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**SUMMARY
OF
PROCEEDINGS**

Forty-second Annual Conference

of the

**AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION**



**THE RADISSON PLAZA HOTEL
Lexington, Kentucky
and
ASBURY THEOLOGICAL SEMINARY
Wilmore, Kentucky
June 20-24, 1988**

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Betty A. O'Brien
Editor

THE RADISSON PLAZA HOTEL
Lexington, Kentucky
and
ASBURY THEOLOGICAL SEMINARY
Wilmore, Kentucky
June 20-24, 1988

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St. Meinrad, IN 47577

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Preface

The forty-second annual conference of the American Theological Library Association may be remembered by some as the first ATLA conference held in the comforts of a convention hotel. Others may remember the extremely hot and humid outdoor temperatures. But it is hoped that most will remember the conference for the excellent papers and workshops that were presented, for the well-run meetings that were held, and for the rich times of fellowship that free time provided.

These proceedings are the official report of the 1988 conference and are presented to the ATLA membership as the data has been supplied to the editor with only a minimum of editorial changes. To anyone who still believes a seminary librarian can be stereotyped, I commend the reading of the Resolutions Committee. Reports from some of the denominational groups have been condensed from the full minutes of those sessions. The manuscripts which were accompanied by computer disks made editing much easier.

The preparation of this volume has involved many individuals. All editing has been done under the faithful supervision of Jeremy, a sixteen pound Siamese cat whom we adopted, and his brother Jason who adopted us. (They now allow us to live with them!) One or the other has diligently sat upon each page and provided "expert" assistance with proofreading. I would like to express my gratitude to those who supplied reports and manuscripts, to Mary Ellen Seifrig who assisted with inputting, to Nancy Ratz and Kenneth Bedell who patiently explained the mysteries of the Word Perfect program as I have input, reformatted, and printed copy on the library's computer, and to Fr. Simeon Daly, O.S.B. who oversaw the publication and distribution of the volume.

Betty A. O'Brien, Editor
United Theological Seminary
Dayton, Ohio 45406

ATLA ORGANIZATIONAL DIRECTORY, 1988-1989

DIRECTORS

President: Channing Jeschke, Pitts Theology Library,
Emory University, Atlanta, GA 30322.

404-727-4166.

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

Past-President: Rosalyn Lewis, United Methodist Publis-
hing House, 201 8th Avenue, South, Library Room 122,
Nashville, TN 37202.

615-749-6437.

Treasurer: Robert A. Olsen, Jr. (1989), Brite Divinity
School, Texas Christian University, Fort Worth, TX
76129.

817-921-7106.

Member-at-Large: Diane Choquette (1989), Graduate
Theological Union, 2400 Ridge Road, Berkeley, CA
94709.

415-649-2510.

Member-at-Large: Leslie R. Galbraith (1989), Christian
Theological Seminary, 1000 W. 42nd Street, Indiana-
polis, IN 46208.

317-924-1331.

Member-at-Large: Mary Bischoff (1990), Graduate Theolo-
gical Union, 2400 Ridge Road, Berkeley, CA 94709.

415-649-2545.

Member-at-Large: Michael P. Boddy (1990), School of
Theology at Claremont, Foothill Blvd. at College
Avenue, Claremont, CA 91711.

714-626-3521.

Member-at-Large: Sharon A. Taylor (1991), Andover
Newton Theological School, Trask Library, 169 Herrick
Road, Newton Centre, MA 02159.

617-964-1100.

Member-at-Large: Roger L. Loyd (1991), Bridwell Libra-
ry, Perkins School of Theology, Southern Methodist
University, Dallas, TX 75275.

214-692-3483.

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.

Mary Ellen Seifrig, Staff.

Controller: Patricia (Patti) Adamek. American Theological Library Association. 5600 S. Woodlawn Ave., Chicago, IL 60637. 312-947-9417.

Editor of the Newsletter: Donn Michael Farris (1993), Divinity School Library, Duke University, Durham, NC 27706. 919-684-4077.

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.

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

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

Representative of the Index Board: Norman J. Kansfield, Colgate Rochester/Bexley Hall/Crozer Divinity School, 1100 S. Goodman Street, Rochester, NY 14620. 716-271-1320 ext. 229.

Board Committees

Financial Management Committee: Mary Bischoff, (1990) Chair, Library, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709. 415-649-2545.

H. Eugene McLeod

Roger Loyd

Norman Kansfield

John Bollier

Robert A. Olsen, Jr., ATLA Treasurer

Patti Adamek, Controller

Appointments and Evaluation Committee:

Channing Jeschke, Chair

H. Eugene McLeod

Leslie R. Galbraith

Automation and Technology:

Mary Bischoff

Diane Choquette

Task Force for Strategic Planning:

William Miller, Chair

Stephen Peterson

Rosalyn Lewis

Richard Spoor

STANDING COMMITTEES

Bibliographic Systems: Ferne Weimer (1989), Chair, Billy Graham Center Library, Wheaton College, Wheaton, IL 60187.

312-260-2525.

Alice Runis (1989)

Paul Smith (1990)

John Thompson (1991)

Joyce Farris (1989, ex-officio), Liaison to ALA Committee on Cataloging: Description and Access

Michael Boddy, Board Liaison

Collection Evaluation and Development: Milton J. (Joe) Coalter (1990), Chair, Louisville Presbyterian Theological Seminary, 1044 Alta Vista Road, Louisville, KY 40205.

502-895-3413.

Linda Corman (1989)

William Hook (1991)

Leslie R. Galbraith, Board Liaison

Nominating: John Baker-Batsel (1989), Chair, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA, 94709.

415-649-2400

John Muether (1990)

Roberta Hamburger (1991)

Program: Sara Myers (1990), Chair, Ira J. Taylor Library, Iliff School of Theology, 2201 South University Blvd., Denver, CO 80210.

303-744-1287.

Tom Gilbert (1989)

David Bundy (1991)

Donald Huber, Host (1989)

Al Caldwell, Host (1990)

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

617-468-7111.

William Hair (1989)

Judy Clarence (1990)

Norman Anderson (1991)

Diane Choquette, Board Liaison

Publication: David K. Himrod (1990), Chair, United Library-GETS/SWIS, 2121 Sheridan Road, Evanston, IL 60201.

312-866-3900.

Ellis O'Neal, Jr. (1989)

Erica Treesh (1991)

Betty O'Brien, Ex-officio, Board Liaison

Kenneth Rowe, Ex-officio

OTHER COMMITTEES AND REPRESENTATIVES

Committee for Historical Records: Martha Aycock (1989), Chair, Union Theological Seminary, 3401 Brook Road, Richmond, VA 23227.

Alice Kendrick, Oral History Coordinator (1989)

Robert Benedetto (1990)

David McWhirter (1991)

Gerald W. Gillette, Archivist

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: Norman J. Kansfield, Class A Member, Chair (1990), Colgate Rochester/Bexley Hall/Crozer Divinity School, 1100 S. Goodman Street, Rochester, NY 14620.
716-271-1320 ext 229.

James Dunkly (1989), Class A Member

Robert C. Dvorak (1990), Class B Member

Sarah P.M. Lyons (1991), Class A Member

Abraham Bookstein (1991), Class B Member

Lucille Hager (1992), Class A Member

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

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

Albert E. Hurd, Director, Ex-officio, 5600 S. Woodlawn Avenue, Chicago, IL 60637.

312-947-9417.

Preservation Board: John A. Bollier, Class A Member, Chair (1990), Yale Divinity School Library, 409 Prospect Street, New Haven, CT 06510.

203-432-528.

Mary Esther Hanley (1989), Class A Member

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
Albert E. Hurd, Director, Ex-officio, 5600 S. Wood-lawn Avenue, Chicago, IL 60637.
312-947-9417.

Executive Committee of the Joint Program Boards

Norman J. Kansfield, Chair (1990)
John A. Bollier, Vice-Chair (1990)
James Dunkly (1989)
Robert C. Dvorak (1990)
Richard D. Spoor (1992)
Tamara Swora (1990)
Albert E. Hurd, Director
Robert A. Olsen, ATLA Treasurer, Ex-officio
Simeon Daly, O.S.B., ATLA Executive Secretary, Ex-officio

FUTURE ANNUAL CONFERENCE HOSTS

1989: Dr. Donald L. Huber, Trinity Lutheran Seminary,
Hanna Library, 2199 East Main Street, Columbus, OH
43209.
614-235-4169.
Dates: June 18-23.

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.

PROGRAM
American Theological Library Association
42nd Annual Conference
The Radisson Plaza Hotel, Lexington, Kentucky
Hosted by Asbury Theological Seminary
June 20-24, 1988

Sunday, June 19

5:00-10:00 p.m. Registration
2:30-5:30 p.m. Meetings
ATLA Financial Committee
Executive Committee of the Program Boards
7:00-9:30 p.m. ATLA Board of Directors

Monday, June 20

8:30 a.m.-10:00 p.m. Registration
8:30 a.m.-5:00 p.m. ATLA Board of Directors
9:00 a.m.-4:00 p.m. Continuing Education Workshops
"Getting Started in Desktop Publishing"—John Abercrombie
"Advanced Searching Workshop"—Religion Indexes Staff
6:30 p.m. Director's Reception
For New Members and First Timers
7:00 p.m. Opening Plenary Session
Rosalyn Lewis, presiding. Welcome, Announcements,
Tellers Committee Report, Appointments, Presidential
Address
8:00 p.m. Opening Reception
Sponsored by Virginia Tech Library System (VTLS)
Tuesday, June 21

Breakfast

8:15 a.m. Busses leave for Asbury
Theological Seminary, Wilmore
9:00 a.m. Chapel Service—Donald Boyd
9:30 a.m. Plenary Session
Rosalyn Lewis presiding. Welcome, Announcements,
Reports
10:45 a.m. Break
11:00 a.m. Denominational Meetings
12:00 noon Box Lunch and Interest Groups
2:00 p.m. Section Meetings
3:45 p.m. Busses return to Radisson
Hotel

No Evening Session

Wednesday, June 22

Breakfast

7:30 a.m.

Eucharist

8:30-10:00 a.m.

Workshops

"The Role of the Library in Media and Instructional Design"—Ken Boyd

"Developing a Special Collections Program"—Sylvia Brown and William J. Marshall

"Censorship and Selection of Controversial Materials"—Panel Discussion

10:00 a.m.

Break

10:30-12:00 noon

Workshops continue

12:00 noon

Lunch

Afternoon Tours: Shakertown; Abbey of Gethsemani and Bardstown; or Downtown Lexington

Thursday, June 23

Breakfast

7:30 a.m.

Eucharist

8:30 a.m.

Address

"The Changing Role of Technical Services in the Theological Library"—Herbert S. White

10:00 a.m.

Break

10:30 a.m.

Plenary Session

Rosalyn Lewis presiding. Reports, Old Business, New Business

12:00 noon

Lunch and Interest Groups

1:00 p.m.

Open Forum

Preservation Project—Norman Kansfield

2:00 p.m.

Papers

"Current Issues in Patristic Studies"—Frederick Norris

"Communitarian Movements"—Philip Dare

"The Myth of the Automated Catalog Environment"—Melinda Reagor

"The Interpretation of Matthew's Gospel in the Twentieth Century"—David Bauer

3:00 p.m.

Break

3:30-5:00 p.m.

Address

"Alexander Campbell: American Church Reformer"—Richard L. Harrison

6:30 p.m.

Reception—Sponsored by EBSCO

7:30 p.m.

Banquet

Entertainment by the Lexington Scottish Country Dance Society, Kentucky Academy of Highland Dance, Thistledown Scottish Dancers of St. Johns—Vicky Goodloe, Coordinator

Friday, June 24

Breakfast

8:30-11:00 a.m.

Meetings

ATLA Board of Directors

ATLA Program Committee

ATLA PRE-CONFERENCE EDUCATION PROGRAM

June 19, 1988

1. Advanced Searching Workshop

Workshop Leader: Religion Index Staff

The workshop will discuss and demonstrate database searching techniques as well as update participants on services available.

2. Getting Started in Desktop Publishing

Workshop Leaders: Dr. John Abercrombie, Assistant Dean for Computing (Humanities) and Director of the Center for Computer Analysis of Texts, University of Pennsylvania.

This workshop will show the novice computer user how to get started in desktop publishing. Hardware requirements, and the features of desktop publishing software (e.g. the Ventura Publisher) will be discussed. Dr. Abercrombie will demonstrate laying out pages, importing and formatting text (including Greek, and Hebrew characters), importing graphics using an optical scanner and manipulating them to page requirements, and printing the results.

**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
MINUTES OF BUSINESS SESSIONS
LEXINGTON, KENTUCKY**

OPENING PLENARY SESSION
June 20, 1988, 7:00 p.m.

Rosalyn Lewis, President of ATLA, presided, welcoming the assembled members to the forty-second annual conference. William Faupel, Librarian of Asbury Theological Seminary, welcomed the members to the Bluegrass area and to Lexington. He named the following librarians as having assisted with the displays in the registration area: Philip Dare, Lexington Theological Seminary; Joseph Coalter, Louisville Presbyterian Theological Seminary; Ronald Deering, Southern Baptist Theological Seminary; and Simeon Daly, St. Meinrad School of Theology.

Ms Lewis read the following greetings from Trevor Zweck, President of the Australia and New Zealand Theological Library Association:

I extend greetings from the Australian and New Zealand Theological Library Association to the members of the American Theological Library Association assembled for your 42nd conference. We recognize with great appreciation the contribution which your association is making to theological librarianship on a worldwide scale and we wish you God's blessing on your continued efforts to serve theological libraries and to improve the quality of theological librarianship. We look forward to the possibility of our own fledgling association making a contribution to theological librarianship beyond our shores. Meanwhile, we look forward to the prospect of further fruitful contacts between our two associations. (Signed) Reverend Trevor Zweck, President, ANZTLA.

New members and first-time conference attendees were welcomed and asked to stand and introduce themselves.

Tellers Committee Report. The Tellers Committee met in Louisville, Kentucky, on May 9, 1988. They reported that 306 ballots were cast, 2 of which were defective. The following persons were elected to positions in the Association:

Vice-president, President-elect: H. Eugene McLeod
Board of Directors, Class A members: Roger L. Loyd,
Sharon O. Taylor

Index Board, Class A. member: Lucille Hager

Preservation Board, Class A members: Kenneth O'Malley,
Richard Spoor

Ms. Lewis expressed thanks to members leaving the Board of Directors: Stephen Peterson, completing a year as Past President, and William Miller and Eugene McLeod. Mr. Miller has been appointed Chair of the Task Force on Strategic Planning; Mr. Peterson is a member of that Task Force; and Mr. McLeod will continue on the Board as Vice-president of the Association.

Parliamentarian: Elmer O'Brien agreed to serve as Parliamentarian at this conference.

Resolutions Committee: The following people were appointed to the Resolutions Committee: Norma Goertzen, Chair; Alva Caldwell, and Howard Gallimore.

Standing Committees: New members appointed to the standing committees are:

Bibliographic Systems: John Thompson

Collection Evaluation and Development: William Hook

Reader Services: Norman Anderson

Program: David Bundy; Sara Myers (to fill the unexpired term of Melinda Reagor, who has resigned)

Publication: Erica Treesh

Historical Records: David Wartluft and David McWhirter

The business portion of the meeting was followed by the Presidential Address, the text of which appears elsewhere in the Proceedings.

BUSINESS SESSION I

June 21, 1988, 9:50 a.m.

This meeting took place on the campus of Asbury Theological Seminary, with President Lewis presiding. William Faupel welcomed the members to the campus, brought greetings from the President and the Provost of the Seminary, and read a letter of welcome from President David L. McKenna. Mr. Faupel announced that 209 persons had registered for the conference.

The following oral reports were received and approved unanimously by personal member vote and institution vote, as appropriate. Prepared reports appear elsewhere

in the Proceedings.

Executive Secretary's Report: Simeon Daly. Fr. Daly reported that the Association now has 350 full members, 50 associate members, 24 student members, 57 retired members, 3 honorary members, and 176 institutional members.

Task Force on Strategic Planning: William Miller. The Task Force has been charged to draw up a strategic planning prospectus for the Association. They met in the spring and brought a preliminary document to the Board of Directors this week. The Board approved some mid-range plans, which include examination of the governance, dues, and other structures of the Association. The Task Force hopes to bring a report next year for action. ATIA members are encouraged to contact any member of the Task Force, with input suggestions, or dreams. Task Force members are: Rosalyn Lewis, Stephen Peterson, and William Miller, Chair.

Program Committee: Cecil White. Mr. White recognized Committee members Thomas Gilbert and Melinda Reagor; there was no discussion.

Bibliographic Systems Committee: Clifford Wunderlich. Mr. Wunderlich read the Committee's report.

Collection Evaluation and Development Committee: Roger Loyd. Mr. Loyd read the Committee's report. He urged members to complete their North American Theological Inventory forms and to send them to Michael Boddy by the end of December 1988.

Reader Services Committee. Norman Anderson. Mr. Anderson read the Committee's report.

Publication Committee: Ellis O'Neal. Mr. O'Neal read the Committee's report. He reminded the members that grants from the Committee are available to qualified applicants.

Nominating Committee: Russell Pollard, Mr. Pollard remarked that the Committee's report is the ballot which has been voted upon.

Historical Records Committee: Rosalyn Lewis. Ms. Lewis reported for Martha Aycock, calling attention to the fact that there is a new reference librarian at the Office of History in Philadelphia, who has responsibilities in a liaison role with ATIA and for the reorganization of ATIA's archives.

NISO: There was no report.

CNLIA: Ms. Lewis reported that there will be a repre-

sentative from this body to the White House Conference, plus one from ATIA.

Newsletter: Donn Michael Farris. Mr. Farris solicited contributions and suggestions for improvement of the Newsletter. Ms. Lewis announced that Mr. Farris will serve another five-year term as Editor of the Newsletter.

Proceedings: Betty O'Brien. Ms. O'Brien urged people to turn in to her materials for the Proceedings as soon as possible. Ms. Lewis congratulated Ms. O'Brien and Fr. Daly on the speed with which the Proceedings was issued this year, and on the quality of the product.

There were no questions or discussions concerning the reports. It was MOVED and seconded that the reports be received; the MOTION CARRIED.

BUSINESS SESSION II

June 23, 1988, 10:45 a.m.

Tribute. Roger Loyd read a memorial for Lana Evans Maney, who died April 23, 1988, in San Antonio, Texas. The text of the memorial appears elsewhere in the Proceedings.

Treasurer's Report: Robert Olsen. Mr. Olsen reviewed the Balance Sheet, the Statement of Revenues and Expenditures, and the Statement of Fund Balances, all dated April 30, 1988. He then introduced Patti Adamek, ATIA Controller. Mrs. Adamek explained that from now on the Association would have a ten-month (instead of a twelve-month) financial statement presented at the annual conference because the fiscal year now ends on June 30. The complete audit which will be done later in the year will appear in the Proceedings. For the first time, the report presented was in accrual accounting form. Ms. Adamek explained the differences between cash-based and accrual-based accounting statements, using the three statements previously reviewed by Mr. Olsen. Mr. Olsen then presented the unified budget for fiscal year 1988-89.

Financial Management Committee of the Board of Directors: Eugene McLeod. The ATIA is completing its first year in which financial accounting and reporting have conformed to Generally Accepted Accounting Principles. The transition from cash-based to accrual-based accounting has enabled us to track the true financial

status of this Association, whose budget has now grown to \$1,500,000. The new budget is, as it was last year for the first time, a unified budget for all components of ATLA.

Since December 1, 1986, the Association has had, in the person of Patti Adamek, its first Controller, one who is highly qualified both by experience and by education. (Ms. Adamek earned the B.M.A. degree from the University of Chicago and is a Certified Public Accountant.) Your Board of Directors, during the past two and a half years, has become more appropriately and effectively involved in fulfilling its legal and fiduciary responsibilities for overseeing prudent financial practices. All these things have come to pass through the work of the Financial Management Committee of the Board of Directors and its predecessor, the Ad Hoc Committee on Financial Management, authorized by the Board in January 1984. I say all of this not to pat ourselves on the back but rather to draw attention to an important process of change set in motion four and a half years ago by a Board of Directors with vision and responsibility. I say it also to pay tribute to the Association for accomplishments that should help us to feel good about our organization.

It has been my privilege to chair both the Ad Hoc Study Committee and the continuing committee of the Board. I have been blessed with truly superb committee members throughout. Our long-time excellent Treasurer, Robert Olsen, has been a strong supporter of and full participant in the entire process of study and implementation. William Miller has been a true partner in the work from the beginning. Richard Spoor made a major contribution to the study and early implementation phase of our work. The chairs of the Program Boards, John Bollier and Norman Kansfield, joined the Committee at the end of its study phase. Their strong partnership has been an essential ingredient of the accomplishments mentioned earlier. Rosalyn Lewis also contributed significantly to our work for the two years immediately prior to her presidency. Mary Bischoff and Channing Jeschke were excellent additions to the Committee last year. Mary continues as the Committee's Chair next year (and I will remain on the Committee during my Vice-presidential year, following the precedent set by Rosalyn and Channing).

I would further recall for us today that the changes in the financial management of the Association are in harmony with the recommendations of the top-rated accounting firm, Peat, Marwick, Mitchell & Co., as it was then called. The study which they conducted for ATLA was funded by a grant of \$25,000 from the Lilly Endowment, Inc. That grant was a major vote of confidence in this Association and the importance of its role by a prestigious, highly selective foundation. The Association is tremendously indebted to Lilly and is moving so as to continue meriting their confidence.

Program Boards: Norman Kansfield. Mr. Kansfield spoke for both the Index and Preservation Boards. In February the two Boards decided to act jointly until both Boards decide to discontinue that practice. An Executive Committee was formed, from which a joint report is being given.

A. Preservation.

1. On June 1, 1988, the Preservation Program was awarded a grant from the National Endowment for the Humanities (NEH) in the amount of \$210,000 over two years, Receipt of \$100,000 of this is dependent upon matching funds being raised, \$30,000 in 1988 and \$70,000 in 1989. If we are successful in raising that \$100,000, this will mean a total of \$310,000 in grants in the next two years.

2. Robert C. Allenson has been appointed as bibliographer.

3. Phase II cataloging will be completed by July 1, and the filming is expected to be completed by August 15.

4. The PREFIR program (Preservation Filming in Religion) looks very promising. The program is based on a \$250.00 membership fee, which provides the member library with a number of options for subscribing to the monograph program at various levels, and allows it to purchase serial titles from the back list at a discount.

B. Indexes.

1. The NEH rejected our grant request for retrospective indexing (1960-1975) for Religion Index One. The request will be resubmitted.

2. We have completed contractual arrangements with H. W. Wilson Co. for the Religion Indexes to be included in Wilson-line and to develop a CD-ROM by March 1989.

One of the distinctive features of the online system and the CD-ROM is that H. W. Wilson will be carrying the online thesaurus of the Religion Indexes, which will enhance that database and its use.

3. RIO 19 was shipped last week. IBRR 1987 should be shipped by July 8, 1988. The May/June IBRR bi-monthly is expected to be mailed in mid-July. RIO semi-annual should be published in September, RIT annual (1987) in January 1989, the Methodist Index in Fall 1989, and RIT Retro in March 1989. Tape loading with BRS and DIALOG is behind schedule because of a problem with 19th century dates in the Methodist materials. This should be resolved very soon.

Ms. Lewis expressed appreciation for the way the two Boards have worked together and to Albert Hurd for his dedication and service to the Association.

Bylaws Changes: Diane Choquette. Article 4.1.1 Interim Institutional Members: Proposal to delete this article; Article 5.5. Suspension for Non-Payment of Dues; proposal to change the date from July 31 to September 30; Article 15.6 Standing Committees: proposal to change the name Reader Services to Public Services. These changes were approved by unanimous vote of personal and institution members. The full text of the Bylaws as revised appears elsewhere in the Proceedings.

The session adjourned at 11:45 a.m.

Respectfully submitted,
Joyce L. Farris
Recording Secretary

MEMORIAL TRIBUTE

Lana Evans Maney

Lana Evans Maney, an Associate Member of ATLA and a distinguished colleague whom many of us may not have known well, died of a rather sudden onset of liver and breast cancer in San Antonio, Texas, on April 23, 1988, at the age of 43. Her interest in theological librarianship arose during a special cataloging project she undertook at Speer Library, Princeton Theological Seminary, directed by Charles Willard.

At the 1982 ATLA conference in Toronto, Lana met James Maney, Library Director at Oblate School of Theology in San Antonio. They found a love for each other and were married on August 4, 1983.

A brilliant linguist, Lana Evans Maney not only knew the European languages, but prepared herself to catalog significant collections in Hebrew, Yiddish, and Ladino, as well as Spanish and Portuguese, by learning those languages well.

Lana and Jim's years together were marked by distinguished library service on both their parts; Lana's library career in San Antonio included work for the local library consortium, for the San Antonio Public Library, and finally as director of the San Antonio extension of the Universidad Nacional Autonoma de Mexico.

We are poorer for the loss of Lana Evans Maney. Especially to our good colleague Jim Maney, we express our profound sympathy and concern.

Roger Loyd

REPORT OF THE EXECUTIVE SECRETARY

As Executive Secretary I have discharged the duties assigned to me in the job description for the office. In the last few reports I have made to the Board I have included the text of the job description. I felt that would be helpful. At this point I do not feel that such a detailed report is productive. All the duties prescribed have been implemented at least to some degree with the following exceptions.

1. Have not yet sent materials to the Archivist.
2. Have not done comparative analyses of our statistical report.
3. Have not taken initiatives to relate to other library organizations.

We are pleased with the quality of our membership database, and have been able to respond promptly to requests for information for mailing lists, and to requests for applications. The Periodicals exchange program is in good order.

The Proceedings were provided promptly and procedures are in place to continue to get the Proceedings to the membership with minimum delay.

Our conference sites are secure for 1989, Columbus; 1990, Evanston. 1991 in Toronto is fairly secure. I am working on 1992 in Dallas/Fort Worth area.

I have entered the realm of telecommunications on an experimental basis. Teleconferencing is considered a new wave of personal and institutional communication. The utility I have been using is NWI, a utility that has been particularly friendly to ecumenical conferencing. I have a conference for ATLA librarians called "Ecunet librarians". It is a small step that has aroused some interest in ATLA activities. I hope to explore the possibility of an on-line bulletin-board for ATLA.

I have participated conscientiously in all called meetings of the Program Boards and the Financial Management Committee. While this has been burdensome at times, it has also been a most rewarding experience. More than most members are aware of, the Association has moved through some very difficult moments. Only the very hard work of dedicated staffs and the courageous planning of creative boards and committees have gotten

us through. At this stage it is important to give due recognition to the essential contribution of the generous grants of Lilly, Luce and NEH, which have made it possible for us to reach the threshold of success where we now stand. I hope I have been able to make some contribution. To be a part of the process has been a privilege.

Rev. Simeon Daly, O.S.B.

**REPORT OF THE JOINT EXECUTIVE COMMITTEE
OF THE PROGRAM BOARD**

At their meetings in February, the Index Board and the Preservation Board voted to work together under a Joint Executive Committee and with one Executive Director, sharing facilities and staff whenever feasible. Mr. Albert Hurd, previously Executive Director of the Religion Indexes, was appointed Executive Director of the Index and Preservation Programs. He is to share his time and attention on an equal basis between the Programs and is the Chief Executive Officer for both Programs. The members of the Joint Executive Committee are:

From the Index Board

James Dunkly
Robert Dvorak
Norman Kansfield

From the Preservation Board

John Bollier
Richard Spoor
Tamara Swora

Norman Kansfield was elected Chairperson; John Bollier, Vice Chairperson and Secretary. This Executive Committee has now met twice, and is happy to present the following report on the health of Index and Preservation Programs.

The Preservation Program

Production. Phase II production is on schedule. As of May 1, 1988, 3,279 titles have been cataloged and sent for filming. All aspects of Phase II should be complete by the end of September.

Grant Support. In the course of the past six months, two grants have been received in support of the Preser-

vation Program: the Luce Foundation has awarded an unrestricted grant of \$50,000 in support of Phase II of the Program; and the National Endowment for the Humanities has awarded a grant of \$210,000 --\$110,000 in outright grants and \$100,000 in funds to be matched by other new grant funds from other agencies or foundations. If we are successful in raising these matching funds, the total amount of funding represented by this grant will equal \$310,000 in support of Phase II and Phase III. Discussions are underway with other major foundations and funding sources.

Program Stabilization. In an effort to assure the stabilization of the Preservation Program the Joint Executive Committee took the following actions:

1. Voted to drop the 35mm filming step. This process had been included in the Program in order to provide an archival copy of each work filmed in 35mm roll format. The Committee has determined that our purposes can be met by the preservation of the 105mm roll film master.
2. Voted to continue the original plan of an annual bibliographic theme for the project; endorsed the Executive Director's appointment of Robert Allenson to be the Chief Bibliographer; and agreed to continue biblical studies as the theme for 1988/89 and to set church history as the theme for 1989/90.
3. Voted that the annual subscription price be based on 4,000 fiche per year. The program is committed to film at least 3,000 titles per year which do not exceed 448 pages each (and can therefore be produced on one fiche). The balance of 1,000 fiche may consist of works which are longer than 448 pages or are multi-volume works.
4. Voted to hold an Open Forum for all interested persons at the Annual Conference in Lexington on Thursday, June 23, from 1:00 to 2:00 p.m. Local or regional consultations are also planned, to provide opportunities for libraries to share their concerns and hopes regarding the program.

PREFIR. The Preservation Filming in Religion (PREFIR) Program is available to ATLA libraries, as well as to academic, special and public libraries. For ATLA members, this program is based on a membership fee of \$250. For non-ATLA libraries the fee is higher. This membership fee provides the member with a number of options for subscribing to the monograph program at

various levels with various savings. Purchase options from the serials and monographs backlists are also included. The basic membership provides for a limited number of on-demand monograph titles, and interlibrary loan privileges have been built in to the program. Further details will be available at the Annual Conference.

The Index Program

Production. We have received from the printer the publication schedules for Religion Index One: Periodicals (RIO), volume 19, 1987 and for the Index to Book Reviews in Religion (IBRR), 1987. RIO 19 will be shipped to subscribers by the week of the Annual Conference. In July, the 1987 IBRR will be shipped. Indexing for RIO 20 (1988) semi-annual will be completed in August for shipment in late September. Religion Index Two: Multi-Author Works, 1987 is about one month behind schedule at this time. This is due, in part, to shifts in editorial leadership. In December, 1987, Tom Davis resigned as Interim Editor. In March, 1988, Ernest Rubinstein, formerly with Religion Indexes and most recently in the Humanities Division of the H.W. Wilson Company, assumed editorial responsibility for RIT. It is his intention to have the indexing back on schedule, with publication in February, 1989.

RIT-Retro. The RIT Retrospective project, covering the years from 1976 to 1980, is on schedule with about 60% of the new books and articles indexed. Our plan is to have a draft by October, with a completed draft to the printer by December. The actual publication should occur in March, 1989. This project has been supported by a grant from the National Endowment for the Humanities.

Contract with H.W. Wilson. A contract has been signed with the H.W. Wilson company to make the Religion Database available through the WILSONLINE system. The target date for having our data available in Wilson's online database system is January, 1989.

A second and very exciting part of the contract calls for the development of a CD-ROM of the Religion Database. The cost as well as the date of availability of the CD-ROM are as of yet unknown.

Combined Operations

Both programs should finish the fiscal year in sound financial condition. Several steps are being explored

by which we can take advantage of savings which result from combining our staffs. An early termination of the Indexes' lease with the Hyde Park Union Church is being sought. A search is underway for office space in which all of the program personnel can work together on one site. We remain very excited by the possibilities presented by this new arrangement and look forward to a healthy future for both Programs.

Norman J. Kansfield, Chair
The Joint Executive Committee

REPORTS OF THE STANDING COMMITTEES

Bibliographic Systems Committee

Current IC Subject Headings in the Field of Religion continues to be a popular publication. Alice Runis (Ilf School of Theology, who serves as the coordinator for its publication and distribution, reports that there are over 130 subscribers. Three issues have been mailed. Vol. 4, no. 2, mailed in August, was over 40 pages long; vol. 4, no. 3 was mailed in December; vol. 4, no. 4 was mailed in April. The subscription year has been changed from July to June to coordinate its budget with the new ATLA fiscal year; the dating of the issues has been changed to coincide with the date of the IC Subject Headings Weekly Lists, from which the publication is excerpted. It is now as financially self-supporting as it can be given the necessity of setting a subscription price based on a previous year's expenditures. Particularly expensive is mailing issues outside of the U.S. and Canada; that cost is now factored into all subscriptions, although the Committee may have to reassess that policy.

Due to technical difficulties the section's Peoplenet directory has not yet been published, although the committee still hopes to do so. The committee is always interested in what plans the board may have in compiling a directory of members and their interests and areas of expertise.

Joyce Farris (Duke University) represented ATLA at the June meeting of the American Library Association's

Committee on Cataloging Description and Access. Her report on the CC:DA appeared in the August Newsletter. Although she was not able to be present at the winter meeting, she filed a complete report of the issues under discussion in the February Newsletter. The committee is pleased to note that the terms of her appointment have been properly set and that she is willing to continue her appointment.

The section meeting in June was spent with small groups discussing and giving priority to various projects of the section. Seven areas of concern emerged from the discussion, and groups formed to organize activities related to these concerns: (1) Retrospective conversion projects; (2) Liturgical uniform titles; (3) Cooperative cataloging of titles in series; (4) Name authority problems; (5) Uniform titles for ancient texts; (6) Project(s) in memory of Doralyn Hickey; (7) Image and status of technical services work. Although the schedules set in June have been more realistically redesigned, several of the projects are being worked on by section members. The section meeting will again be a "working meeting" for small groups to discuss the problems and joys of technical services in theological libraries.

Alice I. Runis
Paul M. Smith
Ferne L. Weimer
Clifford Wunderlich, chair
Joyce L. Farris, ex-officio

Collection Evaluation and Development Committee

During 1987-88, the focus of the Collection Evaluation and Development Committee was on the North American Theological Inventory project, led by the ad hoc committee chaired by Michael Boddy. All ATLA libraries have been encouraged to work systematically toward completing the Conspectus worksheets and to forward their results to Mr. Boddy.

In addition, the chair of the committee urged cooperation of ATLA member libraries with a survey on weeding practices in theological libraries conducted by Ms.

Carol Branscomb, then an MSLS student at the University of North Carolina. Ms. Branscomb furnished results of her survey to participating libraries.

The work of the committee has been slowed during the year by its chair being unavailable much of the time for ATLA work, due to a heavy local schedule involved with the renovation of a major library facility.

Milton J. Coalter

Linda Corman

Roger Loyd, chair

Publication Committee

The committee has made considerable progress this year on the Basic Bibliography in Religion series. Kenneth Bedell, designer of the computer program, will meet with the committee during the annual conference and will also make a presentation of the project at the Reader Services Section meeting. Once the program is fully developed, it will be possible to input and update bibliographies now in hand. Initial production and distribution of the product will be handled through United Theological Seminary, Dayton, Ohio. Announcement of the availability of the series will appear in the ATLA Newsletter.

New publications have been released in the ATLA Scarecrow Press Series. The one in the Monograph series is, Scandinavian Hymnody from the Reformation to the Present, by C. Howard Smith. Three titles are in production and sixteen titles are under review in this series. The Bibliography Series title is, Jerusalem, The Holy City: A Bibliography, by James Purvis. Three titles are in production and thirty-five titles are under consideration in this series.

The committee awarded a \$600 grant to Charles Edwin Jones in support of his bibliography The Charismatic Movement: A Guide to the Study of Neo-Pentecostalism with Emphasis on Anglo-American Sources. A \$400. grant was awarded to James Michael MacLeod for his bibliographic project, Homosexuality and the Judeo-Christian Tradition. We are pleased to recall that William G. Hupper, whose Index to English Periodical Literature on

the Old Testament appeared earlier, was the first recipient of an ATLA grant.

Cynthia Runyon will rotate off the committee this summer. We appreciate the manner in which she has regularized the procedures of the grants program. She will be succeeded by Erica Treesh.

David R. Himrod, secretary
Cynthia G. Runyon, grants officer
Ellis E. O'Neal, Jr., chair
Betty A. O'Brien, ex officio
Kenneth E. Rowe, ex officio

Reader Services Committee

The chief activity of the Reader Services Committee since the 1987 conference of the American Theological Library Association has been the accumulation of fresh information for a directory of special collections in the ATLA libraries. Norman Anderson wrote a survey to which about 33 schools have so far responded. (Others are still encouraged to complete the survey, even if it must be in only a cursory way.) Ralph Ritter has been compiling the results on computer. The plan is to make this information widely available to ATLA libraries. How this is done will depend on the budget.

Note well Seth Kasten's invaluable "Checklist of Reference Tools of Interest to Theological Librarians, 1986-1987," which was published in the ATLA Newsletter, vol. 35, no. 3 (February 13 1988): 55-59.

Planning has been done for the Reader Services Section meeting at the 1988 conference. (The time: Tuesday, June 21st, 2-3:45 p.m.) Two presentations are expected: One will be of the Basic Bibliography Series, which the Publication Committee hopes to distribute on disks. Ken Bedell will demonstrate and accept suggestions for improvement. The other will be by Robert Phillips on bibliographic instruction in theological seminaries.

Issues of identity for the Reader Services Section seem to be settling. Some of the confusion in the past has been due to the ambiguity of the term "reader services." It has been proposed that "public services" be

substituted, with the understanding that this term would better convey the collective sense of reference, research, and circulation librarianship, and bibliographic instruction. An official motion for the substitution is expected at the 1988 conference. Apart from this change, the identity of the section will be based on the ATLA job description for the committee and the third draft of a document entitled "The Nature and Aims of the Reader Services Section."

The chief need of the Reader Services Section at this point is for volunteers who can make the time to undertake some of the writing projects described in an earlier report (see ATLA Newsletter, 35:1 (August 15 1987): 16-7. In all likelihood, it is the development of these projects and the distribution of the special collections directory that will be the focus of the committee in the immediate future.

Judy Clarence

William Hair

Norman E. Anderson, chair

REPORTS OF OTHER COMMITTEES AND REPRESENTATIVES

Historical Records Committee

1. One oral history interview has been completed and transcribed, that of Stephen Peterson by David J. Wartluft. Mr. Peterson is editing the transcript. When the final copy is produced, it, together with the audio tape, will be deposited in the ATLA Archives in Philadelphia.

Another interview is projected in the very near future, that of Charles Willard by Stephen Peterson. Still to be done is Jerry Campbell's interview of Donn Michael Farris. It is hoped that this may be accomplished in the next academic year.

2. The archivist reports that two items were added to the ATLA Archives during the year 1987-88: (a) Conference Program, Policies, Correspondence, Minutes, 1983-85, received from Robert Dvorak. 1 foot; (b) Papers from the June 1982 ATLA Conference.

We look forward with pleasure to next year's involve-

ment with the new reference librarian of the Office of History (formerly Presbyterian Society) in Philadelphia, who will be working to strengthen ties with ATIA, particularly in connection with the ATIA archives. He will be attending annual conferences, beginning June 1989.

3. The Board of Directors has suggested that there have been requests from members for guidance in Records Management and that that would fall within the purview of this committee. The committee will compile and circulate to ATIA members a list of existing Records Centers willing to share information with those who have constructed physical facilities for such a program and those who have developed the program itself. (As an example, Union Theological Seminary in Virginia has instituted an institutional records management program, constructing the center outside the library building for security considerations, writing a records management manual, and implementing the program, now three years old.)

The committee welcomes suggestions and inquiries from the ATIA membership.

Alice Kendrick

David Wartluft

Gerald W. Gillette, archivist

Martha B. Aycock, chair

Tellers Committee

The tellers met at the James P. Boyce Centennial Library in Louisville, Kentucky, on May 9, 1988. The ballots were opened, counted, and double checked by the committee for accuracy. We herewith make our report.

Ballots cast	306
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Defective ballots	2
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Valid ballots	304
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These persons were elected.

Vice-President	H. Eugene McLeod
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Board of Directors Class A	Sharon A. Taylor
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Board of Directors Class A	Roger L. Loyd
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Index Board	
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Class A
Preservation Board
Class A
Preservation Board
Class A
Nancy M. Groover
Vivian Edwards
Cass Moyer
Melody Mazuk, chair

Lucille Hager
Kenneth O'Malley
Richard Spoor

ATS-ATIA Joint Committee

The Joint Committee met in Chicago on the 7th and 8th of March 1988. The meeting had three major items on the agenda. The first was a review of requests for proposals for funding of projects. The second was a review of the activities of the Preservation Board. Finally, the committee discussed the status of the NATI project.

A number of proposals for grant money were approved. The committee was pleased with the creative proposals made. Not all fell within the guidelines of the project.

The committee reaffirmed its support of the preservation project. Claude Welsh, the chairperson of the committee, brought to the meeting a copy of his article that appeared in the renewed Scholars Press journal. The article highlighted the importance of our preservation project as a research tool. This meeting occurred immediately after some major decisions were made by the joint actions of the Preservation and Index Boards. Both Albert Hurd and John Bollier made presentations.

The committee expressed some disappointment that the NATI project had not developed further. Explanations were shared. There is continued interest and concern for Collection Development in the area of religion and theology in the United States and Canada.

Another meeting has been scheduled for next year with the hope that the NATI project will have made some movement, and the committee may be able to provide some guidance and support.

Rev. Simeon Daly, O.S.B

Editor of the Proceedings

The 1987 Proceedings volume itself serves as the primary report from the editor. Thanks to the prompt delivery of documents to the editor, the persistence and dedication of our Executive Secretary and his secretary, and the cooperation of the printer, we were able to issue the 1987 Proceedings in record time. While the new format and type size increased the cost of the volume considerably, I feel the end result produced a volume for which we can all be proud. With the continuing change in technology, we are never sure what new avenues will be available to us for the creation of an even better publication. Comments from the membership on how we can improve the volume are always welcome.

I look forward to the preparation of the 1988 Proceedings. How quickly copies of the 1988 volume are in the hands of the membership will depend largely on how quickly I receive the material that is to be included in the volume. I can only guarantee that general, section, denominational, special interest, and other group meeting presentations and reports will be included in the Proceedings if I receive manuscripts at the conference or if they are sent to me within a month of the conference.

Betty A. O'Brien

Representative to the Council of National Library and Information Associations

The CNLIA met on December 4, 1987 and May 6, 1988 at the 60 East Club in the Lincoln Building in New York City.

1. A Joint Committee on Preservation was proposed, formed, and charged to collect information on current activities regarding preservation of library materials. The committee will be an information resource group and will help establish national agenda for preservation.

2. A Joint Committee on Public Lending Rights was proposed, formed, and charged to create a clearing house of existing documents and proposals on the topic

of public lending rights and to create a bibliography on the topic.

3. A Joint Committee on Conference Planning was proposed, formed, and charged to develop information which would assist CNLIA member associations in planning conference/convention arrangements. The types of information to be gathered include: statistics on meeting facilities/sites; comparisons of association dues structures; comparison of exhibitor fees; lists of contacts for conference/conventions; comparisons of audiovisual and other electronic equipment rental fees.

4. A Committee on the White House Conference on Library and Information Services was proposed, formed, and charged to communicate CNLIA's interest in participating in the proposed White House Conference on Libraries and Information Services to the national Commission on Libraries and Information Services.

5. A Joint Committee on Archives was proposed, formed, and charged to create a current list of consultants for association archives.

6. "Motivating members to participation in association activities" was discussed in a paper presented by Mrs. Edith Lubetski, president of the Association of Jewish Libraries, and Mrs. GraceAnne A. De Candido, Senior Editor, The Library Journal, addressed the topic "Library Publications."

Paul A. Byrnes

Resolutions Committee

Good evening and welcome to W-ATLA-TV. broadcasting live from the very beautiful Radisson Hotel in downtown Lexington, Kentucky. We are here tonight with your complete weather, news, and sports. I am Al "Dan Rather" Caldwell, anchorman for the W-ATLA News Network. Joining me tonight is our Chicago co-anchor Norma "Jane Pauly" Goertzen who will report on local events, housing, and the university of learning. And joining us from our sister station in Nashville, Tennessee is Howard "Cronkite" Gallimore who is our sports, religion, and social editor.

Lead stories tonight include: (1) a Lexington taxi driver who ran over himself; (2) a reference librarian who got lost in his hotel suite; (3) two California librarians from the Graduate Theological Union who decided to become Shaker sisters after visiting Pleasant Hill. But more on these stories later.

Norma, I'm sure a theological conference of this magnitude gave many opportunities for continuing education. You were there--on the floor with the give and take. Did these 200 librarians actually learn some new things at the continuing education sessions?

Yes, they did. Some ATLA members came to the conference early for one of the two continuing education events. The Religion Index staff led a workshop on advanced searching. The other continuing education workshop on desktop publishing by Dr. John Abercrombie was late in starting due to some "computer problems," wrong equipment sent to the wrong hotel. Back to you, Al.

Thank you Norma, and now a word from our sports editor. Howard, all work and no play is no way to run a library. What happened in the sports scene this week?

Activities at the ATLA conference this week challenged the popular stereotype that librarians live a sedentary, uninteresting life. A library manager from the West coast is said to have lost some bucks and his voice at Keenland last Saturday. He made himself hoarse yelling at a horse. Some enlarged guardians of the printed matter found and used the exercise facilities of the convention hotel and will take back home less than they brought. The local YMCA at 239 East High

Street experienced an unusual increase in visitors this week. Fellow members from as far away as Boston and Denver responded to the generosity of the local club and used the facilities. Sincere good wishes are conveyed to all who contributed to our sporting good time. Now back to Al.

I am trying to get a report from our fashion editors, Elmer O'Brien, John Thompson, and Melinda Reagor. But that report is not available at this time. As I covered the workshops on Wednesday, I talked with many librarians who were grateful for state of the art information in many fields of study. Thanks especially went to Dr. Ken Boyd who led ATLA in "The Library Role in Media." Appreciation was expressed by many persons who heard Mrs. Sylvia Brown and Dr. William Marshall explain the process of "Development of a Special Collection Program." Librarians in the United States and Canada will be better informed on questions of "Censorship and Controversial Materials" because of the excellent work of Cecil White, William Leonard, and Terry Martin. Norma, some major addresses were delivered at the conference I believe.

Yes, the presidential address by Rosalyn Lewis can be summarized as follows: Go forth humbly and toot your own horn. On Thursday morning Dr. Herbert White, not to be confused with Cecil White, challenged some traditional views in his address on the changing role of catalogers. Thursday afternoon Dr. Richard L. Harrison, Jr. gave a lively thumbnail historical sketch of the Campbell movement. That's all on the addresses, Al.

Thank you Norma. We'll have an update on our lead stories soon, but Howard, did you know that the Festival Market sells a pair of Jimmy Swaggert crying glasses. Two onion flakes are placed on the nose piece and the glasses can be pushed down on the nose at just the right time to effect the tears. Was this motif in existence or use during the ATLA worship services?

No, Al, not where I observed. Corporate worshippers in Central Kentucky this week experienced new theological "highs in religious expression." Eternal gratitude goes to Don Boyd, Jerry Mercer, William Faupel, James Dunkly, and Melinda Reagor for leading us in these experiences. Now back to you, Al.

Thank you Howard, and now for a look at the weather, before our lead stories. [Al pointed to a map indicat-

ing the following]

Hot

Extremely Hot

Limp

Pot Boiler

Darkness

Well Norma, if you go picnicking it will be nice this weekend. What would you say was the climate for the papers that were given this week?

Fine, Al. Four papers were presented on a wide range of topics: Dr. Frederick Norris on current issues in patristic studies; Dr. Phil Dare on communitarian movements; Ms. Melinda Reagor on the myth of the automated catalog environment; and Dr. David Bauer on recent research on the Gospel of Matthew. The sharing of expertise and research is a stimulating part of ATLA. That's it on the papers, Al.

Thank you Norma, for the very informative report. Howard, you are a Baptist. You certainly know how to have a good time. What kind of social events were in evidence during the library conference?

What is so rare as a day in June, as a reception, or as a break in the morning, afternoon or evening? Theological librarians in the bluegrass experienced all of these and more. Break time was feed time with cheese, fruit, crackers, and juices of the vine, some spirited as horses and some plain as a tobacco stick. To vendors Virginia Technological Library Services of Blacksburg, Virginia, and to EBSCO of Birmingham, Alabama go the credit.

Thank you, Howard. I'm getting a report now on one of our lead stories. It may be the taxi driver who ran over himself. Yes, I hear something. It is a loud buzzing. No, it is just a fly! Yes, here is a report now. A reference librarian from Evanston was last seen entering one of the suites on the fifth floor of the Radisson. Security is still looking for a Mr. David Himrod. While we wait further word, Norma, what would you say about the accommodations?

This week the American Theological Library Association was hosted by Asbury Theological Seminary. Very comfortable accommodations were enjoyed at the Radisson in Lexington, Kentucky. The Tuesday meetings were held at Asbury in Wilmore, Kentucky which provided an opportunity to see the many resources of the B. L. Fisher Library. We thank D. William Faupel and his staff for

their planning and hospitality.

Howard, it has been a great conference, and a good time was certainly in evidence here tonight. If you could turn your Tennessee voice into a Scottish brogue, you might dance like these fine dancers did tonight.

Taking a final look at entertainment, who could challenge the popularity of the Lexington Scottish Country Dance Society, Kentucky Academy of Highland Dance, and the Thistledown Scottish Dancers of St. Johns earlier this evening when they performed at the Radisson for the 42nd annual meeting of ATLA. Thanks, dancers and Vicky Goodloe, coordinator. A good time was had by all. That does it for sports, entertainment, and religion. Al, back to you.

And so as we go off the air tonight we want to give special thanks to Rosalyn Lewis, our president, to the Board of Directors, to all committee chairpersons, but most especially to all of you who have continued to tune in day after day to the theological library concerns of our world. Thank you all and good night, from Norma, Howard, and Al.

Alva R. Caldwell

Howard H. Gallimore

Norma S. Goertzen, Chair

STATISTICAL RECORDS REPORT (1986-1987)

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PROFESS. STAFF	FULL STAFF	PARTTIME STAFF
AMBROSE SWASEY LIBRARY	165	13	4.10	3.00	1.40
ANDERSON COLLEGE	107	17	1.00	1.67	1.37
ANDOVER NEWTON THEOL. SCHOOL	236	34	3.00	4.00	3.20
ARCHIBALD FOUNDATION LIBRARY	100	16	2.00	4.00	1.50
ASBURY THEOLOGICAL SEMINARY	550	41	6.00	7.00	1.50
ASHLAND THEOLOGICAL SEMINARY	242	20	1.00	0.00	2.50
ASSEMBLIES OF GOD THEOL. SEM.	326	9	1.00	3.00	3.50
ASSOCIATED MENNONITE BIBL SEM	125	22	2.00	0.00	2.25
ATHENAEUM OF OHIO	245	27	2.00	2.00	1.50
ATLANTIC SCHOOL OF THEOLOGY	92	9	3.00	2.00	1.00
AUSTIN PRESBYTERIAN THEOL SEM	176	17	1.50	2.00	3.00
BANGOR THEOLOGICAL SEMINARY	100	11	2.00	0.00	1.00
BAPTIST MISS. ASSOC THEOL SEM	55	8	1.00	3.00	2.00
BETHANY/NORTHERN BAPTIST SEM	199	24	3.22	0.00	3.44
BETHEL THEOLOGICAL SEMINARY	281	18	1.75	2.00	2.00
BIBLICAL THEOLOGICAL SEMINARY	126	8	2.00	0.00	1.00
BILLY GRAHAM CENTER	0	0	3.00	4.00	2.50
BOSTON UNIV. SCH. OF THEOLOGY	263	24	3.00	4.00	7.00
BRITE DIVINITY SCHOOL	154	13	2.25	4.28	0.00
CALVARY BAPTIST THEOL SEMINARY	100	10	2.00	1.00	5.00
CARDINAL BERAN LIBRARY	75	8	1.00	2.00	0.50
CATHOLIC THEOLOGICAL UNION	218	35	3.00	3.00	2.00
CENTRAL BAPTIST THEOL SEMINARY	80	8	2.00	0.00	2.00
CHICAGO THEOLOGICAL SEMINARY	113	12	1.00	1.00	1.50
CHRIST SEMINARY LIBRARY	9	2	1.00	0.00	0.00
CHRIST THE KING SEMINARY	92	14	3.50	0.00	0.50
CHRISTIAN THEOLOGICAL SEMINARY	184	19	3.00	1.00	3.00
COLUMBIA THEOLOGICAL SEMINARY	499	28	5.00	6.00	3.75
CONCORDIA SEMINARY	555	37	3.00	5.00	7.00
CONCORDIA THEOLOGICAL SEMINARY	476	27	3.00	5.50	3.43
CONGREGATIONAL LIBRARY	0	0	2.00	3.00	0.50
COVENANT THEOLOGICAL SEMINARY	108	12	1.50	1.00	1.50
CRISWELL CENTER-BIBLICAL STUDY	193	7	1.00	1.00	1.50
DALLAS THEOLOGICAL SEMINARY	986	48	6.00	7.00	3.70
DAVID LIPSCOMB COLLEGE	2168	117	6.00	2.00	0.00
DENVER THEOLOGICAL SEMINARY	266	26	3.00	2.00	3.25
DOMINICAN COLLEGE	46	11	1.50	1.00	0.40
DREW UNIVERSITY	2330	140	13.70	17.10	10.00
EASTERN BAPTIST THEOL SEMINARY	250	16	2.00	2.00	0.50
EASTERN MENNONITE COLLEGE	802	59	2.95	2.00	2.00
EDEN THEOLOGICAL SEMINARY	197	10	6.50	7.00	6.50
EMMANUEL COLLEGE-VICTORIA UNIV	168	12	0.50	2.00	1.66
EMMANUEL SCHOOL OF RELIGION	70	8	1.00	3.00	2.30
EMORY UNIVERSITY	462	55	7.00	5.00	5.97
EPISCOPAL THEOLOGICAL SEMINARY	54	11	2.00	1.00	1.00
EVANGELICAL SCHOOL OF THEOLOGY	34	9	1.00	0.00	0.50
GOLDEN GATE BAPTIST THEOL SEM	545	33	3.00	5.00	5.50
GRACE THEOLOGICAL SEMINARY	230	14	2.00	3.00	0.00
GRADUATE THEOLOGICAL UNION	1157	158	11.50	13.00	3.50
HARDING GRADUATE SCHOOL	107	9	2.00	0.00	1.50

INSTITUTION	STUDENTS	FACULTY	PROFESS. STAFF	FULL STAFF	PARTTIME STAFF
HARTFORD SEMINARY	115	12	0.50	2.00	0.00
HARVARD DIVINITY SCHOOL	365	36	6.50	8.00	0.00
HOLY NAME COLLEGE	22	0	1.00	0.00	0.00
HURON COLLEGE FACULTY OF THEOL	41	9	0.75	1.00	1.00
ILIFF SCHOOL OF THEOLOGY	182	25	3.00	4.00	4.00
JAMES WHITE LIBRARY, SEMINARY	448	33	1.00	0.00	2.50
JESUIT-KRAUSS-McCORMICK LIBR.	547	47	6.00	3.00	14.00
K. U. LEUVEN/FAC. OF THEOLOGY	610	39	5.00	1.00	3.00
KENRICK SEMINARY	68	18	1.00	2.00	0.96
KNOX COLLEGE	103	10	2.00	1.00	1.00
LANCASTER THEOLOGICAL SEMINARY	114	13	1.00	1.00	1.20
LEXINGTON THEOLOGICAL SEMINARY	201	14	2.00	2.00	3.00
LOUISVILLE PRESBY THEOL SEM	188	16	2.00	3.50	4.00
LUTHER-NORTHWESTERN THEOL SEM	789	62	4.00	2.00	2.50
LUTHERAN THEO SEM (GETTYSBURG)	215	17	2.00	2.00	0.80
LUTHERAN THEOL SEM (PHILADEL)	182	19	2.75	3.00	0.00
LUTHERAN THEOL SOUTHERN SEM	112	14	2.00	1.00	1.70
MARY IMMACULATE SEMINARY	29	14	1.00	1.00	0.50
MASTER'S SEMINARY, THE	60	11	2.00	3.00	5.00
MEADVILLE/LOMBARD THEOL SCHOOL	34	4	0.50	1.00	1.50
MEMPHIS THEOLOGICAL SEMINARY	92	12	2.00	2.00	0.50
MENNONITE BRETHREN BIBL SEM	85	13	3.00	2.00	0.00
METHODIST THEOLOGICAL SCHOOL	185	20	2.00	3.00	4.00
MID-AMERICA BAPTIST THEOL SEM	373	23	3.00	4.00	2.00
MIDWESTERN BAPTIST THEOL SEM	482	19	0.00	4.00	2.00
MORAVIAN THEOLOGICAL SEMINARY	35	7	5.00	4.00	2.50
MT. ANGEL ABBEY AND SEMINARY	106	22	1.00	2.00	3.00
MT. ST. MARY'S COLLEGE	149	11	6.00	5.00	0.00
NAZARENE THEOLOGICAL SEMINARY	292	21	2.00	2.00	3.00
NEW BRUNSWICK THEOLOGICAL SEM	140	10	1.50	2.00	2.00
NEW ORLEANS BAPTIST THEOL SEM	1031	93	3.50	6.00	3.40
NORTH AMERICAN BAPTIST SEM	105	16	1.60	1.00	1.50
NORTH PARK THEOLOGICAL SEM	99	11	2.00	1.00	0.40
ONTARIO THEOLOGICAL SEMINARY	223	13	1.60	6.00	2.30
ORAL ROBERTS UNIVERSITY	307	24	2.00	1.00	7.00
PERKINS SCHOOL OF THEOLOGY	374	34	6.00	4.00	3.70
PHILLIPS GRADUATE SEMINARY	72	14	2.00	3.00	0.00
PITTSBURGH THEOLOGICAL SEM	239	19	2.00	3.00	0.50
PONTIFICAL COLLEGE JOSEPHINUM	170	40	2.00	3.00	0.00
POPE JOHN XXIII NATIONAL SEM	53	15	2.00	0.00	19.00
PRINCETON THEOLOGICAL SEMINARY	600	48	7.00	9.00	1.00
REFORMED PRESBYTERIAN THEO SEM	47	6	1.00	0.00	1.20
REFORMED THEOLOGICAL SEMINARY	238	17	3.00	4.00	2.25
REGENT COLLEGE & CAREY HALL	242	20	1.00	3.00	1.00
SACRED HEART SCHOOL - THEOLOGY	122	19	2.00	1.00	0.50
SCARRITT COLLEGE	88	15	1.00	1.00	2.00
SCHOOL OF THEOLOGY IN DUBUQUE	347	27	3.33	2.50	0.00
SOUTHEASTERN BAPTIST THEOL SEM	747	50	6.00	5.00	8.00
SOUTHERN BAPTIST THEOL SEM	2191	138	7.00	18.00	9.00
SOUTHWESTERN BAPTIST THEOL SEM	4001	156	10.00	14.00	26.50
ST. AUGUSTINE'S SEMINARY	54	10	1.00	0.00	1.80
ST. CHARLES SEMINARY	124	15	7.00	4.00	0.50
ST. FRANCIS SEMINARY	110	16	3.00	2.00	3.00
ST. JOHN'S PROVINCIAL SEMINARY	90	21	1.50	1.00	1.00
ST. JOHN'S SEMINARY--CA	114	29	1.00	2.00	1.00

INSTITUTION	STUDENTS	FACULTY	PROFESS. STAFF	FULL STAFF	PARTTIME STAFF
ST. JOHN'S SEMINARY--MA	117	20	1.50	0.00	1.00
ST. JOHN'S UNIVERSITY	1892	138	5.09	8.00	0.00
ST. JOSEPH'S SEMINARY	125	11	3.00	2.00	3.00
ST. LOUIS UNIVERSITY	10151	922	1.50	4.00	3.50
ST. MARY OF THE LAKE SEMINARY	175	25	1.00	3.00	0.00
ST. MARY'S SEMINARY - MD	253	17	3.00	1.00	0.50
ST. MARY'S SEMINARY--OH	64	15	1.00	2.00	1.00
ST. MEINRAD SCHOOL OF THEOLOGY	282	68	1.00	4.00	1.00
ST. PATRICK'S SEMINARY	93	15	2.00	0.00	1.00
ST. PAUL SCHOOL OF THEOLOGY	168	18	1.00	3.00	1.00
ST. PAUL SEMINARY	102	23	2.00	3.00	3.27
ST. PETER'S SEMINARY	89	11	1.00	2.00	1.00
ST. VINCENT de PAUL - REG SEM	76	16	1.50	0.00	1.00
ST. WILLIBRODSABDIJ	0	0	0.00	0.00	1.00
TRINITY COLL FACULTY-DIVINITY	104	10	0.72	0.90	1.14
TRINITY EPISCOPAL SCH/MINISTRY	73	11	2.00	3.00	1.00
TRINITY EVANGEL DIVINITY SCH	712	55	4.00	4.00	9.76
TRINITY LUTHERAN SEMINARY	227	24	3.30	3.00	0.40
UNION THEOLOGICAL SEMINARY-NY	314	32	5.40	7.00	4.60
UNION THEOLOGICAL SEMINARY-VA	457	45	6.00	10.00	3.49
UNITED LIBRARY	366	37	5.00	3.00	0.50
UNITED THEO SEM OF TWIN CITIES	153	16	2.00	0.00	0.75
UNITED THEOLOGICAL SEMINARY	237	27	2.00	3.00	2.00
UNIV OF THE SOUTH SCH OF THEOL	91	11	2.20	1.00	2.80
UNIV. OF ST. MICHAEL'S COLLEGE	3750	140	7.60	8.00	9.00
UNIVERSITY OF NOTRE DAME	9690	987	32.00	112.00	25.00
VANCOUVER SCHOOL OF THEOLOGY	123	14	1.00	5.00	2.00
VANDERBILT UNIVERSITY	309	21	2.00	2.00	6.00
VIRGINIA THEOLOGICAL SEMINARY	193	18	5.00	1.00	2.50
WESLEY THEOLOGICAL SEMINARY	217	23	3.00	3.00	4.00
WESTERN CONSERVATIVE BAPT SEM	523	32	3.20	3.00	4.00
WESTERN EVANGELICAL SEMINARY	154	9	2.00	0.00	2.50
WESTERN THEOLOGICAL SEMINARY	167	15	2.50	1.00	0.00
WESTMINSTER THEOL SEMINARY--CA	90	12	1.00	1.00	2.00
WESTMINSTER THEOL SEMINARY--PA	322	20	3.25	2.00	1.50
WILFRID LAURIER UNIVERSITY	88	8	13.00	40.00	7.58
WOODSTOCK THEOL. CTR. LIBRARY	0	0	2.00	2.00	0.00
WYCLIFFE COLLEGE	79	8	1.00	1.00	0.50
YALE UNIVERSITY DIVINITY SCH	393	43	4.50	9.00	7.00

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSE	EDUC. AND GENERAL
AMBROSE SWASEY LIBRARY	129741	107950	6924	291896	2988316
ANDERSON COLLEGE	105138	23472	1108	160255	789464
ANDOVER NEWTON THEOL. SCHOOL	116576	52089	4025	214805	3536165
ARCHIBALD FOUNDATION LIBRARY	90437	37608	2338	155538	950587
ASBURY THEOLOGICAL SEMINARY	254026	93671	7816	482621	4971133
ASHLAND THEOLOGICAL SEMINARY	39286	27346	1826	93220	1321517
ASSEMBLIES OF GOD THEOL. SEM.	64433	44700	2014	140194	1282026
ASSOCIATED MENNONITE BIBL SEM	59174	33061	1100	122969	1684547
ATHENAEUM OF OHIO	53367	43779	3563	169046	1778179
ATLANTIC SCHOOL OF THEOLOGY	84435	28263	2276	131203	1085685
AUSTIN PRESBYTERIAN THEOL SEM	112898	49504	563	223342	2529585
BANGOR THEOLOGICAL SEMINARY	56813	28530	1702	89065	1265288
BAPTIST MISS. ASSOC THEOL SEM	46548	15660	1889	87850	515808
BETHANY/NORTHERN BAPTIST SEM	88028	52253	2518	180739	2855853
BETHEL THEOLOGICAL SEMINARY	91700	46300	2531	169562	3198000
BIBLICAL THEOLOGICAL SEMINARY	34078	8981	600	51782	713693
BILLY GRAHAM CENTER	140165	37931	6279	232038	0
BOSTON UNIV. SCH. OF THEOLOGY	149277	60672	1346	224400	2269631
BRITE DIVINITY SCHOOL	158184	131495	5585	328031	1466906
CALVARY BAPTIST THEOL SEMINARY	65000	41000	0	106000	447861
CARDINAL BERAN LIBRARY	42118	27298	898	75045	1063158
CATHOLIC THEOLOGICAL UNION	101920	51400	4800	213172	2107000
CENTRAL BAPTIST THEOL SEMINARY	76092	37516	1262	118541	1250916
CHICAGO THEOLOGICAL SEMINARY	45552	32692	1523	96553	2113301
CHRIST SEMINARY LIBRARY	32600	4496	281	6907	0
CHRIST THE KING SEMINARY	27100	50132	3978	112781	1526639
CHRISTIAN THEOLOGICAL SEMINARY	93288	38752	3137	167323	2611004
COLUMBIA THEOLOGICAL SEMINARY	88173	56000	7000	188173	3971588
CONCORDIA SEMINARY	176441	130904	4346	410391	6562753
CONCORDIA THEOLOGICAL SEMINARY	110878	75357	1303	239232	0
CONGREGATIONAL LIBRARY	84963	8955	1165	113060	0
COVENANT THEOLOGICAL SEMINARY	59158	28545	1422	95632	1616349
CRISWELL CENTER-BIBLICAL STUDY	50340	61160	1660	119200	2419067
DALLAS THEOLOGICAL SEMINARY	258751	103661	12240	448538	8432088
DAVID LIPSCOMB COLLEGE	0	154864	13967	210812	0
DENVER THEOLOGICAL SEMINARY	89110	49256	5796	212148	2523649
DOMINICAN COLLEGE	54544	22959	2613	108487	1183988
DREW UNIVERSITY	758922	349684	27087	95090	20661000
EASTERN BAPTIST THEOL SEMINARY	76205	41560	3085	143350	2080000
EASTERN MENNONITE COLLEGE	114589	90272	2099	255232	7544867
EDEN THEOLOGICAL SEMINARY	265800	179626	11198	68398	0
EMMANUEL COLLEGE-VICTORIA UNIV	44113	17527	1285	101378	1126954
EMMANUEL SCHOOL OF RELIGION	61463	40984	5513	136274	1248746
EMORY UNIVERSITY	271897	219491	4836	567071	5926257
EPISCOPAL THEOLOGICAL SEMINARY	97237	20557	2315	177604	1714342
EVANGELICAL SCHOOL OF THEOLOGY	26719	15073	867	48159	679543
GOLDEN GATE BAPTIST THEOL SEM	205715	59953	1271	344726	3983621
GRACE THEOLOGICAL SEMINARY	62474	47499	7600	128573	1720000
GRADUATE THEOLOGICAL UNION	591778	229031	9738	1130745	15238926
HARDING GRADUATE SCHOOL	70269	44483	8732	140568	1480904
HARTFORD SEMINARY	43080	25395	415	86485	1530000

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSE	EDUC. AND GENERAL
HARVARD DIVINITY SCHOOL	0	0	0	849554	5189830
HOLY NAME COLLEGE	13104	8209	790	22103	0
HURON COLLEGE FACULTY OF THEOL	28454	24101	1708	59812	471200
ILIFF SCHOOL OF THEOLOGY	200621	144395	3100	399165	3207802
JAMES WHITE LIBRARY, SEMINARY	0	81743	0	364261	0
JESUIT-KRAUSS-McCORMICK LIBR.	270481	136000	12000	66000	0
K. U. LEUVEN/FAC. OF THEOLOGY	176760	170868	5892	353520	8514000
KENRICK SEMINARY	80686	28337	3081	107670	1681116
KNOX COLLEGE	60811	24780	1351	106378	758047
LANCASTER THEOLOGICAL SEMINARY	43235	41019	2905	107586	1675706
LEXINGTON THEOLOGICAL SEMINARY	69209	61984	6447	184349	1555641
LOUISVILLE PRESBY THEOL SEM	108183	68717	3426	247971	2411072
LUTHER-NORTHWESTERN THEOL SEM	185804	74155	6002	324582	6398733
LUTHERAN THEO SEM (GETTYSBURG)	86222	61650	4460	192976	2047180
LUTHERAN THEOL SEM (PHILADEL)	120120	48057	6595	234278	2100642
LUTHERAN THEOL SOUTHERN SEM	66679	42017	4301	136091	2021121
MARY IMMACULATE SEMINARY	35100	31000	3500	76875	890092
MASTER'S SEMINARY, THE	60000	10000	4000	74000	500000
MEADVILLE/LOMBARD THEOL SCHOOL	32790	14535	610	53818	760768
MEMPHIS THEOLOGICAL SEMINARY	53273	29102	2829	105384	977045
MENNONITE BRETHREN BIBL SEM	80031	115523	14908	373593	0
METHODIST THEOLOGICAL SCHOOL	99324	94542	3405	259806	2433477
MID-AMERICA BAPTIST THEOL SEM	140194	92853	4697	237744	2188729
MIDWESTERN BAPTIST THEOL SEM	57184	41843	0	29914	2826345
MORAVIAN THEOLOGICAL SEMINARY	185429	207282	11500	470986	0
MT. ANGEL ABBEY AND SEMINARY	121145	92139	4990	231735	0
MT. ST. MARY'S COLLEGE	274676	192200	4698	538000	12184393
NAZARENE THEOLOGICAL SEMINARY	83107	59538	5219	165652	1581889
NEW BRUNSWICK THEOLOGICAL SEM	57600	22896	1426	147555	1248038
NEW ORLEANS BAPTIST THEOL SEM	121238	91952	5322	273080	4719722
NORTH AMERICAN BAPTIST SEM	55982	34949	2098	116804	1242595
NORTH PARK THEOLOGICAL SEM	58083	41103	5998	136720	1062454
ONTARIO THEOLOGICAL SEMINARY	84672	61347	6445	166362	2036694
ORAL ROBERTS UNIVERSITY	63041	36907	3164	103112	1318467
PERKINS SCHOOL OF THEOLOGY	253758	355219	38644	842407	4881603
PHILLIPS GRADUATE SEMINARY	67055	32612	2629	154655	967172
PITTSBURGH THEOLOGICAL SEM	127674	84500	10500	256424	2957244
PONTIFICAL COLLEGE JOSEPHINUM	84167	85852	5730	203429	3020064
POPE JOHN XXIII NATIONAL SEM	18559	26384	1016	51005	835000
PRINCETON THEOLOGICAL SEMINARY	346982	298756	21683	1330097	13594573
REFORMED PRESBYTERIAN THEO SEM	28787	9251	378	48079	367724
REFORMED THEOLOGICAL SEMINARY	103238	91000	11000	259549	3014163
REGENT COLLEGE & CAREY HALL	63006	69079	808	168971	1806620
SACRED HEART SCHOOL - THEOLOGY	42250	35840	1293	98869	2165302
SCARRITT COLLEGE	37998	11060	1260	1100345	2168533
SCHOOL OF THEOLOGY IN DUBUQUE	0	58040	3500	0	0
SOUTHEASTERN BAPTIST THEOL SEM	254972	91293	3755	431058	3304823
SOUTHERN BAPTIST THEOL SEM	496775	178896	19054	877232	10654120
SOUTHWESTERN BAPTIST THEOL SEM	565529	162138	9962	329383	15069187
ST. AUGUSTINE'S SEMINARY	29677	18804	881	54990	648614
ST. CHARLES SEMINARY	61479	17370	2087	116802	1742334
ST. FRANCIS SEMINARY	41994	42112	1886	0	0
ST. JOHN'S PROVINCIAL SEMINARY	44807	28939	4358	126741	1886626
ST. JOHN'S SEMINARY--CA	46275	27303	10029	24488	988406
ST. JOHN'S SEMINARY--MA	31509	55816	10830	118430	0

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSE	EDUC. AND GENERAL
ST. JOHN'S UNIVERSITY	308676	212542	6654	582353	16776361
ST. JOSEPH'S SEMINARY	65902	50172	7434	191784	0
ST. LOUIS UNIVERSITY	109128	46990	6500	180376	131563000
ST. MARY OF THE LAKE SEMINARY	50415	43805	1205	95425	2309403
ST. MARY'S SEMINARY - MD	69873	47000	3000	145501	2637443
ST. MARY'S SEMINARY--OH	18000	39360	3351	42711	1431696
ST. MEINRAD SCHOOL OF THEOLOGY	109155	97014	1723	234001	3072942
ST. PATRICK'S SEMINARY	28914	26276	1387	65397	1044240
ST. PAUL SCHOOL OF THEOLOGY	78903	40149	4314	153874	1703205
ST. PAUL SEMINARY	73385	64062	3546	158111	2002202
ST. PETER'S SEMINARY	49592	46981	4286	110729	860005
ST. VINCENT de PAUL - REG SEM	54899	30510	3984	89393	1068136
ST. WILLIBRODSABDIJ	0	7247	483	7730	0
TRINITY COLL FACULTY-DIVINITY	41251	17711	1130	68270	710371
TRINITY EPISCOPAL SCH/MINISTRY	84271	36112	3332	132322	1414045
TRINITY EVANGEL DIVINITY SCH	222109	169690	2741	465448	6543150
TRINITY LUTHERAN SEMINARY	141925	52514	4820	267046	2235432
UNION THEOLOGICAL SEMINARY-NY	433209	216400	55010	771019	9134555
UNION THEOLOGICAL SEMINARY-VA	333963	116542	4947	633902	4706643
UNITED LIBRARY	223130	112946	11413	428351	4871702
UNITED THEO SEM OF TWIN CITIES	45655	23051	1250	92975	1615870
UNITED THEOLOGICAL SEMINARY	94149	78561	3605	229872	2547760
UNIV OF THE SOUTH SCH OF THEOL	89645	66997	7350	195103	1752352
UNIV. OF ST. MICHAEL'S COLLEGE	421027	173200	19921	756623	0
UNIVERSITY OF NOTRE DAME	2757084	1903004	106706	5068702	134880699
VANCOUVER SCHOOL OF THEOLOGY	95202	34467	2502	150517	1247437
VANDERBILT UNIVERSITY	119211	91568	4700	420079	2347797
VIRGINIA THEOLOGICAL SEMINARY	218811	76182	11254	339771	4522821
WESLEY THEOLOGICAL SEMINARY	117156	62840	3208	208250	2432795
WESTERN CONSERVATIVE BAPT SEM	144575	77570	0	273905	3241587
WESTERN EVANGELICAL SEMINARY	51180	24197	0	90883	816400
WESTERN THEOLOGICAL SEMINARY	64020	38699	1741	130637	1474074
WESTMINSTER THEOL SEMINARY--CA	45830	22542	0	82485	789599
WESTMINSTER THEOL SEMINARY--PA	87775	57700	5822	185781	2119324
WILFRID LAURIER UNIVERSITY	905165	743574	28558	1885103	25669
WOODSTOCK THEOL. CTR. LIBRARY	88747	34242	7056	130045	0
WYCLIFFE COLLEGE	44129	9267	1556	61747	828799
YALE UNIVERSITY DIVINITY SCH	388322	200176	17979	670951	0

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO-FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERIODICAL SUBS.
AMBROSE SMASEY LIBRARY	260000	4506	2782	0	0	863
ANDERSON COLLEGE	57211	1867	5440	844	103745	316
ANDOVER NEWTON THEOL. SCHOOL	208521	4834	0	0	213355	581
ARCHIBALD FOUNDATION LIBRARY	59383	2979	3137	0	61499	505
ASBURY THEOLOGICAL SEMINARY	146038	4283	11028	0	161348	725
ASHLAND THEOLOGICAL SEMINARY	63276	461	1719	0	65456	360
ASSEMBLIES OF GOD THEOL. SEM.	55749	46670	2672	0	105091	498
ASSOCIATED MENNONITE BIBL SEM	101193	1024	626	0	103237	492
ATHENAEUM OF OHIO	71138	1112	3400	882	76532	369
ATLANTIC SCHOOL OF THEOLOGY	64763	125	963	0	65851	421
AUSTIN PRESBYTERIAN THEOL SEM	123719	2275	1994	0	128988	470
BANGOR THEOLOGICAL SEMINARY	83678	744	832	2000	87254	426
BAPTIST MISS. ASSOC THEOL SEM	44350	875	3472	8044	56741	795
BETHANY/NORTHERN BAPTIST SEM	141452	4046	2896	0	148394	565
BETHEL THEOLOGICAL SEMINARY	116924	1808	6346	0	125449	749
BIBLICAL THEOLOGICAL SEMINARY	42214	260	1022	3114	46610	271
BILLY GRAHAM CENTER	60219	137852	135	0	198206	616
BOSTON UNIV. SCH. OF THEOLOGY	120048	12554	4737	0	137339	1323
BRITE DIVINITY SCHOOL	166884	17664	0	0	184548	1068
CALVARY BAPTIST THEOL SEMINARY	72000	4000	1300	5000	82300	500
CARDINAL BERAN LIBRARY	39500	1401	2232	1760	44893	315
CATHOLIC THEOLOGICAL UNION	107941	357	0	0	108298	540
CENTRAL BAPTIST THEOL SEMINARY	76461	513	6638	495	84107	295
CHICAGO THEOLOGICAL SEMINARY	103459	2310	700	0	106469	205
CHRIST SEMINARY LIBRARY	36731	6703	0	0	43434	176
CHRIST THE KING SEMINARY	102038	2900	800	0	115000	432
CHRISTIAN THEOLOGICAL SEMINARY	112192	1300	5400	0	118892	691
COLUMBIA THEOLOGICAL SEMINARY	95747	2450	2200	0	100397	535
CONCORDIA SEMINARY	180244	37164	14608	162	232178	1051
CONCORDIA THEOLOGICAL SEMINARY	121967	6615	6250	1871	136703	700
CONGREGATIONAL LIBRARY	225000	300	0	0	225300	110
COVENANT THEOLOGICAL SEMINARY	51828	3067	769	1500	57164	360
CRISWELL CENTER-BIBLICAL STUDY	70888	2882	2102	60	75932	514
DALLAS THEOLOGICAL SEMINARY	114582	19675	5588	0	139845	960
DAVID LIPSCOMB COLLEGE	155072	37763	5018	0	197853	918
DENVER THEOLOGICAL SEMINARY	88325	2350	2800	0	0	529
DOMINICAN COLLEGE	59781	99	107	0	59987	294
DREW UNIVERSITY	381593	218161	100	120000	719854	1729
EASTERN BAPTIST THEOL SEMINARY	102485	596	0	0	103081	431
EASTERN MENNONITE COLLEGE	118454	20727	9023	7166	155370	804
EDEN THEOLOGICAL SEMINARY	199013	10977	29479	239469	1030	893
EMMANUEL COLLEGE-VICTORIA UNIV	56568	4567	420	736	62291	271
EMMANUEL SCHOOL OF RELIGION	66782	19516	1567	0	87865	729
ENORY UNIVERSITY	409550	65793	4582	132750	612675	1556
EPISCOPAL THEOLOGICAL SEMINARY	90039	776	1480	0	92295	359
EVANGELICAL SCHOOL OF THEOLOGY	56375	200	50	400	57025	283
GOLDEN GATE BAPTIST THEOL SEM	115865	3069	13885	20530	153349	763
GRACE THEOLOGICAL SEMINARY	58262	4642	13810	0	76714	330
GRADUATE THEOLOGICAL UNION	351982	181261	5908	11100	550251	2475
HARDING GRADUATE SCHOOL	77663	6422	1795	2123	88003	689

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
HARTFORD SEMINARY	70382	6450	0	5000	81832	273
HARVARD DIVINITY SCHOOL	382745	42870	0	0	425615	2280
HOLY NAME COLLEGE	7205	0	0	0	0	100
HURON COLLEGE FACULTY OF THEOL	32230	0	0	0	0	114
ILIFF SCHOOL OF THEOLOGY	148873	27083	1787	0	0	800
JAMES WHITE LIBRARY, SEMINARY	122144	10648	0	0	132792	1025
JESUIT-KRAUSS-McCORMICK LIBR.	310380	52151	786	9861	373178	1489
K. U. LEUVEN/FAC. OF THEOLOGY	585000	16000	4500	500	606000	1041
KENRICK SEMINARY	69782	519	1943	195	72439	354
KNOX COLLEGE	66986	1397	206	0	68589	205
LANCASTER THEOLOGICAL SEMINARY	0	9619	6920	977	137665	472
LEXINGTON THEOLOGICAL SEMINARY	99469	7000	0	700	107169	1128
LOUISVILLE PRESBY THEOL SEM	99505	140	739	0	100766	382
LUTHER-NORTHWESTERN THEOL SEM	194939	2198	5985	0	203122	774
LUTHERAN THEO SEM (GETTYSBURG)	139378	4721	0	0	144099	678
LUTHERAN THEOL SEM (PHILADEL)	151895	14063	7189	385	0	620
LUTHERAN THEOL SOUTHERN SEM	94655	7600	1861	0	104116	587
MARY IMMACULATE SEMINARY	70058	2853	2577	324	75812	414
MASTER'S SEMINARY, THE	65000	44000	200	200	109400	510
MEADVILLE/LOMBARD THEOL SCHOOL	95875	135	0	0	96010	142
MEMPHIS THEOLOGICAL SEMINARY	70816	0	0	626	70816	494
MENNONITE BRETHERN BIBL SEM	112185	4883	3628	0	120696	686
METHODIST THEOLOGICAL SCHOOL	92177	559	4872	19	97627	367
MID-AMERICA BAPTIST THEOL SEM	97575	27340	3925	3150	151990	828
MIDWESTERN BAPTIST THEOL SEM	90570	109	1066	5	92258	508
MORAVIAN THEOLOGICAL SEMINARY	186274	2055	0	0	188329	1128
MT. ANGEL ABBEY AND SEMINARY	152000	23165	1200	0	176365	618
MT. ST. MARY'S COLLEGE	165240	9000	3502	0	177742	772
NAZARENE THEOLOGICAL SEMINARY	75107	9876	1632	3729	90344	468
NEW BRUNSWICK THEOLOGICAL SEM	150998	826	187	0	152011	318
NEW ORLEANS BAPTIST THEOL SEM	178801	14916	21749	40589	256055	1025
NORTH AMERICAN BAPTIST SEM	56234	742	13969	0	0	348
NORTH PARK THEOLOGICAL SEM	73418	2022	462	0	75902	312
ONTARIO THEOLOGICAL SEMINARY	45027	2997	4044	493	52561	842
ORAL ROBERTS UNIVERSITY	97583	19158	9703	0	127625	955
PERKINS SCHOOL OF THEOLOGY	217450	85631	0	0	302811	832
PHILLIPS GRADUATE SEMINARY	96372	11444	13035	0	120851	413
PITTSBURGH THEOLOGICAL SEM	211389	6363	9445	1843	229040	886
PONTIFICAL COLLEGE JOSEPHINUM	100195	536	2645	0	103376	418
POPE JOHN XXIII NATIONAL SEM	44694	3929	6825	0	0	319
PRINCETON THEOLOGICAL SEMINARY	329800	3771	0	59427	392998	1472
REFORMED PRESBYTERIAN THEO SEM	29086	1313	1799	1020	33218	181
REFORMED THEOLOGICAL SEMINARY	74000	34000	5650	0	113650	672
REGENT COLLEGE & CAREY HALL	38655	13622	1600	0	53871	396
SACRED HEART SCHOOL - THEOLOGY	71136	192	12545	0	83873	363
SCARRITT COLLEGE	49700	150	438	150	50438	140
SCHOOL OF THEOLOGY IN DUBUQUE	159822	1000	0	0	160822	645
SOUTHEASTERN BAPTIST THEOL SEM	148297	79814	19387	20000	267498	1239
SOUTHERN BAPTIST THEOL SEM	301490	32420	107201	269265	710376	1492
SOUTHWESTERN BAPTIST THEOL SEM	302102	8664	32453	480504	823723	1726
ST. AUGUSTINE'S SEMINARY	39717	202	566	0	41945	216
ST. CHARLES SEMINARY	111328	380	6612	405000	527222	588
ST. FRANCIS SEMINARY	85000	350	5595	0	0	325

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
ST. JOHN'S PROVINCIAL SEMINARY	62680	2224	3805	632	69341	402
ST. JOHN'S SEMINARY--CA	54000	8000	536	1000	63536	258
ST. JOHN'S SEMINARY--MA	135950	638	0	0	136588	354
ST. JOHN'S UNIVERSITY	301455	30177	4738	169008	505378	1284
ST. JOSEPH'S SEMINARY	103086	936	0	0	104123	424
ST. LOUIS UNIVERSITY	142189	647	0	0	142836	923
ST. MARY OF THE LAKE SEMINARY	147253	1125	2193	0	150571	458
ST. MARY'S SEMINARY - MD	112847	2355	1564	0	116766	348
ST. MARY'S SEMINARY--OH	52519	994	1250	600	55363	347
ST. MEINRAD SCHOOL OF THEOLOGY	140476	4300	2096	0	146872	576
ST. PATRICK'S SEMINARY	66599	21125	952	4000	73676	275
ST. PAUL SCHOOL OF THEOLOGY	72260	360	0	0	72620	365
ST. PAUL SEMINARY	76386	2125	0	0	78511	443
ST. PETER'S SEMINARY	44138	6168	585	0	51020	401
ST. VINCENT de PAUL - REG SEM	61130	4183	2160	5760	73233	431
ST. WILLIBRORDSABDIJ	46000	160000	6000	0	212000	80
TRINITY COLL FACULTY-DIVINITY	35021	214	250	0	35485	108
TRINITY EPISCOPAL SCH/MINISTRY	39625	1370	1478	578	43021	239
TRINITY EVANGEL DIVINITY SCH	128800	26577	2152	0	157529	1240
TRINITY LUTHERAN SEMINARY	95226	1068	3179	0	99473	733
UNION THEOLOGICAL SEMINARY-NY	564407	86051	1672	1882	652130	1700
UNION THEOLOGICAL SEMINARY-VA	248534	41176	58113	79	347902	1502
UNITED LIBRARY	266224	7147	1150	0	274521	900
UNITED THEO SEM OF TWIN CITIES	63725	568	1372	0	0	233
UNITED THEOLOGICAL SEMINARY	104872	6122	5726	3403	114001	494
UNIV OF THE SOUTH SCH OF THEOL	86519	17031	750	0	103550	1426
UNIV. OF ST. MICHAEL'S COLLEGE	280000	8900	6250	250	351200	825
UNIVERSITY OF NOTRE DAME	1660432	831448	7751	0	2499631	12368
VANCOUVER SCHOOL OF THEOLOGY	77198	1529	4369	936	84032	358
VANDERBILT UNIVERSITY	142979	8451	1224	2971	155625	502
VIRGINIA THEOLOGICAL SEMINARY	114892	2930	938	13330	132090	706
WESLEY THEOLOGICAL SEMINARY	116325	10461	3050	0	129836	778
WESTERN CONSERVATIVE BAPT SEM	54527	4122	10025	0	68674	1213
WESTERN EVANGELICAL SEMINARY	50000	6567	1543	0	58110	406
WESTERN THEOLOGICAL SEMINARY	95967	3671	5356	0	104994	490
WESTMINSTER THEOL SEMINARY--CA	32492	40058	749	0	73299	225
WESTMINSTER THEOL SEMINARY--PA	97991	13000	2000	0	112991	659
WILFRID LAURIER UNIVERSITY	461555	483010	60184	116010	1120759	4855
WOODSTOCK THEOL. CTR. LIBRARY	176227	2556	307	0	179090	621
WYCLIFFE COLLEGE	43634	2562	130	1800	48228	102
YALE UNIVERSITY DIVINITY SCH	351628	72611	0	2381	0	1670

CIRCULATION DATA: INTERLIBRARY LOAN

INSTITUTION	ILL SENT	ILL REC'D	TYPE OF INDEPENDENT LIBRARY	LIBRARY NONINDEPENDENT	ALL DATA
AMBROSE SWASEY LIBRARY	917	192	.T.	.F.	.F.
ANDERSON COLLEGE	435	144	.F.	.T.	.F.
ANDOVER NEWTON THEOL. SCHOOL	539	173	.T.	.F.	.F.
ARCHIBALD FOUNDATION LIBRARY	402	375	.T.	.F.	.F.
ASBURY THEOLOGICAL SEMINARY	799	265	.T.	.F.	.F.
ASHLAND THEOLOGICAL SEMINARY	12	94	.T.	.F.	.F.
ASSEMBLIES OF GOD THEOL. SEM.	100	169	.T.	.F.	.F.
ASSOCIATED MENNONITE BIBL SEM	530	469	.T.	.F.	.F.
ATHENAEUM OF OHIO	739	201	.T.	.F.	.F.
ATLANTIC SCHOOL OF THEOLOGY	136	25	.T.	.F.	.T.
AUSTIN PRESBYTERIAN THEOL SEM	8	21	.T.	.F.	.F.
BANGOR THEOLOGICAL SEMINARY	82	62	.T.	.F.	.F.
BAPTIST MISS. ASSOC THEOL SEM	0	25	.T.	.F.	.F.
BETHANY/NORTHERN BAPTIST SEM	792	318	.T.	.F.	.F.
BETHEL THEOLOGICAL SEMINARY	600	792	.T.	.F.	.F.
BIBLICAL THEOLOGICAL SEMINARY	39	138	.T.	.F.	.F.
BILLY GRAHAM CENTER	698	0	.T.	.F.	.F.
BOSTON UNIV. SCH. OF THEOLOGY	315	41	.T.	.F.	.F.
BRITE DIVINITY SCHOOL	692	312	.F.	.T.	.F.
CALVARY BAPTIST THEOL SEMINARY	30	24	.T.	.F.	.F.
CARDINAL BERAN LIBRARY	0	4	.T.	.F.	.F.
CATHOLIC THEOLOGICAL UNION	2030	401	.T.	.F.	.F.
CENTRAL BAPTIST THEOL SEMINARY	113	24	.T.	.F.	.F.
CHICAGO THEOLOGICAL SEMINARY	0	0	.T.	.F.	.F.
CHRIST SEMINARY LIBRARY	316	4	.T.	.F.	.F.
CHRIST THE KING SEMINARY	77	21	.T.	.F.	.F.
CHRISTIAN THEOLOGICAL SEMINARY	279	76	.T.	.F.	.F.
COLUMBIA THEOLOGICAL SEMINARY	435	112	.T.	.F.	.F.
CONCORDIA SEMINARY	103	31	.T.	.F.	.F.
CONCORDIA THEOLOGICAL SEMINARY	1078	277	.T.	.F.	.F.
CONGREGATIONAL LIBRARY	0	0	.T.	.F.	.F.
COVENANT THEOLOGICAL SEMINARY	21	15	.T.	.F.	.F.
CRISWELL CENTER-BIBLICAL STUDY	9	9	.T.	.F.	.F.
DALLAS THEOLOGICAL SEMINARY	2377	1768	.T.	.F.	.F.
DAVID LIPSCOMB COLLEGE	515	129	.F.	.T.	.F.
DENVER THEOLOGICAL SEMINARY	948	149	.T.	.F.	.F.
DOMINICAN COLLEGE	74	19	.T.	.F.	.F.
DREW UNIVERSITY	3623	1685	.F.	.T.	.T.
EASTERN BAPTIST THEOL SEMINARY	490	117	.T.	.F.	.F.
EASTERN MENNONITE COLLEGE	428	338	.F.	.T.	.T.
EDEN THEOLOGICAL SEMINARY	557	0	.F.	.T.	.T.
EMMANUEL COLLEGE-VICTORIA UNIV	97	0	.F.	.T.	.F.
EMMANUEL SCHOOL OF RELIGION	187	89	.T.	.F.	.F.
EMORY UNIVERSITY	1158	193	.F.	.T.	.F.
EPISCOPAL THEOLOGICAL SEMINARY	93	15	.T.	.F.	.F.
EVANGELICAL SCHOOL OF THEOLOGY	25	9	.T.	.F.	.F.
GOLDEN GATE BAPTIST THEOL SEM	126	228	.T.	.F.	.F.
GRACE THEOLOGICAL SEMINARY	1227	610	.F.	.F.	.F.
GRADUATE THEOLOGICAL UNION	1491	726	.T.	.F.	.F.
HARDING GRADUATE SCHOOL	157	140	.T.	.F.	.F.

INSTITUTION	ILL SENT	ILL REC'D	INDEPEN- DENT LIBRARY	NONINDE- PENDENT LIBRARY	DATA ALL
HARTFORD SEMINARY	425	93	.T.	.F.	.F.
HARVARD DIVINITY SCHOOL	239	34	.T.	.F.	.F.
HOLY NAME COLLEGE	3	0	.T.	.F.	.F.
HURON COLLEGE FACULTY OF THEOL	38	23	.F.	.T.	.T.
ILIFF SCHOOL OF THEOLOGY	1846	199	.T.	.F.	.F.
JAMES WHITE LIBRARY, SEMINARY	0	0	.F.	.T.	.F.
JESUIT-KRAUSS-McCORMICK LIBR.	0	0	.T.	.F.	.F.
K. U. LEUVEN/FAC. OF THEOLOGY	678	249	.F.	.T.	.F.
KENRICK SEMINARY	15	15	.T.	.F.	.F.
KNOX COLLEGE	116	0	.T.	.F.	.F.
LANCASTER THEOLOGICAL SEMINARY	50	28	.T.	.F.	.F.
LEXINGTON THEOLOGICAL SEMINARY	55	32	.T.	.F.	.F.
LOUISVILLE PRESBY THEOL SEM	96	191	.T.	.F.	.F.
LUTHER-NORTHWESTERN THEOL SEM	251	172	.T.	.F.	.F.
LUTHERAN THEO SEM (GETTYSBURG)	56	78	.T.	.F.	.F.
LUTHERAN THEOL SEM (PHILADEL)	607	97	.T.	.F.	.F.
LUTHERAN THEOL SOUTHERN SEM	5	15	.T.	.F.	.F.
MARY IMMACULATE SEMINARY	0	0	.T.	.F.	.F.
MASTER'S SEMINARY, THE	12	6	.F.	.T.	.F.
MEADVILLE/LOMBARD THEOL SCHOOL	86	18	.T.	.F.	.F.
MEMPHIS THEOLOGICAL SEMINARY	30	11	.T.	.F.	.F.
MENNONITE BRETHREN BIBL SEM	101	111	.F.	.T.	.T.
METHODIST THEOLOGICAL SCHOOL	50	60	.T.	.F.	.F.
MID-AMERICA BAPTIST THEOL SEM	143	243	.T.	.F.	.F.
MIDWESTERN BAPTIST THEOL SEM	666	112	.T.	.F.	.F.
MORAVIAN THEOLOGICAL SEMINARY	1679	1892	.F.	.T.	.T.
MT. ANGEL ABBEY AND SEMINARY	460	130	.F.	.F.	.F.
MT. ST. MARY'S COLLEGE	696	901	.F.	.T.	.T.
NAZARENE THEOLOGICAL SEMINARY	298	194	.T.	.F.	.F.
NEW BRUNSWICK THEOLOGICAL SEM	41	21	.T.	.F.	.F.
NEW ORLEANS BAPTIST THEOL SEM	449	335	.T.	.F.	.F.
NORTH AMERICAN BAPTIST SEM	786	196	.T.	.F.	.F.
NORTH PARK THEOLOGICAL SEM	698	162	.T.	.F.	.F.
ONTARIO THEOLOGICAL SEMINARY	30	7	.T.	.F.	.F.
ORAL ROBERTS UNIVERSITY	508	9	.F.	.T.	.F.
PERKINS SCHOOL OF THEOLOGY	1541	185	.F.	.T.	.F.
PHILLIPS GRADUATE SEMINARY	1050	91	.T.	.F.	.F.
PITTSBURGH THEOLOGICAL SEM	396	53	.T.	.F.	.F.
PONTIFICAL COLLEGE JOSEPHINUM	48	66	.T.	.F.	.F.
POPE JOHN XXIII NATIONAL SEM	2	4	.T.	.	.F.
PRINCETON THEOLOGICAL SEMINARY	660	138	.T.	.	.F.
REFORMED PRESBYTERIAN THEO SEM	47	8	.T.	.F.	.F.
REFORMED THEOLOGICAL SEMINARY	309	63	.T.	.F.	.F.
REGENT COLLEGE & CAREY HALL	0	0	.T.	.F.	.F.
SACRED HEART SCHOOL - THEOLOGY	0	4	.T.	.F.	.F.
SCARRITT COLLEGE	1	6	.T.	.F.	.F.
SCHOOL OF THEOLOGY IN DUBUQUE	400	395	.T.	.T.	.F.
SOUTHEASTERN BAPTIST THEOL SEM	636	142	.T.	.F.	.F.
SOUTHERN BAPTIST THEOL SEM	2714	1773	.T.	.F.	.F.
SOUTHWESTERN BAPTIST THEOL SEM	2220	906	.T.	.F.	.F.
ST. AUGUSTINE'S SEMINARY	19	0	.T.	.F.	.F.
ST. CHARLES SEMINARY	512	47	.F.	.T.	.T.
ST. FRANCIS SEMINARY	8	10	.T.	.F.	.F.
ST. JOHN'S PROVINCIAL SEMINARY	70	47	.T.	.F.	.F.

INSTITUTION	ILL SENT	ILL REC'D	INDEPEN- DENT LIBRARY	NONINDE- PENDENT LIBRARY	DATA ALL
ST. JOHN'S SEMINARY--CA	21	41	.F.	.T.	.T.
ST. JOHN'S SEMINARY--MA	41	1	.T.	.F.	.F.
ST. JOHN'S UNIVERSITY	1284	3252	.F.	.T.	.T.
ST. JOSEPH'S SEMINARY	7	11	.T.	.F.	.F.
ST. LOUIS UNIVERSITY	169	0	.F.	.T.	.F.
ST. MARY OF THE LAKE SEMINARY	133	56	.T.	.F.	.F.
ST. MARY'S SEMINARY - MD	25	30	.T.	.F.	.F.
ST. MARY'S SEMINARY--OH	30	34	.F.	.F.	.F.
ST. MEINRAD SCHOOL OF THEOLOGY	635	191	.F.	.T.	.T.
ST. PATRICK'S SEMINARY	98	23	.T.	.F.	.F.
ST. PAUL SCHOOL OF THEOLOGY	35	20	.T.	.F.	.F.
ST. PAUL SEMINARY	190	168	.F.	.T.	.F.
ST. PETER'S SEMINARY	38	18	.T.	.F.	.F.
ST. VINCENT de PAUL - REG SEM	32	2	.T.	.F.	.F.
ST. WILLIBRORDSABDIJ	3230	1000	.T.	.F.	.F.
TRINITY COLL FACULTY-DIVINITY	29	1	.F.	.T.	.F.
TRINITY EPISCOPAL SCH/MINISTRY	21	53	.T.	.F.	.F.
TRINITY EVANGEL DIVINITY SCH	1726	905	.T.	.F.	.F.
TRINITY LUTHERAN SEMINARY	165	50	.T.	.F.	.F.
UNION THEOLOGICAL SEMINARY-NY	1065	195	.T.	.F.	.F.
UNION THEOLOGICAL SEMINARY-VA	727	361	.T.	.F.	.F.
UNITED LIBRARY	215	50	.T.	.F.	.F.
UNITED THEO SEM OF TWIN CITIES	286	188	.T.	.F.	.F.
UNITED THEOLOGICAL SEMINARY	649	401	.T.	.F.	.F.
UNIV OF THE SOUTH SCH OF THEOL	395	310	.F.	.T.	.F.
UNIV. OF ST. MICHAEL'S COLLEGE	367	73	.F.	.T.	.T.
UNIVERSITY OF NOTRE DAME	8513	6333	.F.	.T.	.T.
VANCOUVER SCHOOL OF THEOLOGY	95	15	.T.	.F.	.F.
VANDERBILT UNIVERSITY	1329	383	.F.	.T.	.F.
VIRGINIA THEOLOGICAL SEMINARY	22	6	.T.	.T.	.F.
WESLEY THEOLOGICAL SEMINARY	328	35	.T.	.F.	.F.
WESTERN CONSERVATIVE BAPT SEM	545	493	.T.	.F.	.F.
WESTERN EVANGELICAL SEMINARY	0	0	.T.	.F.	.F.
WESTERN THEOLOGICAL SEMINARY	269	92	.T.	.F.	.F.
WESTMINSTER THEOL SEMINARY--CA	14	263	.T.	.F.	.F.
WESTMINSTER THEOL SEMINARY--PA	448	551	.T.	.F.	.F.
WILFRID LAURIER UNIVERSITY	1490	1398	.F.	.T.	
WOODSTOCK THEOL. CTR. LIBRARY	4	7	.T.	.F.	.F.
WYCLIFFE COLLEGE	23	4	.T.	.F.	.F.
YALE UNIVERSITY DIVINITY SCH	788	105	.T.	.F.	.F.

ADDRESSES AND PAPERS

Alexander Campbell: American Church Reformer

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It is so easy to take aim at the foibles, the weaknesses, the pretensions of leaders. By virtue of being leaders, they put themselves before us as targets. So it is with Alexander Campbell. He, like so many in the history of Christianity, can have his own words turned against him, his actions belying his stated ideals.

In Campbell's case, here was a man who gave his life to a movement that called for Christian unity, yet his own creation has divided twice, and, here in the United States, his denomination has yet to participate in any actual union of Christians. Here was a reformer who changed and evolved over the years, yet claimed, most of the time, never to have altered his views. Here was a pacifist who pointed to the American Revolution as one of the greatest events in all of history. Here was a theological educator who wanted to protect his students from theology. Here was a Protestant who attacked Protestantism, a sacramentalist who avoided using the term sacrament, a traditional trinitarian Christian who urged other Christians to stop using the word Trinity.

In other ways, however, he was a modest and honest theologian, one who had a sense of the theological enterprise that was characterized by clarity and vision—perhaps enhanced by his also being a farmer, an agricultural inventor and experimenter. It may not be too far fetched to say Campbell's understanding of pastoral ministry was shaped by many careful walks through pastures! In this address we will look at Campbell's life, the primary influences on his ideas, and the central themes of his own movement, concluding with an estimate of his place in the history of American Christianity.

Alexander Campbell was born on 12 September 1788 to Jane and Thomas Campbell. Jane Corneigle Campbell was the descendant of French Huguenot refugees. Thomas was a son of a Roman Catholic convert to Anglicanism. Alex-

ander was born in their home near Ballymena, Northern Ireland.¹

Thomas Campbell as a young man had joined the Anti-burgher, Seceder Scottish Presbyterians. When these divided further into Old Light and New Light factions (the division was based on differing positions over the authority of magistrates in matters of religion), Thomas went with the Old Light side. He thus followed the guidance of his mentor from seminary days. This was a particularly narrow and legalistic Presbyterian sect.²

In addition to serving churches, Thomas also worked as a teacher. The elder Campbell oversaw the education of his children, including his firstborn, Alexander. In addition to studies in his father's schools and at home, Alexander studied as a boy in other schools, including one run by his uncle. Alexander was put through a rather traditional, classical curriculum, with heavy doses of ancient languages, history, literature, and philosophy. Thomas was a student of both John Locke and the Scottish Common Sense philosophers, and introduced his son to these thinkers. Alexander would

¹There have been a number of biographies and other studies of the life of Alexander Campbell over the past century. All are dependent upon Robert Richardson, Memoirs of Alexander Campbell, 2 vols. (Philadelphia: Lippincott, 1868, 1870). Two early biographies are Thomas W. Grafton, Alexander Campbell: Leader of the Great Reformation of the Nineteenth Century (St. Louis: Christian Publishing Company, 1897); and Benjamin Lyon Smith, Alexander Campbell (St. Louis: Bethany Press, 1930). What should be the definitive study is in final preparation by Eva Jean Wrather, with publication forthcoming by Harper & Row. See also Claude E. Spencer, "Bibliography of Alexander Campbell's Writings," in The Philosophy of Alexander Campbell by S. Morris Eams (Bethany, WVA: Bethany College, 1966), 97-104; also published in Discipliana 20:4 and 6 (1960): 46-50, 55, 66-68.

²The standard biography of Thomas Campbell is Lester McAllister, Thomas Campbell: Man of the Book (St. Louis: Bethany Press, 1954). A major source for his life is found in Alexander Campbell, Memoirs of Elder Thomas Campbell (Cincinnati: H.S. Bosworth, 1861).

later integrate these somewhat contradictory schools into one guiding principle, apparently never fully appreciating the tensions involved.³

In 1807 Thomas Campbell emigrated to the United States, leaving his school in the hands of an eighteen year old Alexander. His plan was to have the family join him once he was fully settled in the new land. Thomas served for a time as a minister of the Seceder Presbyterians in Western Pennsylvania. Here he came into conflict with some of his colleagues in ministry over his decision to offer the Lord's Supper to Presbyterians who were not Seceders, but who had gone without the sacrament for some time due to a shortage of ministers. After a series of charges and counter-charges and hearings before Presbytery and Synod, Thomas Campbell left the Seceder Presbyterian Church, resigning moments before being dismissed.

He now gave much of his time to a missionary organization of which he was one of the founders, the Christian Association of Washington, Pennsylvania. Its primary purpose was to mount an ecumenical evangelistic program in the frontier areas of Ohio. Thomas Campbell and his associates were attempting to begin to heal the divisions within Christianity and at the same time expand the influence and strength on the church.

Thomas wrote an apology for the Christian Association entitled The Declaration and Address, a stirring call to Christian unity.⁴ The page proofs had just arrived

³Winfred Ernest Garrison, Alexander Campbell's Theology: Its Sources and Historical Setting (St. Louis: Christian Publishing Co., 1900); George Richard Phillips, "Differences in the Theological and Philosophical Backgrounds of Alexander Campbell and Barton W. Stone and Resulting Differences of Thrust in Their Theological Formulations" (Ph.D. dissertation, Vanderbilt University, 1968); William Robinson, "The Background of Alexander Campbell's Theology," Shane Quarterly 1:4 (1940): 323-328. See also Robert Frederick West, Alexander Campbell and Natural Religion (New Haven: Yale University Press, 1948).

⁴Thomas Campbell, Declaration and Address (Washington, PA: Brown and Sample, 1809; reprinted several times, including St. Louis: Bethany Press, 1955). See

when word reached him that his family was in America on their way to him. He rode by horseback to meet them in central Pennsylvania. When Thomas joined his wife and six children, seeing them for the first time in almost two and a half years, they were apparently unaware of his having left--having been forced out of--the ministry of the Seceder Presbyterians. Nor did Thomas know of the adventures of Alexander.

In the summer of 1808, when it appeared that Thomas had solved his conflict with other Seceder ministers, Thomas sent word to his family to come to America. They sailed that fall, and were almost immediately shipwrecked off the Scottish coast. It was at that moment, at night, at sea, in the midst of a raging gale, with the ship foundering against jagged rocks, with screams and fear all around, that Alexander Campbell vowed to become a minister. Unlike most vows made in such circumstances, he would fulfill his commitment.⁵

The Campbells decided to wait until the next summer to try the journey again. They moved to Glasgow where Alexander was able to spend two semesters at the University there, the same university that his father had attended, and the center of the Scottish Common Sense philosophy.⁶ Here Alexander was to expand his contacts

the very helpful study of David M. Thompson, "The Irish Background to Thomas Campbell's Declaration and Address," Discipliana 46:2 (Summer 1986): 23-27.

⁵Despite his very real fear, Alexander was able to save most of his library once he was assured that his mother and brothers and sisters were safe. It is possible that some of these volumes stayed with him through his life. See Charles Penrose, "Short Title List of Alexander Campbell's Library now in Bethany College Library," bound with "Books from Alexander Campbell's Library in the Library of the Disciples of Christ Historical Society, Joint University Library, Nashville, 4, Tennessee." Both typescript. See also Claude E. Spencer, editor, "Alexander Campbell's Library," Discipliana 7:3 (1947): 33-34, 36.

⁶See Alexander Campbell, Alexander Campbell at Glasgow University 1808-1809, transcribed with an introduction by Lester G. McAllister (Nashville: Disciples of Christ Historical Society, 1971); and Lester

with various religious movements of the period, including the Haldane brothers' evangelistic program and the Sandeman and Glas churches. All of these were attempts to reform the church by rooting theology and ecclesiology in close adherence to the New Testament.

Towards the end of his time in Glasgow, in the summer of 1809, Alexander attended the preparatory examination before the elders and ministers of the church he was attending so that he could receive the Lord's Supper the next day. He was found morally and theologically sound, and was given a metal communion token which would admit him to the Table. When the time came for him to move to the Table and share in the Eucharist, his growing doubts about the propriety of this system of administering the sacrament came to a head. He placed his communion token on the Table, and refused to partake. By this action he had essentially excommunicated himself from the church of which his father was a minister. Then it was time to sail to America, and confront his father. Unbeknownst to him, father had much to tell the family.

Once both stories were out, father and son realized that although separated by miles and time, they had moved in the same directions, and son joined father in his enterprise. They evolved quickly from missionary society to congregation, but their fundamental concerns about the nature of the church led them to search for an affiliation with a larger segment of the universal church.

Much of what they were about had to do with a commitment to Christian unity. They believed that the most direct way of bringing Christians back together was to return to the common denominator among Christians, the New Testament, and to avoid insofar as possible any requirements for the church that were not clearly expressed there. This led them into an advocacy of restorationism, a kind of primitivism that was to be com-

G. McAllister, "Alexander Campbell at Glasgow University," Discipliana 31:2 (1971): 22-23. See also the older but still useful Clarence R. Athearn, The Religious Education of Alexander Campbell: Morning Star of the Coming Reformation (St. Louis: Bethany Press, 1928).

mon in the nineteenth century Christian world.

One result of their careful study of the New Testament was to begin the practice of baptizing only those old enough to make their own confession of faith, and by full immersion. A year later they accepted an invitation to join a Baptist Association. The relationship between the Campbells and the Baptists lasted from 1813 to about 1830. It was a stormy marriage from the outset, with theological and polity differences compounded by issues understood better in sociological terms. Many of the Baptist ministers were suspicious of these two university educated Europeans, the Campbells were seemingly disdainful of the lack of education among many of the Baptist clergy.⁷

The sojourn with the Baptist did give the Campbells a public forum throughout the country, especially on the frontier areas of middle America. Alexander emerged as the more forceful leader among the Campbell churches, and he was called upon to defend the Baptist cause in debates and in print. His successes allowed him to bring many Baptist churches over to the Campbell positions, and when tension turned to conflict, when Baptist Associations began expelling Campbellite individuals and churches, the Campbells found themselves as the leaders of scores of churches.

The issues that had become distinctive for the Campbells were several. Their restorationist positions led them to be critical of any form of creedalism as a test of faith. Their education and philosophical roots in the Enlightenment led them to be critical of revivals and camp meetings. Their focus on the significance of baptism (not just its form, mode, and subject) and weekly observance of the Lord's Supper gave them a strong sacramental theology in a sacramentarian world.⁸

⁷Errett Gates, The Early Relation and Separation of Baptists and Disciples (Chicago: Christian Century Company, 1904); and Thomas Elmer Pletcher, "Alexander Campbell's Controversy with the Baptists" (Ph.D. dissertation, University of Pittsburgh, 1955).

⁸Richard L. Harrison, Jr., "Early Disciples Sacramental Theology: Catholic, Reformed, and Free," in Classic Themes of Disciples Theology: Rethinking the Traditional Affirmations of the Christian Church (Dis-

Their emphasis on the priesthood of all believers, and their criticism of abuse of office by clergy allowed them to celebrate American egalitarianism in the ministry.⁹ Their view of the nature of the church, its ultimate and essential unity made them Catholics in a sectarian environment.¹⁰

During the 1820s Campbell and his followers began to encounter another movement on the western frontier, the Christian Churches under the leadership of Barton W. Stone. Stone was a former Presbyterian minister who left his church over the question of the propriety of revivals. Stone was the host pastor at the Cane Ridge revival of 1801, the largest revival of the Second Great Awakening.¹¹

In the experience of the revival, Stone came to be an advocate of Christian unity, particularly through the

iples of Christ), edited by Kenneth Lawrence (Fort Worth: Texas Christian University Press, 1986), 49-100.

⁹D. Ray Lindley, Apostle of Freedom (St. Louis: Bethany Press, 1957). See also Arthur M. Schlesinger, Jr., "The Age of Alexander Campbell," in The Sage of Bethany: Pioneer in Broadcloth, edited by Perry E. Gresham (St. Louis: Bethany Press, 1960), 25-44.

¹⁰See Roland Bainton, "Alexander Campbell and Church Unity," in The Sage of Bethany: Pioneer in Broadcloth, edited by Perry E. Gresham, 81-94; Everett Ferguson, "The Doctrine of the Church in the Writings of Alexander Campbell," Restoration Quarterly 2:4 (1958): 228-244; and W. Clark Gilpin, "The Doctrine of the Church in the Thought of Alexander Campbell and John W. Nevin," Mid-Stream 19:4 (1980): 417-427.

¹¹See Charles Crossfield Ware, Barton Warren Stone: Pathfinder of Christian Union (St. Louis: Bethany Press, 1932); and William Garrett West, Barton Warren Stone: Early American Advocate of Christian Unity (Nashville: Disciples of Christ Historical Society, 1954); and Barton Warren Stone, Works of Elder B. W. Stone, edited by James M. Mathes, vol. I [only volume published] (Cincinnati: Moore, Wilstach, Keys & Co., 1859); for the Cane Ridge revival see John B. Boles, The Great Revival, 1787-1805: The Origins of the Southern Evangelical Mind (Lexington: University Press of Kentucky, 1972).

combination of restoration of the New Testament form of the church and the tolerance of differences of opinion and interpretation. His churches had come to practice believers' immersion as the primary form of baptism, but did not make it a condition of membership or communion. They were also following a modified congregational polity, much as the Campbells.

When Alexander Campbell and Barton Stone met, in Stone's home in Georgetown, Kentucky, during Campbell's 1824 tour of Kentucky, the two began to see the many similarities in their movements. Eight years later, in a meeting held in Lexington, Kentucky, the two groups began a general process of uniting. From that beginning in 1832 to 1850 they grew from about 20,000 communicants to over 150,000.¹²

During this period in the life of Campbell, there was a clearly discernible shift in his approach to issues if not a change of view. In the decade of the 1820s Campbell was the leader of a movement within a minority church. He seemed to understand that to attract attention to his ideas it was necessary to go to some extremes. Many of his writing and his public address had a harsh tone, even sectarian. His monthly periodical, the Christian Baptist, published 1823-1830, was used as an instrument to attack as well as to advocate. On more than one occasion, Thomas Campbell, writing in the pages of the Christian Baptist, admonished his son to take a more gentle tone.¹³

Whether through the influence of Thomas, or simple maturity, Alexander Campbell did begin to take a much more gracious and judicious approach. Several related factors probably contributed to this change. In 1829 Alexander accepted the challenge of Robert Dale Owen, a challenge made to any defender of Christianity, to debate the truth claims of Christianity. As a result of

¹²Paul A. Crow, The Anatomy of a Nineteenth-Century United Church (Lexington, KY: Lexington Theological Seminary, 1983).

¹³Thomas Campbell, Christian Baptist (June 1824): 65. Thomas Campbell here, as he often did, wrote in the Christian Baptist under the pseudonymous initials, T. W. See Claude E. Spencer, "Pseudonyms," Discipliana 11:3 and 4 (October-January, 1951- 1952): 36.

their encounter in Cincinnati, Campbell was hailed to the press as the representative of the Christian faith against the atheism and social views of Owen.¹⁴

That same year Campbell was elected to represent his district of Virginia in a state constitutional convention. Here he experienced the classic conflict of that age between the small landowners of the West against the wealthy, old plantation owners of the East. Campbell called for an extension of the franchise and for public education. While he lost on the floor of the convention, his frequent appearance in various pulpits in Richmond during the assembly spread his fame and reputation as a religious reformer and leader. While his political relations extended across party lines, he was clearly a Jeffersonian democrat.¹⁵

Campbell became involved in the slavery issue in the late 1820s. Alexander was convinced of the evil of the American chattel slave system, though he also believed that since slavery was not condemned in scripture it must not become a point of division among Christians. This middle position would later bring him much grief, as extremists on both sides saw him as an opponent. He became a strong supporter of the American Colonization Society which sought to return freed Blacks to Africa. He was sure that Blacks would never be treated fairly in a white America, and that they would be easy targets for the unscrupulous. He even proposed that upon the completion of the payment of the national debt in the early 1830s—it was being paid off at a rate of ten million dollars per year—that the same sum of money be applied to purchasing slaves from owners. They would then be educated, given vocational training, and sent

¹⁴Alexander Campbell and Robert Owen, Debate on the Evidences of Christianity (Bethany, VA: Alexander Campbell, 1829). See also Edward H. Madden and Dennis W. Madden, "The Great Debate: Alexander Campbell vs. Robert Owen," Transactions of the Charles S. Pierce Society 18 (Summer 1982): 207-226.

¹⁵Leroy Garrett, Alexander Campbell and Thomas Jefferson: A Comparative Study of Two Old Virginians (Dallas: Wilkinson Publishing Company, 1963). See also Harold L. Lunger, The Political Ethics of Alexander Campbell (St. Louis: Bethany Press, 1954).

to Africa with their advanced skills to help that continent. Prior to the abolitionist movement, this was moral high ground in the controversy.¹⁶

In 1837 Campbell and Roman Catholic Bishop (later Archbishop) John B. Purcell held a debate in Cincinnati. The press labeled this confrontation as a battle between Protestantism and Catholicism, and Campbell was seen as the defender of the Protestant faith. The two verbal combatants kept the proceedings on a level of civility and serious intellectual engagement. While Campbell strongly opposed much of Roman Catholic theology and polity, he would not be drawn into the anti-Catholic character of American society during the pre-Civil War period.¹⁷

Alexander Campbell was raised in a family of educators, and his first adult responsibility was to operate his father's school. It is not surprising then that much of his life was given to thinking about education and serving as an educator. In 1841 a life's ambition was realized when Bethany College was opened in his home community of Bethany, Virginia (West Virginia after 1863). Campbell founded Bethany College, and in general supported education out of two concerns. First of all, as indicated in his role in the Virginia Constitutional Convention, Campbell was committed to a Jeffersonian vision of an educated citizenry as essen-

¹⁶See Robert O. Fife, "Alexander Campbell and the Christian Church in the Slavery Controversy" (Ph.D. dissertation, Indiana University, 1960); and Earl Eugene Eminhizer, "Alexander Campbell's Thoughts on Slavery and Abolition," West Virginia History 33 (January 1972): 109-123; for an odd incident, see Thomas Chalmers, Alexander Campbell's Tour in Scotland (Louisville, KY: Guide Printing and Publishing Co., 1892) and Newton B. Fowler, Jr., "Alexander Campbell's Imprisonment in Scotland," Discipliana 44:2 (1984): 19-27.

¹⁷Alexander Campbell and John B. Purcell, A Debate on the Roman Catholic Religion (Cincinnati: J. A. James & Co., 1837); see also Bill J. Humble, Campbell and Controversy: The Story of Alexander Campbell's Great Debates with Skepticism, Catholicism, and Presbyterianism (Rosemead, CA: Old Path Book Club, 1952).

tial for the maintenance of democracy.¹⁸ In addition, he wanted to make sure that the church was provided with liberally educated ministers.¹⁹ His understanding of the nature of education was largely shaped by a Lockean rationalism.²⁰

Interestingly, he strongly encouraged primary and secondary education for young women in the belief that a child's formative education in the faith would take place in the home and under the direction of the mother. He thus mixed a traditionalist view of the role of woman in society with a sense of the profound importance of parenting. He said, in 1837,

If the question rested on my vote, whether, as a general rule, the female sex, or the male sex, ought to be better educated..., I would say, The ladies should have it....Posterity always depends for its mental and moral character incomparably more upon the mothers than upon the fathers of the existing generation. But I go for equality as far as circumstances will permit, especially in those sciences that more immediately develop [sic] the physical, intellectual, and moral powers of the pupil.

In valuing the work of women he slightly opened a door to new possibilities for women in society. By the time of Campbell's death in 1866, his movement had estab-

¹⁸Alexander Campbell, "On Common Schools," in Popular Lectures and Addresses (Philadelphia: James Challen & Son, 1863), 247-271.

¹⁹Perry E. Gresham, "Alexander Campbell—Schoolmaster," in The Sage of Bethany: Pioneer in Broadcloth, edited by Perry E. Gresham, 9-23; and Campbell and the Colleges (Nashville: Disciples of Christ Historical Society, 1971).

²⁰See, for example, Alexander Campbell, "Address: Is Moral Philosophy an Inductive Science?" In Popular Lectures and Addresses (Philadelphia: James Challen & Son, 1863), 95-124; and Billy Doyce Bowen, "Knowledge, the Existence of God and Faith: John Locke's Influence on Alexander Campbell's Theology" (Ph. D. dissertation, Michigan State University, 1978).

lished over forty schools for females.²¹

Even as the Campbell church was moving out of the somewhat sectarian mind set of its early days to engage the culture in which it existed on such issues as slavery and education, Campbell also led his churches to be aware of broader ecclesiastical movements and to participate in some. In particular Campbell worked for the American Bible Union, of which he served as a vice-president. This organization was in competition with the American Bible Society.

Campbell's Disciples and Christian Churches and Churches of Christ (the differences over the "name" between the Stone and Campbell movements was not settled in the nineteenth century, and is still not settled at the end of the twentieth century) also found themselves beginning to form more organizations as they grew. In the first couple of decades Campbell and Stone each knew personally most of the ministers and many of the lay leaders in their respective churches. But by the late 1830s the growth had become so rapid that such personal contact was no longer possible.

In addition, as the frontier life of the early days gave way to more settled and secure situations, the congregations could look beyond themselves and see needs, evangelistic and social, that could be met through cooperative efforts. Local district meetings led to state organizations by 1839, and a decade later the first national organization of the Disciples was formed. Campbell was concerned about these developments. He had in his early days been very critical of ecclesiastical bureaucracies and structures which he believed to be self-serving and thus unscriptural. He also knew that some of his followers had primarily heard his message of biblical restorationism and primitivism, and that they would oppose any institution that was not clearly called for in the New Testament.

Thus, when a call went out for Disciples to gather in Cincinnati in the fall of 1849 for the purpose of forming a missionary society, Campbell found reasons to

²¹Alexander Campbell, "Education," Millennial Harbinger (June 1837): 257-258. See also David Edwin Harrell, Quest for a Christian America (Nashville: Disciples of Christ Historical Society, 1966), 205.

remain home at Bethany. The organizers, however, were aware of the significance of his leadership, and elected him President, in absentia. The next year he attended and presided, and maintained his position as President of the American Christian Missionary Society for the rest of his life.²² Campbell's fears about the missionary society were well founded, for extra-congregational manifestations of church have been significant factors in the two divisions that have occurred in the Campbell churches over the past century.

Just as the structures of the Campbell movement evolved under his leadership, so the guiding ideas would shift in emphasis and focus. Basic to changes in his theological outlook was a softening of his attitude on restorationism. This was the result, it would seem, of several factors coming together. First of all, Campbell's hermeneutical method was shaped by the rationalism of Locke and Bacon.²³ He believed in applying the best historical and literary tools to interpret the text, always confident that rigorous study of the Bible would reveal God's clear intent for humankind. This is seen throughout his writings, especially in his own edition of the New Testament, a revision of the eighteenth century version by George Campbell, Macknight, and Doddridge.²⁴

Campbell could say, for instance, that the first rule of biblical interpretation is to "consider first the historical circumstances of the book. These are the order, the title, the author, the date, the place, and

²²Eva Jean Wrather, Creative Freedom in Action: Alexander Campbell on the Structure of the Church (St. Louis: Bethany Press, 1968).

²³A particularly helpful study of this theme is found in C. Leonard Allen, "Baconianism and the Bible in the Disciples of Christ: James S. Lamar and The Organon of Scripture," Church History 55:1 (March 1986): 65-80.

²⁴Alexander Campbell, editor, The Sacred Writings of the Apostles and Evangelists of Jesus Christ, Commonly Styled the New Testament (Buffalo, VA: A. Campbell, 1826). Cecil K. Thomas has examined this work of Campbell in Alexander Campbell and His New Version (St. Louis: Bethany Press, 1958).

the occasion of it." Further, "the same philological principles, deduced from the nature of language, or the same laws of interpretation which are applied to the language of other books, are to be applied to the language of the Bible."²⁵

This is not to imply that Campbell knew of and approved of the advances in biblical interpretation made in his lifetime, especially in Germany. His only references to German scholarship indicate a second-hand, limited knowledge. It does mean that he was open to hermeneutical methods that would force his descendants either to move in the direction of modernism, or retreat to a largely pre-critical, or only grammatico-critical reading of scripture.

It has been argued that Campbell should be thought of more as a reformer than a restorationist, with the implication that reform represents a broader, less sectarian attitude than restoration. This would make more congruent Campbell's concern for Christian unity and his general openness towards those with whom he differed.²⁶ However, it seems to be that to deny his deeply felt commitment to "Restoration of the ancient Order of Things," as he so often put it, is to do violence to his theology and at least the early years of his movement. It appears more appropriate to think of his younger days as a time of strident calling for attention and profound commitment to remove what he believed to be the great barrier to Christian unity and faithfulness to God's expressed will. With time, and maturity, and with serious and respectful engagement with those with whom he had varying degrees of disagreement, his understanding of restoration broadened.

²⁵Alexander Campbell, The Christian System, in Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Pleaded in the Current Reformation (Bethany, VA: A. Campbell; Pittsburg: Forrester & Campbell, 1839), 3-4. This is as close to a systematic theology as there is among the writings of Campbell.

²⁶This is especially found in Leroy Garrett's readable and suggestive book, The Stone-Campbell Movement: An Anecdotal History of Three Churches (Joplin, MO: College Press, 1981).

He became less accusatory, vastly more tolerant, but still committed to restoring the church as he believed God through Jesus had intended it to be.

The best example of his move to a more open attitude is in his understanding of baptism. Baptism of believers by immersion had become the hallmark of the Campbell movement and its commitment to restorationism. Alexander latched on to baptism as a clear example of the church falling away from the teaching of scripture and thus God's command. He marshalled enormous historical, exegetical, and theological evidence to support his view of baptism. He then argued his case with such a zeal that up until the early 1830s he sometimes seemed to say that extra immersio non salus est. A number of his followers were rather certain that he taught something close to the essential character of believers' immersion.²⁷ The truth, however, is that he never did go quite that far. The Campbell churches prior to the union with the Stone churches did prohibit those who were unimmersed from sharing in the Lord's Supper. But Campbell avoided the final step of saying that immersion was necessary for salvation. This became clear after the mid-1830s, and especially with his publication of what is now referred to as the response to the Lunenburg letter.

A woman from Lunenburg, Virginia, had written Campbell expressing concern that he had earlier published an article in his monthly magazine, the Millennial Harbinger (the successor to the Christian Baptist, published from 1830-1870), indicating that there were Christians among the unimmersed. Campbell responded:

If there be no Christians in the Protestant sects, there are certainly none among the Romanists, none among the Jews, Turks, Pagans; and therefore no Christians in the world except ourselves, or such of us as keep, or strive to keep, all the commandments of Jesus. Therefore, for many centuries there has been no church of Christ, no Christians in the world; and the promises concerning the everlasting kingdom of Messiah have failed, and the gates to

²⁷Alexander Campbell, Christian Baptism: With its Antecedents and Consequents (Bethany, VA: Alexander Campbell, 1851).

hell have prevailed against his church! this cannot be; and therefore there are Christians among the sects.

The fundamental question, says Campbell, is "who is a Christian?" The answer is clear; "Everyone that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins, and obeys him in all things according to his measure of knowledge of his will." But no one is perfect in the faith. Some are strong and some are weak, some are strong in one area and weak in another.²⁸ He goes on to say that there is no one practice that makes a person a Christian, "not even immersion." He said, "I cannot...regard all that have been sprinkled in infancy without their own knowledge and consent as aliens from Christ and the well-grounded hope of heaven." To do anything else would be to fall into sectarianism, to be "a Pharisee among Christians."²⁹

Although Campbell can be cited in earlier writings to hold similar views, at no point prior to this did he make such a forthright statement about the eternal status of other Christians. Henceforward, while he might argue vigorously for immersion of believers as the most faithful form of baptism, he could not be heard speaking with the kind of narrow edge that seemed to be present earlier. Campbell now stepped into a larger arena, a more churchly arena—in sociological terms—and he brought part of his church with him. Now restorationism would increasingly share the spotlight with the issue of Christian unity.

Alexander Campbell and his Disciples thus were able to return to that one issue that made them distinctive on the American frontier, their advocacy of the oneness of the church of Jesus Christ. For them disunity was not simply a matter of inefficiency, division in the church was sin. The Body of Christ must not be divided, indeed, was not divided even if Christians erect artificial barriers between themselves. The other issues about which they cared either were not particularly

²⁸Alexander Campbell, "Any Christians among Protestant Parties," Millennial Harbinger (September 1837): 411-412.

²⁹Ibid., 412.

distinctive, or complemented this concern for unity. Many Americans living on the frontier had an anti-clerical streak (and Campbell's tone on this softened even as his language on baptism grew less rigid); many were under the influence of the Enlightenment and American democratic values; many valued the role of the laity; many looked to the sacraments as the heart of Christian worship. But no church gave voice to an abiding concern for unity quite the way Campbell's folk did, even if their aggressive evangelism sometimes seemed to contradict their ecumenical fervor.

Alexander Campbell was a complex person. His attempt to hold together the twin ideals of restoration and unity led his followers to choose one or the other. On the American scene, the Campbell-Stone movement had divided twice, largely over one form or another of tension between restorationism and unity. The two groups that emphasize restoration still believe that Christians will be united when they agree to set aside their human traditions and follow Luther's principle of sola scriptura. These churches are referred to as Churches of Christ and Christian Churches (or, more popularly, as non-instrumental Churches of Christ, based on their rejection of instrumental music in worship, and Independent Christian Churches, based on their practice of independent congregations supporting independent missionaries rather than having missionary societies).

The Christian Church (Disciples of Christ) has chosen the path of unity and has largely forgotten restorationism, though like most Protestants, they look to the Bible, the New Testament in particular, as their primary guide for faith and life. Of the three, the Disciples have more elaborately continued the trend towards ecclesiastical structures and an ecclesiology that affirms church manifested in places other than the local congregation.

All three groups look to Alexander Campbell as honored founder. All three cite him very selectively. Yet it is Alexander Campbell, and the bicentennial of his birth, that has brought the three groups together in various places for a rare occasion of joint effort. Alexander Campbell, in a call for Christian unity, became the co-founder of three American denominations. Around the world, his descendants have been more faith-

ful to his guiding principles, and have participated in or are currently negotiating union with other Christians in more than thirty countries. Such is the legacy of the son of a minister of the Old Light, Anti-Burgher, Seceder, Scottish Presbyterian Church in Northern Ireland. It is a worthy life and legacy to celebrate.

**The Changing Role of Technical Services
in the Theological Library
A Summary**

**by
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Catalogers in all libraries, certainly including smaller special libraries, a definition that encompasses most theological libraries, have tended to live in a world of isolation—excluded either from whatever objectives and plans the library might have developed (and many libraries have only goals and neither objectives or strategies for achieving them)—or work with constraints under which it is impossible for them to succeed.

In other talks and writings I have addressed the point that catalogers are confronted by an "unwinnable game." That is, they deal with workloads totally unrelated to the resources provided, and therefore operate in a never-ending stream of confronting a backlog that cannot be eliminated and probably cannot even be reduced, no matter how hard we work. Furthermore, catalogers never get any credit either from other librarians or from the library's users. Compliments on well done cataloging are non-existent, instead what catalogers tend to get is 20-20 hindsight carping criticisms, and nasty questions that challenge what they have already done.

Based on this observation I suggested that it was not surprising that catalogers had turned inward, to value systems that dealt with cataloging as an end in itself, and to a process of seeking recognition and praise from other catalogers. I have also argued that this arrangement, which is perceived to exist in many libraries (it has been suggested in ARL libraries that some cataloging supervisors have simply ignored the agreements signed by the director in the belief that the implementation of such agreements would dilute the quality of the resulting product) is not acceptable. It probably was never acceptable, but it is certainly not acceptable at a time when declining resources force us into

the consideration of shared resources, and in which technological advances most particularly suggest that this sort of cooperation is most easily possible and achievable in the area of technical services.

I have also suggested that it would be far better for catalogers to be able to emerge from this isolation—some imposed from the outside and some self-selected—and to take full roles and responsibilities in the decisions that govern everything the library does. Some catalogers see my suggestion as an opportunity, others see it as a threat. However, it is my point that the change is in any case unavoidable, and that it requires both a fundamental change in the way libraries look at cataloging, and in the way that catalogers look at the rest of the library.

The library is not an end in itself. Cataloging is not an end in itself. Questions that need to be addressed include: (a) Why do we catalog? Historical record, access for retrieval? (b) What is the acceptable relationship between cost and "accuracy?" (c) What is the acceptable relationship between backlogs and accuracy? (d) Who defines accuracy, and how? (e) What is an acceptable error rate?

Changes are coming in a variety of areas:

1. Technical services is not a stand-alone operation. It is part of an integral overall planning process. As libraries develop goals and objectives many of these will center around technical services areas, both because the potential for rewards is great, but also because changes are not as visible to the clientele, and therefore less upsetting to individuals perhaps even more conservative than we are.

2. We need to find a reduction in clerical and routine tasks, and find ways to move labor intensive activities out of the library. Libraries are people intensive and people starved, clerical work is labor intensive and takes precedence over professional work. It is to our advantage to shift resources before others shift them for us. Changes will be made for financial reasons unless we first make them for professional reasons and shift the resources to other priorities. This shifting may lead temporarily or perhaps even permanently to a reduction of what is done inside a cataloging department that is also already done in some other cataloging department. Personnel administrators

are already very suspicious of what they see as routine duplication. Obviously it is not that simple. However, it would be better for us to make the analyses and changes ourselves. We must seek every opportunity to reduce routine work, and shift the resources. At present we spend far more of our effort on bibliographic description than on subject analysis. This makes little sense because people want information for what it contains. If we are to become information intermediaries we must eliminate the barriers between those who analyze and those who seek.

3. We are forced to greater people interactions, and perhaps ironically these are most possible in the technical services areas. Need to develop network concepts, need to develop "acceptable" even if imperfect levels. Cooperation is hard to achieve. Consensus is a low common denominator.

4. Greater management skills in terms of organizational needs and priorities. The growth of accountability and responsibility. The need to establish goals and objectives. The need to choose between alternatives that are usually unattractive. Setting and maintaining schedules. Controlling backlogs. Differentiation between the important and the trivial. Responding to political realities, internally and externally. All of this clearly suggests that technical services must be considered as part of an overall process.

5. Computerization. No longer big but now quite small. Stand-alone micros and personal computers, file downloading, personal files, CD-ROM, all suggest that evaluation moves even to the smallest libraries. Perhaps most particularly to the smallest libraries, because of the consideration of getting around people shortages.

6. Changes in the work place? Certainly, but libraries have always changed. Terminal access is a very commonplace thing. Requires training, but also requires some adaptation and some firmness (Susan Baerg Epstein)

7. Isolation of the computer environment (Estabrook). I don't really see it. If anything it improves the ability to interact and communicate. Will identify specific performance accomplishments and shortcomings more accurately. However, is that bad?

Must create a new sense of reality—for the library and its objectives—for the individuals and their own

very narrow work duties. Creates a much higher level of job satisfaction.

Communitarian Movements: A Potpourri

by Philip N. Dare
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Eldress Gertrude Soule died on Saturday, June 11, 1988, reducing to seven the number of surviving Shakers. The Shakers never numbered more than six or seven thousand with several thousand more passing in and out of their communities. They were a small denomination in American history, yet the wire services picked up the news of her death, and here in Lexington it received a two column notice with two photos, filling nearly three-quarters of the page. Why? Certainly leaders of other groups have died and their passing went unnoticed. But the Shakers did not decline quietly.

Edward Deming Andrews and Faith Andrews in their numerous books and articles on the Shakers, halted the Shakers' passing into oblivion. The Community Industries of the Shakers, A People Called Shakers, The Gift to Be Simple, Visions of the Heavenly Sphere, Work, and Worship Among the Shakers, Religion in Wood, and others, written to describe the Shakers and their culture, took on the nature of gospels, proclaiming the good news of Shakerism, the result being that the Shakers have a far greater impact today than they did in the nineteenth century when they were growing and settling eighteen communities in New England, Ohio, Kentucky, and Indiana. People flock by the tens of thousands to see Shaker villages. Museums have popped up, even where there weren't Shaker sites, to house their furniture and other artifacts. Restaurants across the country feature Shaker recipes on their menu, dishes that are consumed as if they were a paschal feast. Students attend conferences, seminars, forums, and symposia every year across the country and in England to learn more about this group, or more often, just to hear the story retold. Shaker exhibits are featured in major museums in New York, Boston, Philadelphia, Washington, Germany, and Tokyo. Shaker sells. Furniture and artifacts bring staggering prices in antique stores and at auctions. Publishers are not reticent to put another Shaker book on the market, as is evidenced by the wearisome numbers of coffee table books, or sentimental,

sympathetic histories, or yet another look at Shaker chairs, brooms, seeds, or recipes.

In recent years, however, more scholars are being attracted to the Shakers and are producing academic works on women in Shakerism, black Shakers, and Shaker ritual and demographics. But

still the field is wide open for research. With the exception of Robley Whitson's look at the Shakers in the Paulist series, Classics in Western Spirituality, nothing has been done on Shaker theology, or on the theology of most other religious communitarian groups.

The Shakers, however, have not been the only focal point of communalism. In the 1960s and 1970s thousands of new intentional communities proliferated in the United States and Great Britain. Folks launched preservation programs to save the historic villages of Bishop Hill, Amana, Bethel, Aurora, New Harmony, Economy, Ephrata, Zoar, Pleasant Hill, Hancock, and South Union. Reprint programs resurrected the historic literature of the communal movement until scholarship can bring the stories up to date. Utopian thinking manifested itself in a harvest of fantasy novels, in futurist books and journals, the works of B.F. Skinner and Buckminster Fuller, in terms like alternative futures, mother earth, whole earth, New Frontier, Great Society, the "I have a dream" speech of Martin Luther King, Jr., and in much of the language found in the planning and promotional materials for shopping malls and retirement communities.

To provide direction and to promote the study of collective settlements and utopias, professional organizations surfaced. The National Historic Communal Societies Association came together in 1974, and the Society for Utopian Studies organized in 1975, both as interdisciplinary associations devoted to the study of utopian experiments. The Center for Communal Studies at the University of Southern Indiana came into existence. Other professional societies such as the Popular Culture Association have dedicated portions of their conference programs to this study.

This is not a new phenomena. "Communal life is a siren which has mesmerized the idealistic of every

age."¹ Such groups are as old as the human race nearly, and were found in Crete, ancient Greece, with the Es-senes, and in monasticism around the world. Nearly every religious group took as their inspiration: "Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common" (Acts 4:32).

There has been no agreement upon what to call these experiments and so they are known as utopians, communitarians, communalists, communards, communes, communists, collective settlements, intentional communities, socialists, associationists, mutualists and, in Israel, kibbutzim, all terms to describe those people with an eschatological dream of finding paradise, Shangri-la, New Atlantis, the City of the Sun, the City of God, the Promised Land, New Zion, Canaan, Beulah Land, to cross over into Jordan, to return to Eden, to lay burdens down and enter the new Jerusalem where there will be pie in the sky in the sweet by and by.

There have always been idealists who sought to create a better world, free from sickness and squalor, free from warring madness and social injustice, free from ignorance and distrust and evil. They sought to create alternatives to the social, political, economic, and religious systems of the day, not through parliaments, nor by the sword, but through withdrawal, through separation from the disorderliness, the corruption and the misery of the day to build "a city set upon a hill," a model society. At the same time these "experiments" were taking place, hundreds of utopian novels were written in an attempt to illustrate the gap between life as it is and life as it shall be.

The most fertile soil for these communal groups, however, was here in the New World, America, where in the wake of the Enlightenment, people were escaping the so-called ignorance and decay and corruption and bondage of Europe and the past to build new order, a new age in a place where experimentation was welcomed and communities arose not so much to recapture a golden

¹Richard DeMaria, Communal Love at Oneida (Lewis-ton, NY: Edwin Mellen, 1978), vii.

age, but to build a brave new world. People could do this because they were freed philosophically by the Enlightenment and religiously by the Reformation. Life on earth was not merely something that was endured unquestioningly for a greater glory. Life was more than a divinely ordered society where the reasons for social evils were not questioned. But when humans began entertaining the idea that if through social acculturation people learn to become greedy, lustful, and warring, then through social conditioning they can learn to live in peace or selflessness, to discover "their true human nature," and achieve perfection in this life. Communalists could also establish settlements because America was here, an unspoiled land, spacious and open, beckoning future oriented people to construct new orders, to envision the kingdom of God here on earth.

The first wave of communalists to America, like the Puritans, were religious separatists. They came to this land in the seventeenth and eighteenth centuries leaving the Netherlands, Sweden, and England, or more often Germany (particularly the area of Wurttemberg). Families, led by a charismatic figure, came here to practice simple Christianity, with the Bible as inspiration. Most were Pietists who dissented from the Lutheran Church over its formalism.

Johann Kelpius left Wurttemberg in 1700 to form near Coxsackie, Pennsylvania, the Society of the Woman in the Wilderness, a mystic fraternity that sought to unify all German sects. Peter Sluyter and Jacob Danckaerts tried to establish a Lbadist Colony on Bohemia Manor, Maryland, in 1683, based upon the commune formed in the Netherlands by Jean de Labadie, who had assailed Calvinists and Catholics alike for their lack of spirituality. Another group of Germans settled in Pennsylvania under the leadership of Johann Conrad Beissel to form a monastic group known as the Ephrata Cloister, or the Solitary Brethren of the Community of the Seventh Day Baptists (1732). Joseph Bimeler led a group from Wurttemberg to found the Society of Separatists of Zoar in Ohio which lasted over 80 years. Wurttemberg had also produced the Rappites or Harmonists led by Father George Rapp. In 1804, three hundred believers founded a colony at Harmonie, on the Connoquenessing, about 25 miles north of Pittsburgh. They moved to the Wabash River in Indiana in 1814, and built a new Harmony there

on thirty thousand acres which in 1824 they sold to Robert Owen. Returning to Pennsylvania they established the prosperous Economy, remaining in existence until 1903. Yet another group left Germany under the leadership of Christian Metz. The Society of True Inspiration settled first in Erie County, New York in 1843 and formed the Ebenezer colony. Twelve years later they moved to Iowa to establish the Amana colonies, which survived as a communal group until 1932 when they incorporated.

Disenchantment with the Lutheran Church of Sweden, caused Erik Jansson to leave that Scandinavian country to settle in Henry County, Illinois, and form the colony of Bishop Hill, a community which now receives assistance from the Swedish king to preserve its heritage, as well as visits from church leaders of Sweden. The Shakers, or Shaking Quakers, or Society of Believers in Christ's Second Coming, under the leadership of Mother Ann Lee, left Manchester, England in 1774 because of the persecutions they experienced. They settled near Albany, New York, and taking advantage of the Great Awakening, spread into New England and onto the frontier in the West.

Lesser known groups included the Kingdom of Paradise in Georgia, formed in the 1740s by a German, Christian Gottlieb Priber, the Jerusalem Colonies (New York) founded by the "Universal Public Friend" Jemima Wilkinson at the time of the American Revolution, and William Keil who established colonies at Bethel, Missouri and Aurora, Oregon.

As stated before, these were dissenters from the organized churches over their lack of spirituality. They were deeply religious people, believing that the millennium was at hand or, in the case of the Shakers, that the Second Advent had already occurred and was experienced in Mother Ann and other Shakers. Nearly everyone of these groups practiced celibacy for varying lengths of time, or at least placed celibacy above marriage as the preferred form of Christian life. They all held to communal worship and sharing of labor and goods. They were agriculturalists, who gave much time to music, lived long lives and, to varying degrees, believed in the perfectability of human beings. In spite of the fact that these groups were the longest lived the most successful communal groups in American

history, leaving behind volumes of documents, entire villages, and artifacts, their existence is barely acknowledged in most American history texts, and then only to introduce the secular and radical groups which made up the second wave of collective settlements, groups which for the most part had an average lifespan of two and one-half years and left little behind. This wave ran from approximately 1820 until the Civil War (with some extension beyond).

The more significant of these secular millenarians also had European founders but needed American soil in which to germinate. First was Robert Owen, a Welsh industrialist, who married the daughter of the owner of New Lanark Mills (David Dale), and apparently spent more time contenting the workers of New Lanark than he did his wife. After improving the working environment of these Scots, he expanded his crusade for the lowly of the world by purchasing the Rappite village on the Wabash and renaming it New Harmony, a place attracting over 900 Owenites (including his sons) espousing the ideal of social reform. New Harmony as a communal site lasted about two years, although ten other Owenite communities sprang up (including Frances Wright's Nashoba in Tennessee, a community for slaves). Owen parlayed his New Harmony disaster into a successful career in which he spoke and wrote against religion, the family, and every other system of the day, before becoming something of a spiritualist in his old age. He was warmly received in America, Europe, and later his writings became influential in Japan.

The Fourierist groups, based upon the writings of Charles Fourier were spread in this country by crusader Albert Brisbane. Fourier has been described as a

bachelor who lived alone in a garret and ate table d'hote in the poorer Lyons restaurants, disliked children and spiders, loved flowers and cats...had a sweet tooth, could not digest bread, adored spectacles and parades, loathed the philosophes and their Revolution as much as he did rigid Catholicism. From all accounts he was a queer duck. Men called him mad, but no evidence has been adduced to sustain this clinical diagnosis; his autopsy re-

vealed no signs of brain damage.²

Fourier believed in the basic goodness of people once they had "self-actualization," and taught that the universe functioned according to passions and attractions which can be brought into harmony in phalanxes, highly structured and complicated communities (in which people live in phalansteries) and work is rewarded in other than monetary ways. Mutual assistance and cooperation and true awareness of human development will bring society and the natural order into harmony and then there will be a millennium of 70,000 "glorious years when the lions would become the servants of man, and draw carriages...when whales would pull their vessels across the waters, and sea waters would taste like a delicious beverage."³

The longest lived of the more than forty phalanxes was the North American Phalanx, Monmouth County, New Jersey (1843-1856), but the most famous was Brook Farm. The latter did not begin as a Fourierist phalanx, but was founded by George Ripley in West Roxbury, Massachusetts (1841), as a haven for transcendentalists, and immortalized in Hawthorne's A Blithedale Romance. It, like Fruitlands, Bronson Alcott's experiment, near Harvard, Massachusetts (1843), was intellectualized to death. Then, as today, there were people who partook of the communal experience vicariously, who encouraged the idea without really ever joining, such as Emerson, Hawthorne, the Grimke sisters, Alexander Longley, and Edward Bellamy.

Another Frenchman, Etienne Cabet (1788-1868), a minor government official and critic of Louis Philippe, wrote a utopian novel while in exile, Voyage in Icarie (1839), about an egalitarian state unhampered by currency, property, or gendarmes. His ideas were popular among French laborers, but they had to come to the United States to form Icarian communities in the 1840s and 1850s, first in Texas, and failing there, moving to the former Mormon village at Nauvoo, Illinois. Here

²Frank E. and Fritzie P. Manuel, Utopian Thought in the Western World (Cambridge: Belknap Press of Harvard University Press, 1979), 641.

³Charles Fourier, Selections, translated by Julia Franklin (London: S. Sonnenschein, 1901), 57.

they began splintering into factions which ended up in Missouri and Iowa, and ultimately in California. Cabet did provide Karl Marx with his slogan in Voyage when he wrote "To each according to his needs, from each according to his strength."⁴ These latter three groups were the ones Marx and Engels studied the most seriously in the creation of their own socialist ideas.

Another communalist from this period was the anarchist Josiah Warren, who departed from the idea of colonies with highly structured leadership and urged Americans to avoid the crisis it was slipping into by its continued infatuation with European philosophies. As an alternative he planned libertarian, individualistic cooperatives, or Time Stores. These were cash free societies in which goods produced would be exchanged for labor without thought for profit. His communities appeared in Cincinnati, one called Utopia in southeastern Ohio, and with Stephen Pearl Andrews, he created Modern Times on Long Island, New York, also designed on the concept that moral truth can best be discovered in an atmosphere that is free from institutions. This latter experiment attracted Mary and Thomas Low Nichols, whose practice of free love caused Warren to abandon his own community.

The most notable group from this period was based upon Bible Communism and the original theology of Yale graduate, John Humphrey Noyes, of whom George Bernard Shaw wrote: Noyes was "one of those chance attempts at the Superman which occur from time to time in spite of the interference of Man's blundering institutions."⁵ The Perfectionists, or Oneida Community, was one of the more radical collective settlements, shocking and scandalizing clergy and laity alike with their system of complex marriage, male continence, an experiment with eugenics, known as stirpiculture, and their practice of "mutual criticism."

Following the Civil War, communal societies did not hold the same attraction in spite of the waves of immigration, and the enormous social and economic despair that many of those groups faced. Even utopian novels like Edward Bellamy's Looking Backward (1888) did not

⁴Quoted in Manuel, 712.

⁵George Bernard Shaw, Man and Superman, "Foreword."

generate a popular return to communalism. In a country undergoing industrialization and nationalization, where big was beautiful, and the centralization of business and government received wide approval, local communities did not have much appeal. People were leaving small communities for the urban centers. The problems were so big that not many people were convinced that they could be solved, or that real reform was possible. For the most part the older communal societies like the Shakers, Harmonists, and Amana were beginning to decline. They were becoming harmless, quaint places to visit. There were some efforts at communalism but these took the nature of cooperative colonies like Rugby, Tennessee, Colorado Cooperative Association, or the single tax colony of Fairhope, Alabama, all based on collective ownership, distribution and manufacture of goods, usually not communal or communistic, but more like socialists, associations, or even joint stock companies.

Some grew out of the Social Gospel, such as the Christian Commonwealth Colony in Georgia, and Willard Colony in North Carolina. Others grew up out of the Theosophical Society, particularly the Point Loma group near San Diego. Another migration of sixteenth century German pietists, or Anabaptists, entered the United States in this period. The Hutterites had left Germany to settle in Russia after being persecuted in Western Europe. But in the late nineteenth century, they lost their protection in Russia and relocated in this hemisphere, particularly in the area of South Dakota and Canada, where they still thrive under communalism.

The counterculture communal groups represent the current cycle of collective settlements in this country. In the 1960s and 1970s, young people began questioning the validity of certain institutions and the adequacy of government programs to deal with human needs. Many of our institutions were repudiated, including family, business, church, government, and the military (which for some serves a communal society role). Once again the communal ideal challenged our ideologies and isms, and people sought to reestablish relationships that had been eroded, such as human interpersonal relationships, relationships to the land (Mother Earth/Whole Earth), to the sacred, to the inner self. Today's groups often differ from the ones of the

past in that these latter do not share a faith or an ideology or a doctrine. Many—and thousands come in and out of existence—came together to form a communal group of people who got along together, and wanted to find themselves, but felt society was too structured for this. Ironically, communes provide structure for those rebelling against structure. Groups were filled with self-seeking people, who did a lot of navel gazing, dialoging, and getting inside each others' heads. For some this was very stressful and an invasion of privacy, so they left. Others "split" when any form of leadership emerged. In some ways these too were a success story, where some individuals did escape to discover enough about themselves "to piece together a sufficiently integrated self to allow [them] to reenter society and make [their] way with reasonable competence in it."⁶ Just as in the past, communal societies served as welfare agencies for widows, orphans, the retarded, and the aged, so contemporary groups made it possible for some to cope with this society.

The groups that have survived merit serious study. These are the ones that have adapted, that have solved the problem of liberty and authority, of leadership in egalitarian community, that have begun to understand the nature of the moral glue of society, and have attained certain ideals and values and can function within the structure of those standards. In the past those communities that survived the longest and had the greatest numbers were the ones with the most compelling sense of purpose—usually grounded in religion, and often built upon some earlier relationship. They consisted of more than fellowship and doing your own thing. The successful ones embodied a rigid discipline and a philosophy that spoke of the divinity of work. Observer Charles Nordhoff wrote:

Men cannot play at communism. It is not amateur work. It requires patience, submission, self-sacrifice often in little matters where self-sacrifice is peculiarly irksome...."Bear ye one another's burdens" might well be written over the gates of

⁶R.V. Speck, The New Families: Youth, Communes, and the Politics of Drugs (London: Tavistock, 1972), 156.

every commune.⁷

The attitudes of scholars and observers towards communal groups over the years has varied, often taking extremes. Either communitarians were viewed as depraved, debauched, sinister, escapists, impractical, idealists, a violation of individualism, or at the very least misguided, or they were embraced with a maudlin sentiment and exotic fascination, and people enshrined them as hard working, no nonsense people. The majority droned wisely about how communal societies cannot work given the capitalist, selfish nature of people, ignoring the fact that some groups lasted longer than many nations. Currently, scholars are beginning to focus, not upon the failures and why, although that is important too, but they now marvel at how they could work at all, given that society does not prepare one for communal life. Also, why, when the trail is filled with failure, do people keep trying?

The earliest writings on communitarian groups date from the middle of the nineteenth century and are basically descriptive. A.J. MacDonald, a Scot, traveled about the United States gathering information on the communal groups existing then, but he died before he could publish his research. John Humphrey Noyes, the Oneida founder, contacted the family of MacDonald, obtained his research manuscripts and began writing a column in The Circular on American Socialism. In 1870, he incorporated these writings into a book designed to teach other socialists what could be learned from the communitarian experiments in America, which he classified as "revivalists" and "socialists." "The Revivalists had for their great idea the regeneration of the soul. The great idea of the Socialists was the regeneration of society, which is the soul's environment."⁸ Noyes lamented that these two did not seem to get together. But he also began the practice referred to earlier, of slighting the religious communities and giving greater attention to the Owenite and Fourierist experiments. Although the MacDonald research accumu-

⁷Charles Nordhoff, The Communistic Societies of the United States (New York: Dover, 1966), 409-10.

⁸John Humphrey Noyes, Strange Cults and Utopias of 19th-Century America (New York: Dover, 1966), 26.

lated nearly one hundred pages of data on the Shakers, Noyes gave only eighteen pages to the Shakers, in his book of 678 pages, and only a small chapter for all the other "religious communities." Five years later, Charles Nordhoff corrected this neglect of the religious communities in his work on communes that were still in existence at the time (1875). He visited these communities as a reporter, and was more than a little sympathetic towards this life style. Two other works on communal groups appeared in the late nineteenth and early twentieth century. William Alfred Hinds' is more inclusive than either of the others, but as a member of the Oneida Community, he too was not objective.⁹ Neither was Ralph Albertson, also a communitarian, in his "Survey of Mutualistic Communities in America."¹⁰ Mark Holloway, who had written introductions to most of these earlier works when they come out in reprints, finally compiled his own work on utopian communities in 1951.¹¹ This is often the standard text in classes on this subject in spite of its limitations.

But for a long period, the writings on communal societies in general, and on specific groups, have been mostly in the category of narrative histories or descriptions of cultural artifacts. The works of Arthur E. Bestor, Jr. represent a watershed in this area of study. These provide a model for analytical scholarship.¹² While Bestor did not open the floodgates of scholarly writing on collective settlements, he did begin a refocus. Curiously, the topic that has attract-

⁹William A. Hinds, American Communities and Co-operative Colonies (Chicago: Charles H. Kerr, 1878).

¹⁰Ralph Albertson, "Survey of Mutualistic Communities in America," Iowa Journal of History and Politics 34 (October 1936).

¹¹Mark Holloway, Heavens on Earth: Utopian Communities, 1680-1880 (New York: Turnstile Press, 1951).

¹²Arthur E. Bestor, Jr., Backwoods Utopias: The Sectarian and Owenite Phases of Communitarian Socialism in America, 663-1829 (Philadelphia: University of Pennsylvania Press, 1950); "Patent-Office Models of the Good Society: Some Relationships Between Social Reform and Westward Expansion," American Historical Review 58 (April 1953): 505-26.

ed the largest number of scholars has been in the area of sexuality in communal groups, a kind of academic voyeurism.

The research opportunities, and the indexing and editing possibilities, are wide open in this field. Topics that need researching include the whole area of human development, the adaptability of some groups, and why others fail, including the ones that run amuck, like Jonestown in 1978. There are plenty of groups for which no adequate history yet exists. Certainly no one wants to unleash the vast armies of anthropologists and sociologists upon Twin Oaks, The Farm, Padanaram, and Reba Place, the way researchers descended upon the Native American, but communal societies do need to be taken seriously for the role they played in American cultural history, for the social issues they made us face including women's liberation, slavery, poverty, war and peace, and spiritual development. Communal societies can help us understand the development of society in general as we struggle to survive on a planet with a growing population and fewer natural resources, but maybe that idea is too utopian.

Communal Societies: A Basic Booklist

by
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Recent Developments in Patristic Studies

by
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Any survey of developments in patristic studies made to a section of this august body must be primarily bibliographic in character. That could be drier than decaying acid-paper, but I hope to add a bit of lively matter now and then. My plan is to concentrate on what I find to be the most interesting and representative contributions in approximately the last fifteen years, to restrict that focus usually to North American efforts—an impossible task since so many of the basic tools are still European—and then to mention other categories that might be helpful. My choices must be highly selective for the most recent volume of Bibliographia Patristica, which covers the year 1983 and was published in 1987, lists 2,560 books and articles, and 612 reviews.¹

An attempt to talk about early Christian studies must begin with a sense of the field itself. Although librarians and patristic scholars are assumed to be bastions of the traditional, defenders of the antique—even the antiquated—the situation is far different. My wife serves as the on-line searching librarian at East Tennessee State University. She and I enjoy collecting observations about librarians and students of ancient cultures as the appendices of life, but presently patristic studies are also enlivened by contemporary debate. At the May meeting of the North American Patristic Society in Chicago, a serious but not overly impassioned question was raised at the general business meeting. Is not the term "patristics" an anachronism since the society has people within it who are women and those who are more interested in the so-called heretics than the traditional "fathers of the church." Because no one has been appointed the court jester of NAPS—a delightful acronym for those who work with this

¹Knut Schäferdiek, ed. Bibliographia Patristica: Internationale Patristische Bibliographie XXVIII, (Berlin: Walter de Gruyter, 1987).

ancient literature--the discussion did not turn to the more sordid insight that perhaps the entire society is an anachronism. The question raised, however, does indicate a growing interest of both men and women in the history of women within early Christianity. As an example of a project underway but not yet finished, Karen Jo Torjesen of Claremont is attempting to create a paradigm that will allow various genres of ancient Christian literature to tell us more about the role of women. For instance, when ecclesiastical canons indicate that women must not preach, how much does that tell us about their previous participation in preaching? Are there ways to make subtle references speak clearly about women's and thus about men's roles? Elizabeth Clark of Duke, the president of NAPS, has published translations and studies of women involved particularly in monastic developments.² Her example has encouraged others.

The two fold question raised at the meeting also shows that many scholars now see the formative period of Christianity in much more varied colors than previously. Walter Bauer's classic book of the 1930s, translated in 1971 as Orthodoxy and Heresy in Earliest Christianity,³ has broken the back of Tertullian's or Eusebius' insistence that "heresy" was always later than and smaller than "orthodoxy." Yet Bauer's study is not adequate because it neither investigates N.T. documents in any detail nor makes a persuasive case about all the regions of early Christianity it covers. It does, however, provide the new paradigm. More importantly the discovery, translation, and interpretation

²Elizabeth Clark, Jerome, Chrysostom and Friends: Essays and Translations (New York: Edwin Mellen Press, 1979), The Golden Bough, The Oaken Cross: The Virgilian Cento of Faltonia Betitia Proba "Texts and Translations" (Chico, CA: Scholars Press, 1981), The Life of Melania, the Younger: Introduction, Translation and Commentary (New York: Edwin Mellen Press, 1984).

³Walter Bauer, Orthodoxy and Heresy in Earliest Christianity, translated by a team from the Philadelphia Seminar on Christian Origins from the 2nd ed. with appendices by George Strecker (Philadelphia: Fortress Press, 1971).

of the Nag Hammadi corpus has provided new documentary evidence for such variety. That can be added to the archaeological information for Montanist communities in Turkey and Donatist communities in North Africa, information that has countered the rather common ancient practice of either destroying or not copying the manuscripts of opponents. W. H. C. Frend, now retired but still one of the reigning experts about archaeological work on early Christian materials, continues to emphasize that point.⁴ The ground is beginning to tell us what the texts cannot.

I cannot tell you if NAPS will receive a new name, but I can assure you that the reality is something more than a late afternoon snooze.

Texts

One of the greatest advances in the last few decades has been the creation of standard lists of early Christian literature that indicate the editions in which they appear. Four volumes of the Clavis patrum graecorum, edited by Maurice Geerard, have been published by Brepols.⁵ The companion volume, Clavis patrum latinorum, did much the same for those who wrote in Latin.⁶

I defer for a moment the listing of the most active series of critical texts in order to mention two interesting projects. In conjunction with the Görres Gesellschaft, the Conseil de l'Europe, the University of Münster in Germany and the University of Louvain in Belgium, the first attempt to collect and analyze all the manuscripts of Gregory of Nazianzus is underway.⁷ Justin Mossay, one of the leaders in this immense pro-

⁴W.H.C. Frend, "Archaeology," Encyclopedia of Early Christianity, ed. by Everett Ferguson, Michael McHugh, Frederick Norris, and David Scholer, forthcoming from Garland Publishing, New York.

⁵Clavis Patrum Graecorum, ed. by Maurice Geerard. 4 vols. Turnhout: Brepols, 1974-1983.

⁶Clavis Patrum Latinorum e. by Eligius Dekkers. 2nd ed. Steenbrugis: In Abbatia S. Petri, 1961.

⁷Justin Mossay, ed. Repertorium Nazianzenum: Orationes, Textus Graecus "Studien zur Geschichte und Kultur des Altertums, Neue Folge, 2. Reihe: Forschungen zu Gregor von Nazianz, 1. Heft" (Paderborn: Schöningh, 1981).

ject, has suggested that there are between 1200 1500 Greek manuscripts in various libraries throughout the world. The translations into Syriac, Ethiopic, Arabic, Armenian, Georgian, and Slavonic are also being examined as are the texts of various commentaries from the Byzantine period. It is unlikely that all the researchers involved in the project will live to see its conclusion, but it is a remarkable undertaking.

In a more recognizably modern vein, the American Michael Gorman has used his skills in manuscript study and computer programing to produce some new editions of treatises by Augustine. Various governmental agencies and private foundations have seen the importance of his efforts and have provided their financial assistance. I am convinced that such ground-breaking work will become a common type for future research on manuscripts and for the production of critical texts.

Series of texts devoted primarily to Greek and Latin materials have continued their important work in the field. The nineteenth century standard work, Migne's Patrologia graeca and Patrologia latina is being reprinted by a Greek firm and is available on microfiche. Unhappily Die griechischen christlichen Schriftsteller, begun in 1897, has greatly slowed its work, primarily because East Germany does not find such studies to be a priority. A number of volumes have updated previous editions, but few new ones have appeared. The Corpus Christianorum, Series Latina and Series Graeca, begun in 1953 and 1977 respectively and published by Brepols, both continue their fine work with excellent critical texts. Oxford Early Christian Texts, begun in 1971, provides new editions and English translations of selected sources. The Society of Biblical Literature in the United States has a series concerned with early Christian literature, one section of which deals with texts and translations. It is a part of the significant publishing effort by Scholars Press. Perhaps the best known modern series is the Sources chretiennes. Begun in 1942, it has reached nearly 350 volumes. Its editions based on carefully selected manuscripts and its French translations have made many authors more accessible than they were through the 19th century work of Migne, but the poor quality of the paper—many of the early volumes are almost unusable—makes the series difficult to preserve. I know of no plans to produce it

in microforms. Because the Migne edition is available on microfiche, it is still an important holding for libraries.

I must also mention the papyri project of E.A. Judge in Australia, usually referred to as the Moulton-Miligan Replacement Dictionary, which is steadily publishing all the papyri that have anything to do with the setting or the character of early Christianity.

Translations

In terms of English translations, the two most important series are The Fathers of the Church edited by Thomas Halton of The Catholic University of America and Ancient Christian Writers edited by Walter Burghardt of Georgetown University. Both provide competent, occasionally excellent, translations of major sources and are still in full swing. Burghardt is rebuilding his editorial staff with a view to his own retirement. Halton has only recently taken the lead due to the tragic illness of Hermigeld Dressler. Halton's energy has been effective in seeing a number of new volumes through the press. One should also check some medieval series such as the Cistercian Studies Series from Kalamazoo, Michigan or the Medieval Sources in Translation from Toronto for occasional English translations of patristic texts. As an example, a new translation of the life of Shenoute of Atripe, an important monk in Egypt, appears in the Cistercian series.

Two new paperback series are helpful for students and survey courses. Fortress Press publishes Sources of Early Christian Thought, edited by William Rusch. Each volume includes translated texts organized on a theme, i.e. ethics or Christology. Small introductions provide some aids. Michael Glazier puts out Message of the Fathers of the Church, edited by Thomas Halton, also a thematic series with translated texts. Its format varies widely, but its size is usually larger than that of the Fortress Series. Therefore more extensive introductions and interpretive comments are included.

Commentaries

Commentaries on the Fathers are still rather infrequent. The Hermeneia series includes a brilliant piece

by William Schoedel on Ignatius of Antioch.⁸ The Brill series named "Supplements to Vigiliae Christianae"—formerly "Philosophia Patrum"—continues to accept patristic commentaries. E.P. Meijering has a fine piece on Athanasius' Contra Gentes that includes a new English translation.⁹ The series will also publish my commentary on Gregory Nazianzen's Five Theological Orations that also contains a new English translation by Lionel Wickham and Frederick Williams.¹⁰

Patrologies and Other Tools

In terms of basic handbooks, usually called patrologies, that by Johannes Quasten is still the most accessible in English.¹¹ Alberto di Berardino and others created the fourth volume that Quasten was never able to finish. Written in Italian it has recently been translated into English.¹² Either the Spanish or the Italian translation of Quasten's first three volumes, however, will provide more up to date bibliography for each entry since Volume 1 of the English edition was first published in 1950.¹³

The patrology of Berthold Altaner revised by Alfred

⁸William Schoedel, A Commentary on the Letters of Ignatius of Antioch, "Hermeneia" (Philadelphia: Fortress Press, 1985).

⁹E. P. Meijering, Athanasius: Contra Gentes. Introduction, Translation and Commentary, "Philosophia Patrum, 7" (Leiden: E.J. Brill, 1984).

¹⁰Frederick W. Norris, Faith Gives Fullness to Reasoning: A Commentary on Gregory Nazianzen's Five Theological Orations with an English translation by Lionel Wickham and Frederick Williams "Supplements to Vigiliae Christianae" forthcoming from E.J. Brill, Leiden.

¹¹Johannes Quasten, Patrology, 3 vols. (Utrecht: Spectrum Publishers, 1950-1966).

¹²Patrology, Vol. IV: The Golden Age of Latin Patristic Literature. From the Council of Nicaea to the Council of Chalcedon. Ed. by Alberto di Berardino. Tr. by Placid Solari. (Westminster, MA: Christian Classics, Inc., 1986).

¹³Quasten, Patrologia, tr. Ignacio Onatibia, 3rd ed. (Madrid: Editorial Catolica, 1977-); Patrologia, tr. Nello Beghin (Turin: Marietti, 1980-).

Stuiber is probably the most up to date one volume survey of the field.¹⁴ We all hope that another edition will soon appear since it is nearly ten years old.

A delightful little volume by Boniface Ramsey entitled Beginning to Read the Fathers was published by Paulist Press in 1985.¹⁵ It is organized thematically rather than chronologically. In my judgment it is the best single volume for introducing any audience of serious readers to the Fathers. Among a number of tools, three newer ones stand out. The Lexikon der christlichen Ikonographie, although it covers more than the Patristic period, is an excellent addition.¹⁶ The Atlas of the Greek and Roman World in Antiquity has a section on Christian expansion.¹⁷ Most importantly the Biblia Patristica has computer listed Biblical quotations in the Fathers.¹⁸

Philosophical Backgrounds

The continued interest in Plato and Aristotle is to be expected. But even among these pillars of western culture, new developments have transpired. George Kennedy's various investigations have brought a new sense not only of how Plato's Gorgias and Phaedrus, and Aristotle's Rhetoric have influenced the study of rhetoric but also of how the handbooks were employed.¹⁹ The

¹⁴Berthold Altaner & Alfred Stuiber, Patrologie: Leben, Schriften und Lehre der Kirchenväter 9. Auflage (Freiburg: Herder, 1983).

¹⁵Boniface Ramsey, Beginning to Read the Fathers (Mahwah, NJ: Paulist Press, 1985).

¹⁶E. Kirschbaum, et alii, Lexikon der christlichen Ikonographie, 8 vols. (Freiburg: Herder, 1968-1975).

¹⁷Nicholas G.L. Hammond, ed. Atlas of the Greek and Roman World in Antiquity (Park Ridge, NJ: Noyes Press, 1981).

¹⁸A. Benoit and P. Prigent, eds. Biblia Patristica: Index des citations et allusions bibliques dans la littérature patristique Vols. 1-4 (Paris: Éditions du centre national de la recherche scientifique, 1975-).

¹⁹George Kennedy, The Art of Persuasion in Greece "A History of Rhetoric, Vol. 1" (Princeton: Princeton University Press, 1963. Also see his The Art of Rhetoric in the Roman World "A History of Rhetoric, Vol. 2" (Princeton: Princeton University Press, 1972) and his

distinction between technical and philosophical rhetoricians will become more prominent in patristic studies in the coming years, an important change since so many of the Fathers were either students or teachers of rhetoric. There was a philosophical, logical sophistication in ancient rhetoric that has seldom been recognized by earlier studies of rhetoric, which concentrated almost exclusively on the literary characteristics of rhetoric. Kennedy's Greek Rhetoric under Christian Emperors makes that clear.²⁰

The new handbook of Hellenistic Philosophy, edited by A. A. Long and D. N. Sedley provides excellent English translations of Epicurean, Stoic, Neo-Platonic, Pythagorean, and other texts organized according to schools and themes in the first volume and the same texts in Greek and Latin in the second.²¹ Nothing this handy has appeared before. Among a series of studies one might mention John Dillon's The Middle Platonists,²² Marcia Colish's The Stoic Tradition from Antiquity to the Early Middle Ages,²³ and Stephen Gersh's Middle Platonism and Neo-Platonism: The Latin Tradition.²⁴

Judaism and Christianity

This often overlooked area has received significant attention in recent years. Of particular interest are

Classical Rhetoric and Its Christian and Secular Tradition from Ancient to Modern Times (Chapel Hill, NC: The University of North Carolina Press, 1980).

²⁰idem, Greek Rhetoric Under Christian Emperors "A History of Rhetoric, Vol. 3" (Princeton: Princeton University Press, 1983)

²¹A.A. Long & D.N. Sedley, eds. The Hellenistic Philosophers, 2 vols. (Cambridge: Cambridge University Press, 1987).

²²John Dillon, The Middle Platonists: A Study of Platonism: 80 B.C.-A.D.220 (Ithaca, NY: Cornell University Press, 1977).

²³Maria Colish, The Stoic Tradition from Antiquity to the Early Middle Ages "Studies in the History of Christian Thought, 34-35" (Leiden: E.J. Brill, 1985).

²⁴Stephen Gersh, Middle Platonism and Neo-Platonism: The Latin Tradition "Publications in Medieval Studies, 23.1-2" (Notre Dame, IN: Notre Dame University Press, 1986).

Robert Wilken's John Chrysostom and the Jews²⁵ and Nicolas de Lange's Origen and the Jews.²⁶ The Fortress Press series, Jewish and Christian Self-Definition has offered three volumes of significant essays.²⁷ Marcel Simon's classic, Verus Israel, has been translated into English and published by Oxford University Press.²⁸ Jacob Neusner, the prolific scholar of Jewish sources, has had a significant new volume on Judaism and Christianity in the Age of Constantine appear.²⁹

Certain developments have not yet taken a fully published shape, but are quite important to the field. Most of them are not particularly new in nature, but each represents specifically new enterprises

Biographies

David Balas of the University of Dallas is at work on a biography of Gregory of Nyssa that will be published in the Duckworth series which includes J.N.D. Kelly's masterful biography of Jerome. Charles Kannengiesser of Notre Dame is devoting the final portion of his illustrious career to a biography of Athanasius. He plans to write a multi-volumed work in English.

Three aids from Europe have become important in the study of prosopography. The Prosopography of the Later Roman Empire, begun by A.H.M Jones, is not focused

²⁵Robert Wilken, John Chrysostom and the Jews: Rhetoric and Reality in the Late 4th Century "Transformation of the Classical Heritage, 4" (Berkeley, CA: The University of California Press, 1983).

²⁶Nicolas de Lange, Origen and the Jews: Studies in Jewish-Christian Relations in Third-Century Palestine "University of Cambridge Oriental Publications, 25" (Cambridge: Cambridge University Press, 1976).

²⁷E. P. Sanders, ed. Jewish and Christian Self-Definition, Vols. 1-3 (Philadelphia: Fortress Press, 1980-).

²⁸Marcel Simon, Verus Israel: Study of the Relations between Christians and Jews in the Roman Empire, 135-425, tr. by H. McKeating (Oxford: Oxford University Press, 1986).

²⁹Jacob Neusner, Judaism and Christianity in the Age of Constantine: History, Messiah, Israel, and the Initial Confrontation "Chicago Studies in the History of Judaism" (Chicago: University of Chicago Press, 1987).

specifically on patristic topics, but it is indispensable.³⁰ The new Lexicon of Greek Personal Names, edited by Peter Fraser, is the widest sweeping and newest project.³¹ The most centrally focused, however, is the Prosopographie chrétienne, edited by Charles Pietri. The volume on North Africa is finished. It has made clear that one of the archrivals of Augustine, Donatus, needs further attention in terms of his biography. Prof. Mandouze has indicated that the lives of at least three different men have been interwoven in the tradition and are only now properly separated.³²

Social and Religious History

In W.H.C. Frend's The Rise of Christianity we finally have a premiere volume that will be the standard for a generation.³³ It is well-written and wide-sweeping with interests in general, political, social and religious history. It has a special focus on archaeological as well as textual evidence.

One of the most important new developments is the concern for placing early Christianity in a context that does not find its center either in theology or the history of Christian doctrine alone. Indeed it often suggests a different center as being more important.

Robert Wilken's The Christians as the Greeks and Romans Saw Them has been very well received because it concentrates on this different perspective.³⁴ Wilken himself has a strong theological interest in the Fathers, but he defends that because he finds it to be such

³⁰A.H.M. Jones, J.R. Martindale, and J. Morris, Prosopography of the Later Roman Empire (Cambridge: Cambridge University Press, 1971-).

³¹Peter Fraser and E. Mathews, A Lexicon of Greek Personal Names (Oxford: Oxford University Press, 1987-).

³²A. Mandouze, with A.-M La Bonnadière and C.-H. Lacroix et alii; Prosopographie de l'Afrique chrétienne 303-533 "Prosopographie chrétienne du Bas-Empire, 1" (Paris: Éditions du centre national de la recherche scientifique, 1981).

³³W. H.C. Frend, The Rise of Christianity (Philadelphia: Fortress Press, 1984).

³⁴Robert L. Wilken, The Christians as the Romans Saw Them (New Haven: Yale University Press, 1984).

a deep concern of the literature he studies. Robin Lane Fox's Pagans and Christians is a similar study with an even a wider focus.³⁵ The two volumes show what can be done when early Christian history is investigated as one aspect within the ancient world.

Elizabeth Clark unabashedly finds theology less interesting than social history. She insists that other factors have been more formative in the development of Christian communities than Christian doctrine. As a Guggenheim fellowship winner for 1988-1989, she will continue her work on a social history of the Origenist controversy, a worthy project for her well-formed views. That controversy, so heavily theological, will make an excellent test case for her approach.

The "Other" Languages

Patristics has been dominated by the study of Latin and Greek texts, but in recent years excellent work has been undertaken in the less frequently studied texts in other languages. The series Corpus scriptorum christianorum orientalium, begun in 1903, has experienced significant growth with over 450 volumes already published. The Patrologia Orientalis, much less prolific but still important, is also a standard series in the non-standard languages. Cahiers d'orientalisme, from Patrick Cramer Press of Geneva, began only in 1982 and publishes both texts and studies.

Within the American context, the education of patristic scholars now in graduate schools often includes some study of Syriac or Coptic. Within the North American Patristic Society a subsection for Syriac specialists has been growing steadily under the leadership of Sydney Griffith, the immediate past president. This year a small group has been formed to concentrate on Coptic texts, particularly those not associated with the Nag Hammadi Gnostic corpus. I have colleagues, like Griffith and Wilken, who work often on Arabic Christian texts. Armenian, Georgian, and Slavonic studies are still to be found primarily in the great universities and within Eastern Orthodox circles, but that itself is changing. Robin Darling, a new faculty member at The Catholic University of America who is noted for her

³⁵Robin Lane Fox, Pagans and Christians (New York: Alfred A. Knopf, 1987).

Syriac competence, is working on Armenian texts as well. These developments well may represent the "growth industry" in American patristic studies.

Art and Archaeology

The great archaeological digs of yester-year are probably past. It is quite difficult to raise the money for such large expeditions; it is also difficult to get permits from Mediterranean countries for foreign excavation teams. America's finest universities do not have positions for archaeologists or art historians concerned primarily with early Christian materials as they did in the past. For instance, Yale University no longer has a chair in these fields; in fact it has not found the money to refurbish the famous Dura-Europas baptistery. That priceless piece is now disassembled and languishing in the basement.

Some projects, however, are continuing. The dig at Caesarea Maritima progresses under quality leadership which includes Robert Bull of Drew University. The Mithraem is probably the most discussed find, but it is also possible that the mosaic floors of the library used by Origen, Pamphilus, and Eusebius also have been recovered.

The recent discovery of a Dionysiac mosaic in Palestine by the Meyers of Duke, written up in the New York Times, has brought more attention to the religious context of early Christianity.

Helmut Koester's project, which is concerned with pieces effectively lost in European museums, has occupied nearly a generation of Harvard students. He has published a newsletter and now with Holland Hendrix has prepared a slide set with text that covers materials and sites concerning Athens, Corinth, Olympia, and Thessalonica.³⁶ His attempt well may put a number of important finds back into circulation so that they may influence interpretations of the New Testament and patristic periods.

Although the study of art and archaeology in the United States is not well funded, internationally it is still a going concern. At the 1986 international con-

³⁶Helmut Koester & Holland L. Hendrix, Archaeological Resources for New Testament Studies, Vol. 1 (Philadelphia: Fortress Press, 1988)

gress in Lyons, France about 500 scholars were in attendance.

Bibliographies

Among decent students and often among indecent ones, bibliographies are tools in demand. The best in patristic studies is the Bibliographia Patristica. Published in Germany, now edited by Knut Schäferdiek since Schneemelcher's death, it is running more than five years behind in its effort to provide a yearly guide. Thomas Halton and Robert Sider published a review of patristic scholarship from 1970-1979 in Classical World.³⁷ Halton has a forthcoming volume entitled Early Christian Studies: A Bibliographical Guide. The most up to date continuing references are to be found not only in Religion Index I and II, but also in L'Annee philologique, Bulletin signalitique, Byzantinisches Zeitschrift, Ephemerides Theologicae Lovaniensia, and Revue d'histoire ecclesiastique. Patristics, the review of the North American Patristic Society which I edit, attempts to cover recently published monographs that deal with early Christian studies.

Dictionaries and Encyclopedias

The Reallexikon für Antike und Christentum, the fullest project now underway, is progressing nicely.³⁸ It provides the largest articles on selected topics, but often does not have any information on less important themes or persons. Two new entries in this field can bring relatively up-to-date information and bibliographies, while providing coverage of more names and issues. Alberto di Berardino was the main editor of the Dizionario patristico e di antichità cristiane.³⁹ There are plans for it to appear in an English translation,

³⁷Thomas P. Halton & Robert D. Sider, "A Decade of Patristic Scholarship 1970-1979," Classical World 76, 2 & 6 (1982-1983) pp. 65-127 & 313-383.

³⁸Theodor Klauser, Ernst Dassmann, Carsten Colpe, Albrecht Dihle, Josef Engemann, Bernhard Kötting, Wolfgang Speyer, Klaus Thraede, Jan Hendrik Wazink, eds. Reallexikon für Antike und Christentum, Vols. 1-13 (Stuttgart: Hiersemann, 1950-).

³⁹Angelo di Berardino, ed. Dizionario patristico e di antichità cristiane, 2 vols. (Turin: Marietti, 1983-1984).

but I do not know the details. The Encyclopedia of Early Christianity, ed. by Everett Ferguson and others is scheduled to be published by Garland Press of New York in late 1989.⁴⁰ Since I am one of three associate editors, I can indicate that it is approximately 80% complete with the hope that all articles will be in by this fall. It is intended for a non-specialist audience with bibliographies for specialists. This is a reference work your library will need because I need the money.

Monograph Series

Various series offer places for the publication of serious patristic scholarship. Specialty presses and university presses often make room for important works. As noted above the Society of Biblical Literature has a series on Early Christianity, both monographs and texts and studies, published by Scholars Press. European publishers, particularly E.J. Brill, have groups of series in which such works can be placed.

One of the newer American efforts is the Patristic Monograph Series published by the North American Patristic Society and Mercer University Press. The old series, edited by Donald Winslow, had been underwritten by the Philadelphia Patristic Foundation and had published twelve volumes in as many years. The first volume in the new effort, which keeps the name and the numbering of the older series, appeared in June, a study of Epiphanius by Jon Dechow. An edition and translation of Montanist texts by Ronald Heine is next in line. Our hope is to publish at least one volume each year: casebound and typeset for under \$25.00.

Charles Kannengiesser has also created a new series at Notre Dame, Christianity and Judaism in Antiquity. The first volume will feature the papers of the 1986 Origen Colloquium at Notre Dame, with other studies to follow.

Journals

Within the United States Augustinian Studies, Patristic and Byzantine Review, and Second Century are all devoted to patristic studies. Anglican Theological Review, Church History, Harvard Theological Review, and Theological Studies regularly publish significant ar-

⁴⁰cf. note 4.

ticles concerned with early Christianity. Among the many European journals of significance are particularly The Journal of Theological Studies, Revue d'histoire ecclésiastique, and Vigiliae Christianae. There are, however, over 200 journals that print articles in our field.

Conferences

The North American Patristic Society meets in Chicago in May every year except during the four year cycle of the Oxford Patristic Conference--next scheduled for 1991. The papers from the Oxford conferences have been published as Studia Patristica. Walter Burghardt has consistently published the information from the Instrumenta Studiorum in Theological Studies. Individual conferences within the United States often have patristic sections, such as the Medieval Conference at Kalamazoo, MI, and the Medieval and Byzantine Conference held at various sites. Various regions have occasional meetings that allow those interested in early Christian studies to read or hear papers. Those most active known to me are the Midwest Patristic Seminar in Chicago and the Society for the Study of Culture and Religion in the Ancient Mediterranean which meets throughout the southeast. The Berkeley Heremeneutical Seminar also often deals with early Christian topics.

I trust that this survey has indicated that Patristics neither slumbers nor sleeps, unlike those of you assembled here today. I thank you for your attention near the end of a demanding conference.⁴¹

⁴¹I wish to thank librarians Betty O'Brien of United Theological Seminary and Tom Stokes of Emmanuel School of Religion, and Paul Blowers, a former graduate student of mine who recently completed the Ph.D. program in patristics at the University of Notre Dame for their help in this project.

The Interpretation of Matthew's Gospel in the Twentieth Century

by

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This address involves a theological walk through the twentieth century, a walk that deals specifically with the way scholars have interpreted the Gospel of Matthew from 1900 to the present. The purpose of this journey is fivefold: (1) to identify major works on the Gospel of Matthew; (2) to place these major works within a historical framework that will allow us to appreciate the original contribution and ultimate significance of each; (3) to gain a sense of the general direction of Matthean scholarship throughout this century; (4) to understand the present state of Matthean scholarship in light of recent developments in Matthean studies; and (5) to draw inferences from this historical development for the future direction of Matthean scholarship.¹

A few preliminary remarks are in order. First, this study is focused. There will be no attempt to discuss every book or article written on the Gospel of Matthew over the past 88 years. Such an undertaking would be both impossible and distracting. Rather, this examina-

¹For a history of investigation into the structure of Matthew's Gospel, see Chapter Two of the forthcoming book by the present writer, The Structure of Matthew's Gospel: A Study in Literary Design (Sheffield: Almond, 1988). Donald Senior discusses the ways in which scholars have recently dealt with specific issues in Matthean Studies in his book What Are They Saying about Matthew? (New York: Paulist, 1983). John A. Ziesler offers a discussion of recent commentaries on the Gospel in "Which is the BEST Commentary? I. The Gospel according to Matthew," Expository Times (1987): 67-70.

tion will focus attention upon (a) works that deal with the Gospel of Matthew as a whole, over against studies of specific passages or specific issues in the Gospel, and (b) works which have made a significant and original contribution to Matthean scholarship.

Second, this study is interpretive. It is, in fact, a history of Matthean scholarship; and every attempt to do history necessarily involves some interpretation. Judgments will therefore be made regarding both individual works and the direction of Matthean scholarship as a whole. It is hoped that the reader will consider these judgments to be informed and balanced.

Third, this study is synthetic, in that it will emphasize the relationship between works, and will seek to chart the overall development of Matthean scholarship in the twentieth century. This reference to development prompts us to indicate at this point the three main periods into which twentieth-century Matthean scholarship can be divided:

- (1) The Reign of Source Criticism (1900-1930) (i.e., the period when source criticism had primary influence over Matthean studies)
- (2) The Reign of Redaction Criticism (1930-1975) (i.e., the period when redaction criticism had primary influence over Matthean studies)
- (3) The Present Situation (1975-present)

This periodization differs at certain points from that which one normally encounters in works on the history of New Testament interpretation. When discussing the succession of critical methods as these methods have been applied to the New Testament as a whole, scholars speak of the age of source criticism (i.e., the period when source criticism held sway) from 1900 to 1919, the age of form criticism from 1920 to 1945, and the age of redaction criticism from 1946 to ca. 1975. If we were speaking about New Testament studies in general we would agree with the latter formulation. But a close examination of Matthean scholarship indicates two things in this regard:

- (1) Form criticism, with its focus upon the structure of individual pericopae and the life setting out of which individual pericopae arose, directly contributed little to the study of Matthew's Gospel in its final, composite form. It has often been noted that the early form critics, especially Karl Ludwig Schmidt, Martin

Dibelius, and Rudolf Bultmann, considered the evangelists to be "scissors and paste" editors who did not exercise much control over the traditional material which they inherited. This is particularly true regarding their attitude toward Matthew and Luke. Although later form critics sometimes gave the evangelists more credit than did this early triumvirate, form criticism was never able to break free entirely from this generally negative estimation of the evangelists' work. Form criticism did deal with the genre of the Gospels, but in so doing it tended to direct more attention to Mark than to Matthew. When form critics turned their attention to the Gospel of Matthew, it was usually for the purpose of reconstructing the form and communal life setting of Q. It is thus inappropriate to speak of a period in which form criticism held sway over the study of Matthew's Gospel as a whole.

(2) As early as 1930 Benjamin W. Bacon was interpreting the Gospel according to the method that would later be dubbed "redaction criticism." Bacon drew conclusions regarding the theology and community of the Gospel primarily on the basis of Matthew's editorial activity;² this procedure is the essence of redaction criticism. Moreover, Bacon had many followers during the 1930s and 1940s. We hasten to add that this assertion regarding Bacon's method in no way diminished the truly revolutionary work of R. H. Lightfoot, Willi Marxsen, Hans Conzelmann, and Günther Bornkamm,³ who

²We use "Matthew" to refer to the evangelist without in any way suggesting that the evangelist is to be identified as the apostle Matthew. We agree with the majority of modern scholars that the writer was probably an anonymous second-generation Christian with rabbinic training who wrote his Gospel in Syria.

³Robert Henry Lightfoot, The Gospel Message of St. Mark (Oxford: Clarendon, 1950); Willi Marxsen, Der Evangelist Markus: Studien zur Redaktionsgeschichte des Evangeliums (Göttingen: Vandenhoeck & Ruprecht, 1956): English translation, Mark the Evangelist (Nashville: Abingdon Press, 1969); Hans Conzelmann, Die Mitte der Zeit: Studien zur Theologie des Lukas, Beiträge zur historischen Theologie, Nr. 17 (Tübingen: J. C. B. Mohr, 1954): (English translation), The Theology of St.

are generally held to be the pioneers of redaction criticism; their work reflects a level of methodological reflection comprehensiveness, and expertise which lies far above the rudimentary labors of Bacon. Yet the point stands: Bacon was pursuing a type of redaction criticism, and many who followed him adopted his method⁴

I. The Reign of Source Criticism (1900-1930)

The rise of a truly critical orientation toward the Gospels and Acts came with the emergence of source criticism. As its name implies, this critical approach examines the text in order to reconstruct earlier written materials (or sources) that stand behind the extant text and from which the final text was composed. In time a general consensus emerged that Matthew and Luke were both dependent upon the Gospel of Mark (or at least something very much like it) and upon a hypothetical sayings source, usually called "Q." Because of a number of factors, including a reaction to David Friedrich Strauss' mythological interpretation of the Gospels, the historical positivism which dominated the early years of this century, and the peculiar tendencies of liberal theology, source criticism of the Gospels was largely used for the purpose of reconstructing the life of Jesus. The life of Jesus was reflected in Mark, understood virtually as a historical chronicle, and the teachings of Jesus could be retrieved by a reconstruction of Q.

When these scholars turned their attention to the structure of Matthew's Gospel they argued that Matthew had essentially copied the structure of Mark, and that

Luke (Philadelphia: Fortress Press, 1982); Günther Bornkamm, "Die Sturmstillung im Matthäusevangelium," in Wort und Dienst: Jahrbuch der Theologischen Schulen Bethel, n. F. (1948):49-54.

⁴For the use of critical methods in modern New Testament interpretation, see Werner Georg Kummel, The New Testament: The History of the Investigation of its Problems, trans. S. MacLean Gilmour and Howard Clark Kee (Nashville: Abingdon, 1972); and Stephen Neill, The Interpretation of the New Testament 1861-1961 (London: Oxford University Press, 1962).

the key to Matthew's structure is to be found in geographical or chronological elements. The following outline by Willoughby C. Allen and L. W. Grensted is representative.⁵

i-ii. Birth and Infancy of the Messiah

(a) iii.1-iv.11. Preparation for His ministry (=Mk. i.1-13)

(b) iv.12-xv.20. Work and Teaching in Galilee (=MK. i.1.14-vii.23)

(c) xv.21-xviii.35. Work outside Galilee (=MK. vii. 24-ie.50)

(d) xix.1-xx.34. A Journey to Jerusalem(=MK. x)

(e) xxi-xxviii. Last days of the Messiah's Life (=MK. xi-xvi.8)

Certain theological implications were drawn from this geographical-chronological understanding of the Gospel. With regard to christology, Jesus is presented primarily in terms of "Christ," who fulfills his messianic vocation by pursuing the journey to Jerusalem and the cross in accord with Old Testament messianic prophecies. The emphasis upon the messianic journey of Jesus toward Jerusalem in the fulfillment of prophecy also leads to implications regarding salvation history. These scholars discern that Matthew views the Old Testament period as the age of preparation, followed by the age of fulfillment or of salvation. Moreover, these scholars generally say little regarding either ecclesiology or future eschatology. Most believe Matthew wrote with an apologetic purpose in mind: to demonstrate to Jewish Christians undergoing a time of painful transition that Jesus is the Christ of Old Testament prophecy and that the rejection of Jesus by the Jews in no way compromises the messianic credentials of Jesus, but rather forms part of the divine plan for the Messiah. The classic commentaries by W. C. Allen, Alfred Plummer, and A. H. McNeile best represent this approach to Matthew's Gospel.⁶

⁵Willoughby C. Allen and Laurence William Grensted, Introduction to the Books of the New Testament, 3d ed. (Edinburgh: T. & T. Clark, 1929), 23.

⁶Willoughby C. Allen, A Critical and Exegetical Commentary on the Gospel according to Matthew, International Critical Commentary, vol. 24, 3d ed. (Edin-

A number of objections have emerged regarding this understanding of the Gospel. First, New Testament scholarship has demonstrated that none of our Gospels reflects a "life-of-Jesus" orientation. The Gospels represent kerygmatic concerns, and were not written as biographies of Jesus in the modern sense of the term. Second, although scholars have continued to maintain that Matthew adopted in the large Mark's broad narrative patterns, it has become apparent that Matthew did more than simply copy Mark. Redaction criticism has tended to emphasize the changes Matthew made to his Marcan source, and thus the focus has turned from continuity to discontinuity between Matthew and Mark. Finally, it is methodologically problematic to begin the examination of one Gospel by comparing it to another. On the other hand, these source-critical studies raised important issues regarding the Gospel of Matthew, including the meaning of the narrative character of the Gospel, the role of geographical and chronological references, and the significance of the movement of the story toward its climax in Jesus' death, resurrection, and commissioning.

There was a small group of continental scholars who continued to argue for the priority of Matthew, and actually related the Gospel in some direct sense to the apostle Matthew. Foremost among this group were Theodor Zahn, Adolf Schlatter, and M.-J. La-grange.⁷ Theodor Zahn, Das Evangelium des Matthäus, Kommentar zum Neuen Testament, Bd. 1 (Leipzig: A. Deichert, 1910); Adolf

burgh: T. & T. Clark, 1912); Alfred Plummer, An Exegetical Commentary on the Gospel according to Matthew, (London: Robert Scott, 1909); Alan Hugh McNeile, The Gospel according to Matthew: The Greek Text with Introduction Notes, and Indices (London: Macmillan, 1938).

⁷Theodor Zahn, Das Evangelium des Matthäus, Kommentar zum Neuen Testament, Bd. 1 (Leipzig: A. Deichert, 1910); Adolf Schlatter, Der Evangelist Matthäus, Seine Sprache, Sein Ziel, Seine Selbständigkeit: Ein Kommentar zum ersten Evangelium (Stuttgart: Calwer, 1948); Marie-Josef Lagrange, Évangile selon Saint Matthieu, 7e ed. (Paris: J. Gabalda, 1948).

Schlatter, Der Evangelist Matthäus, Seine Sprache, Sein Ziel, Seine Selbständigkeit: Ein Kommentar zum ersten Evangelium (Stuttgart: Calwer, 1948); Marie-Josef Lagrange, Évangile selon Saint Matthieu, 7e ed. (Paris: J. Gabalda, 1948).

Although conservative in the historical and critical matters, these scholars were also caught up in the spirit of the times, at least in the sense that they viewed the Gospels primarily as means to discover the historical Jesus. In other words, they had adopted a "life-of-Jesus" orientation through which they read the synoptic Gospels, and especially Matthew, a Gospel they believed had stemmed from an eyewitness. In spite of the fact that their critical opinions often seem curious to us, these scholars possessed great learning and remarkable theological penetration. Their commentaries, which have never been translated into English, remain preeminently useful resources for comprehending the message of this Gospel.

II. The Reign of Redaction Criticism (1930-1975)

Stated briefly, redaction criticism examines the evangelist's use of received tradition (especially his alterations, additions, and omissions) in order to ascertain the theology of the evangelist and to reconstruct the community to which he addressed his Gospel. Although redaction criticism emerged as a major critical discipline in its own right only after the Second World War, it was employed in the study of Matthew in a basic and rudimentary form as early as 1930.

Since the lion's share of studies in the Gospel of Matthew fall under the rubric of redaction criticism, it will be necessary to assume a selective posture and focus attention upon three key points in the history of the redaction criticism of this Gospel: (1) The work of B. W. Bacon and his successors; (2) The work of scholars who see Matthew's concept of salvation history as the key to the redaction of his Gospel; and (3) the work of Jack Dean Kingsbury. We will briefly mention other significant works in the course of the discussion.

A. Bacon and His Successors. One of the most significant events in the history of Matthean scholarship occurred in 1930 with the appearance of Benjamin Wisner Bacon's Studies in Matthew. This volume, along with two or three other works written by this Yale New Testament

professor, radically changed the direction of Matthean studies.⁸

Bacon was primarily interested in identifying the sources that lie behind the Gospel of Matthew, but in the course of his source analysis Bacon turned his attention to the use Matthew had made of his two primary sources: Mark and Q. Bacon made the following observations regarding Matthew's use of his sources:

(1) Matthew has added "large amounts of teaching material" to his Marcan exemplar, and (in contrast to Luke) has grouped the bulk of this teaching material into five large discourses: (a) the sermon on the mount (chs. 5-7); (b) the missionary discourse (ch. 10); (c) the parable discourse (ch.13); (d) the community discourse (ch. 18); and (e) the eschatological discourse (chs. 24-25). Moreover, the evangelist has closed each discourse with the stereotyped formula "and it happened when Jesus finished these words..." or the like. In Bacon's view this stereotyped formula is terminative rather than transitional; it marks a major division between the discourse and the narrative material that follows it in each case.

Bacon thus discerned five major divisions within the "body" of the Gospel. Each division begins with narrative material and ends with a discourse; and in each case the narrative material "prepares" for the discourse that follows it. The body of the Gospel thus contains five "books":

- (a) Book One: Concerning Discipleship (3:1-7:29)
- (b) Book Two: Concerning Apostleship (8:1-11:1)
- (c) Book Three: Concerning the Hiding Revelation (11:2-13:53)
- (d) Book Four: Concerning Church Administration (13:54-19:1a)
- (e) Book Five: Concerning the Judgment (19:1b-26:2)

The body of the Gospel is itself preceded by a "pre-

⁸Benjamin Wisner Bacon, Studies in Matthew (New York: Henry Holt & Co., 1930); idem, "The 'Five Books' of Matthew Against the Jews," Expositor 15 (1918): 56-66; idem, "Jesus and the Law: A Study of the First 'Book' of Matthew (Mt. 3-7)," Journal of Biblical Literature 47 (1928):203-31.

amble" (chs. 1-2), and followed by an "epilogue" (chs. 26-28).

(2) Matthew has greatly rearranged Marcan material up to Mt. 13:52, after which point he follows Mark more closely. Bacon infers that Matthew has made these editorial changes in the earlier part of his Gospel in order to give primary position to the sermon on the mount, thereby creating an ethical orientation that sets the stage for the book.

(3) At three crucial points Matthew has added the word "lawlessness" anomia to the tradition he inherited (7:23;13:41;24:12). Matthew has also added at the very end of the book a farewell commissioning of Jesus to his disciples in which Jesus ordered them to "teach all that I have commanded you" (28:19). Bacon drew the conclusion from these redactional additions that the evangelist is primarily concerned with legal observance, particularly the observance of the new Law which Jesus presents in this Gospel.

The inference Bacon drew from all these redactional observations is that the church of Matthew was plagued by antinomianism, and in his attempt to stem this tide of lawlessness the evangelist, himself a converted rabbi and Christian legalist, has presented Jesus as a new Moses declaring a new Torah to his church. Matthew has tipped his hand by imitating the structure of the Pentateuch, for (according to Bacon) each of the five books of Moses contains narrative describing the mighty acts of God followed by a discourse of legal instructions. Matthew has placed Jesus' commands within the literary atmosphere of apocalyptic judgment in order to urge his readers to measure up to the legal requirements of this new Moses by warning that failure to do so will bring terrible judgment.

Bacon's redactional conclusions have direct implications for the theology of the Gospel. Jesus is no longer viewed primarily as "Christ," the Messiah who fulfills Old Testament prophecy by going the way to Jerusalem, as those who interpreted the Gospel according to the geographical-chronological plan argued. Rather, the Matthean Jesus is primarily the authoritative Teacher; indeed, he is the Lawgiver, the new Moses who delivers the new Law to his church.

Matthew's concept of salvation history is also now to be understood in legal terms: the period of the old

Moses and the old Torah was the time of preparation for the fulfillment of the new Moses and the new Torah. Although the language of preparation and fulfillment would suggest a certain salvation-historical break with the coming of Jesus, Bacon tends to emphasize continuity between the old Mosaic legislation and the new Law promulgated by Jesus. The teaching of the Matthean Jesus differs from that of the scribes and Pharisees only in the sense that he demands more righteousness from his followers.

Bacon's redactional investigation also causes him to emphasize the role of future eschatology within the Gospel. This period of the new Law is moving toward its culmination on the Day of Judgment when those who have obeyed this new legislation will receive reward, while those who have chosen the way of lawlessness will face dreadful apocalyptic judgment.

It would be difficult to overestimate the influence Bacon has had on subsequent Matthean studies, especially in the United States and Great Britain. This influence is particularly prominent in the way in which scholars have viewed the structure of Matthew's Gospel. Literally scores of studies on the Gospel of Matthew published between 1930 and 1975 simply assume the structure of the Gospel as set forth by Bacon, as well as many of his other conclusions. An example of a relatively recent work which builds upon Bacon's approach to the Gospel is The Vision of Matthew: Christ, Church and Morality in the First Gospel, by John P. Meier.⁹ It is to be noted that Meier's study does not merely reproduce the findings of Bacon, but rather uses the insights initially presented by Bacon as the basis for much original and creative reflection upon individual passages in the Gospel as well as the theology of the Gospel as a whole. Indeed, most of the "successors" to Bacon have gone well beyond Bacon's work in their own studies of Matthew's Gospel, a situation which has led to disagreement with regard to some of Bacon's major contentions. This disagreement has centered on the

⁹John P. Meier, The Vision of Matthew: Christ, Church, and Morality in the First Gospel (New York: Paulist, 1979).

following points:

(1) The number of discourses in the Gospel. While Bacon insisted on five major discourses, some have opted for six, and other for seven.

(2) The relationship between the discourses and the surrounding narrative material. While Bacon argues that each discourse was to be paired with the narrative material that immediately preceded it, many scholars have insisted that the discourses are more naturally to be paired with the succeeding narrative material, while others have maintained that the discourses belong both to the preceding and following narrative material.

(3) The purpose of the Gospel. This is the point at which the greatest disagreement exists among those who generally accept Bacon's views regarding the structure of Matthew. G. D. Kilpatrick (The Origins of the Gospel of St. Matthew) argues that Matthew intended to contrast Jesus to Moses and that the Gospel was designed in view of the liturgy of Matthew's church.¹⁰ Krister Stendahl (The School of St. Matthew and its Use of the Old Testament) compares Matthew's use of the Old Testament with the exegesis performed among the Dead Sea sectarians, and concludes that the Gospel was produced by a school of Christian scribes who envisioned a manual for church administration and discipline.¹¹ John P. Meier, in his commentary on the first Gospel, argues that Matthew wrote to address the radically changing situation of his church, especially the influx of Gentiles into the church and the separation of Jewish Christians from the synagogue.¹² And A. W. Argyle has identified a host of purposes behind the Gospel.¹³

¹⁰George D. Kilpatrick, The Origins of the Gospel of St. Matthew (Oxford: Clarendon, 1946).

¹¹Krister Stendahl, The School of St. Matthew and its Use of the Old Testament (Philadelphia:Fortress Press, 1968).

¹²John P. Meier, Matthew, New Testament Message, vol. 3 (Wilmington, Del.: Michael Glazier, 1980).

¹³Aubrey William Argyle, The Gospel According to Matthew, Cambridge Bible Commentary (Cambridge: University Press, 1963).

In spite of Bacon's widespread influence among Matthean scholars, a number of objections have been raised regarding his understanding of the Gospel.

First, Bacon tends to deny the narrative character of the Gospel, relegating both the narrative material and the narrative development to a secondary status vis-a-vis the discourses. This tendency is particularly evident in his handling of chs. 1-2 and 26-28; Bacon refers to the infancy narrative as "preamble," and the passion and resurrection narratives as "epilogue." These terms imply peripheral relationship to the main thrust of the book, and indeed both Bacon and those who follow him closely have been able to deal with these passages as integral parts of the Gospel only with the greatest difficulty.

Second, in contrast to Bacon's claim, the books of the Pentateuch are not structured according to a clear narrative-discourse sequence. The Books of Genesis, Leviticus, and Numbers do not even approximate this kind of structure. This observation undercuts Bacon's contention that Matthew has deliberately structured his Gospel according to the five books of Moses, and this in turn leads us to question the prominence of the "new Moses" christology in the Gospel of Matthew.

Third, it is doubtful on other grounds Matthew presents Jesus primarily as a "new Moses." Although Matthew employs Mosaic motifs here and there throughout his Gospel (especially in ch. 2), the evangelist repeatedly and explicitly relates Jesus to other Old Testament personages, most notably David (see 1:1,16-17, and the many passages which speak of Jesus as "Son of David"). Moreover, the presence of Mosaic elements can best be explained by Matthew's desire to present Jesus as the fulfillment of the entire history of Israel, which naturally includes the Mosaic history (see e.g. 1:1-17; 2:15; 4:1-11).

Fourth, although there are five great discourses in the Gospel, there is no neat alternative between narrative and discourse. The "narrative" portions of the Gospel contain discursive material, at points even large complexes of discourse material (e.g. chs. 11 and 15).

Fifth, those who accept Bacon's understanding of the structure of the Gospel have experienced difficulty relating the discourses to the narrative material that

surrounds them. The discourses cannot be consistently paired either with the narrative material that precedes them, or with the narrative material that follows them. For example, the sermon on the mount in chs. 5-7 is closely linked to the following narrative material in chs. 8-9, while the eschatological discourse in chs. 24-25 seems to be connected with the preceding narrative material in chs. 21-23, and the parable discourse in ch. 13 serves as a bridge between chs. 11-12 and chs. 14-16.¹⁴ The relationship between the discourses and the narrative material in the Gospel of Matthew is much more complicated than Bacon's program recognizes.

Sixth, the method used by Bacon to discern the literary structure of the Gospel is problematic. It is methodologically inappropriate to begin the examination of the literary structure of Matthew with an investigation into Matthew's use of Mark. Such redactional comparison is absolutely essential in the broad task of exegesis. But if one is inquiring into the structure of the final form of the literary text as a literary entity, rather than the structure of the redactional process, the appropriate place to initiate the inquiry is with a study of the literary dynamics within the text itself.

On the positive side, the work of Bacon has brought to our attention several key issues that must be addressed in any comprehensive study of the Gospel of Matthew, including the literary relationship between the five great discourses and the narrative framework of the Gospel, and the theological relationship between christology, law, community, and salvation history.

B. Proponents of Salvation-Historical Redaction

Between 1967 and 1975 a number of scholars argued that Matthew has designed his Gospel not according to discrete divisions and sections carefully arranged in linear sequence, but rather according to a concept of salvation history which is reflected in Matthew's redactional activity in individual passages throughout the Gospel. Although these scholars generally agree that Matthew understands salvation history in terms of

¹⁴For a discussion of the relationship between the five discourses and the surrounding narrative material, see Chapter Seven of Bauer, The Structure of Matthew's Gospel.

three epochs (Israel-Jesus-Church), they differ according to the specific shape of this salvation-historical understanding and consequently in the way Matthew has redacted his Gospel to reflect his salvation-historical views. A key representative of this approach is Georg Strecker, who presents his interpretation of Matthew in his book, Der Weg der Gerechtigkeit.¹⁵

According to Strecker, Matthew wrote during a time of changing Christian self-understanding. This period of second-generation Christians was characterized by the beginnings of "early Catholicism" and by concern over the delays parousia, i.e., the continuing nature of history. Therefore Matthew redacts his traditional material according to three principles: historicization, ethicization, and institutionalization.

Matthew deals with the problem of history through his process of historicization. It was his purpose to establish a time line extending from Abraham to the parousia, and to divide history into three epochs: the time of the fathers (i.e., the period of the Old Testament), the time of Jesus, and the time of the church. The time of Jesus is set apart from the time of the church, just as it is separate from the time the fathers and the prophets which preceded. Matthew presents the time of Jesus as entirely past, an ideal period standing in the

¹⁵Georg Strecker, Der Weg der Gerechtigkeit: Untersuchung zur Theologie des Matthäus. Forschungen zur Religion und Literatur des Alten und Neuen Testaments, Nr. 82. 3. Aufl. (Göttingen: Vandenhoeck & Ruprecht, 1971); see also idem, "The Concept of History in Matthew," Journal of the American Academy of Religion 35 (1967):219-30. The following are additional major works which reflect the same general understanding of Matthean redaction: Wolfgang Trilling, Das Wahre Israel: Studien zur Theologie des Matthäus-Evangeliums, Studien zum Alten und Neuen Testament, Bd. 10 (München: Kosel, 1968); Hubert Frankemölle, Jahwebund und Kirche Christi: Studien zur Form- und Traditionsgeschichte des "Evangeliums" nach Matthäus, Neutestamentliche Abhandlungen, n. F., Bd. 10 (Münster: Aschendorff, 1974).

middle of time.

Matthew engages in "temporal" historicization. He has expanded his Marcan outline by adding the genealogy and infancy narratives, thereby reflecting a concern for the past as such. Moreover, Matthew also engages in "geographical" historicization. Strecker argues that "house," which in Mark is linked to the messianic secret and represents the place of revelation, is employed by Matthew in a geographical and historical sense; Matthew uses the figure of "house" to emphasize that Jesus was a historical person who lived in the historical past.

The formula quotations also serve Matthew's historicizing purpose. They are linked to events in Jesus' life, and consequently reinforce the biographical nature of the narrative. Matthew thus employs the formula quotations to present the history of Jesus as a unique, unrepeatable event, separate from his own time. Matthew reinforces this understanding of the unique, separate time of Jesus by inserting two references to the restriction of Jesus' ministry to "the lost sheep of the house of Israel," and by employing "Son of David" to indicate the confinement of the historical Jesus to Israel.

The significance of this historicization is found in Matthew's ethicization. The time of Jesus was the time of the proclamation of the eschatological demand for a greater righteousness. This demand is required of the church in the time following Jesus: as it obeys the commands of Jesus and follows his example, the church "represents the ethical demand in time." Matthew's institutionalization is reflected in concern for church officials and church administration and in his presentation of the sacraments.

This interpretation of Matthew's Gospel is hardly persuasive. For one thing, Strecker appears to interpret Matthew in light of Luke, specifically as Conzelmann has understood Luke-Acts and its concept of salvation history; it is unlikely that a first-century reader, without the advantage of Conzelmann's Die Mitte der Zeit, would have been able to recognize the historicizing tendencies which Strecker identifies. Moreover, there is reason to believe that Matthew establishes more continuity between the time of Jesus and the time of the church than Strecker acknowledges; it has often

been pointed out, for example, that Matthew coalesces the earthly Jesus and the exalted Christ.¹⁶

C. Jack Dean Kingsbury

Kingsbury wrote his 1975 monograph entitled Matthew: Structure, Christology, Kingdom¹⁷ in order to deal with the relationship of the structure of the Gospel to Matthew's christology and his view of salvation history. Kingsbury employs a type of redaction criticism that places greater emphasis upon the final form of the Gospel than upon editorial changes Matthew has made to his sources. Put another way, Kingsbury is more concerned with the product of redaction than with the process of redaction.

After arguing against Bacon's fivefold division, Kingsbury presents his own structure of Matthew's Gospel. He insists that the Gospel contains three major divisions, which are set off from one another by means of the formulaic statements at 4:17 and 16:21, "From that time Jesus began...." Thus, 1:1-4:16 presents the person of Jesus Messiah, Son of God; 4:17-16:20 is the Proclamation of Jesus Messiah, Son of God, to Israel; and 16:21- 28:20 is the Passion and Resurrection of Jesus Messiah, Son of God. This structure indicates that Matthew is chiefly interest in christology. Moreover, Matthew presents Jesus primarily as Son of God: (1) the first major division, which introduces the person of Jesus to the reader, is pervaded by the divine Sonship of Jesus: (2) each of the three major divisions climaxes in the declaration that Jesus is God's Son (3:17; 16:16; 27:54); and (3) the book itself reaches its ultimate climax with Jesus in his capacity of Son of God, commissioning his post- Easter disciples. This divine Sonship is given content by three passages which stand at crucial points in the Gospel: 1:23; 18:20; and 28:20. These passages, pointing to the presence of Jesus (or God) in the midst of his people,

¹⁶See, e.g. Werner Georg Kümmel, Introduction to the New Testament, trans Howard Clark Kee, rev. ed. (Nashville: Abingdon, 1972), p. 108; Jack Dean Kingsbury, Matthew, Proclamation Commentaries, rev. ed. (Philadelphia: Fortress, 1986), 31-65.

¹⁷Jack Dean Kingsbury, Matthew: Structure, Christology, Kingdom (Philadelphia: Fortress, 1975).

indicate that for Matthew God has drawn near to dwell with his people in the person of his Son, Jesus Christ.

Kingsbury concludes from his structural and exegetical investigations that Matthew conceived of salvation history in two epochs: the period of preparation, extending from Abraham to Jesus; and the period of fulfillment, extending from the birth of Jesus to the parousia. Matthew takes pains to link the time of John-Jesus-the church together into the age of the eschatological kingdom of God.

Kingsbury's work represents a significant advance over earlier studies of the Gospel, in that he recognizes the methodological appropriateness of discerning the structure of the Gospel by focusing upon the final form of the text, he gives full weight to the narrative character of the Gospel, and he acknowledges that the Gospel of Matthew is primarily a story about Jesus, and thus a story that is ultimately concerned with christology. Three major concerns regarding Kingsbury's study, however, have been raised. For one thing, it has been objected that Kingsbury has not taken seriously enough the role of the five great discourses within the Gospel. Moreover, some have suggested that Kingsbury needs to do more in terms of explicating the structure and flow of thought within each of the three main divisions of the Gospel. As we shall see, Kingsbury has attempted to address this second concern in his subsequent work in literary criticism. Finally, some scholars contend that Kingsbury overemphasizes the Son of God christology at the expense of other christological categories, especially Son of Man.

D. Additional Redaction-Critical Studies

No history of Matthean interpretation would be complete without mention of a group of articles written between 1948 and 1957 by Günther Bornkamm, Gerhard Barth, and Heinz Joachim Held. These studies, translated into English and published in the volume Tradition and Interpretation in Matthew,¹⁸ mark the beginn-

¹⁸Gunther Bornkamm, Gerhard Barth, and Heinz Joachim Held, Tradition and Interpretation in Matthew, trans. Percy Scott, New Testament Library (Philadelphia: Westminster, 1963).

ing of the intentional, systematic, and comprehensive redaction criticism of Matthew. The articles present sterling examples of careful redactional investigation, set forth several basic tendencies of Matthean redaction, and provide insight into some specific dimensions of Matthean theology.

Finally, a number of commentaries written from a redaction-critical perspective appeared between 1950 and 1975. Those in English include the works of John C. Fenton, Floyd V. Filson, Edward Schweizer (translated from German), H. B. Green, and David Hill.¹⁹ Among these, the commentary by Hill is probably the best; in spite of the space restrictions imposed upon him by the format of the New Century Bible Commentary, Hill consistently employs relevant historical back-ground, balanced critical judgment, and keen literary observations to interpret the text with a remarkable degree of theological insight. By and large, the German and French commentaries are more thorough and evince a deeper level of theological penetration than do their English-language counterparts. Especially to be recommended are the commentaries by Pierre Bonnard, Paul Gaechter, and Ernst Lohmeyer.²⁰

¹⁹John C. Fenton, Saint Matthew, Westminster Pelican Commentaries (Philadelphia: Westminster, 1963); Floyd V. Filson, The Gospel According to St. Matthew, Black's New Testament Commentaries (London: Adam and Charles Black, 1960); Eduard Schweizer, The Good News according to Matthew, trans. David E. Green (Atlanta: John Knox, 1975); H. Benedict Green, The Gospel according to Matthew in the Revised Standard Version: Introduction and Commentary (London: Oxford University Press, 1975); David Hill, The Gospel of Matthew, New Century Bible Commentary (Grand Rapids, Mich.: Eerdmans, 1972).

²⁰Pierre Bonnard, L'Évangile selon Saint Matthieu, Commentaire du Nouveau Testament, vol. 1 (Neuchâtel, Suisse: Delachaux et Niestle, 1963); Paul Gaechter, Das Matthäus Evangelium: Ein Kommentar (Innsbruck: Tyrolia-Verlag, 1963); Ernst Lohmeyer, Das Evangelium des Matthäus, Erarbeitet und herausgegeben von Werner Schmauch, Kritisch-exegetischer Kommentar über das Neue Testament, 4. Aufl. (Göttingen: Vandenhoeck & Ruprecht,

III The Present Situation (1975–Present)

It may seem strange to suggest that redaction criticism no longer exercises primary influence over Matthean studies. To be sure, redaction criticism continues to be practiced on the Gospel of Matthew in a large way. Nevertheless, the present state of Matthean studies is anything but homogeneous. In contrast to the preceding periods in this century, no longer does one method set the agenda for Matthean scholarship. Two other approaches to the Gospel have arisen to challenge the preeminent position once held by redaction criticism; these approaches are (a) the re-emergence of source criticism, and (b) literary criticism. We will briefly examine the role of each of these three methods in the recent study of Matthew's Gospel.²¹

A. Redaction-Critical Studies: Recent Commentaries

Most commentaries which have appeared over the past thirteen years interpret the text primarily on the basis of redactional analysis. Two major commentaries in English have been released during this period: The Gospel According to Matthew: Translation, Introduction, and Commentary, by F. W. Beare; and Matthew: A Commentary on His Literary and Theological Art, by Robert H. Gundry.²² Neither of these commentaries significantly advances the study of Matthew's Gospel. The commentary

1956).

²¹Other approaches have also been directed to the study of Matthew's Gospel, most notably structuralism. An example of structuralism applied to the Gospel as a whole is found in Daniel Patte, The Gospel according to Matthew: A Structural Commentary on Matthew's Faith (Philadelphia: Fortress, 1987).

²²Francis Wright Beare, The Gospel According to Matthew: Translation, Introduction and Commentary (San Francisco: Harper & Row, 1981); Robert H. Gundry, Matthew: A Commentary on His Literary and Theological Art (Grand Rapids, Mich.: Eerdmans, 1982). The New International Critical Commentary on Matthew 1-7 reached me too late to be included in this review: Dale Allison and William D. Davies, A Critical and Exegetical Commentary on Matthew 1-7, International Critical Commentary (Edinburgh: T. & T. Clark, 1988).

by Beare is woefully stale, offering virtually no new insights into the book. For his part, Gundry is so preoccupied with the identification of every editorial move Matthew makes that he is unable to see the larger design of the Gospel, or seriously to interpret individual passages in light of their function within the Gospel as a whole. Moreover, Gundry's novel suggestion that the apostle Matthew composed this Gospel on the basis of Mark and Q during the Neronian Persecution has won no acceptance within the New Testament scholarly community.

Commentaries written in German and French continue to be the most helpful. Special mention belongs to the works of Léopold Sabourin, Walter Grundmann, Joachim Gnilka, and Ulrich Luz.²³ These scholars are rigorous in their attention to detail, creative in their interpretations, and profoundly committed to drawing theological implications that are relevant for those within the community of faith.

B. The Re-emergence of Source Criticism

Since the mid-1920s New Testament scholars have generally been convinced that the best explanation for the origin of the synoptic Gospels is to be found in the Two-Source Hypothesis, viz., that Mark was the first Gospel, and Matthew and Luke wrote their Gospels on the basis of Mark and a hypothetical sayings source, usually dubbed "Q." Indeed, many scholars have gone so far as to say that Matthew used an additional written source ("M") for sayings of Jesus which appear in his Gospel only. As a result of this general agreement, the discipline of source criticism experienced years of relative neglect. But source criticism is once again

²³Léopold Sabourin, L'Évangile selon Saint Matthieu et ses Principaux Parallèles (Rome: Pontificii Instituti Biblici, 1978); Walter Grundmann, Das Evangelium nach Matthäus, Theologischer Handkommentar zum Neuen Testament, Bd. 2 (Berlin: Evangelische Verlagsanstalt, 1981); Joachim Gnilka, Das Matthäus-evangelium, 1 Teil, Herders theologischer Kommentar zum Neuen Testament (Freiburg: Herder, 1986); Ulrich Luz, Das Evangelium nach Matthäus, 1 Teilband, Evangelisch-Katholischer Kommentar zum Neuen Testament (Zurich: Benziger, 1985).

attracting attention, and several scholars are examining the Gospel of Matthew in light of this renewed interest in source criticism.

Recent source-critical investigation of Matthew's Gospel has taken two entirely different forms. Some scholars reject the commonly-held Two Source Hypothesis, and opt instead for the "Griesbach Hypothesis," which proposes that Matthew was the first Gospel to be written and served as the basis for Luke and Mark. This view has had proponents over the years, but has recently gained impetus through the work of William R. Farmer.²⁴ Obviously, the claim that Matthew was the first Gospel to be written and is in no sense dependent upon Mark has profound implications for the interpretation of Matthew. In his book, Jesus and the Gospel,²⁵ Farmer himself explores the implications regarding the community of Matthew and the purpose of the Gospel. Philip Shuler has examined the ramifications of Matthean priority for the question of the genre of the Gospel in a volume entitled, A Genre for the Gospels.²⁶ Yet the majority of scholars have remained unconvinced of the Griesbach Hypothesis and continue to hold the Two-Source Hypothesis.

Indeed, some scholars have recently attempted to refine the Two-Source Hypothesis, and to examine the Gospel of Matthew anew in light of this clarification of Matthew's sources. An example of this approach is found in a newly-released book by Stephenson H. Brooks, Matthew's Community: The Evidence of His Special Sayings Material.²⁷ Here Brooks re-examines Matthew's special sayings material (M) in order to reconstruct the

²⁴See especially William R. Farmer, The Synoptic Problem: A Critical Analysis (New York: Macmillan, 1964).

²⁵Idem., Jesus and the Gospel: Tradition, Scripture, and Canon (Philadelphia: Fortress, 1982).

²⁶Philip Shuler, A Genre of the Gospels: The Biographical Character of Matthew (Philadelphia: Fortress, 1982).

²⁷Stephenson H. Brooks, Matthew's Community: The Evidence of His Special Sayings Material, Journal for the Study of the New Testament Supplemental Series, no. 16 (Sheffield: JSOT Press, 1987).

history of Matthew's community. Although not everyone will be convinced of his specific conclusions, Brooks has rendered a significant service by elaborating the procedure for doing source analysis of Matthew's Gospel.

C. The Rise of Literary Criticism

Within the last twenty years a new way of reading and understanding the Gospel narratives has burst onto the scene of New Testament scholarship. This new approach is usually labelled "literary criticism," or "narrative criticism." Although literary criticism takes many specific forms, it always involves the following features: (1) a focus upon the final form of the text, without (immediate) concern for sources or traditions that lie behind the final text; (2) an attempt to derive meaning from the story itself, rather than using the story as a means to reconstruct elements that lie outside the story itself, whether they be historical events to which the story might point, or the mind of the writer who originally penned the story; (3) an examination of the ways in which rhetorical features within the story communicate meaning to the reader.²⁸

In spite of these common elements, the task of literary criticism is sufficiently broad to invite a variety of specific emphases and procedures. In other words, there are various ways of doing literary criticism. Richard A. Edwards and Jack Dean Kingsbury present two quite different ways of employing literary criticism in the interpretation of Matthew.

²⁸For a general introduction to New Testament literary criticism, see Norman R. Petersen, Literary Criticism for New Testament Critics, Guides to Biblical Scholarship (Philadelphia: Fortress, 1978); and William A. Beardslee, Literary Criticism of the New Testament, Guides to Biblical Scholarship (Philadelphia: Fortress, 1970). The following volumes provide explicit examples of the application of literary criticism to New Testament books: David Rhoads and Donald Michie, Mark as Story: An Introduction to the Narrative of a Gospel (Philadelphia: Fortress, 1982); R. Alan Culpepper, Anatomy of the Fourth Gospel: A Study in Literary Design, Foundations & Facets: New Testament (Philadelphia: Fortress, 1983).

In his book, Matthew's Story of Jesus,²⁹ Edwards uses a type of literary criticism known as "reader-response criticism," an approach drawn largely from the work of Wolfgang Iser.³⁰ This approach relegates plot development as such to secondary status, focusing instead upon the process whereby the reader gains understanding as he/she progresses through the book. Hence, Edwards moves through the Gospel passage by passage, exploring the ways in which the reader comprehends the story at each point. Because Edwards emphasizes the process of the reader's understanding rather than the meaning of the text as reflected in the plot development, his book contains little in the way of theological insight.

Jack Dean Kingsbury presents a different kind of literary-critical study in the book, Matthew as Story,³¹ Using the literary model of Seymour Chatman,³² which stresses the narrative story line, including character and plot development, Kingsbury attempts to show how the progression of the narrative conveys theological truth. The theological conclusions Kingsbury draws in Matthew as Story are very similar to those he reached in his earlier redaction-critical studies. This similarity in theological interpretation has led some scholars, most notably Edwards,³³ to accuse Kingsbury of doing redaction criticism under the guise of literary criticism. But this objection is problematic, for Kingsbury carefully and consistently applies the literary model of Chatman, and there is no reason why

²⁹Richard A. Edwards, Matthew's Story of Jesus (Philadelphia: Fortress, 1985).

³⁰Wolfgang Iser, The Act of Reading: A Theory of Aesthetic Response (Baltimore: Johns Hopkins University, 1978); idem, The Implied Reader: Patterns of Communication in Prose Fiction from Bunyan to Beckett (Baltimore: Johns Hopkins University, 1974).

³¹Jack Dean Kingsbury, Matthew as Story (Philadelphia: Fortress, 1986).

³²Seymour Chatman, Story and Discourse: Narrative Structure in Fiction and Film (Ithaca, NY: Cornell University, 1978).

³³Richard A. Edwards, review of Matthew as Story, by Jack Dean Kingsbury, in Catholic Biblical Quarterly 49 (1987):505-6.

literary criticism should not confirm and clarify the results of redaction criticism.

Conclusion

Our walk through twentieth-century Matthean scholarship has revealed a number of issues about which scholars continue to disagree and which beg for further investigation. These issues include (a) the appropriateness and compatibility of various literary-critical approaches to the study of Matthew's Gospel; (b) the relationship of literary criticism to other, historically oriented, critical methods (e.g. source criticism and redaction criticism) in the study of the Gospel; (c) the literary structure of the Gospel and its implications for Matthean theology; (d) the purpose of the Gospel; and (e) the meaning, significance, and interrelationship of several key theological concepts in the Gospel, especially christology, salvation history, and ethics. The resolution of these issues will present the major challenge to Matthean scholarship in the years ahead.

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The Myth of the Automated Catalog Environment

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The word "myth" has a variety of meanings, dependent on context and the precision of the speaker. Scholar Joseph Campbell hosts a series, currently running on PBS, in which myth is technically defined and its cultural functions explored. I believe that the Library of Congress, in its subtlety and wisdom, distinguishes "myth" from "legend" and "folktale," among other subject terms. However, on a given bus or street corner, one might hear, "So, has anyone ever gotten a rebate out of them, or is it just a myth?" indicating that for some, myth is another way of saying "lie" or "scam" or "on the books, but no one's ever seen it."

My talk is titled as it is in part because I notice a similar range of usage among librarians as we struggle to incorporate automation into our frame of reference, acknowledging the place it already holds in our work places and, perhaps less firmly, in our professional self-concepts. Although I will confine myself to observations about "the automated catalog environment," I imagine that similar struggles affect librarians wherever automation is, however slowly, changing the shape of library service.

Perhaps the issue of speed is at the heart of the myth. Few, if any, of us have not automated cataloging in some way, even if we only buy computer-produced cards from a vendor. But which of us have completed retrospective conversion, junked all our manual typewriters, successfully automated each desired cataloging function, eliminated all rekeying everywhere, and reorganized our work and our staffs to reflect these changes? Most of us have begun the journey, but rare is the cataloger who has seen the consummation. From time to time, I too have referred to "the automated catalog environment" as if there were only one, and as if it were truly present and functional. But in truth, "the automated catalog environment" of which I speak bears little relation to my catalog environment, in which manual files not only exist, but grow independently of

one another, and in which rekeying abounds. I may believe in "the automated catalog environment" as a myth which reflects accurately a reality outside my experience, but, in via, the vision which directs my journey has been known to flicker and fade.

I don't think we can proceed responsibly without vision. Hoping in some small way to help sharpen the visions of those of us responsible for library catalogs, I offer observations on four concentric contexts in which discrete technological and mental transitions are taking place. Roughly speaking, they are: international, national, local, and personal.

A world-wide trend toward the service-based economy has been widely observed and acknowledged. To be sure, this trend is most obvious in the world's more developed countries, in one of which we can still count ourselves to live. In such an economy, information is valued more highly than commodities or products, and "information-driven society" is indeed a common term. Simply put, the library has new competition for formerly little-contested turf. If we who have been in the information business all along do not move quickly and effectively to package and deliver that information to a receptive market, some fear that libraries will become marginal, as other more aggressive information brokers, entrepreneurs, university computing centers, and the like, are only too happy to try where we are perceived to fail. Even within libraries, as various practitioners become more adept at delivering information, not just library-owned items, library catalogs are on notice continually to justify their claim to be even one among many primary tools for information-seekers.

Another trend, less global but still international, brings us to focus more squarely on cataloging. I refer to the ongoing efforts to standardize the presentation of bibliographic information, both through the MARC record and the cataloging code of the English-speaking world, the Anglo-American Cataloging Rules, 2nd edition (AACR2).

If you have ever cataloged, perhaps you have, once in a great while, become confused as to whether the information you sought was in AACR2 or in the manuals of your cataloging utility, through which the MARC record is mediated to most of us. Even though, for most of us,

cataloging is MARC cataloging, information required by the cataloging code and the machine presentation of that information are conceptually distinct, are undergoing different developments, and require separate scrutiny.

The MARC record is an international communications format which enables nations and libraries to share information and then adapt that information to specific systems. Longstanding efforts to integrate the various MARC formats (e.g. books, serials, sound recordings, machine readable data files) into one adaptable, universal format appear near fruition. A number of data still provided traditionally in the text of the MARC cataloging record are duplicated in the same record in less easily read "MARC speak." For example, most of the information in the fixed field (e.g. index, contents, festschrift, illustrations) is replicated elsewhere in the variable fields of the cataloging record. Additionally, the punctuation of the International Standard Bibliographic Description has the same symbolic function as MARC tagging and subfield coding. "MARC speak" is less legible for people reading a record with the naked eye, but it is more useful for people who want to search for specific data with the aid of a computer. Particularly when one catalogs with copy, problems can arise when traditional and MARC symbolic language do not match. How important is it that I have an index note and a "1" in the index field? Is it worth changing both? One? Which one? As we think of the MARC record less as a way of producing cards and more as a way of accessing information, we may wish to reconsider some of our extra efforts in the area of symbolic language.

AACR2, the latest versions of our traditional symbolic cataloging language, mandates these marks of punctuation, elements of descriptions, and notes mirrored by MARC language. It also affirms the traditional split between description and access, and the concepts of main entry and the uniform title. It seems a transitional code, written in consciousness of manual and automated catalogs, and designed to support both.

In a card catalog, access points are in a strict sense the gateway to description. Much effort may be spent in leading the catalog user to the correct form of entry. When he finds the correct form, the cataloging record unlocks its secrets for him. To be sure, the

trend of AACR2 is to narrow the gap between description and access: titles are nearly always traced just as they appear, there is much more direct entry for corporate bodies, and those of us with embarrassing unused forenames or with a yen to lead a double life are free to do so; our self-description at least helps to determine the way we are accessed. Depending on how the catalog can be searched, users may still need leading to the correct form, if self-description is inconsistent or if other forms are plausible. But they should on the whole need less leading than I do when looking for one J. H. Smith in Pre-56 Imprints.

So much depends on how the catalog can be searched. At least in theory, the searching capabilities of computers further blur the lines between description and access. Right truncations, index searching, and closest match search results make more approximately correct searches successful. Though unwieldy, keyword searching of description itself undercuts the primary importance of descriptive access points.

The primacy of certain access points can also be challenged. Not long ago I had to try to explain to an LC cataloger-in-training that a certain series, though untraced, was searchable in the local online catalog. In automated systems, added entries are no less accessible than the main entry; how long will it be before a "main entry" becomes perhaps a systems decision, an arbitrary place to begin the text of a record, rather than a high moral decision about intellectual responsibility? Uniform titles, used either as main entry or to arrange a main entry's file, may be needed only as alternate access points, particularly as Boolean operations permit searching multiple access points in combination. I am not suggesting that traditional access points are unnecessary, but rather that they are no longer our only available means of collocation. Their continuing importance will be affected by every automated searching capability we choose (and can afford) to add at any level. And the range of our choices renders mythical any unified automated catalog environment.

At the national level, OCLC and RLIN shape most of our cataloging experience. But before discussing them, let me touch briefly on another national factor: the latest AIA Filing Rules. The new rules are both less intellectual and more straightforward than the rules

which preceded them; there is no more "people before places" and the canonical order for the Bible is no more. In many libraries, the new rules have been ignored or heavily adapted. But in those libraries which adopted them, filers and searchers have started to accept machine filing, in the main reading character strings as they are presented (excepting Roman numerals, ampersand, etc., of course!)

The first thing to note about our national cataloging networks, powerful tools for sharing bibliographic information, is that there is more than one of them. Having started a new job two weeks ago in an RLIN library after almost six years on OCLC, it is fresh on my mind that the two have different philosophies, structures, and searching requirements and capabilities. Both have drawbacks. OCLC's one item-one record structure is blurred by duplication and keeps holdings information minimal. RLIN's clustering of individual library records for an item makes theoretically possible a true union catalog, complete with full holdings information. However, many RLIN libraries find that they also require a local online catalog, and some are not maintaining holdings information on RLIN as completely as they are in their local system. Not only do OCLC and RLIN search differently from one another, each probably searches differently from every one of the local online catalogs it supports. The effects of such layers of customization on original cataloging are significant enough, to say nothing of the effect on even national standardized access to standardized information. On some days I am convinced that the now-surpassed card catalog was a more truly universal tool.

Developments at the international and national level have their most visible, and perhaps most confusing, impact on the local library. Each library has to make hard decisions about its card files, including that often formidable proportion not in machine-readable form. The history of these local card files often reveals a host of non-standard practices which may have enhanced access in a manual environment, but which require case-by-case evaluation before their translation into a more highly standardized automated setting. Branch and professional school practices may require a level of diplomatic interaction previously

unnecessary, to say nothing of local and regional consortia. As at other levels, effective cooperation both frees and binds us.

Lest we forget, money is an object. Non-library administrators, hoping that automation would bring net savings, are now aware how expensive it can be. Foundations are easily jaded, so that outside funding for retrospective conversion becomes ever less likely for those of us still disposing of our manual files. Librarians must attempt both to duplicate the functions of traditional files and to re-envision those functions, taking into account both the limitations and the new capabilities of automated systems. If we are doing it right, automated versions of subject, shelf list, or authority functions should not look exactly like their manual counterparts, and yet we must make constant comparisons between old tools and new, pinpointing the moment when each needed function is being handled two ways, and declaring the old file dead, a waste of time. These are hard choices, rendered more difficult by lack of funds, lack of equipment, faltering vision, and systems always under development. Functions are re-envisioned one at a time, piecemeal, and we must not only be able to identify success, but also often choose one beloved child over another because we are not free to choose them all at once. And library administrators may decide that automating the catalog is less critical than automating circulation, or acquisitions, or serials check-in.

Dealing with the physical mechanics of transition can be challenging for the local library. Deciding that a file is dead is a far cry from having that decision accepted. Ceasing to add to a manual file is not the same thing as ceasing to maintain one. A library can stop filing cards without ceasing to generate, receive, and pay for them. And in part because it is often impractical, if desirable, to extract obsolete files from those whose functions are not yet duplicated online, dismantling and discarding files can be a daring step, with unique tensions and political repercussions.

In the process of automating functions of a local library's manual files, we can also reach surprising, if long overdue, clarifications of what is a file and what is not. For example there may be a file of cards for machine-readable records distinct from the file of

cards for manual records, even if these cards are interfiled. But whether in a manual or an automated file, there is no original catalog. Nor is there a shared or member catalog distinct from an LC catalog. Institutional pride and a sense of national professional responsibility may, and probably do, dictate special standards for original cataloging. But we should not delude ourselves that our special efforts have any very great effects in our local files, where our treatment of LC copy characterizes probably at least seventy percent of our files, and thus determines the experience and expectations of our users. Cataloging policies affecting local file structures are often not, but should be, as consistently integrated as the files they govern. In a larger system where positions are defined according to cataloging source, sample questions might be: What are LC catalogers expected to evaluate? If certain things are outside their sphere of responsibility, are those things important enough for someone else to be doing? So, who's doing them, and how?

But the smallest of the concentric circles, the context of the individual librarian, is nearest the heart of the matter. Many of us are still on unfamiliar ground in dealing with computers at all, and our discomfort shows. We were in control of cards, more or less, but now we are wooed by information specialists selling relatively unevaluated products at high prices. For many of these information specialists, library information is secondary, a fertile market rather than a specific professional commitment, and their products are as good as input from librarians balanced by marketability can make them. We are buying something most of us know better than a car or an air conditioner, and should be in the enviable position of knowing more about our own needs than the salesman. And yet librarians can be timid consumers, struggling to see file functions distinct from their familiar incarnations, suddenly unsure of our own expertise, sometimes betrayed into unwise choices by a combination of aggressive salesmanship and our own mental exhaustion. It makes fighting with Sears, Roebuck & Co., with which I have some experience, look easy.

Fear, as well as good judgment, makes us hesitate at every decision point. The devil we know can look good to us at times. We know how to deal with misfiled

cards, but what about downtime? Quality checkpoints must be reevaluated and often moved forward in the process. At a certain point, some functions, such as filing and corrections, do become less time-consuming; duplicate tasks are dropped, work is shifted, and jobs must be redefined, sometimes eliminated. Each change is both opportunity and threat.

In this period of transition, those of us responsible for catalogs must reaffirm our accountability to the administration which supports functions we define as necessary. Often we must prove the necessity of these functions and the wisdom of our choices about them, and rightly so. But the greatest opportunity and the greatest threat we face is reaffirming our accountability to catalog users and the public services librarians who serve them. Without reaffirming our primary accountability, re-envisioning access in consultation with the public, our proven accountability as financial managers will be a hissing and a byword. At a time when the catalog is becoming less central, and technical services staffs may be shrinking, this task can seem more like threat than opportunity. And of course, cataloging is not the only area in which cutbacks are considered, at times meaning that reference and catalog librarians can find themselves, a bit startled, on the same side facing a seemingly parsimonious administration. Strange bedfellows for strange times.

And so we are back to time, and money, and vision. Finally, I have come not to bury the myth of the automated catalog environment, but to affirm it. A credo, something like the Pledge of Allegiance, might be in order. Not that we observe "liberty and justice for all," but that we believe in it, and work and plan for it, just as we believe and work and plan for the improved access our particular automated catalog environment, at all its levels, may bring. It's going to take a long time. It's a good thing some of us are in this for the long haul.

**Theological Librarianship:
Service, Not Servitude**

Presidential Address

by

Rosalyn Lewis

Some months ago, I was asked whether I intended to give a presidential address. Knowing that I have all sorts of wisdom to share, I immediately answered, "Of course." However, as the time began to draw near, I started questioning some of that wisdom, and I soon found myself wondering whether I had anything other than questions.

"Presidential address" is a bit high-flown for what I have to say tonight. Instead, I want to share with you a few observations I have made over the past 15 years.

ATLA has a great deal to be proud of. Our programs for both institutional and individual members enable us to stay abreast of what is--or should be--going on in the world of theological librarianship and to provide the services needed and expected by our clients or users.

A few hours ago, the Board of Directors approved a unified budget of over 1.5 million dollars. That is not General Motors, but it is not pocket change, either. This budget represents ongoing activities through our committee structure which benefit all of us. It also includes two programs, index and preservation, which are widely recognized as leaders in the field. The successful quest for grants through the years tells us that we have something good happening.

But how does all of this happen? It certainly is not self-sustaining, and it is not magic. And it is not done with a large headquarters staff of highly paid professionals. Nor is it done with large fistfuls of money available for the grabbing.

ATLA and all its programs are the results of vision and commitment: the vision of people in this room, of people who cannot attend this conference, and of people who have gone before us. Beginning with that small group of pioneers who met in Louisville 41 years ago and continuing through the establishment of our index,

microtext, and, ultimately, preservation projects and including all of the activities you will receive reports on and participate in this week, we have done a lot. In fact, when you look at it in an historical perspective, we move mountains-- possibly a spoonful of dirt at a time, but it happens.

This is where a rather curious contradiction comes in. We do these things, and we are usually willing and pleased to have ATIA recognized for its accomplishments in the field. But we are sometimes reluctant to stand up for ourselves within our own institutions. (Again, these are simply observations I have made.) Time and again, I have heard people talk about activities in their own institutions, and it seems that one of two things often happens. Librarians simply accept whatever someone else decides and go on, or they do not stand up and take credit for their accomplishments and their expertise.

You develop innovative new ways to meet the needs of your faculty and students. You increase services; you improve response time; and you do this because it is expected of you. And you have, many times, created these expectations because you deliver. You do not make a lot of noise; you just do it.

Almost everyone in this room has, at one time or another, faced budget cuts and money crunches. I dare say that every one of you has dealt with hard times with no noticeable reduction in service. In fact, you have probably continued to upgrade services. Ladies and gentlemen, I suggest that you are following in the tradition of one of the best know incidents in Christian history. You may not be feeding 5000 with five loaves and two fishes, but you are feeding your flock a better diet, in many cases, than they are paying for. And that is all right, but let them know it.

I am convinced that most people, even in the academic community, do not know what librarianship is all about. They need resources; they are there. They need information; it is there. It is up to you to let them know that it takes some special skills to provide those things.

I suppose that I am really asking you to do yourselves and theological librarianship a favor. Communicate with your constituents. Take credit for what you do.

Of course, I am not asking you to ignore the way things are done in your institution. One of the current buzz words in business is "corporate culture," and there is validity in the concept. You know your own institutional culture. But look at the persons receiving recognition. They are not quietly doing their jobs better. They are letting people know what they are doing. Therefore, I have some suggestions for you to consider in light of your own institution.

1. If you do not have a specific mission statement or statement of purpose for your library, develop one. Relate it to the mission of the institution. Show where you fit in the overall scheme of things, and communicate it at every opportunity.

2. Work in any way that you can with the development office. Even if policy is such that you cannot raise funds specifically for the library, whatever you can do to assist in raising money will help the library.

3. Investigate ways that you can increase service to faculty, staff, and students. Often, they do not know what you can do for them. Look at your collection and resources to see if there are innovations you have not thought of. Increased service does not have to mean more money or more staff; it sometimes simply means better use of the resources you have at hand.

4. Investigate development of additional cooperative programs with other libraries, both in your tradition and your community or outside. There are ways to cooperate without committing sizeable resources. In my own library, we sometimes think we have a branch library, even though it is at the Baptist Sunday School Board (I am sure that my friends over there would identify ours as the branch), and our very close relationship increases the service of both libraries with minimal effort and no expense.

5. Make plans. Have a sense of where your library is going. Know what your goals are both now and for the future. Develop a vision for the library within the context of long-range plans for the institution. Finally,

6. Communicate! Take credit for your accomplishments. A recent rerun of MASH dealt with Father Mulcahy's being overlooked for a long overdue promotion. After it was resolved, Father Mulcahy, who had made quite an uncharacteristic fuss, said that he had learned some-

thing. "It may be that the meek shall inherit the earth, but it's the grumpy who get promoted!" I suggest that you not be one of the grumpy, but there is an old saying about tooting your own horn, lest it not be tooted.

There are three professional traditions which combine in theological librarianship—ministry, education, and librarianship—three traditions which are not noted for monetary reward and are identified with serving. But serving should mean service, not servitude.

Last year, Claude Welch suggested that theological librarians should become partners, not servants, in theological education. I submit to you that we already are partners. We just need to pass the word along.

WORKSHOPS

Censorship and Selection of Controversial Materials

Censorship: An Introduction and An ATLA Survey on Censorship

by

Cecil R. White

West Oahu College—University of Hawaii

The impetus for this program in this particular year comes out of a meeting which I attended last summer at the American Bar Association's national convention in San Francisco and from a series of planning meetings held by the ecumenical community of the San Francisco Bay Area to celebrate the Bicentennial of the Constitution of the United States. The Young Lawyers Division of the American Bar Association has taken as their emphasis for this celebration a discussion of First Amendment issues, including the subject of censorship. I had hoped to have at least one representative from the ABA or the Young Lawyers Division present for this workshop, but, after numerous contacts, was unable to arrange for such representation. However, I was able to gain a great amount of information from those with whom I spoke, so they are not without input, and I thank them for that assistance.

The Library Bill of Rights states in part that ...[the following] should govern the services of all libraries.

1. As a responsibility of library service, books, and other library materials selected should be chosen for values of interest, information and enlightenment of all the people of the community. In no case should library materials be excluded because of the race or nationality or the social, political, or religious views of the authors.
2. Libraries should provide books and other materials presenting all points of view concerning the problems and issues of our times; no library materials should be proscribed or removed from libraries because of partisan or doctrinal disapproval.
3. Censorship should be challenged by libraries in the maintenance of their responsibility to provide

public information and enlightenment.

[Adopted 18 June 1948, amended 2 February 1961 by the ALA Council.]

In addition to the Library Bill of Rights, the Association has also adopted a statement on labeling, which is closely allied to the Bill of Rights. It states that

labeling is the practice of describing or designating certain library materials by affixing a prejudicial label to them or segregating them by a prejudicial system. The ALA opposes this as a means of predisposing people's attitudes toward library materials for the following reasons:

- 1) labeling is an attempt to prejudice attitudes and as such, it is a censor's tool;
- 2) some find it easy and even proper, according to their ethics, to establish criteria for judging publications as objectionable. However, injustice and ignorance rather than justice and enlightenment result from such practices, and the ALA opposes the establishment of such criteria;
- 3) libraries do not advocate the ideas found in their collections. The presence of books and other resources in a library does not indicate endorsement of their contents by the library.

[Statement on Labeling, as amended in 1981 by the ALA Council.]

These statements have been read to indicate that the issue of censorship is not a new issue for libraries in general, or for theological libraries in particular. Since there have been libraries, there has been a question as to where the line between selection and censorship lies. Most librarians seem to prefer to say that they do not censor, but that they select materials for their collections on the basis of certain criteria, usually a library selection or acquisition policy. But, even when following the criteria set forth in these policies, the line between censorship and selection is not always clear. (A prior question lies behind the origin of the selection policy.) A selection policy usually states, in general terms, what the library will purchase and why it will (broadly speaking) select those subject areas or approaches to the subject. It may not, however, state that all sides or facets of each subject will be equally treated. In fact, this may

not always be possible or desirable. For example, in the area of AIDS education, would you want to balance each medical or pastoral care book with a "right-wing" attack on the medical profession and AIDS? Balance is not always numerical, it sometimes means having the "best" representations of various views. Selection, however, which excludes representative views which may be unpopular, becomes censorship—the line has been crossed.

For theological seminary libraries, the question of what is legal, in regard to the Constitution, may seem to be a moot question. As one law professor with whom I spoke relative to the possibility of him being a part of this program put it, "Why do you want a lawyer on your panel, since most of your libraries are exempt from the law in this regard because of church-state questions?"

The question of what is legally required in this regard, is, however, only a part of the issue. Perhaps the question should be stated: Should the library be shielded by one part of the Constitution from requirements of other parts of the Constitution? For many of our institutions, we used the shield of church and state separation to shield us from charges of racism and discrimination, and still do in some instances, especially in the areas of gender discrimination and equal opportunity, and in some instances, sexual orientation, even when the state or locality guarantees equal access or employment. For example, one institution of which I have personal knowledge officially changed its policy in regard to mandatory retirement for women at age 62 (while permitting men to work until age 65), only after the Supreme Court ruled such discrimination illegal. The seminary "graciously" agreed to consent to the law of the land, heedless of the fact that such retirements were immoral before they were illegal. So, do we hide behind such shields today, behind what is legal over what is morally right? So it is with censorship: because we are exempt, should it be done?

This program will seek to address how censorship occurs, the current climate which encourages renewed activity in censorship, and how it affects libraries in general. The results of a survey of ATLA respondents will be shared, along with comments from members. More will be said about the results of the survey after the

initial presentations, and an appropriate period of time will be given to questions raised by respondents to the survey and open to questions from the floor. While there will undoubtedly be a great difference of opinion on this subject, please let us agree to disagree and present our statements/beliefs in the most rational manner possible, and, need I say this, not indulge in personal attacks on one another whose views may differ from ours.

ATLA Survey

As a part of preparation for this workshop, a survey was sent to 100 member libraries of the Association, and a separate survey to 100 individual members of the Association. (A copy of the survey is appended.) Two separate mailing lists of all members of the Association were obtained (one of institutional members, the other of individual members), and a random number table was derived using a statistical package on an IBM PC. One hundred members were chosen from each list using this methodology, with the labels being numbered consecutively and pulled using the random numbers so obtained. When duplicate numbers were derived, the next number in the series was used. Individual members were also queried in regard to whether they had responded on behalf of their institution. If so, they were requested to pass the survey on to another librarian in their institution.

Out of the 100 libraries queried, there were 58 responses. Only 35 individuals responded to the survey. The responses were tabulated in a number of ways, with the major emphasis being placed on the question, "Have you ever censored materials in your library?" In response to this question, of the libraries responding, 12 libraries (20.7%) stated that they had practiced censorship; 24 responded that they had never done so (41.3%); 19 stated that as far as they knew they had not done so (32.8%); and 3 responded in other ways (5.2%). Of the individual members, 11 (31.4%) stated that they had censored materials; 12 stated that they had never done so (34.3%); 11 stated that as far as they knew they had not done so (31.4%); and 1 responded in another manner (2.9%).

The following areas were noted as those kinds of materials which had been censored: pornographic art; "Playboy;" newsletters from "Evangelicals Concerned," a

gay Christian organization; books on sacramental theology; social justice materials; hypnotic self-instruction; Communism, Marxism, and Christian-Marxist dialogue (from a third world respondent); novels because of objectionable language and sexual scenes; books on sociology and theology; a portrait of Martin Luther; atheist "propaganda;" racism and sexual obscenity; books with a "partisan or polemical approach;" sports magazines; books purporting to show the "spiritual benefits from homosexuality"; and anti-Semitic materials (removed but kept in collection and restricted, with no Interlibrary Loan).

A question which recurred on the part of the respondents was in regard to where the line between censorship and selection really was crossed. One of the respondents who did not answer the question of censorship directly stated that he/she would have to have my definition prior to responding. Others stated their understanding of selection and censorship, and proceeded to respond accordingly.

In most cases of censorship, the librarian made the decision to remove materials, but only 11 institutions responded directly in this regard. Several of the librarians stated that they only did so after consulting with other members of their staff or with faculty members. In one case, the government of the country was the censor, and in another, the president of the institution (removal of the Luther portrait.) As to the question of pressure, 12 of the institutions responded that they felt none, while 1 stated that a divided faculty (theology vs. biblical) caused pressure to censor. Six individual members responded that they felt no pressure, but three stated that there was pressure in the following areas: "pop" psychology; "new age" materials; feminist studies; witchcraft and the occult; and the Christian-Marxist encounter.

Only a few members responded to the question in regard to whether they would censor again, but 5 institutional members said that they definitely would do so, but some responded that they would do so in conjunction with a committee, setting up and following guidelines. Three individual members responded that they would do so again, responding that they definitely would if they regarded the material as pornographic; that they would "perhaps restrict a few books by atheists;" or would

"label with the truth." One other respondent stated that she/he would purchase or pre-censor books with "radical ideas for which no scholarly basis exists."

Three of the libraries responded that they did restrict access to some materials, while none stated that they did not do so. These materials were reported to be in the area of the occult, or "that which would be stolen or mutilated." A further definition of the books in this area was not made.

Respondents were asked whether or not they made purchases in specific subject areas which were sometimes deemed controversial. The responses were divided into those which stated that they did censor and those who did not. The responses are as follows:

Institutional Members who did censor. (12 respondents)
(numbers are of those who responded)

Abortion: Pro-life 5; Pro-life only 1; Pro-Abortion 6;
General studies 9; Do not purchase 0.

AIDS: General studies 9.

Creationism: General studies 9; Pro-creationism 6;
Anti-creationism 5; Do not purchase 1.

Feminism: General studies 9; Pro-feminist 7; Anti-feminist 5.

Homosexuality: General studies 9; Biblical studies 2;
Biblical studies only 1; Pro-gay 7; Anti-gay 6.

Politics: General studies 7; Political ethics 2; Political ethics only 1.

Sex (General): General studies 7; Biblical studies 1;
Biblical studies only 3.

Literature: "Christian" literature 1; "Christian" literature only 2; No restriction on literature 6; No recreational reading 1; Roman Catholic only 1.

Individual members who did censor. (11 respondents)

Abortion: General studies 8; Pro-life 4; Pro-life only 0; Pro-Abortion 3.

AIDS: General studies 6.

Creationism: General studies 8; Pro-creationism 7;
Anti-creationism 5.

Feminism: General studies 8; Pro-feminist 6; Anti-feminist 6.

Homosexuality: General studies 7; Biblical studies 4.
Biblical studies only 1; Pro-gay 3; Anti-gay 4.

Politics: General studies 7; Political ethics 1;

Sexuality: General studies 7; Biblical studies 4; Biblical studies only 1.

Literature: "Christian" literature only 1; No restriction on literature 4; Do not purchase 1; Bought elsewhere in system 1.

Institutions who did not censor. (24 respondents)

Abortion: General studies 18; Pro-life 15; Pro-life only 2; Pro-abortion 14; Do not purchase 1.

AIDS: General studies 18; Do not purchase 1.

Creationism: General studies 18; Pro-creationism 9; Anti-creationism 8.

Feminism: General studies 20; Pro-feminist 13; Anti-feminist 11; Do not purchase 1.

Homosexuality: General studies 20; Pro-gay 9; Anti-gay 11; Biblical studies 2; Biblical studies only 2.

Politics: General studies 13; Political ethics 7; Political ethics only 1.

Sexuality: General studies 22; Biblical studies 2; Biblical studies only 3.

Literature: "Christian" literature only 1; No restriction on literature 17; Do not purchase 2.

Individual members who did not censor. (12 respondents)

Abortion: General studies 7; Pro-life 6; Pro-abortion 6.

AIDS: General studies 9.

Creationism: General studies 8; Pro-creationism 4; Anti-creationism 4.

Feminism: General studies 9; Pro-feminist 6; Anti-feminist 6.

Homosexuality: General studies 9; Pro-gay 4; Anti-gay 5; Biblical studies 4.

Politics: General studies 8; Political ethics 4; Political ethics only 2.

Sexuality: General studies 8; Biblical studies 4.

Literature: "Christian" literature only 2 (1 additional, "mostly"); No restriction on literature 6.

Libraries which, to their knowledge, did not censor.

(19 respondents)

Abortion: General studies 14; Pro-abortion 11; Pro-life 11; Pro-life only 1.

AIDS: General studies 18; Do not purchase 1.

Creationism: General studies 16; Pro-creationism 8; Anti-creationism 8; Do not purchase 2.

Feminism: General studies 18; Pro-feminist 15; Anti-feminist 13.

Homosexuality: General studies 18; Pro-gay 10; Anti-gay 9; Biblical studies 4.

Politics: General studies 15; Political ethics 8; Political ethics only 3.

Sexuality: General studies 18; Biblical studies 4; Biblical studies only 1.

Literature: No restriction on literature 14; Do not purchase 3.

Members who, to their knowledge, did not censor

(11 respondents)

Abortion: General studies 10; Pro-life 4; Pro-life only 1; Pro-abortion 4.

AIDS: General studies 9.

Creationism: General studies 10; Pro-creationism 7; Anti-creationism 5.

Feminism: General studies 11; Pro-feminist 6; Anti-feminist 5.

Homosexuality: General studies 9; Pro-gay 4; Anti-gay 6; Biblical studies only 1.

Politics: General studies 10; Political ethics 2; Political ethics only 1.

Sexuality: General studies 10; Biblical studies 2; Biblical Studies only 1.

Literature: "Christian" literature only 2; No restriction on literature 4; Do not purchase 2.

Conclusion

At this time, only preliminary remarks are in order, as additional responses are yet arriving. It does appear that a significant number of seminary libraries and individual members do censor and are in favor of censorship. Also, there is not unanimity as to what censorship actually is, and where the line is drawn between censorship and selection. The reason that the immediately preceding questions were asked was to help to determine if the selection process does indeed become censorship. A number of respondents chose to leave questions blank rather than state whether they did or would purchase in these areas.

Several respondents stated that they purchased broadly in all areas, and did not give specific responses to the individual subject areas. These responses were generally tabulated as "yes" statements as far as the general subject areas were concerned. It is of interest that in many cases pro-subject area materials would be purchased but not anti-subject area materials. One area of opposite response was that of homosexuality. No reasons were given for this response.

While some of the respondents stated that they did not censor, other responses indicated that they do. One library responded that they did not censor, but that they had removed volumes of literature because of objectionable language and sexual scenes, and also a volume of advertisements which some found offensive. It was stated that current faculty members were consulted, but that the items had been recommended by faculty members several years ago. Thus, censorship can take several forms, yet not be recognized as censorship.

Many of the libraries involved have procedures for handling contested materials. It would seem wise for all libraries to have such procedures prior to questions being raised.

Finally, unpopular views will always cause problems for libraries, whether they be in the area of theology, sexuality, or other social issues. Selection policies will aid in determining whether the subject area is appropriate for consideration for purchase, but will not solve all of the questions raised by the censorship issue. A response by one of the individuals answering the questionnaire may be an appropriate ending for this preliminary discussion: "When do we cease being educational institutions and becoming indoctrination stations?"

A copy of the letter sent to individual librarians appears below. A similar letter was sent to the institutional members.

Dear Theological Librarian,

A workshop will be held at the upcoming Conference of the American Theological Library Association to be held in Lexington, Kentucky, which will deal with ways in which seminary and other libraries deal with the question of censorship. Since we are in the Bicentennial Year of the Constitution, this seemed to be an appropriate occasion for this workshop. Presentations made as a part of the workshop will deal with the historical background of the concept of censorship, especially how it relates to the question of legal rights, intellectual freedom, and the religious rights and communities in which most of us work and serve.

In preparation for the Conference, I would like to ask your assistance by a response to the following questions. Out of the individual members of ATLA, 100 members have been selected by random number generation

to receive this questionnaire. (A separate but identical questionnaire was sent to 100 theological libraries. If you responded to that questionnaire on behalf of your institution, please pass this to another librarian in your institution or return marked "duplicate.") All responses will remain confidential, and all attempts will be made to assure that the response tabulation will be anonymous. If you have specific open responses you wish to make, ample opportunity will be given at the Conference for those responses.

Since questions have been raised through the years as to our ability to be open communities as far as our libraries are concerned, this forum should give us an opportunity to deal with the issue in a positive manner. Your cooperation is greatly appreciated.

Very sincerely,
Cecil R. White
Chair, Program Committee

1. Have you ever knowingly practiced censorship in your library? Yes _____ No _____ Not that I know of _____
 2. If the answer to the above question is yes, in which subject area did this occur?
 3. Was the decision your own, or did it come from faculty members, staff members, administration members, patrons, or other constituents?
 4. Do you feel pressure to "select" materials in some areas which you feel do not belong in your library? If so, in which subject fields do you feel such obligation, and
 5. If censorship has occurred, or if attempts at censorship of materials have been made, how have you responded? Would you respond in a similar manner if this happened again?
 6. Do you purchase materials in controversial subject areas? If you do purchase such materials, do you handle them in ways which differ from other materials, i.e., special locations, etc.? _____
- Specifically, do you purchase material on:
- Abortion. Pro-life only _____ Pro-abortion _____ General studies with no specific viewpoint _____ Do not buy _____
- AIDS. General studies _____ Do not buy _____
- Creationism. General studies _____ Pro-Creationism _____
- Anti-Creationism _____ Do not buy _____
- Feminism. General studies _____ Pro-feminist _____ Anti-feminist _____ Do not

buy_____

Homosexuality. General studies_____ Pro-Gay_____ Anti-Gay_____ Biblical studies only_____ Do not buy_____

Politics. General studies_____ Political ethics only_____ Specific view only (state which)_____

Sexuality (general). General studies_____ Biblical studies only_____

Theologically sensitive areas. (Will depend on the local situation how this is defined. For example, for conservative situations, this may be liberation theology or "liberal" theology. For more liberal or open situations, this may be "conservative" or "reactionary" theology.) Please expand on your answer.

Literature. "Christian" literature only_____ No restriction on literature_____ Do not buy_____

If you do not buy "controversial literature," what is the policy decision which guides you in purchasing materials?

7. Specific areas of concern, or areas you would like to see addressed at the Conference Workshop.

Thank you for your assistance. Feel free to expand on your answers beyond the space provided. Please fold, staple, and mail with return mailing label on outside of fold. Your name will not appear on the response.

The Role of Library in Media and Instructional Design—A Summary

by
Ken Boyd
Asbury Theological Seminary

In this workshop library services, instructional design, media services, and computer services are viewed in the context of learning resources. It is the library's responsibility to take a leadership role in developing all four areas. In discussing the role of the library in instructional design and media services at Asbury Theological Seminary we don't feel we have all the answers. Not every decision we've made has been the right one and even if it has been the right one for us it may not be the right one for you. Our development has been guided by survival, with our latest strategy being an emphasis on instructional design. The strengths and areas of emphasis are different for each institution. At Asbury we are not into video production or producing commercially marketable materials. We are into instructional support, effective utilization of media by both faculty and students, and instructional design. Your individual school may not be large enough to do what we are doing. On the other hand you may be smaller and doing more. Whatever the situation, hopefully there will be some suggestions you can incorporate or consider. This workshop focuses on instructional design along with its application to theological education and current trends in media services.

INSTRUCTIONAL DESIGN. First of all, let's consider instructional design. The need for instructional design has increased for three reasons, (1) students have a wider range of backgrounds and abilities, (2) information exceeds the ability to comprehend, (3) the concept of discovery of mind versus discovery of ideas. Instructional design as we practice it is divided into the five following areas.

1. Analyze audience. This area is sometimes referred to as front-end analysis or pre-assessment. It can be a survey which can gather information or test assumptions. It can take the form of a prerequisite test which examines the skills needed or the appropriate background of the learner, or a pretest which tests the

skills already acquired by the learner. Any or all three of these might be appropriate for use in assisting faculty to analyze their learners. Surveys can often give a professor new information regarding the makeup of a given class. For example, in a New Testament History and Criticism class it was discovered that over 50% had not had a New Testament survey course revealing a need for more emphasis on New Testament History. This same need was brought out in the final course evaluation. Prerequisite testing can determine if students are ready to begin study in a new area. Let's consider, the New Testament class mentioned above. A prerequisite test could be given at the start of class to determine if the students have the proper background. If not, they could be assigned additional work, or if enough students did not have the background, lectures could be modified to provide this information. Pretests can determine if students already have a given content of material. From class to class this may vary and thus alter the structure of the class. All three of these, surveys, prerequisite tests, and pretests, can be developed into the same instrument and provide information for all three areas.

2. Goals/Objectives. The basic distinction between goals and objectives is that goals are broad or general while objectives are specific or measurable. From the standpoint of instructional design there is a need for specific, measurable behavior. However, we need to go beyond that to consider different cognitive levels such as those outlined in Bloom's taxonomy. Why different levels? There are two reasons, (1) higher levels of the cognitive domain show greater retention of information, (2) a variety of levels meet different needs. This area is another one where we can assist the faculty. The need for writing specific objectives is important. It is reflected not only in individual classes, but of our curriculum as a whole through the accrediting process. We need to develop objectives for skills that can be measured. This specificity applies to the cognitive area, but also to the affective area. Krathwohl has developed a taxonomy for the affective area as well which emphasizes changing attitudes.

3. Content/Resources. There are three options in dealing with content/resources. They can be selected in their entirety, modified or they can be efficient, most

effective, or best way. From a library standpoint and even media services we have always helped in locating resources for faculty. In instructional design we go beyond selecting to modifying resources or even producing new materials. In a Church History course we assisted a professor in determining content by developing a transparency series that outlined his entire course. To assist students a paper copy of this outline was made available as an aid in note taking.

4. Utilization/Methods. When working with utilization, it is important to keep in mind what are identified as principles of learning. We identify eight principles of learning which should be taken into consideration when designing any type of instruction. Variety should be used in selecting teaching methods, providing for audience involvement, determining class format and selection of media items. Variety allows people with different learning styles equal opportunity. Variety also helps to maintain interest which is a factor in motivation. The learners need to be motivated to learn the material. In addition to variety, motivation can be increased by showing how the content is related to other information already given or to be given in the future. Another way to motivate is to provide objectives. If learners are given objectives, they are more likely to succeed or acquire the information. Success is related to another learning principle, achievement. Learners need to feel they are successful or achieving. Related to achievement is reinforcement. Reinforcement needs to be provided as soon as possible after the learning experience. The further reinforcement is removed from the actual learning the greater is the reduction of learning. Participation is an additional learning principle. The students need to be actively involved in the learning process not always passively listening. Practice is a way of providing participation and is appropriate for building skills. The last learning principle is pre-learning which stresses the need for the learner to have all of the background information needed to work with the content. These learning principles should be applied to any teaching unit or utilization. Methods also are an important part of utilization. Methods include the traditional lecture, but also independent study, discussion, hands on, inquiry, programmed instruction, field trip, group pro-

ject, or a media format, to name a few. In addition, audience involvement such as open ended discussions, note guides, student presentations, or direct questioning should be considered. Basically there is no best way. However, individual differences account for the need for different teaching methods or utilization. Variety meets the needs of different individuals and maintains interest.

5. Evaluation/Testing. Evaluation relates to the course itself and the presenter. Testing relates to the individual class members and should relate directly to the objectives. Testing is probably one of the areas that we can help our faculty most. Too often tests are not in line with the objectives.

MEDIA SERVICES. The importance of this area is seen from media research which has shown that media aids in bringing about higher achievement, increased interest, better retention over time, and reduced presentation time. Media Services at Asbury is divided into eight areas.

1. Classroom Listening/Viewing. The major trend in this area seems to be a shift from film projection to video projection. In a comparison between the 1982-1983 and 1987-1988 school years, use of film projectors dropped from 118 uses to 77 uses. During the same period video recorder use increased from 20 to 534.

2. Media Software Collection. The same trend continues in this area regarding films and video tapes. In the 1982-1983 school year, video tapes accounted for .9 percent of the software budget compared to 34.8 percent in 1987-1988. The main reason for this has been the lowering of the cost of video tapes. In fact many times the video tapes can be purchased for less than the former cost of rental. Another trend relates to the audio area, specifically compact discs. Compact discs, because of their clean sound and indestructible qualities, seem to be the way to go especially for music collections. We plan to phase out our phonodisc collection over the next few years.

3. Individual Listening/Viewing. The only trend in this area is to limit listening/viewing to one video format rather than providing individual carrels for each video format.

4. Graphic Production. We have discovered that although some equipment seems expensive (lettering sys-

tem), the savings in labor pays for it rather quickly. Microcomputers will probably impact this area more than anything. Currently we still favor the thermal transparencies, but with the rapidly advancing computer technology this could change. If nothing else, current design packages could be used to produce print originals that could be made into thermal transparencies. The proliferation of quality clip art books has also aided our graphics capabilities and reduced our need for trained artists. The photocopy technology, specifically the ability to reduce and enlarge, has been very beneficial.

5. Audio Production. Since recording compact discs is not feasible for the general public, there are really no significant trends in audio production.

6. Video Production. It seems that the dominant 1/2 inch format is going to be VHS rather than Beta. Furthermore, the Super VHS seems to be the current technology. The decrease in size and cost along with the increase in quality has seen 1/2 inch technology emerging as a production format. It is becoming very affordable. In addition the development of microchip cameras has also contributed to the decrease in size/cost and increase in quality in the video cameras as well.

7. Instruction (Media Utilization). We target three areas for instruction, (1) individualized, (2) workshops—for students, local churches and faculty—(3) classroom—classes utilizing media projects and classes in media technology.

8. Office Support. As with graphics, a growing dependence on microcomputers in this area particularly word processing.

Computer Services. When referred to in this context we are considering only instructional computing, (computer programs relating to instruction, computer programs applicable to the church, word processing for students, and a testing or competency program). Although not covered in this workshop, it needs to be addressed by theological libraries.

Instructional Design: A Select Bibliography

Briggs, Leslie J. Handbook of Procedures for the Design of Instruction. 2nd ed. Handbook of procedures for the design of instruction. Englewood Cliffs, NJ:

Educational Technology Publications, 1981.

A handbook designed to give the reader skill in instructional design, specifically the design of instructional materials, print or non-print.

_____. Instructional Design: Principles and Applications. Englewood Cliffs, NJ: Educational Technology Publications, 1977.

The first section of this book, works through the stages of an instructional design model. The second section shows how the instructional design model can be applied to various instructional settings.

Eble, Kenneth E. The Craft of Teaching: A Guide to Mastering the Professor's Art. San Francisco: Jossey-Bass, 1977.

Many practical suggestions are given in this book dealing with teaching in higher education.

Gagne, Robert M. Conditions of Learning: And Theory of Instruction. 4th ed. New York: Holt, Rinehart, and Winston, 1985.

This work takes a broad look at learning with an emphasis on types of learning. Included are sections related to instructional design.

_____. Instructional Technology: Foundations. Hillsdale, NJ: Lawrence Erlbaum Associates, 1987.

This source serves as a foundation work for instructional technology, which includes instructional design, instructional media, as well as learning. Numerous authors contribute chapters for this book.

Gagne, Robert M, and Leslie J. Briggs, Principles of Instructional Design. 2nd ed. New York: Holt, Rinehart, and Winston, 1979.

A general text on instructional design including the development of an instructional design model. Included is a section on basic processes in learning and instruction as well as delivery systems for instruction. Heinich, Robert, Michael Molenda, and James D. Russell.

_____. Instructional Media and the New Technologies of Instruction. 2nd ed. New York: Macmillan, 1985.

This work provides a basic text for the utilization of instructional media. Included are many practical features as well as a brief section on instructional design (ASSURE model).

Kemp, Jerrold E. The Instructional Design Process. New York: Harper and Row, 1985.

A complete instructional design plan is developed in

this source. Included with each chapter is a summary, as well as a review and applications section. This is a practical handbook for instructional design.

Kosma, Robert B. Instructional Techniques in Higher Education. Englewood Cliffs, NJ: Educational Technology Publications, 1978.

This title deals with instructional techniques in higher education. The emphasis is on matching instructional techniques to specific classroom situations.

Mager, Robert F. Developing Attitudes Toward Learning. 2nd ed. Belmont, CA: David S. Lake, 1984.

_____. Goal Analysis. 2nd ed. Belmont, CA: David S. Lake, 1984.

_____. Measuring Instructional Results. 2nd ed. Belmont, CA: David S. Lake, 1984.

_____. Preparing Instructional Objectives. 2nd rev. ed. Belmont, CA: David S. Lake, 1984.

Mager, Robert B. and Peter Pyse. Analyzing Performance Problems or You Really Oughta Wanna. 2nd ed. Belmont, CA: David S. Lake, 1984.

A series of books by Mager dealing with instructional design topics. All of them are written in a simple and easy to understand style.

McKeachie, Wilbert J. Teaching Tips: A Guidebook for the Beginning College Teacher. 7th ed. Lexington, MA: D. C. Heath, 1978.

A basic guidebook on teaching methods in higher education. Many useful suggestions are given for improving teaching skills.

Popham, W. James. Educational Evaluation. 2nd ed. Englewood Cliffs, NJ: Prentice Hall, 1988.

The broad aspects of educational evaluation are covered in this text. It makes evaluation understandable, particularly the statistical aspects.

_____. Evaluation in Education: Current Applications. New ed. Berkeley: McCutchan, 1974.

An in-depth look at aspects of educational evaluation is provided by this work. A variety of authors contribute individual chapters with several relating to instructional design, specifically evaluation.

Romiszowski, A.J. Designing Instructional Systems: Decision Making in Course Planning and Curriculum Design. New York: Nichols, 1981.

This source presents a detailed plan for instructional design with an emphasis on curriculum design.

SECTION MEETING SUMMARIES

Bibliographic Systems Section Meeting Reported by Ferne L. Weimer

Clifford Wunderlich (Harvard Divinity School), chair of the committee, opened the meeting at 2:00 p.m., Tuesday, June 21, 1988. He presented the agenda and reported on the status of Peoplenet for 1987 and 1988, compiled by John Muether (Westminster Theological Seminary). Because of a low response rate, this edition was offered to Peoplenet participants as a supplement to the more complete 1986 Peoplenet.

Joyce Farris (Duke University), ATLA representative to the American Library Association's Committee on Cataloging Description and Access, reported on current work in progress and the agenda for the upcoming June meeting. As an appointee to the Task Force on Creeds, etc., Joyce solicited member input on the application of rules for theological creeds, confessions of faith, and similar statements.

Alice Runis (Iliff School of Theology) reported on the continued popularity and financial status of Current IC Subject Headings in the Field of Religion. In addition to managing production and distribution, Alice will replace Elizabeth Flynn as compiler of this publication.

The majority of the section meeting was spent in discussion and project planning in five working groups. Committee members served as conveners. John Thompson (United Library, Evanston, Illinois) joined the committee, replacing Clifford Wunderlich in rotation.

1. Name authority (Clifford Wunderlich, convener)
2. Uniform titles (John Thompson, convener)
3. Serials control (Ferne Weimer, Billy Ham Center Library, convener)
4. Subject headings (Alice Runis, convener)
5. Retrospective conversion projects (Paul Smith, Western Theological Seminary, convener)

Ferne Weimer, committee chair for 1988-1989, reconvened the section for final announcements and adjourned the meeting at 3:40 p.m.

Collection Evaluation and
Development Section Meeting
Reported by Roger L. Loyd

The 1988 business meeting of the ATLA Collection Evaluation and Development Section convened at 2:00 p.m. on Tuesday, June 21, 1987, at Asbury Theological Seminary. Chair Roger Loyd welcomed the 62 persons who attended, and introduced members of the committee: Linda Corman, William Hook, Milton J. Coalter (chair, 1988-89), and Leslie R. Galbraith (board liaison).

Michael Boddy reported and answered questions on the North American Theological Inventory project (NATI). The deadline for submitting completed worksheets has been extended to December 31, 1988. Boddy indicated that more than 120 libraries have requested and received the NATI documents and worksheets; fewer than twenty completed worksheet sets have been returned to date. Many persons present indicated that their libraries are actively working to complete the process.

The group discussed various aspects of the NATI process, identifying a need to see more interpretation through the ATLA Newsletter, especially from librarians who have completed the NATI worksheet. Further information on NATI was printed in the 1987 Proceedings. Completed worksheets, or requests for information, should be sent to:

Michael Boddy, Librarian
School of Theology—Claremont
Foothill Boulevard at College Avenue
Claremont, CA 91711
(714) 626-3521

The section heard an address by Roger Loyd on the subject of special collections in theological libraries. As background, he read II Kings 20:12-19. As associate librarian of Bridwell Library, SMU, Dallas, Texas, Loyd spoke of the positive and negative aspects of special collections, which he cleverly defined as "anything a librarian has to get for the reader." The general theme of the talk was that if collections are accepted and acquired without planning and proper funding and facilities, then the theological library in which they reside is incurring sets of problems which sooner or later will present themselves urgently: preservation/conservation; special staff and service re-

quirements; complicated relationships to donors and researchers; tendency to over-estimate the value of such collections as a public relations strategy; and the loss of focus on the educational mission of the institution which the library serves.

Though the meeting was held not far from the site of the Cane Ridge meeting and the Asbury Holiness revivals, it did not follow the tradition of the "protracted meeting," but adjourned in an hour's time.

Reader Services Section Meeting

Bibliographic Instruction and Theological Education What are They Saying About Bibliographical Instruction that Has Significance For Theological Education

by

Robert Phillips

Southwestern Baptist Theological Seminary¹

A survey of the recent library literature yields little about the process of bibliographic instruction in theological education. While there are bibliographies and other resources which can be used in bibliographic instruction, one must turn to the ATIA Proceedings for articles about the practice of bibliographic instruction in theological libraries (Deering 1978; Bollier 1980; Mobley 1980; Mobley 1982; Scrimgeour 1984). Otherwise bibliographic instruction programs in the universities and colleges drive the bibliographic instruction literature in academic settings. Most of this literature focuses on undergraduate instruction. The theological librarian wanting help from the literature to plan or strengthen a library's bibliographic instruction program must scan this larger body of literature and make relevant application to his or her local setting. This presentation reports recent issues and trends in the context, content, and goals of bibliographic instruction as they relate to theological li-

¹This paper was delivered as a part of the program of the Reader Services Section Meeting. [ed. note.]

braries. This review may reflect my personal concerns for the program at Southwestern Seminary more than it does the concerns of others. I offer the following reflections as suggestive rather than prescriptive.

The Context of Bibliographic Instruction:
The Student Within The Context of Bibliographic Instruction

During the 1980s bibliographic instruction has begun to focus on the student or "the learner" (learners may not always be students, and vice versa). Kohl and Williams observe that in the past, librarians based bibliographic instruction on their own perception of students' needs rather than to take time to uncover students' other needs (1986, 210). These needs can go beyond gaining library skills.

Library Anxiety: Reducing library anxiety has emerged as one need. Mellon shows that freshman students exhibit anxiety as they write about their initial uses of the library. They were unsure of how to begin or what to do when given a library assignment; locations confused them; they found the size overwhelming. She concludes

when confronted with the need to gather information in the library for their first research paper, many students become so anxious that they are unable to approach the problem logically or effectively. (Mellon 1986, 163).

Further study showed her that students seldom sought help because they assumed that they were the only ones who felt this way and they did not want to reveal their incompetence. To overcome these general fears, librarians can allow time for interaction during their fifty-five minute presentations and address the problem of library anxiety. Instructors can bring students to the library more frequently and stay near the reference desk to interact with both the student and the reference librarian. New seminary students may show similar anxieties as they move into a new library environment.

Learning Style: Educational psychologists have begun to focus on learning style. Their basic assumption is that individuals differ in how they learn. Librarians must be willing to vary their teaching method to meet the needs of the whole class. Surprisingly, an excellent article on learning style is titled "Bibliographic Instruction in an African Theological School" by Doro-

thy N. Bowen. (Bibliographic Instruction and the Learning Process, edited by Carolyn A. Kirkendall [Ann Arbor: Pierian Pr., 1984] has several articles devoted to this subject. None illustrate the importance of learning style as well as Bowen's article.) This article about methods and strategies for instruction answers the questions "By what methods does the African student prefer to be taught, and which methods will help him or her to learn best?" (Bowen 1986, 55).

Determining Student Needs: The recent literature on planning a bibliographic instruction program borrows from the literature on marketing library services: what services can the library offer in which their clientele will invest time or money? Patricia Breivik in Planning the Library Instruction Program, suggests using a matrix. The rows represent different learner groups. The columns show possible bibliographic instruction objectives. By completing (or simply contemplating) the matrix, one identifies several different groups of learners who can be targeted for instruction, several different skills or concepts for them to learn, and that not all learners need to receive instruction in all the skills (Breivik 1982, 44-45).

Different "market segments" for a bibliographic instruction program could include students in different degree programs, new, commuter, foreign, off-campus, or adult students; new, continuing, or adjunct faculty; field supervisors; secretaries; development office, administrative, or library staffs; conference attendees; and remote users of the local library computer catalog. Each group has specific needs for skills or concepts.

The matrix helps the librarian group common needs. Also he or she can ask where else in the curriculum these groups are learning the concepts and skills they need. The librarian can then decide whether to leave the present structures in place or to intercede with offers of assistance. Reports of such studies do appear in the literature, usually with suggestions about the approach to take with the group. International students and adult students provide useful examples.

International Students: Articles about library services to international students mark a noticeable trend in the recent bibliographic instruction literature. A 1984 study showed the need. Although international

education offices were providing orientation, they rarely included the library (Kline and Rod 1984, 210). Through conversations and study, Moorhead learned that "bibliographic instruction for international students requires a shift in cultural perspective." Despite the limitations American students exhibit, libraries, with their basic patterns of organization and service, have been a part of their culture. This is not always the case with international students. For example, they may not know that it is all right to ask questions and that librarians want to help (Moorhead 1986, 586). A basic goal of bibliographic instruction may be simply stated "that the international student can find material in the library." The instruction itself should be simple, with explanation and exercises within each session. A glossary of library terms would be helpful for those still unfamiliar with English library terms. The University of Arizona Library conducted a workshop for library staff in order to train them to communicate effectively with international students (Greenfield 1986).

In 1986 ATS member institutions reported that 2,423 students from outside the United States and Canada were enrolled for the Fall semester. The international student population will vary at each institution. Even if one never develops a program specifically for this group, some may appear in course sessions or venture into the library. What one reads about different student populations must be judged critically by what one knows intuitively about students at one's own institution or profiles developed by other sources. For example, the international students studying in the United States and Canada number among the best from their churches in their native land. Many return to high leadership positions once they graduate. Also several completed their undergraduate work in the United States. Their basic need may be only to master library colloquialisms.

Adult Students: Seminary students have always been older than undergraduate students. A recent study estimates that the average age of all seminary students in 1986 was 31.1 years. Comparing this age with averages for 1962 (25.4 years) and 1976 (26 years), student populations have aged rapidly in the last ten years (Larsen and Shopshire 1988, 22). Research suggests that

teachers should use a different approach with older students than they would with older adolescents. These older students already have had more education than have students who began seminary soon after finishing an undergraduate degree. It may have been several years since they were last in a formal degree program. Also they have more life experiences from which to draw. For many, beginning seminary marks a career change. These factors may result in a sense of insecurity with their ability as students, especially as they must compete with younger students. Their frustrations with "the system" might cause learning blocks.

To meet the educational needs of older students, a new educational philosophy has developed called "andragogy" (distinguished from "pedagogy"). It contends that since adults learn differently from children, they should be taught differently. Andragogy has become fairly well accepted by those involved in continuing education programs but remains controversial with those in formal academic programs. If the insights of andragogy are followed, one will sense that while the adult students want to interact with the instructor and other students, they may be hesitant to ask questions. Older students will not want simply to receive transmitted knowledge. They will want the instruction to meet their needs, be problem centered, or have application outside the educational environment. Paradoxically they may at first be hesitant to participate in less formal educational activities because it is not what they expected or remembered. Some may be unwilling to integrate new information with previous knowledge (Sheridan 1986, *passim*).

What one reads about adult students may need to be tempered by the seminary setting. The Larsen and Shopshire study concludes that students over age thirty accept the traditional lecture-discussion methods used in M.Div. programs (Larsen and Shopshire 1988, 66). Also they have a higher degree of self-confidence than the under thirty age group (Larsen and Shopshire 1988, 80). At the seminary level, the insights from adult education may prepare librarians for the exceptions rather than the usual.

The Teacher Within the Context of Bibliographic Instruction

Discussions of the "teacher" in bibliographic in-

struction raises three questions: Who teaches? What setting should be used? What assignments work best?

Librarians as Bibliographic Instructors: Librarians have been the mainstay of bibliographic instruction programs. But how well do librarians teach? One writer concludes that librarians must develop their skills as teachers. This means preparing properly for each teaching opportunity and becoming familiar with teaching theory so that they can use the best teaching methods (Reichel 1986, 29). Librarians are not necessarily teachers just because they work in an academic setting. Theological librarians do have subject expertise in theological studies. With this and their knowledge of the research process, they can make their instruction stimulating. One writer complains that too often bibliographic instruction has been tool oriented, showing the how of research. It could make a better presentation if librarians would take a problem based approach which shows the why of research--how library research can help solve real life problems the students may face (Margolis 1987).

Faculty as bibliographic instruction instructors: Faculty hold the key to student use of the library. One wag has said that adding ten books to a required reading list will do more to increase circulation statistics than all the promotion that librarians can do (reported in Hardesty 1986, 157). Though important for a bibliographic instruction program, faculty might not be reliable as the bibliographic instructor. Research shows that faculty may take any one of four attitudes toward the library and library instruction (Hardesty 1986, 168-169): (1) Teaching content is more than teaching students to use the library. Such instruction is the librarian's responsibility outside the classroom. (2) Only the brightest students will use the library. For others, the library serves as a study hall. The library has a minimal role in higher education. (3) The library should be measured by the size of the collection. How the collection is used makes little difference. It should be there for faculty needs and the needs of advanced students. This attitude shares with the other two a belief that libraries are easy to learn to use. (4) The library should be highly involved in higher education. They incorporate instruction in the use of the library into their courses. How can librar-

ians move faculty attitudes toward the fourth position? The literature of the diffusion and adoption of new ideas shows obstacles. Understanding faculty attitudes is the first step (Hardesty 1986, 174-175). If librarians want to depend on faculty to help with bibliographic instruction, they must work with individual faculty members to understand the goals of their instruction. Library assignments should meet the needs of the students who complete the assignment (Mellon 1983).

The Setting for Bibliographic Instruction

Students learn best that which is directly related to earning a degree (Mellon 1983). Informal approaches attract interested students who have linked the instruction to their personal need. For example, if a student hopes to succeed in a course that requires a term paper, he or she will want to learn the library processes necessary to research a term paper.

Traditional settings: Two common settings for bibliographic instruction are a formal course in library literacy (or perhaps more interesting, "information literacy") and course integrated instruction. Formal courses allow the instructor to make and evaluate assignments, establish rapport with the students, and do the good things to make the class interesting and rewarding. However, preparation takes time; if it is an elective, it must compete for enrollment with other courses for elective credit.

Course integrated instruction also has merit. One study has shown that students who receive bibliographic instruction as part of a credit course demonstrate better library skills at the end of the course than do students in a similar course without a bibliographic instruction component (Miller 1983). The literature distinguishes between token integration and full integration. Examples of token integration include the "invited lecture" when the librarian has less than fifty minutes to give an effective presentation, usually in the classroom teacher's absence. Full integration meets the following criteria : (a) classroom faculty participate in the design, execution, and evaluation of the program; (b) the instruction directly relates to the student's course work; (c) the student must participate (d) the student is evaluated and/or receives credit for completing the assignments (Allegrì 1985/86, 48). Such an approach requires close contact—almost

team teaching—with the classroom instructor.

Cooperative Settings: New types of programs bring together college librarians and public school librarians to prepare high school students to use college libraries. Because of the coordination between the university librarians and the public school librarians, the academic librarians can build on the teaching done at the high school level. They can give less attention to basic skills and more attention to the tasks of accessing, evaluating, and managing information. Public school librarians and teachers gain a clearer understanding of the skills their college bound students will need during their first year of college (Kenney and Wilson 1986; Kemp, Nofsinger, and Spitzer 1986). Such programs could benefit some students coming into seminary—especially that dwindling segment of new students coming to seminary directly from college. Where a seminary shares the library or campus with a college or university, such an approach seems well suited. Seminaries which draw students from denominationally supported colleges in their region might develop cooperative programs among seminary librarians, college librarians, and undergraduate departments of religion. Seminary librarians would apply their knowledge of theological bibliography and the library needs of first year seminary students to the undergraduate setting.

What activities? Deciding which activities to use during instruction raises the issue of how does one teach once he or she arrives at the learning situation. The bibliographic instruction literature conveys two principles when choosing activities: (1) involve the students in the learning process; (2) know specific objectives.

Involve the Student: Most articles on teaching activities assume that the lecture is not the best way to do bibliographic instruction because by itself, lecturing does not adequately involve students in the learning process. Brief periods of lecturing (no more than ten to twelve minutes), coupled with small group discussion, brainstorming, or interrogation using open-ended questions, can establish rapport between teacher and learner, help the teacher understand the student's needs and/or encourage participation (Dewdney and Ross 1986). Lecturing and discussion can also be coupled with exercises giving students hands-on experience

whether during the session or between the sessions. One enterprising reference staff developed packages of material reproduced from reference books. Class time was spent examining the "scholarly apparatus" of the entries and articles. They carefully chose a topic that would hold the interests of as many students as possible. By the end of the sessions, students had gained guided experience identifying and evaluating key works in a field (McDonough 1987). The term paper, a common assignment given by classroom instructors, gives students practice with several skills, including research. Librarians can turn this assignment into a bibliographic instruction activity. Developing assignments other than the term paper is one way that librarians and classroom faculty can share their respective expertise. Reference librarians at St. Olaf College in Minnesota have prepared alternative assignments. Some seem appropriate for theological education: compile anthologies; compile source books; build a book collection; keep a journal of library research; contrast journal articles written from different perspectives; investigate a denominational agency, parachurch organization, cult, etc.; or prepare a database search. Each assignment should have its own course goal, library goal, and level of bibliographic instruction activity (Huber and Lewis 1984).

Know Objectives: Bibliographic instruction has long focused on objectives as aids to planning and evaluation. The ACRL guidelines for bibliographic instruction and the ARL SPEC Kits (Association of College and Research Libraries 1987; Association of Research Libraries 1986) both provide long lists of objectives which can be adapted for local use. Specific learning activities are left to the instructor's imagination.

The Content of Bibliographic Instruction

Contemplating objectives requires one to focus on the content of instruction and how the instruction relates to one's goals. Bibliographic instruction has come far enough to have a program labeled "traditional." Students first receive orientation to the library and its services. Then follows a description of the basic search strategy: begin with the encyclopedias and dictionaries, remembering to note their bibliographies for citations of important works; then consult the local catalog, periodical indexes, and bibliographies on the

subject. Kohl and Wilson (198,207) characterize this approach as a "one-size-fits-all strategy." After students are told this basic outline for library research, their instruction shifts to the tools for library research. The more tools one knows, the better he or she can carry out the basic strategy. The recent discussions of the content of bibliographic instruction encourage librarians to rethink what they are doing so that they will modify and expand the scope of their instruction to create new models. Two new models seem promising for bibliographic instruction within the context of theological education.

First, the Functional Model: What functional skills does a student need to know to acquire a good foundation for further learning (Richardson 1984)? When does the student need to know them? The answer to these questions may or may not take the shape of the traditional model. Recently libraries have begun to include computer skills in their answer to these questions. This would include database management, online searching, and decision analysis (Tawyea and Shedlock 1986).

Second, the "Conceptual" or "Strategy" Model: Using this model, the instructor emphasizes research strategies or conceptual frameworks--not just the use of specific tools. Understanding search strategy integrates students' knowledge of basic terminology with their knowledge of tools and ready-reference sources. Strategies differ for "known item searches," information searches, and literature searches.

Bibliographic instruction can effectively be couched in terms of search strategies (Richards 1984, 70-71). Oberman and Linton (1982, 116-7) show that developing a research strategy is very similar to other problem solving tasks or question analysis. The library user must identify the problem, analyze the scope of the problem, understand the limits to the problem, formulate possible solutions (i.e., decide what reference books or search topics will yield information on the topic), refine solutions, evaluate the sources, decide which sources will best answer each need, then execute the search. One could add to this a knowledge of the "structure" of a literature (Scrimgeour 1984). With this foundation, students can learn why and when one should use a bibliographic tool--not just how to use it. Empirical research shows that the conceptual ap-

proach does make a difference in bibliographic research as judged by the appropriateness of the items in bibliographies, the date of that material, and the quality of the sources. However the same research shows that there was no correlation between the quality of the bibliography and the grade received on the final paper—a reminder that there is more to a good paper than the quality of the information found (Kohl and Wilson 1986, 210).

The Goals of Bibliographic Instruction and Theological Education

Assuming that bibliographic instruction is not an end in itself, how do the goals of bibliographic instruction relate to theological education? One group's research has shown that long term ability to use the library is related more to library use instruction than to intellectual ability or disciplined study (Hardesty, Lovrich, and Mannon 1982). A good goal for bibliographic instruction is to help students meet their class assignments. Done properly the class work supported by the library work will strengthen the students' ability to minister effectively. A better goal for bibliographic instruction is to contribute to the students' life-long learning. What library skills will seminary students need in their careers? What learning activities can librarians provide students that will aid them in their careers?

Many students' class assignments reflect an academic environment and an attitude of scholarship. The information needs of scholars differ from the information needs of most parish clergy. Scholars will continue to work in or near an academic environment. Libraries and library resources will always be accessible to them. Many will teach. Hopefully these teachers will know enough about libraries and library processes to instruct their students or make good library assignments. On the other hand, most parish clergy will not be near an academic library. Rudimentary research into the ways that clergy use information show that they do not follow the same patterns used by scholars. Interviews with two senior ministers showed that they relied primarily on their personal libraries. One also used his church library for its major commentary sets. They both relied on television news and weekly news magazines for current awareness. Neither of these latter activities re-

quires advanced skills in the use of the library. A study of four Doctor of Ministry projects also found a heavy reliance on the author's personal libraries plus denominational periodicals received at the church. If these persons knew the advantages of an institutional library beyond walking distance, it was not evidenced in this study (Phillips 1986). If education is influencing behaviors, a final question for librarians is "What can we do as a part of bibliographic instruction which will set different patterns for future use of information by our educated clergy—use after they leave seminary."

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DENOMINATIONAL DIRECTORY AND MEETING SUMMARIES

Anglican Librarians

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Twenty-two librarians representing sixteen libraries met on 21 June 1988 to discuss a number of matters of common concern.

1. Liturgical headings for different ecclesial groups and uniform titles for liturgical works were discussed at some length. Concern was expressed about the way the rules are stated in AACR2 and about the confusion of titles in data bases (e.g., the Church of England's Alternative Service Book vs. the Anglican Church of Canada's Book of Alternative Services). It was generally agreed that we would try to note problems we encountered, inform each other of possible solutions, and seek to make corrections as we could.

2. It was observed that IC tends not to get the publications of the Church Hymnal Corporation, probably because they do not participate in CIP. Duane Harbin agreed to write CHC to ask them to join CIP, and he and Melinda Reagor agreed to take the matter to the Bibliographic Systems Committee as a request to all church publishing houses not participating in CIP.

3. Newland Smith reported that the ATLA Preservation Board has now filmed vols. 1-10 of The Living Church. He also reported that he has another five years' indexing done for TLC and will announce the marketing of that segment later.

4. Jim Dunkly read a letter from Oscar Burdick accompanying an enquiry from Jack Goodwin about the possibility of compiling a full set of The Southern Churchman for microfilming. Richard Spoor explained the Preservation Board's requirements for performing this service: assembly and collation before submission for filming. It was suggested that Jack Goodwin be asked to continue his efforts to assemble a full set; Jim Dunkly agreed to contact him about those arrangements and about others who might be helpful. Harold Bocher agreed

to contact the Episcopal Church archivist, Nelle Bellamy, about holdings in Austin. Bill Faupel agreed to contact the diocesan historiographer in Lexington and the archivist of Christ Church, Lexington.

5. It was agreed that individual libraries specializing in parts of the Anglican Communion outside Britain and North America should circulate any private specialized bibliographies they may acquire and notify other libraries through the ATLA Newsletter of their specialties. As an example, Newland Smith announced that United Library in Evanston (Seabury-Western) is taking special responsibility for Australia.

6. Various local reports of work in progress were presented. General is now automating circulation and installing CD-ROM indexes. United Library's Seabury building has been extensively renovated. Union and General are cooperating in a survey of nineteenth-century periodicals to reduce duplication and to select titles for preservation. Bridwell Library at SMU now has a CD-ROM catalog and is renovating its building; Laura Randall has just become reference librarian there.

Baptist Librarians

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Western Conservative Baptist
Seminary Library
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Portland, OR 97215
503-233-8561

Campbell Stone Librarians

Contact Person: David I. McWhirter
1101 19th Avenue, South
Nashville, TN 37212
615-327-1444

The Campbell-Stone Librarians met June 21, 1988, at Asbury Theological Seminary. Fifteen people attended the meeting. They represented Lexington Theological Seminary, Phillips Graduate Seminary, Christian Theo-

logical Seminary, Emmanuel School of Religion, Brite Divinity School, Harding Graduate School of Religion, David Lipscomb College, and the Disciples of Christ Historical Society.

Members of the group shared projects upon which their libraries are working. Some of the projects involved celebration of the bicentennial of the birth of Alexander Campbell. Reports also included news about milestones in collections, endowment campaigns, budget crunches, and other events at their institutions.

Lutheran Librarians

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Lutheran librarians met during the ATIA conference in Lexington on June 21, 1988. The following were present: Mary Bischoff, Bruce Eldevik, Lucille Hager, Sandra Hess, Don Huber, Mitzi Jarrett, Alice Kendrick, Allan Krahn, Jean Minneman, Dick Mintel, Ray Olson, Russell Pollard, Tom Rick, Erich Schultz, Joseph Troutman, David Wartluft.

1. Lutheran Archives. An information sheet regarding the ELCA Archives was circulated to all present. It was noted that the Archives of Cooperative Lutheranism and of the merging churches forming the ELCA are located in a building about a mile from ELCA headquarters. The Oral History collection is located at ELCA headquarters. Lutheran Archives in Canada are housed at the two seminaries.

2. Third World Concerns. The group encouraged Paul Stuehrenberg to follow up on the documentation of Third World Christianity and denominational resources as his work allows him to. Allan Krahn, librarian at the Lutheran seminary in Brazil, reported that Brazil is the largest area in South America for Lutheran materials due to the seminary library collection and a publication house. Argentina, also having a Lutheran seminary and library, is another important area. Ray Olson reported that Luther Northwestern will be a center in the

United States for sending duplicate materials to Third World countries. A proposal for implementing the program is in the works and profile criteria lists have been sent to Third World seminaries. Results of the lists will be distributed.

Methodist Librarians' Fellowship

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Lancaster, PA 17603
717-393-0654

The Methodist Librarians' Fellowship met on Tuesday June 21, 1988 on the campus of Asbury Theological Seminary in Wilmore, Kentucky. Thirty-two librarians attended; Richard Berg presided.

Kenneth Rowe discussed his work on the Methodist Union Catalog: Pre-1976 Imprints. Michael Boddy reported on his project, a checklist of non-United Methodist, Methodist periodical titles. The membership approved grants of \$500.00 to Kenneth Rowe and \$100.00 to Michael Boddy to support these projects.

Other news is as follows: TREN is continuing to microfilm the national edition of the United Methodist Reporter. Abingdon has just published the first volume of John Wesley's journals and diaries as volume 18 of The Works of John Wesley. Kenneth Rowe announced that manuscript records of minority history should be reported to Susan Eltscher at the United Methodist Church Commission on Archives and History. Elmer O'Brien is working on the book review portion of the Methodist Quarterly Review indexing project, and David Bundy was selected to develop a written proposal for a non-United States Methodist serials project.

Alice I. Runis
Secretary

Presbyterian and Reformed Library Association

Contact Person Milton J. (Joe) Coalter
 White Library
 Louisville Presbyterian Theological
 Seminary
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 Louisville, KY 40205
 502-895-3413

The Presbyterian and Reformed Library Association met during the ATLA conference at Lexington, Kentucky, on June 21, 1988. The following members were present: Don Vorp, John A. Bollier, Jerry D. Weber, Jim Wetherbee, Cal Klemt, Bette Klemt, Vera Robinson, Steve Crocco, Mary Williams, George Johnston, Bobbie E. Oliver, James C. Pakala, Genevieve Luna, Rev. and Mrs. William Yount, Anne-Marie Salgat, Grace Mullen, Paul Smith, John Muether, John A. Delivuk, John Walker, Fay Dickerson, Christine Wenderoth, Sharon Taylor, Jim Overbeck, Joe Coalter.

The meeting was called to order by the President, James Pakala, at 11:05 a.m. Minutes from the 1987 meeting were approved. Several changes in the constitution of the association were unanimously approved.

The membership shared current activities in their respective institutions. Several libraries are or have recently been involved in accreditation visits, installation of automation systems, and/or personnel changes.

Fay Dickerson of the ATLA Religion Index One invited critiques and suggestions for RIO. She put out a plea that librarians encourage their faculty who are writing historical papers to include birth and death dates of individuals in their publications.

The Historical Foundation of Presbyterian and Reformed Churches has a new name, the Presbyterian Study Center, and is now under the auspices of the Office of History of the Presbyterian Church (USA). The center's new co-directors are Mary Lane and Bob Benedetto.

The membership elected Steve Crocco of Pittsburgh Theological Seminary as its vice president with but one negative vote, that vote coming from the association's new vice president.

The meeting adjourned briefly to allow members to pick up box lunches and then reconvened over lunch to

consider how the association could promote a centralized distribution system for official literature published by the new Presbyterian church (USA). The members agreed that the past systems of distribution for the United Presbyterian Church and the Presbyterian Church US have neglected the denominational libraries as repositories for their literature. The two churches have not regularly notified their seminary libraries when ministry units have published new materials, and no single central agency has existed to facilitate acquisitions of official documents.

Joe Coalter reported on a phone conversation with Jerry Gillette of the Presbyterian Historical Society in Philadelphia. Jerry Gillette indicated that the General Assembly has agreed to hire a records manager to oversee a formal records management program for the headquarters offices of the Presbyterian Church (USA). The new records manager, Ann Swift, will reside in Louisville, KY, and be responsible to the denominational archivist, Frederick Heuser, in Philadelphia. Jerry Gillette suggested that Ann Swift could direct the transmission of materials published by ministry units at the national headquarters to Presbyterian Church (USA) seminary libraries at the same time that she oversaw the disposition of those materials to the archives.

The members of the association suggested that a better plan might be devised using Ann Swift as the central agent. This plan would involve Ann Swift in creating a monthly listing of new publications by ministry units. These lists would be sent to each of the denominational libraries and would include information on which unit published each title and which individual could be contacted to acquire the title. Joe Coalter accepted the assignment to contact first Jerry Gillette, Fred Heuser, and Ann Swift to see if such an arrangement could be worked out. John Walker will contact Bill Miller at the Department of History to seek his support of the plan, and each of the denomination's library directors will be asked to call one of the new ministry unit directors for their support of the arrangement. In this way, the members felt that the denominational libraries could express their common concerns for a centralized plan to the national headquarters' personnel.

At the request of the new Social Justice and Peacemaking ministry unit, Joe Coalter will attend the meeting of that unit and invited interested parties in September to encourage the plan developed by the association.

The meeting adjourned at 1:30 p. m.

Roman Catholic Librarians

Contact Person: Dolores W. Tantoco-Stauder
Hesburgh Library
University of Notre Dame
Notre Dame, IN 46556
219-239-6904

The meeting convened at 11:00 a.m. with Dolores Tantoco-Stauder as chairperson. In attendance were Lorena Boylan, Chris Brennan, Sara Berlowitz, Eleanor Byerly, Dig Chinn, Judy Clarence, Evelyn Collins, Lois Cote, Simeon Daly, OSB, Sr. M. Esther Hanley, Sr. Deborah Harmeling, Cait Kokolus, Alan Krieger, Jean McGarty, Aidan McSorley, OSB, James Maney, Lawrence K. Miech, Annmarie Mitchell, Kenneth O'Malley, CP, Michael Schilke, Paul Schrodtt, Dolores Tantoco-Stauder, John Thompson, Brenda Walker, and Colette Zirbes.

A supplement to the 1986 list of Janet Boyle's "Liturgical Books of the Roman Rite" was distributed to the group.

To the suggestion that the group have its own newsletter, it was remarked that we use the ATIA Newsletter to pass on items of interest.

A liturgical workshop was suggested as a possible project. This could be offered as a pre-conference workshop. It was mentioned that the Bibliographic Section would have a Uniform Title discussion group, and this could address the problem of headings for liturgy. Sister Deborah remarked that we need to use good cataloging principles with a focus not just for Catholic materials. The Bibliographic Section would also have a small group discussing retrospective conversion. Several members of the group expressed interest in this topic.

Father Simeon spoke of the usefulness of ECUNET and of his attempt to organize an ECUNET librarians' group

for sharing concerns by means of telecommunication. This could be used by ATLA, for instance, as a "bulletin board" and also for storing such items as the membership list and the by-laws.

Alan Krieger mentioned a review of serials done at Hesburgh Library for the purpose of curtailing periodicals purchasing. He took this opportunity to try to mold the theology periodicals collection to fit closely to the requirements of the curriculum. He also mentioned that Notre Dame had acquired the library of Rev. Neils Rasmussen, OP, who had collected 2500 volumes of works chiefly on the liturgy, including rare items. This may be of interest to other libraries seeking access to these books.

To a query about the request of last year for correspondence with Library of Congress and with Michael Glazier, Dolores reported that LC replied that while they had discontinued classifying canon law in BX 1935-1943, they had no intention of using those numbers, so libraries could continue to use them for canon law if they so desired. Furthermore, since the canon law section in the K schedule will not be developed for several years, individual libraries are free to develop schemes to fit their own particular needs, but LC will not recommend or endorse any library's specific plan.

Father Simeon reported that he had called Michael Glazier regarding use of CIP in their publications, but was told that their use of CIP was not economically feasible.

Jean McGarty reported that the Papal Encyclicals of Claudia Carlen, IHM, will be available shortly from Pierian Press, Ann Arbor, Michigan. This is simply a reprint of the 1981 edition without the more recent encyclicals added. Sr. Claudia is updating her 1958 Dictionary of Papal Pronouncements.

A question was asked about where to send unneeded duplicate copies of books for third world countries. Ken O'Malley has addresses from a missionary and will send them to any inquirers. Sister Deborah offered names and addresses of South Pacific theological schools in the Fiji Islands that need books. Colette suggested that the Newsletter be used to pass on such addresses. Alan Krieger and Chris Brennan are willing to share acquisitions lists with any who furnish addresses.

Developing of an acquisition policy on how to select books and where to find them was suggested. Jim Maney is interested in doing a book on acquisition policy for Catholic libraries and has been offered a chance of a contract for this.

There was discussion of the sale of duplicate copies of books, with regard for the priorities of other libraries. One suggestion was to have a core collection for use of libraries who need copies.

Sr. Mary Esther Hanley
Secretary

United Church of Christ Librarians

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Graduate Theological Union Library
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SPECIAL INTEREST GROUPS

BibBase Users' Group

Contact Person: James C. Pakala
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215-368-5000

BibBase Users' met at 1:00 p.m. on Thursday, June 23. Duane Harbin served as Convener on behalf of James Pakala, who was unable to be present. There were approximately 20 in attendance.

Bob Kepple, designer of the BibBase software and head of Small Library Computing, took charge of most of the meeting. Bob's first announcement was that SLIC was expanding and had acquired a new name, Library Technologies, Inc. (LIT).

The remainder of the meeting was spent discussing the present state and potential future of the various BibBase modules. Highlights included:

1. Announcement of updates to the existing software
2. Discussion of priorities for the implementation of new features
3. Announcement of a new module of BibBase, which would include subject access

In addition, those present discussed the potential for using BibBase as a means of sharing bibliographic data, particularly the Monographic Preservation Program's cataloging data.

The meeting adjourned at about 2:00 p.m.

Duane Harbin
Convener and Reporter

Microcomputer Users Group

Contact Person: William Hook
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Nashville, TN 37240-0007
615-322-2865

The ATLA Microcomputer Users Group convened with box lunches on Tuesday June 21, 1988. Thirty-five people were present, a 75 percent increase over the previous year.

The meeting was opened with a round robin of introductions, with people introducing themselves and providing a brief background of their institutional or personal uses of microcomputers. This activity was begun before several persons had arrived, and before it was realized how many people would be attending. Consequently an hour was consumed with initial comments and several brief, spontaneous conversations responding to particular interests and/or questions.

Several things were apparent from the introductions. There are a wide variety of applications and uses for microcomputers represented in the group. Several clusters of issues are present. Word processing applications are virtually universal, and while different software packages may be used, this did not seem to be a very problematic area. A number of libraries are using microcomputers for cataloging and/or acquisitions, form generation, and data base management of orders.

Suggestions were requested about database management packages for particular applications. A few places have received or plan to install an IBYCUS system to access the TLG and Packard Humanities Institute CD-ROMs. Several people also indicated their institutions were planning to implement a microcomputer lab, either through the library, or in some way related to the library. This became a topic for discussion later in the session.

The convener indicated that Vanderbilt University has a CD-ROM disk containing all the public domain software contained in the PC SIG library, one of the several extensive collections of public domain software. He invited anyone who might be looking for a software package in the public domain to contact him, if they had no other access to the PC SIG library. A blank diskette would be all that would be needed for him to send the public domain software to you. Most public domain software is stored in such libraries in an archivic format—if you do not have a copy of ARC (in one of its many incarnations) a copy will be included on the diskette if it is needed to "unpack" the software to use it.

Father Simeon Daly made a brief talk, the closest we came to a "formal" presentation, about networks and electronic bulletin boards. He was introduced to ECUNET and teleconferencing through a workshop he attended, sponsored in part by NWI—which serves as the utility for accessing these conferences on ECUNET. NWI is accessed via TELENET or TYME-NET, so for most locations, dial up access is not a long distance call. However there are hourly connect charges associated with NWI and ECUNET, so it is necessary to monitor your access time. Simeon indicated the multitude of conferences which existed on ECUNET, a number of denominational conferences, as well as one he established called "Ecu-net Librarians."

He indicated his interest in the possibility of establishing an ATIA bulletin board, or teleconference, either on ECUNET or some other service. Several others indicated interest in such an undertaking, noting a variety of applications and ways in which such could be helpful. It was pointed out that it would be wise to coordinate any such effort to establish an "ATIA conference" with the Board and existing ATIA structure. The convener volunteered to follow up on the possibilities of an ATIA conference via NWI, and a notice will be posted in the ATIA Newsletter as developments occur.

There were a number of interests and concerns expressed during the meeting for which time did not allow discussion. We have a fairly large representation in the group now, with a variety of levels of experience and knowledge. The convener will plan to circulate a questionnaire to the membership, those present today as well as those who attended earlier meetings, to seek to create an index of applications and uses. Someone else may have knowledge about some software or application you might be considering, and may be able to give some advice or help with a problem you are facing.

For persons interest in contacting NWI about how to establish an account with them to access ECUNET, their address is:

NWI
333 East River Drive
East Hartford, CT 06108
1-800-624-5916 (in the U.S.A.)

RLIN User Group

Contact Person: Mary Williams
Graduate Theological Union
2400 Ridge Rd.
Berkeley, CA 94709
415-649-2520

The RLIN User Group met over lunch at the Radisson Hotel on June 23, 1988. The meeting was attended by Donald Vorp from Princeton Seminary, Richard Spoor from Union Seminary, Duane Harbin from Yale University Divinity School, Cynthia Runyon from Pitts Theological Library at Emory University, Melinda Reagor from Duke University, and Diane Choquette and Mary Williams from the Graduate Theological Union.

The major discussion centered around the new RLIN pricing structure and its effect on cataloging practices. Some general information about RLIN use was shared with those who were new to the system.

The group again expressed interest in forming a Program Group in Religion with RLG. Members shared some suggestions for program interests. It was decided to come prepared with program group ideas for discussion at the next ATLA annual meeting. Members will use RLIN mail to suggest program areas to others prior to the meeting.

**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
CERTIFICATE OF INCORPORATION**

We the undersigned, natural persons of the age of twenty-one years or more acting as the incorporators of a corporation under the General Corporation Law of the State of Delaware, adopt the following Articles of Incorporation for such corporation:

I

The name of the Corporation is: American Theological Library Association.

II

The period of its duration is perpetual.

III

The address of the Corporation's registered office is 100 West 10th Street, New Castle County, Wilmington, Delaware 19801, and the name of the Corporation's registered agent at such address is The Corporation Trust Company.

IV

The purposes for which the Corporation is organized are:

To bring its Members into closer working relationship with each other, to support theological and religious librarianship, to improve theological libraries, and to interpret the role of such libraries in theological education by developing and implementing standards of library service, promoting research and experimental projects, encouraging cooperative programs that make resources more available, publishing and disseminating literature and research tools and aids, cooperating with organizations having similar aims and otherwise supporting and aiding theological education.

V

For the accomplishment of its foregoing purposes, the Corporation shall have the following powers:

To have perpetual succession by its corporate name;

To sue and be sued in all courts and to participate as a party or otherwise in any judicial, administrative or arbitratve or other proceeding in its corporate name;

To have a corporate seal which may be altered at pleasure and to use the same by causing it or a facsimile thereof to be impressed or affixed or in any

manner reproduced;

To purchase, receive, take by grant, gift, devise, bequest or otherwise, lease or otherwise acquire, own, hold, improve, employ, use and otherwise deal in and with real or personal property or any interest therein, wherever situated; and to sell, convey, lease, exchange, transfer or otherwise dispose of or mortgage or pledge all or any of its properties or assets or any interest therein wherever situated;

To appoint such officers and agents as the business of the Corporation requires and to pay or otherwise provide for them suitable compensation;

To adopt, amend and repeal By-Laws;

To wind-up and dissolve itself in the manner provided by law;

To conduct its business and its operations and have offices and exercise its powers within or without the State of Delaware;

To make donations for public welfare or for charitable, scientific or educational purposes, and in time of war or other national emergency in aid thereof;

To be an incorporator or manager of other corporations of any type or kind;

To participate with others in any corporation, partnership, limited partnership, joint venture or other association of any kind or in any transaction, undertaking or arrangement which the participating Corporation would have the power to conduct by itself whether or not such participation involves sharing or delegation of control with or to others;

To transact any lawful business which the Corporation's Board of Directors shall find to be in aid of governmental authority;

To make contracts, including contracts of guaranty and suretyship, incur liabilities, borrow money at such rates of interest as the corporation may determine, issue its notes, bonds and other obligations and secure any of its property, franchises and income;

To lend money for its corporate purposes, invest and reinvest its funds and take, hold and deal with real and personal property as security for payment of funds so loaned or invested;

To pay pensions and establish and carry out pension, retirement, benefit, incentive or other compensation plans, trusts, and provisions for any or all of its

Directors, Officers and employees.

In addition to the foregoing enumerated powers, the Corporation, its Officers and Directors shall possess and may exercise all the powers, rights and privileges granted by the General Corporation Law of the State of Delaware, or by any other law or by this Certificate of Incorporation, together with any powers incidental thereto insofar as such powers and privileges are necessary or convenient to the conduct, promotion or attainment of the purposes set forth in the Certificate of Incorporation.

VI

The Corporation is not organized for profit, and the Corporation shall not issue capital stock.

VII

The Corporation shall have Members. Except as herein provided the Classes of Members, the manner of election or appointment and the qualification and rights, voting and otherwise, of the Members of each class shall be set forth in the By-Laws of the Corporation. Full Members and authorized representatives of Institutional Members shall be entitled to one vote in person. No other Member shall have the right to vote. Voting in elections to elective positions of the Corporation may be made by mail ballot prepared and forwarded in accordance with the By-Laws of the Corporation, but no proxy in any other manner or on any other matter may be made except in the case of voting at a Special Meeting of Members called by the Board of Directors at which meeting voting by proxy may be used if so specified by the Board of Directors in calling such Special Meeting.

VIII

The Directors of the Corporation shall be elected or appointed in the manner provided for in the By-Laws of the Corporation.

IX

Except as herein provided, the property, affairs and business of the Corporation shall be managed by the Board of Directors.

There shall be a Preservation Board which shall have and exercise all the powers and authority of the Board of Directors in the management of the affairs and property of the Preservation Project and report through the Board of Directors to the Corporation. The Preservation Board shall not have the power of authority of the

Board of Directors in reference to amending the Certificate of Incorporation, adopting an agreement of merger or consolidation, recommending to the Members the sale, lease or exchange of all or substantially all the Corporation's property and assets or all or substantially all of the property associated with the Preservation Project, recommending to the Members a dissolution of the Corporation or a revocation of a dissolution, or amending the By-Laws of the Corporation. The Preservation Board shall be elected or appointed in the manner provided in the By-Laws of the Corporation.

There shall be an Index Board which shall have and exercise all the powers and authority of the Board of Directors in the management of the affairs and property of the Religion Index and other publications of the Board; but the Index Board shall not have the power or authority of the Board of Directors in reference to amending the Certificate of Incorporation, adopting an agreement of merger or consolidation, recommending to the Members the sale, lease or exchange of all or substantially all the Corporation's property and assets or all or substantially all of the property associated with the affairs of the Religion Index and other publications of the Board, recommending to the Members a dissolution of the Corporation or a revocation of a dissolution or amending the By-Laws of the Corporation. The Index Board shall be elected or appointed in the manner provided in the By-Laws of the Corporation.

X

The Corporation is organized exclusively for charitable, educational, scientific and literary purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law). The Corporation shall not carry on any activities not permitted to be carried on (a) by a corporation exempt from Federal income tax under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law) or (b) by a corporation, contributions to which are deductible under section 170(c)(2) of the Internal Revenue Code of 1954 (or the corresponding provision of any future

United States Internal Revenue Law). Except as may be specifically authorized under the Internal Revenue Code of 1954, as amended from time to time, no substantial part of the activities of the Corporation shall be the carrying on of propaganda or otherwise attempting to influence legislation, and the Corporation shall not participate in or intervene in any political campaign on behalf of any candidate for public office. In the event of dissolution or final liquidation of the Corporation, the Board of Directors shall, after paying or making provision for the payment of all liabilities of the Corporation, dispose of all the assets of the Corporation in such manner or manners or to such organization or organizations organized and operated exclusively for charitable, educational, literary or scientific purposes as shall at the time qualify as an exempt organization or organizations under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law) as the Board of Directors shall determine.

XI

The Certificate of Incorporation may be amended by a two-thirds vote of the Full Members and authorized representatives of Institutional Members voting in general session of an annual meeting of Members, provided that notice of the proposed amendment is published in the official publication of the Corporation not less than one month before final consideration.

The name and address of each incorporator is:

Peter N. VandenBerge, Colgate-Rochester/Bexley Hall/
Crozer Divinity School, 1100 South Goodman Street,
Rochester, New York 14620

John D. Batsel, Garrett Theological Seminary, 2121
Sheridan Road, Evanston, Illinois 60201

Delena Goodman, School of Theology Library, Anderson
College, Anderson, Indiana 46011

Warren R. Mehl, Eden Theological Seminary, 475 East
Lockwood Boulevard, Webster Groves, Missouri 63119

XII

The number of Directors constituting the original Board of Directors of the Corporation is eleven, and the names and addresses of the persons who are to serve as Directors until the first annual meeting of Members or until their successors are elected and qualify are:

[Here follow spaces for the Names and Addresses of the Directors, followed by spaces for signatures of the Incorporators and the appropriate seals, and an affidavit for certification before a Notary Public]

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
BYLAWS
(Amended June 23, 1988)

ARTICLE I. NAME

The Corporation shall be known as "American Theological Library Association."

ARTICLE II. OFFICES

2.1 Registered Office - The Corporation shall maintain a registered office in the City of Wilmington, County of New Castle, State of Delaware.

2.2 Other Offices - The Corporation may also have such other offices at such other places, either within or without the State of Delaware, as the business of the Corporation may require.

ARTICLE III. RELATIONSHIPS WITH OTHER ORGANIZATIONS

3.1 In General - The Corporation may (1) enroll or withdraw as an institutional member or an affiliate member of another organization by vote of the Board of Directors, or (2) be represented in its relationships with another organization by an appointee of the Board of Directors who shall be a Full or Retired Member of the Corporation.

3.2 Affiliation - By majority vote of the Board of Directors the Corporation may issue a charter of affiliation with any organization, whether incorporated or not, having professional objectives in concert with those of the Corporation. In determining whether to issue a charter of affiliation the Board of Directors shall consider the membership, the objectives and the programs offered by the applicant. In granting a charter of affiliation the Board of Directors may establish such terms and conditions for the applicant as are deemed appropriate. Any organization affiliated with the Corporation shall remain an independent entity with its own organization, activities and financial structure, except that the Board of Directors may, by majority vote, at any time and without notice or hearing revoke any charter of affiliation previously issued. An affiliate of the Corporation may represent itself as such but shall not represent the Corporation in any capacity.

ARTICLE IV. MEMBERSHIP

4.1 Institutional Membership - Libraries of institutions which hold membership in the Association of Theological Schools in the United States and Canada (ATS) and of accredited educational institutions engaged predominantly at the post-college level in theological education, and libraries of organizations maintaining collections primarily for ecclesiastical and theological research may be elected to Institutional Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Institutional Members are entitled to one vote in all Member voting matters, to send one voting delegate, designated annually in writing, to Annual Meetings or other meetings of the Corporation and to send other representatives as desired. Voting delegates may be changed by Institutional members by notifying the Executive Secretary. Institutional Members receive publications of the Corporation which may be distributed to the membership and may participate in programs established by the Corporation.

4.2 Full Members - Persons who are actively engaged in professional library or bibliographic work in theological or religious fields may be elected to Full Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Full Members receive all benefits of personal membership in the Corporation, including, but not limited to, the right to attend all meetings of the Corporation, vote in all elections, vote on all business matters to come before the Corporation, serve as officer or director, serve as member or chair of boards, committees, or sections, and receive the publications of the Corporation which may be distributed to the membership.

4.3 Associate Members - Persons who do not qualify for election as Full Members but who are interested in, or associated with, the work of theological librarianship may be elected to Associate Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Associate Members are entitled to attend all meetings of the Corporation, to be members of sections, and to receive publications of the Corporation which may be distributed to the membership.

4.4 Student Members - Persons enrolled in graduate library programs carrying a half-time load or greater and students enrolled in graduate theological programs carrying a half-time load or greater may be elected to Student Membership through procedures established by the Board of Directors and by compliance with conditions prescribed in these Bylaws. Any person engaged full-time in library employ shall not be eligible for Student Membership.

Student Members are entitled to attend all meetings of the Corporation, to be members of sections, and to receive publications of the Corporation which may be distributed to the membership.

4.5 Honorary Members - Persons who have made outstanding contributions for the advancement of the purposes of the Corporation may be nominated by the Board of Directors and be elected Honorary Members by two-thirds (2/3) vote of the Members present at any Annual Meeting of the Corporation. Honorary Membership shall be for life.

Honorary Members are entitled to attend all meetings of the Corporation, to be members of sections, and to receive publications of the Corporation which may be distributed to the membership.

4.6 Retired Members - Persons with at least ten (10) years Full Membership and who have maintained membership in the Corporation until retirement and who retire from active duty shall be exempt from payment of dues.

Retired Members are entitled to all benefits of full Membership, including, but not limited to, the right to attend all meetings of the Corporation, vote in all elections, vote on all business matters to come before the Corporation, serve as officer or director, serve as member or chair of boards, committees, or sections, and receive publications of the Corporation which may be distributed to the membership.

4.7 Suspension - The Membership of any individual or institution may be suspended for cause by two-thirds (2/3) vote of the Board of Directors and may be reinstated by two-thirds (2/3) vote of the Board of Directors.

ARTICLE V. DUES

5.1 Institutional Members - The annual dues for Institutional Members shall be determined by the following scale of library operating expenditures as reported in

the official financial statement of the institution for its preceding fiscal year:

Up to \$75,000 - \$ 75.00
\$75,001 TO \$400,000 - \$.001 per \$1.00 expended
\$400,001 and up - \$ 400.00

5.2 Full and Associate Members - The annual dues for Full and Associate Members shall be determined by the following scale:

<u>Salary Bracket</u>	<u>Full</u>	<u>Associate</u>
Under \$10,000	\$ 30	\$ 30
\$10,001 to \$15,000	40	35
\$15,001 to \$20,000	50	45
\$20,001 to \$25,000	60	55
\$25,001 to \$30,000	70	65
\$30,001 and up	80	75

5.3 Student Members - The annual dues for Student Members shall be \$15.00.

5.4 Honorary and Retired Members - There shall be no dues for Honorary Members and Retired Members.

5.5 Suspension for Non-Payment of Dues - Members failing to pay their annual dues by September 30 shall be automatically suspended. Members thus suspended may be reinstated upon the payment of dues for the current year.

ARTICLE VI. MEETINGS OF MEMBERS

6.1 Annual Meeting - The Annual Meeting of Members shall be held in the month of June for election and appointment of Directors, for consideration of annual reports and for transaction of such other business as shall come before the Corporation. The Board of Directors shall determine the specific date of each Annual Meeting and may, if it deems advisable, set the date of such meeting no more than sixty (60) days prior to or subsequent to the month fixed in this article.

6.2 Special Meetings - Special Meetings of the Members may be called at any time by the Board of Directors of its own accord. If such a meeting is called, the notice shall specify whether proxy voting shall be permitted. Proxy voting shall be permissible at special meetings only.

6.3. Place and Notice of Meetings - The location of Annual and Special Meetings shall be determined by the Board of Directors. Notice of Members' Meetings shall be printed or in writing, shall state the place, date, and hour of the meeting, and, in the case of a Special

Meeting, the purpose or purposes for which it was called. Notice of Annual Meetings shall be given to the Membership in November of each year. Notice of Special Meetings shall be given to the Membership not less than 15 or more than 60 days before the date of such meeting.

6.4 Quorum - Seventy-five (75) voting Members at an Annual or Special Meeting shall constitute a Quorum of the Members of the Corporation for the transaction of all business. Any lesser number may adjourn any meeting until a Quorum shall be present.

6.5 Role of Chair - Membership Meetings shall be presided over by the President of the Corporation or in the President's absence, by the Vice President of the Corporation.

6.6 Voting - Each Full and Retired Member shall be entitled to one vote. Each Institutional Member shall be entitled to one vote cast by its authorized representative. Except as provided in the Certificate of Incorporation, voting may not be by proxy.

6.7 Admission to Meetings - All meetings of Members shall be open to all interested in the work of the Corporation.

ARTICLE VII. BOARD OF DIRECTORS

7.1 General Powers - Except as provided in the Certificate of Incorporation and these Bylaws, the property, minutes, records, affairs and business of the Corporation shall be managed by the Board of Directors.

7.2 Number and Classes of Directors - The Board of Directors shall consist of ten (10) Directors as follows:

Class A Directors - Six (6) Class A Directors shall be elected at Large by the Membership of the Corporation;

Class B Directors - Four (4) Class B Directors shall be the President, who serves as Chair, the Vice President, the Treasurer, and the Immediate Past President of the Corporation.

All Directors shall be Full or Retired Members of the Corporation. No Director shall serve as a Member or as an employee of any Program Board or other agency of the Corporation, serve as Chair of any Standing Committee or Section, or serve as editor of any publication of the Corporation.

The Executive Secretary, the Recording Secretary, the Editor of the Newsletter, the Editor of the Proceed-

ings, the chair or other elected member of each of the Program Boards, and a representative of the Association of Theological Schools in the United States and Canada (ATS) shall serve ex officio on the Board of Directors, without vote.

7.3 Term of Office - Each Class A Director shall serve for three (3) years. Each Class B Director shall serve the term of the elective office. Class A Directors may not immediately succeed themselves as Class A Directors. With the exception of the Treasurer of the Corporation, Class B Directors may not succeed themselves.

7.4 Disqualification of Directors - A Director who ceases to be a Full or Retired Member of the Corporation shall be disqualified thereby from continuing to serve as a Director of the Corporation.

7.5 Vacancies - The Board of Directors shall make appointment to fill the vacancy in the elective position of Treasurer of the Corporation until it is possible for the Corporation to fill the vacancy at the next regular annual election in accordance with these Bylaws. A vacancy in the office of President shall be filled for the remainder of the term by the Vice President, who shall then serve the full term as President the next year as provided in these Bylaws. A vacancy in the office of Vice President can be filled only by election as provided by these Bylaws. If vacancies occur in the offices of President and Vice President in one term, the Board of Directors shall elect as President one of the Board for the remainder of the term. In such case, a President and a Vice President shall be elected at the next Annual Meeting of Members in accordance with the Bylaws. Class A vacancies on the Board of Directors shall be filled by election by the Members at the next Annual Meeting after the vacancy occurs.

7.6 Meetings - Regular meetings of the Board of Directors shall be held at least once a year. Special meetings of the Board of Directors may be called by the Chair at his or her own request or at the request of three (3) or more other Directors. Notices of all meetings shall be mailed to each Director at least ten (10) days in advance or telegraphed or personally delivered at least three (3) days in advance. A waiver of notice in writing shall be deemed equivalent to such notice. Attendance at a meeting shall be deemed waiver of notice except where attendance is for the sole pur-

pose of objecting to the absence of notice. No notice is necessary for an adjourned meeting other than the announcement thereof at the meeting at which the adjournment takes place. Meetings of the Board of Directors may be held by conference telephone or similar communications equipment by means of which all persons may fully participate, and such participation shall constitute presence in person at such meetings.

7.7 Quorum and Voting - At each meeting of the Board of Directors the presence of a majority of the Directors shall be necessary to constitute a Quorum for the transaction of business except as otherwise specifically provided by statute, the Certificate of Incorporation or these Bylaws. The acts of a majority of the Directors present at any meeting, whether or not they shall comprise a Quorum, may adjourn the meeting from time to time. Each Director shall be entitled to one (1) vote in person and may not exercise his or her voting rights by proxy.

7.8 Compensation - A Director other than the Treasurer shall receive no fees or other emoluments for serving as Director except for actual expenses in connection with meetings of the Board of Directors or otherwise in connection with the affairs of the Corporation.

The Treasurer may receive a fee for contracted services from the Board of Directors and/or from each of the Program Boards as determined by each body in establishing a budget for the coming fiscal year.

7.9 Chair and Vice Chair - The President of the Corporation shall serve as Chair of the Board and the Vice President shall serve as Vice Chair thereof and shall continue to serve in such capacity until their successors are elected and qualify.

7.10 Removal - Any Director or the entire Board of Directors may be removed with or without cause by a majority of the Members then entitled to vote in an election of Directors.

7.11 Admission to Meetings - All meetings of the Board of Directors shall be open to all Members of the Corporation, except that the Directors may meet in Executive Session when personnel matters are considered. Any actions taken during such Executive Session shall become part of the minutes of the Board.

7.12 Availability of Minutes - All minutes of meetings of the Board of Directors shall be available to all

Members of the Corporation except for deliberations about personnel matters when the Board is in Executive Session.

ARTICLE VIII. NOMINATIONS AND ELECTIONS

8.1 Nominating Committee - There shall be a Nominating Committee of three (3) Full or Retired Members of the Corporation appointed by the Board of Directors. The duty of this Committee shall be to nominate candidates for the elective positions to be filled for the Corporation as a whole except where otherwise provided in these Bylaws. One member of the Committee shall be appointed each year and such appointment shall be made at least sixty (60) days prior to the Corporation's Annual Meeting. The senior member of the Committee shall be chair.

8.2 Number and Time - The Nominating Committee shall report at least one (1), and when feasible, two (2) nominations for each elective position to the Executive Secretary of the Corporation by November 1. Names of nominees for Class B Members of the Program Boards shall be forwarded to the Chair of the Nominating Committee by October 15 so that they can be included in the report of the Nominating Committee. The nominations shall be published by the Executive Secretary in the November Newsletter.

8.3 Election and Designation of Directors - The Board of Directors shall be elected and designated as follows:

8.3.1 Class A Directors - Upon expiration of the respective terms of the Class A Directors, subsequent Directors shall be elected by a plurality of vote of the Members entitled to vote from among the candidates nominated in accordance with Article VIII hereof. Each Full and Retired Member and each authorized representative of an Institutional Member shall have the right to vote for such number of nominees as shall equal the number of Class A Directors to be elected, but may not cast more than one vote for any single nominee. No Class A Director shall immediately succeed him or herself as a Class A Director.

8.3.2 Class B Directors - Class B Directors shall be the President, the Vice President, the Immediate Past President, and the Treasurer. The term of office of each Class B Director so designated shall be as provided in Articles 9.2, 10.2, and 11.3.

Class B Directors shall be elected by a plurality of vote of the Members entitled to vote from among the candidates nominated in accordance with Article VIII hereof. Each Full and Retired Member and each authorized representative of an Institutional Member shall have the right to vote for such number of nominees as shall equal the number of Class B Directors to be elected, but may not cast more than one vote for any single nominee and may not cast a vote for more than one nominee for a denominated Class B Director office.

Elections to the elective positions of the Corporation shall be conducted by a written ballot returned to the Executive Secretary by the date specified on the ballot prior to the opening of the Annual Meeting. In case of a tie vote, the successful candidate shall be chosen by lot.

The term of each Director so elected shall commence with the adjournment of the Annual Meeting of the Members of the Corporation at which such Director shall be elected.

8.4 Nominations by Others - Nominations other than those submitted by the Nominating Committee may be made by petition signed by no fewer than ten (10) Full or Retired Members of the Corporation, and shall be filed with the Executive Secretary by January 25. These nominations shall be published in the February Newsletter and shall be included on the ballot with nominees presented by the Nominating Committee. Upon declaration of the Board of Directors at the Annual Meeting of a vacancy in the official slate, nominations may be made from the floor without prior notification.

8.5 Elections - Ballots shall be mailed by the Executive Secretary by April 10 to all Full, Institutional, and Retired Members. Ballots shall be returned to the Executive Secretary postmarked not later than May 10. The Tellers Committee, appointed by the Executive Secretary, shall meet between May 20 and June 1 to count the ballots and report the results to the President and the Executive Secretary.

A plurality of votes cast shall constitute election. In case of a tie, outcome shall be determined by drawing lots.

8.6 Voting - Each Full and Retired Member shall be entitled to one vote. Each Institutional Member shall be entitled to one vote cast by its authorized representa-

tive. Except as provided in the Certificate of Incorporation, voting may not be by proxy.

8.7 Consent - No nominations shall be presented to the Membership of the Corporation without the express consent of the nominee.

ARTICLE IX. PRESIDENT

9.1 Powers and Duties - The President shall be the chief executive officer of the Corporation and, as Chair of the Corporation and of the Board of Directors, shall preside at all Meetings of the Members and the Board of Directors. Except as otherwise specifically provided by these Bylaws, the President shall be in charge of the general and active management of the business of the Corporation and shall see that all orders and resolutions of the Board of Directors are carried into effect.

9.2 Term of Office - The President of the Corporation shall serve one (1) year or until a successor is elected and qualifies.

ARTICLE X. VICE PRESIDENT

10.1 Duties - The Vice President is the President-Elect and shall succeed to the office of President at the end of the President's term. The Vice President shall, in the absence or disability of the President, perform the duties and exercise the powers of the President and shall perform such other duties and have such other powers as the Board of Directors may from time to time prescribe.

10.2 Term of Office - The vice President shall serve for one (1) year or until a successor is elected and qualifies.

10.3 Election - The Vice President shall be elected at an Annual Meeting of Members in accordance with Articles VII and VIII hereof.

ARTICLE XI. TREASURER

11.1 Duties - The Treasurer shall have custody of the Corporate funds and securities, including those of the Program Boards and shall keep full and accurate accounts of receipts and disbursements in books belonging to the Corporation and shall deposit all monies and other valuable effects in the name and to the credit of the Corporation in such depositories as may be designated by the Board of Directors. He or she shall be responsible for developing the budget for the Corporation's general fund and for integrating it with budgets

received from the Program Boards to form a unified budget. He or she shall disburse the funds of the Corporation as may be ordered by the Board of Directors, taking proper vouchers for such disbursements, and shall render to the Board of Directors at its regular meetings or whenever the Board requires an account of all his or her transactions as Treasurer and of the financial state of the Corporation. The Treasurer shall also have custody of the corporate seal of the Corporation and he or she shall have authority to affix the same to any instrument requiring it, and, when so affixed, it may be attested by his or her signature.

11.2 Term of the Treasurer - The Treasurer of the Corporation shall serve for three (3) years or until his or her successor is elected and qualifies.

11.3 Election of the Treasurer - The Treasurer of the Corporation shall be elected at an Annual Meeting of Members in accordance with Articles VII and VIII hereof.

ARTICLE XII. STAFF

12.1 Executive Secretary - The Executive Secretary shall be appointed by and shall report to the Board of Directors. The term of appointment shall be five years, with an evaluation to be conducted by the Appointments Committee of the Board at the end of the second and fourth years.

Duties of the Executive Secretary shall be determined by the Board of Directors. The Executive Secretary shall not serve as a voting member of the Board of Directors or of any Program Board or of any Standing Committee or as Chair of any Section.

12.2 Recording Secretary - The Recording Secretary shall be appointed by and shall report to the Board of Directors. The term of appointment shall be five years, with an evaluation to be conducted by the Appointments Committee of the Board at the end of the second and fourth years.

Duties of the Recording Secretary shall be determined by the Board of Directors. The Recording Secretary shall not serve as a voting member of the Board of Directors or of any Program Board or of any Standing Committee or as Chair of any Section.

12.3 Other Staff - The Board of Directors may provide for other offices, ad hoc committees and staff, as it deems necessary. Other staff executives of the Board of

Directors and the Program Boards may be appointed and their remuneration, if any, determined by the action of the appointing Board.

Any employee of the Corporation, the Board of Directors, or the Program Boards or any individual other than the Treasurer receiving a fee for contracted services from the Corporation or the Program Boards shall not serve as a voting member of the Board of Directors, any Program Board or Standing Committee or as Chair of any Section.

ARTICLE XIII. PROGRAM BOARDS

13.1 Program Boards - The Corporation may establish Program Boards to carry out the objectives and the programs of the Corporation. New Program Boards may be created by the Corporation upon recommendation of the Board of Directors.

Except as provided in the Certificate of Incorporation and these Bylaws, the property, affairs and business of the Program Boards shall be managed by the Program Boards.

The Program Boards of the Corporation shall be the Preservation Board and the Index Board.

13.2 Number and Classes of Board Members - Each Program Board shall consist of at least five (5) and not more than (9) Board Members as follows:

Class A Board Members - Class A Board Members shall be Full or Retired Members of the Corporation elected in accordance with the nominations and election procedures specified in Article VIII;

Class B Board Members - Class B Board Members shall be persons who possess expertise desired for the Program Board and shall be nominated by the Program Board. The nominations shall be reported to the Nominating Committee in accordance with the provisions established in Article VIII.

The number of Members shall be fixed by the Board of Directors and may be changed at any regular meeting of the Board of Directors. The Class A Members shall constitute a majority. The initial terms of additional Members shall conform to the established rotation.

No Member of a Program Board shall serve as a Director of the Corporation, as a Member of another Program Board, as a voting member of any Standing Committee, or as Chair of any Section.

The staff member directing the work of the Program

Board (e.g. Editor, Executive Secretary, etc.) and a representative of the Board of Directors shall serve ex officio on the Program Board without vote.

13.3 Terms of Board Members - Each Board Member shall serve for four (4) years. No Board Member shall serve more than two consecutive terms, except that a Member appointed to fill an unexpired term of two years or less may then be elected to two consecutive full terms.

13.4 Vacancies - Vacancies on a Program Board shall be filled by that Program Board. Such appointments shall become effective immediately to complete the term of the Board Member being replaced.

13.5 Removal - A Member of a Program Board may be removed with or without cause by a two-thirds (2/3) vote of the Board of Directors.

13.6 Compensation of Board Members - Program Board Members shall receive no fees or other emoluments for serving as a Board Member, except for actual expenses in connection with meetings of the Program Board or otherwise in connection with the affairs of the Program Board.

13.7 Chair - Each Program Board shall, by majority vote, elect a Chair from among its elected membership. The Chair shall serve in such capacity for a term of one (1) year or until a successor is elected and qualifies. The Chair may be elected to successive terms.

13.8 Meetings - Regular meetings of each Program Board shall be held at least once a year as the Program Board shall decide. Special meetings of each Program Board may be called by the Chair at his or her own request or at the request of two (2) or more Members of that Program Board. Special and regular meetings shall be held at the places, dates, and times designated by the Chair of the Program Board. Notices of all meetings shall be mailed to each Member at least ten (10) days in advance or telegraphed or personally delivered at least three (3) days in advance. A waiver of notice in writing shall be deemed equivalent to such notice. Attendance at a meeting shall be deemed waiver of notice, except where attendance is for the sole purpose of objecting to the absence of notice. No notice is necessary for an adjourned meeting other than the announcement thereof at the meeting at which the adjournment takes place. The members of the Program Board may participate in a meeting of the Board by means of conference telephone

or similar communications equipment by means of which all persons may fully participate. Such participation shall constitute presence in person at such a meeting.

13.9 Quorum - At each meeting of the Program Board the presence of a majority of the Board members shall be necessary to constitute a Quorum for the transaction of business. The acts of a majority of the Board Members present at a meeting at which a Quorum is present shall be the acts of the Program Board. A majority of the Program Board present at any meeting, whether or not they shall comprise a Quorum, may adjourn the meeting from time to time. Each Member of the Program Board shall be entitled to one (1) vote and may not exercise his or her voting rights by proxy.

13.10 Dissolution - A Program Board shall be dissolved only by action of the Membership upon recommendation of the Board of Directors after consultation with the Program Board. Assets of all types, including property, funds, inventory, or any other items, shall be turned over immediately to the Corporation or to another Program Board if so specified in the act of dissolution.

13.11 Procedures Manual - Each Program Board shall maintain an up-to-date Procedures Manual detailing the operating routines followed in the conduct of business. The Manual shall include current job descriptions for all elected, appointed, and employed personnel of the Program Board; specifications for record-keeping for both the staff and the Board; details of financial management; procedures for orders, requests for information, complaints and other dealings with the public; and such other matters as may be specified by the Program Board or the Board of Directors.

A Procedures Manual shall be submitted to the Board of Directors for review within six (6) months after the adoption of this amendment or after the formation of a new Program Board. An up-to-date copy of the Manual must be kept on file in the office of the Executive Secretary of the Corporation, and revisions must be provided to the Executive Secretary within thirty (30) days of their adoption.

13.12 Admission to Meetings - All meetings of the Program Boards shall be open to all Members of the Corporation, except that the Program Boards may meet in executive session when personnel matters are being considered. Any actions taken during such executive ses-

sion shall become part of the minutes of the Program Board.

13.13 Availability of Minutes - All minutes of meetings of the Program Boards shall be available to all Members of the Corporation except for deliberations about personnel matters when the Board is in Executive Session. Each Program Board shall provide a written report of the year's activities to the Membership at the Annual Meeting.

ARTICLE XIV. FISCAL AFFAIRS

14.1 Budget - The Corporation shall have an annual unified budget which shall be approved by the Board of Directors. Program Boards shall submit their budgets as instructed by the Board of Directors to the Treasurer to be included in the unified budget of the Corporation. All committees, task forces or other bodies shall submit their budget requests to the Treasurer in accordance with the schedule established for the preparation of the unified budget.

14.2 Fiscal Agent - Upon action of the Board of Directors, a controller or other agent may be designated to keep records and to receive and to disburse funds of the Corporation as instructed.

14.3 Contracts - To the extent the Board of Directors may specifically authorize, the President may, on behalf of the Corporation, prepare proposals for contracts with any person, firm or other entity, sign contracts between the Corporation and any such person, firm or other entity, execute bonds and undertakings required for the faithful performance of such contracts and deliver vouchers and receipts in connection therewith.

14.4 Loans - To the extent the Board of Directors may specifically authorize, the President and the Vice President, acting together, may effect loans and advances at any time for the Corporation from any bank, trust company, or other institution or from any person, firm or other entity and for such loans and advances may make, execute and deliver promissory notes or other evidences of indebtedness of the Corporation. No such officer or officers shall, however, for the purposes of giving security for any such loan or advance, mortgage, pledge, hypothecate, or transfer any property whatsoever owned or held by the Corporation except when specifically authorized by resolution of the Board of Di-

rectors.

14.5 Checks, Drafts, Etc. - All checks, drafts, orders for the payment of money, bills of lading, warehouse receipts, obligations, bills of exchange and insurance certificates shall be signed or endorsed by such officer or officers, agent or agents, of the Corporation as shall be determined by resolution of the Board of Directors from time to time and in such manner as shall be determined by resolution of the Board of Directors from time to time.

14.6 Deposits and Accounts - All funds of the Corporation not otherwise employed shall be deposited from time to time in general or in special accounts in such banks, trust companies or other depositories as the Board of Directors may select or as may be selected by any officer or officers, agent or agents of the Corporation to whom such power shall be delegated by the Board of Directors. For the purpose of deposit and for the purpose of collection for the account of the Corporation, checks, drafts and other orders for payment of money which are payable to the order of the Corporation may be endorsed, signed and delivered by any officer or agent of the Corporation.

14.7 Program Boards - Except as provided in the Certificate of Incorporation or in these Bylaws, all references in this Article XIV to the Board of Directors (with the exception of 14.4) shall be deemed to refer to the Program Boards, and all references to the President and Vice President shall be deemed to refer to the respective Chairs of the Program Boards, provided that the authority so vested in the Program Boards and in such Chairs by paragraphs 14.5 and 14.6 shall apply only to those funds [which the Treasurer of the Corporation is required to advance to each Board's designated fiscal agent within thirty (30) days of the submission of its annual budget] designated for the work of the Program Boards.

14.8 Annual Audit - The accounts of the Corporation shall be audited annually in accordance with generally accepted auditing standards by independent certified public accountants. Copies of the report of such audits shall be furnished to any Member who requests such copy in writing.

14.9 Availability of Financial Records - All books of the Corporation shall be open for review by any Full,

Associate, Retired, or Institutional Member at reasonable business hours.

ARTICLE XV. COMMITTEES

15.1 Authorization - Committees of the Corporation shall be authorized by action of the Members of the Corporation or of the Board of Directors, except as otherwise provided in the Certificate of Incorporation or these Bylaws.

15.2 Appointment of Committee Members - Committee Members shall be appointed by the Board of Directors unless otherwise provided in the action authorizing the Committee, in the Certificate of Incorporation or in these Bylaws. Committee members shall be Full or Retired Members of the Corporation.

15.3 Joint Committees - American Theological Library Association members of joint committees of ATIA and other associations may be appointed by the President of the Corporation with the approval of the Board of Directors. Members of joint committees shall be Full or Retired Members of the Corporation.

15.4 Term - Except as herein provided, Committee Members shall serve a three (3) year term or until their successors are appointed and qualify. The number of Members of each Committee shall be determined by the Board of Directors. In the first year, at least one (1) Member shall be appointed for three (3) years, at least one (1) Member for two (2) years, and at least one (1) Member for one (1) year. Thereafter at least one (1) new Member shall be appointed each year by the Board of Directors.

15.5 Minutes - Each Committee shall maintain a file of its minutes and actions and forward them to the Archivist upon request or as materials are no longer needed for the work of the Committee. Each Committee shall present a written report to the Membership at the time of the Annual Meeting.

15.6 Standing Committees - The Standing Committees of the Corporation shall be the Nominating Committee and the Program Committee, which shall deal with the business and the governance of the Corporation; the Publication Committee, the Bibliographic Systems Committee, the Public Services Committee, and the Collection Evaluation and Development Committee, which address the professional concerns of the membership.

ARTICLE XVI. SECTIONS

16.1 Authorization - Sections of the Corporation shall be authorized by the Board of Directors to reflect the professional interests of the Membership. Each Section shall be related to a Standing Committee of the Corporation which has as its responsibility professional concerns.

16.2 Membership - Membership in Sections is open to all Members of the Corporation and representatives of Institutional Members.

16.3 Program and Activities - Each Section is encouraged to develop its agenda and to work with the Program Committee of the Corporation in developing programs and workshops to be presented as part of the program at the Annual Meeting and in Continuing Education activities.

ARTICLE XVII. PUBLICATIONS

17.1 Official Publications - The official publications of the Corporation shall be the Newsletter and the Proceedings.

17.2 Additional Publications - Additional publications may be established by the Board of Directors.

ARTICLE XVIII. PARLIAMENTARY AUTHORITY

The rules contained in the latest available edition of Robert's Rules of Order shall govern the Corporation in all cases to which they are applicable and in which they are not inconsistent with the Certificate of Incorporation and these Bylaws.

ARTICLE XIX. SEAL

The Corporation shall have a corporate seal which shall be in a form adopted by the Board of Directors.

ARTICLE XX. YEARS

20.1 Fiscal Year - The Fiscal Year of the Corporation shall be July 1 to June 30.

20.2 Membership Year - The Membership Year of the Corporation shall be the same as the Fiscal Year.

ARTICLE XXI. AMENDMENTS

21.1 Amendments - These Bylaws may be altered, amended, or repealed and new Bylaws may be adopted by the affirmative vote of a majority of the Full Members, the Retired Members and the authorized representatives of Institutional Members of the Corporation voting at any general session of any Annual Meeting of the Corporation.

21.2 Notice - Amendments must be presented in writing to the Members present at the Annual Meeting no later than the day before the business session at which the

vote is taken.

ARTICLE XXII.

The necessary grammatical changes required by the use of the neuter, masculine, feminine, singular or plural in these Bylaws shall, in all instances, be assumed to apply in the sense required by the factual context presented as though such changes were fully expressed in each instance.

ARTICLE XIII. INDEMNIFICATION

23.1 The Corporation shall indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending or completed action, suit or proceeding, whether civil, criminal, administrative or investigative by reason of the fact that he or she is or was a director, officer, employee, or agent of the Corporation or is or was serving at the request of the Corporation as a director, officer, employee, or agent of another corporation, partnership, joint venture, trust or other enterprise, against judgments, fines, amounts paid in settlement, and expenses (including attorneys' fees) actually and reasonably incurred by that individual in connection with such action, suit or proceeding if he or she acted in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation, and, with respect to any criminal action or proceeding, had no reasonable cause to believe his or her conduct was unlawful. The termination of any action, suit or proceeding by judgment, order, settlement, conviction, or upon a plea of nolo contendere or its equivalent, shall not of itself create a presumption that the person did not act in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation, and, with respect to any criminal action or proceeding had no reasonable cause to believe that the conduct was unlawful.

23.2 The Corporation shall indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending or completed action or suit by or in the right of the Corporation to procure a judgment in its favor by reason of the fact that he or she is or was a director, officer, employee, or agent of the Corporation, or is or was serving at the request of the Corporation as a director, officer, employee, or agent of another corporation, partnership, joint ven-

ture, trust, or other enterprise against expenses (including attorneys' fees) actually and reasonably incurred by him or her in connection with the defense or settlement of such action or suit if he or she acted in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation. However, no indemnification shall be made in respect of any claim, issue, or matter as to which such person shall have been adjudged to be liable for negligence or misconduct in the performance of his or her duty to the Corporation unless and only to the extent that the court in which such action or suit was brought shall determine upon application that, despite the adjudication of liability but in view of all the circumstances of the case, such person is fairly and reasonably entitled to indemnity for such expenses which the court shall deem proper.

23.3 To the extent that a director, officer, employee, or agent of the Corporation has been successful on the merits or otherwise in defense of any action, suit, or proceeding referred to in 23.1 and 23.2, or in defense of any claim, issue, or matter, therein, he or she shall be indemnified against expenses (including attorneys' fees) actually and reasonably incurred by him or her in connection therewith.

23.4 Any indemnification under subsection 23.1 and 23.2 of this Article (unless ordered by a court), shall be made by the Corporation only as authorized in the specific case, upon a determination that indemnification of the director, officer, employee, or agent is proper in the circumstances because that person has met the applicable standard of conduct set forth in subsections 23.1 and 23.2. Such determination shall be made either (1) by the Board of Directors by a majority vote or a quorum consisting of directors who were not parties to such action, suit, or proceeding, or (2) if such a quorum is not obtainable, or even if obtainable a quorum of disinterested directors so directs, by independent legal counsel in written opinion, or (3) by the Members.

23.5 Expenses incurred in defending a civil or criminal action, suit or proceeding may be paid by the Corporation in advance of the final disposition of such action, suit or proceeding as authorized by the Board of Directors in the specific case upon receipt of an un-

dertaking by or on behalf of the director, officer, employee, or agent to repay such amount unless it shall ultimately be determined that he or she is entitled to by the Corporation as authorized in this section.

23.6 The indemnification provided by this section shall not be deemed exclusive of any other rights to which those seeking indemnification may be entitled under any bylaw, agreement, vote of Members of disinterested directors or otherwise, not as to action in his or her official capacity and as to action in another capacity while holding such office, and shall continue as to a person who has ceased to be a director, officer, employee, or agent and shall inure to the benefit of the heirs, executors, and administrators of such person.

**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
UNIFIED BUDGET
JULY 1, 1988 - JUNE 30 1989**

	GENERAL	INDEX	PRESER- VATION	TOTAL
REVENUES				
SALES	2,200	751,352	483,000	1,236,552
DUES	58,000			58,000
ANNUAL CONFERENCE	10,800			10,800
MISCELLANEOUS		400		400
GRANTS		83,749	153,000	235,749
INTEREST	15,000			15,000

	86,000	834,501	636,000	1,556,501

DISBURSEMENTS:				
PRODUCTION COSTS		603,006	464,089	1,067,155
RENT & ELECTRIC	1,310	31,500	31,500	64,310
INSURANCE	4,900	3,200	1750	9,900
DEPRECIATION	575			575
ADMIN. PAYROLL & BENEFITS	43,938	122,628	73,500	240,066
BOARD EXPENSE	16,000	15,900	6,000	37,900
ADVERTIZING & MARKETING		12,400	20,000	32,400
TELEPHONE	1,460	3,900	2,500	7,860
OFFICE SUPPLIES & EXPENSE	2,105	5,700	6,000	13,805
POSTAGE	1,275	2,500	10,000	13,775
MISCELLANEOUS	0	700	1,210	1,910
CONF. & CONTINUING ED.	600	6,650	5,000	12,250
LEGAL, PAYROLL, SERVICES	3,000	10,995	2,900	16,895
CONTRACTED SERVICES	13,020			13,020
COMMITTEE EXPENSE	6,700			6,700
MEMBERSHIPS	330			330
CONFERENCE EXPENSE	6,000			6,000
PUBLICATIONS	10,450			10,450
CONSULTATION PROGRAM	1,200			1,200
DISTRIBUTED COSTS	(26,863)	15,312	11,551	0

	86,000	834,501	636,000	1,556,501
	=====			

COMMITTEE EXPENSE

	BUDGET 1987/88	BUDGET 1988/89
Bibliographic Systems	2,000	2,500
Collection Evaluation	250	250
Historical Records	100	100
Nominating	50	50
Program	1,750	1,750
Publication	3,000	1,400
Public Services	250	250

WELTMAN, WELTMAN, KATZ & MIKELL, LTD.
CERTIFIED PUBLIC ACCOUNTANTS
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CHICAGO, ILLINOIS 60603

(312) 293-8815

PAUL L. WELTMAN, C. P. A.
EVELYN R. WELTMAN, C. P. A.
JACK M. KATZ, C. P. A.
GLENN MIKELL, C. P. A.

September 22, 1988

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, 1988, 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, 1988, 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.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

BALANCE SHEET

JUNE 30, 1988

A S S E T S

CURRENT ASSETS:

Cash in bank - checking accounts	\$ 72,337
Cash in bank - money market accounts	78,182
Cash in bank - certificates of deposit	200,000
Accounts receivable - trade (\$97,265 less deferred revenues of \$76,685)	20,580
Other receivables	3,078
Inventory, at cost (Note 2)	528,235
Prepaid expenses	<u>1,169</u>

Total Current Assets \$ 903,581

FIXED ASSETS (Note 1):

Equipment and software	281,127
Reference library	10,578
Leasehold improvements	<u>33,910</u>
	325,615
Less: accumulated depreciation	<u>(133,252)</u>

192,363

OTHER ASSETS:

Serial library (net of \$10,060 in accumulated depreciation)	<u>43,170</u>
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TOTAL ASSETS \$ 1,139,114

LIABILITIES AND FUND BALANCE

CURRENT LIABILITIES:

Accounts payable and accrued expenses	\$ 112,541
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OTHER LIABILITIES:

Deferred revenues (Note 3)	<u>933,140</u>
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Total Liabilities 1,045,681

FUND BALANCE

93,433

TOTAL LIABILITIES AND FUND BALANCE \$ 1,139,114

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, 1988

	<u>INDEX</u>	<u>PRESERVATION</u>	<u>GENERAL</u>	<u>CONTINUING EDUCATION</u>	<u>CAPITAL</u>	<u>TOTAL ALL FUNDS</u>
Fund Balances, July 1, 1987	\$(137,248)	\$(43,390)	\$39,826	\$ 984	\$77,879	\$ (61,949)
Equipment purchases	8,201				(8,201)	
Net excess of revenue over expenditures (expenditures over revenues) for the year ended						
June 30	<u>141,412</u>	<u>26,424</u>	<u>(18,116)</u>	<u>59</u>	<u>5,603</u>	<u>155,382</u>
FUND BALANCES						
JUNE 30,						
1988	<u>\$ 12,365</u>	<u>\$(16,966)</u>	<u>\$21,710</u>	<u>\$ 1,043</u>	<u>\$75,281</u>	<u>\$ 93,433</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 FUNCTIONAL REVENUES AND EXPENDITURES
FOR THE YEAR ENDED JUNE 30, 1988

REVENUES:

Functional revenues
Grant revenues
Interest and miscellaneous income
TOTAL REVENUES

PRODUCTION EXPENDITURES:

Beginning inventory July 1, 1987
Production costs

Less: ending inventory, June 30, 1988

REVENUES BEFORE ADMINISTRATIVE EXPENDITURES

ADMINISTRATIVE EXPENDITURES:

Rent and electric
Insurance - general
Depreciation (Note 1)
Payroll and benefits
Staff travel
Board expense
Advertising and marketing
Telephone
Office supplies and expense
Postage
Miscellaneous
Conferences and continuing education
Legal, accounting and bookkeeping
Contracted services
Committee expenses
Conference expenses
Publications and subscriptions
Consultation program
Distributed costs
TOTAL EXPENDITURES

NET EXCESS OF REVENUES OVER EXPENDITURES (EXPENDITURES OVER REVENUES)

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, 1988

<u>INDEX</u>	<u>PRESERVATION</u>	<u>GENERAL</u>	<u>CONTINUING EDUCATION</u>	<u>CAPITAL</u>	<u>TOTAL ALL FUNDS</u>
\$ 802,874	\$ 337,795	\$ 76,692	\$ 2,070	\$ - - -	\$1,219,431
11,401	171,113				182,514
422	280	13,524		5,603	19,829
<u>814,697</u>	<u>509,188</u>	<u>90,216</u>	<u>2,070</u>	<u>5,603</u>	<u>1,421,774</u>
182,371	117,469				299,840
532,800	486,097				1,018,897
<u>715,171</u>	<u>603,566</u>				<u>1,318,737</u>
254,613	273,622				528,235
<u>460,558</u>	<u>329,944</u>				<u>790,502</u>
<u>354,139</u>	<u>179,244</u>	<u>90,216</u>	<u>2,070</u>	<u>5,603</u>	<u>631,272</u>
12,447	10,523	1,302			24,272
1,595	327	3,219			5,141
		287			287
135,940	82,263	41,904			260,107
185	698	68			951
9,936	8,470	18,286			36,692
13,349	19,284	- - -			32,633
3,689	2,229	1,388			7,306
5,833	9,667	2,873			18,373
1,682	4,291	360			6,333
538	105	427			1,070
1,836	3,022	633			5,491
12,796	2,402	4,938			20,136
- - -	- - -	12,400			12,400
- - -	- - -	6,693			6,693
- - -	- - -	22,900	2,011		24,911
- - -	- - -	12,694			12,694
		400			400
<u>12,901</u>	<u>9,539</u>	<u>(22,440)</u>			<u>- - -</u>
<u>212,727</u>	<u>152,820</u>	<u>108,332</u>	<u>2,011</u>	<u>- - -</u>	<u>475,890</u>
<u>\$ 141,412</u>	<u>\$ 26,424</u>	<u>\$(18,116)</u>	<u>\$ 59</u>	<u>\$ 5,603</u>	<u>\$ 155,382</u>

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, 1988

SOURCES OF FUNDS

Operations:

Net excess of revenues over expenditures for the year ended June 30,	\$ 155,382
Add: item not requiring the use of funds during the current period - Depreciation	63,104
	218,486

Other:

Adjustment to beginning inventories, net	30,860
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TOTAL SOURCES	249,346
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USES OF FUNDS

Additions to equipment, software, library and leasehold improvements, net	83,251
Decrease in deferred revenues	101,753

TOTAL USES	185,004
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NET INCREASE IN WORKING CAPITAL	\$ 64,342
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CHANGES IN THE COMPONENTS OF WORKING CAPITAL

Increase (decrease) in current assets	
Cash	\$ (56,606)
Accounts and other receivables	15,145
Inventory	162,914
Prepaid expenses	1,169

(Increase) decrease in current liabilities	
Accounts payable and accrued expenses	(58,280)

NET INCREASE IN WORKING CAPITAL	\$ 64,342
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See accountants' report and notes to financial statements.

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

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
NOTES TO THE FINANCIAL STATEMENTS
JUNE 30, 1988

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 cooperation 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:

It has been the Organization's policy to prepare its financial statements and exempt organization tax returns utilizing the cash basis method and an April 30 fiscal year end.

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.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
NOTES TO THE FINANCIAL STATEMENTS
JUNE 30, 1988

2. INVENTORY

The inventory at June 30, 1988 consisted of the following:

	<u>INDEX</u>	<u>PRESERVATION</u>
Final product, available for distribution	\$ 52,000	\$ 76,991
Work in process	202,613	196,631
TOTAL	\$ 254,613	\$ 273,622

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. DEFERRED REVENUES

The deferred revenues at June 30, 1988 consisted of the following:

Index Fund	\$502,313
Preservation Fund	420,027
General Fund dues for the 1988-1989 year	10,800
	\$933,140

The deferred revenues represent amounts received from customers for product not yet delivered.

ATLA MEMBERSHIP DIRECTORY AS OF OCTOBER 1, 1988

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
- 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
- Diehl, Miss Katharine S., Eden Home, New Braunfels, TX
78130
- *Else, Mr. James P., 5104 Tehama Avenue, Richmond, CA
94804
- Englerth, Dr. Gilbert, 142 W. Jackson Avenue, Magnolia,
NJ 08049
- Erickson, Rev. J. Irving, 2421 W. Pratt, Chicago, IL
60645-4698
- Frank, Emma L., Chelsea House, Unit 312, 2290 Aaron
Street, Port Charlotte, FL 33952
- Fritz, Dr. Wm. Richard, 905 Timrod Street, Columbia, SC
29203
- Gardiner, Miss Mabel L., 1 Calvin Circle, B206, Evan-
ston, IL 60201
- Goddard, Mr. Burton L., Box 194, Quincy, PA 17247-0194
- Goodman, Miss Delena, 209 College Drive, Anderson, IN
46012

*means attendance at the last annual conference

Grossmann, Dr. Maria, R.F.D., Conway, MA 01341
Guston, Mr. David, 2210 N. Pascal, No. 206, St. Paul,
MN 55113
Hadidian, Mr. Dikran Y., 4137 Timberlane Drive, Allison
Park, PA 15101
Jones, Dr. Arthur, Jr., 24 Rose Avenue, Madison, NJ
07940
Judah, Dr. Jay Stillson, 2705 Saklan Indian Drive, No.
8, Walnut Creek, CA 94595
Kieffer, Mr. Jay, Apt 12-L, 430 S. Burnside Avenue, Los
Angeles, CA 90036
Kincheloe, Mrs. Evah O., 145 Orchard Lane, Kokomo, IN
46901
Leach, Mrs. R. Virginia, 1400 Dixie Road, No. 1805,
Mississauga, Ontario, Canada L5E 3E1
Martin, Mr. Peter-John, Apt. 401, 2121 H Street, N.W.,
Washington, DC 20037
McLaggart, Mr. John B., 4332 Pennlyn Avenue, Apt. 3,
Kettering, OH 45429
Mehl, Dr. Warren R, 422 Pasadena Ave., Webster Groves,
MO 63119
Neth, Mr. John, Box 33, Milligan College, TN 37682
*O'Neal, Rev. Ellis E. Jr., 616 Westover Avenue, Apt.
1, Norfolk, VA 23507-1719
Oostenink, Rev. Dick J., 2329 Elliott Street, SE, Grand
Rapids, MI 49506
Pierson, Mr. Roscoe M., 1752 Garnet, Port St. Lucie, FL
33453
Prince, Rev. Harold, 1169 Oldfield Road, Decatur, GA
30030
*Rose, Mrs. Susan A., P.O. Box 31645, Jackson, MS 39206
Schmitt, Mr. Calvin, 1464 E. 55th Street, Chicago, IL
60615
Schuppert, Miss Mildred, 79 West 13th Street, Holland,
MI 49423
Scollard, Rev. Robert, 50 St. Joseph Street, Toronto,
Ontario, Canada M5S 1J4
Somne, Mr. Niels H., 3470 Norwich Lane, Rossmoor,
Jamesburg, NJ 08831
Stouffer, Miss Isabelle, 49 Palmer Square West, Prince-
ton, NJ 08542
Suput, Dr. Ray R., 330 West Henderson Road, Columbus,
OH 43214
Swann, Rev. Arthur W., 3481 S. Siesta Road, Yuma, AZ
85365

Swayne, Miss Elizabeth J.G., 3 Dean's Walk, St Asaph,
Clwyd LL17 ONE, U.K.
Wheeler, Mrs. Velma, 719 Forest Avenue, Evanston, IL
60202
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