEOLOGICAL SEM	56485	28546	1007	86038	1212825
NEW ORLEANS BAPTIST THEO SEM	128664	103943	8133	293276	5359612
NORTH AMERICAN BAPTIST SEM	55657	34850	2277	117346	1274519
NORTH PARK THEOLOGICAL SEM	0	44342	6207	65885	1312411
OBLATE SCHOOL OF THEOLOGY	31366	42137	2842	76345	1015857
ONTARIO BIBLE COLL./THEOL. SEM.	146428	92642	4123	273014	1028640
ORAL ROBERTS UNIVERSITY	74900	32918	1636	109454	1626921
PITTSBURGH THEOLOGICAL SEM	129100	90500	10500	261150	3217685
PONTIFICAL COLLEGE JOSEPHINUM	95998	90475	5966	224488	3187041
POPE JOHN XXIII NATIONAL SEM.	25608	30857	1600	62565	668711
PRINCETON THEOLOGICAL SEMINARY	497958	392097	21551	1348966	14923533
REFORMED PRESBYTERIAN THEO SEM	36004	12188	663	71706	341426
REFORMED THEOLOGICAL SEMINARY	136650	94721	16911	267970	3175649

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- ALS	BINDING	TOTAL EXPENSE	EDUC. AND GENERAL
REGENT COLLEGE & CAREY HALL	66928	74797	1705	190699	1859955
SACRED HEART SCH. OF THEOLOGY	62865	38829	1308	112784	1971488
SCARRITT-BENNETT CENTER	45100	22000	1500	70467	0
SCHOOL OF THEOLOGY - CLAREMONT	130503	82481	5787	262142	3551292
SOUTHEASTERN BAPTIST THEO SEM	269606	94756	4205	455096	4954932
SOUTHERN BAPTIST THEO SEMINARY	518632	195306	16937	926786	11114368
SOUTHWESTERN BAPTIST THEO SEM	556327	203684	13299	1119474	14982401
ST. AUGUSTINE'S SEMINARY	37821	20413	1990	66833	1129679
ST. CHARLES SEMINARY	148908	42872	3432	227295	4065470
ST. FRANCIS SEMINARY	40000	34000	2000	87600	0
ST. JOHN'S COLLEGE-CANADA	75908	22115	1484	0	0
ST. JOHN'S SEMINARY--CA	97285	41576	2336	158834	1318762
ST. JOHN'S SEMINARY--MA	33191	62155	9966	119556	0
ST. JOHN'S UNIVERSITY	667552	467193	12790	681662	18123582
ST. JOSEPH'S SEMINARY	92370	47075	7094	168332	0
ST. LOUIS UNIVERSITY	116138	62339	10266	25253	213996
ST. MARY'S COLLEGE	52300	28806	0	88145	645265
ST. MARY'S SEMINARY & UNIV.	96840	49117	2500	150080	2414000
ST. MARY'S SEMINARY--OH	38519	43497	12821	94837	794879
ST. MEINRAD SCHOOL OF THEOLOGY	112652	96260	3762	235558	3129499
ST. PATRICK'S SEMINARY	36429	24959	1846	72003	1413188
ST. THOMAS THEOL. SEMINARY	57260	28298	1964	16651	1576961
ST. VINCENT de PAUL	44166	35601	4337	84105	1199995
TRINITY COLLEGE FACULTY	62350	36533	1917	105877	1132581
TRINITY EVANGEL DIVINITY SCH	237320	142720	1611	466360	5583329
TRINITY LUTHERAN SEMINARY	151231	52380	3913	257474	2398398
UNION THEOLOGICAL SEMINARY-NY	410030	200000	40000	732164	8683551
UNION THEOLOGICAL SEMINARY-VA	522183	137116	6022	751849	5922725
UNITED LIBRARY	234251	120054	7439	457792	5907306
UNITED THEO SEM OF TWIN CITIES	46255	23457	1317	90660	0
UNITED THEOLOGICAL SEMINARY	100019	86514	3001	236588	2276706
UNIV. OF ST. MARY OF THE LAKE	58304	43515	3405	106988	2660868
UNIV. OF ST. MICHAEL'S COLLEGE	451042	221460	21025	817904	7832750
UNIVERSITY OF DUBUQUE AND	141359	82421	6300	276862	7210475
UNIVERSITY OF NOTRE DAME	2568953	2275531	106524	5652133	149543343
UNIVERSITY OF THE SOUTH	89228	76404	7720	129018	1835901
VANCOUVER SCHOOL OF THEOLOGY	156354	48621	2340	210074	1940123
VANDERBILT UNIVERSITY	128679	118257	5357	503566	3258396
VIRGINIA THEOLOGICAL SEMINARY	188968	94933	9965	367227	4098623
WASHINGTON THEOLOGICAL UNION	57136	43000	3000	103136	0
WESLEY THEOLOGICAL SEMINARY	124519	68629	4406	215624	2871687
WESTERN CONSERVATIVE BAPT SEM	144031	59632	0	251938	3122950
WESTERN EVANGELICAL SEMINARY	68018	21887	0	108814	1009000
WESTERN THEOLOGICAL SEMINARY	50580	42660	2244	133590	1692026
WESTMINSTER THEO SEMINARY--CA	44394	69203	0	113597	984009
WESTMINSTER THEO SEMINARY--PA	92302	64539	3876	198932	2375310
WILFRID LAURIER UNIVERSITY	1028530	853966	32156	2203417	30723343
WINEBRENNER THEOL. SEMINARY	31796	13460	438	51292	589882
YALE UNIVERSITY DIVINITY SCH	421783	232431	22580	808006	5958431

NOTE: Canadian Institutions' Records figured at the U.S. dollar rate. Exchanged rate used was .8245.

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO FORMS	AUDIO VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
AMBROSE SWASEY LIBRARY	262362	13084	2916	0	278362	858
ANDERSON UNIV. SCH. OF THEOL.	57938	3586	0	540	63120	309
ANDOVER NEWTON THEOL. SCHOOL	209829	4834	0	0	215591	550
ANDOVER-HARVARD THEOL. LIBRARY	388375	48280	0	0	436755	2334
ASBURY THEOLOGICAL SEMINARY	154026	4367	11369	1022	170784	750
ASHLAND THEOLOGICAL SEMINARY	64768	598	1737	0	67103	371
ASSEMBLIES OF GOD THEOL. SEM.	58243	48904	2888	0	110035	484
ASSOCIATED MENNONITE BIBL SEM	100818	1032	692	401	102320	504
ATHENAEUM OF OHIO	72340	1121	5216	923	79500	381
ATLANTIC SCHOOL OF THEOLOGY	65855	350	963	0	66943	439
AUSTIN PRESBYTERIAN THEO SEM	126853	1725	1990	0	130599	470
BANGOR THEOLOGICAL SEMINARY	85317	747	84	2000	88148	426
BAPTIST MISS ASSOC THEO SEM	45900	891	4059	6920	57770	750
BETHANY/NORTHERN BAPTIST SEM	143950	4389	2937	0	151276	570
BETHEL THEOLOGICAL SEMINARY	161412	1278	7218	52	170012	846
BIBLICAL THEOLOGICAL SEMINARY	43119	494	1075	36	44724	280
BILLY GRAHAM CENTER	61424	138125	230	0	199779	803
BOSTON UNIV SCHOOL OF THEOLOGY	121987	13516	4729	0	140332	1096
BRIDWELL LIBRARY	222076	85371	0	0	307447	860
BRITE DIVINITY SCHOOL	110370	15476	0	14596	140442	727
CALVARY BAPTIST THEOLOGICAL	67000	12500	1400	2000	82900	500
CANADIAN BIBLE COLLEGE	58560	3213	3330	0	65103	431
CARDINAL BERAN LIBRARY	40351	1409	2253	1850	45863	343
CATHOLIC UNIVERSITY OF AMERICA	291265	1920	0	0	293185	757
CENTRAL BAPTIST THEOL SEMINARY	77121	620	6769	495	85005	328
CHICAGO THEOLOGICAL SEMINARY	104688	2359	0	0	107047	205
CHRIST SEMINARY LIBRARY	36885	7200	0	0	44085	170
CHRIST THE KING SEMINARY	109345	3407	1004	0	128000	426
CHRISTIAN THEOLOGICAL SEMINARY	114885	2058	5429	0	122473	866
COLLEGE OF ST. THOMAS	75671	2329	0	0	78000	434
COLUMBIA BIBLICAL SEM. & GRAD.	71634	9678	13478	626	96078	630
COLUMBIA THEOLOGICAL SEMINARY	100964	2750	2250	0	105964	515
CONCORDIA SEMINARY LIBRARY	182076	38341	13855	956	235236	1039
CONCORDIA THEOLOGICAL SEMINARY	124945	4894	6985	4478	141302	700
CONGREGATIONAL LIBRARY	200000	300	0	20000	220000	110
COVENANT THEOLOGICAL SEMINARY	53136	3258	805	56	57255	369
CRISWELL CENTER FOR BIBLICAL	74050	2178	2593	1000	79821	537
DALLAS THEOLOGICAL SEMINARY	123742	19692	15901	350	159685	1003
DOMINICAN COLLEGE	60987	154	111	0	61252	293
DREW UNIVERSITY	390229	227200	0	0	617429	1888
EASTERN BAPTIST THEO SEMINARY	105259	597	0	0	105856	448
EASTERN MENNONITE COLLEGE	48598	10656	4142	1704	65100	340
EDEN THEOLOGICAL SEMINARY	207432	12152	29599	0	249183	1058
EMMANUEL COLLEGE	57828	4590	400	750	0	262
EMMANUEL SCHOOL OF RELIGION	73584	20336	1587	0	95507	738
EMORY UNIVERSITY	416479	68239	5218	167250	657186	1596
EPISCOPAL THEOLOGICAL SEMINARY	90558	778	1457	0	92793	270
ERSKINE COLLEGE & THEOL. SEM.	139571	31287	500	0	171358	800
EVANGELICAL SCHOOL OF THEOLOGY	52383	500	67	100	53050	288

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO FORMS	AUDIO VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
GENERAL THEOLOGICAL SEMINARY	214475	0	0	0	214475	2100
GOLDEN GATE BAPTIST THEO SEM	120346	3093	14154	20828	158421	750
GORDON-CONWELL THEOL. SEMINARY	118246	10146	3354	0	131746	1048
GRACE THEOLOGICAL SEMINARY	62875	42000	2400	3500	72975	365
GRADUATE SEMINARY LIBRARY	98283	12948	14074	0	125305	424
GRADUATE THEOLOGICAL UNION	354188	206376	17219	0	577783	2041
HARDING GRADUATE SCHOOL	80304	7165	1857	2246	91572	705
HARTFORD SEMINARY	68135	6455	227	0	74817	282
HOLY NAME COLLEGE	6695	0	0	0	0	102
HURON COLLEGE	33711	0	0	0	0	0
ILIFF SCHOOL OF THEOLOGY	153620	29460	2028	0	185108	926
ITC	412576	233796	7326	4402	653698	1230
JESUIT-KRAUSS-McCORMICK LIBR.	315312	116079	794	9861	442046	1400
JOHN PAUL II INSTITUTE	60987	154	111	0	61252	293
K. U. LEUVEN/FAC. OF THEOLOGY	670000	10000	1000	2000	683000	1035
KENRICK SEMINARY	69961	524	1699	1050	73234	378
KINO INSTITUTE	12000	0	700	0	0	130
KNOX COLLEGE	67427	1490	206	0	69123	0
LANCASTER THEOLOGICAL SEMINARY	136673	5910	6704	0	149287	383
LEXINGTON THEOLOGICAL SEMINARY	102795	700	0	0	103475	1169
LINCOLN CHRISTIAN COLL. & SEM.	77734	17509	20473	0	115716	424
LOUISVILLE PRESBY. THEOL. SEM.	101711	159	1009	0	102879	378
LUTHER NORTHWESTERN THEO SEM	198660	2322	6108	0	207090	800
LUTHERAN THEO SEM (GETTYSBURG)	142975	5107	0	0	148082	512
LUTHERAN THEO SEM (PHILADEL)	154692	16449	8750	0	279891	578
LUTHERAN THEO SOUTHERN SEM	96905	7600	1954	0	106459	596
MARY IMMACULATE SEMINARY	72224	2893	639	138	75894	418
MASTER'S SEMINARY	85000	44000	400	200	129600	525
MEADVILLE/LOMBARD THEOL SCHOOL	96771	145	0	0	96916	143
MEMPHIS THEOLOGICAL SEMINARY	70100	0	0	626	70726	494
MENNONITE BRETHREN BIBL SEM	125176	36284	4196	0	156857	897
METHODIST THEOLOGICAL SCHOOL	95619	955	5117	19	101710	367
MID-AMERICA BAPTIST THEO SEM	99454	28340	4125	2500	134419	842
MIDWESTERN BAPTIST THEO SEM	94917	269	2346	0	97532	412
MORAVIAN THEOLOGICAL SEMINARY	192919	1871	0	0	194790	1397
MT. ANGEL ABBEY LIBRARY	160500	25800	3500	0	189800	650
MT. ST. ALPHONSUS SEMINARY	100000	0	0	0	0	300
MT. ST. MARY'S COLLEGE	189000	10250	4042	0	203292	820
McGILL UNIVERSITY	69069	8954	1314	947	80284	164
NASHOTAH HOUSE	79164	0	0	0	79164	501
NAZARENE THEOLOGICAL SEMINARY	78282	11313	1628	4058	95281	462
NEW BRUNSWICK THEOLOGICAL SEM	152057	190	54	0	152355	301
NEW ORLEANS BAPTIST THEO SEM	188799	15987	22257	41672	268715	1103
NORTH AMERICAN BAPTIST SEM	57922	922	14212	0	72855	347
NORTH PARK THEOLOGICAL SEM	75306	2091	485	515	78397	312
OBLATE SCHOOL OF THEOLOGY	37500	220	400	0	38120	260
ONTARIO BIBLE COLL./THEOL. SEM.	48061	3590	4155	521	56296	866
ORAL ROBERTS UNIVERSITY	100160	21400	10810	214	132370	1430
PITTSBURGH THEOLOGICAL SEM	214755	6253	9769	2729	235512	885

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO FORMS	AUDIO VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
PONTIFICAL COLLEGE JOSEPHINUM	102522	568	2695	0	105785	427
POPE JOHN XXIII NATIONAL SEM.	47541	0	6945	0	60533	264
PRINCETON THEOLOGICAL SEMINARY	335715	8164	0	59758	403637	1551
REFORMED PRESBYTERIAN THEO SEM	30637	1505	1936	1020	35098	192
REFORMED THEOLOGICAL SEMINARY	80122	26605	6165	650	112892	0
REGENT COLLEGE & CAREY HALL	40925	18575	2032	0	61532	425
SACRED HEART SCH. OF THEOLOGY	73531	729	12749	0	87009	376
SCARRITT-BENNETT CENTER	46000	150	75	1000	47225	150
SCHOOL OF THEOLOGY - CLAREMONT	130070	5122	64	0	135256	612
SOUTHEASTERN BAPTIST THEO SEM	150347	80338	19826	20319	270830	1241
SOUTHERN BAPTIST THEO SEMINARY	306263	39955	110542	276720	733480	1521
SOUTHWESTERN BAPTIST THEO SEM	380808	10495	33873	544808	969984	2085
ST. AUGUSTINE'S SEMINARY	42006	202	576	0	42784	206
ST. CHARLES SEMINARY	112653	380	7201	405000	525234	597
ST. FRANCIS SEMINARY	85000	6370	2270	0	0	340
ST. JOHN'S COLLEGE-CANADA	49576	0	0	0	49576	125
ST. JOHN'S SEMINARY--CA	55649	1853	364	0	57895	300
ST. JOHN'S SEMINARY--MA	138537	680	0	0	139217	413
ST. JOHN'S UNIVERSITY	306368	34289	2920	191693	535270	1293
ST. JOSEPH'S SEMINARY	105740	2	2	0	105610	419
ST. LOUIS UNIVERSITY	145464	894	0	0	146358	919
ST. MARY'S COLLEGE	69000	0	2822	0	72004	378
ST. MARY'S SEMINARY & UNIV.	109267	2376	1567	0	113210	351
ST. MARY'S SEMINARY--OH	54971	994	1400	600	57965	347
ST. MEINRAD SCHOOL OF THEOLOGY	143782	3320	2713	0	149815	580
ST. PATRICK'S SEMINARY	68055	2818	5006	4100	79979	278
ST. THOMAS THEOL. SEMINARY	128896	909	357	334	130496	480
ST. VINCENT de PAUL	62774	4690	2619	6079	76666	504
TRINITY COLLEGE FACULTY	36092	518	274	0	36885	113
TRINITY EVANGEL DIVINITY SCH	132137	32092	2295	10	167054	1286
TRINITY LUTHERAN SEMINARY	97862	1748	3421	0	103033	733
UNION THEOLOGICAL SEMINARY-NY	570089	122892	1685	0	694666	1738
UNION THEOLOGICAL SEMINARY-VA	254857	41978	57659	0	354494	1511
UNITED LIBRARY	270957	7307	1178	156	279598	1450
UNITED THEO SEM OF TWIN CITIES	66292	583	880	0	67755	253
UNITED THEOLOGICAL SEMINARY	107335	7041	6002	3624	124002	513
UNIV. OF ST. MARY OF THE LAKE	173095	1244	2464	0	176803	452
UNIV. OF ST. MICHAEL'S COLLEGE	289000	10650	62050	250	361950	700
UNIVERSITY OF DUBUQUE AND	147966	20255	1895	0	170116	810
UNIVERSITY OF NOTRE DAME	1700488	851897	8277	0	2560662	9999
UNIVERSITY OF THE SOUTH	88222	17269	800	0	105571	1665
VANCOUVER SCHOOL OF THEOLOGY	79734	1530	4420	0	85684	374
VANDERBILT UNIVERSITY	145830	10348	1331	2455	159964	533
VIRGINIA THEOLOGICAL SEMINARY	118627	2972	980	13707	136286	777
WASHINGTON THEOLOGICAL UNION	46900	58	15	250	47223	320
WESLEY THEOLOGICAL SEMINARY	119161	10485	5592	0	135238	783
WESTERN CONSERVATIVE BAPT SEM	56000	12987	10382	4553	83922	1223
WESTERN EVANGELICAL SEMINARY	53773	7434	1843	0	63050	433
WESTERN THEOLOGICAL SEMINARY	98911	3735	5507	0	108153	490

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO FORMS	AUDIO VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
WESTMINSTER THEO SEMINARY--CA	35714	42423	1395	0	79532	224
WESTMINSTER THEO SEMINARY--PA	101151	13200	2000	0	114351	659
WILFRID LAURIER UNIVERSITY	483665	506033	62039	116988	1168725	4510
WINEBRENNER THEOL. SEMINARY	35659	373	408	0	36440	156
YALE UNIVERSITY DIVINITY SCH	357250	75488	0	0	432738	1751

CIRCULATION DATA: INTERLIBRARY LOAN

TYPE OF LIBRARY

INSTITUTION	ILL SENT	IL RECEIVED	INDEPEN DENT LIBRARY	NONINDE PENDENT LIBRARY	DATA ALL
AMBROSE SWASEY LIBRARY	1031	329	.T.	.F.	.F.
ANDERSON UNIV. SCH. OF THEOL.	469	152	.F.	.T.	.F.
ANDOVER NEWTON THEOL. SCHOOL	465	98	.T.	.F.	.F.
ANDOVER-HARVARD THEOL. LIBRARY	882	288	.F.	.T.	.T.
ASBURY THEOLOGICAL SEMINARY	1018	269	.T.	.F.	.F.
ASHLAND THEOLOGICAL SEMINARY	31	153	.T.	.F.	.F.
ASSEMBLIES OF GOD THEOL. SEM.	83	121	.T.	.F.	.F.
ASSOCIATED MENNONITE BIBL SEM	594	411	.T.	.F.	.F.
ATHENAEUM OF OHIO	653	151	.T.	.F.	.F.
ATLANTIC SCHOOL OF THEOLOGY	147	39	.T.	.F.	.F.
AUSTIN PRESBYTERIAN THEO SEM	5	24	.T.	.F.	.F.
BANGOR THEOLOGICAL SEMINARY	64	79	.T.	.F.	.F.
BAPTIST MISS ASSOC THEO SEM	1	65	.T.	.F.	.F.
BETHANY/NORTHERN BAPTIST SEM	837	176	.T.	.F.	.F.
BETHEL THEOLOGICAL SEMINARY	869	813	.T.	.F.	.F.
BIBLICAL THEOLOGICAL SEMINARY	16	168	.T.	.F.	.F.
BILLY GRAHAM CENTER	805	0	.T.	.F.	.F.
BOSTON UNIV SCHOOL OF THEOLOGY	227	49	.T.	.F.	.F.
BRIDWELL LIBRARY	1689	282	.F.	.T.	.F.
BRITE DIVINITY SCHOOL	840	316	.F.	.T.	.F.
CALVARY BAPTIST THEOLOGICAL	6	14	.T.	.F.	.F.
CANADIAN BIBLE COLLEGE	276	215	.T.	.F.	.F.
CARDINAL BERAN LIBRARY	0	3	.T.	.F.	.F.
CATHOLIC UNIVERSITY OF AMERICA	0	0	.F.	.T.	.F.
CENTRAL BAPTIST THEOL SEMINARY	124	12	.T.	.F.	.F.
CHICAGO THEOLOGICAL SEMINARY	198	115	.T.	.F.	.F.
CHRIST SEMINARY LIBRARY	196	7	.T.	.F.	.F.
CHRIST THE KING SEMINARY	85	4	.T.	.F.	.F.
CHRISTIAN THEOLOGICAL SEMINARY	311	66	.T.	.F.	.F.
COLLEGE OF ST. THOMAS	844	440	.F.	.T.	.F.
COLUMBIA BIBLICAL SEM. & GRAD.	250	232	.T.	.F.	.F.
COLUMBIA THEOLOGICAL SEMINARY	403	169	.T.	.F.	.F.
CONCORDIA SEMINARY LIBRARY	119	42	.T.	.F.	.F.
CONCORDIA THEOLOGICAL SEMINARY	945	394	.T.	.F.	.F.
CONGREGATIONAL LIBRARY	0	0	.T.	.F.	.F.
COVENANT THEOLOGICAL SEMINARY	38	15	.T.	.F.	.F.
CRISWELL CENTER FOR BIBLICAL	31	80	.T.	.F.	.F.
DALLAS THEOLOGICAL SEMINARY	3175	1329	.T.	.F.	.F.
DOMINICAN COLLEGE	69	19	.T.	.F.	.F.
DREW UNIVERSITY	2767	2308	.F.	.T.	.T.
EASTERN BAPTIST THEO SEMINARY	593	89	.T.	.F.	.F.
EASTERN MENNONITE COLLEGE	190	217	.F.	.T.	.F.
EDEN THEOLOGICAL SEMINARY	1209	573	.F.	.T.	.T.
EMMANUEL COLLEGE	122	0	.F.	.F.	.F.
EMMANUEL SCHOOL OF RELIGION	121	110	.T.	.F.	.F.
EMORY UNIVERSITY	1035	245	.F.	.T.	.F.
EPISCOPAL THEOLOGICAL SEMINARY	100	19	.T.	.F.	.F.
ERSKINE COLLEGE & THEOL. SEM.	23	32	.F.	.T.	.T.

CIRCULATION DATA: INTERLIBRARY LOAN

TYPE OF LIBRARY

INSTITUTION	ILL SENT	IL RECEIVED	INDEPEN DENT LIBRARY	NONINDE PENDENT LIBRARY	DATA ALL
EVANGELICAL SCHOOL OF THEOLOGY	28	4	.T.	.F.	.F.
GENERAL THEOLOGICAL SEMINARY	160	78	.T.	.F.	.F.
GOLDEN GATE BAPTIST THEO SEM	154	150	.T.	.F.	.F.
GORDON-CONWELL THEOL. SEMINARY	363	217	.T.	.F.	.F.
GRACE THEOLOGICAL SEMINARY	1131	1394	.F.	.T.	.F.
GRADUATE SEMINARY LIBRARY	1055	28	.T.	.F.	.F.
GRADUATE THEOLOGICAL UNION	1555	728	.T.	.F.	.F.
HARDING GRADUATE SCHOOL	228	107	.T.	.F.	.F.
HARTFORD SEMINARY	448	160	.T.	.F.	.F.
HOLY NAME COLLEGE	0	0	.T.	.F.	.F.
HURON COLLEGE	0	0	.F.	.T.	.F.
ILIFF SCHOOL OF THEOLOGY	1486	204	.T.	.F.	.F.
ITC	158	647	.F.	.T.	.T.
JESUIT-KRAUSS-McCORMICK LIBR.	963	230	.T.	.F.	.F.
JOHN PAUL II INSTITUTE	69	19	.T.	.F.	.F.
K. U. LEUVEN/FAC. OF THEOLOGY	1201	10	.F.	.T.	.F.
KENRICK SEMINARY	9	6	.T.	.F.	.F.
KINO INSTITUTE	0	0	.T.	.F.	.F.
KNOX COLLEGE	123	0	.T.	.F.	.F.
LANCASTER THEOLOGICAL SEMINARY	45	27	.T.	.F.	.F.
LEXINGTON THEOLOGICAL SEMINARY	307	72	.T.	.F.	.F.
LINCOLN CHRISTIAN COLL. & SEM.	13	725	.F.	.T.	.T.
LOUISVILLE PRESBY. THEOL. SEM.	181	272	.T.	.F.	.F.
LUTHER NORTHWESTERN THEO SEM	227	219	.T.	.F.	.F.
LUTHERAN THEO SEM (GETTYSBURG)	48	85	.T.	.F.	.F.
LUTHERAN THEO SEM (PHILADEL)	707	45	.T.	.F.	.F.
LUTHERAN THEO SOUTHERN SEM	7	16	.T.	.F.	.F.
MARY IMMACULATE SEMINARY	10	32	.T.	.F.	.F.
MASTER'S SEMINARY	12	6	.F.	.T.	.F.
MEADVILLE/LOMBARD THEOL SCHOOL	46	52	.T.	.F.	.F.
MEMPHIS THEOLOGICAL SEMINARY	21	3	.T.	.F.	.F.
MENNONITE BRETHREN BIBL SEM	136	124	.F.	.T.	.T.
METHODIST THEOLOGICAL SCHOOL	76	38	.T.	.F.	.F.
MID-AMERICA BAPTIST THEO SEM	127	248	.T.	.F.	.F.
MIDWESTERN BAPTIST THEO SEM	661	130	.T.	.F.	.F.
MORAVIAN THEOLOGICAL SEMINARY	2660	2302	.F.	.T.	.T.
MT. ANGEL ABBEY LIBRARY	1000	200	.F.	.T.	.T.
MT. ST. ALPHONSUS SEMINARY	0	0	.T.	.F.	.F.
MT. ST. MARY'S COLLEGE	725	1249	.F.	.T.	.T.
McGILL UNIVERSITY	245	158	.F.	.T.	.F.
NASHOTAH HOUSE	684	39	.T.	.F.	.F.
NAZARENE THEOLOGICAL SEMINARY	325	227	.T.	.F.	.F.
NEW BRUNSWICK THEOLOGICAL SEM	64	46	.T.	.F.	.F.
NEW ORLEANS BAPTIST THEO SEM	625	117	.T.	.F.	.F.
NORTH AMERICAN BAPTIST SEM	872	150	.T.	.F.	.F.
NORTH PARK THEOLOGICAL SEM	803	131	.F.	.T.	.F.
OBLATE SCHOOL OF THEOLOGY	217	17	.T.	.F.	.F.
ONTARIO BIBLE COLL./THEOL. SEM.	52	0	.T.	.F.	.F.

CIRCULATION DATA: INTERLIBRARY LOAN

TYPE OF LIBRARY

INSTITUTION	ILL SENT	IL RECEIVED	INDEPEN DENT LIBRARY	NONINDE PENDENT LIBRARY	DATA ALL
ORAL ROBERTS UNIVERSITY	498	54	.F.	.T.	.F.
PITTSBURGH THEOLOGICAL SEM	545	45	.T.	.F.	.F.
PONTIFICAL COLLEGE JOSEPHINUM	158	69	.T.	.F.	.F.
POPE JOHN XXIII NATIONAL SEM.	1	0	.T.	.F.	.F.
PRINCETON THEOLOGICAL SEMINARY	689	368	.T.	.F.	.F.
REFORMED PRESBYTERIAN THEO SEM	155	42	.T.	.F.	.F.
REFORMED THEOLOGICAL SEMINARY	335	644	.T.	.F.	.F.
REGENT COLLEGE & CAREY HALL	50	360	.T.	.F.	.F.
SACRED HEART SCH. OF THEOLOGY	4	4	.T.	.F.	.F.
SCARRITT-BENNETT CENTER	22	5	.T.	.F.	.F.
SCHOOL OF THEOLOGY - CLAREMONT	249	157	.T.	.F.	.F.
SOUTHEASTERN BAPTIST THEO SEM	654	101	.T.	.F.	.F.
SOUTHERN BAPTIST THEO SEMINARY	3000	2110	.T.	.F.	.F.
SOUTHWESTERN BAPTIST THEO SEM	2772	1431	.T.	.F.	.F.
ST. AUGUSTINE'S SEMINARY	22	0	.T.	.F.	.F.
ST. CHARLES SEMINARY	581	96	.F.	.T.	.T.
ST. FRANCIS SEMINARY	20	15	.T.	.F.	.F.
ST. JOHN'S COLLEGE-CANADA	0	0	.F.	.T.	.T.
ST. JOHN'S SEMINARY--CA	104	98	.T.	.F.	.F.
ST. JOHN'S SEMINARY--MA	30	1	.T.	.F.	.F.
ST. JOHN'S UNIVERSITY	1433	4566	.F.	.T.	.T.
ST. JOSEPH'S SEMINARY	18	16	.T.	.F.	.F.
ST. LOUIS UNIVERSITY	56	0	.F.	.T.	.F.
ST. MARY'S COLLEGE	16	2	.F.	.T.	.T.
ST. MARY'S SEMINARY & UNIV.	29	12	.T.	.F.	.F.
ST. MARY'S SEMINARY--OH	32	7	.T.	.F.	.F.
ST. MEINRAD SCHOOL OF THEOLOGY	705	264	.F.	.T.	.T.
ST. PATRICK'S SEMINARY	16	31	.T.	.F.	.F.
ST. THOMAS THEOL. SEMINARY	121	20	.T.	.F.	.F.
ST. VINCENT de PAUL	0	40	.T.	.F.	.F.
TRINITY COLLEGE FACULTY	37	2	.F.	.T.	.F.
TRINITY EVANGEL DIVINITY SCH	1985	781	.T.	.F.	.F.
TRINITY LUTHERAN SEMINARY	171	80	.T.	.F.	.F.
UNION THEOLOGICAL SEMINARY-NY	1125	98	.T.	.F.	.F.
UNION THEOLOGICAL SEMINARY-VA	1281	705	.T.	.F.	.F.
UNITED LIBRARY	169	168	.T.	.F.	.F.
UNITED THEO SEM OF TWIN CITIES	382	182	.T.	.F.	.F.
UNITED THEOLOGICAL SEMINARY	602	516	.T.	.F.	.F.
UNIV. OF ST. MARY OF THE LAKE	137	39	.T.	.F.	.F.
UNIV. OF ST. MICHAEL'S COLLEGE	420	50	.F.	.T.	.T.
UNIVERSITY OF DUBUQUE AND	0	1084	.F.	.T.	.T.
UNIVERSITY OF NOTRE DAME	9341	5690	.F.	.T.	.T.
UNIVERSITY OF THE SOUTH	482	287	.F.	.T.	.F.
VANCOUVER SCHOOL OF THEOLOGY	114	4	.T.	.F.	.F.
VANDERBILT UNIVERSITY	2440	421	.F.	.T.	.F.
VIRGINIA THEOLOGICAL SEMINARY	31	19	.T.	.F.	.F.
WASHINGTON THEOLOGICAL UNION	2	5	.T.	.F.	.F.
WESLEY THEOLOGICAL SEMINARY	225	24	.T.	.F.	.F.

CIRCULATION DATA: INTERLIBRARY LOAN

TYPE OF LIBRARY

INSTITUTION	ILL SENT	IL RECEIVED	INDEPEN DENT LIBRARY	NONINDE PENDENT LIBRARY	DATA ALL
WESTERN CONSERVATIVE BAPT SEM	439	438	.T.	.F.	.F.
WESTERN EVANGELICAL SEMINARY	417	279	.T.	.F.	.F.
WESTERN THEOLOGICAL SEMINARY	509	142	.T.	.F.	.F.
WESTMINSTER THEO SEMINARY--CA	24	421	.T.	.F.	.F.
WESTMINSTER THEO SEMINARY--PA	327	491	.T.	.F.	.F.
WILFRID LAURIER UNIVERSITY	1845	1892	.F.	.T.	.T.
WINEBRENNER THEOL. SEMINARY	104	78	.T.	.F.	.F.
YALE UNIVERSITY DIVINITY SCH	292	142	.F.	.T.	.F.

SECTION MEETING SUMMARIES

Bibliographic Systems Section Meeting Reported by John Thompson

The Bibliographic Systems Section met on 22 June 1989, in Columbus, Ohio. Ferne Weimer, who has concluded her term on the committee, introduced the new chairperson of the committee, John Thompson, and the three new committee members, Sarah Berlowitz (who was unable to attend), Vicki Biggerstaff and Christopher Brennan. Ferne also announced that the cost of the subscription to *Current LC Subject Headings in the Field of Religion* will be raised from \$10.00 to \$12.50, effective immediately.

The program opened with a panel of American Theological Library Association members presenting examples of various authority control problems. Judy Knop of the American Theological Library Association Preservation staff shared some personal names from the nineteenth century that have created problems in the American Theological Library Association project. She also gave a few examples of major lecture series which are not treated as monographic series by the Library of Congress. Cliff Wunderlich of Harvard gave some examples of ambiguities and changes in names for corporate bodies, especially names of denominations and local churches. Paul Stuehrenberg of Yale concluded the panel presentation with some problems he has encountered with uniform titles for liturgical works, apocryphal books, manuscripts, etc. He cited two titles which may be of some interest to the American Theological Library Association members who work with uniform titles: *A Manual of AACR2 Examples for Liturgical Works and Sacred Scriptures*, 2nd ed., by James D. Kellen (Lake Crystal, Minn.: Soldier Creek Press, 1987); and *List of Uniform Titles for Liturgical Works of the Latin Rites of the Catholic Church*, IFLA (London: IFLA Committee on Cataloging, 1975).

Even hardened catalogers weren't sure whether to laugh or cry after these three presentations, but they were ready for more. Karen Calhoun from OCLC, Inc. explained to the membership how to get permission to add authority records to the Library of Congress Name Authorities File. The procedures are difficult but not impossible; the benefits are considerable; and it appears at this time that LC is not ready for American Theological Library Association participation and the American Theological Library Association is not really set up yet to apply for participation.

At the conclusion of the meeting, it was announced that plans are underway to have a whole day continuing education

event before the 1990 American Theological Library Association conference to deal with authority control (particularly uniform titles).

**Collection Evaluation and Development
Section Meeting
Reported by Milton J Coalter, Jr.**

Milton J (Joe) Coalter, the chair of the committee, convened the meeting at 3 p.m. on 22 June 1989. Forty-three members of the section attended.

Bill Hook, the director of the Divinity Library at Vanderbilt University, summarized his library's experience with employing doctoral candidates for the collection development program. This program, developed by the former director, Dorothy Parks, utilizes students preferably who have completed their general examinations, and Hook outlined the type of supervision and instruction which each student is given prior to assuming responsibility for a subject area. Besides bringing special subject expertise to the collection development process, the use of doctoral students has increased the bibliographic awareness of the faculty and, on occasion, birthed a new theological librarian as in the case of Bill Hook himself, an early participant in this program.

Following discussion on the Vanderbilt program, the section turned to the question of collection development tools. James Dunkly, director at Episcopal Divinity and the Weston School of Theology, and John Trotti, director at Union Theological Seminary in Richmond, Virginia, explained which tools they found most helpful in their work. Both librarians emphasized that the selection of tools is dependent on a particular library's collection development policy and any special arrangements that a library enjoys for acquiring materials. For example, the library under James Dunkly's direction receives all materials submitted to *New Testament Abstracts* for review.

James Dunkly noted that all periodicals that enter the library cross his desk for a brief perusal of the reviews in those items. He also utilizes the *Weekly Record*, the *British National Bibliography* and Library of Congress proof slips. The *Times Literary Supplement* and the *New York Times Book Review* section are examined when time allows. Book publishers' catalogs are discarded for the most part, while slips from Harrassowitz and Cassolini are surveyed. Dunkly made a point of urging the use of *New Testament Abstracts* and *Old Testament Abstracts*.

John Trotti insisted that collection development is basically an art but careful attention to a library's collection development policy can facilitate clarity and consistency in acquisitions decisions. Trotti, Martha Aycock (the associate librarian at Union) and an acquisitions librarian share the collection development responsibilities. Union's librarians have broken down the classification scheme by seminary departments in order to allow consultation with those departments on the collection development policy. Publishers' catalogs are used more than review media for acquisitions at Union in large part because reviews of items appear so much later than the actual publication date.

Trotti indicated that among the many sources employed, *Weekly Record*, *New York Review of Books*, *Review of Books in Religion*, the fall and spring issues for religious books by *Library Journal* and *Publishers Weekly*, the *Christian Century*, *Choice*, the Harrassowitz and Brill catalogs, *Interpretation*, the *Society for Old Testament Study Booklist* and certain Presbyterian journals like *Presbyterian Outlook* and *American Presbyterians* are regularly consulted.

The meeting closed with a brief discussion of the current status of the North American Theological Inventory from Michael Boddy and the announcement of the members on the Collection Evaluation and Development committee for 1989-90, Bill Hook (chair), Norma Goertzen, and Joe Coalter.

Report of the Public Services Section

**Reported by
Norman E. Anderson**

Twenty-three people were present for the Public Services Section meeting on 22 June 1989.

In part to provide context for some of the agenda items to come, Norman Anderson delivered a series of reflections on the future of public services in theological libraries starting with the Project 2000 report. He offered three observations on the report.

First, the report had little to say about public services, and much serious thought needs to be done if public services is to be ready for the future.

Second, the report tended to ignore individual library dynamics (e.g., in the matter of cooperative collecting of third world literature). This must be avoided if we are to deal concretely with the

future of public services. Public services tend to be highly individualized from library to library and cooperative efforts are a particularly difficult challenge.

Third, the report recommended a required doctorate for library directors, but did not seem to take into account the possible effects on the profession. For example, it shifts the emphasis from much needed generalists (or multiple specialists) to yet more single specialists; and it creates tiers in the profession, inhibiting advancement of individuals with an enormous breadth of administrative and library skill and knowledge of theological literature. Thus professionals in public services tend to be pushed further away from the main track. On the other hand, doctorates can be great assets, for instance in terms of appreciation of research needs and in terms of power structures within academic institutions. Doctorates for library directors are fine, but much else is more important.

So what may the future look like for public services? At an American Theological Library Association continuing education event on 19 June entitled "Working with Others: Communication, Power, and Appreciation," B. Kay Snavelly of Miami University (Oxford, Ohio) listed three sources of institutional power: centrality, non-substitutability and ability to deal with uncertainty.

As the emphasis shifts more and more to multiple media formats, as networking becomes ever more important, as many of the traditional boundaries in the information world are made obsolete, as many new approaches to education are developed, it seems likely that, given the complexities of all the above, public services will become increasingly central.

Given new approaches to bibliographic control of information, it seems possible that technical services, which traditionally has been one of the least substitutable functions in a library, will by degrees become more substitutable (this said with trepidation by a person who is head of a technical services department). Simultaneously public services will become increasingly recognized as indispensable to patrons baffled by the broadening array in the world of information.

As for coping with uncertainty, that is the daily warp and woof of public services existence and will be more so as patrons find the world of information to be cumulatively increasing in complexity.

It is in this context that we need to talk about future planning for public services, the interaction of individual library dy-

namics with cooperative planning, and the qualifications of theological librarians. It is in this context that we need to talk about the restructuring of the American Theological Library Association and its effects on the section. Discussion followed.

In response to a request by the American Theological Library Association President, Channing Jeschke, a Privacy Concerns Task Force was created. Members include Shieu-yu Hwang, chair; Martha Aycock, Evelyn Collins, Genevieve Luna and Eleanor Soler, with Norman Anderson and Seth Kasten sitting in. Its mission was defined as:

1. To identify privacy issues as they relate to theological libraries, including those that may be unique to theological libraries.
2. To identify laws and legal issues that relate to privacy concerns in the American Theological Library Association libraries at both state/provincial and national levels, for both the United States and Canada.
3. To research the literature on library privacy concerns and to study the statements of selected libraries and other library organizations.
4. To recommend to the Public Services Committee guidelines for American Theological Library Association libraries and a policy statement to be considered for adoption by the American Theological Library Association. The guidelines and policy should address both the legal and ethical aspects of privacy concerns. A first draft should be ready by the 1990 conference.
5. To make recommendations regarding the education of American Theological Library Association members about privacy concerns. Those recommendations should be ready to pass on to the Program Committee through the chair of the Public Services Committee shortly after the 1990 conference.

The end result of the Task Force will be the guidelines, policy statement, and educational recommendations in final form.

Volunteers were sought by Judy Clarence to contribute questions and reviews of reference books to the reference column in the American Theological Library Association *Newsletter*.

Seth Kasten presented a proposal to develop a list of theological reference books that ought to be reprinted. Certain reprint publishers may be interested in such a list. Norman Anderson added that a list ought to be developed of new reference works

needed, such as a scholarly dictionary of American Christianity and a dictionary of missionary biography. He suggested that the Public Services Section should begin urging publishers to fill gaps and avoid the rut of redundancy. Kirk Moll volunteered to begin developing such lists.

The current draft of the directory of special collections in the American Theological Library Association was passed around and a report given on its status.

The floor was opened to brainstorming about future activities, task forces, and special interest groups that might be developed under the umbrella of the Public Services Committee.

Diana Yount volunteered to spearhead a display of public services documents (such as finding aids, reference collection development policies, circulation policies, emergency procedures and library manuals) to be near a photocopier at the next conference. The display may pave the way for a clearinghouse of public services documents, perhaps to be merged with the clearinghouse maintained by Sara Myers.

Cynthia Runyan and Bonnie Vanderlinder volunteered to spearhead a special interest group on administrative issues in public services, such as the handling of reserves, displays, and interlibrary loans; training and management of student workers and standards for evaluation and dismissal.

Bob Phillips and Evelyn Collins volunteered to spearhead a special interest group on bibliographic instruction.

It was suggested that special interest groups may be able to meet at conferences during meals and report at section meetings.

In short, the Public Services Section meeting was fast-paced, covering much ground. It was particularly satisfying this year, both because it has now definitely moved beyond matters of self-definition to programming and because of the exceptional willingness of those present to participate and to volunteer.

DENOMINATIONAL DIRECTORY AND MEETINGS SUM- MARIES

Anglican Librarians' Group

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

Fifteen librarians representing thirteen libraries met on 20 June 1989 to discuss a number of matters of common concern.

1. Duane Harbin reported that he has been trying to find a contact person within the Church Hymnal Corporation with regard to their participation in CIP. He will pursue with the Bibliographic Systems Committee the group's recommendation that all church presses be urged to participate in CIP. Ann Jones offered to use a contact she has within the Church Hymnal Corporation; subsequent to the meeting, she reported that that contact had been made.

2. Newland Smith reported that his coming two-month sabbatical will be spent on the index to *The Living Church*.

3. Newland Smith also reported that the effort to complete a set of *The Southern Churchman* for filming has not been successful. Newland will submit a note to the American Theological Library Association *Newsletter* asking that anyone with holdings of this title submit them to Jack Goodwin at Virginia Theological Seminary.

4. Jim Dunkly raised the possibility of Anglicans' compiling a bibliography of bibliographies in Anglicanism, the immediate purpose of the compilation being to advise those building the library of the new African University in Nairobi. Some discussion followed.

5. Various local reports of work recently done or now in progress were presented. In the course of these reports, a general discussion of security in libraries—for both persons and materials—ensued.

Baptist Librarians' Group

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

The Baptist librarians met during the 1989 American Theological Library Association meeting at Columbus, Ohio. There were eighteen librarians representing fourteen seminaries and the Historical Commission of the Southern Baptist Convention. The participants shared the status of projects at their respective institutions as well as personal concerns and praises.

Campbell-Stone Librarians' Group

Contact Person: Thomas E. Stokes
Address: Emmanuel School of Religion Library
One Walker Drive
Johnson City, Tennessee 37601-9989
Telephone: 615-926-1186

The Campbell-Stone librarians met Tuesday, 20 June 1989, at Trinity Lutheran Seminary. Ten persons attended the meeting representing Christian Theological Seminary, Phillips Graduate Seminary, Lincoln Christian Seminary, Brite Divinity School, Harding Graduate School of Religion, Emmanuel School of Religion and the American Theological Library Association Preservation Office.

The members updated one another on the various projects underway in their respective libraries, and the significant news of their institutions.

Of significant interest to the American Theological Library Association was Les Galbraith's announcement of the forthcoming publication of *The Disciples and American Culture* in the ATLA Bibliography Series. This work was co-produced by Les Galbraith and Heather Day, and is designed to identify books and articles in general literature describing the Christian Church (Disciples of Christ) primarily and the Churches of Christ and Independents secondarily. The period being covered is 1866 to 1984 in order to include the three Presidents of the United States who identified themselves as "Disciples." The major portion of the bibliography deals with monographs published by members of the "Disciples" to indicate the impact the church has had on American culture and vice versa. The bibliography is divided into

numerous headings, e.g., education, agriculture, political science, journalism, medicine and religion, with many sub-headings to identify theology, church history, homiletics, pastoral counseling, biblical studies, etc. More than 5,000 entries will be included.

Karl Frantz, of the American Theological Library Association Preservation Office, spoke to the group about the Board's monograph preservation project which will be entering into its sixth phase in 1991-92. He asked the Campbell-Stone librarians if they would be willing to compile a monograph list of Disciplina for the project. Group opinion was that such a list is already available in Claude E. Spencer's *An Author Catalog of Disciples of Christ and Related Religious Groups* (Canton, Mo.: Disciples of Christ Historical Society, 1946). The group expressed an interest in co-operating with the project.

Lutheran Librarians' Group

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

The eighteen librarians present at the meeting decided that documentation of Evangelical Lutheran Church in America serial publications since its inception will be undertaken. The first step will be to share and compare existing lists.

An oral history project, headed by Alice Kendrick, will include some eighty persons involved in the merger process of the Evangelical Lutheran Church in America.

Paul Stuehrenberg announced a project at Yale for bibliographical control over Christian material by and about non-Western people and churches. Libraries with significant material in this area should contact Doug Geyer.

Luther Northwestern Theological Seminary is involved in a project of sending primarily English material to developing countries. Profile forms have been sent to seminaries in developing countries, and LNTS will be prepared to accept material from other seminaries based upon the results of the profiles.

Methodist Librarians' Fellowship

Contact Person: David K. Himrod
Address: United Library
2121 Sheridan Road
Evanston, Illinois 60201
Telephone: 312-866-390

The Methodist Librarians Fellowship met on 20 June 1989 at Trinity Lutheran Seminary in Columbus, Ohio. President Richard Berg presided. Twenty-nine persons were in attendance.

David Bundy (Asbury Theological Seminary) distributed a preliminary proposal regarding the World Methodist Periodicals Union List Project. He will continue to work on the title checklist and begin to do the footwork relating to applications for grant money.

Kenneth Rowe (Drew University) has completed the J-K-L volume (volume 7) of his *Methodist Union Catalog*. The volume is currently at the publisher and will be proofread during the latter part of the summer.

Roger Loyd (Perkins School of Theology, Southern Methodist University) has sent the next installment of the *United Methodist Reporter* to Robert Jones at TREN for microfilming. SMU continues to underwrite the costs of generating the master copy. SMU's funding of the microfilming is set for the next year, but a permanent source of funding still needs to be found.

Michael Boddy (School of Theology at Claremont) indicated a slow response from the United Methodist seminary libraries to his preliminary checklist of non-United Methodist periodical titles. He plans to contact the appropriate libraries in order to elicit a response.

Grants to Kenneth Rowe (\$500) and Michael Boddy (\$100) were approved by the membership.

Officers for 1989/90 will be: David Himrod, president; Betty O'Brien, vice-president; Alice Runis, secretary/treasurer. Recorded by Alice Runis, Iliff School of Theology.

Presbyterian and Reformed Library Association

Contact Person: Steven Crocco
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The Presbyterian and Reformed Library Association met during the American Theological Library Association conference at Columbus, Ohio, on 20 June 1989. The following institutions were represented: Westminster (Philadelphia), Columbia, Reformed, Biblical, Union (Richmond), Union (New York), Reformed Presbyterian, Louisville, Charles Cook Theological School, Preservation Board, Yale, Mennonite Brethren Bible College, New Brunswick, Andover Newton, Office of History (Presbyterian Church [USA]), Austin Presbyterian, Graduate Theological Union, Jesuit-Krauss-McCormick, Emmanuel College (Toronto), Vanderbilt and Pittsburgh.

The meeting was called to order at 4 p. m. The minutes of the 21 June 1988 meeting were approved with minor corrections.

Christine Wenderoth, of Columbia Theological Seminary, was elected Vice President.

Jerry Weber, of the American Theological Library Association Preservation Office, called for help in preparing denominational bibliographies for filming. He encouraged the membership to attend the workshop on "Developing Denominational Bibliographies for Preservation Filming."

A discussion of Presbyterian and Reformed periodicals followed. Consideration was given to a project parallel to the *Methodist Reviews Index* and the microfilming of selected periodicals. Joe Coalter will write a brief history of that project.

General discussion led to the formation of two committees to investigate issues related to microfilming and indexing periodicals. The first committee (Renee L. Howe, chairperson) will work on questions of standards. The second committee (Boyd Reese, chairperson) will determine what has been done to date. The stages for the work of these committees will be to identify periodicals, determine union lists (full runs), microfilm the periodicals and prepare an index.

Members shared news from their institutions. The meeting was adjourned at 5:05 p. m.

Roman Catholic Librarians' Group

Contact Person: Alan Krieger
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Library
University Libraries of Notre Dame
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Twenty-seven persons attended, including several from new institutions and guests from the Library of Congress, the United States Catholic Bishops and the World Council of Churches. Delores Tanaco-Stauder chaired the meeting; Alan Krieger will preside at the 1990 meeting.

Members introduced themselves and requested discussion of Library of Congress Subject Headings, the circulation of acquisition lists, cataloging in Publication data, an update on the Catholic Periodical

Salaries and statistical information are tabled in the *Fact Book on Theological Education*. Due to intervention by the American Theological Library Association Executive Secretary, Michael Glazier Press now includes Cataloging in Publication data in its new books. Some members expressed appreciation for the acquisitions lists received, especially when in the form of full bibliographical record. Those institutions wishing to be added to the mailing lists for acquisitions news were invited to indicate that at this time. The Catholic Periodical and Literature Index, through its acting director and the American Theological Library Association Index Board, is still open to negotiation to go on-line.

Discussion centered around various concerns regarding subject headings. We shared diverse opinions on their usefulness compared to keyword access in electronic catalogues. It was recognized that foreign language terms in either keyword or subject headings would present a problem. We discussed subdivisions of subject headings, the need for broader or narrower subject headings (the Lord's Supper: Eucharist), the maintenance of the Canon Law classification scheme, the desire for a Thomas Aquinas schedule (LC proposes B765 for his philosophical writings and BX 1749 for his theological works) and the relevance of a Catholic Subject Heading list.

Recorded by Evelyn Collins,
University of St. Michael's College

United Church of Christ Librarians' Group

Contact Person: Neil Gerdes
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The five persons in attendance made plans to be in touch with the U. C. C. Historical Council and denominational archives with the intention of preserving more serials on microfilm.

INTEREST GROUP SUMMARIES

Report of the Bib-Base Users Group

Contact Person: James C. Pakala
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The Bib-Base Group met 21 June 1989 from 9:20 to 9:50 p. m. with thirty-six in attendance. Bob Kepple noted that subject access (Bib-Base Public), electronic communication with vendors (BISAC), downloading from OCLC into Bib-Base and a circulation system are among 1989 milestones in place or anticipated for Bib-Base. The first release of a circulation system is expected late in 1989 in a "plain vanilla" version. Later releases will be enhanced. Boolean searching is next to come, once the circulation system is a reality. Serials control poses unique problems and is not envisioned for the immediate future. Bib-Base will offer an authority module when the demand is loud enough, although a library can use the current system to create and maintain authority control.

When LC MARC on CD-Rom is released, Bib-Base will support it. Library Technologies, Inc. has given some thought to mastering their own CD-ROMs because Library Corp. is getting harder to work with. Close discussion with OCLC continues, and Mr. Kepple discussed Bib-Base vis-a-vis RLIN and Utlas as well. A recent survey by Bib-Base showed growing databases among users, with Westminster Seminary's as the largest (all records). Although Westminster updates quarterly, immediate transfer from off screen to the database is anticipated as soon as possible.

ADDRESSES AND PAPERS

The Bible and Modern Literary Criticism

by

Mark Allan Powell
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A scribe who has been trained for the kingdom of heaven, Jesus once said, is like a householder who brings out of his treasure what is new and what is old. The last few years of biblical scholarship have witnessed many such scribes producing many such treasures: some are new, some are old, and some, perhaps, are both at the same time.

A major source of new/old treasures for Bible scholars in the 1980s has been the secular field of modern literary criticism. This field offers a variety of approaches to literature that are now being pursued with regard to the Bible: formalism, structuralism, narrative criticism, rhetorical criticism, and reader-response criticism are especially popular. These methods themselves are not new, for they have been used in the story of secular literature for quite some time. The procedures have been tested and the concepts have, for the most part, already been debated and defined. What is new is their use in exegesis, that is, their application to texts that are regarded as sacred scripture.

Of course, the Bible has always been studied as literature in some sense because, after all, that is what it is. The field of biblical criticism knows no methodology that circumvents the act of reading (or hearing) the text. Nevertheless, the literary qualities of the Bible themselves have not been a typical subject of investigation. Rather, the Bible has been read as a record of significant history, as a compendium of revealed truth, or as a guidebook for daily living. The considerations that caused its various books to become regarded as canonical in the first place were no doubt diverse, but there is no evidence that aesthetic appreciation was among them. Indeed, St. Augustine bemoaned the low literary quality that the biblical writings evince when they are compared to the pagan works of Greece and Rome, a circumstance that he could only accept as indicative of divine humility.¹

The discovery of modern literary criticism by biblical scholars, then, is something of an innovation, for it involves a self-conscious reading of the Bible in a way that it has not usually been

¹ Saint Augustine, *Confessions*, 3.5.

read². The dominant mode of biblical studies for well over a century has been what is called "the historical-critical method." Actually a conglomeration of approaches, this method seeks to reconstruct the life and thought of biblical times through an objective, scientific analysis of biblical material. With regard to the New Testament Gospels, historical-critical research has usually included three separate disciplines: source criticism, form criticism, and redaction criticism. Source criticism attempts to delineate the sources that the evangelists used in the composition of their Gospels. Form criticism concentrates on defining the *Sitz im Leben* ("setting in life") that individual units of tradition may have had before they came to be incorporated into the Gospels. Redaction criticism tries to discern the theologies and intentions of the evangelists themselves by observing the manner in which they edited their sources and arranged the individual units of tradition. What all of these disciplines have in common is a desire to shed light upon significant periods in the transmission of the Gospel tradition: the period of the historical Jesus, the period of oral tradition in the life of the early church, or the period of the final shaping of the Gospels by the evangelists.

The major limitation of all these approaches is that they fail to take seriously something that is obvious to even the most naive reader of the Gospels. These books are stories about Jesus, not compilations of miscellaneous data concerning him. They are obviously intended to be read from beginning to end, not dissected and examined to determine the relative value of individual passages. It is this narrative character of the Gospels that the historical-critical method has ignored³. It has focused rather on their documentary status and has attempted to interpret not the stories themselves, but the historical circumstances behind them.

For this reason, the desire for a more literary approach to the Bible was first expressed by historical critics themselves, in recognition of the limitations of an exclusively historical approach. The prevailing sense was not that historical criticism

² For a historical survey of the development of biblical literary criticism see Terence Keegan, *Interpreting the Bible: A Popular Guide to Biblical Hermeneutics* (New York: Paulist Press, 1985), 14-23; Tremper Longman III, *Literary Approaches to Biblical Interpretation* (Grand Rapids: Academic Books, 1987), 13-45; Edgar V. McKnight, *The Bible and the Reader: An Introduction to Literary Criticism* (Philadelphia: Fortress, 1985); Norman R. Petersen, "Literary Criticism in Biblical Studies," in *Orientation by Disorientation; Studies in Literary Criticism and Biblical Literary Criticism*, ed. Richard A. Spencer (Pittsburgh: Pickwick, 1980), pp. 25-50.

³ This loss of attention to the narrative shape and meaning of biblical texts has been documented by Hans Frei in *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven: Yale University, 1974).

had failed or that its goals were invalid, but that there was something else that should also be done. The Bible was not being studied in the same manner as other ancient literature. At most colleges and universities, for example, the works of Homer are studied by two departments. They are read by historians who hope to extract information about the ancient world, information regarding how people dressed, ate, married, went to war and so on. But Homer is also read by the literature department where the questions are quite different: what is the plot? how are characters developed? What effect does the story have on its readers and why does it have this effect? Under the dominance of historical criticism, biblical studies found itself limited to the concerns of a single division. New Testament professors became, in effect, an extension of the Church History department. The Gospels were regarded as resources for learning about Jesus and the early church, but not as narratives that have significant stories to tell.

Bible scholars have turned to modern literary criticism in order to fill this void. The goal, at least initially, was to supplement historical research with insights of another kind. In practice, however, it has not been that simple. There are basic differences between the approaches that make it difficult for them to be used together.

The major differences between literary criticism and historical criticism may be listed as follows:

1. **Literary criticism focuses on the finished form of the text.** The objective of literary-critical analysis is not to discover the process through which a text has come into being but rather, to study the text that now exists. In historical-critical research, the compositional history of the text is usually significant. Literary criticism does not deny historical-critical observations regarding the development of the text, but it does ignore them. Ultimately, it makes no difference for a literary interpretation whether certain portions of the text once existed elsewhere in some other form. The goal of literary criticism is to interpret the current text.⁴

2. **Literary criticism emphasizes the unity of the text as a whole.** The focus in a literary analysis is not on dissecting the text but on discerning the connecting threads that hold it together. Books are viewed as coherent narratives and individual passages are interpreted in terms of their contribution to the story as a

⁴ This is also true of what has been called "canonical criticism," though in other ways the latter approach retains typical historical concerns. See Brevard S. Childs, *The New Testament As Canon: An Introduction* (Philadelphia: Fortress Press, 1988); James A. Sanders, *Canon and Community* (Philadelphia: Fortress Press, 1984).

whole. In historical criticism, on the other hand, books of the Bible are usually treated as compilations of loosely related pericopes, and it is the individual units of tradition that are most often the subject of analysis.⁵

3. Literary criticism views the text as an end in itself. The immediate goal of a literary study is, quite simply, to understand the text. The story that is told and the manner in which it is told are matters deserving our full scholarly attention. Historical criticism inevitably treats the text as a means to an end rather than as an end in itself. The "end" for historical criticism is always a reconstruction of something to which the text attests, such as the life and teaching of Jesus or the interests of the early Christians who preserved traditions concerning him or the concerns of the evangelists and their communities.

The difference between these approaches has been aptly described through the metaphors of a window and a mirror.⁶ Historical criticism regards the text as a window through which the critic hopes to learn something about another time and place. The text, then, stands between the reader and the insight that is sought and may provide the means through which that insight can be obtained. Literary criticism, on the other hand, regards the text as a mirror; the critic determines to look at the text, not through it, and whatever insight is obtained will be found in the encounter of the reader with the text itself.

It is sometimes said that literary criticism deals with the poetic function of a text, whereas historical criticism deals with its referential function. This means that literary critics are able to appreciate the story of a narrative apart from consideration of the extent to which it reflects reality. The story world of the narrative is to be entered and experienced rather than evaluated in terms of historicity. In the New Testament Gospels, God speaks audibly from heaven, fantastic miracles are commonplace, and human beings interact freely with spiritual creatures like angels and demons. Such features have sometimes been problematic for historical critics who evaluate the Gospel narratives in terms of

⁵ On the distinction of composition analysis and literary criticism, see Stephen Moore, "Narrative Commentaries on the Bible: Context, Roots, and Prospects," *Forum* 3,3 (1987): 29-62. Though both are holistic, the latter is concerned with a unity of story rather than a unity of theological perspective.

⁶ This oft-cited analogy originated with Murray Krieger who, interestingly, used it to argue that texts should not be limited to serving as mirrors: they may legitimately function as windows as well. Today, the metaphors are usually used to make the opposite point. See Krieger, *A Window to Criticism: Shakespeare's Sonnets and Modern Poetics* (Princeton: Princeton University, 1964), p. 3.

their referential function, that is, their ability to refer to the real world. The literary critic, however, is interested in the contribution that these elements make to the story and in discerning the effect that such a story has on its readers.

Now, it should be noted that, although literary criticism *per se* is not concerned with the historical realities that lie behind a text, this does not mean that literary critics deny the legitimacy of such inquiries. It should not be assumed that literary critics naively accept whatever they read as perfectly historical or, on the other hand, that they view the Bible as a collection of tales with little basis in reality. Rather, these critics "bracket out" questions of historicity in order to concentrate on the nature of the text as literature. They do not deny that biblical narratives may also serve a referential function or that it may be rewarding to study them in this regard as well.

4. Literary criticism is more interested in readers than in authors. A long-standing criterion of historical-critical research has been that passages should be interpreted in accord with the original intention of the author. Scholars have thought it important not only to identify who the biblical authors were, but also to establish the time of their writing and the particular circumstances that they wished to address. Since the 1940s, however, modern literary criticism has not accepted the proposition that the meaning of a work is determined by the intention of its author⁷. Rather, it is readers who ultimately determine what a work means and the interpretation that they impute to a text will sometimes contradict and always transcend what was intended by the author.

Let's consider an example. It is a well-known fact that the Gospel of Mark portrays Jesus' disciples in an extremely negative way. They misunderstand him and fail him at every possible turn. How is this aspect of Mark to be considered? Historical criticism usually explains it in terms of the author's intentions. Mark wanted to discredit the original disciples of Jesus because they eventually became founders of communities that are now engaged in rivalry with his church. Literary criticism is more interested in the effect of Mark's portrayal on the reader. The effect is one of sympathy and even empathy for these characters whom Jesus wants to succeed but who fail nevertheless.

⁷ This is especially true of the movement that came to be called "the New Criticism." On this movement see M. H. Abrams, *A Glossary of Literary Terms*, 4th ed. (New York: Holt, Rinehart, and Winston, 1981), 117-19. Additional bibliography provided.

Now literary critics would not disagree outright with the historical-critical theories. They would simply consider them irrelevant. What difference does it make why Mark decided to portray the disciples so negatively? All that matters is that he did do so; readers must make sense of the text they are given. A literary critic may wish to point out, however, that if it was Mark's intention to polemicize against the disciples, then he botched the job rather badly. In fact, his narrative has almost the opposite effect: it arouses sympathy, not hostility, for the twelve.

Because of these notable differences in literary and historical approaches to the Bible, many scholars now wonder whether we might be in the midst of "a paradigm shift."⁸ The question is no longer whether literary approaches are to be allowed but whether they are to be preferred. As a useful tool in biblical studies, modern literary criticism has already established itself as much more than a fad. Some scholars wonder whether the historical-critical method will survive, whether the new literary approaches will take over the field entirely.⁹

Such speculation, in my view, is probably exaggerated. I do not think that either Jews or Christians will ever be satisfied with simply reading their stories of faith as stories, without inquiring as to the history behind them. In some sense, the Bible must be regarded as a record of salvation history: it is not just stories about the acts of God that form the basis for our faith; it is the acts themselves. This literature must have some referential function if it is to serve as scripture.

Still, literary criticism has fulfilled the purpose it was asked to serve. It has filled the gaps left by historical criticism and reminded us of the incredible power that stories possess. It will not be possible for scholarship, at least in the foreseeable future, to ignore the poetic function of texts again.

What can you, as librarians, expect to see in the future?

You can expect, first of all, to see a lot more books with the word "story" in the title: *Mark As Story*, *Matthew As Story*, *Mark's Story of Jesus*, *Mark: The Gospel As Story*--this fount has not run dry. Modern literary studies will continue to be produced and will probably gain in prominence. For the past ten years,

⁸ The reference is usually intended to evoke a comparison with the earlier shift from dogmatic approaches to the Bible to those informed by a critical historical consciousness. Some literary critics wish to maintain that a revolution of similar proportions is underway today.

⁹ Cf. Leander Keck, "Will the Historical-Critical Method Survive?" in *Orientation by Disorientation*, 115-27.

most of this discussion has taken place within academic "safe havens," such as the annual conferences and meetings sponsored by the Society of Biblical Literature. In the next ten years, more of the scholarship, probably much more of it, will hit the market place. Look for entirely new sets of commentaries approaching the Bible from this perspective. The method seems especially attractive to feminist and third-world theologians who claim it liberates the biblical stories from traditional patriarchal and provincial moorings and offers new possibilities for interpretation. It also can be milked for its ecumenical potential: since questions about historicity are one factor that has divided biblical scholars into "liberal" and "conservative" camps, the new concentration on meaning over accuracy may enable some beleaguered colleagues to work together again. It is even possible that we will see commentaries on biblical books being produced from outside the community of faith, as scholars of literature in general take note of the new interest in literary critiques of scripture. Finally, we are sure to see new books dealing with the hermeneutical issues raised by the use of this methodology: what concept of revelation, for instance, is presumed to be operative here? In fact, I believe the advent of modern literary criticism will enliven discussions of hermeneutics considerably, a welcome side benefit considering how stodgy such debates have become lately.

New books, of course, are relatively easy to keep up with. More of a challenge may be a growing concern for access to old books, the classics of literary criticism that are mentioned again and again in the footnotes of the new studies. A theological library that does not contain Wayne Booth's *Rhetoric of Fiction* or Seymour Chatman's *Story and Discourse* will be ill-equipped in the 1990s. Of course, these are still in print. Others may not be.

In sum, the advent of modern literary approaches to biblical studies is producing new challenges and insights that will have to be reflected in our library resources. Whatever one thinks of the new methods, it must be admitted that they have awakened interest in the biblical material and allowed the old texts to be read once again in a way that seems new and fresh. For that reason alone, modern literary criticism has proved to be a source of treasure for biblical scribes to explore.

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The Contemporary Role of Women in the Catholic Church

by

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Some cautions need to be formulated as we approach the present topic. First, the role of women in the Church can be described objectively, as it is, or normatively, as it ought to be. One should not assume that the two are identical.

Second, given the weight that the Catholic Church gives to the doctrinal and theological tradition inherited from the past, the contemporary role of women, whether seen objectively or seen normatively, cannot be fully understood without also paying attention to their role in the past. Third, this role, at whatever period, can be seen at three levels: as it is or has been in the actual lives of women; as it is described or implied in official documents of the Church's hierarchy, that is, of the bishops and the pope (such documents are decrees of councils, canon law, pastoral letters, encyclicals); and finally as it is described or implied in theological writings. There are of course relations between these three levels. Yet each brings a light of its own to the question. Each can provide a critical principle to assess the value of the others.

The first point that should be made is historical. The Catholic Church is widely regarded as conservative regarding the place and function of women in Church and society. In this area, to be conservative means in fact to be restrictive of women's freedoms. But why does it mean that? The woman of medieval Europe enjoyed considerable freedom, compared to previous and to later times. She was emancipated from the Greek conception of the gynaeceum, and protected from the Latin practice of divorce and repudiation by her husband. She had the right of ownership and of heritage. She was granted the spiritual and canonical freedoms that were tied to pilgrimages (as with Marjorie Kempe), to monastic sisterhoods (where the abbess, as at Fontevrault, often had canonical jurisdiction over priests), and unusual prophetic callings (as with Jeanne d'Arc), to the evidence of mystical life and of holiness (as with Catherine of Sienna). It was with the Renaissance that the growing edifice of these freedoms was threatened, when Roman and Greek paganism was taken as the new model for secular life. The French Revolution, the bicentennial of which is celebrated this year, and its product, the code of Napoleon, effectively destroyed the medieval freedom of women. As woman's right of ownership passed to her husband, bishops

and popes brought to an end all domination of men by women in the monastic life. The contemporary situation of women in the Church does not therefore reflect the so-called ages of faith. It reflects the impact of Roman paganism in modern society.

The second point is theological. The role of women, like the role of men, is fundamentally a matter of anthropology. Anthropology can be approached descriptively, as in the contemporary human sciences, notably in ethnology. It can be approached philosophically, leading to different conclusions if we take our starting point, say, in the philosophy of Plato or in that of Aristotle. It can also be approached theologically, as when conclusions relating to the role of women and of men are drawn from the theology of creation in the image of God, of baptism, of matrimony, of vocation, and of the Church and its ministry. Now, generally speaking, Catholic theology functioned chiefly with the categories of Plato in patristic times. It slowly came to adopt the categories of Aristotle in the Middle Ages, and the success of the theology of Thomas Aquinas progressively imposed these categories on Catholic theology until the middle of the twentieth century. Then, given the breakdown of Aristotle's synthesis in the face of modern philosophy, and the absence of a dominant philosophy in our times, Catholic theology now finds itself without the philosophical tool to which it has been used. As a result, theologians are less and less able to function with the anthropology of the scholastics, and yet they are reluctant to abandon this anthropology until it can be replaced with up to date principles. In the meanwhile, there is no theological anthropology that is adequate to the contemporary situation and experience of women. There certainly is a great deal of writing in this area at the present time, but it has not reached the point where one can speak of a new theological anthropology.

Vatican II

The council did not address the condition and role of women as such. It spoke extensively about the place of the Church in the modern world, in *Gaudium et spes*, notably concerning the "dignity of marriage and of the family" (n. 47-52). This includes a passage about "conjugal love" (n. 49 and 51). The council affirmed the right of women to choose their husband and their right to the same level of education and culture as men (n. 29). Yet it is symptomatic of an ingrained trend in the recent Catholic mentality that conjugal love is seen essentially in the context of the family, which is itself focused on the procreation and education of children. In addition, Vatican II spoke extensively about the status and tasks of the laity in general (*Lumen gentium*, n. 40-42), specifically about the participation of all, by virtue of baptism and confirma-

tion, in the Church's mission, a participation that is founded in their share in the threefold mission of Christ as priest, prophet, and king (ch. 4). Furthermore, all in the Church are called to holiness (ch. 5).

At the end of the last session, on December 8, 1965, the council addressed "messages" to several categories of persons. The "message to women" expressed joy that "the Church has magnified and liberated woman" and that, through the centuries, it has stressed "her basic equality with man." This message invited women to watch over the future of humankind, to restrain "the hand of man, who, in a moment of madness, would attempt to destroy human civilization." It ended by calling urgently on women "to save the peace of the world."

Postconciliar Period

The postconciliar period opened on a twofold perspective. The first perspective was one of emancipation. The council welcomed the emancipation of woman in society and her growing equality with man. Logically, a parallel emancipation in the Church should have followed. But the functions of authority tied to the sacrament of orders have always been held by men, with the exception of the diaconate in the first centuries, at least in the East. In spite of some outside lobbying, notably by St. Joan's International Alliance, concerning the status of Catholic women in canon law, the question of ordination was not raised in the precincts of Vatican II. But there was no special reason why it could not be raised in the aftermath of the council, when a process of enlarging the openings of Vatican II, especially in the matter of the liturgical reform, was clearly taking shape. Should canon law continue to affirm, *Sacram ordinationem valide recipit solus vir baptizatus* (old code, can. 968 p. 1; new code, can. 1024)? This canon is cast in the form of a statement of fact: "Only a man who has been baptized receives sacred ordination validly." The past participle, *baptizatus*, differentiates this candidate to orders from unbaptized men. And the substantive, *vir*, differentiates him from baptized women. But should this statement of fact be taken in a normative sense, as implying the impossibility for women to receive the sacrament of orders? Medieval theology had taken it in that sense. But should that interpretation be maintained?

There was a great deal of interest, before Vatican II, in what may be called the theology of womanhood, sparked in part by the Russian Orthodox lay theologian, Paul Evdokimov (*La Femme et le Salut du monde*, Paris, 1958). This interest continued after the council, with several volumes published in 1965. Yet critical ques

tions regarding canon 968 did not emerge in theological literature until the 1970s.

The second perspective was that of the social tasks of woman. There is an old theological tradition (though how old is a matter for debate), in which woman is defined by the social function of motherhood. It is in maternity, experienced biologically in the framework of marriage, and spiritually in devotion to good works, in the care of children, the sick, and the weak, in the protection of nature, that women find the human fulfillment and the holiness to which they are called. One source of this view will undoubtedly be found in the Latin notion of the *materfamilias* and the Greek understanding of the social role of the wife as distinguished from that of *hetaera*i and prostitutes. In the Christian reinterpretation, this model of woman as mother has been focused on the image of the Virgin Mary. Vatican Council II remained in the great tradition when it saw the Mother of God as a model and a sign of hope (LG n. 68) for the whole Church. Yet the widespread pastoral practice of presenting her as a special model for women was not abandoned.

The council fathers, however, did not detect any potential conflict between these two perspectives. The evidence that such a conflict has become actual has multiplied since 1965. This conflict dominates the present situation of women in the Catholic Church. One sign of such a conflict has not yet been subjected to systematic and careful analysis. This is the fact that the sisterhoods—the communities of religious sisters who devote their life to teaching, healing, pastoral service or contemplation—have now great difficulty recruiting new members. Where they were recently flourishing, as in Western Europe and the United States, they are declining in membership. The average age of the members is rising, with the result that the communities look less and less attractive to younger women; they progressively abandon their posts, thus offering fewer choices for tasks that will be humanly and spiritually fulfilling.

The Present Situation

The sisterhoods are thriving in two areas of the Catholic world: in the more Catholic countries of Eastern Europe and in parts of Africa. In the former, the religious communities offer to young women an area of spiritual freedom that is shielded from the all-seeing eye of the Communist Party. In the latter, they also present the possibility of a life outside the traditional roles of women in African societies. In both cases, the religious life has a liberating role. In the liberal democracies of the West, however, the opposite is true. The religious communities do not appear as

liberating, but they limit the wider choices among many ways of life that are available to women in society at large. Thus the numbers and therefore the power within religious communities of women (as also of men) are in the process of shifting from Europe and America to Africa. This may well be a portent of the future for the Catholic Church as a whole.

Regarding the official status of women in general, whether lay or religious, some recent developments should be noticed. The Roman practice and the code of canon law of 1983 instance a remarkable advance on the older practice and the code of 1917. At the second session of Vatican II, on October 22, 1963, the archbishop of Malines (Belgium), Cardinal Suenens, requested that women be admitted to the council in the capacity of "lay auditors." It was shortly after the council (though I do not recall the exact date) that the first lay woman was, at the request of Cardinal Bea and the authorization of Paul VI, placed on the payroll of the Vatican! This was a small sign. But it was not negligible. In fact, the liturgical practice, sanctioned by the code of 1983, has opened many liturgical functions to women. Women could always, in Catholic theory and practice, be extraordinary ministers of the sacrament of baptism. This has been extended to distribution of holy communion, to reading the Scriptures at Mass (with the exception of the gospel, that is still officially reserved to those who are responsible for preaching, this is, deacons and priests). In many places, the practice, though not the law, is also occasionally extended to

preaching. Furthermore, the code foresees and authorizes the participation of women at all levels of Church government that do not require the sacrament of orders. It is officially recommended that there be women in all the consultative bodies of a diocese. And it is now not unusual, at least in the United States, to appoint a woman—usually a sister—as vice chancellor or even chancellor of a diocese. Women hold the functions of vicar for religious in many dioceses (representing the bishop in the supervision of religious orders of women and men), In some places, they are in charge of diocesan ecumenical activities. In fact, the current president of NADEO (National Association of Diocesan Ecumenical Officers) is a sister from the archdiocese of Chicago. There are women on the faculties of Catholic seminaries. These are chiefly, though not exclusively, involved in the teaching of pastoral care and counseling as they touch the life of women. Most seminaries have also opened their resources to women students, who can now study the theological disciplines without any restriction.

Within this opening to women of many instances of liturgy, teaching and government, there remains, however, a major re-

striction of principle: even when they fulfill the tasks that are proper to the minor or the major orders, women do not receive the order itself.

The Question of Ordination

We touch here on what is undoubtedly the most difficult point in contemporary Roman Catholic theory and practice. That women in the Catholic tradition have never been ordained to the priesthood and the episcopate is a fact. That they could be ordained to the diaconate in the first centuries of the Church is another fact. There is room for debate as to whether this was ever done in the Latin rite; but the point is not questioned in the area of Eastern Christianity. That there was no discernible theological argumentation about this until the twelfth and thirteenth centuries seems certain. At that period, however, the question of ordaining women was raised by both canon lawyers and theologians. But the answer given at both levels was negative. It was held, for a variety of reasons, that women not only do not, but also cannot, receive the sacrament of orders. The irony of this conclusion resides in that the diaconate was, and still is, considered a degree within the sacrament of orders. If women have indeed received one degree of the sacrament of orders, it does not seem entirely logical to assert that they are incapable of receiving a higher degree of the same sacrament.

Essentially, the Middle Ages based their negative conclusion on the assumed will of Jesus Christ, who was believed to have conveyed the sacrament of orders on the apostles at the Last Supper, in which it was presumed that, according to Jewish custom, women were only present as waitresses. This assumption has not stood the test of time. For modern theology no longer holds that sacraments were instituted by Jesus Christ, whether before or after the resurrection, in all their details. And biblical studies also throw doubt on the exact nature of the Last Supper. The point of the present debate has therefore shifted. What is now discussed is whether the traditional incapacity of women to receive the sacrament of orders results from a disciplinary decision of the Church's hierarchy, or from a basic point of doctrine. If it is a point of discipline, it may eventually be altered. Yet since the discipline of the sacraments touches closely to basic doctrinal questions, changes can be neither fast nor drastic. If, however, the matter is one of basic doctrine, then it is held to be unalterable.

The Declaration of October 15, 1976

This document originated in the Congregation for the Doctrine of the Faith (the successor of the former Holy Office, in

the reform of the Roman curia that was begun by Paul VI). It was prompted, as was indicated by the unofficial commentary that was released at the same time by the Press Office of the Vatican, by the occurrence of ordinations of women in some parts of the Anglican Communion (since 1971 in the diocese of Hong Kong). This was not an unwarranted intrusion in Anglican affairs, since Archbishop Coggan himself had consulted with Pope Paul VI on this matter in a letter of July 9, 1975. Pope Paul, at the time, had stated as the position of the Catholic Church that "the exclusion of women from the priesthood is in accordance with God's plan for his Church" (November 30, 1975), and that such ordinations would introduce "a new obstacle and a new threat" for the reconciliation of the Churches. This papal affirmation is all the more weighty as Paul VI himself had proclaimed St. Teresa of Avila and St. Catherine of Sienna "doctors of the Church," thereby giving doctrinal authority to these two prominent women.

What is most interesting in the Declaration of 1976 is not its negative conclusion, but the main reason that is given in support of it: "The Church, in fidelity to the example of the Lord, does not consider herself authorized to admit women to priestly ordination" (n. 5). Thus, the question is no longer whether women are capable or incapable of being ordained. It is whether the Church is authorized to ordain them. In this shift of the problematic one may find the seeds of future developments. For the conviction, that the Church is indeed authorized to ordain women to the priesthood, is today widely shared by Catholic theologians. It may in time come to be endorsed by the hierarchy. None of the arguments given in the Declaration is of such a nature that a different conclusion can never be reached.

John Paul II's *Mulieris dignitatem* (August 15, 1988)

The question of the role of women cannot be reduced to that of ordination. For this reason, a word should be said about the current view of the functions and tasks of women, as it is reflected in John Paul II's encyclical, *Mulieris dignitatem*. In this long and rambling letter, the pope looks at women in the light of a very traditional view of the Virgin Mary. The letter starts precisely with considerations on Mary as (I) the *Theotokos* or Mother of God, contrasted with (II) Adam and Eve created "in the image and likeness of God." Whence (IV) the parallel Eve-Mary of the early Patristic tradition, that the pope reads back into the book of Genesis and the New Testament (III). This leads him (V) to a survey of Jesus' emancipated and liberating attitude toward the women of his time. The pope then passes, through no visible logical transition, to (VI) an anthropological perspective on "two dimensions of the feminine vocation," namely, Motherhood and

Virginity, which is itself fulfilled in "spiritual Motherhood" and to (VII) an ecclesiological perspective on the "Church as Bride of Christ." The letter ends on considerations of (VIII) the role and mission of women in the order of love: "The moral strength of woman, her spiritual strength, confirms the awareness of the fact that God specifically entrusts man, the human being, to her" (n. 30). There follows (IX) an invitation to women to "know God's gift" to them.

Like all of John Paul's encyclicals, this is a meditative document that tends to create a mood rather than to state formal doctrine or law. Much of it rests upon a spiritual reading of the Scriptures that is far removed from contemporary critical exegesis. The appeal to tradition is general rather than specific. Pope John Paul II's theological method oscillates between a meditative *lectio divina* and the assumptions of a rather conservative anthropology. *Mulieris dignitatem* is to be understood as such. Whether the mood in question does correspond to what contemporary Catholic women experience about themselves, anthropologically and spiritually, is the problem for a critical reading of the encyclical.

Specifically, Pope John Paul's letter places women within a model that is common to all recent papal documents on the subject, and that is also featured in most Catholic writing, the model of *complementarity* between men and women. Women and men stand in a relationship of complementarity. But when sexual complementarity is extended to all or to most of the tasks of men and women in society, at home and in the Church, the ensuing polarity naturally tends to a relation of domination and subordination. It becomes the source of male oppression that is called, in contemporary jargon, "patriarchy." I have argued elsewhere that the proper relationship of woman and man is not complementarity, but supplementarity.

Conclusion

Be that as it may, *Mulieris dignitatem* provides a telling example of a fundamental ambiguity regarding the contemporary role of women in the Catholic Church. Catholic women stand, more or less uncomfortably, at the crossroads of tradition and modernity; of traditionally assigned or assumed social functions and social emancipation; of a Counter-Reformation ecclesiology of the hierarchy and a post-conciliar ecclesiology of communion; of the **aggiornamento** (upgrading) advocated by John XXIII, defined by Vatican II, and pursued by Paul VI and the strengthening of internal cohesion that is the clear aim of John Paul II. If the Church is a communion with and in Christ, women stand to Christ in a relationship of faith and grace that is common to all

the faithful. But if the Church is a fortress that is being assailed by the world, the flesh and the devil, men keep an armed guard at the gates and on the walls while women keep the fires of home burning. The current mixing of these two points of view in the attitudes of the Roman Catholic hierarchy illustrates the ambiguity of the contemporary roles of women in the Catholic Church.

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Identity and Mission: Presidential Address

by
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When the report of the Nominating Committee was received by your Board of Directors at its Winter meeting, the request that each of the candidates furnish the *Newsletter* with "a two-sentence personal statement of their view of the American Theological Association (ATLA) and its immediate task," met with some knowing smiles and passive approval. If the Committee wants it, let's try it. Two sentences! What could any candidate say in two-sentences about the nature and mission of the ATLA that would be helpful to the membership in determining their votes?

Having now acted on the Committee's suggestion, I am still not certain that the personal statements served the purpose for which they were intended. But looking at these statements as a whole, I found them very revealing as indicators of some of the major concerns that trouble us as theological librarians, individually and corporately. Questions abound regarding our professional identity and role; the role of our libraries in the educational mission of our parent institutions; the role and expectations that the Association of Theological Schools (ATS) and the learned societies in religion have for the ATLA in the larger theological enterprise. Some of the concerns were expressed indirectly. One member wrote: "ATLA must be seen as central within theological education as a whole"; the clear implication being that this was not a description of our present status. Another member was quite explicit, "we must consider what the professional identity of the theological librarian is [adding parenthetically] (theological scholar, information specialist, faculty member?)."¹

This past Fall, I received a letter from Bill Cohen, publisher of the Haworth Press. It began:

I am writing somewhat out of the blue regarding a potential future journal project from Haworth. To our knowledge, there does not exist to date a substantial, interdenominational, international journal devoted to theological/religious librarianship—although there are a few specialty "mini-journals" sponsored by a few membership societies. I am not sure if your position as President of the American Theological Library Association's Board of Directors would allow you to pro-

¹ ATLA *Newsletter* 36, no. 3 (18 February 1989): 46-49.

vide an unofficial assessment of this—but if you could provide any opinions while not wearing this hat, it would be deeply appreciated.

Mr. Cohen's letter stirred up in my mind memories of conferences past, when we have discussed the issue of establishing a scholarly journal for the association. Not once, but several times. The details of the individual proposals have faded from mind, or perhaps more accurately I should say, have been successfully suppressed. What has remained, however, are the feelings of confusion and guilt I have managed to hold on to from those discussions. Why don't I; why don't we as a professional association produce a steady stream of project reports and original research in theological librarianship? Contrary to what we may hear from some Lutherans here about, the medieval practice of self-flagellation was not abandoned by the sons and daughters of the Reformation, we have just raised it to a new art form. So, like any self-respecting member of the "me generation," I rose to the occasion. I want to be understood; I want theological librarians to be understood; and by implication, I want us to be valued and our efforts in behalf of the common good recognized and appreciated.

So I wrote:

Dear Mr. Cohen:

Thank you for your letter of the 4th of October. Your interest is appreciated. I will forward your letter to David K. Himrod, Chairperson of the ATLA Publication Committee. In due course you will hear from him.

You also requested an unofficial assessment and this I am happy to do. The question you have raised has been frequently discussed by members of the ATLA and over many years. The association's *Newsletter* and annual *Proceedings* have proved to be more than adequate vehicles for the writings of its membership. Whether a new scholarly quarterly would stimulate new research among the membership is a moot point. I am not optimistic that it would.

To better understand my judgment, may I share an insider's view of our profession. A theological librarian must meet a different set of expectations and serve different publics than do his/her colleagues, say in law or health sciences and has fewer resources in staff and funds to achieve them. Most theological libraries are located in free standing institutions and have two professional librarians. One person, usually the director, handles public services and collection develop-

ment. Frequently, the director has classroom assignments and, being an ordained minister, functions in this capacity as well as in the chapel and in his/her denomination. . . . [Many] theological librarians . . . can carry these three assignments well, and may even manage an occasional publication, but rarely in librarianship. A librarian in health sciences, who administers the library, teaches anatomy, and operates a private medical practice would be busy. We are.

This is the practical reality of theological librarianship for most of our directors. I am including myself here, and this reality is what inevitably defeats the idea of a scholarly journal. We are general practitioners in librarianship, religion and theology, and ministry. As such we are to varying degrees familiar with the research in each of these areas and apply this knowledge in our local setting. We are consumers and rarely the sources of scholarly research.

May your work prosper.

Yours truly,

Channing R. Jeschke

An exercise in self-justification? Absolutely. Special pleading? I hope not. We are evaluated and our performance judged by the quality and quantity of our contributions to our institution. As this is true for us individually, so it is true for the institutions we represent and for our association.

Two years ago, Dr. James M. Gustafson, then of the University of Chicago and now a colleague at Emory, delivered the Fall Convocation address at the Candler School of Theology. His opening words on that occasion are appropriate here. He said:

A university is justified my merit alone, and not by grace. Universities are Pelagian and Arminia institutions. If their collective consciences are not terrified they are always at least uneasy. They have no righteousness except works righteousness. The measure of their worth is achievement—achievement in research, in quality of undergraduate and professional and graduate education, and in the eyes of a generalized other of their peers. They are status oriented, always measuring themselves in a competitive way with institutions as good as or better than they are. They are always trying to keep up with the Joneses—other institutions deemed equal to or better

than themselves. This is the way it is, and this is the way it ought to be.²

Those of us who have participated in a recent ATS reevaluation review, know firsthand that this is true for schools of theology as well as for universities. The ATS Standards are very clear on this point. The Standards state:

An adequate portion of the institutional, educational and general budget shall be devoted to the support of the library. Adequacy will be evaluated in comparison with other similar institutions, as well as by the library's achievement of its own objectives as defined by its collection development policy.³

"This is the way it is, and this is the way it ought to be."

Last month, I submitted my personal annual report to the Dean. The report, describing the library's activities during the year, is due at the end of this month. The personal report is an eleven page, mimeographed document, in which the faculty member fills in his or her activities during the year in the spaces provided, under the headings: "Teaching," classroom and contextual; "Writing and Research," published and in process; "Service within the School of Theology, the University and professional societies;" and "Service within the Church," local congregation and denomination.

If this is the way it is for us, individually and corporately, and this is the way it ought to be, what then is the "good news," the liberating word for us in our situation? I submit that we seek it in the message that is the reason for the existence of the institutions which we serve. Our institutions are not the church, and certainly, we the members of the ATLA meeting in conference are not the church assembled in this place.

But your Board of Directors frequently begins its sessions with prayer and concludes its sessions with a prayer and benediction. Scholarship knows no ecclesiastical boundaries, but scholars have faith commitments and these commitments inform the way we view ourselves, the work we do and the world in which we do it. Libraries and sacred places have shared space from ancient times. The earliest libraries in China, Egypt and Assyria were associated with the temples of worship as well as with royal palaces. A significant portion of the ancient library of Alexandria was housed in the Temple of Serapis. For centuries in Western civilization, all librarians were theological librarians.

² *Theological Education*, Supplement II (1988): 74.

³ VI. Library, B. Resources, 3. in *Bulletin 36, part 3* (1984), 23.

From the collapse of Rome in the fifth century to the rise of the universities in the twelfth century, the collection, preservation and production of literature centered in the monasteries and cathedral schools of Europe. I know that was a long time ago, when theology was the queen of the sciences. We live in another age. We have gathered here, two hundred in number and next week in Dallas more than fifteen thousand are expected to participate in the American Library Association Conference. It is a different time, and we are members of a strange and wonderful profession.

"Strange?" Yes. Have you ever inquired of a young girl or boy what they wanted to be when they grew up and one of them said, "I want to be a theological librarian"? Neither have I.

More than twenty years ago, I was returning home one evening on the New Haven Railroad from a visit to Princeton. I found myself sitting alongside a former classmate of mine from Yale Divinity School days. We had not seen each other in about sixteen years, and so we fell into a conversation centered around vocation and family. He related that following graduation he had served a Presbyterian Church for several years, but had become dissatisfied and had left the ministry. He was now a stockbroker in New York City, commuting daily from his home in Connecticut.

He looked and acted the part of the successful businessman. Then he turned to me and said, "Chan, what are you doing now?" I replied that in 1966, my wife and I had moved back to New Haven. I was an Assistant Professor of Theological Bibliography at Berkeley Divinity School. From the quizzical look on his face, I could determine immediately that his three years at Yale had not equipped him for this. I quickly added, "I am a theological librarian." "Oh!" he responded, and the conversation immediately shifted back to the world of stocks and bonds. This may have been the first of such occasions, but it has certainly not been the last. I admit to feeling some discomfort, when upon stating my vocation in a social gathering, I am greeted with a strange silence or with simply an, "Oh!"

We are members of a strange and wonderful profession. There is no single academic track to point persons to, where they may receive training in theological librarianship, and as a profession, we lack instant social recognition and status. We have been recruited from the ranks of librarians, ministers and professors of theological disciplines. We are humanists, in the best sense of that term. We combine the qualities of each of these disciplines, and together they inform and enhance each other. We are librari-

ans, ministers and theological scholars. To lift up one of these and to define our profession by it, is to distort and diminish who we are and what we are about.

We are humanists in the sense that we are vitally interested in preserving and sustaining the human story as that story authenticates and is authenticated by the larger story. Christians have a story to tell. "In the beginning was the Word, and the Word was with God and the Word was God. . . . And the Word became flesh and dwelt among us, full of grace and truth" (John 1:1, 14a). What happened then—in the life, teachings, death and resurrection of Jesus of Nazareth—has continuing relevance for the present; in fact, this story/this past illuminates and gives meaning to our present and direction for our future. This assertion of Christian faith is reflected in the assumptions of Western culture.

In 1979, Professor Jaroslav Pelikan addressed a meeting of the directors of the major university research libraries. He stated:

I am persuaded that we in this generation have a duty to provide the scholars of this generation and the next with the means for studying the world in the breadth of its polyglot variety, but also in the depth of its history, including and especially the history of our own Greco-Roman and Judaeo-Christian traditions. The loss of those traditions would mean not only a mass amnesia, but the impoverishment of our intellectual, spiritual, aesthetic, and moral life. For it was, after all, in a research library that Luther became a reformer, in a research library that John Henry Newman became a Catholic—but also in a research library that Karl Marx developed an idea that was to turn the modern world upside down. The ideas of tomorrow's reformer's and tomorrow's revolutionaries, together with the ideas by which they will be corrected and refuted in turn, may well come from the same source.⁴

Western culture has placed upon its research libraries the unique responsibility of preserving the literary remains of humankind. For the specific fields of religion and theology, we bare the major responsibility. Individually, we are accountable to our deans and president to see to it that our library's collections and services support the academic programs of our parent institution. Our library program is judged a success and our work a success to the degree that we are responsive to what goes on in the classroom and in the chapel, in the faculty study and in the church at large. We know that "this is the way it is, and this is the way it

⁴ "The Wisdom of Prospero," in *Minutes of the 94th Meeting [ARL]*, May 10-11, 1979, 71.

ought to be." But we also know, that individually we are not able to fulfill these expectations that our institution and culture have for its library and staff.

Of course it would be nice, if our budgets were larger and matched the expectations placed upon our libraries, but the wealthiest institutions among us lack the capacity to do all things. Of course it would be nice, if all of our institutions viewed their librarians as true partners with the administration and faculty in carrying out the mission of the institution,⁵ and not, as I suspect is too frequently the case, view its library as an adjunct service along with the bookstore, food services and student housing to meet the immediate needs of its community. Of course it would be nice, if there was such a ground swell from administrators and faculty that library issues of collection development, preservation and services were incorporated regularly in the agenda of their meetings and we could sit down together to determine programs and goals, set priorities and plan strategy for their implementation. Until we do, we shall be viewed as competitors for a share of the limited funds available to our institutions for all purposes. Until we do, studies will be generated like the report on "Globalizing Theological Education in North America,"⁶ which failed to raise the issue of library resources, whether adequate resources presently existed at our institutions, either individually or collectively, and if not, what it would take in human and financial resources to acquire.

The good news is that we do not have to wait until the questions of our professional identity and role have been resolved once and for all. We do not have to wait until the role of our library has been fully spelled out within the mission statement of our parent institution. We do not have to wait until the ATLA has been called to the conference table with the ATS and the learned societies in religion to decide that we need to develop a bi-national theological collection that truly reflects the mind of the church in all ages and in all places.

We know this already; this is the primary task set before us. We have been called, individually as theological librarians and corporately as the ATLA, to preserve the documents of the faith. But we have been reluctant as a body to establish the structures required to initiate and maintain a cooperative and coordinated program of collection development. There are reasons for our reluctance. But I am persuaded that, over the history of our association, we have been at our best, when we have identified a common

⁵ See Claude Welch, "The Theological Library—Servant or Partner?" in *Proceedings . . . ATLA*, 1987, 156-69.

⁶ *Theological Education*, 22,2 (Spring 1986).

need and have shared corporately in addressing it. We can take justifiable pride in our library materials exchange program, in the work of the Index Board, in our Preservation Program, and much more.

The ATLA has been a fiercely egalitarian association by design and intention. This has been both our strength and weakness. While both institutions and persons hold membership in the association, it has always been individuals acting out of their own understanding and perception of the state of the discipline, who have participated in the discussions, set the agenda and contributed to the success of specific projects. In fact, the membership has jealously guarded against even the hint of encouraging special interest groups, based on institutional differences, from being formed and have consistently initiated programs that directly serve the total membership.

I suspect that the call to develop a bi-national theological collection and the structures required to implement and sustain such a program, appears to many of us to run counter to this tradition. It does. General recognition that it does among the membership has caused the North American Theological Inventory Project to flounder. All of our institutions do not have equal need for the resources that a bi-national theological collection would provide. But I submit, we all have a major stake in it.

It appears to me that Paul's use of the metaphor of the one body for the church can be instructive to us at this point (see 1 Cor. 12:12-26). The ATLA is one association, consisting of many members. If the publishing house library said, "Because I am not a denominational historical theological library, I do not belong to the association," that would not make it any less a part of the association. If the whole association were Protestant, where would the deposits of Catholic literature be found? If the whole association were archives and manuscripts, where would the print materials be found? As it is, there are many members, yet one association of mutual caring and suffering.

My colleagues, it is time that we acknowledge the diversity that exists among our institutions, not to elevate some or reduce others as in some competitive enterprise, but to exploit the diversity that is ours for our common cause—the preservation of the documents of the faith.

On a personal note, I wish to thank you for allowing me to be your President this year. This expression of your confidence and trust in me has been appreciated and valued. More important,

however, is your presence here, which is ample testimony of your continued confidence and trust in the future of our association.

Thank you.

**Institutional Identity and Change: Lessons from President H.
Richard Niebuhr**

by
Stephen Crocco
Pittsburgh Theological Seminary Library

I

This morning I want to use a slice of H. Richard Niebuhr's life to examine something called "institutional identity"—those characteristics by which an institution was, is, or desires to be known. Can we maintain or create an identity when everyone around is clamoring for change? Should our identity be to change with the times? How do we go through inevitable and desirable change without losing our institutional soul? Since Niebuhr is little known as a college president and since his observations provide a particular challenge to those of us in church-related institutions, I will use a narrative of his brief presidency to raise some issues to consider.

H. Richard Niebuhr was a remarkable figure who left us a legacy of important books and articles, not to mention generations of students now starting to retire from teaching and pastoring positions across the country. Interest in Niebuhr attracts people to a paper even when the topic to which his name is linked is of little interest. In spite of this and Jon Diefenthaler's recent book, *H. Richard Niebuhr: A Lifetime of Reflections on the Church and the World*, H. Richard's life remains relatively unknown, particularly in comparison to his brother, Reinhold, who is the subject of numerous biographies.

From accounts of their lives and writings, one might imagine that the only things these two dead German brothers had in common were the same ancestors and hair style. Reinhold is commonly known as an activist and social critic working to change the world while H. Richard is better pictured sitting in an ivory tower at Yale Divinity School engaged in profound and timeless theological reflection.

I will argue that of the two, H. Richard was, at least at one point in his life, involved in something far more concrete and practical than Reinhold ever attempted. From 1924 to 1927 H. Richard served as the President of Elmhurst College. He did so as an intellectual and a scholar, with no seminars in academic administration to his credit. This narrative gives us a rare glimpse of Niebuhr at work in the trenches attempting to develop an institution along the lines of his theology, ethics and sociology.

The outcome of Niebuhr's term of office was a remarkable plan to transform a parochial denominational school into a Midwestern Harvard or Yale. He was interested in these fine institutions as bearers of culture to the new world—in this case English culture. Niebuhr attempted to create another American institution with a specific mission to transmit the college's European and German cultural and theological heritage to America. Regrettably, little of Niebuhr's vision survived his term of office.

To anticipate what follows, we can see in Niebuhr's skimpy presidential writings the outline of an argument which says that institutions should develop along the lines of immediate standards or goals to reach ultimate aims. Those responsible for institutions need to distinguish the two. Immediate purposes are important tools to enable an institution to achieve its ultimate aims. In today's terms, immediate goals include excellence in teaching, a diverse, responsible and well-prepared student body, a sufficient endowment, a good library, a publishing faculty with Ph. D. degrees from superior institutions, etc. An institution's ultimate purpose grows out of its heritage as a particular community producing certain kinds of students and research in service to church and world. Too often, Niebuhr argued, immediate purposes take precedence over the ultimate aim of the institution so that the ultimate purpose of the institution is abandoned or rendered innocuous by vague generalities.

II

Helmut Richard Niebuhr was born into an American branch of a denomination created in Germany in 1817 to end theological and political squabbles between Lutherans and Calvinists. The Prussian Union Church embraced the creeds of both traditions where they agreed, and appealed to the Bible as the sole authority on points where they differed. They were not Lutherans and they were not Calvinists; they were Evangelicals.

Thousands of these Evangelicals migrated to the American Midwest in the nineteenth century to seek economic opportunity and freedom from military conscription. In 1840, the German Evangelical Synod of North America was created to organize churches and promote religious instruction. Inspired by Phillip Melancthon and the German Pietists, they were committed to biblical pietism, an irenic spirit, mission work and rigorous (and at times critical) scholarship.

Their tradition of service, known as the "Inner Mission" or "Home Mission" movement coincided with the great home mission movements in the United States and England in the mid-nine-

teenth century. William G. Chrystal's *A Father's Mantle: The Legacy of Gustav Niebuhr* provides abundant illustration of denominational service in churches, schools and hospitals. Gustav's sons, Reinhold and Helmut, grew up in this tradition, and did not come to Rauschenbusch empty handed.

After a few locations were abandoned, the "Pre-seminary of the German Evangelical Synod of North America" settled in Cottage Hill, Illinois, in 1871. This small prairie town sixteen miles west of what is now Chicago's loop became known as Elmhurst once some Elm trees were planted. There was little doubt that Reinhold and Helmut would go to the Pre-seminary and then to Eden Theological Seminary. At the time the Niebuhrs attended Elmhurst (Reinhold, class of 1910 and Helmut, class of 1912) it was modeled after a German *Gymnasium*. The German language and texts dominated the classroom until after the embarrassing years of World War I. The Pre-seminary's Academy prepared men for seminary and trained teachers for parochial schools.

Some of Reinhold's disparaging remarks about his Elmhurst education have become commonplace in accounts of his life. Richard Fox writes, "Elmhurst College . . . was in . . . [Niebuhr's] years a college only in name. In fact it was a second-rate boarding school with eight teachers who offered a stale curriculum of classics and ancient history." While a student there, Reinhold "encountered nothing to stimulate his mind."¹ Niebuhr was simply wrong when he claimed never to have had real courses in science, history and English. (For example, as a student he starred in a number of productions of Shakespeare's plays.) He later admitted that Elmhurst gave him a solid preparation for his later work. What Elmhurst did lack at the time was an accredited Bachelor of Arts degree and this was a source of embarrassment to both brothers who compensated for it by astounding their peers at Yale with their preparation and abilities.

The school was ready for change after the first World War, and venerable President Daniel Irion retired in 1919 to leave Elmhurst in the hands of a younger man and prominent pastor, Rev. Herman Schick (President from 1919 to 1924). The major achievements of Schick's administration were the addition of two buildings on the campus and the creation of a junior college as a step to a four year college, which would lead to the elimination of the academy. But little else was accomplished by the time Rev. Schick resigned after a long battle with students, faculty and denominational leaders.

¹ Richard Fox, *Reinhold Niebuhr: A Biography* (New York: Pantheon Books, 1985), 13.

The Brotherhood affair began in the Fall term of 1920. With the full support of the administration, about fifty students organized themselves into a Brotherhood, complete with vows, initiations and hazing. One of the Brotherhood's first tasks was to challenge a new Board policy of lights out at 10:30 p.m.—a full half hour earlier than the previous year. Students signed petitions and stayed up past the appointed hour in protest. Schick viewed the dispute as an attack on authority generally, and on his authority in particular, and began dismissing students who would not conform. Telegrams from denominational leaders implored Schick to refrain from hasty actions. He did not. Instead, he interpreted the telegrams as further attacks on his person. The Schick files in the Elmhurst College archives contain few items that do not relate to the Brotherhood controversy. It appears that his potential to lead Elmhurst through its quest for accreditation as a four year college was mortally wounded early in his administration.

During the Schick years, Niebuhr served on the Eden Seminary faculty—a position which gave him time to complete his doctoral work at Yale. Niebuhr's concerns for improved educational institutions in the denomination and the need to embark on an Americanization program—including full accreditation—did not fall upon deaf ears. With Elmhurst continuing to stagnate, denominational leaders had plans for the thirty-year-old Niebuhr with a fresh Yale Ph. D. They persuaded him to accept the presidency of the college, which he did reluctantly. Niebuhr was humble about his abilities, he lacked experience, and Elmhurst was at a crucial juncture. There were other reasons to hesitate. Niebuhr had just finished his dissertation, and he was eager to get on with his teaching at Eden. But he could not decline their request and accepted the presidency of Elmhurst College at great personal sacrifice. His resignation letter, three years later, reminds us of an important stipulation he made to the Board for Educational Institutions: "The members of the Board will remember that when I accepted the appointment in August, 1924, I did so with the express understanding that it was my purpose to devote my life to the study and teaching of theology and philosophy of religion and that I undertook the present work for the time being and until a successor would be found who would relieve me so that I might return to the work for which I have prepared myself especially."²

With genuine enthusiasm born out of his dedication to the denomination, Niebuhr set out to lead the college into a new era. That same fall of 1924 marked the opening of "New Eden," the Seminary's new campus in suburban St. Louis. (The old Eden—the one Reinhold and Helmut attended—was in the

² H. Richard Niebuhr to David Bruning, June 10, 1927, Niebuhr papers, Elmhurst College Archives.

Wellston area of St. Louis and was named after a nearby train stop and not the biblical garden.) The center of the new campus was an imposing tower loosely modeled after an Oxford College tower and not one from a German university. Although the German theological tradition would dominate the curriculum, it would do so in English architecture—a symbol of the denomination's concern for Americanization. With New Eden complete, a plan for a "Greater Elmhurst" was next. Unfortunately, the denomination suffered hardships attempting to pay for the million dollar Eden campus. Lessons were learned and Elmhurst would expand one building at a time in something of a colonial style.

Niebuhr was given a hero's welcome to Elmhurst. His reputation, youth and Yale Ph. D. stood him apart from his predecessor. Students, pastors and officials in the Evangelical Synod had reason to have high hopes for the college and there was excitement in the air. But any excitement Niebuhr had was quickly snuffed out by the immediate burdens he faced as president. Within his first weeks, he had to contend with a number of problems left over from Schick's term including lingering problems from the Brotherhood affair, student hazing and a lengthy and emotional correspondence with an irate former librarian.

Jon Diefenthaler rightly claims that Niebuhr wasted no time in launching plans to revitalize the college. So he did, but in fairness to his predecessor, many of Niebuhr's ideas were in line with denominational plans which had been in place during the Schick administration. What Niebuhr did was to infuse them with a vision greatly broadened at Yale. It was not easy for Niebuhr to wear the many hats of a president. He was also a faculty member, director of church relations, dean of the faculty, dean of students and frequently a business manager. Early in his administration, he began to delegate these responsibilities. After eight months in office, he let it be known that he would not begin a new year without an academic dean.

As might be suspected, much of Niebuhr's presidential correspondence is devoted to financial matters. It appears that he was quite capable of dealing with budgets, insurance, salaries and pensions. There is little evidence that these things were an excessive burden to him. But the tight economic reigns on the college and resistance to change from within the denomination were serious problems.

The need for an endowment and a new gymnasium weighed heavily on Niebuhr because they kept the college from receiving full accreditation. Fundraising for these projects plunged him into controversies that no doubt hastened his planned resignation.

Until Niebuhr's presidency, the college had no need for an endowment—or accreditation for that matter. Whatever funds it needed were provided by the denomination. All tuition money and fees were sent to the treasurer along with a request for funds. The treasurer, in turn, promptly sent a check to the college. This close relationship symbolized the college's dependence upon the church and an endowment was viewed by many as a desire for autonomy, which to an extent, it was.

Niebuhr had no desire to break with the denomination on the matter of funding. What he wanted and needed was some independence in financial matters. The time when the college needed money and the educational treasury was down to twenty-one cents, and when the denomination approved the construction of tennis courts without authorizing the installation of a backstop were irritating reminders of the college's dependence.

Not surprisingly, Niebuhr was a supporter of prohibition—a position not shared by all members of the Evangelical Synod (May 7, 1925). Niebuhr judged that prohibition had improved the quality of life on the campus and, reading between the lines, it is clear that supporting prohibition was also a visible sign of his ongoing commitment to Americanization and ecumenical relations with Protestant churches. To meet the same end, Niebuhr brought speakers to campus to address students and faculty on issues of race relations, international relations and social Christianity.

All of these things took funds and effort and were viewed as a breath of fresh air by students, faculty and many denominational leaders. Others, however, viewed them as a threat to the school's heritage and mission. Opposition to Niebuhr seemed to coalesce around the proposed construction of a gymnasium. Why do pre-seminary students need an expensive facility devoted exclusively to physical education? In all this controversy, Niebuhr maintained that these things were only the stepping stones to his ultimate goal for the college. In the 1926 Elms, the Elmhurst year book, Niebuhr spelled out his vision in a one page piece entitled "The Aim of Elmhurst College."

An aim is always something which lies beyond present achievement. In speaking of the aim of Elmhurst College we are not speaking of its attainment but of a purpose which it seeks to realize in progressive fashion. Between the main goal and the present situation there are often many "way-stations," immediate purposes, which must be passed on the way to the terminal and we sometimes lose sight of our ultimate aim because of the present urgency of attaining a half-way goal. The result of such confusion is sometimes a pre-

mature sense of attainment sometimes a great loss of energy, sometimes a deflection from the road to the main purpose.

One of the immediate purposes of Elmhurst College is the attainment of the standard set for four year colleges of liberal arts. It needs to raise a larger endowment, to develop several departments of instruction, to increase the size of its senior college. It is seeking to provide preparation for the various professions, such as teaching, medicine, law, business. It has sought and is seeking to standardize its curriculum, the preparation of its faculty members, the conditions of entrance and of graduation. With all of this emphasis upon standardization we may lose sight of the fact that our ultimate purpose is not the attainment of a common standard but of an effective individuality, not the formation of a standard product but the education of individualities and personalities. The standard must represent a minimum and not a maximum, if it is not to become a source of danger.

Skipping to the last paragraph, Niebuhr continued,

The development of the individuality of the school is another matter. That individuality must grow out of its past. Among the best traditions of our past which the future ought to preserve and develop, which will retain for the school its individuality and help it to perform its individual task in the world are these: its character as a Christian college which does not believe that the support of a Christian denomination involves no special obligations, its character as a school where a large portion of the students are preparing for some definite branch of Christian work, its character as school which seeks to transmit the best products of its European background to the new civilization of America.³

Niebuhr planned to keep close ties to the denomination as it went through its own Americanization process. He promised to keep a steady stream of graduates going on to Eden Seminary and other forms of Christian service. He would do so with a curriculum which featured the best of the European culture mixed with the English and American culture. (Nearly a decade later, Niebuhr gave us an example of what he meant when he translated and provided a substantial introduction to Paul Tillich's *The Religious Situation* thereby introducing him to much of the English speaking world.)

³ H. Richard Niebuhr, "The Aim of Elmhurst College," in *The Elms*, Elmhurst, Illinois, 1926, 18.

Niebuhr's program for the college was sufficiently ambitious that it would have trouble staying afloat in the calmest of waters. Add to these waters the rocks of the traditionalists who wanted things to be done the way they were done when they were students and the waves of the iconoclasts who had no regard for tradition, and Niebuhr's plan had little chance to reach its destination.

To his critics, and there were many, Niebuhr conceded that progress would involve the loss of a number of things which endeared the school to its students. Niebuhr argued that this was inevitable given the changing times. What was not inevitable and what he was committed to maintain were the fundamental beliefs and values of the college's heritage. They were part of the "Greater Elmhurst" even though the regimented and rural character of the old pre-seminary would be transformed.

Niebuhr faced two distressing situations in the Spring of 1926 which doubtless hastened the day of his resignation. The first involved the college's business manager, a Rev. E. A. Kuhn, who fired an employee without authorization. When Niebuhr questioned him about it, he grew indignant, said he was not appreciated, and resigned in a huff, but not before writing a bitter letter to Niebuhr. (I find it interesting that the letter which accepts his resignation offered thanks from the Board for his two year "regime" at the college.)

The second situation grew out of rumors on the campus that a number of students possessed condoms. Investigating committees of faculty and students were appointed, suspects were interrogated and rooms were searched. The rumors were true, and more than a dozen students were implicated. Some were dismissed but most were put on probation with a stern warning that such devices were only for immoral purposes.

Events of these weeks pushed Niebuhr to the brink of a nervous breakdown. Word of his condition spread throughout the campus and some of the students implicated in the condom affair were guilt-ridden. One student wrote,

Allow me to express my regret for my part in bringing upon you the work and worry connected with the recent situation. I desire to express by sincere sympathy in your illness, the result of the sins of my school mates and of me. I have repented the fact that there were found in my room, evidence which would suggest my unworthiness of even writing to you.⁴

⁴ Edwin H. Berger to H. Richard Niebuhr, May 27, 1926, Niebuhr papers, Elmhurst College Archives.

From a letter to John Baltzer, President of the Evangelical Synod, we know that Niebuhr spent a week with Reinhold in Detroit and returned to the campus feeling better. He realized that "it will be necessary for me to take things rather slowly for the next several months" and offered these words to Baltzer: "I think you will have to look for a man with a less fragile set of nerves than I seem to possess. I am very much provoked for not being able to stand up under the strain of the office, but there is no use to quarrel with one's constitutional make up."⁵ Niebuhr took the month of July to do some fishing and complete his rest.

Of course, Niebuhr's presidency was not only conflicts. He was liked and respected by students and he supported their activities and performances with his presence. They, in turn, were honored to work with him in the creation of the Greater Elmhurst. The Niebuhrs entertained students in their home and they affectionately called H. Richard "Prexy." Niebuhr was frequently in Detroit, visiting his mother and Reinhold on the rare occasions he was at home. Reinhold would speak to students whenever he came through Elmhurst, and H. Richard frequently filled his brother's pulpit. The Elmhurst College archives contain a number of letters between the brothers. They are brief and there is no profound theological discussion to be found, but they do suggest a close fraternal and professional relationship.

In January 1927, Niebuhr surprised almost everyone with the announcement that he was serving his last semester as President of the college. Spring seemed to be a bad time for his nerves, and he was not eager to risk his fragile constitution. When it became apparent that his health was at stake attempts to keep him on ceased, even to the point where he was not asked to stay until a successor was found. He would finish the term at Elmhurst and in the fall of 1927 he would become the Dean at Eden Seminary under his beloved friend and mentor, Samuel Press. Elmhurst's loss would be Eden's gain. The search for Niebuhr's replacement began during the Spring of 1927. Reinhold was offered the position before and after his brother, but he was quite clear on his aversion to such work. After a lengthy search, Rev. Timothy Lehmann, a pastor from Columbus, Ohio, accepted the position. (He was the father of Paul Lehmann, who taught at the college for a time.)

Incidentally, Niebuhr's deaning at Eden did not last too long. His first published book, *The Social Sources of Denominationalism* appeared in 1929 and helped to secure an appointment to Yale in 1931. Once at the university divinity school "out east" Niebuhr was less likely to be pulled into thankless de-

⁵ H. Richard Niebuhr to John Baltzer, June 4, 1926, Niebuhr papers, Elmhurst College Archives.

nominal business. *Social Sources* was a scathing indictment of denominationalism and the social and economic structures that kept Christians apart. But it should not be overlooked that Niebuhr wrote this book during the years when he was proposing that the college maintain ties to a particular denomination and gain from its history a sense of its identity and mission. For Niebuhr, ecumenism and church union were not incompatible with institutions having distinct identities and recognizable connections with the past.

While at Elmhurst and later at Eden, Niebuhr engaged in discussions which led to the merger of the Evangelical Synod of North America (notice the absence of "German") and the Reformed Church in the United States. The Evangelical and Reformed Church later joined the Congregational and Christian Churches to form the United Church of Christ. Ironically, as these distinct theological and cultural traditions merged, institutions affiliated with them have had greater difficulty maintaining a distinctive sense of identity and purpose. It could be argued that Niebuhr labored to create a denominational situation which backfired on his earlier thoughts on institutional identity.

III

Niebuhr's discussion of the aim of Elmhurst College offers a standard by which to examine our institution's sense of identity and mission. Many of our institutions are doing this as we compete for fewer students and resources, and as we try to deal with the pluralism which, depending upon your point of view, either oppresses or empowers our institutions. And, if Ernst Troeltsch is correct, those of us in institutions with strong identities now, may not be so in the years to come as these institutions are inevitably transformed.

The Elmhurst College of today bears little resemblance to Niebuhr's vision for it. With no disrespect intended, the only evidence of its cultural and theological heritage on the campus today are a founder's day convocation and buildings with strange names: Niebuhr, Dinkmeyer, Stanger, Lehmann, Irion, and Schick. Most of the students in this liberal arts college are business or nursing majors with no more than one or two of the 750 graduates each year going on to seminary. The chaplain struggles to keep the administration from scheduling meetings during the "protected hour" so that a dozen students and faculty can attend weekly chapel service. Excellence in teaching, the placement record, the new computer center, an attractive campus and the convenience of Chicago's cultural activities dominate the college

publicity. These immediate goals have become the college's ultimate goals.

Huge cultural shifts, economic realities, loss of support by the church (both financial and directional) and demographics have taken a severe toll on the college's theological heritage. There are no more Niebuhrs, or Paul Achtemeiers, or Donald Bloesch, or John Dillenbergers or Walter Brueggemanns—all of whom graduated from Elmhurst College. Today the implicit argument is that to give a particular tradition or theology pride of place in the institution is to make a claim to identity and purpose which may, in effect, alienate potential students who have no penchant for that purpose, particularly if it has religious overtones. Institutions need the tuition money and have chosen to play it safe and go generic. Even many of the so-called "top" church-related liberal arts colleges have prospered without concern for their theological or cultural heritage. Parenthetically, mainline theological seminaries often justify the same thing on the basis of a commitment to ecumenism and pluralism.

The miserable state of theology and religious life at many "church-related" colleges has been discussed by Eric Springsted in a new book, *Who Will Make Us Wise? How the Churches are Failing Higher Education*. Springsted admits that there are good reasons for the current state of things, including the loss of support by denominations which founded these schools. He observes that "Increasingly [church-related] liberal arts colleges are 'market-driven'. . . . The example of any liberal arts college which has to close, and many have in the 1980s, has an extremely sobering effect on trustees and presidents."⁶ To protect themselves, many liberal arts colleges have become "comprehensive colleges"—the current term for what amounts to a mini-state university.

A growing number of these schools have realized that something is wrong with the current state of things and have called for reforms. Although the return to a core curriculum, values clarification, a commitment to excellence, critical thinking, etc., are well and good, Springsted contends that apart from the context of a community of shared history and values, these things are insufficient to posit a larger context or meaning to life. A consequence of this lack of direction, is that it is "likely that short-term goals without long-range vision will come to dominate a society's daily life."⁷ (This sounds like Niebuhr's analysis.) For Springsted, church-related educational institutions should become communities of

⁶ Eric O. Springsted, *Who Will Make Us Wise? How the Churches are Failing Higher Education* (Cambridge, Mass.: Cowley Publications, 1988), 19.

⁷ *Ibid.*, 66f.

learning which grow out of and rally around particular histories, theological traditions, and distinctly Christian values.

I fear that Springsted will be dismissed by many as an Allan Bloom of Christian education. Although he bends over backwards to show that liberal theological and political views are not incompatible with a deliberate attempt to create educational communities, many will view him as advocating a retreat into sectarianism or a return to the days when white male Western theologians built strong institutions with clear identities that kept women and minorities out. His work will wrongly be interpreted as an attack on those ideas that so dominate much of the theological education in mainline institutions: ecumenism (or pluralism), diversity and globalization. (There may be other concerns, but these are certainly representative.)

One question Niebuhr's presidency raises is whether the concerns for ecumenism, diversity or globalization can be the ultimate purpose of an institution. The answer is "no" in the same way that a commitment to excellence, a library expansion program and a faculty doing good scholarship cannot be the ultimate purpose of an institution. In Niebuhr's terms, they are better viewed as important "immediate steps" to ultimate purposes. They are minimum standards to judge the work to which we are called.

As immediate steps or goals, these commitments legitimately shape and form our particular traditions. But if treated as ends in themselves, they will supplant a heritage. Imagine your tradition as your stomach with or without food in it. Think of how the stomach acids of ecumenism, globalization and diversity work on the tradition. On a full stomach, they do their job. On an empty stomach, i.e., one without the content of a tradition, they can cause an ulcer.

Or, think about your library's collection development policy, divided into immediate goals and ultimate goals. Could you imagine a policy whose ultimate goal was to have an ecumenical collection, global in scope, and diverse in authorship and subject matter? If there was nothing else to guide you in selecting materials you would be hard pressed to determine what to buy unless you were in a position to buy everything. More than likely, we have policies which reflect the institution's mission and heritage, and, let's not be ashamed to admit it, the librarian's own purposes. (We are strong in biblical studies because we have decided to make a contribution in this area. We collect everything in the Wesleyan tradition because that is who we are, etc.) We bring a concern for ecumenical, global and diverse materials as they relate to our strengths and heritage.

Recently Pittsburgh Theological Seminary spent thousands of dollars for a state of the art brochure, designed solely to "invite" students to make inquiries to the admissions office. I eagerly looked through it to see how we are describing ourselves and I saw slick photographs of the campus and city and a number of what I call "United Nations shots." (In one picture of ten students, I counted two blacks, three Asians, one handicapped person, five women and two white males.) There was nothing in this promotional piece about our history and mission. Or was there? Springsted and Niebuhr might argue, and if they wouldn't I certainly would, that the image presented there is Pittsburgh's mission and ultimate purpose.

The catalog of Pittsburgh Seminary still describes it as a seminary in the Reformed tradition. Other seminary catalogs contain similar descriptions of loyalty. Are these not statements of the identity of our institutions? Yes, with an important qualification, namely, that we can no longer presuppose that students or even faculty know what we mean when we describe our institutions as being rooted in particular traditions. As Alasdair MacIntyre has written somewhere, if you are going to be part of a tradition you need to talk about that tradition. Ecumenism, globalization and diversity should not be promoted to the exclusion of the basic texts and stories of the institution's heritage because we cannot effectively shape our traditions unless we know what is being shaped.

We need to recover understandings of ecumenism, diversity and globalization which flourish with dogged commitments to particular theological traditions and histories. We need to see that our commitment to a particular tradition and voice is how we engage the church universal and our pluralistic culture. We need to hire a diverse faculty who unite at the point of desiring to support, learn and even embrace our efforts to conserve the best of the past. We need ecumenical Methodists, globalized Presbyterians, and diverse Roman Catholics who love their traditions and talk about their histories and distinctions. Unless ecumenism, globalization and diversity are shaping a tradition that is much talked about, we have a problem equal in magnitude to a seminary in which a tradition is passed on without critical discussion or shaping.

Make no mistake about it, standards and immediate goals are essential to the growth and health of an institution. After centuries of division and exclusion, current concerns for diversity are welcome. But Niebuhr would have us remember that these standards should be something we have in common with all kinds of institutions. They are minimum steps to our effective individuality which must grow out of our past. If our institution has no past, or our past is unavailable to us, or if we serve at a place with a her-

itage other than our own, we can compensate by embracing a past that is compatible with our calling. We do this as Christians and we can do it with other stories. In *The Meaning of Revelation* Niebuhr wrote:

When we become members of . . . a community of selves we adopt its past as our own and thereby are changed in our present existence. So immigrants and their children do, for whom Pilgrims become true fathers and the men of the Revolution their own liberators; so we do in the Christian community when the prophets of the Hebrews become our prophets and the Lord of the early disciples is acknowledge as our Lord. . . . In our history association means community, the participation of each living self in a common memory and common hope no less than in a common world of nature.⁸

A strong sense of institutional identity results from an effort to nurture and create a community with a common history and shared values. Without these things, current passions for diversity, ecumenism, and globalization can fracture a community and its identity, then paralyze it. With a common history and shared values, it is a different story.

These ideas have kicked around in my mind for a long time and I wish I had a dollar for every time I heard that although what I proposed was nice, "You can't put the clock back." I wondered how to deal with that objection for years. Now I know, thanks to G. K. Chesterton.

The simple and obvious answer is "You can." A clock, being a piece of human construction, can be restored by the human finger to any figure or hour. In some sameway society, being a piece of human construction, can be reconstructed upon any plan that has every existed.⁹

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⁸ H. Richard Niebuhr. *The Meaning of Revelation* (New York: Macmillan, 1941), 71.

⁹ G. K. Chesterton, quoted in *Context* 21, no. 2 (June 15, 1989): 2.

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Perspectives on Retrospective Conversion

Part I: The Planning Process

by

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- I. Why do you want to convert? (Project objectives)
 - A. Don't try to piggyback too many projects onto retrospective conversion.
 - B. Keep your focus on it as a retrospective conversion of data as it exists.
- II. What part of your collection do you want to convert? (Project scope)
 - A. The more you include in any form of an online library catalog, the more likely it is that patrons will overlook those items not included.
 - B. Analyze your collection:
 1. List your library's cataloged "subcollections" including, e.g., microforms, audio-visual materials, etc.
 2. Carefully describe each subcollection you are considering for conversion:
 - a) Number of titles
 - b) Percentage of titles currently in MARC format
 - c) Quality of shelflist or shelflist substitute (e.g., public catalog)
 - 1) Is it complete, with respect to all copies, volumes, and locations?
 - 2) Are name, title and subject tracings on your shelflist cards?

3) Are LC call numbers and ISBNs on your shelflist cards?

d) When was your last inventory of this subcollection?

3. You will need detailed information about records already in machine-readable form: presence of call numbers, copy and volume holdings.

III. What do you want the converted records to look like? (Record quality)

A. The art of compromise between the desirable and affordable record quality.

B. Get expert advice on the implications of the standards you select. If you expect the converted file to replace your shelflist and card catalog, be careful!

C. "An automated catalog should provide the user with no fewer access points than are available in the manual catalog." Do you agree with that statement?

D. Minimally, your converted records should have this information:

1. Full MARC records, including fixed fields

2. Holdings information (volumes and copies)

3. Location information (call numbers and other location data (e.g., Oversize, etc.)

4. Local information (notes pertaining to your library's copies)

IV. How do you select the proper conversion method(s)? (See pages 4-7 of the OCLC brochure)

A. Resources available: do you have limited time, staff, money, or equipment?

B. Amount of time for conversion project (e.g., 2 year vs. 6 month project)

C. Availability of floor space and furniture for project workers in your library

- D. Ability of existing staff to absorb another project, especially if you plan for them to do training and supervision.
 - E. Availability of clerical workers and supervisors
 - 1. Every 6 to 8 hours of clerical work needs at least 1 hour of supervisory time
 - 2. Add 20-30 percent to full time staff salaries to cover benefits
 - F. Extent of corrections to database records desired
 - 1. E.g., addition of access points, correction of fixed fields
 - G. Quality and size of prospective vendors' databases
 - H. Completeness of information on the shelflist
 - 1. Presence of LC card number, ISBN, added entries, and subject headings on shelflist or source list.
 - I. Nature of collection to be converted (language, date, subject matter)
 - 1. As it affects the projected hit rate (the "obscurity/uniqueness factor")
 - J. Overall number of titles to be converted
 - K. Break subcollections down into associated groups that will require similar treatment.
 - 1. You may decide to use a combination of conversion methods.
- V. Which vendor should you select? See the August Library Journal Buyer's Guide under "Bibliographic Service Systems" for the names of major vendors.
- A. Vendor cost per title converted
 - B. Local cost per title converted
 - C. Number of titles requiring original input (i.e., percent of "no-hits")
 - D. Extent of services available from vendor.

- E. Quality of records in database
 - F. Experience of vendor with similar projects
- VI. What do you need to do before you can convert? (Project preparation)
- A. Determine which collections will be converted
 - B. Shelflist-based collection inventory to verify call number, copies, and volumes.
 - C. Determine categories for weeding of collection (if desired).
 - D. Gather data needed by vendor to determine cost (i.e., shelflist sample).
 - E. Develop overall plan including vendor costs and local costs for conversion.
- VII. How can you become better informed about retrospective conversion?
- A. Talk to conversion veterans who have sent their records to be processed by a database vendor and have loaded them into an automated system. Ask them for copies of contracts, procedure manuals, project specifications.
 - B. Read up on the literature. (especially Library Hi-Tech)
 - C. Talk to vendors.
 - D. Go an ALA discussion group on retrospective conversion and meet some experts.
 - E. Have a consultant (or some other qualified, but less expensive advisor) review your plan and tell you if you've left out anything important.
- VIII. How much will it cost?
- A. Vendor charges for "capture" of existing records:
 - 1. Full Vendor Contract (includes creation of original cataloging records)
 - a) OCLC RETROCON = \$1.50 to \$2.35 per record for a typical library

2. Batch Retrospective Conversion

- a) OCLC MICROCON = \$.29 per matched single record

3. In-house Retrospective Conversion: Shared Database

- a) OCLC retrospective conversion per nonoriginal record = \$.40
- b) OCLC retrospective conversion per original record = \$1.00 credit

4. In-house Retrospective Conversion: Fixed Database

- a) Bibliofile database with all Library of Congress MARC records = \$1750; including annual updates = \$2900 (cf. GRC LaserQuest, Autographics, etc.)

B. Cost for local or vendor creation of original records: \$2.00 and up.

C. Expenses for shelflist preparation, quality control, supervision, and training.

- 1. Dependent on factors listed in section V and on conversion method.

- 2. Starts at about \$.25 per record captured on a database and goes up from there.

IX. What are the things that retrospective conversion will not do for you?

A. Correction of invalid headings; removal of duplicate records, etc.

Retrospective Conversion at Princeton Theological Seminary

by
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Background and Scope of the Project

Princeton Theological Seminary, founded by the Presbyterians in 1812, has a library collection of 410,000 books, pamphlets and microforms representing 305,000 titles. The library receives approximately 3,000 serial subscriptions. From 1976 to 1984, the library was a member of OCLC, and since 1984, has been a member of the Research Libraries Group and a tapeloading member of OCLC.

At the time of planning for retrospective conversion in the spring of 1985, there was no automated circulation or online catalog system in the library. Cataloging was done on RLIN with printed cards filed in the shelflist and the main catalog. The library's magnetic tapes were used, along with those of the Andover-Harvard Theological Library, Union Theological Seminary in New York Library and the Yale Divinity School Library to produce a union microfiche catalog, CORECAT (Cooperative Religion Catalog), which was supplemental to Princeton's card catalog.

The library's acquisitions program was utilizing, as at present, the Bibbase software developed by Robert Kepple of Library Technologies Inc. to create and maintain brief acquisitions records. A CD-ROM optical disk reader with the Library Corporation's MARC disks has been used to provide acquisitions and serials record support. Local serials control is handled through the Faxon MICROLINX system installed in April 1986.

Princeton's thinking about retrospective conversion and the future of local automation began to take shape in the spring of 1985. Record conversion using the shelflist as the source file was to be funded and initiated in fiscal 1985-86, with the implementation of an online system in view for fiscal 1986-87.

During this period, a shelflist description of the collection was drawn, yielding the following conclusions:

- 1) the shelflist represented (Spring 1985) approximately 290,000 titles.

- 2) approximately 43,500 titles were already in machine-readable form, either through OCLC or RLIN.
- 3) approximately 95 percent of these titles were judged to be in the books format, with 70 percent estimated to be in English.

This shelflist analysis was followed by a sample search of Princeton's records against the OCLC database, conducted first by ProLibra and then by OCLC. The sample results indicated a 65 percent hit rate using OCLC as a data source with 20 percent non-hits, producing an estimate of 58,000 unique titles subject to original creation.

After reviewing the options for record conversion and initiating a survey of automated systems, Princeton concluded in favor of contracting with OCLC for its customized retrospective conversion service and entered into contract negotiations with OCLC in October 1985. These contract negotiations occurred in the context of OCLC's copyright claim on the OCLC database which, when projected into a local setting through its document Transfer of OCLC-Derived Machine-Readable Records to Third Parties: Principles and Guidelines, raised the fundamental question of ownership of converted records. When in December 1985 it became clear that Princeton and OCLC could not reach agreement on record ownership and use, contract negotiations were begun with Utlas for record conversion and an Utlas contract was signed on January 26, 1986.

An Utlas-based conversion project for a theological library in the United States posed a different set of considerations. First, a sample search of Princeton's records against the Utlas database yielded a 39 percent hit rate over against 65 percent with OCLC, thus potentially increasing the volume of original creation.

Second, however, access through Utlas to the REMARC database offered the possibility of increasing the hit rate while raising its own problems about record adequacy. Third, the bilingual nature of the Utlas database raised the question whether records contributed by French-speaking libraries could be successfully eliminated from the derived file. Fourth, the concept itself of the Utlas database with many less standardized records appeared to differ from the more standardized OCLC concept.

The Utlas Contract and Conversion Specifications

The use of the Princeton shelflist as the source of local bibliographic information brought several factors into play affecting

contract specifications and the outcome of record conversion. The evolving history of local cataloging practices reflected in such shelflist matters as copy and volume information, open entries, dashed-on entries, bound-withs, analytics, non-Romanized entries, local series, the handwritten and sometimes illegible character of the record as well as the frequent absence of tracings on shelflist cards all required analysis and detailed specification. The guiding principle throughout the conversion specifications was the production of a machine-readable record that contained no less information than the shelflist.

Under the terms of the contract and its specifications, what did Utlas do for Princeton? After the shelflist was microfilmed to provide a security backup in the event of loss, the shelflist was shipped to Utlas. Utlas searched Princeton's shelflist records against the Utlas and REMARC databases, edited local information into the record where a match was found, created records for Princeton in the absence of a derivable record, ran the resulting bibliographic file against the Library of Congress authority file and produced output tapes of bibliographic and authority records to be loaded to a local online system.

During the conversion project, Princeton dialed into the Utlas database on a daily basis to review samples of records as converted. Utlas flagged and returned problem cards to Princeton which were then returned to Utlas for conversion, pending the resolution of specific problems.

Utlas completed its work on the Princeton project considerably later than scheduled, delivering in July and August of 1987, tapes of 268,496 bibliographic records and 74,494 authority records.

Data Processing of Utlas Tapes

The tapes of bibliographic records from Utlas were then passed to Robert Kepple of Library Technologies Inc. for data processing. In addition to cleaning the Utlas file, this processing resulted in:

- 1) the machine-generation of Library of Congress class numbers for approximately 110,000 Princeton volumes subject to future reclass
- 2) the generation of smart barcodes within the Library of Congress portion of the bibliographic records and the production of a barcode driver tape for barcode labels

3) the merger of bibliographic files, generating tapes in RLIN/MARC format of 285,803 bibliographic records including 4,200 serial records, which were loaded to the Carlyle online catalog installed at Princeton on October 14, 1987.

The Outcome and Issues

The outcome of retrospective conversion at Princeton Theological Seminary is an online catalog of enormous pleasure and satisfaction to the Seminary and its constituency. The outcome is also years of work ahead in catalog edit and maintenance.

The local outcome of retrospective conversion is an appropriate context for discussion of issues of conversion since institutional intention and the desired local outcome of conversion is as much an issue as initial design and implementation. The question of why a library inserts itself into the process of the conversion of library catalog records into machine-readable form is as critical as the questions of record format, procedure, workflow, and costs. Retrospective conversion is itself best thought of as the point in between two catalogs and both catalogs, whatever their historical and projected form, are best kept in view as record and data conversion are planned and implemented. The selection of an online system is not an afterthought of retrospective conversion but its forethought.

Building a machine-readable database from a card file in order to support an automated system including an online catalog, circulation and serials systems has as a first priority coordinated planning from the beginning of retrospective conversion through data processing to the end result of an online system installed and implemented. Decisions made in retrospective conversion about record structure and record content will have their impact upon the shape and structure of the local machine-readable database.

To take an example, will a locally installed online system display or allow edit on a record whose length through the conversion process exceeds 6,200 or 7,200 characters? Will a locally installed online system display or allow edit on a record derived through conversion with field 505 in excess of twenty two or twenty four lines? Will a locally installed online system display or allow edit on a record generated through conversion with a circulation control field in excess of eighty or one hundred repeated occasions of that field?

There are at least three other issues of retrospective conversion which should be highlighted. The first issue is that contract-

ed customized conversion, whether through a bibliographic utility or a commercial vendor, raises contract matters not only of record ownership, cost, and technical specification but of realistic delivery schedules, quality control performance, error detection and error correction, all of which should be pursued with the best legal counsel available. Contracts for retrospective conversion and data processing should make ample provision for the resolution of problems that may arise in the relationship between library and vendor and in the vendor's interpretation of and compliance with the library's specifications. A contract should reflect a library's awareness of the impact of the specifications upon its own internal operations and its contractual obligations to provide full assistance to the vendor in a timely manner if the library is not to be a party itself to late performance or faulty performance on the part of the vendor.

The second issue is that the source files available to libraries for data conversion have widely differing characteristics which can, in turn, affect the descriptive character of the derived local record. These source files with their varying characteristics should be carefully reviewed in local planning for conversion. The REMARC file, for example, of some five million records keyed by Carrolton Press from the Library of Congress shelflist, is a relatively inexpensive approach to conversion for some libraries. At the same time, libraries may not be altogether prepared for the receipt of REMARC derived records with partial or excluded data nor prepared for the mismatches in the file which can occur through search keys based on wrong or wrongly associated LC call numbers.

The third issue is that the matching and editing of an existing machine-readable record from whatever source file raises the questions of matching criteria, editing requirements and cataloging standards which libraries approaching retrospective conversion must engage in detail. What elements in the existing record will be checked to determine a match? What constitutes a near-match or a non-match? Which fields are to be retained, deleted, and added on a database record? What if record headings in the existing record are in pre-AACR2 form? How will the record, once derived, be brought into conformity with AACR2? And if the bibliographic file, once derived, is run against the Library of Congress authority file, what does a library do about the potentially large number of headings which do not link with that authority file?

The standardized Library of Congress cataloging with which most theological libraries are familiar is, as Richard De Gennaro has remarked, a post-World War II development that may not be

economically feasible if applied retrospectively. The point here is that, in retrospective work, decisions have once more to be made about full or minimal level cataloging. This turns out to be especially the case in instances of dependency upon the shelflist as the source record where, historically, abbreviated records were frequently inserted, with a cross reference to fuller information in the main catalog.

What is parenthetically of some further interest here is that while the Council on Library Resources has identified the creation of full MARC records as the most desirable approach to conversion, most libraries, including theological libraries, are not in an economic position to comply. It has been heartening, under these economic constraints, to hear Library of Congress representatives indicate that the Library of Congress could itself live with something less than current cataloging standards applied retrospectively.

It is also worth observing that the theological library community appears to lack consensus nationally on standards for retrospective conversion, including identification of those characteristics of records that are most needed by theological libraries for any given imprint period. If theological libraries continue down the road of non-consensus, the enrichment of the theological database nationally, its use for increased interlibrary activity and resource sharing, as well as collection and preservation management, are likely to be seriously impeded.

Part III:

Retrospective Conversion: A Selected Bibliography

**Prepared by
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The Rediscovery of American "Mainline" Protestantism, and Its Predicament

by
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I would like to introduce a modest comma after Protestantism in my title to reflect more faithfully our subject. Our topic is not one, but two separate, though related, events. The first is the rediscovery of American "Mainline" Protestantism as an acceptable subject for inquiry by American historians, and the second is the recent awakening to the peculiar predicament in which Mainstream Protestantism finds itself in the late twentieth century.

Of course, "Mainline" Protestantism is not a new topic for church historiography, but it did experience a definite eclipse in the last thirty years as a result of several factors. First, the 1960s was a period of strong anti-institutional feeling and those churches associated with the mainline came to be seen as a particularly culpable part of the American cultural establishment that had fostered imperialism, racism and male chauvinism both domestically and internationally. Second, the attack on the establishment led to a much needed redirection of interest in those groups ignored by traditional histories, and thus, one has witnessed a well-deserved explosion of work on the contributions of women, ethnic minorities and the laity to the church. Equally important in this shift of focus away from "Mainline" Protestantism was the rise of new and sexier developments on the American religious landscape like the meteoric ascension of the Moral Majority, the evangelical renaissance, television evangelists and the emergence of "new religions" in the United States.

Oddly enough, while this eclipse of "Mainline" Protestantism transpired, life in the mainline camp experienced dramatic changes both internally and in relation to the larger culture. The most visible of these transformations was the precipitous decline in membership, but membership was only the most obvious sign of deeper and more troublesome alterations within.

My involvement in the study of "Mainline" Protestantism's shifting power, prestige and internal coherence came about through a study of the Presbyterians funded by the Lilly Endowment. There are hosts of studies funded by Lilly and the Pew Charitable Trust, any one of which, or all of which, might be

appropriate subjects for a workshop at some future ATLA conference.

I cannot discuss them all in the brief time that we have together, so suffice it to say that the study which I co-direct with John Mulder and Louis Weeks, both of Louisville Presbyterian Seminary, is an investigation of the Presbyterian Church (U.S.A.) as a case study of the broader developments in "Mainline" Protestantism during the twentieth century. It was felt at Lilly that a close order study of two denominations would give a different angle to the range of studies now being attempted on the subject. So the Presbyterians and the Disciples of Christ were chosen as the two denominations to be examined. The first fruits of over fifty studies on the Presbyterians will begin to appear in publication within the next year under the now tentative series title, *The Presbyterian Presence in America*.

Today, I do not want to limit myself to reporting simply the findings for the Presbyterian case in part because of the more diverse composition of this group and in part because the purpose of the study itself is to be illustrative of the larger trends in "Mainline" Protestantism. So I will try to outline very briefly some of the salient features of the mainline predicament as well as several theories as to how these churches' got into their current state and what their present trajectory and prospects are for the future.

Before attempting this task, let me just say a few words about the group of denominations that I include within this slippery category of "Mainline" Protestantism. The churches to which I refer are called by William Hutchison the "Seven Sisters," and they include the Congregationalists (particularly their recent progeny in the United Church of Christ), the Episcopalians, the Presbyterians, the American Baptist, the white divisions of the Methodist family, the Disciples of Christ and the denominations that recently formed the Evangelical Lutheran Church in America.¹

Historians have employed a variety of terms to capture the place that these seven sister denominations have occupied on the American scene. Some have called them the "Mainline" or "Mainstream" Protestants, claiming that their membership represented a middle ground theologically and politically within the culture. These churches were not always mainstream in terms of

¹ William R. Hutchison, ed., *Between the Times: The Travail of the Protestant Establishment in America, 1900-1960* (New York: Cambridge University Press, 1989), 4.

their size, but their religious, political and social views tended to characterize that of the larger American population.

Other historians have used the term, *Establishment* Protestantism, to designate these communions because relative to their numbers they dominated foreign missions, higher education and social action programs in America, and their members held a disproportionate number of the positions of political and social power within the nation. A third term frequently used has been *Ecumenical* because, to varying degrees, these churches were instrumental in the formation and sustenance of the Federal Council of Churches and later the National Council of Churches. And finally, some have chosen to name these churches, "*liberal*" Protestantism. Their liberalism lay in an increasingly inclusive definition of theological orthodoxy and Christian discipleship even though their theology was more conservative than that train of thought known as Liberal theology or Modernism in the early part of the century.²

Whatever the term we choose to use for these churches, some radical changes have occurred in these denominational families during the twentieth century. As I mentioned earlier, the most evident watershed transpired in the mid-1960s when all of these communions began to hemorrhage in membership.

While belief in a universal spirit has remained at a very high level of 95 percent among the American populace and faith in a personal god akin to that found in the Bible is sustained by 66 percent of the people, affiliation with Protestant churches dropped 12 points from 1947 to 1984, and among mainline Protestant denominations, membership has plummeted even more dramatically.³

According to the statistics for 1965 and 1985 in the *Yearbook of American and Canadian Churches*, the two churches that now comprise the Presbyterian Church (U.S.A.) experienced a net loss of 28 percent in their membership during this period. The United Methodist membership fell 17 percent in the same two decades. The United Church of Christ dropped 19 percent; the Evangelical Lutheran Church in America, 8 percent; the Episcopal Church,

² Throughout the remainder of this paper, "liberal" shall be used to designate the "Seven Sisters" and Liberal with an initial capital letter will represent that brand of theology associated with Modernism in the early twentieth century. Hutchison, *Between the Times*, x-16.

³ "Religion in America, 50 Years: 1935-1985," *The Gallup Report*, Report no. 236 (May, 1985): 50, 27.

20 percent; the American Baptists, 37 percent; and the Disciples of Christ, 42 percent.⁴

This situation alone would give any denominational leader heartburn and a troubled soul, but several other factors further cloud the long term hopes of these churches. As some scholars have noted, there are but two ways by which new souls can be brought into a denomination. You can either birth them in or you can convert them into your communion.

Current indications do not favor either of these options for the "Mainline" Protestant churches. Demographically, these denominations suffer from the biblical matriarch's "Sarah syndrome." The so-called "liberal" churches are growing older more rapidly than their more conservative theological counterparts. The "liberal" Protestants tend to be four years older than conservative Protestant members, and the age difference is growing. Likewise, the conservative Protestant denominations have a greater number of married folk in their communions and a higher birth rate among their families when compared to "liberal" Protestants. The average number of children among conservative Protestant women is 2.01, while "liberal" Protestant churches have 1.60 children per family.⁵

Of course, one might always hope that conversions or the switching of members into the "Mainline" Protestant denominations might alleviate this "Sarah syndrome" from which they suffer. Certainly, switching denominations in the United States is common. A 1980 Gallup poll indicates that fewer than 43 percent of all United States adults have remained in their present religion or denomination since their youth.⁶

⁴ The *Yearbook of American and Canadian Churches* show the combined membership of the Presbyterian Church U.S. and the United Presbyterian Church (U.S.A.) in 1965 as 4,254,460 and the membership of the Presbyterian Church (U.S.A.) in 1985 as 3,048,235. The United Methodist figures for the same dates were 11,067,497 and 9,192,172. The United Church of Christ had 2,070,413 and 1,683,777 respectively. The Evangelical Lutheran Church in America had 5,705,954 and 5,250,368; the Episcopal Church 3,429,153 and 2,739,422; American Baptists 2,495,326 and 1,559,683; and Disciples of Christ 1,918,471 and 1,116,326. Constant H. Jacquet, Jr., ed., *Yearbook of American and Canadian Churches 1987* (Nashville: Abingdon, 1987), 240-255; Constant H. Jacquet, Jr., ed., *Yearbook of American and Canadian Churches* (New York: Department of Publication Services, National Council of Churches, 1967), 198-210.

⁵ Wade Clark Roof and William McKinney, *American Mainline Religion: Its Changing Shape and Future* (New Brunswick, N.J.: Rutgers University Press, 1987), 152-161.

⁶ *Emerging Trends* June, 1980.

The "liberal" Protestant churches do profit from this switching because "liberal" Protestant communions continue to gain from conservative Protestant members who, for one reason or another, grow disenchanted with their current church home.⁷ However, there are two very significant caveats to this trend currently. The first is that the shift from conservative to "liberal" Protestant denominations is slowing, and the second is that the "liberal" congregations are losing members faster out the back door than they are gaining new members through the front door from conservative neighbors.⁸

Indeed, when Wade Clark Roof and Bill McKinney compared membership shifts for "liberal," moderate, and conservative Protestant churches, the Roman Catholic communion, the Jewish community and a group that they called non-affiliated or secularized, they found that the last group was gaining the most adherents in all membership shifts. Jews, "liberal" Protestant and Catholics were losing the greatest number to this non-affiliated group, and the non-affiliated cohort showed the only net gains in younger members of all the groups that Roof and McKinney studied. Again Jews, "liberal" Protestants and Catholics fared especially badly with people under forty-five years of age.⁹

"Mainline" Protestants are, for the most part, not losing members to conservative communions as they have often feared. They, instead, have been losing members to no affiliation whatsoever and quite often those that they lose are "the young, predominantly male, well educated, committed to alternative life-styles, and oriented generally to an ethic of personal growth and self-fulfillment." An interesting side light to this phenomenon is that this group of non-affiliated cannot be distinguished by ethnic origins or regional location. Their lifestyle, rather than traditional marks of identification, are more helpful at pinpointing this cohort of individuals.¹⁰

Well, how does one explain these trends? There are a host of explanations as you can imagine. Many only explain one or two factors in this jigsaw puzzle, while others try to cover the scope of the problem.

I plan to isolate three explanations and the variant prognoses that flow out of each interpretation. I will not attach scholar's names to any of these theories for two reasons, though. First,

⁷ Roof and McKinney, *American Mainline Religion*, 170.

⁸ *Ibid.*, 171, 175.

⁹ *Ibid.*, 170-171.

¹⁰ *Ibid.*, 115, 124, 146, 180, 225.

none of the scholars that I have listed in the attached bibliography would wish to suffer the misfortune of being linked to the amalgam of theories that I have forged into three basic explanations. And second, our time is too short for me to nuance fairly how and where the various scholars contribute and/or distance themselves from kindred theories that are combined here to form three overarching explanations.

Each of the three broad ranging theories answers two basic questions about the membership situation. First, they respond positively or negatively to the question, Is the current membership loss a problem? That is, is it sufficiently serious to warrant changing our current operating procedures, piety, theology, social policies and/or worship? And second, what are the salient features of the current situation that hold the key to its origins and these churches' eventual escape from their malaise?

The "Ride the Wave" Theory

The first interpretation is what I call the "Ride the Wave" theory. According to this school, the current decline in membership is not a real problem. At least, it is not a problem for religion, probably not a problem for Christianity, though it may be a serious problem for "Mainline" Protestant denominations.

The theory suggests that the current situation reflects a temporary readjustment in American society and the "Mainline" churches. It will eventually return to an equilibrium, though not necessarily with the same membership weights given to particular denominations that currently comprise the balance.

Subscribers to this theory maintain that the religious situation in the United States is much like the stock market. We may witness temporary irregularities, but fundamentally the deeply religious character of the American people remains solid. The present dip in religious participation is a momentary slump in contemporary religious market shares. The kicker, however, is that the stocks that were on top before the market fell may not be the stocks that ride its peaks after the market recovers.¹¹

As evidence for this position, theorists point to Americans' peculiarly strong belief in a God which is not shared by many other cultures according to opinion polls. Some proponents of the

¹¹ This theory borrows from historical treatments of American religion that suggest that the pattern in the United States is to have periodic religious awakenings followed by slumps in religious enthusiasm. An example of such a study of recurring awakenings is William G. McLoughlin's *Revivals, Awakenings, and Reform* (Chicago: University of Chicago Press, 1978).

"Ride the Wave" theory do admit that conservative churches are growing even if "Mainline" churches are not, and what may be happening is a redefinition of who is "Mainline" or "Mainstream" as the relative strength of American denominations changes in this period.

One factor that is used to explain the current slump is the changing demographics or composition of the American population. Following World War II, the baby population mushroomed. This generation of the "baby boom" became young adults in the 1960s, and sociologists have found that young adults in the United States are normally not faithful church people. However, as they have children, they return to church so that their children will receive moral training. The "Ride the Wave" theorist believe that the relatively recent slump in membership correlates to the momentary rise in young adults throughout the population. They also predict that this slump will remedy itself as the "baby boom" generation have children of their own. This process has been delayed, and some have even despaired that the process will ever kick in.¹²

Contributing in a similar fashion has been the rapid growth of portions of the American population that traditionally have not tended to become "Mainline" Protestants. For instance, black Americans and Hispanics have been the fastest growing segments of the American population in recent years. These groups tend to join black denominations or the Roman Catholic communion rather than the Disciples, United Church of Christ or any of the other "Seven Sisters." Moreover, even where a new immigrant wave has come from a country where one of the "Mainline" Protestant denominations are strong, differences between the more conservative, disciplined, missionary trained emigres and their new "liberal" United States denominational home can prevent easy assimilation and consequent growth for the latter.¹³

Finally, again related to population growth the young adults in more "liberal" churches tend to have fewer children than their counterparts in more theologically conservative churches. Greater economic prosperity and a different attitude towards the place of women in the family are causes for this development.

¹² This theme was borrowed from explanations for the tremendous revival of religion in the 1950s. An example of this explanation for the earlier revival may be found in Dennison Nash's "A Little Shall Lead Them: A Statistical Test of the Hypothesis That Children Were the Source of the American 'Religious Revival,'" *Journal for the Scientific Study of Religion* 7 (1968): 238:240.

¹³ The best example of this situation is the rapid growth of Korean American Presbyterian congregations who often find the Presbyterian Church (U.S.A.) alien to their understanding of Presbyterianism.

However, the end result is that these denominations have fewer children growing up within the influence of their communion.

A third major part of the "Ride the Wave" theory relates to theology. "Mainline" church theologians have noted that churches like the Presbyterian Church (U. S. A.) have altered their theological stance in the last fifty years to reflect their broadening understanding of Christian fellowship, ecumenism and the world Christian community. These churches have tried to include women more fully into their church structure and advocated for a remedy to social injustices and international tensions. They have taken unpopular stands on civil rights and United States' intervention in Central and South America. All of this has led to a decline in membership, but the theory maintains that the decline will turn around when the American populace sees the wisdom of these churches' positions.

The "Holy Remnant" Theory

A second interpretation of the mainline's posture assumes that these denominations will come out of their current slump but in a condition of marginality. That is, they will be communions on the fringes rather than in the center of their culture. Adherents to this interpretation give two quite different prognoses as to how long this situation will last.

I call this position the "Holy Remnant" theory. Like the previous interpretation, it claims that the membership drop does *not* indicate a real problem for the church. But the reasons that it is not a problem are quite different from the "Ride the Wave" position.

According to this theory, the power of the "Mainline" churches, indeed of American Christianity in general, has gradually declined in our society since the American Revolution. This is good, however, because it has freed the church from its captivity to the government and the larger culture.

Let me explain how "Holy Remnant" interpreters map the "Mainline" churches' loss of power in America. No church was given preferred status when the United States' government was established. The practice of establishing a state church was quite common in Europe at the time, and prior to the revolution, a number of American colonies had named single denominations as the official church of their colony. The Constitution of the United States disestablished all churches by declaring that it would remain neutral towards them all. This meant that the government

would not seek to promote any one church or suppress any one denomination.

Although this officially disestablished all denominations, it did not mean that the "Mainline" Protestant churches lost cultural power. Those who formulated the American Constitution assumed that these churches would play an important unofficial role by promoting virtue in the populace by preaching the Christian gospel.

American historians have claimed that two further, more serious disestablishments of religion have occurred in the twentieth century. The first of these began in the 1920s and 30s and culminated in the 1950s. Because of the tremendous influx of Southern and Eastern Europeans into the United States during the last half of the nineteenth and early twentieth centuries, Roman Catholics and Jews became so numerous and influential in America that they joined Protestant Christians as the major religious formers of the American conscience. Although Protestant churches continued to wield a great deal of social power, they now shared their power with two other religious traditions.¹⁴

An alternative reading of this second disestablishment would see none of these religious traditions as the real formers of the American conscience. But instead, they became the willing subjects to an "American Way of Life" which was neither Protestant, Catholic nor Jewish. It was best represented by the amorphous "faith in faith" movement spearheaded by individuals like Norman Vincent Peale.¹⁵

A third disestablishment occurred in the 1960s. But this disestablishment was even more severe than either of its predecessors. Where the previous disestablishments meant that Protestant churches had to share their cultural power, this third disestablishment forced them to relinquish their hold over the culture. Oddly enough, the supporters of the "Holy Remnant" theory claim that nothing could have been better for the "Mainline" Protestant churches than this third disestablishment.¹⁶

¹⁴ Robert T. Handy, *A Christian America: Protestant Hopes and Historical Realities*, 2nd ed, rev. & enl. (New York: Oxford University Press, 1984), 159-184.

¹⁵ Will Herberg, *Protestant-Catholic-Jew* (Garden City, N.Y.: Doubleday, 1955).

¹⁶ Sydney Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972), 1079; and Roof and McKinney, *American Mainline Religion*, 33-39.

Although the "Mainline" Protestant churches did not willingly surrender their cultural power, it has had a cleansing effect upon these churches. Proponents of this theory maintain that these denominations tried in former years to save the nation by capturing its heart, but instead the nation captured the church's heart. For these theorists, the 1950s represent the peak of the church's corruption and captivity rather than its finest moment.

The third disestablishment liberated the churches from the nation. It also occasioned a loss in membership, but these lapsed members were not true disciples. They had joined the church because of social pressure rather than the urgings of the Holy Spirit. The church is healthiest when it is lean in members, and the remaining members are both dedicated and vocal. The third disestablishment allowed this to happen.

As for future prognoses of this new marginal condition, there are two. One I call the "Gideon" prognosis. Like Gideon who with divine help pared down his fighting force into "a few good men" to attack the Midianites, Amalekites and the Kedemites, the third disestablishment has winnowed the chaff from the wheat in "Mainline" Protestant membership. The remaining lean and mean cohort will time regain its former position of power within the culture and leaven the secular environment with its purified piety and theology.

A second prognosis within this Holy Remnant theory is what might be called the "Liberated Quaker" forecast. Proponents of this position are heavily influenced from two directions. One is contemporary liberation theology, and the second is the example of the powerful Quaker peace witness in recent times.

From liberation theology, these theorists borrow the notion that the church is only truly the Church when it stands in solidarity with the marginal folk of society. Christ was vitally interested in the poor, the outcast and the oppressed, and so also should the Church be. The main fault of the "Mainline" denominations has been that they were so successful in bringing Christianity into the mainstream that they forgot the outcasts who were relegated to the back waters of the society. In time, these denominations did not so much represent Christianity as they did the majority culture.

Membership loss humbles these former "Mainline" denominations and prepares them for life on the margins where they belong as disciples. In this situation lies a great opportunity. The potential power of such a position is found oftentimes in the example of the Quakers throughout American history and particularly

in recent years through their peace witness. Although a very small percentage of the religious culture, the Quakers have been leaders in the Christian witness of peacemaking.

Unlike the "Gideon" prognosticators who implicitly suggest that the current decline is a weaning process of limited duration, the "Liberated Quaker" advocates hope for no restoration of dominance in the culture. Instead, they pray for a continued marginal but dedicated witness.

The "Trouble" Theory

A final interpretation of the loss of membership in churches like the Presbyterian Church is the "Trouble" theory. This interpretation also uses the idea of a third disestablishment, but it sees only trouble in the denominations' loss of cultural power.

Two quite different prognoses arise out of this theory. One considers the current situation as little more than an "Open Failure" on the part of "Mainline" churches. They have not sustained their spiritual resources or faithfully followed the Great Commission to go into all the world, preaching the gospel and making disciples of all nations. Loss of membership, then, is a sign that the general population knows a flop when they see one. Such losses are a cause for weeping and gnashing of teeth rather than rejoicing that the "Holy Remnant" theorists would suggest.

A second prognosis for the mainline situation takes a more sanguine attitude towards the membership loss, though it too acknowledges that the church's discipleship has been seriously compromised. This I call the "Predicament" prognosis. Its fundamental thesis is that the past genius of the "Mainline" Protestant churches lay in their ability to maintain a middle ground among available Protestant options within the society. This required a balancing act along a number of sometimes conflicting polarities. These churches tried to avoid fundamentalism while also sustaining a respectable distance from the debilitating secularism of American culture. They sought ecumenical unity even as they upheld their distinctive denominational identities. They encouraged a more inclusive, pluralistic atmosphere while searching for a common voice on issues, and they sought to transmit the core of their tradition free from cultural imperialism. Likewise, they attempted to inspire the salvation of individuals and preserve congregational freedom, but they also supported the Christian transformation of culture and connectional ties among congregations in the name of the universal church.

The problem, of course, was that the balance required on all these polarities was and is difficult to maintain, and in the last century, these churches have gotten into deep trouble by losing their essential equilibrium and addressing only one side of each polarity.

Whatever camp of prognosticators one may join, all "Trouble" theorists point to several aspects of the "Mainline" churches life that desperately need repair. First in terms of lifestyle, they claim that the members of these churches have become too comfortable--perhaps too comfortable to live the gospel. They have absorbed the individualism of the culture and, thus, resist all forms of discipline, whether it be imposed from within the congregation or from outside by the larger denomination. This individualism expresses itself theologically in a rampant syncretism that is characteristic of the larger culture according to Robert Bellah's *Habits of the Heart*, and it also erupts on the congregational level where in an expression of group individualism, congregations refuse to support their larger denomination financially. So-called theological toleration, pluralism and ecumenism, in these theorists' view, are not so much expressions of mature spirituality as they are evidence of a corrupting individualism that fosters personal freedom rather than gospel freedom.

Second, theologically these churches suffer from confusion over the authority of the Bible, from their capitulation to a now antiquated mechanistic, scientific world view, from content anemia and from a reluctance to struggle over theological issues for fear of revoking their commitment to peace-making and ecumenical tolerance. It is claimed that the church's biblical scholars have undermined the lay people's faith in the biblical source of revelation. Biblical critics remain uncertain themselves as to which passages are cultural chaff and which true gospel, and this leaves lay people uncertain and confused as to which spiritual counsels are adiaphora and which are essential to the faith. If biblical criticism is correct and should be retained (and many of the "Deep Trouble" theorists think that it is correct), then they insist that it must be better communicated to the laity.

Figures like Lesslie Newbigin in his book on Foolishness to the Greeks point out also that a mechanistic scientific world view reigns supreme in American society and increasingly throughout the world. This mode of thinking is antiquated even by modern science's standards, yet it is assumed by most of the populace and the church. Its most destructive effect lies in its ability to bifurcate the individual's world into public and private spheres. In the public sphere, there is an orthodoxy determined by science. In the private sphere, there is no orthodoxy or unity of vision, and it is to

this realm that both values and religion have been relegated. "Mainline" churches have often unknowingly acquiesced to this arrangement where morals and belief are considered personal opinions rather than insights into a truth to be shared by all peoples. Thus, they have shown a marked decline in evangelistic efforts and a loss of significant numbers to the non-affiliated who consider all faiths relative and a matter to take or leave according to one's personal preference.

A third claim made regarding theology within this "Trouble" theory is that these churches's theologians and pastors have neglected the propagation of a sound theological base among the laity. Church members are no longer knowledgeable about theology in general and their denomination's theological perspectives in particular, and thus, they cannot be faithful disciples of the tradition, transmit their tradition to their children who are increasingly becoming the non-affiliated, or more importantly, follow Christ faithfully.

Beyond theology but related to that concern, the "Trouble" theorists suggest that the "Mainline" Protestant churches have lost their sense of identity. Robert Wuthnow in his recent study, *The Restructuring of American Religion*, has insisted that denominations are no longer the primary organizing principle for Americans' religious life. Instead, one finds more unity between groups cooperating on single issue across denominational lines than one finds within a denomination. From pro-life to agitation against United States involvement in Central America, individuals cross denominational lines in ways that were unthinkable earlier in the century in order to promote issues that their denomination may or may not support.

Ecumenism in two forms is often blamed in this theory for this condition as well as the decline of "Mainline" Protestant churches. The first type of ecumenism involves the formal associations promoting interdenominational merger or unity. The "Mainline" Protestant churches have been intimately involved in these efforts, and it is charged that these churches have tried so hard to maintain conversations with other theological traditions that they have lost their own distinctive theological contribution to those talks. Further the ecumenical churches' failure to effect real union of denominations leaves these communions in a compromised position. Although they claim ecumenical unity with Christians in other denominations, conversion in the United States remains a two step process of accepting Christ and then accepting membership in a structurally separate communion.

The second form of ecumenism is really a pseudo-ecumenism associated with the rapid growth of churches in the 50s. During this period, it was noted that individuals determined their home church more by its proximity to their home fires than its theological stance. Likewise, efforts by the clergy of congregations at assimilating new members into the theology and peculiar piety of their new church homes was minimal. As a result, there was a mixing pot effect such that the current membership of any one denomination represents a tossed salad of theological traditions rather than a gathered community of like-minded souls. Efforts at fostering theological unity are thwarted by this condition and the transmission of culture to the next generation is idiosyncratic or non-existent. Members do not try to find another congregation of their denomination to join when they move to a new community. Instead, they shop around among various Protestant congregations to see where they feel comfortable. Feelings and location, not belief and piety, determine their final choice.

A final factor in the "Mainline" Protestant decline emphasized by "Trouble" theorists is a common confusion about, if not an outright allergy to, evangelism. Ecumenism towards other denominations, increasing intermarriage across denominational and religious lines, not to mention growing respect and tolerance of other world religions are blamed in part for the confusion these denominations exhibit towards not only who are proper subjects for evangelistic efforts but also whether evangelism itself is proper.

Also the turmoil of the 1960s over civil rights led many of these denominations to question whether traditional evangelism was an empty mouthing of concern for human beings who were suffering terrible injustices socially. In the United Presbyterian Church U. S. A. (UPCUSA), for instance, the social transformation of culture by the church and the salvation of individuals had been linked throughout its history. But in the 1960s these dual thrusts of social action and evangelism came to be seen as separate, if not outright conflicting, options for Christian disciples. In the interest of cooperating with a variety of fellow agitators for civil rights, some of whom were not religious or from other religions, the UPCUSA on occasion counseled restraint in verbally witnessing to the faith.

This muting of the "Mainline" Protestant witness coincided with the neutralization of many social organizations that formerly were important means of subtle witnessing by a particular denomination. For example, hospitals, social agencies, colleges and community charities either changed their names to avoid the Protestant or denominational title or were supplanted by other or-

ganizations with the same purpose minus the evangelistic goal. This process was accelerated in the late 50s and throughout the 60s, and except for a residual denominational name in the title of one of these societal structures, few remember the Christian motivations that generated their creation.

None of the three interpretations that I have outlined exist in the real world in the pure forms that I have formulated here. But I would suggest that in the constellation of scholarly treatments of "Mainline" Protestantism's predicament, these three theories provide a representative biblical source of revelation. Biblical critics remain uncertain themselves as to which passages are cultural chaff and which true gospel, and this leaves lay people uncertain and confused as to which spiritual counsels are adiophora and which are essential to the faith. If biblical criticism is correct and should be retained (and many of the "Deep Trouble" theorists communicated to the laity.

Figures like Lesslie Newbigin in his book on *Foolishness to the Greeks* point out also that a mechanistic scientific world view reigns supreme in American society and increasingly throughout the world. This mode of thinking is antiquated even by modern science's standards, yet it is assumed by most of the populace and the church. Its most destructive effect lies in its ability to bifurcate the individual's world into public and private spheres. In the public sphere, there is an orthodoxy determined by science. In the private sphere, there is no orthodoxy or unity of vision, and it is to this realm that both values and religion have been relegated. "Mainline" churches have often unknowingly acquiesced to this arrangement where morals and belief are considered personal opinions rather than insights into a truth to be shared by all peles. Thus, they have shown a marked decline in evangelistic efforts and a loss of significant numbers to the non-affiliated who consider all faiths relative and a matter to take or leave according to one's personal preference.¹⁷

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¹⁷ Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids: Eerdmans, 1986).

Beyond theology but related to that concern, the "Trouble" theorists suggest that the "Mainline" Protestant churches have lost their sense of identity. Robert Wuthnow in his recent study, *The Restructuring of American Religion*, has insisted that denominations are no long the primary organizing principle for Americans' religious life. Instead, one finds more unity between groups cooperating on single issue across denominational lines than one finds within a denomination. From pro-life to agitation against United States involvement in Central America, individuals cross denominational lines in ways that were unthinkable earlier in the century in order to promote issues that their denomination may or may not support.¹⁸

Ecumenism in two forms is often blamed in this theory for this condition as well as the decline of "Mainline" Protestant churches. The first type of ecumenism involves the formal associations promoting interdenominational merger or unity. The "Mainline" Protestant churches have been intimately involved in these efforts, and it is charged that these churches have tried so hard to maintain conversations with other theological traditions that they have lost their own distinctive theological sample of the compass points toward which current scholarship points. I trust that they will also provide us with sufficient fodder for discussion of the rediscovery of "Mainline" Protestantism and its predicament.

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¹⁸ Robert Wuthnow, *The Restructuring of American Religion* (Princeton, N.J.: Princeton University Press, 1988), 100-131.

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Staying Current in Religious Education

by

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This paper will use four approaches to help insure that librarians can maintain a strong collection in the area of religious education. The paper will 1) provide a framework through which to understand the field of religious education; 2) identify several of the "hot spots," that is, specific concerns within the framework receiving much attention today; 3) will identify a selection of recent authors and publications in several of these areas of religious education and 4) will make six specific suggestions for staying current in religious education.

Behind every decision made, action taken, and resource purchased is a basic principle which is valued by the person deciding, acting or buying. Without principles to guide us, our decisions may be based on whims, our actions may be contradictory and our purchases may be ambiguous. For many years D. Campbell Wyckoff, long-time professor at Princeton Theological Seminary, has encouraged religious educators to develop thoughtful, consistent, well grounded theories of religious education to guide their work. He suggested that theories consider six categories or questions, and it is those categories that provide a framework for understanding and exploring the field of religious education today. Those categories can help us make sense of a complex discipline which integrates many other academic disciplines. Those categories can also guide the librarian in maintaining an adequate collection in the field of religious education.

The categories suggested by Wyckoff are these: Purpose, Method, Persons, Context, Content, Timing. They are the categories of why, how, who, where, what and when. The insights for each category come from the broad range of academic disciplines available to the educator and from personal and professional experience. Those academic disciplines include not only such areas as theology, church history and biblical scholarship, but also such disciplines as philosophy, social anthropology, education and the behavioral sciences. In fact, whatever fields of study are available to the educator can and, hopefully, will become resource for exploring each category of religious education theory. It is for this reason that a strong collection in each of those academic disciplines is essential for a complete library for the educator.

This paper will look at each category in turn to identify current thought, issues, authors and publications in that category.

What is the Purpose of Religious Education?

There is no consensus about the purpose of religious education, and the discussion continues both among and within the many religious traditions. However, at least six schools of thought can be identified when listening to the discussions about the desired outcome of education. Those six categories suggest that the primary guide purpose driving religious education today are either 1) conversion, 2) religious knowledge and understanding, 3) promotion of a particular lifestyle, 4) personal growth in faith, 5) growth in faith within a growing faith community and 6) social transformation. Within the last decade there has been much focus on personal growth in faith, especially in terms of the concept of "faith development," and many resources were published related to that concept. Foundational to that emphasis are the works of James Fowler and the continuing critique and further development of his work by persons such as Craig Dykstra and Sharon Parks.

However, the "hot spot" in exploring the purpose of religious education today appears to be the transformation of society. Two new books from Religious Education Press illustrate the beginning work of religious educators to critique and respond to concepts of liberation theology to further define a purpose of religious education: *Religious Education as Social Transformation*, edited by Allen J. Moore and Daniel S. Schipani's *Religious Education Encounters Liberation Theology*. No doubt this is just the beginning of the work to be done in this area--theoretical work about social transformation and the necessary resources about practical implications for congregations.

What is the Method of Religious Education?

This is the question of "how do we proceed to accomplish religious education's purpose?" Obviously the question of method is directly tied to that of purpose and the answers must be consistent, as is true for every other category that will be addressed. It will also soon become clear that there is overlap among the categories.

Among the current special interests in method is the field of learning theory. It is a relatively recent field; that is, a twentieth-century study that has accompanied the development of personality theory in psychology. How do people learn? And how shall teachers teach? An essential book in this field is one often

absent from theological libraries, *Models of Teaching* by Bruce Joyce and Marsha Weil. Like *Models of Teaching*, most of the resources related to learning theory are from secular sources and it is likely to remain so. Religious educators use the insights of learning theory in their denominational books designed for parish use, but seldom work in the field of learning theory itself.

A second area related to method which continues to receive much attention is that of developmental psychology. The work of Erikson, Kohlberg, Perry, Piaget continue to be the basis of much religious education. However, the "hot spot" here is understanding the development of women and its implications for education. The classic studies of almost every one of the developmentalists has been within groups that were exclusively male. In this decade research is being conducted among populations of women or populations that contain both women and men to provide greater understanding of cognitive, psychosocial and moral development. Essential in these studies has been Harvard educator Carol Gilligan whose *In a Different Voice* called attention to the gender bias of much developmental research. Just published is *Mapping the Moral Domain: A Contribution of Women's Thinking to Psychological Theory and Education* edited by Gilligan and others. In this same vein is *Women's Ways of Knowing*, a 1986 publication that provides new understanding of cognition. It is a line of research and publication that will, no doubt, be rich in the decade to come.

Another area related to learning that is receiving attention is the Myers-Briggs Personality Type Indicator (MBTI). There is increasing publication about the MBTI and a need to explore more thoroughly its implications for learning and teaching.

Who are the Persons Involved in Religious Education?

This is a question which not only asks who is involved but also asks about the nature of their roles. One group of people involved, naturally, is teachers. Maria Harris' *Teaching and Religious Imagination* is a fine example of speaking to the role of the teacher, addressing not the science, the techniques of teaching, but dealing with the art of teaching. Another group of persons with particular roles in religious education is clergy. *The Pastor as Religious Educator*, edited by Robert Browning, focuses on those persons and their role. While these books refer to the roles of leaders and administrators, the other persons involved are the learners. This category raises the concern for all the age levels throughout the life span and how religious education can be appropriate for each.

David Elkind is a psychologist who has been most adept at interpreting and building on the work of Jean Piaget. His 1987 *Miseducation: Preschoolers at Risk* joins two earlier books about children and youth. All three are valuable in understanding these are groups.

There will always be attention given to preschoolers. For years people like Lucie Barber have written about understanding and teaching preschoolers, but today the emphasis includes not just the classroom setting but settings like day-care, latch-key programs and more broadly based education for young children. It is in that area that we will find an increasing demand for help.

Religious Education Press' *Handbook of Preschool Religious Education* is an example of a book written to include all persons who work with preschoolers in that variety of settings. Attention to adolescents continues to be an area of interest. Of special interest to librarians will be the publications that are products of the Youth Ministry and Theological Schools Project founded by the Lilly Endowment. Most Association of Theological Schools libraries received the volume 2, number 1, Spring 1989 issue of *Affirmation*, the occasional publication of Union Seminary, Richmond, Virginia. That issue focuses on youth ministry and includes a partial list of those publications, inviting requests for a complete list through the Union library. The resource includes such titles as *Working with Black Youth*.

However, the greatest interest among age groups today is among adults and adult education. Malcolm Knowles has had a strong influence in the field of "andragogy," the teaching of adults, and his works would be an important foundation. An emerging contributor to the field is author Stephen Brookfield, two of whose works illustrate the publications in this area: *Understanding and Facilitating Adult Learning* (1986) and *Developing Critical Thinkers: Challenging Adults to Explore Alternative Ways of Thinking and Acting* (1987), both from Jossey-Bass. Both religious publishers and secular publishers such as Jossey-Bass are beginning to give more attention to adult education. One source of staying current with secular writing in adult education is the book reviews included in the journal *Adult Education Quarterly* from the American Association for Adult and Continuing Education.

Another population that must receive attention in the coming years is those who are mentally retarded or developmentally challenged. While there is secular work regarding learning disabilities and related areas, there is still very little guidance from religious publications. Hopefully this will change. There appears

to be such limited market for these publications that most work continues to be done by local groups whose publications do not receive the editorial or marketing attention that they deserve. It is an area to watch

What is the Context of Religious Education?

Where does the purpose of religious education take shape; where does it happen? While traditionally the answer has been "the classroom," more and more attention is being given to other settings.

One setting that is receiving renewed attention is that of the family. The changing forms of family in this generation has encouraged the church to look again at the role of parenting and the influence of the family as a setting for religious education. An essay review in *Religious Education* (Fall 1988) is a good source of reference in this area.

Intergenerational settings continue to receive attention, although far less than a decade ago. However, James White's *Intergenerational Religious Education* (1988) deserves notice because it so thoroughly reviews the theoretical foundations for intergenerational education and provides through its chapter notes an excellent bibliography of sources.

One other issue is essential in understanding the contest of religious education today. We live in a pluralistic society. Religious education takes place within that pluralism and must be attentive to it. Two books from Religious Education Press in 1988 attempted to address the implications of this pluralism and other works will surely follow. *Does the Church Really Want Religious Education?* is written primarily from the perspective of different Protestant denominations, while *Religious Pluralism and Religious Education* reflects the diversity of many Christian and non-Christian traditions.

What is the Content of Religious Education?

The traditional answer to the question of content has been "the Bible," and it remains the subject of many, if not the majority, of publications every year in the area of content. Biblical scholars continue to explore the meaning of Scripture, and religious educators seek to find more and more effective ways to teach it. For example, Margaret Krych's *Teaching the Gospel Today* introduces a particular method (transformational narrative) for teaching and Marion Pardy's *Teaching Children the Bible* focuses on a particular age group.

Of increasing concern are the life experiences of learners. Adults are most ready to learn those things which directly influence their life tasks and social roles, and recent books regarding content of religious education have addressed those concerns. As mentioned under "setting," parenting has received renewed attention in recent years. The area of sexuality, in a broad understanding that includes such topics as feelings, relationships, physiology, ethics and AIDS, appears to be an increasingly important focus for writing. Other prime life concerns being addressed include depression and suicide, especially among adolescents, co-dependency, mid-life adjustments and death and dying.

While only a few books have been written about the nature and practice of curriculum, *Fashion Me a People* by Maria Harris is the newest and perhaps most promising for helping churches design and implement the "course" that their religious education will take.

What is the Timing of Religious Education?

When does religious education happen? The primary focus of writing in this area continues to be the life cycle--the readiness for learning and appropriateness of education at various ages. Few books are written today without some acknowledgement of developmental principles and an increasing number are written with life cycle concerns as their primary orientation. *Religion and the Life Cycle* by Robert Fuller, and Daniel O. Aleshire's *Faithcare: Ministering to All God's People Through the Ages of Life* are two examples of such approaches.

Conclusion

While the six categories of purpose, method, persons, context, content and timing cannot adequately include all the writing being done in religious education, the categories do provide a framework for understanding the discipline, for identifying some of its pressing concerns and for pointing to a few of its recent publications. It does not, however, include such topics as the history of religious education or the practical how-to books so essential to its implementation. The field, as is true of all disciplines, continues to evolve. The theological librarian occupies a key position for helping scholars and practitioners remain effective in the creation and practice of the field of religious education.

Six Suggestions for Staying Current in Religious Education

1. Since 1960, D. Campbell Wyckoff has prepared an annotated bibliography in *Christian Education* for seminary and college

libraries. It has been distributed annually by the Association of Theological Schools to its member libraries. It has been an extremely valuable aid to maintaining a collection in religious education and related disciplines.

2. *Religious Education* is the journal of the Religious Education Association and the Association of Professors and Researchers in Religious Education. Its book reviews and advertisements help readers remain up-to-date about publications. Essay reviews or bibliographies about specific topics are frequently included; for example:

Volume 82, number 2 (Spring 1987) contained an annotated bibliography on electronic media.

Volume 83, number 2 (Spring 1988) contained an essay review about educating for sexual responsibility.

Volume 83, number 4 (Fall 1988) contained an essay review of parenting resources.

3. Religious Education Press, Birmingham, Alabama, is a continuing source of current theoretical reflection on religious education and its publications are recommended for library collections.
4. In the Fall of 1988, *Professors' Bibliography: Youth and Youth Ministry*, edited by Sara Little, was distributed to Association of Theological Schools libraries. This valuable bibliography was one of the products of the Youth Ministry and Theological Schools Projects, centered at Union Seminary, Richmond, Virginia.
5. For maintaining a collection of resources for teaching and programming among youth, two sources are particularly important: Group Publications, P. O. Box 481, Loveland, Colorado, 80539; and Youth Specialties, 1224 Greenfield Drive, El Cajon, California 92021. These two publishers are providing more program resources than any other sources in youth ministry today.
6. The Griggs Educational Resources Series, Abingdon Press, includes at least twenty titles focusing on creative skills for classroom teaching in religious setting.

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**The United Methodist Publishing House:
Past, Present and Future**

by
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United Methodist Publishing House

The corporate symbol and trademark for the United Methodist Publishing House is the image of a circuit riding Methodist preacher simultaneously riding his horse and reading a book. Underneath is the inscription, "Since 1789." This is an appropriate symbol, not only because the founder of Methodism, John Wesley, was a writer, publisher and preacher who rode 250,000 miles on horseback, but also because early Methodism was spread through the thirteen American colonies and westward by horseback riding preachers whose saddlebags were filled with books that were sold or given away at every preaching station.

Seventeen eighty-nine is an appropriate year to appear on our trademark since that is the year when Methodism's publishing interests in America were definitely approved in an official act of the church. However, Methodism had been in the publishing business from the beginning of the movement in the 1740s. Books were never incidental to Methodism. Books were of the very essence of the movement. "With respect for reading," Wesley said to his preachers, "contract a taste for reading or return to your trade," and he meant it.¹

It was on May 28, 1789 that the New York Annual Conference of the Methodist Church took two significant actions. First, the conference named John Dickins as the church's first book steward, thus officially establishing the denomination's "Book Concern," as it was then called. Second, the Conference sent congratulations to George Washington who only four weeks before, and four city blocks away, had taken office as the first president of the United States. Book steward John Dickins; a New York preacher who had served in Washington's army, Thomas Morell; and Bishops Coke and Asbury personally delivered the Conference's congratulations to George Washington the very next day. So the Methodist movement, Methodist publishing and the United States of America share much history in common. We are proud to be one of the seventy-three oldest corporations in the United States.

After John Dickins was appointed as our first book steward, one of the first things he did was to borrow three hundred pounds

¹ *The Methodist History*, I:1.

(or approximately \$600) from his wife Betsy, who had received the money as her share from the sale of her father's plantation in North Carolina. Some United Methodist women have observed that this was Methodism's addition to the biblical passage from Ruth, "Wither thou goest, I will go" . . . **"and I will pay the way."** Be that as it may, with his wife's money and support John Dickins got Methodist publishing officially underway in this country.

The fortunes of Methodist publishing in the United States have generally followed the fortunes of the country, with publishing interests being negatively effected by events such as the War of 1812, the Civil War, World War I, the Depression, and World War II; also being negatively effected by cultural, political, economic and theological ferment surrounding issues such as slavery, civil rights, creationist versus evolutionist arguments, women's rights, the rights of labor and the fundamentalist versus liberal controversies. Publishing has been positively effected by periodic upsurges of interest in religion and moral values, accompanied until recently by corresponding growth of interest in mainline Christian denominations. With the recent decline in mainline denominations, Methodist publishing has been negatively effected.

The present United Methodist Publishing House has emerged as the successor to a variety of publishers who served the needs of predecessor denominations, including the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Methodist Protestant Church, the Methodist Church, the Church of the United Brethren in Christ, the Evangelical Association, the United Evangelical Church, the Evangelical Church, and the Evangelical United Brethren Church.

It is clear that for two hundred years the strengths and vitality of the Methodist movement in America has depended in no small way upon its publishing efforts. A healthy exchange of Christian thought through publishing has helped to widen the soul of the church and to diminish selfishness and narrowness. The Publishing House and its predecessor agencies have served each new generation with intellectual and spiritual nourishment, producing, in a variety of media, challenging resources which inform people's minds, influence their opinions and inspire their hearts, always with the intent of keeping people in touch with the God who has been supremely revealed in Jesus Christ. Never free from criticism, nor removed from controversy, the many publishers of Methodist history have all sought to be faithful to the church's understanding of God in Christ and to the interests of the church in the world.²

² Summarized from an unpublished manuscript by Dr. Walter Vernon.

Today our average annual sales are \$80,000,000; we employ approximately 1,300 persons; we operate fifty-three retail stores in twenty-four states; we produce 97,000,000 church bulletins annually, publish about one hundred new book titles and four hundred curriculum titles each year and distribute more than 15,000,000 copies of Sunday School curriculum annually to churches around the United States and beyond.

II

A birthday is a good time to reflect on all of this, but not for too long. Our challenge lies ahead. What about the next two hundred years? I cannot see that far, but I would like to spend a few moments pondering with you the nature of Christian publishing as I see it developing for the twenty-first century.

Very quickly, let me sketch eleven trends that will increasingly affect Christian publishing as we move towards the year 2000 and beyond.

1. There will be an increase in electronic publishing. The printed word will always be important, but by the twenty-first century, as many people will be learning by way of video and audio as are now learning through reading. In 1988 the United Methodist Publishing House created a nation-wide satellite Television network linking all the annual conferences of United Methodism with the total church for all kinds of teleconferencing possibilities. Publishing by means of live TV networking, as it were. Compact discs will revolutionize how books are stored and read. A disc the size of a dime will be inserted into a cover the size of a book. The inside cover will be a page-size screen. Pages will be advanced by pushing a button. All the great books of the Western world could be carried in your back pocket.
2. There will be an increase in multilingual publishing. The church will become more diverse and global, involving greater ethnic and cultural diversity, especially Hispanic and Korean. There will be more publishing in languages other than English.
3. There will be publishing for new forms of church growth. There will be less emphasis on existing denominations, with more need to interpret denominational doctrines and polity. There will be more informal non-denominational groups.

4. There will be publishing for small groups with an emphasis on Bible study. The learning, growing process will be characterized by small groups of disciples acting as ministers to each other. The Sunday School, or something like it, will decline, but the Sunday School will remain as the educational core of the church. In addition there will be a growing number of small groups meeting at alternative times and places, as people support each other and explore the meaning of Christianity for their lives.
5. Publishing will be influenced by female values and styles. Females will be co-partners in ministry. The pastoral role will be broader, more flexible, emphasizing communication, nurture, informality, evangelism and ministry to the poor and oppressed.
6. Publishing will support the church as family . . . and interpret family diversity and changing lifestyles. The nature of the family will continue to change, and as it does, the church will more and more have to *be* the family. Only 7 percent of Americans today live in a traditional nuclear family. Issues: single parent, sexuality, male/female equity, child care, work at home, parental leave and the church's fulfilling family functions.
- 7 Publishing content will reflect global theology. A new theology is in the making as the church becomes in fact global in nature. The theologies emerging in Latin America, Africa and China will influence European and North American theologies in dramatic ways.
8. Publishing will reflect demographic realities. A middle-age bulge is now moving through the American population. By 2000, it will add to the graying of America. Issues of concern to the aging will move to the forefront. At the same time there will be more children by the the 1990s.
9. Publishing will reflect a renewed search for faith, values and discipline. Many Americans have "had it" with materialism. More money, more power, more possessions have not brought happiness. Instead, we see more corruption, more immorality, more drug use and loss of values. By 2000, Americans will be looking beyond material values and hedonism to find strong faith, solid values and spiritual disciplines.

10. The publishing industry and the publishing process will undergo dramatic change. The nature and processes of publishing will change drastically--the evolution of computers and other new technologies will revolutionize the entire editorial/design/production/printing process, speeding everything up dramatically. Issues: 1) Fierce competition will develop with secular publishers, independent religious publishers and a few denominational publishers. 2) The American people will have less disposable income, fewer units will be sold, the United States zero-sum growth economy will necessitate great struggle for limited sales. 3) There will be increased demand for productivity, customer service and marketing skills. 4) Major book store chains and book distributors will dominate the industry.

11. As a part of the publishing industry in general, the religious publishing industry will undergo dramatic change. There will be fewer denominational publishers in the year 2000. Some small denominational publishers have already fallen. Others will. Independent religious publishers are notably active. Secular publishers are vigorously seeking market share among customers formerly loyal to denominational houses.

My growing concern is that large, highly-funded secular publishers in the religious field, teamed with giant book store chains and large book distributors, could eliminate smaller Catholic and Protestant publishers. Who then will publish for the churches? Who will preserve Christian values? Who will teach Christian theology from a denominational perspective? Who will advocate for denominational concerns?

Because of our size, our influence, our leadership and our denomination, the United Methodist Publishing House has the chance not only to survive into the twenty-first century, but also to become a significant leader in global Christian publishing. To do that is our goal! We are enjoying our two hundredth birthday. We want at least two hundred more.

Which Way from the Evangelical Lutheran Church in America Merger?

by

Louis Voigt

Archivist, Ohio Synod of the Lutheran Church in America

I greet many of you as an old friend. Some of you will remember me as librarian of Hamma School of Theology at Wittenberg University in Springfield. Now Hamma Library is your host as part of the Trinity Lutheran Seminary here in Columbus.

My report to you on the Evangelical Lutheran Church in America (ELCA) will not be coming to you from the inner sanctum. It was rather derived from published material which is available in your own libraries. But I have read considerably and with a trained perspective of theology and church history as well as bibliography. I am a member of the ELCA's Southern Ohio Synod, and now at Wittenberg, I care for the archives of the now defunct Ohio Synod of the Lutheran Church in America (LCA) and am preparing a history for that body. All of which will color what I shall be saying.

The ELCA at least in its national expression was not really a merger. From its original conception it was intended to be a totally new church. The urban-racial disturbance of the churches in the sixties and the membership decline of the mainline denominations in the seventies had produced an urge to do something different. The seeds of social change had grown into burgeoning visions of new structures which would be able to support "effective mission fulfillment."

The milestone events leading to the ELCA can be summarized thus. After the 1960 merger which formed the American Lutheran Church (ALC) [Minneapolis] and the 1962 merger which formed the Lutheran Church in America (LCA) [New York City], the prior interchurch cooperative agency, the National Lutheran Council, was found to be inadequate. Therefore a new Lutheran Council in the USA was formed in 1966 to draw both of these churches nearer to cooperation with the Lutheran Church-Missouri Synod (LC-MoS). That rapidly growing and successful three way cooperation aroused a strong conservative and political reaction in the LC-MoS which drove the Concordia Seminary (St. Louis) faculty into exile, and certain disrupted congregations to form a loose Association of Evangelical Lutheran Churches (ELCs). Despairing of further cooperation with Missouri, the other partners formed an ALC/LCA Committee on Cooperation.

Seeing this as an opportunity to find a permanent home, the Association of ELCs issued its "A Call for Lutheran Union."

Although feeling a bit rushed, the 1978 ALC and LCA conventions did authorize a joint committee to "evaluate options for possible organizational structures for effective mission fulfillment." The Association of ELCs soon joined in and the committee became the "*Committee on Lutheran Unity*." Its findings were studied widely in the churches in 1980. A new church was approved in principle in 1982. A 1984 LCA study on "Inclusivity and Diversity, Gifts of God," led to a set goal of a 20 percent increase of minority church members in a decade and a new tone to the negotiations. A Commission on a New Lutheran Church (CNLC) was established on an interest group representational basis and so the finally accepted constitution provided a quota pattern for choosing leadership in the new church.

This result could occur only as a result of a dearth of theologians in the CNLC, which, satisfied that it was carrying out a gospel mandate, saw no need for further theological work. Even the much debated issue of ministerial calls and offices, was held over for the new church to deal with later. This negligence led some synods and bishops to raise such a protest that the CNLC made some revisions and promised others to save the project. Thus the ELCA was constituted here in this Ohio Center April 30, 1987, and elected Herbert W. Chilstrom bishop.

As noted above the plan was for a new church. Among the four-hundred plus staff positions, veterans of past church service were to receive no priority, but it seems that youth and minority status did. Offices were established in a new high rise office building in a new airport neighborhood of Chicago. Some turmoil was expected, and did indeed occur, over office partitions and computer formats and the meshing together of new collaborators. The spacious quarters were not built to carry the heavy load of solidly packed books, so the archives were established in a rented warehouse nearby (at 5400 Milton Parkway, Rosemont, Illinois 60631 [312-380-2818]). Archivist Elizabeth C. Wittman has well arranged on shelves a vast amalgam of records from the prior church offices as well as depositories such as the Archives of Cooperative Lutheranism in New York City and the Archives of the ALC from Wartburg Seminary in Dubuque, Iowa.

The church was generally very patient with all the necessary settling in and awaited the promised help for effective mission. During the first year (1988), Bishop Chilstrom made many public appearances. A new black Bishop, Sherman Hicks, was very visibly installed in Chicago. Periodical publications were rapidly

coming on line, and a new level of organization, ten regional Centers for Mission Resources, were being gingerly attempted. For these regions, the progress was slow, but really they were the newest of all the new structures.

One wave in the turbulent sea of tranquility was occasioned by three homosexual candidates for ordination. After considerable wavering by the bishops and for lack of attention to the theologians, the church was forced to utilize earlier Social Statements on Sexuality from the predecessor church bodies, which to the liberals' dismay, held homosexuality to be an unnatural estate of people that the church must be ministering to.

A second wave of controversy came when the Board of Pensions refused to divest funds from South African Investments, pleading that the law required all trustees to use maximum prudence.

But, from early on, the persistent critical voice of Richard John Neuhaus in his *Forum Letter* exposed many problems including the diversion of World Hunger contributions to political advocacy staff maintenance.

Sociologist Peter Berber, in the Spring 1988 *Dialog*, analyzed Lutheranism's drift into the Protestant mainline showing three clearly visible concurrent elements of that process, namely a loss of Lutheran theological distinctiveness and an increase of bureaucratization and politicalization of activities.

Carl Braaten in the same issue elaborated on the threatened theological distinctivenesses. First, is the issue of Lutheran self-identity. Are Lutherans to be emigres at last settling down into American Protestantism, or are they exiled Catholics awaiting reception home to continue the reforming of the old church? Newly shaping ecumenical policy may influence the answer.

Second, can the gospel of Christ alone, Grace alone, and Faith alone be proclaimed free from contemporary and trendy cults of self-realization or captivity to either right or left wing social and political liberation ideologies?

Third, can quota elected church leaders really know what the Scriptures and Confessions teach? The problem is not one of inerrancy at all. It is rather one of a living voice of the Gospel loosing out before a voted voice of the people.

Fourth, already the CNLC had compromised ministry with the worst of both sides. Bishops to strut while bureaucrats rule and truth becomes that which works or what the people want.

Fifth, will our "Christ alone" be overshadowed by an inclusive and pluralistic theology of more or less equally valid religions?

Sixth, with all our immanent world concern shall we be ashamed to speak of an incarnation by the transcendent God? The trinity was retained in the ELCA constitution by just three votes!

Seventh, can a God willed moral discipline withstand the lobbying of Lutherans Concerned? The bishops' wavering on the issue of homosexuality revealed a loss of the *magisterium* and our real need for a working dialog between bishops and theologians.

Similar and related critiques were heard from other Lutheran theologians. Robert Jensen, Henry Horn, Paul Messner and Robert Benne. Returning to Neuhaus, for example, he found church advocacy, beyond the misuse of funds and beyond a politicizing of the church, also to be a usurping of Christian lay ministry. Advocacy propaganda, he found, recruits saints for left leaning partisan purposes rather than equipping them to do their own ministry under God's call.

At the start of the ELCA's second year, *The Lutheran* ran a feature article entitled "Which Way ELCA." To regain the threatened loss of denominational identity and loyalty, four writers were asked to point out the "rallying points" which would "fire its members' enthusiasm." Three writers reiterated existing ELCA policy. One would have ministry to all colors, classes and the oppressed. Another wanted intercultural partnerships and the human face of Jesus. Another suggested ecumenical dialog, cross-cultural ministries and regional mission strategies. Only one of the four, Robert Benne, echoed the Neuhaus themes: strengthen pastoral leadership, moral education of individual youth, a social mission reflecting the church, and local evangelism efforts.

The ELCA's drift into the Protestant mainstream received a boost (and an airing) when chief ecumenical officer William Rusch released to the theological faculties a copy of his preliminary draft of a Statement of Ecumenical Policy, which was planned for action by the August 1989 church-wide assembly. The statement refers to the ELCA as "evangelical, catholic and ecumenical" and "bold to reach out in several directions simultaneously" with a goal of achieving full communion and then giving a

series of stages on the way to this full communion. Hitherto the critiques had mostly come from the evangelical-catholics of the LCA East. But this document awoke the more lay ministry oriented Norse spirit of St. Paul. Professor Gerhard O. Forde, pressed for time, sent letters to the synodical bishops meeting in Dallas. Then he published his complaint against "full communion" in an editorial in the Spring 1989 issue of *Dialog*.

I expect rather that my revulsion [for full communion] has something to do with the fact that the only adjective I am used to as a fitting notifier for communion is "Holy." The suggestion that *the Holy Communion* we participate in, now is something less than "full" is either ludicrous or blasphemous. Perhaps a bit of both. As an ecumenical goal, "full communion" is offensive to piety. The idea that communion is somehow to be made more "full" by *our* devices is just an affront, takes the *gift of God* and makes it a prize of our human devices. Communion is once again bent in the direction of our communion with one another rather than *with our Lord and only in him* with one another.

There was much more, but this suffices to show the gravity of deep seated lay piety which is not easily recruited to liberal political agenda.

When the bishops questioned the Ecumenical Committee, the chairman "voiced irritation that one of our seminaries chose to lobby the bishops on the basis of a redrafted statement which the whole committee had not seen."

This, of course, set off further objections from other faculty who now sensed the document was written by a small group and did not see the light of day with the larger church constituency until most elements were in place--and therefore a "recipe for disaster." Another committee member replied that he was "surprised at the extent of the seminaries' responses. If we had sensed there was this kind of interest we probably would have outlined a longer procedure from the beginning." So the committee reduced the statement to a working document to be presented as a provisional guide until the next assembly can act.

From these stimuli the *Lutheran* became more attentive to critical views. It noted a fifteen million dollar shortfall in expected giving and economizing measures.

Bishop Chilstrom presented, for approval by the April Church Council, a major new proposal called Mission 90--a new emphasis on Bible reading, study of basic Christian teachings and

linking up with partner congregations in other parts of the world. Using three words "see," "grow," and "serve," Chilstrom said he had "heeded the advice of media experts to keep it simple." In approving the plan for submission to the church-wide assembly, one councilman enthused, "I see this as a starting point where we could be a leading church of ten million members instead of five.

Meanwhile, however, spending was restricted to 93 percent of the projected 1989 budget and Bishop Chilstrom, after listing the various reasons for the deficit, concluded, "One very clear picture emerges, if we are to fulfill the mission *we set for ourselves*, we must have greater support from the grass roots of the church."

Which way ELCA? So far the grass roots *have* supported hesitantly and hopefully. Some folk are not sure what to make of the glitzy new all color *Lutheran* with its strange humor like the story on Funeral Jello. Others are beginning to read Neuhaus and to wonder. But most are loyal followers and will continue to support the church regardless.

Some changes are bound to come. Seminaries are being required to turn more toward local funding. Ex-president Marshall is calling for greater clout for the bishops. Many seem agreed that the theologians need to be better heard in the future. And the synods subdued in the merger negotiations are re-asserting themselves. The one I know best, Southern Ohio Synod, has this month adopted its own Mission 90, counting it a ten year program to build faith of the congregations for the ministry so badly needed.

There is no question of identity in its Planning Document, whose preamble begins: "Lutherans are a church of the Cross" and goes on, "Lutherans are a serving church." "Lutherans are a biblical church," "Lutherans are a confessional church" and "Lutherans are a liturgical sacramental church." Only then does it itemize the resulting commitments. In the following bit one can easily see the themes addressed by Carl Braaten above. Not only *identity* but also "to help *members* grow in faith and witness," "to equip *congregations* for mission in their communities," "to proclaim the *Gospel* relevant to people's needs," "to build capacity for ministry by ordained leadership," "to build partnership for mission and ministry," and finally, and only as a result, "to strengthen the financial base."

Could it really be so? That the financial discomfort of the ELCA is a gentle divine nudge to remind some big time planners that it isn't really a mission *we set for ourselves* at all, but rather a call to enter the Lord's vineyard and be on his mission?

WORKSHOP SUMMARIES

Developing Denominational Bibliographies For Preservation Filming

**by the
ATLA Preservation Staff**

**Albert E. Hurd, Executive Director
Karl J. Frantz, Assistant Director for Preservation Programs
Robert D. Allenson, Project Bibliographer
Judy Knopp, Head of Technical Services
Jerry D. Weber, Technical Assistant**

Robert Allenson presented two lists which summarized the work of a number of ATLA librarians with respect to the special and denominational bibliographies developed during the past 30 years. Most of his citations were to papers presented at previous ATLA annual conferences. Bob commented on the specifics of these existing denominational bibliographies and how they might be expanded upon for purposes of title decisions for preservation filming. Further, he referred to the importance of special local and regional bibliographies as well as the materials which need to be garnered from the national bibliographies. In summary, we need to define the specifics of what scope of materials will be included in the various bibliographies. For example, are biographies of the prime movers in the denominations, creeds, confessions, church polity, and local histories to be included? Where do we fit the archival type materials in the denominational filming?

Judy Knop presented procedures and guidelines for entering, compiling and encoding bibliographic data into a database which would be used as a finding lists for the books.

I. Workshop Goals:

- A. The intent of the workshop was to provide a sharing process, whereby Preservation staff would lay out the broad needs for help in the development of denominational bibliographies and enter into a dialogue with ATLA librarians to further define the problems which may be encountered; define the scope of materials to be included, and set up a calendar, etc.

- B. To make ATLA librarians aware of the Preservation Program's plan for subject areas to be filmed during the next five years.
- C. To solicit ideas and help on the procedures for developing denominational bibliographies.
- D. To set a calendar to complete major portions of the denominational bibliography within the next 18 months to 2 years.
- E. To plan and develop funding strategies to approach foundations and denominations.
- F. To deal with the technical aspects of the bibliographical development. That is, the kinds of software tools available to the participants to input titles into denominational bibliographies locally through the use of BibBase or similar database software.

II. The Phases and Filming Time Table

- A. Phase 3, 1988-89. Biblical Studies—Criticism and Exegesis.
- B. Phase 4, 1989-90. Historical Studies. This Phase will focus on the development of Western and Eastern Christianity or the history of Christianity, broadly perceived, from the first century to the twentieth century. It will include patristic, medieval, Reformation and modern history. It will include general histories of denominations and/or traditions; heresies and schisms. Also, it will deal with historical developments in the middle eastern religions such as Islam and Judaism.
- C. Phase 5, 1990-91. Theological Studies: Systematic and Dogmatic Theology; Historical Theology; Philosophical Theology; Practical Theology, and Ethics. Geographic Scope: Western and Eastern Europe, North America.
- D. Phases 6 and 7, 1991-92; 1992-93. Historical Studies: Religion in the United States; Denominational Traditions and Developments, Revivals; and, New Religious Movements (e. g. Communitarian Movements, Christ Science, and Mormonism,).

E. Phase 8, 1993-94. World religions. E.g. Islam, Judaism, Buddhism, etc. Heresies and schisms in world religions.

- Phase 9, 1994-95. Theological Studies. Devotional and Homiletic Literature, and Hymnody

- Phase 10, 1995-96. Biblical Studies: Texts and Reference.

Comments: We are dedicating at least two years of filming to denominational developments and traditions. We may have to schedule a third year of filming once the bibliographies have been developed and we assess their scope and size.

Another concern which we have identified is the marketing of the denominational filming. Although the program has a number of full subscribers at this time we think we may have fewer full subscribers to the denominational bibliographies and an increase in partial subscribers or those interested in acquiring only the titles from the bibliography which fit their denomination or tradition. This may require us to film in the areas of biblical studies or theology in order to sustain the program financially.

As indicated earlier, where the Preservation Project needs help at this time is in the development of a number of bibliographies in specific denominational areas. As you can see our planning for filming of subject themes is looking ahead about five to seven years now.

III. Reasons for beginning the denominational bibliography now.

We are scheduling the beginning of the filming of the denominational bibliographies two years or phases hence for a couple of reasons.

- First we need a major portion of this time to develop the denominational bibliographies.
- Second to film the amount of material which we know will vary from denomination to denomination the program will need to raise additional funds.
- Third, the Preservation Program strategic plan calls for the development of joint funding proposals with the denominational seminaries to cover the major costs of cataloging and filming of this material. Cooperation will be required for this part of the project in our proposal to NEH and other foundations for grant support. The projection of a

strong cooperative effort between the seminary libraries and ATLA will serve to strengthen any funding proposals developed, especially with regard to matching funds or grants.

IV. Summary

What we need ATLA libraries help with lies in three areas.

- participation today and in the future of the scope and inclusion of titles for the denominational bibliographies
- the actual development of the bibliography for the denomination you serve. This will entail the use of standard bibliographies, such as Besterman and Star's Bibliography on the Baptists, identification of local and regional bibliographies, the extraction of titles from the bibliographies, the use of national bibliographies, such as Mansell.
- identification of best holding libraries and or collections
- identification or verification of titles selected which have already been filmed; this reflects a change on the way the program has proceeded from previous phases where extensive checking was not done.

The EPIC Service, OCLC'S New Online Reference Service

Summary of Workshop by

**Tamsen Dalrymple
EPIC Product Manager**

The EPIC Service is a reference tool for all types of libraries, librarians, scholars and researchers. In its final form, the EPIC Service will feature a variety of databases and offer a choice of interface to accommodate not only the expert researcher, but also the occasional user and novice.

The EPIC Service will facilitate the work of reference librarians, as well as librarians in interlibrary loan, collection development, acquisitions, cataloging and other areas. Where end-user searching is offered, library patrons will also enjoy the

benefits of interactive online access to a full range of bibliographic databases, including the OCLC Online Union Catalog. The OCLC Online Union Catalog is one of the world's largest computerized databases, and the first database to be released as part of the EPIC System.

With the initial EPIC Service release of the OCLC Online Union Catalog, researchers will have access to over nineteen million bibliographic records in a wide range of subjects and formats. Records in the Catalog date from approximately 2150 B.C. New records are contributed at a rate of approximately two million each year from over 9,000 member institutions in twenty-six countries, including academic, public, federal, medical and corporate libraries. An increasingly larger percentage of records are in languages other than English, French, German, or Spanish. Eight formats are represented in the database: books, serials, sound recordings, musical scores, audiovisual media, maps, archives and manuscripts and machine-readable data files.

The OCLC Online Union Catalog database is continuously enriched through membership contributions and special programs such as Cooperative Online Serials (CENSER), the U. S. Newspaper Program and the Major Microforms Project. Many special collections such as those concentrating on English and American nineteenth-century drama, health sciences, Eastern European publications and music are represented. In addition, national libraries, including those of Australia, Canada, China and the United Kingdom have added bibliographic records of their collections to the OCLC Online Union Catalog database, giving it a

wider range of subjects and formats than is available from any other bibliographic source.

This diverse collection of records is updated daily to ensure that the most current information is always at your fingertips when you subscribe to the EPIC Service.

Three search protocols will be supported by the EPIC Service. One employs the proposed NISO Common Command Language for Interactive Information Retrieval (Z39.58-198x), a straightforward protocol similar to that traditionally used for online searching. A menu-driven interface for the novice searcher and an interface based on the OCLC Search CD450 System will also be available. Adding a modem and communications software to a current CD workstation will allow users to move effortlessly from their Search CD450 databases to searching the EPIC Service.

The EPIC Service offers more than just searching. Search results are available for online display in nine preset formats and a tenth, design-your-own record format. This same selection of formats may be used to produce offline records, which are sent daily to EPIC users via first-class mail. Subscribers to the EPIC Service also receive a monthly newsletter with information on system features and new databases as well as informative hints and tips aimed at helping users take full advantage of the comprehensive range of EPIC Services. Complete system documentation is also included in the annual fee. And, although it's easy to learn and use the EPIC Service, training materials, including computer-based disks, are available at no charge.

The EPIC Service is searchable with any ASCII terminal and a modem via the Compuserve network or direct dial. A printer is recommended. Libraries with OCLC dedicated-line terminals, including Model 1XX terminals, may log directly onto the system using their EPIC password. Planned hours of service are from 6 a.m. to 10 p. m. (EST) Monday through Friday, and from 8 a. m. to 8 p. m. (EST) on Saturdays.

Low database and online system charges will enable even the budget-conscious library to search the OCLC Online Union Catalog with the EPIC Service. Costs will be based on a combination of time spent online and the number and format of records displayed. Significant discounts will be made available to members who contribute to the database.

OCLC will provide fully detailed invoices that will include charges incurred for each search on each database. And, to assist those libraries providing mediated search services, the estimated costs of each search will be displayed prior to every logoff from the system.

EPIC System Features

- Keyword and phrase searches, including subject fields
- Boolean operators
- Adjacency operators
- Range searching
- Right truncation
- Internal character masking
- Nested searching
- Browsable indexes
- Multiple record formats
- User-defined formats
- Command stacking

Online and offline prints
Saved searches
Practice files
Estimated time and cost at logoff
Online help

Issues on Developing and Using Religious Collections

Summary of Workshop

by

Marti Alt

Ohio State University Libraries

The panelists for the session were Dr. Gary Ebersole, Director of the Religious Studies Program at the Ohio State University, Columbus, Ohio; Michael Boddy, Library Director at the School of Theology at Claremont, Claremont, California; Susan Hettinger, Head of the Education and Religious Department, Public Library of Cincinnati and Hamilton County; James Kennedy, reference librarian at Earlham College, Richmond, Indiana; and Susan Cohen, Associate Curator of the United Methodist Archives of the West Ohio Conference, Ohio Wesleyan University, Delaware, Ohio. Mart Alt, General Humanities Bibliographer, Ohio State University, was the moderator.

After a short presentation by each participant of his/her own experiences with religious materials and a description of each library collection and its users, the panelists addressed the following topics:

1. Do the terms "religious studies," "the study of religion," and "theological studies" have the same or different meanings? Is a library's collection affected by what term it uses in its collection development statement?
2. How does a librarian of religious materials decide what to add to a collection? How are these materials obtained? What about "controversial" materials? Non-book materials? Special collections?
3. Do religious materials require special considerations in their processing? E.g., special classification systems, cataloging rules, shelving, circulation?

4. How do patrons access religious materials and information in your library? E.g., indexes, bibliographies, reference materials, online systems?
5. What special considerations are needed in developing and implementing user education materials and activities?
6. What changes, if any, have you observed in the field of religious materials and collections in the last five years or so? What changes, if any, do you foresee in the next five years?

During the session the audience was encouraged to ask questions and make comments from their own experience and observations.

OCLC Update

Summary of Workshop by Julie Peterson Regional Marketing Representative, OCLC

OCLC surpassed several important milestones in the previous year. The OCLC Update session at the American Theological Library Association annual conference reviewed these accomplishments, including the appointment of Dr. K. Wayne Smith as president and Chief Executive Officer, the progress of many established initiatives, developments regarding the New Online System and enhancements and additions to OCLC product and service offerings.

Several existing programs at OCLC made marked progress last year. OCLC's publishing activities and continued participation in CENSER, the United States Newspaper Project and the Linked Systems Project are particularly noteworthy.

New Online System developments continue, with plans for a state-of-the-art, packet-switched telecommunications network announced. OCLC has solicited proposals from seven major telecommunications vendors. A vendor should be named this summer with implementation taking place over the next twelve to twenty months.

Milestones in OCLC products and services are many and varied.

Highlights in Communications and Access include a reduction in the price of our M310 workstation, announcement of plans to have an OCLC workstation based on the Intel 80386 32-bit processor and publication of the 1989 edition of the Communications and Access Planning Guide.

Cataloging and Database Services highlights include a major project to enhance database quality, release of our compact disc based cataloging system, CAT CD450, a CAT CD450 trial offer program and continued growth in the Major Microforms Project.

In Resource Sharing we are celebrating the anniversary of the Interlibrary Loan Subsystem. The third edition of the United States Newspaper Project National Union List will be available soon. And, a joint project between OCLC and AMIGOS Bibliographic Council has resulted in a new compact disc product, Collection Analysis CD. The field test has been completed and the product is ready for release.

Reference highlights include the new EPIC Service and new Search CD450 databases--SchoolMatch, GPO Monthly Catalog, ICP Software Information Database.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
UNIFIED BUDGET
JULY 1, 1989 - JUNE 30, 1990

	GENERAL	INDEX	PRESERVATION	TOTAL
SALES	3,500	824,541	428,800	1,256,841
DUES	60,000			60,000
ANNUAL CONFERENCE	15,500			15,500
MISCELLANEOUS		450		450
GRANTS		72,000	277,092	349,092
INTEREST	2,500	9,900	5,100	17,500
	-----	-----	-----	-----
	81,500	906,891	710,992	1,699,383
	-----	-----	-----	-----
PRODUCTION COSTS		603,603	530,329	1,133,932
RENT & ELECTRIC	648	47,292	30,588	78,528
INSURANCE	5,500	2,500	920	8,920
DEPRECIATION		380	196	576
ADMIN. PAYROLL & BENEFITS	8,256	192,966	100,805	302,027
BOARD EXPENSE	18,600	11,300	10,800	40,700
ADVERTISING & MARKETING		12,100	12,400	24,500
TELEPHONE	952	3,719	2,961	7,632
OFFICE SUPPLIES & EXPENSE	1,250	12,010	6,257	19,517
POSTAGE	1,350	2,485	5,647	9,482
MISCELLANEOUS	164	592	1,778	2,534
CONF. & CONTINUING ED.		7,602	5,053	12,655
LEGAL, PAYROLL, SERVICES		10,342	3,258	13,600
CONTRACTED SERVICES	13,540			13,540
COMMITTEE EXPENSES	7,200			7,200
MEMBERSHIPS	340			340
CONFERENCE EXPENSE	12,500			12,500
PUBLICATIONS	10,000			10,000
CONSULTATION PROGRAM	1,200			1,200
	-----	-----	-----	-----
	81,500	906,891	710,992	1,699,383
	=====	=====	=====	=====

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GLENN MIKELL, C. P. A.

August 23, 1989

Board of Directors
American Theological Library Association
Chicago, Illinois

We have audited the accompanying balance sheet of the American Theological Library Association (ATLA) as of June 30, 1989, and the related statements of fund balances, functional revenues and expenditures, and changes in financial position for the year then ended. These financial statements are the responsibility of the Organization's management. Our responsibility is to express an opinion on these financial statements based on our audit.

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

In our opinion, the financial statements referred to above present fairly in all material respects the financial position of the ATLA as of June 30, 1989, and the results of its operations and its changes in financial position for the year then ended in conformity with generally accepted accounting principles.

Respectfully submitted,

Weltman, Weltman, Katz & Mikell, Ltd.

WELTMAN, WELTMAN, KATZ & MIKELL, LTD.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
BALANCE SHEET
JUNE 30, 1989

A S S E T S

<u>CURRENT ASSETS:</u>		
Cash in bank - checking accounts	\$ 61,849	
Cash in bank - money market accounts	113,334	
Cash in bank - certificates of deposit	344,000	
Accounts receivable - trade (\$170,495 less deferred revenues of \$73,028)	97,467	
Other receivables	2,571	
Inventory, at cost (Note 2)	470,095	
Prepaid expenses	<u>6,944</u>	
Total Current Assets		\$ 1,096,260
<u>FIXED ASSETS (Note 1):</u>		
Equipment and software	367,498	
Reference library	19,422	
Leasehold improvements	<u>1,440</u>	
	388,360	
Less: accumulated depreciation	<u>161,140</u>	227,220
<u>OTHER ASSETS:</u>		
Serial library (net of \$21,058 in accumulated depreciation)	35,697	
Rent security deposits and prepayments (Note 3)	<u>17,950</u>	
TOTAL ASSETS		<u>\$ 1,377,127</u>

LIABILITIES AND FUND BALANCE

<u>CURRENT LIABILITIES:</u>		
Accounts payable and accrued expenses		\$ 100,417
<u>OTHER LIABILITIES:</u>		
Deferred revenues (Note 4)		<u>1,033,618</u>
<u>COMMITMENTS AND CONTINGENCIES (Note 5)</u>		
Total Liabilities		1,134,035
FUND BALANCE		<u>243,092</u>
TOTAL LIABILITIES AND FUND BALANCE		<u>\$ 1,377,127</u> =====

See accountants' report and notes
to the financial statements.

WELTMAN, WELTMAN, KATZ & MIKELL, LTD.
CERTIFIED PUBLIC ACCOUNTANTS - CHICAGO

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATEMENT OF FUND BALANCES
FOR THE YEAR ENDED JUNE 30, 1989

	<u>INDEX</u>	<u>PRESERVATION</u>	<u>GENERAL</u>	<u>CONTINUING EDUCATION</u>	<u>CAPITAL INDEX</u>	<u>PEW TRUST INDEX</u>	<u>PEW TRUST PRESERVATION</u>	<u>TOTAL ALL FUNDS</u>
Fund balances, July 1, 1988	\$ 12,365	\$ (16,966)	\$ 21,710	\$ 1,043	\$ 75,281	\$ - - -	\$ - - -	\$ 93,433
Equipment purchases	1,799				(1,799)			- - -
Reimbursement of excess funds transferred	(4,164)				4,164			- - -
Net excess of revenues over expenditures (expenditures over revenues) for the year ended June 30	<u>79,355</u>	<u>3,060</u>	<u>7,684</u>	<u>1,468</u>	<u>6,570</u>	<u>- - -</u>	<u>51,522</u>	<u>149,659</u>
FUND BALANCES JUNE 30, 1989	<u>\$ 89,355</u>	<u>\$ (13,906)</u>	<u>\$ 29,394</u>	<u>\$ 2,511</u>	<u>\$ 84,216</u>	<u>\$ - - -</u>	<u>\$ 51,522</u>	<u>\$ 243,092</u>

See accountants' report and notes to the financial statements.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATEMENT OF FUNCTIONAL REVENUES AND EXPENDITURES
FOR THE YEAR ENDED JUNE 30, 1989

	INDEX	PRESERVATION	GENERAL	CONTINUING EDUCATION	CAPITAL INDEX	PEW TRUST INDEX	PEW TRUST PRESENTATION	TOTAL ALL FUNDS
REVENUES:								
Functional revenues	\$ 877,249	\$ 408,061	\$ 82,723	\$ 3,590	\$	\$	\$	\$1,371,623
Grant revenues	93,415	84,307	5,000			2,601	50,000	235,323
Interest and miscellaneous income	--	--	17,963		6,570	2,188	1,522	28,243
TOTAL REVENUES	<u>970,664</u>	<u>492,368</u>	<u>105,686</u>	<u>3,590</u>	<u>6,570</u>	<u>4,789</u>	<u>51,522</u>	<u>1,635,189</u>
PRODUCTION EXPENDITURES:								
Beginning inventory July 1, 1988	254,613	273,622						528,235
Production costs	551,604	365,360						916,964
	<u>806,217</u>	<u>638,982</u>						<u>1,445,199</u>
Less: ending inventory, June 30, 1989	153,111	316,984						470,095
	<u>653,106</u>	<u>321,998</u>						<u>975,104</u>
REVENUES BEFORE ADMINISTRATIVE EXPENDITURES	<u>317,558</u>	<u>170,370</u>	<u>105,686</u>	<u>3,590</u>	<u>6,570</u>	<u>4,789</u>	<u>51,522</u>	<u>660,085</u>
ADMINISTRATIVE EXPENDITURES:								
Rent and electric	41,231	20,008	1,548					62,787
Insurance - general	2,757	1,237	4,374					8,368
Depreciation (Note 1)			574					574
Payroll and benefits	138,413	81,114	42,356			2,439		264,322
Board expense	7,894	8,956	22,420			2,049		41,319
Advertising and marketing	4,783	2,753						7,536
Telephone	3,754	2,919	853			4		7,530
Office supplies and expense	8,517	6,973	2,243			291		18,024
Postage	2,461	5,367	1,876				6	9,710
Miscellaneous	1,151	754	327					2,232
Conferences and continuing education	3,004	6,298	463					9,765
Legal, accounting and consulting	6,670	21,637	4,610					32,917
Contracted services			13,020					13,020
Committee expenses			4,505					4,505
Conference expenses			14,587	2,122				16,709
Publications and subscriptions			9,908					9,908
Consultation program			1,200					1,200
Distributed costs	17,568	9,294	(26,862)					--
TOTAL EXPENDITURES	<u>238,703</u>	<u>167,310</u>	<u>98,002</u>	<u>2,122</u>	<u>--</u>	<u>4,789</u>	<u>--</u>	<u>510,426</u>
NET EXCESS OF REVENUES OVER EXPENDITURES (EXPENDITURES OVER REVENUES)	<u>\$ 79,355</u>	<u>\$ 3,060</u>	<u>\$ 7,684</u>	<u>\$ 1,468</u>	<u>\$ 6,570</u>	<u>\$ - 0 -</u>	<u>\$ 51,522</u>	<u>\$ 149,659</u>

See accountants' report and notes to the financial statements.

WELTMAN, WELTMAN, KATZ & MIRELL, LTD.
CERTIFIED PUBLIC ACCOUNTANTS - CHICAGO

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATEMENT OF CHANGES IN FINANCIAL POSITION
FOR THE YEAR ENDED JUNE 30, 1989

SOURCES OF FUNDS

Operations:

Net excess of revenues over expenditures for the year ended June 30,	\$ 149,659
Add: item not requiring the use of funds during the current period -	
Depreciation	82,375
Rent expense amortized	29,003
	<u>261,037</u>

Other:

Increase in deferred revenues	<u>100,478</u>
TOTAL SOURCES	<u>361,515</u>

USES OF FUNDS

Additions to equipment, software, library and leasehold improvements, net	109,859
Rent security deposits and prepayments, net of current portion	<u>46,853</u>
TOTAL USES	<u>156,712</u>

NET INCREASE IN WORKING CAPITAL	\$ 204,803 -----
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CHANGES IN THE COMPONENTS OF WORKING CAPITAL

Increase (decrease) in current assets	
Cash	\$ 168,664
Accounts and other receivables	76,380
Inventory	(58,140)
Prepaid expenses	5,775
(Increase) decrease in current liabilities	
Accounts payable and accrued expenses	<u>12,124</u>
NET INCREASE IN WORKING CAPITAL	\$ 204,803 -----

See accountants' report and
notes to financial statements.

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CERTIFIED PUBLIC ACCOUNTANTS - CHICAGO

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
NOTES TO THE FINANCIAL STATEMENTS
JUNE 30, 1989

1. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

General:

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

Income Taxes:

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

Depreciation:

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

Change In Accounting Method and Period:

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

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AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
NOTES TO THE FINANCIAL STATEMENTS
JUNE 30, 1989

2. INVENTORY

The inventory at June 30, 1989 consisted of the following:

	<u>INDEX</u>	<u>PRESERVATION</u>	<u>TOTAL</u>
Final product, available for distribution	\$ 71,284	\$ 149,260	\$ 220,544
Work in process	81,827	167,724	249,551
	<u>\$ 153,111</u>	<u>\$ 316,984</u>	<u>\$ 470,095</u>
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Final product inventory of the Index Fund has been valued based on the number of volumes on hand and the allocated cost for printing such volumes. The work in process for the Index Fund has been valued based on labor, computer use, photocomposition and printing costs incurred to date.

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

3. RENT SECURITY DEPOSITS AND PREPAYMENTS

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

4. DEFERRED REVENUES

The deferred revenues at June 30, 1989 consisted of the following:

Index Fund	\$ 455,246
Preservation Fund	486,320
General Fund dues for the 1988-1989 year	<u>14,653</u>
	\$ 956,219
Grant revenue-J. Howard Pew Freedom Trust	<u>77,399</u>
TOTAL	<u>\$ 1,033,618</u>
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The deferred revenues represent amounts received from customers for product not yet delivered.

In March of 1989, the Index Fund of the Organization received notification of acceptance of a grant proposal submitted to the Pew Charitable Trusts. A total grant of \$375,000 will be received in annual installments over the next three years to assist in funding the stimulation of the acquisition of library resources and its use in teaching and research. As of June 30, 1989 \$80,000 had been received of which \$77,399 remained to be expended for grant purposes.

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 CERTIFIED PUBLIC ACCOUNTANTS - CHICAGO

AMERICAN THEOLOGICAL LIBRARY ASSOCIATES
NOTES TO THE FINANCIAL STATEMENTS
JUNE 30, 1989

5. COMMITMENTS AND CONTINGENCIES

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

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

WELTMAN, WELTMAN, KATZ & MIRELL, LTD.
CERTIFIED PUBLIC ACCOUNTANTS - CHICAGO

ATLA MEMBERSHIP DIRECTORY AS OF OCTOBER 1, 1989

HONORARY MEMBERS

- *Farris, Mrs. Joyce, 921 N. Buchanan Boulevard, Durham,
NC 27701
- Morris, Dr. and Mrs. Raymond P., Judson Manor, 1890 East
107th Street, Apt. 805, Cleveland, OH 44106
- Wartluft, Ms. Joy, 7727 Germantown Avenue, Apt. C-1,
Philadelphia, PA 19118

RETIRED MEMBERS

- Baker, Mrs. Florence S., 153 Livingston Street, New Haven, CT
06511
- Balz, Miss Elizabeth L., Trinity Lutheran Seminary, 2199 E.
Main Street, Columbus, OH 43209
- Beach, Mr. Robert, 16 Washington Road, Woodbury, CT 06798
- Bullock, Mrs. Frances, Apt. 15E, 80 Lasalle Street, New York,
NY 10027
- Chambers, Elizabeth, Pilgrim Place, 727 Plymouth, Claremont
CA 91711
- DeKlerk, Mr. Peter, 4877 Madison Avenue, S.E., Kentwood, MI
49508
- Diehl, Miss Katharine S., 1111 Burges, Seguin, TX 78155
- *Else, Mr. James P., 4682 Valley View Road, El Sobrante, CA
94803
- Ehlert, Mr. Arnold D., Town & Country Manor, 555 E. Memory
Lane, No. A-111, Santa Ana, CA 92706
- Englerth, Dr. Gilbert, 142 W. Jackson Avenue, Magnolia, NJ
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* means attendance at the last annual conference

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Klemt, Mr. Calvin, 4804 Broken Bow Pass, Austin, TX 78745
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White, Mr. Ernest, 4009 St. Ives Court, Louisville, KY 40207
Williams, Mr. Henry, 1609 Chelsea Ave., Bethlehem, PA 18018
Wills, Dr. Keith, 6133 Wrigley Way, Fort Worth, TX 67133

FULL MEMBERS

- Adams, Ms. Cheryl L., Reference Librarian, Library of Congress, 122D Jefferson, Washington, DC 20540
- Aldrich, Rev. Mrs. Willie, Hood Theological Seminary, Livingstone College, 800 West Thomas Street, Salisbury, NC 28144
- *Alt, Mrs. Marti, General Humanity Bibliographer, Ohio State University Libraries, 1858 Neil Ave. Mall, Columbus, OH 43210-1286
- *Anderson, Mr. Norman E., Goddard Library, Gordon Conwell Theological Seminary, South Hamilton, MA 01982
- Armstrong, Dr. James F., Director, Speer Library, Princeton Theological Seminary, P.O. Box 111, Princeton, NJ 08540
- Ashcraft, Mrs. Bernice, Catalog Librarian, Southeastern Baptist Seminary, PO Box 752, Wake Forest, NC 27587
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- *Gerdes, Rev. Neil Wayne, Meadville/Lombard Theology School Library, 5701 Woodlawn Avenue, Chicago, IL 60637
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- *Grater, Mr. Fred Alexander, Catalog Librarian, Pitts Theological Library, Emory University, 1380 Oxford Road, Atlanta, GA 30322
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