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**SUMMARY
OF
PROCEEDINGS**

*Forty-first Annual Conference
of the*

**AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION**



GRADUATE THEOLOGICAL UNION
Berkeley, California
June 21-26, 1987

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**AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION**

Betty A. O'Brien
Editor

GRADUATE THEOLOGICAL UNION
Berkeley, California
June 21-26, 1987

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TABLE OF CONTENTS

Preface--Betty A. O'Brien, Editor	8
ATLA Organizational Directory, 1987-88	
Directors	9
Other Officials and Representatives	
Board Committees	10
Standing Committees	11
Other Committees and Representatives	12
Program Boards	
Preservation Board	13
Index Board	13
Future Annual Conference Hosts	14
Program for 1987 Conference	15
Pre-Conference Education Program	
Conservation/Preservation Programs for Libraries-- Sally Buchanan	18
Information Management Using Microcomputers--Diane Rosenberger	18
Searching the Religion Index Database--Julie Hurd	19

Minutes of the Business Sessions--Joyce Farris	20
Resolution to the Southern Baptist Convention	25
Memorial Tributes	
William Richard Denton--Caroline B. Whipple	26
Doralyn Joanne Hickey--H. Eugene McLeod	27
Reports	
Executive Secretary--Simeon Daly, O.S.B.	29
Index Board--Norman J. Kansfield	37
Preservation Board--John A. Bollier	39
Financial Statements--Weltman, Weltman, Katz & Mikell, Ltd.	
Accountants Report	41
Balance Sheet	42
Statements of Fund Balances	43
Statement of Functional Revenues and Expenditures	44
Statement of Changes in Financial Position	46
Notes to the Financial Statements	47
1987-88 Unified Operating Budget--Robert A. Olsen, Jr.	50
Statistical Records--Simeon Daly, O.S.B.	52
Standing Committees	
Bibliographic Systems--Clifford Wunderlich	64
Collection Evaluation and Development--Roger Loyd	66

Publication--Ellis E. O'Neal, Jr.	68
Reader Services--Christine Wenderoth	70
Other committees and Representatives	
Historical Records--Martha B. Aycock	71
Archivist--Gerald Gillette	72
Representative to CNLIA--Paul A. Burns	73
Editor of the Proceedings--Betty A. O'Brien	75
Resolutions--Linda Corman	76
Addresses and Papers	
Alternative Publications in Theological Libraries-- Diane Choquette	78
Automation in Library Public Service--Paul H. Mosher	89
Churches on the United States Pacific Coast--Eldon G. Ernst	105
Can Serious Academic Religious Book Publishing Survive in an Age of Pop Culture--Clayton Carlson	124
Circulation in Theological Libraries--Thomas F. Gilbert	141
Life Begins at 40?--Stephen L. Peterson	148
The Theological Library--Servant or Partner--Claude Welch	156
Toward a Living Cosmology (Summary)--Matthew Fox	170
Workshops	
The Impact of Women's Studies on Theological Education and Theological Libraries--Sandra Boyd, Rosemary Chinnici, Clare B. Fischer	171

Online Public Access Catalogs--Joseph R. Matthews	182
Understanding and Applying California's New Law of Wrongful Termination--Robert M. Cassel (not available)	
Section Meetings	
Bibliographic Systems--Clifford Wunderlich	191
Collection Evaluation and Development--Roger Loyd	192
Reader Services--Christine Wenderoth	195
Denominational Meeting Summaries and Directories	
Anglican Librarians--James Dunkly	197
Baptist Librarians--Thomas F. Gilbert	197
Campbell-Stone Librarians--David McWhirter	197
Catholic Librarians--Dolores W. Tanoco	198
Lutheran Librarians--Richard Mintel	199
Methodist Librarians Fellowship--Roger Loyd	200
Presbyterian/Reformed Library Association--John R. Muether	201
United Church of Christ Librarians--Oscar Burdick	203
Interest Groups	
Bib-Base Users Group--Duane Harbin	204
Micro-Computer Users Group--Duane Harbin	205
RLIN Users Group--Mary Williams	207
By-Laws	208

ATLA Membership Directory

Honorary Members	211
Retired Members	211
Full Members	214
Associate Members	231
Student Members	234
Institutional Members	236
Conference Visitors and Representations of Member Institutions	247
Conference Exhibitors	247

Preface

As this volume is being edited, the weather in Southwestern Ohio is both hot and humid and lawns are turning brown for lack of rain. (Around here most people depend on God to keep lawns green.) The clear warm days and cool nights of Berkeley and the refreshing fog and cold of San Francisco are but a memory. Our beds may be more comfortable at home, but few of us can match the spectacular bay view from the university dorm windows. But ATLA conferences are more than memories of bumpy beds, good weather, and fine views.

ATLA conferences are meeting new colleagues and renewing and enriching old friendships; sharing professional successes and institutional problems (the problems of others always seem worse than our own). ATLA conferences are fellowshiping at mealtime, during coffee breaks, and over late evening refreshments; visiting the local points of interest; and participating in the more formal segments of the conference program--the business sessions, lectures, workshops, section and special interest meetings, and worship. In short, ATLA conferences are *all* of the above.

The *Proceedings* volume is a record of only those activities for which participants have submitted reports or manuscripts. It is not a substitute for being there. As editor, I hope that all who read these pages will find inspiration and assistance for their daily tasks and also be reminded of *all* that makes attending an ATLA conference worthwhile.

I take this opportunity to thank each of the conference participants who submitted material for this volume. Special thanks also to Fr. Simeon Daly, O.S.B. and his secretary Mary Ellen Seifrig for their assistance in the production and distribution of this, the 1987 *Proceedings*.

Betty A. O'Brien
Editor

ATLA ORGANIZATIONAL DIRECTORY, 1987-1988

DIRECTORS

President: Rosalyn Lewis, United Methodist Publishing House, 201 8th Avenue, South, Library Room 122, Nashville, TN 37202. 615-749-6437.

Vice-President: Channing Jeschke, Pitts Theology Library, Emory University, Atlanta, GA 30322. 404-727-4166.

Past-President: Stephen Lee Peterson, Yale Divinity School Library, 409 Prospect Street, New Haven, CT 06510. 203-432-5299.

Treasurer: Robert A. Olsen, Jr. (1989), Brite Divinity School, Texas Christian University, Fort Worth, TX 76129. 817-921-7106.

Member-at-Large: H. Eugene McLeod (1988), Southeastern Baptist Theological Seminary, Box 752, Wake Forest, NC 27587. 919-556-3101 ext. 250.

Member-at-Large: William C. Miller (1988), Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, MO 64131. 816-333-6254.

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, Indianapolis, IN 46208. 317-924-1331.

Member-at-Large: Mary Bischoff (1990), Graduate Theological 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.

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.

Controller: Ms. Patti Adamek, 5600 S. Woodlawn Ave., Chicago, IL 60637. 312-947-9417.

Editor of the Newsletter: Donn Michael Farris (1988), Divinity School Library, Duke University, Durham, NC 27706. 919-684-4077.

Recording Secretary: Joyce L. Farris,(1988) Perkins Library, Duke University, Durham, NC 27706. Mailing address: 921 North Buchanan Blvd., Durham, NC 27701. 919-286-1544.

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

Representative of the Preservation Board: John A. Bollier, Yale Divinity School Library, 409 Prospect Street, New Haven, CT 06510. 203-436- 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: H. Eugene McLeod, Chair (1988), Southeastern Baptist Theological Seminary, PO Box 752, Wake Forest, NC 27587. 919-556-3101.

William Miller (1988)

Mary Bischoff (1990)

Channing Jeschke

Norman Kansfield

John Bollier

Robert A. Olsen, Jr., ATLA Treasurer

Patti Adamek, Controller

Site Committee:

Channing Jeschke, Chair
Richard Spoor
Sara Lyons
Fr. Simeon Daly, O.S.B.

Appointments and Evaluation Committee:

Rosalyn Lewis, Chair
Channing Jeschke
Eugene McLeod

Committee for Information Gathering:

Diane Choquette, Chair
Mary Bischoff
Fr. Simeon Daly, O.S.B., Resource Person

Committee for Strategic Planning

William Miller, Chair
Leslie R. Galbraith
Michael P. Boddy

Standing Committees

Bibliographic Systems: Clifford Wunderlich, Chair (1988), PO Box 1225, Cambridge, MA 02238.

Joyce Farris (1988), Representative to Committee on Cataloging: Description and Access

Alice Runis (1989)

Ferne Weimer (1989)

Paul Smith (1990)

Michael Boddy, Board Liaison

Collection Evaluation and Development: Roger Loyd, Chair (1988), Bridwell Library, Perkins School of Theology, Southern Methodist University, Dallas, TX 75275.

Linda Corman (1989)

Milton J. Coalter (1990)

Leslie R. Galbraith, Board Liaison

Nominating: Russell O. Pollard, Chair (1988) Andover-Harvard Theological Library, Harvard Divinity School, 45 Francis Avenue, Cambridge MA 02138.

**John Baker-Batsel (1989)
Caroline Whipple (1990)**

Program: Cecil White, Chair (1988), 161 Delores Street, # 5, San Francisco, CA 94103.

**Thomas F. Gilbert (1989)
Melinda Reagor (1990)
David William Faupel, David Bundy, Host 1988
Donald Huber, Host 1989**

Publication: Ellis O'Neal, Jr., Chair (1989), 616 Westover Ave. Apt. 1, Norfolk, VA 23507.

**Cynthia Runyon (1988)
David Himrod (1990)
Betty O'Brien, Ex-officio, Board Liaison
Kenneth Rowe, Ex-officio**

Reader Services: Norman Anderson, Chair (1988), Columbia Theological Seminary, 701 Columbia Drive, Decatur, GA 30031.

**William Hair (1989)
Judy Clarence (1990)
Diane Choquette, Board Liaison**

Other Committees and Representatives

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

**David Wartluft (1988)
Alice Kendrick (1990)
Gerald W. Gillette, Archivist Ex-officio**

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

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

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

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

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

PROGRAM BOARDS

Index Board: 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, home 716-442- 7074.

James Dunkly (1989), Class A Member

Lucille Hager (1989), Class A Member

Conrad Cherry (1989), Class B Member

Robert C. Dvorak (1990), Class B Member

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

Abraham Bookstein (1991), Class B Member

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

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

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

Preservation Board: John A. Bollier, Class A Member, Chair (1990), Yale Divinity School Library, 409 Prospect Street, New Haven, CT 06510. 203-432-5289.

Richard D. Spoor (1988), Class A Member
Kenneth O'Malley (1988), Class A Member
Earle Hilgert (1989), Class B Member
Tamara Swora (1990), Class B Member
Kenneth E. Rowe (1991), Class A Member
Kent H. Richards (1991), Class B Member
Robert Markham, Director of Program, Ex-officio, 1118 East
54th Place, Chicago, IL 60615. 312-643-7470.
Simeon Daly, O.S.B., ATLA Executive Secretary, Ex-officio
Robert A. Olsen, Jr., ATLA Treasurer, Ex-officio

FUTURE ANNUAL CONFERENCE HOSTS

- 1988: Mr. David William Faupel, B.L. Fisher Library, Asbury
School of Theology, Wilmore, KY 40390.
Dates: June 20-24.
- 1989: Dr. Donald L. Huber, Trinity Lutheran Seminary, Hama Li-
brary, 2199 East Main Street, Columbus, OH 43209.
Dates: June 18-23.
- 1990: The Reverend Alva R. Caldwell, Garrett- Evangelical Theolog-
ical Seminary, 2121 Sheridan Road, Evanston, IL 60201.
Dates: June 25-30.

10:45-12:00 Address: "The Theological Library--
 Servant or Partner?"--Claude Welch

12:00-2:00 Lunch

2:00-3:00 Address: "Toward a Living Cosmology:
 From the Quest for the Historical Jesus
 to the Quest for the Cosmic Christ"
 --Matthew Fox, O.P.

3:00-3:30 Break

3:30-5:00 Section Meetings

5:00-7:00 Dinner

7:30-9:00 Plenary and Business Session; Presidential
 Address: "Life Begins at 40?"
 --Stephen L. Peterson.

Wednesday, June 24

7:15-8:30 Breakfast

8:30-10:00 Workshops:

A. "On-Line Public Access Catalogs:
 A Viable Option?"--Joseph R. Matthews

B. "The Impact of Women's Studies on
 Theological Education and Theological
 Libraries: A Panel"--Sandra Boyd, Clare
 Benedicks Fischer, and Rosemary Chinnici.

C. "Understanding and Applying California's
 New Law of Wrongful Termination: Legal
 Problems of Employer/Employee
 Relationships"--Robert M. Cassel

10:00-10:30 Break

10:30-12:00 Workshops (Continued)

12:00-1:30 Lunch

Afternoon and evening are free time.

Thursday, June 25

7:15-8:30 Breakfast

9:00-10:00 Address: "Automation in Library Public Service:
 the Message or the Massage"--Paul Mosher

10:00-12:00 Denominational Meetings

12:00-1:30 Lunch
1:00-2:15 Interest Groups
2:30-3:30 Papers:

- A. "Can Serious Academic Religious Book Publishing Survive in an Age of Pop Culture?"--Clayton Carlson
- B. "New Religious Movements: Acquisition and Collection of Materials"--Diane Choquette
- C. "Churches on the United States Pacific Coast"--Eldon Ernst
- D. "Circulation in Theological Libraries: Seeking and Saving the Lost"
--Thomas F. Gilbert

3:30-4:00 Break
4:00-5:00 Chapel: "Rejoice"--Edwina Hunter,
Pacific School of Religion
6:30- Reception and Banquet (Banquet wine furnished by
the Christian Brothers, St. Helena, CA.)

Friday, June 26

7:15-8:30 Breakfast
9:00-12:00 Board of Directors

ATLA PRE-CONFERENCE EDUCATION PROGRAM
Monday, June 22, 1987

1. CONSERVATION/PRESERVATION PROGRAMS FOR LIBRARIES: A PRACTICE OVERVIEW

LEADER: Sally Buchanan, Instructor in Library and Archival Conservation, School of Library and Information Studies, University of California, Berkeley.

The workshop will survey the basic components of library conservation and preservation, and will emphasize the administrative aspects of assessing the need for preservation, integrating appropriate elements into ongoing library programs. Examined in detail will be the following topics: brittle books; basic care and repair for circulating collections; phased preservation; commercial library binding; environmental concerns; disaster planning; conservation for rare collections. Enrollment will be limited to twenty persons.

2. INFORMATION MANAGEMENT USING MICRO-COMPUTERS: OR, YOUR DATA BASE ON A MICROCOMPUTER

LEADER: Diane Rosenberger, Systems Librarian, Federal Reserve Bank of San Francisco, and Visiting Lecturer, School of Library and Information Studies, University of California, Berkeley.

Designed for librarians, researchers, and others who need to organize textual data, this course focuses on information management using database or file management software, retrieving documents and creating small computerized catalogs. Defining characteristics of a local database system that meets the needs of the librarian and moving toward establishing a local system will be goals of the course. The course should be especially helpful to technical services librarians who need to establish local authority files and similar local databases. Approximately one-half of the workshop will be given to actual computer

use and database development. Enrollment will be limited to twenty persons.

3. SEARCHING THE RELIGION INDEX DATABASE

LEADERS: Julie Hurd, Albert Hurd and the staff of Religion Indexes.

**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
MINUTES OF BUSINESS SESSIONS
BERKELEY, CALIFORNIA**

June 23, 1987

Prior to the opening of the conference, attendees had received written reports from officers, boards, committees and representatives of the Association. The following oral reports were received and approved unanimously by personal member vote and by institutional member vote, as appropriate.

BUSINESS SESSION I, June 23, 9:00 a.m.

The assembled members received greetings from Stephen Peterson, President of ATLA, and from John Baker-Batsel, co-host and Librarian of the Graduate Theological Union. Dr. William Blecker, President of the Graduate Theological Union, also welcomed the Association.

Executive Secretary's Report: Simeon Daly. New members and first-time attendees were recognized by name. Fr. Daly reported that total membership is now 671, with 171 of these being institutional members. The Executive Secretary's office issued LIBRARYNET this year, containing data about institutions for borrowing materials. Fr. Daly asked for criticism of this instrument. One library consultation was completed this year, and three are scheduled for next year. The ATLA Statistical Records were distributed in the registration packet. The names of institutions which did not contribute to the data in the report will be deleted in the version which will appear in the *Proceedings*. Evanston, Illinois, has been approved as the site for the 1990 annual conference, with Garrett-Evangelical and Seabury-Western Theological Seminaries serving as co-hosts. The conference will be housed on the Northwestern University campus.

Tellers Committee Report. The Tellers Committee met in Louisville, Kentucky, May 18, 1987. They report that 292 valid ballots

were cast; there were no defective ballots. The following persons were elected to positions in the Association:

Vice-president, President-elect: Channing Jeschke
Board of Directors, Class A members: Mary Bischoff
Michael Boddy

Index Board:

Class A member: Sarah Lyons
Class B member: Abraham Bookstein

Preservation Board:

Class A member: Kenneth Rowe
Class B member: Kent Richards

Parliamentarian. Oscar Burdick agreed to serve as Parliamentarian at this conference.

Resolutions Committee. The following people were appointed by Mr. Peterson to the Resolutions Committee: Linda Corman, Chair; Eileen Saner, William Hair.

President Peterson expressed his thanks and that of the Association to those members who are completing terms on the Board of Directors and on committees: Alice Kendrick and James Overbeck (Board of Directors); John Muether (Bibliographic Systems), Linda Corman (Collection Evaluation and Development), Norma Goertzen (Publication), Christine Wenderoth (Reader Services), Dorothy Parks (Nominating), Mary Bischoff (Program), and Alice Kendrick (Historical Records).

Tributes. Caroline Whipple read a tribute to William Richard Denton, serials Librarian at Claremont School of Theology, Claremont, California, deceased July 30, 1986. Eugene McLeod read a tribute to Doralyn Joanne Hickey, Professor of Library and Information Science, North Texas State University, Denton, Texas, deceased March 18, 1987. The text of these tributes appear elsewhere in these *Proceedings*.

Publication Committee Report: Ellis O'Neal announced that instead of a section meeting the committee would be available to talk with people who had papers that might be published. The committee is

working on the Basic Bibliography Series but the product is not yet available for distribution.

There was no question or discussion concerning the written reports which had been distributed to the conference attendees. It was **MOVED** and seconded that the reports be received; the motion carried.

Bylaws changes: Rosalyn Lewis. On behalf of the Board of Directors, Ms. Lewis moved serially the adoption of published amendments to Articles 11, 14, and 20 of the Bylaws of the Association. Each motion was seconded; there was no discussion; each motion carried on personal and institutional votes. The text of these Bylaws, as adopted at this session, appears elsewhere in these *Proceedings*.

The session adjourned at 10:15 a.m.

BUSINESS SESSION II, June 23, 7:30 p.m.

Treasurer's Report: Robert Olsen. Mr. Olsen presented the auditor's report for the 1986-87 financial statements, including a numerical record of receipts, disbursements, fund equities and assets, and a balance sheet as of April 30, 1987. Mr. Olsen noted that the total fund equity is now almost \$2,000,000. It was **MOVED** and seconded to receive the auditor's report; the motion carried, with the personal vote standing for the institutional vote.

The Board of Directors has approved an interim budget for May-June 1987, which is 2/12 of the 1986/87 budget. This was needed because of the change in the fiscal year to July 1, when the accrual basis accounting will be begun.

Mr. Olsen then discussed the 1987-88 budget for the Association. This is the first unified budget, reflecting the essential unity of the Association and the responsibility of the Board of Directors for the finances of the entire Association. The 1987-88 budget is a balanced budget, achieved by 1) putting all interest income into the General Fund; and 2) funding the unbalanced portion of the General Fund by using "distributed costs," that is, assigning the unbalanced portion to the two program boards according to a ratio calculated on their reve-

nues for the preceding year (64% for the Index Board and 36% for the Preservation Board). At the end of fiscal year 1987-88, if there is not a negative budget in spending, these percentages of funds will be returned to the two program boards. Any restricted fund interest stays with the fund; NEH grants do not earn interest because they remain with NEH until the funds are requested.

It was **MOVED** and seconded to receive this budget; the motion carried, with personal vote standing for the institutional vote.

Financial Management Committee Report: Eugene McLeod. For the benefit of newcomers, Mr. McLeod reviewed briefly the history of the Financial Management Committee, established in January 1986 by the Board of Directors. He introduced Patricia (Patti) Adamek, who was employed by the Association in December 1986 as its Controller. Ms. Adamek has been working closely with the Committee and with Jack Katz (from the consulting firm of Weltman, Weltman, Katz & Mikell) to develop a budget planning process for the Association, along with a unified accounting system based on accrual accounting methods, which will be implemented July 1, 1987.

Mr. McLeod announced that the Financial Management Committee will begin working on the 1988-89 budget at this conference. All standing committees should respond promptly to Mr. Olsen's request for budget requests. The Program Committee will be asked for the first time to prepare a budget for the annual conference. The Financial Management Committee will meet again just prior to the winter meeting of the Board of Directors and will report to the Board at their meeting. The 1988-89 budget should be completed in May and presented to the Board of Directors by June 1, to be acted upon at the time of the 1988 annual conference.

Mr. Peterson expressed the thanks of the assembly and the Association to the Financial Management Committee and to Richard Spoor and Patti Adamek for their service to the Association in inaugurating our new financial processes.

Resolution. Norman Kansfield read a resolution expressing the Association's concern for our colleagues in the Southern Baptist Convention at this time of controversy in their ranks. It was **MOVED** and seconded to approve the resolution; the motion carried, with two dissent-

ing votes. The text of the resolution, as it will be forwarded to the Southern Baptist Convention, appears elsewhere in these *Proceedings*.

Presidential address. Mr. Peterson spoke concerning the areas in which the ATLA may be of service to educational institutions: Information retrieval, a common store of research materials, professional development services, automation services, and future intellectual enrichment. The full text of his address appears elsewhere in these *Proceedings*.

The session adjourned at 8:45 p.m.

Respectfully submitted,
Joyce L. Farris, Recording Secretary

Resolution to the Southern Baptist Convention

This Association takes sad note of the painful discussion currently being carried on within the Southern Baptist Convention and its seminaries, institutions, and churches. We are aware that high spiritual and intellectual commitment exists on both sides of the debate and that men and women have felt led to place their entire selves on the line for what they perceive to be the cause of truth and justice.

This state of affairs has already deeply hurt some of our colleagues who labor within Southern Baptist Schools. The Association therefore urges all parties within this dispute to work steadfastly and quickly toward that healing and reconciliation which will allow a whole-hearted return to the work of ministry to which we have been called.

Toward this end we pledge to these our friends, our concern, our prayers, and whatever practical assistance we may be to them.

Memorial Tributes

William Richard Denton

It was my privilege for the six years that I was Director of the School of Theology at Claremont Library to know and work with William Richard Denton. Dick was the senior Librarian at Claremont where he was in charge of the ordering of all materials and the management of serials and continuations. He was meticulous in his handling of the Library accounts and the maintenance of the many standing orders, subscriptions, and approval plans of the Library. He took great pride in his work and thoroughly enjoyed all aspects of librarianship.

Dick was a man of diverse interests. A graduate of San Francisco Theological School in 1954, he had been chime master throughout his seminary years. He continued his interest in bells as a member of the American Bell Association and the Southern California Campanology Club. He was also a member of the Avengers Motorcycle Club and served regularly as Santa Claus for that groups Christmas activities. He also served as Santa Claus for the Library's annual Christmas party to which the families of the staff and students were invited. He was active as a scout-master with the Boy Scouts of America.

Dick attended ATLA last year where many of us saw him for the last time. I had just left Claremont on my way to Chicago and a new job there. I was a little homesick for Claremont and it was good to see Dick in Kansas City and talk with him about Claremont.

A little over a month later, I received a phone call informing me of his untimely death on July 30, 1986. Dick was 57 years of age, survived by his wife Margie and their three children: Wesley, Roger, and Ramona. He was a valued colleague of the many ATLA members who knew him, a good friend, a proud librarian. Dick is sorely missed.

Caroline Becker Whipple

Doralyn J. Hickey

1929-1987

Doralyn Joanne Hickey, Professor of Library and Information Sciences at North Texas State University, died on March 18, 1987, in Denton, Texas. The American Theological Library Association has lost one of its most distinguished members; many of us have lost a mentor and friend.

Dr. Hickey had been a library science educator since 1962, serving on the faculties of the University of North Carolina at Chapel Hill, the University of Wisconsin-Milwaukee (where she served also as Dean) and North Texas State University. Throughout all those years, she was also a member of the ATLA.

Doralyn's previous library experience included two years as Assistant Librarian of the Duke Divinity School. That experience, an M.A. degree in Christian Education, a PH.D. in Religion, and, I suspect, a deep friendship with Donn Michael and Joyce Farris all combined to kindle and sustain an abiding interest in theological librarianship. Some of us were fortunate enough in library school to benefit from that interest by not only studying technical services with her but also having her seminar in theological librarianship and her wise, demanding guidance in research directly related to theological libraries. All of us here have benefitted from that abiding interest through her many contributions to the ATLA.

In the Association, Doralyn chaired committees on Cataloging and Classification and on Systems and Standards. In 1972-73, she served on the ATS-ATLA Task Force on a Strategy for Seminary Libraries and Learning Materials Centers for the 1970's. She was a member of the Board of Directors from 1976-79, the only non-practicing librarian ever elected to the Board. From 1976-82, she shared with us some of the fruits of her major professional involvements through her ATLA *Newsletter* column, "Some 'Standard' Words." She also produced, single-handedly, all six of the five-year indexes to the *Newsletter*. These major and enduring contributions through the *Newsletter* are convincing testimony to her commitment to the ATLA and her devotion to the *Newsletter's* editor, Donn Michael Farris.

That Doralyn Hickey gave so unselfishly of her time and talents to the ATLA while earning national and international recognition in library science education and in library technical services is truly remarkable. Doralyn Hickey *was* truly remarkable. We are privileged today to thank God for her and to honor the memory of her life and work among us.

H. Eugene McLeod

For further biographical detail, see *ATLA Newsletter*, vol. 34 (no. 4, May 16, 1987), pp. 92-93.

REPORTS

Report of the Executive Secretary

A. Membership Duties

1. Maintains complete, accurate, up-to-date records of all members.

Maintained membership file and corresponded with prospective members. As of 4/30/87 personal membership was 487, up 30 from last year. Institutional membership was 168, up 5 from last year. On May 19, 1987, personal membership was 500, up up from last year. Institutional membership was 171, up 8 from last year.

2. Publishes membership directory (as supplement to annual proceedings).

This year we added the names of the institutional representatives to the institutional listing. The addition had been requested.

3. Provides application forms, general information, etc. to prospective members.

Approximately 51 membership brochures were sent out to those requesting information about ATLA. Of those, 28 became members.

4. Presents additions, deletions, status changes, etc to board for action.

MEMBERSHIP

	4/30/86	Addi- tions	Losses	4/30/87	Net Gain (Loss)
Full	312	24	1	335	23
Full Retired	49	6	1	54	5
Associate	71	10	15	66	(5)
Student	22	13	6	29	7
Honorary	3	0	0	3	0
Institutional	158	5	1	162	4
Interim Inst.	5	1	0	6	1
	620	59	24	655	35

Adjustments have been made so that final figures agree with the current membership totals.

INTERIM INSTITUTIONAL MEMBERS

YEAR JOINED	INSTITUTION
1986	Alabama Christian School of Religion
1985	David Lipscomb College
1984	Ontario Bible College
1982	Reformed Presbyterian Theological Seminary
1982	Regent College
1981	St. Mary's College, SS Cyril Methodus Seminary

5. Provides mailing lists or labels as needed for association business and for appropriate external agencies.

Maintained mailing list and provided mailing labels to members for \$10 as required and to dealers (on review) as requested for \$30 for either personal or institutional and \$50 for both sets of labels. 30 sets of labels were sent out bringing an income of \$870.

6. Manage the Duplicate Exchange Program.

Maintained records of Duplicate Exchange transactions and corresponded with prospective members. Current participants number 151.

B. Financial Duties

1. Sends annual dues and membership notices.

Sent notices and two reminders. 21 members were dropped because they did not pay their dues.

2. Collects dues, keeps accurate records of same.

We have a computer program that reflects the current financial picture of this office. We will cooperate with the new controller beginning in July, 1987.

3. Itemizes and forwards funds collected to treasurer.

Expediently submitted cash received to the treasurer. This function will now be dealing with the controller in Chicago.

4. Files necessary tax records after completion by CPA and treasurer, e.g., Internal Revenue Service and State of Delaware, in which state we are incorporated.

Filed our records in Delaware through CTI. Arranged renewal of D & O insurance and filed copy with controller. Cost was high but not as high as we feared it might be. Renewal cost was \$1950 for 1986/87. Negotiations have begun for 1987/88.

5. Maintains records of secretarial services, requesting payment and distributes same.

This process is regularized by employing a secretary part time for all such services. This aspect of the responsibilities was ably handled by Mrs. Cynthia Spencer.

6. Maintains records of postage and petty cash funds and forwards an accounting of the same to the treasurer for payment.

Submitted bills promptly to treasurer each month. Most of the bills

are paid for from St. Meinrad Library accounts which are then rebated by ATLA.

C. Secretariat Duties

1. Maintains correspondence with members concerning membership status, dues, privileges, and general concerns. Suggestions from members concerning activities and projects are usually referred to the President.

Solicited membership from all ATS accredited institutions who were not members of ATLA. Wrote to 22 institutions with 4 joining. Wrote to all members who had not renewed. Kept records for membership and have developed a good database of information. We are working to combine in this office information sought and/or gathered by various committees. Our publishing of the LIBRARYNET this year is evidence of these efforts.

2. Prepares general mailings to Board or, as feasible, aids in expediting such mailings by others.

Provided a directory of officers and committees and distributed it to the Board. Circulated other information as required, including the call for reports for the mid-winter Board meeting, the June Board meeting, and the distribution of same.

3. In accordance with the Bylaws, prepares, mails, and receives ballots for the annual election. Appoints the Tellers Committee.

All accomplished this spring according to the Bylaws. Ms. Nancy Groover was appointed to chair the Tellers Committee.

4. Replies to directory listing up-dates for accurate information about the association, and fosters wider exposure of the association by dissemination of material.

Have responded in all instances, promptly. We wrote to 15 journals giving our meeting dates. Directory is on computer and is constantly maintained for currency. Wrote to about 20 publishers requesting they display at the annual conference.

5. Replies to reference questions, general inquiries, and membership/information requests directed to the national office.

Done.

6. Files changes of the association's certificate of incorporation with the State of Delaware.

Done. Will do as needed after approval at 1987 annual conference.

7. Serves as an ex-officio member of the Board of Directors, the Index Board, and the Preservation Board. Serves as a resource officer for the committees and instrumentalities of the association.

Have participated in all Board meetings. Went to AAR-SBL conference and helped in Index booth. Displayed ATLA materials at Index and Preservation booths. Participated in the meeting of the Financial Planning Committee. Attended a workshop on writing grant proposals to prepare myself for requesting support.

8. Coordinates the ATLA Consultation Program by maintaining a registry of qualified consultants and advising schools on appropriate consultants.

Stimulated use of the consultation program and maintained follow through as needed. A notice in the *Newsletter* prompted four applications. We have a small database of ATLA consultants that I hope to build on in the coming year.

CONSULTATIONS

1. Huron College. The Reverend Erich Schultz. Feb.5-6. Complete.

2. Vanderbilt Divinity School. Mr. Richard Spoor. Incomplete.

9. Assists the association's Archivist in assuring that appropriate association records are transferred to the archives.

All records prior to 1984 have been filed. We plan to file one set a year. 1984 is prepared to be filed after the 1987 conference.

10. Cultivates the constructive relations that exist between

ATLA and various other professional and scholarly associations, societies, and organizations, particularly in the fields of religion and related subjects.

Wrote to officials of the Catholic Library Association and the Prefect of the Vatican Library explaining the Preservation Project. This is an underdeveloped responsibility.

11. Identifies and promotes new relations which the ATLA or its committees and/or boards might establish with other professional and scholarly associations.

Sent a telegram from ATLA to the inaugural meeting of the New Zealand/Australian Theological Library Association. Not much else.

D. Personnel and Placement Duties

1. Responds to inquiries concerning placement opportunities, providing information and forms.

Limited fulfillment. We do what we can.

2. Maintains a data file of persons seeking employment.

Not done. Not convinced of practicality. Letters are kept on file for reference. Job openings are forwarded to the *Newsletter* editor.

3. Disseminates information about services and available personnel to prospective employers, urging the use of ATLA services.

Not done.

4. As necessary and/or feasible maintains liaison between interested prospective employers and referred applicants.

Necessity has not arisen.

E. Statistical Duties

1. Prepares annual statistical questionnaires based on current applicable standards.

Done. 1985/86 final report is available with these materials.

2. Distributes and receives completed questionnaires in the fall.

Done.

3. Prepares a brief summary for distribution in late November.

Distributed in January.

4. Prepares a complete general statistical report, including appropriate rankings and comparisons with earlier years, for submission to the membership at the annual conference.

Will do for this year. Last years was published in the *Proceedings*. Rankings and comparisons have not been done.

5. Arranges for distribution of other questionnaires and surveys at the request of ATLA officers and committees.

Ready and willing.

F. Conference Site Duties

1. Determines possible sites for the annual conference.

Wrote to Nashville, Atlanta, and Dallas-Fort Worth about future conferences. Received no response. Seabury Western/Garrett in Evanston, IL, has been approved for June 25- , 1990. Contracted with American Airlines for reduced fares and convenient reservation methods. Contracted with Budget Rent-a-Car for conference prices. Both of the above provided appropriate literature.

2. Advises the Board of Directors and the Program Committee of sites under active consideration.

Nashville - 1991 - doubtful

Atlanta - no response

Dallas-Fort Worth - no response

3. Maintains a 3-5 year advance schedule of sites selected by the Board of Directors.

Three years settled.

4. Updates the Annual Conference Handbook.

Not done.

Simeon Daly, O.S.B.

Report of the Index Board

During the course of this fiscal year, the Index Board has met three times. At those meetings the Board has addressed the following issues:

Finances. Through a combination of aggressive marketing and careful management, the financial patterns for the Indexes have improved significantly over previous years. For the first time since 1982, the Indexes have recorded a positive cash balance at the end of November. November is traditionally our leanest month and this year it passed with a \$2,000 cash reserve. The unaudited year-end totals continue to reflect this positive picture. Those totals are:

Income:	\$663,884.09
Expenditures	598,231.90
Return to fund equity	35,652.19
Fund equity, May 1, 1986	\$168,280.53
Fund equity, April 30, 1987	\$203,932.72

Verbal notice has been received from the National Endowment for the Humanities that our grant proposal to support the cumulative re-editing of *Religion Index: Two, 1976-1980* has been funded. The grant is in two parts: an outright grant of \$114,749, with an additional grant of up to \$10,000 if matched dollar-for-dollar by new money from other funding sources.

System Design. Every effort continues to be made to create an efficient, in-house computer base upon which all of the indexing and editorial processes, as well as the day-to-day business needs of the Indexes can operate. By the time of the Annual Conference it is expected that the Indexes will have received and begun to use a new Sperry 5050 computer as the heart of an integrated system which ultimately will allow us to carry out all steps prior to printing within our own offices.

Cooperation with other Indexing Services. Religion Indexes has continued to cooperate with other agencies which publish indexes related to our subject field. We have begun to explore how we can be of assistance to such indexes as the *Christian Periodical Index*, particularly relative to our data base. A grant proposal is being prepared which would allow us to proceed further in this direction.

Norman J. Kansfield, Chair

Report of the Preservation Board

The Preservation Board is pleased to report that Phase 1 of its Monographs Program will be virtually completed by the time ATLA holds its Annual Conference in Berkeley in June. Cataloging of all 4,000 volumes was completed in May. Archival quality 35mm microfilming will be completed in June and production of all microfiche for distribution to subscribers will be completed in July. Tapeloading of cataloging data into OCLC is anticipated during this period, with tapeloading into RLIN and UTLAS to follow.

Over 1,000 of the 4,000 titles scheduled for preservation during Phase 2 have already been received in the Board's office and are now being cataloged. The list of these 4,000 Phase 2 titles should be available for distribution in June. Union Theological Seminary in New York will provide 2,000 titles, while Jesuit-Krauss-McCormick Library, Regenstein Library, and other institutions will provide the remaining 2,000 titles. The University of Chicago Regenstein Library Photoduplication Department, which does the Board's 35mm microfilming, is now securing equipment and staff for also producing its microfiche. With staff, offices, equipment, systems, book donors, and vendors now in place, the Board anticipates the timely completion of Phase 2.

The Board's Monographs Program is increasingly recognized as an integral part of an emerging national preservation strategy. The National Endowment for the Humanities Office of Preservation awarded a \$100,000 grant to the Board to help underwrite its filming costs for 1987. In June, Dr. Billy Frye, Vice President of Emory University and President of the National Commission on Preservation and Access, will meet for two days with Board members and staff in New York and Chicago to assist the Board in beginning a three year self-study and long-range planning program. This effort is being underwritten by a grant from the Lilly Endowment through the Association of Theological Schools.

While the Board now has the experience and expertise for implementing a major cooperative preservation microfilming program, it still needs additional financial resources for continued success. Phase 1 did attain the goal of \$400,000 from 63 subscribers, whereas Phase 2 currently has only \$237,000 from 40 subscribers. Although the Board will seek additional foundation grants, it must increase its base of annual institutional support to assure long-term viability.

During the past year, 50 serials were filmed and added to the Board's inventory of approximately 800 titles. A revised catalog of all the Board's serials, listing 200 more titles than the previous catalog, will be available in June.

The Board met July 10-11, 1986 in Evanston and January 22-23, 1987 in Chicago. In the interim between meetings, the Board's Operations Committee met regularly in Chicago, and its Finance Committee in New York. Dorothy Thomason resigned from the Board in January 1987 because of increased responsibilities of parenthood.

The Board is delighted that the Lutheran School of Theology at Chicago renewed its lease for office space for another year, beginning July 1.

Throughout this year the Board has worked very closely with the ATLA Financial Management Committee, and following that Committee's recommendation, has changed from cash to accrual accounting as of May 1.

The Board wishes to express its appreciation to its subscribers for their loyal support and to its staff members, under the leadership of Robert P. Markham, for their outstanding service.

John A. Bollier, Chair

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GLENN MIKELL, C. P. A.

312 283-6615

June 12, 1987

Financial Management Committee
American Theological Library Association
Chicago, Illinois

We have reviewed the accompanying balance sheet of the American Theological Library Association as of April 30, 1987, and the related statements of fund balances, functional revenues and expenditures, and changes in financial position for the year then ended, in accordance with standards established by the American Institute of Certified Public Accountants. All information included in these financial statements is the representation of management of the American Theological Library Association.

A review consists principally of inquiries of company personnel and analytical procedures applied to financial data. It is substantially less in scope than an examination in accordance with generally accept auditing standards, the objective of which is the expression of an opinion regarding the financial statements taken as a whole. Accordingly, we do not express such an opinion.

Due to the change in accounting method, as more fully described in Note 1 to the financial statements, certain estimates and assumptions were used in preparing these financial statements. As a result, there may be a variation between amounts reported on these financial statements and the actual results of operations for the year ended April 30, 1987 and the variation may be material.

Based on our review, we are not aware of any material modifications that should be made to the accompanying financial statements in order for them to be in conformity with generally accepted accounting principles, except as indicated in the preceding paragraph.

Respectfully submitted,

W. Weltman, Weltman, Katz & Mikell, Ltd.
WELTMAN, WELTMAN, KATZ & MIKELL, LTD.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
BALANCE SHEET
APRIL 30, 1987

A S S E T S

CURRENT ASSETS:

Cash in bank - checking accounts	\$ 46,797
Cash in bank - money market accounts	128,900
Cash in bank - certificates of deposit	302,364
Accounts receivable - trade	259,467
Other receivables	7,776
Inventory, at cost (Note 2)	341,168
Prepaid expenses	<u>3,315</u>

Total Current Assets \$ 1,089,787

FIXED ASSETS (Note 1):

Equipment and software	194,889
Reference library	8,706
Leasehold improvements	<u>33,327</u>
	236,922
Less: accumulated depreciation	<u>(73,535)</u>

163,387

OTHER ASSETS:

Serial library	<u>46,136</u>
----------------	---------------

TOTAL ASSETS \$ 1,299,310

LIABILITIES AND FUND BALANCE

CURRENT LIABILITIES:

Accounts payable and accrued expenses	\$ 59,820
---------------------------------------	-----------

OTHER LIABILITIES:

Deferred revenues (Note 3)	<u>1,299,811</u>
----------------------------	------------------

Total Liabilities 1,359,631

FUND BALANCE (Note 4)

(60,321)

TOTAL LIABILITIES AND FUND BALANCE \$ 1,299,310

See accountants' review report and notes
to the financial statements.

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AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATEMENT OF FUND BALANCES
FOR THE YEAR ENDED APRIL 30, 1987

	<u>INDEX</u>	<u>PRESERVATION</u>	<u>GENERAL</u>	<u>CONTINUING EDUCATION</u>	<u>CAPITAL</u>	<u>TOTAL ALL FUNDS</u>
Fund Balances, May 1, 1986 as adjusted (Note 4)	\$(105,267)	\$ 13,107	\$37,394	\$ 2,815	\$76,676	\$ 24,725
Equipment purchases	3,997				(3,997)	
Net excess of revenue over expenditures (expenditures over revenues) for the year ended						
April 30	<u>(46,946)</u>	<u>(43,084)</u>	<u>1,896</u>	<u>(1,872)</u>	<u>4,960</u>	<u>(85,046)</u>
 FUND BALANCES APRIL 30, 1987	 \$(148,216)	 \$(29,977)	 \$39,290	 \$ 943	 \$77,639	 \$(60,321)
	=====	=====	=====	=====	=====	=====

See accountants' review report and notes to the financial statements.

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AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATEMENT OF FUNCTIONAL REVENUES AND EXPENDITURES
FOR THE YEAR ENDED APRIL 30, 1987

REVENUES:

Functional revenues
Interest income, allocated
TOTAL REVENUES

PRODUCTION EXPENDITURES:

Beginning inventory May 1, 1986
Production costs

Less: ending inventory, April 30, 1987

REVENUES BEFORE ADMINISTRATIVE EXPENDITURES

ADMINISTRATIVE EXPENDITURES:

Rent and electric
Insurance - general
Depreciation (Note 1)
Payroll and benefits
Travel and accommodations
Board expense
Advertising
Marketing
Telephone
Office supplies and expense
Postage
Staff travel
Miscellaneous
Conferences and continuing education
Legal, accounting and bookkeeping
Consultants, controller and contracted services
Committee expenses
Conference expenses
Publications

TOTAL EXPENDITURES

NET EXCESS OF REVENUES OVER EXPENDITURES (EXPENDITURES OVER REVENUES)

See accountants' review report and notes to the financial statements.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATEMENT OF FUNCTIONAL REVENUES AND EXPENDITURES
FOR THE YEAR ENDED APRIL 30, 1987

<u>INDEX</u>	<u>PRESERVATION</u>	<u>GENERAL</u>	<u>CONTINUING EDUCATION</u>	<u>CAPITAL</u>	<u>TOTAL ALL FUNDS</u>
\$ 551,219	\$ 221,478	\$ 91,741	\$ 1,440	\$ - - -	\$ 865,878
6,228	16,119	4,331	106	4,960	31,743
<u>557,446</u>	<u>237,597</u>	<u>96,072</u>	<u>1,546</u>	<u>4,960</u>	<u>897,621</u>
176,444	4,863				181,307
506,651	366,488				873,139
<u>683,095</u>	<u>371,351</u>				<u>1,054,446</u>
183,480	157,688				341,168
<u>499,615</u>	<u>213,663</u>				<u>713,278</u>
57,831	23,934	96,072	1,546	4,960	184,343
14,917	8,269	600			23,786
2,696	699	598			3,993
27,461	11,313				38,774
		7,225			7,225
9,383	4,711	8,586			22,680
1,618					1,618
3,254	6,221				9,475
5,126					5,126
3,630	3,175	1,699			8,504
10,766	10,198	7,436			28,400
2,822	5,057	160			8,039
824	3,030	12			3,866
1,245	284	717			2,246
3,314	1,136				4,450
3,846	4,412	1,550			9,808
13,875	8,513	13,917			36,305
		12,775			12,775
		28,361			31,779
		10,540	3,418	- - -	10,540
<u>104,777</u>	<u>67,018</u>	<u>94,176</u>	<u>3,418</u>	<u>- - -</u>	<u>269,389</u>
\$ (46,946)	\$ (43,084)	\$ 1,896	\$ (1,872)	\$ 4,960	\$ (85,046)

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AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATEMENT OF CHANGES IN FINANCIAL POSITION
FOR THE YEAR ENDED APRIL 30, 1987

SOURCES OF FUNDS

Operations:

Net excess of (expenditures over revenues) for the year ended April 30,	\$ (85,046)
Add: item not requiring the use of funds during the current period -	
Depreciation	38,774
	(46,272)

Other:

Increase in deferred revenue	458,531
------------------------------	---------

TOTAL SOURCES	412,259
---------------	---------

USES OF FUNDS

Additions to equipment, library and leasehold improvements	91,320
Additions to serial library	6,704

TOTAL USES	98,024
------------	--------

NET INCREASE IN WORKING CAPITAL	\$ 314,235
---------------------------------	------------

CHANGES IN THE COMPONENTS OF WORKING CAPITAL

<u>Increase (decrease) in current assets</u>	
Cash	\$ (56,364)
Accounts and other receivables	267,243
Inventory	159,861
Prepaid expenses	3,315
 (Increase) decrease in current liabilities	
Accounts payable and accrued expenses	(59,820)
NET INCREASE IN WORKING CAPITAL	\$ 314,235

See accountants' review report and notes to financial statements.

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AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
NOTES TO THE FINANCIAL STATEMENTS
APRIL 30, 1987

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.

The Board of Directors has voted on and approved resolution(s) as follows:

1. to change its fiscal year end to June 30
2. to change its accounting method to the accrual basis method.

It is anticipated that both changes will be accepted by the Internal Revenue Service.

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AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
NOTES TO THE FINANCIAL STATEMENTS
APRIL 30, 1987

2. INVENTORY

The inventory at April 30, 1987 consisted of the following:

	INDEX	PRESERVATION
Final product, available for distribution	\$ 8,875	\$ 49,440
Work in process	174,605	108,248
TOTAL	\$ 183,480	\$ 157,688

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 April 30, 1987 consisted of the following:

Index Fund	\$ 691,025
Preservation Fund	608,043
	\$1,299,068

The deferred revenues represent amounts received (or receivable) from customers for product not yet delivered.

4. FUND BALANCE

In conjunction with the change of accounting method to the accrual basis, as described in Note 1, certain adjustments have been made to the ending fund balances of the prior year. In order to reflect certain accrual basis changes, the fund balances have been adjusted as follows:

	INDEX	PRESERVATION
Fund Balances, May 1, 1986 (cash basis)	\$ 168,281	\$ 249,259
Prior years' fixed asset acquisitions	116,955	28,647
Prior years' fixed asset acquisitions - related depreciation	(21,896)	(2,865)
Inventory, May 1, 1986	176,444	4,863
Deferred revenue, May 1, 1986	(535,051)	(306,229)
Serial library - prior years acquisitions		39,432
Fund Balances, May 1, 1986 (accrual basis)	\$(105,267)	\$ 13,107

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AMERICAN THEOLOGICAL LIBRARY ASSOCIATES
NOTES TO THE FINANCIAL STATEMENTS
APRIL 30, 1987

4. FUND BALANCE (continued)

Due to the nature of the General, Continuing Education and Capital Funds, no adjustments were required in order to reflect changes to the accrual basis.

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CERTIFIED PUBLIC ACCOUNTANTS - CHICAGO

**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
UNIFIED BUDGET
JULY 1, 1987 - JUNE 30, 1988**

	GENERAL	INDEX	PRESER- VATION	TOTAL
REVENUES:				
SALES	2,700	728,148	482,000	1,212,848
DUES	52,000			52,000
INTEREST	25,000			25,000
NEH GRANT		106,394	100,000	206,394
DATABASE ROYALTIES		18,500		18,500
METHODIST INDEX		5,250		5,250
ANNUAL CONFERENCE	32,000			32,000
MISCELLANEOUS		550		550
	-----	-----	-----	-----
TOTAL	111,700	858,842	582,000	1,552,542
	-----	-----	-----	-----

DISBURSEMENTS:				
SALARIES/WAGES	32,710	477,699	160,000	670,409
BENEFITS	7,000	87,549	40,000	134,549
SERVICES/CONTRACTS	18,400	3,900	3,400	25,700
PROF. DEVELOPMENT	600	5,650	5,000	11,250
BOARD EXPENSE	13,000	16,426	6,000	35,426
OFFICE EXPENSE	8,100	30,581	15,000	53,681
OFFICE SUPPLIES	4,400	10,270	14,000	28,670
PUBLICATIONS	10,000			10,000
COMMITTEE EXPENSE	7,400			7,400
CONSULTATION PROGRAM	1,200			1,200
MEMBERSHIPS	330			330
ANNUAL CONFERENCE	27,200			27,200
CAPITAL EXPENDITURES	2,800	42,700	6,000	51,500
COMPUTER PRODUCTION		47,659		47,659
PRINTING		97,498	5,000	102,498
MARKETING		21,370	2,000	23,370
DATABASE MAINTENANCE		400	6,000	6,400
TAPE PRODUCTION			14,500	14,500
MICROFILMING			281,000	281,000
CONTINGENCY	1,000	2,638	16,162	19,800
DISTRIBUTED COSTS	(22,440)	14,502	7,938	0
	-----	-----	-----	-----
	111,700	858,842	582,000	1,552,542
	=====	=====	=====	=====

**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
COMMITTEE BUDGET
JULY 1, 1987 - JUNE 30, 1988**

BIBLIOGRAPHIC SYSTEMS	2,000
COLLECTION EVALUATION AND DEVELOPMENT	250
HISTORICAL RECORDS	100
NOMINATING	50
PROGRAM	1,750
PUBLICATION	3,000
READER SERVICES	<u>250</u>
 TOTAL	 <u>7,400</u> <u>==</u>

STATISTICAL RECORDS REPORT (1985-1986)

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PROFESS. STAFF	FULL STAFF	PARTTIME STAFF
ANDERSON COLLEGE	129	16	1.00	1.75	1.75
ANDOVER NEWTON THEO SCHOOL	288	33	3.00	4.00	2.80
ANDREWS UNIVERSITY	315	32	3.00	4.00	5.00
ASBURY THEOLOGICAL SEMINARY	662	39	6.50	6.00	6.50
ASHLAND THEOLOGICAL SEMINARY	267	24	1.00	1.00	1.50
ASSEMBLIES OF GOD THEO SEM	276	11	1.00	3.00	3.50
ASSOCIATED MENNONITE BIBL SEM	191	20	2.00	0.00	2.25
ATLANTIC SCHOOL OF THEOLOGY	92	9	4.00	2.00	1.00
AUSTIN PRESBYTERIAN THEO SEM	164	17	1.50	2.00	2.00
BANGOR THEOLOGICAL SEMINARY	127	11	2.00	0.00	1.00
BAPTIST MISS ASSOC THEO SEM	59	10	1.00	3.00	1.00
BETHANY/NORTHERN BAPTIST SEM	223	24	3.22	0.00	3.64
BETHEL THEOLOGICAL SEMINARY	425	18	1.75	2.00	2.25
BIBLICAL THEOLOGICAL SEMINARY	126	8	2.00	0.00	1.00
BILLY GRAHAM CENTER	0	0	3.00	3.00	3.00
BOSTON UNIV SCH OF THEOLOGY	284	23	3.00	3.00	5.70
BRITE DIVINITY SCHOOL	161	13	3.96	5.52	0.00
CALVARY BAPTIST THEO SEMINARY	100	10	2.00	4.00	6.00
CATHOLIC THEOLOGICAL UNIO	252	36	3.00	3.00	1.50
CENTER FOR BIBLICAL STUDIES	40	3	0.50	0.33	2.00
CENTRAL BAPTIST THEO SEMINARY	85	10	3.00	1.50	2.00
CHICAGO THEOLOGICAL SEMINARY	118	12	1.00	1.00	1.50
CHRIST SEMINARY - SEMINEX	15	2	1.00	0.00	0.00
CHRIST THE KING SEMINARY	104	15	4.00	0.00	0.50
CHRISTIAN THEOLOGICAL SEMINARY	194	16	3.00	1.00	3.00
COLGATE/ROCHESTER/BEXLEY HALL	82	23	3.70	2.00	2.10
COLUMBIA THEOLOGICAL SEMINARY	515	30	4.50	1.00	5.50
CONCORDIA SEMINARY	463	37	3.00	5.00	1.00
CONCORDIA THEOLOGICAL SEMINARY	20	622	3.00	5.50	3.60
CONGREGATIONAL LIBRARY	0	0	3.00	2.00	0.50
CONVENANT THEOLOGICAL SEMINARY	102	12	2.00	1.00	1.50
CRISWELL CENTER-BIBLICAL STUDY	333	40	1.00	2.00	3.00
DALLAS THEOLOGICAL SEMINARY	986	48	6.00	8.00	3.25
DAVID LIPSCOMB COLLEGE	2168	116	6.00	4.00	2.50
DENVER THEOLOGICAL SEMINARY	304	26	3.00	2.00	2.50
DOMINICAN COLLEGE	46	11	1.50	1.00	1.00
DREW UNIVERSITY	2352	140	14.50	10.00	8.00
DUKE UNIVERSITY DIVINITY SCH	360	29	2.00	3.00	0.00
EASTERN BAPTIST THEO SEMINARY	240	19	2.00	2.00	1.00
EASTERN MENNONITE COLLEGE	842	61	2.95	1.00	3.16
EDEN THEOLOGICAL SEMINARY	106	14	6.50	6.00	6.50
EMMANUEL COLLEGE	195	14	0.50	1.00	1.66
EMMANUEL SCHOOL OF RELIGION	72	8	1.00	3.00	2.00
EMORY UNIVERSITY	502	60	7.00	5.00	7.90
EPISCOPAL DIVINITY/WESTON SCH.	234	45	3.50	4.00	5.00
EPISCOPAL THEOLOGICAL SEMINARY	51	15	2.00	2.00	1.00
ERSKINE COLLEGE & THEO SEM	91	10	2.00	3.00	1.00
EVANGELICAL SCHOOL OF THEOLOGY	43	9	1.00	0.00	0.50

INSTITUTION	STUDENTS	FACULTY	PROFESS. STAFF	FULL STAFF	PARTTIME STAFF
FULLER THEOLOGICAL SEMINARY	1445	83	5.00	6.00	4.00
GENERAL THEOLOGICAL SEMINARY	134	16	2.00	3.00	1.00
GOLDEN GATE BAPTIST THEO SEM	498	31	3.00	4.00	5.00
GRACE THEOLOGICAL SEMINARY	258	16	1.50	3.00	0.00
GRADUATE THEOLOGICAL UNION	1218	167	10.50	8.00	6.50
HARDING GRADUATE SCHOOL	133	9	2.00	0.00	1.50
HARTFORD SEMINARY	115	13	0.50	1.00	0.75
HARVARD DIVINITY SCHOOL	0	0	6.50	9.00	8.00
HOLY NAME COLLEGE	0	0	1.00	0.00	0.00
HURON COLLEGE FACULTY OF THEO	658	47	2.50	4.00	4.00
ILIFF SCHOOL OF THEOLOGY	182	25	3.00	4.00	4.00
JESUIT-KRAUSS-McCORMICK LIBR.	547	47	6.00	3.00	14.00
KATHOLIEKE UNIVERSITEIT LEUVEN	620	40	5.00	1.00	2.00
KENRICK SEMINARY	69	19	1.00	2.00	2.80
KINO INSTITUT	0	0	1.00	0.00	0.00
KNOX COLLEGE	111	10	2.00	1.00	1.00
LANCASTER THEOLOGICAL SEMINARY	121	13	1.00	1.00	1.50
LEXINGTON THEOLOGICAL SEMINARY	214	14	2.00	2.00	2.00
LOUISVILLE PRESB THEO SEMINARY	195	14	2.00	3.50	4.00
LUTHER-NORTHWESTERN THEO SEM	771	62	3.60	2.00	2.50
LUTHERAN THEO SEM (GETTYSBURG)	228	19	2.00	3.50	0.00
LUTHERAN THEO SEM (PHILADEL)	180	17	2.60	3.00	0.00
LUTHERAN THEO SOUTHERN SEM	135	14	2.00	1.00	2.00
McGILL UNIVERSITY	0	14	1.00	2.00	0.00
MARY IMMACULATE SEMINARY	35	11	1.00	2.00	0.00
MEADVILLE/LOMBARD THEO SCHOOL	24	3	0.50	0.00	1.50
MEMPHIS THEOLOGICAL SEMINARY	105	12	1.00	3.00	0.75
MENNONITE BRETHERN BIBL SEM	104	11	2.00	2.00	4.50
METHODIST THEOLOGICAL SCHOOL	185	20	2.00	3.00	4.00
MID-AMERICA BAPTIST THEO SEM	349	23	3.00	4.00	2.00
MIDWESTERN BAPTIST THEO SEM	529	20	0.00	4.00	1.75
MORAVIAN THEOLOGICAL SEMINARY	38	6	4.00	4.00	1.50
MT. ST. ALPHONSUS SEMINARY	0	0	1.00	0.00	0.40
MT. ST. MARY'S COLLEGE	165	19	7.00	7.00	1.00
MT. ST. MARY'S SEM OF THE WEST	217	22	2.00	2.00	1.50
NASHOTAH HOUSE	85	8	1.00	3.00	0.00
NAZARENE THEOLOGICAL SEMINARY	352	20	2.00	2.00	3.00
NEW BRUNSWICK THEOLOGICAL SEM	154	11	2.00	0.00	2.00
NEW ORLEANS BAPTIST THEO SEM	1000	102	3.50	6.00	3.40
NORTH AMERICAN BAPTIST SEM	96	14	2.25	1.00	1.00
NORTH PARK THEOLOGICAL SEM	119	11	2.00	1.00	2.50
ONTARIO THEOLOGICAL SEMINARY	196	11	1.60	6.00	2.30
ORAL ROBERTS UNIVERSITY	214	19	2.00	1.00	7.00
PERKINS SCHOOL OF THEOLOGY	394	31	6.00	4.00	3.70
PHILLIPS UNIVERSITY	91	12	1.60	3.00	4.50
PITTSBURGH THEOLOGICAL SEM	245	19	1.00	3.00	1.00
PONTIFICAL COLLEGE JOSEPHINUM	181	38	2.00	1.00	0.75
POPE JOHN XXIII NATIONAL SEM.	51	15	2.00	0.00	19.00
PRINCETON THEOLOGICAL SEMINARY	663	40	7.00	9.00	8.00
REFORMED PRESBYTERIAN THEO SEM	43	6	1.00	0.00	1.20
REFORMED THEOLOGICAL SEMINARY	220	18	3.00	4.00	2.25
SACRED HEART SCHOOL - THEOLOGY	92	0	2.00	1.00	0.25
SAINT AUGUSTINE'S SEMINARY	55	13	1.00	0.00	1.80
SCARRITT COLLEGE	89	11	1.00	1.00	4.00
SCHOOL OF THEOLOGY - CLAREMONT	114	26	4.00	3.00	0.00

INSTITUTION	STUDENTS	FACULTY	PROFESS. STAFF	FULL STAFF	PARTTIME STAFF
SCHOOL OF THEOLOGY IN DUBUQUE	404	27	3.33	2.50	0.00
SOUTHEASTERN BAPTIST THEO SEM	682	40	6.00	5.00	8.80
SOUTHERN BAPTIST THEO SEMINARY	1647	102	7.00	18.00	9.00
SOUTHWESTERN BAPTIST THEO SEM	4351	158	10.50	19.00	26.50
ST. CHARLES SEMINARY	122	15	7.00	4.00	0.50
ST. FRANCIS SEMINARY	124	16	3.00	2.00	3.00
ST. JOHN'S PROVINCIAL SEM	112	18	1.50	1.00	2.00
ST. JOHN'S SEMINARY--CA	204	41	3.00	0.00	4.00
ST. JOHN'S SEMINARY--MA	115	22	2.00	0.00	1.00
ST. JOHN'S UNIVERSITY	1903	136	4.00	3.00	3.00
ST. JOSEPH'S SEMINARY	1	13	2.00	2.00	1.00
ST. LOUIS UNIVERSITY	6478	924	1.50	3.00	3.50
ST. MARY OF THE LAKE SEMINARY	155	25	1.00	1.00	2.00
ST. MARY'S SEMINARY - MD	127	25	3.00	1.00	0.50
ST. MEINRAD SCHOOL OF THEOLOGY	320	70	1.00	5.00	0.50
ST. PATRICK'S SEMINARY	82	15	2.00	0.00	1.00
ST. PAUL SCHOOL OF THEOLOGY	135	17	1.00	3.00	1.00
ST. PAUL SEMINARY	97	23	2.00	2.00	3.67
ST. PETER'S SEMINARY	84	11	1.00	2.00	0.50
ST. THOMAS UNIVERSITY	77	6	1.00	1.00	0.75
ST. VINCENT de PAUL - REG SEM	79	14	2.00	0.00	1.50
THE UNITED LIBRARY	352	42	5.00	3.00	0.50
TRINITY COLL FACULTY-DIVINITY	103	7	0.72	0.90	1.20
TRINITY EPISCOPAL SCH/MINISTRY	86	11	1.00	5.00	2.00
TRINITY EVANGEL DIVINITY SCH	709	54	4.60	4.00	10.00
TRINITY LUTHERAN SEMINARY	258	20	3.10	3.00	0.40
UNION THEOLOGICAL SEMINARY-NY	314	32	5.00	11.00	5.00
UNION THEOLOGICAL SEMINARY-VA	494	42	6.50	9.00	3.50
UNITED THEO SEM OF TWIN CITIES	206	18	2.00	0.00	1.00
UNITED THEOLOGICAL SEMINARY	207	22	2.00	3.00	1.00
UNIV OF THE SOUTH SCH OF THEO	96	9	1.20	2.00	3.13
UNIV. OF ST. MICHAEL'S COLLEGE	3500	137	7.60	8.00	9.00
VANCOUVER SCHOOL OF THEOLOGY	123	14	1.00	4.00	2.10
VANDERBILT UNIVERSITY	189	23	2.00	2.00	6.00
VIRGINIA THEOLOGICAL SEMINARY	191	18	4.00	3.00	2.00
WESLEY THEOLOGICAL SEMINARY	230	23	3.00	3.00	4.30
WESTERN CONSERVATIVE BAPT SEM	509	36	3.35	3.00	4.00
WESTERN EVANGELICAL SEMINARY	128	8	2.00	0.00	2.00
WESTERN THEOLOGICAL SEMINARY	175	15	2.50	1.00	0.00
WESTMINSTER THEO SEMINARY--CA	63	11	1.00	1.00	1.00
WESTMINSTER THEO SEMINARY--PA	310	20	3.25	2.00	1.50
WILFRID LAURIER UNIVERSITY	87	8	13.00	40.00	7.85
WINEBRENNER THEOLOGICAL SEM	36	8	1.50	1.00	1.50
WYCLIFFE COLLEGE	111	7	1.00	1.00	0.50
YALE UNIVERSITY DIVINITY SCH	391	43	6.50	7.00	7.50

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSE	EDUC. AND GENERAL
ANDERSON COLLEGE	49642	21650	863	74756	766116
ANDOVER NEWTON THEO SCHOOL	106176	54109	4977	213938	3256253
ANDREWS UNIVERSITY	240472	48652	0	289124	0
ASBURY THEOLOGICAL SEMINARY	202448	81147	6839	385671	4738580
ASHLAND THEOLOGICAL SEMINARY	34678	35312	905	71460	1455760
ASSEMBLIES OF GOD THEO SEM	63641	42813	1998	138079	1176037
ASSOCIATED MENNONITE BIBL SEM	58330	27324	1091	115446	1585288
* ATLANTIC SCHOOL OF THEOLOGY	78348	23400	2160	104628	1064832
AUSTIN PRESBYTERIAN THEO SEM	107729	63878	1849	173456	1988214
BANGOR THEOLOGICAL SEMINARY	57024	26330	1750	87543	1161939
BAPTIST MISS ASSOC THEO SEM	58459	26577	3102	96867	507462
BETHANY/NORTHERN BAPTIST SEM	82427	51163	2781	168258	2928100
BETHEL THEOLOGICAL SEMINARY	94892	42021	2361	167936	3025000
BIBLICAL THEOLOGICAL SEMINARY	34072	7556	453	49749	628105
BILLY GRAHAM CENTER	126627	40288	5126	213113	0
BOSTON UNIV SCH OF THEOLOGY	138781	44669	827	190232	2503117
BRITE DIVINITY SCHOOL	163856	118533	5749	309900	1388540
CALVARY BAPTIST THEO SEMINARY	60000	18000	2000	80000	400000
CATHOLIC THEOLOGICAL UNION	120613	49350	3000	206608	1928230
CENTER FOR BIBLICAL STUDIES	14700	7000	100	24500	0
CENTRAL BAPTIST THEO SEMINARY	66786	39474	1523	126947	1216604
CHICAGO THEOLOGICAL SEMINARY	46648	32764	658	99178	1823562
CHRIST SEMINARY - SEMINEX	29750	3422	0	6388	0
CHRIST THE KING SEMINARY	41259	49933	4963	104632	0
CHRISTIAN THEOLOGICAL SEMINARY	87517	32522	4122	153886	2222087
COLGATE/ROCHESTER/BEXLEY HALL	127302	74229	6705	285947	2421285
COLUMBIA THEOLOGICAL SEMINARY	105045	50286	8106	189924	3679787
CONCORDIA SEMINARY	171445	122806	5061	386740	4975732
CONCORDIA THEOLOGICAL SEMINARY	145039	66883	243	242949	0
CONGREGATIONAL LIBRARY	84526	7752	688	109813	0
CONVENANT THEOLOGICAL SEMINARY	62786	37874	2889	122826	1682817
CRISWELL CENTER-BIBLICAL STUDY	50245	47202	0	77796	1679838
DALLAS THEOLOGICAL SEMINARY	261593	85149	13762	417785	8862994
DAVID LIPSCOMB COLLEGE	251543	151625	6821	458056	12401761
DENVER THEOLOGICAL SEMINARY	110294	53510	6200	207661	2258004
DOMINICAN COLLEGE	25649	19461	2836	65604	1089183
DREW UNIVERSITY	608530	329609	30234	9871	22747893
DUKE UNIVERSITY DIVINITY SCH	0	127728	0	532328	3815329
EASTERN BAPTIST THEO SEMINARY	75584	34345	1598	130857	2200000
EASTERN MENNONITE COLLEGE	120912	77034	2251	256020	6242057
EDEN THEOLOGICAL SEMINARY	225485	222349	11344	162845	0
* EMMANUEL COLLEGE	39600	19908	1008	99151	996546
EMMANUEL SCHOOL OF RELIGION	59643	28562	4456	119087	1167723
EMORY UNIVERSITY	252098	204188	6806	542998	5864167
EPISCOPAL DIVINITY/WESTON SCH.	190670	112650	7905	336870	4276523
EPISCOPAL THEOLOGICAL SEMINARY	101512	26398	3248	195389	1765487
ERSKINE COLLEGE & THEO SEM	74414	74500	300	170564	4175434
EVANGELICAL SCHOOL OF THEOLOGY	28976	15197	1587	44173	607875
FULLER THEOLOGICAL SEMINARY	226736	108855	11664	420146	10184603
GENERAL THEOLOGICAL SEMINARY	78032	71464	2614	235873	2726923
GOLDEN GATE BAPTIST THEO SEM	199769	64040	1380	354143	3380147
GRACE THEOLOGICAL SEMINARY	62986	51900	7500	127500	1619221

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSE	EDUC. AND GENERAL
GRADUATE THEOLOGICAL UNION	479957	227367	12941	1077396	14610641
HARDING GRADUATE SCHOOL	67599	41294	8428	131460	1565497
HARTFORD SEMINARY	36750	26240	0	77910	1200000
HARVARD DIVINITY SCHOOL	365113	179501	22329	716848	0
HOLY NAME COLLEGE	13104	3706	635	17445	0
* HURON COLLEGE FACULTY OF THEO	93093	63549	5617	6698	1961595
ILIFF SCHOOL OF THEOLOGY	163540	135338	9496	355229	2639436
JESUIT-KRAUSS-McCORMICK LIBR.	270481	132000	12000	66000	0
KATHOLIEKE UNIVERSITEIT LEUVEN	132720	128296	4424	265440	1990800
KENRICK SEMINARY	57362	26694	5266	105569	930245
KINO INSTITUTE	0	10000	0	0	0
* KNOX COLLEGE	59635	18341	2023	92116	597456
LANCASTER THEOLOGICAL SEMINARY	42891	38476	3376	109336	1625623
LEXINGTON THEOLOGICAL SEMINARY	86555	54855	6298	73978	2036490
LOUISVILLE PRESB THEO SEMINARY	92139	49673	6290	211648	2165626
LUTHER-NORTHWESTERN THEO SEM	171147	60038	8906	294602	5528919
LUTHERAN THEO SEM (GETTYSBURG)	87867	57472	5318	181171	2131540
LUTHERAN THEO SEM (PHILADEL)	114500	45200	7550	22800	2058600
LUTHERAN THEO SOUTHERN SEM	62934	33323	2938	122875	1633702
* MCGILL UNIVERSITY	74229	14743	956	90109	0
MARY IMMACULATE SEMINARY	32000	31000	2924	67465	857838
MEADVILLE/LOMBARD THEO SCHOOL	30192	11671	0	49018	661307
MEMPHIS THEOLOGICAL SEMINARY	44661	26967	2695	90686	804325
MENNONITE BRETHREN BIBL SEM	152625	131140	16313	300078	0
METHODIST THEOLOGICAL SCHOOL	92610	52383	3101	199929	2103770
MID-AMERICA BAPTIST THEO SEM	104926	39618	1290	147360	2080329
MIDWESTERN BAPTIST THEO SEM	74014	42768	1861	33930	2704966
MORAVIAN THEOLOGICAL SEMINARY	163763	168928	10500	403807	754506
MT. ST. ALPHONSUS SEMINARY	29500	0	1500	66100	0
MT. ST. MARY'S COLLEGE	191227	158898	6785	189852	10742220
MT. ST. MARY'S SEM OF THE WEST	44753	37364	3180	150607	1620958
NASHOTAH HOUSE	36933	40275	774	100733	137329
NAZARENE THEOLOGICAL SEMINARY	64478	58293	4318	143364	1446393
NEW BRUNSWICK THEOLOGICAL SEM	39000	14816	1224	19772	0
NEW ORLEANS BAPTIST THEO SEM	120436	85102	5470	252670	4718225
NORTH AMERICAN BAPTIST SEM	58135	30165	2244	111870	1221100
NORTH PARK THEOLOGICAL SEM	69494	44311	4825	146208	1075517
* ONTARIO THEOLOGICAL SEMINARY	98819	95408	8541	210861	3505143
ORAL ROBERTS UNIVERSITY	64637	37500	2500	103801	1218931
PERKINS SCHOOL OF THEOLOGY	202637	266452	41490	659774	4428800
PHILLIPS UNIVERSITY	72455	31245	2502	160220	854935
PITTSBURGH THEOLOGICAL SEM	129662	79000	10000	254660	2886583
PONTIFICAL COLLEGE JOSEPHINUM	63581	82951	4419	180132	2809667
POPE JOHN XXIII NATIONAL SEM.	18063	27809	1041	46913	610426
PRINCETON THEOLOGICAL SEMINARY	346363	219739	13009	759828	12476895
REFORMED PRESBYTERIAN THEO SEM	26995	7436	898	61254	330000
REFORMED THEOLOGICAL SEMINARY	85000	79900	8800	226000	2914731
SACRED HEART SCHOOL - THEOLOGY	47075	38920	1295	101150	2074533
* SAINT AUGUSTINE'S SEMINARY	29989	18246	1618	49853	588214
SCARRITT COLLEGE	37998	12824	1260	109511	0
SCHOOL OF THEOLOGY - CLAREMONT	137372	82644	9732	234498	2967845
SCHOOL OF THEOLOGY IN DUBUQUE	132781	45729	3612	29199	0
SOUTHEASTERN BAPTIST THEO SEM	242758	90302	3459	415922	3246264
SOUTHERN BAPTIST THEO SEMINARY	478586	184065	19482	856733	9936802
SOUTHWESTERN BAPTIST THEO SEM	518806	163320	21654	1033485	13274410

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BINDING	TOTAL EXPENSE	EDUC. AND GENERAL
ST. CHARLES SEMINARY	63446	16305	2175	129463	503198
ST. FRANCIS SEMINARY	41994	49355	819	91349	0
ST. JOHN'S PROVINCIAL SEM	74411	52152	4012	103575	0
ST. JOHN'S SEMINARY--CA	48987	46017	4078	96287	796196
ST. JOHN'S SEMINARY--MA	26707	50250	4661	93231	0
ST. JOHN'S UNIVERSITY	289006	221534	8333	534840	16810415
ST. JOSEPH'S SEMINARY	0	45713	9046	131293	0
ST. LOUIS UNIVERSITY	86416	30562	6296	130293	12345500
					0
ST. MARY OF THE LAKE SEMINARY	44952	38893	4141	93349	2091875
ST. MARY'S SEMINARY - MD	65501	45500	2500	150045	1169942
ST. MEINRAD SCHOOL OF THEOLOGY	92463	95596	4167	219617	3072942
ST. PATRICK'S SEMINARY	32086	19388	1423	60187	1025063
ST. PAUL SCHOOL OF THEOLOGY	0	41702	0	118819	1633356
ST. PAUL SEMINARY	40971	34932	3949	51431	1788404
* ST. PETER'S SEMINARY	42480	66960	3600	118080	730080
ST. THOMAS UNIVERSITY	36643	27178	922	69544	0
ST. VINCENT de PAUL - REG SEM	43572	29538	2347	104885	1171396
THE UNITED LIBRARY	220865	112517	11322	425388	4880587
* TRINITY COLL FACULTY-DIVINITY	38313	16671	468	60123	576189
TRINITY EPISCOPAL SCH/MINISTRY	73756	37918	3782	129283	1061088
TRINITY EVANGEL DIVINITY SCH	209150	135185	1030	409660	5674073
TRINITY LUTHERAN SEMINARY	128656	49359	3407	240282	2749545
UNION THEOLOGICAL SEMINARY-NY	378920	202764	53800	791920	8952214
UNION THEOLOGICAL SEMINARY-VA	313319	99620	4896	630623	6948006
UNITED THEO SEM OF TWIN CITIES	41478	22455	1200	12525	1773721
UNITED THEOLOGICAL SEMINARY	111021	62995	1984	225164	2621924
UNIV OF THE SOUTH SCH OF THEO	90828	65969	6974	193958	1658216
* UNIV. OF ST. MICHAEL'S COLLEGE	377037	179109	18560	694907	6354000
* VANCOUVER SCHOOL OF THEOLOGY	97836	32350	1642	133075	1173625
VANDERBILT UNIVERSITY	108795	85639	4986	374629	2074472
VIRGINIA THEOLOGICAL SEMINARY	145975	78122	9974	316748	4108260
WESLEY THEOLOGICAL SEMINARY	115840	52053	2991	187161	2332745
WESTERN CONSERVATIVE BAPT SEM	125153	86308	0	262092	3415876
WESTERN EVANGELICAL SEMINARY	49000	17000	0	78765	744294
WESTERN THEOLOGICAL SEMINARY	62640	37587	1489	129378	1261290
WESTMINSTER THEO SEMINARY--CA	43608	29318	2300	91372	838464
WESTMINSTER THEO SEMINARY--PA	85922	55234	3000	177437	2048054
* WILFRID LAURIER UNIVERSITY	861736	701163	27994	1803245	23512320
WINEBRENNER THEOLOGICAL SEM	35359	28394	417	64070	506863
* WYCLIFFE COLLEGE	49419	8167	1728	71439	805725
YALE UNIVERSITY DIVINITY SCH	359756	230167	19905	708075	0

* Canadian Institutions' Records figured at the U.S. dollar rate. Exchange rate .7200 used. rate. Exchange

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
ANDERSON COLLEGE	55986	1659	2484	537	60666	551
ANDOVER NEWTON THEO SCHOOL	206595	4834	0	0	211429	565
ANDREWS UNIVERSITY	119563	10279	0	0	129842	1102
ASBURY THEOLOGICAL SEMINARY	142608	4356	10823	0	157787	707
ASHLAND THEOLOGICAL SEMINARY	61928	455	1704	0	64087	361
ASSEMBLIES OF GOD THEO SEM	53441	45140	2655	0	101236	498
ASSOCIATED MENNONITE BIBL SEM	101299	7846	596	394	110135	525
ATLANTIC SCHOOL OF THEOLOGY	65512	125	860	0	66497	421
AUSTIN PRESBYTERIAN THEO SEM	121038	2268	1528	0	124834	474
BANGOR THEOLOGICAL SEMINARY	81654	760	41	1250	83705	425
BAPTIST MISS ASSOC THEO SEM	41875	598	3354	8351	54178	819
BETHANY/NORTHERN BAPTIST SEM	139462	4031	2796	0	146289	596
BETHEL THEOLOGICAL SEMINARY	113600	2512	5920	0	121699	747
BIBLICAL THEOLOGICAL SEMINARY	41169	56	901	1114	43240	223
BILLY GRAHAM CENTER	59000	125390	0	0	184390	499
BOSTON UNIV SCH OF THEOLOGY	126141	8587	4710	0	139438	1093
BRITE DIVINITY SCHOOL	160506	15978	0	0	176484	1014
CALVARY BAPTIST THEO SEMINARY	72000	3000	1200	4000	80200	530
CATHOLIC THEOLOGICAL UNION	104969	0	500	0	105469	540
CENTER FOR BIBLICAL STUDIES	16772	0	60	3500	20332	40
CENTRAL BAPTIST THEO SEMINARY	74049	327	6480	495	81351	294
CHICAGO THEOLOGICAL SEMINARY	102300	2250	680	0	105230	205
CHRIST SEMINARY - SEMINEX	36422	6238	0	0	42660	177
CHRIST THE KING SEMINARY	98514	2900	792	0	110000	433
CHRISTIAN THEOLOGICAL SEMINARY	110439	664	5300	0	116403	664
COLGATE/ROCHESTER/BEXLEY HALL	256000	1900	2700	26000	286600	863
COLUMBIA THEOLOGICAL SEMINARY	93176	2445	2200	0	97821	522
CONCORDIA SEMINARY	176511	39276	13768	65	229620	1081
CONCORDIA THEOLOGICAL SEMINARY	119469	5159	5274	30363	132601	700
CONGREGATIONAL LIBRARY	225000	300	0	0	225000	110
CONVENANT THEOLOGICAL SEMINARY	50532	2951	715	0	54200	359
CRISWELL CENTER-BIBLICAL STUDY	68601	2116	1758	30	79856	488
DALLAS THEOLOGICAL SEMINARY	109225	19646	5060	430	134361	873
DAVID LIPSCOMB COLLEGE	151517	30403	5017	0	159724	909
DENVER THEOLOGICAL SEMINARY	85425	2350	2725	0	0	524
DOMINICAN COLLEGE	58570	98	106	0	58774	287
DREW UNIVERSITY	371221	206703	3820	120000	701744	1675
DUKE UNIVERSITY DIVINITY SCH	243075	0	0	0	0	0
EASTERN BAPTIST THEO SEMINARY	99556	596	0	0	0	390
EASTERN MENNONITE COLLEGE	116155	19054	9615	6999	151823	818
EDEN THEOLOGICAL SEMINARY	191605	10732	28944	0	231281	963
EMMANUEL COLLEGE	55508	4531	394	735	61168	279
EMMANUEL SCHOOL OF RELIGION	64251	19330	1550	0	85131	433
EMORY UNIVERSITY	402546	52758	4258	92750	552312	1463
EPISCOPAL DIVINITY/WESTON SCH.	253495	1416	500	2500	257911	1085
EPISCOPAL THEOLOGICAL SEMINARY	89028	769	2154	0	91951	359
ERSKINE COLLEGE & THEO SEM	159525	52500	818	22900	235743	800
EVANGELICAL SCHOOL OF THEOLOGY	45612	500	45	300	46457	286
FULLER THEOLOGICAL SEMINARY	154483	3500	100	0	158083	969
GENERAL THEOLOGICAL SEMINARY	210135	2590	200	0	212925	432
GOLDEN GATE BAPTIST THEO SEM	112025	3069	13375	20101	148570	774

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
GRACE THEOLOGICAL SEMINARY	57617	4628	13600	0	75845	330
GRADUATE THEOLOGICAL UNION	357430	176483	5831	11093	550837	2368
HARDING GRADUATE SCHOOL	75728	5963	1748	1748	85187	676
HARTFORD SEMINARY	68731	6225	200	1500	76656	240
HARVARD DIVINITY SCHOOL	348733	33705	0	0	412438	2220
HOLY NAME COLLEGE	6106	0	0	0	0	96
HURON COLLEGE FACULTY OF THEO	118989	0	0	0	0	262
ILIFF SCHOOL OF THEOLOGY	144080	23340	1754	0	0	870
JESUIT-KRAUSS-McCORMICK LIBR.	308020	40472	786	8372	357650	1489
KATHOLIEKE UNIVERSITEIT LEUVEN	580000	15000	45000	500	600000	1032
KENRICK SEMINARY	69070	507	1647	1297	72521	370
KINO INSTITUTE	9000	0	2000	0	0	100
KNOX COLLEGE	66101	393	206	0	66700	190
LANCASTER THEOLOGICAL SEMINARY	0	2468	2152	1000	135454	475
LEXINGTON THEOLOGICAL SEMINARY	97892	7000	0	700	105592	1111
LOUISVILLE PRESB THEO SEMINARY	98041	140	530	0	98711	332
LUTHER-NORTHWESTERN THEO SEM	191515	2166	5268	191	199140	747
LUTHERAN THEO SEM (GETTYSBURG)	136775	4090	0	0	140865	660
LUTHERAN THEO SEM (PHILADEL)	148140	13250	6820	0	0	597
LUTHERAN THEO SOUTHERN SEM	93116	7600	1765	0	102481	682
McGILL UNIVERSITY	67336	8884	1336	934	78490	145
MARY IMMACULATE SEMINARY	68867	2853	2419	244	74383	406
MEADVILLE/LOMBARD THEO SCHOOL	93776	125	0	0	93901	140
MEMPHIS THEOLOGICAL SEMINARY	69547	0	0	0	69547	552
MENNONITE BRETHREN BIBL SEM	105619	15141	18687	0	139447	708
METHODIST THEOLOGICAL SCHOOL	89664	555	4589	19	94827	367
MID-AMERICA BAPTIST THEO SEM	91000	24400	3700	2800	123000	785
MIDWESTERN BAPTIST THEO SEM	84731	10	878	5	86123	500
MORAVIAN THEOLOGICAL SEMINARY	186340	1990	0	0	188330	1036
MT. ST. ALPHONSUS SEMINARY	100000	0	0	0	0	450
MT. ST. MARY'S COLLEGE	160258	8400	3280	0	171938	763
MT. ST. MARY'S SEM OF THE WEST	67750	1109	3248	924	74131	363
NASHOTAH HOUSE	73250	150	260	525	74185	554
NAZARENE THEOLOGICAL SEMINARY	71319	8940	1352	178	81789	460
NEW BRUNSWICK THEOLOGICAL SEM	149647	1047	181	0	150875	313
NEW ORLEANS BAPTIST THEO SEM	174260	14453	21176	38393	248282	953
NORTH AMERICAN BAPTIST SEM	54707	740	13611	0	69058	357
NORTH PARK THEOLOGICAL SEM	70560	1188	433	0	72181	312
ONTARIO THEOLOGICAL SEMINARY	41026	3096	3922	434	48478	824
ORAL ROBERTS UNIVERSITY	95196	18885	9176	0	123257	951
PERKINS SCHOOL OF THEOLOGY	211814	83637	0	0	295451	768
PHILLIPS UNIVERSITY	93550	10731	13482	0	117763	427
PITTSBURGH THEOLOGICAL SEM	207531	5799	8849	1728	223907	858
PONTIFICAL COLLEGE JOSEPHINUM	100413	519	2592	0	103524	419
POPE JOHN XXIII NATIONAL SEM.	41865	2775	6759	0	0	311
PRINCETON THEOLOGICAL SEMINARY	321741	3712	0	58787	384240	1391
REFORMED PRESBYTERIAN THEO SEM	27164	985	1027	1020	30196	164
REFORMED THEOLOGICAL SEMINARY	70000	33200	4900	0	108100	715
SACRED HEART SCHOOL - THEOLOGY	69095	715	12156	0	81966	355
SAINT AUGUSTINE'S SEMINARY	38427	202	521	0	39150	203
SCARRITT COLLEGE	49500	100	250	40	49890	120
SCHOOL OF THEOLOGY - CLAREMONT	127050	2635	55	0	129740	635
SCHOOL OF THEOLOGY IN DUBUQUE	158865	839	0	0	159704	645
SOUTHEASTERN BAPTIST THEO SEM	138343	78000	18041	20000	254384	1210

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
SOUTHERN BAPTIST THEO SEMINARY	296339	31551	85165	263585	676640	0
SOUTHWESTERN BAPTIST THEO SEM	303561	8209	29498	203223	544581	2002
ST. CHARLES SEMINARY	115233	376	6560	400000	522169	520
ST. FRANCIS SEMINARY	80000	290	5575	0	0	325
ST. JOHN'S PROVINCIAL SEM	60946	2215	3569	632	67362	400
ST. JOHN'S SEMINARY--CA	124500	8000	1000	0	133500	450
ST. JOHN'S SEMINARY--MA	133092	600	0	0	0	354
ST. JOHN'S UNIVERSITY	297645	3061	4772	0	305478	1279
ST. JOSEPH'S SEMINARY	102265	419	0	0	0	424
ST. LOUIS UNIVERSITY	138916	507	0	0	139423	850
ST. MARY OF THE LAKE SEMINARY	144470	1122	2113	0	147705	458
ST. MARY'S SEMINARY - MD	112000	3000	500	0	115500	350
ST. MEINRAD SCHOOL OF THEOLOGY	136285	2996	1870	0	141161	565
ST. PATRICK'S SEMINARY	65022	2125	952	4000	72099	266
ST. PAUL SCHOOL OF THEOLOGY	70286	342	0	0	70628	360
ST. PAUL SEMINARY	71152	2080	0	0	73232	485
ST. PETER'S SEMINARY	42108	6157	566	0	48831	384
ST. THOMAS UNIVERSITY	38500	1397	2181	1200	43780	325
ST. VINCENT de PAUL - REG SEM	60240	4072	1489	5514	71315	522
THE UNITED LIBRARY	262459	7062	1300	1000	271821	1021
TRINITY COLL FACULTY-DIVINITY	34243	243	247	0	34733	105
TRINITY EPISCOPAL SCH/MINISTRY	35394	1290	1303	97	38074	220
TRINITY EVANGEL DIVINITY SCH	120701	19147	2959	0	142807	1200
TRINITY LUTHERAN SEMINARY	92102	1227	3146	0	96475	675
UNION THEOLOGICAL SEMINARY-NY	558021	85658	1622	1882	645301	1700
UNION THEOLOGICAL SEMINARY-VA	243387	39983	58127	49	341546	1440
UNITED THEO SEM OF TWIN CITIES	62330	544	1535	0	64409	298
UNITED THEOLOGICAL SEMINARY	100370	6011	5540	0	106370	458
UNIV OF THE SOUTH SCH OF THEO	83607	17031	0	0	100638	1578
UNIV. OF ST. MICHAEL'S COLLEGE	270100	8500	61750	200	350550	815
VANCOUVER SCHOOL OF THEOLOGY	75406	1160	6422	643	83631	329
VANDERBILT UNIVERSITY	140008	8354	4166	0	152528	491
VIRGINIA THEOLOGICAL SEMINARY	112780	2774	801	13067	129422	643
WESLEY THEOLOGICAL SEMINARY	114090	2460	2980	0	119530	573
WESTERN CONSERVATIVE BAPT SEM	52357	2383	9499	0	0	1161
WESTERN EVANGELICAL SEMINARY	50000	5567	-3500	-1000	0	403
WESTERN THEOLOGICAL SEMINARY	85128	3550	5310	0	93988	505
WESTMINSTER THEO SEMINARY--CA	31526	40010	724	0	72260	225
WESTMINSTER THEO SEMINARY--PA	95426	12000	2000	0	109426	659
WILFRID LAURIER UNIVERSITY	443360	448346	57749	118121	1067576	5220
WINEBRENNER THEOLOGICAL SEM	33727	240	226	419	34612	143
WYCLIFFE COLLEGE	44000	0	0	1200	45200	84
YALE UNIVERSITY DIVINITY SCH	345449	69819	0	2109	0	1635

CIRCULATION DATA: INTERLIBRARY LOAN

INSTITUTION	TYPE OF LIBRARY				DATA ALL
	ILL SENT	ILL RECEIVED	INDEPEN- DENT LIBRARY	NONINDE- PENDENT LIBRARY	
ANDERSON COLLEGE	469	152	.F.	.T.	.F.
ANDOVER NEWTON THEO SCHOOL	517	129	.T.	.F.	.F.
ANDREWS UNIVERSITY	308	660	.F.	.T.	.F.
ASBURY THEOLOGICAL SEMINARY	734	321	.T.	.F.	.F.
ASHLAND THEOLOGICAL SEMINARY	3	91	.T.	.F.	.F.
ASSEMBLIES OF GOD THEO SEM	279	97	.T.	.F.	.F.
ASSOCIATED MENNONITE BIBL SEM	525	403	.T.	.F.	.F.
ATLANTIC SCHOOL OF THEOLOGY	130	28	.T.	.F.	.T.
AUSTIN PRESBYTERIAN THEO SEM	15	7	.T.	.F.	.F.
BANGOR THEOLOGICAL SEMINARY	97	63	.T.	.F.	.F.
BAPTIST MISS ASSOC THEO SEM	0	14	.T.	.F.	.F.
BETHANY/NORTHERN BAPTIST SEM	540	142	.T.	.F.	.F.
BETHEL THEOLOGICAL SEMINARY	779	761	.T.	.F.	.F.
BIBLICAL THEOLOGICAL SEMINARY	21	152	.T.	.F.	.F.
BILLY GRAHAM CENTER	500	0	.F.	.T.	.F.
BOSTON UNIV SCH OF THEOLOGY	186	33	.T.	.F.	.F.
BRITE DIVINITY SCHOOL	692	312	.F.	.T.	.F.
CAL VARY BAPTIST THEO SEMINARY	35	45	.T.	.F.	.F.
CATHOLIC THEOLOGICAL UNION	1863	381	.T.	.F.	.F.
CENTER FOR BIBLICAL STUDIES	2	300	.T.	.F.	.F.
CENTRAL BAPTIST THEO SEMINARY	99	9	.T.	.F.	.F.
CHICAGO THEOLOGICAL SEMINARY	261	175	.T.	.F.	.F.
CHRIST SEMINARY - SEMINEX	267	0	.T.	.F.	.F.
CHRIST THE KING SEMINARY	95	10	.T.	.F.	.F.
CHRISTIAN THEOLOGICAL SEMINARY	180	114	.T.	.F.	.F.
COLGATE/ROCHESTER/BEXLEY HALL	779	219	.T.	.F.	.F.
COLUMBIA THEOLOGICAL SEMINARY	375	95	.T.	.F.	.F.
CONCORDIA SEMINARY	246	117	.T.	.F.	.F.
CONCORDIA THEOLOGICAL SEMINARY	1016	156	.T.	.F.	.F.
CONGREGATIONAL LIBRARY	0	0	.T.	.F.	.F.
CONVENANT THEOLOGICAL SEMINARY	17	49	.T.	.F.	.F.
CRISWELL CENTER-BIBLICAL STUDY	5	1	.T.	.F.	.F.
DALLAS THEOLOGICAL SEMINARY	2025	1887	.T.	.F.	.F.
DAVID LIPSCOMB COLLEGE	420	69	.F.	.T.	.F.
DENVER THEOLOGICAL SEMINARY	720	139	.T.	.F.	.F.
DOMINICAN COLLEGE	34	10	.T.	.F.	.F.
DREW UNIVERSITY	1175	1267	.F.	.T.	.T.
DUKE UNIVERSITY DIVINITY SCH	0	0	.F.	.T.	.F.
EASTERN BAPTIST THEO SEMINARY	701	152	.T.	.F.	.F.
EASTERN MENNONITE COLLEGE	386	350	.F.	.T.	.T.
EDEN THEOLOGICAL SEMINARY	801	267	.F.	.T.	.T.
EMMANUEL COLLEGE	102	0	.F.	.T.	.F.
EMMANUEL SCHOOL OF RELIGION	147	104	.T.	.F.	.F.
EMORY UNIVERSITY	1341	122	.F.	.T.	.F.
EPISCOPAL DIVINITY/WESTON SCH.	617	302	.T.	.F.	.F.
EPISCOPAL THEOLOGICAL SEMINARY	52	9	.T.	.F.	.F.
ERSKINE COLLEGE & THEO SEM	5	20	.F.	.T.	.T.
EVANGELICAL SCHOOL OF THEOLOGY	18	29	.T.	.F.	.F.
FULLER THEOLOGICAL SEMINARY	320	530	.T.	.F.	.F.
GENERAL THEOLOGICAL SEMINARY	57	20	.T.	.F.	.F.

TYPE OF LIBRARY

INSTITUTION	ILL SENT	ILL RECEIVED	INDEPENDENT LIBRARY	NONINDEPENDENT LIBRARY	DATA ALL
GOLDEN GATE BAPTIST THEO SEM	153	185	.T.	.F.	.F.
GRACE THEOLOGICAL SEMINARY	490	942	.F.	.F.	.F.
GRADUATE THEOLOGICAL UNION	1346	622	.T.	.F.	.F.
HARDING GRADUATE SCHOOL	118	279	.T.	.F.	.F.
HARTFORD SEMINARY	354	152	.T.	.F.	.F.
HARVARD DIVINITY SCHOOL	386	50	.T.	.F.	.F.
HOLY NAME COLLEGE	0	0	.T.	.F.	.F.
HURON COLLEGE FACULTY OF THEO	140	19	.F.	.T.	.T.
ILIFF SCHOOL OF THEOLOGY	1507	186	.T.	.F.	.F.
JESUIT-KRAUSS-McCORMICK LIBR.	0	0	.T.	.F.	.F.
KATHOLIEKE UNIVERSITEIT LEUVEN	652	231	.F.	.T.	.F.
KENRICK SEMINARY	18	20	.T.	.F.	.F.
KINO INSTITUTE	0	0	.T.	.F.	.F.
KNOX COLLEGE	1	0	.T.	.F.	.F.
LANCASTER THEOLOGICAL SEMINARY	59	25	.T.	.F.	.F.
LEXINGTON THEOLOGICAL SEMINARY	101	27	.T.	.F.	.F.
LOUISVILLE PRESB THEO SEMINARY	576	1733	.T.	.F.	.F.
LUTHER-NORTHWESTERN THEO SEM	92	61	.T.	.F.	.F.
LUTHERAN THEO SEM (GETTYSBURG)	60	81	.T.	.F.	.F.
LUTHERAN THEO SEM (PHILADEL)	346	100	.T.	.F.	.F.
LUTHERAN THEO SOUTHERN SEM	3	18	.T.	.F.	.F.
McGILL UNIVERSITY	185	100	.F.	.T.	.F.
MARY IMMACULATE SEMINARY	21	36	.T.	.F.	.F.
MEADVILLE/LOMBARD THEO SCHOOL	78	16	.T.	.F.	.F.
MEMPHIS THEOLOGICAL SEMINARY	72	6	.T.	.F.	.F.
MENNONITE BRETHREN BIBL SEM	47	105	.F.	.T.	.T.
METHODIST THEOLOGICAL SCHOOL	35	74	.T.	.F.	.F.
MID-AMERICA BAPTIST THEO SEM	42	68	.T.	.F.	.F.
MIDWESTERN BAPTIST THEO SEM	410	75	.T.	.F.	.F.
MORAVIAN THEOLOGICAL SEMINARY	1407	1469	.F.	.T.	.T.
MT. ST. ALPHONSUS SEMINARY	0	0	.T.	.F.	.F.
MT. ST. MARY'S COLLEGE	723	688	.F.	.T.	.T.
MT. ST. MARY'S SEM OF THE WEST	713	162	.T.	.F.	.F.
NASHOTAH HOUSE	574	177	.T.	.F.	.F.
NAZARENE THEOLOGICAL SEMINARY	184	121	.T.	.F.	.F.
NEW BRUNSWICK THEOLOGICAL SEM	64	23	.T.	.F.	.F.
NEW ORLEANS BAPTIST THEO SEM	134	197	.T.	.F.	.F.
NORTH AMERICAN BAPTIST SEM	785	229	.T.	.F.	.F.
NORTH PARK THEOLOGICAL SEM	693	64	.T.	.F.	.F.
ONTARIO THEOLOGICAL SEMINARY	7	13	.T.	.F.	.F.
ORAL ROBERTS UNIVERSITY	488	19	.F.	.T.	.F.
PERKINS SCHOOL OF THEOLOGY	1518	310	.F.	.T.	.F.
PHILLIPS UNIVERSITY	941	177	.T.	.F.	.F.
PITTSBURGH THEOLOGICAL SEM	533	42	.T.	.F.	.F.
PONTIFICAL COLLEGE JOSEPHINUM	48	56	.T.	.F.	.F.
POPE JOHN XXIII NATIONAL SEM.	2	4	.T.	.F.	.F.
PRINCETON THEOLOGICAL SEMINARY	690	110	.T.	.F.	.F.
REFORMED PRESBYTERIAN THEO SEM	36	35	.T.	.F.	.F.
REFORMED THEOLOGICAL SEMINARY	221	103	.T.	.F.	.F.
SACRED HEART SCHOOL - THEOLOGY	0	7	.T.	.F.	.F.
SAINT AUGUSTINE'S SEMINARY	53	0	.T.	.F.	.F.
SCARRITT COLLEGE	12	42	.T.	.F.	.F.
SCHOOL OF THEOLOGY - CLAREMONT	277	269	.T.	.F.	.F.

INSTITUTION	TYPE OF LIBRARY				
	ILL SENT	ILL RECEIVED	INDEPEN- DENT LIBRARY	NONINDE- PENDENT LIBRARY	DATA ALL
SCHOOL OF THEOLOGY IN DUBUQUE	341	302	.T.	.T.	.F.
SOUTHEASTERN BAPTIST THEO SEM	425	228	.T.	.F.	.F.
SOUTHERN BAPTIST THEO SEMINARY	2388	1224	.T.	.F.	.F.
SOUTHWESTERN BAPTIST THEO SEM	2282	1250	.T.	.F.	.F.
ST. CHARLES SEMINARY	369	39	.F.	.T.	.T.
ST. FRANCIS SEMINARY	10	12	.T.	.F.	.F.
ST. JOHN'S PROVINCIAL SEM	71	69	.T.	.F.	.F.
ST. JOHN'S SEMINARY--CA	15	15	.F.	.T.	.T.
ST. JOHN'S SEMINARY--MA	45	0	.T.	.F.	.F.
ST. JOHN'S UNIVERSITY	1223	3010	.F.	.T.	.T.
ST. JOSEPH'S SEMINARY	7	3	.T.	.F.	.F.
ST. LOUIS UNIVERSITY	156	0	.F.	.T.	.F.
ST. MARY OF THE LAKE SEMINARY	179	56	.T.	.F.	.F.
ST. MARY'S SEMINARY - MD	18	12	.T.	.F.	.F.
ST. MEINRAD SCHOOL OF THEOLOGY	385	173	.F.	.T.	.T.
ST. PATRICK'S SEMINARY	111	24	.T.	.F.	.F.
ST. PAUL SCHOOL OF THEOLOGY	35	25	.T.	.F.	.F.
ST. PAUL SEMINARY	356	57	.F.	.T.	.F.
ST. PETER'S SEMINARY	11	13	.T.	.F.	.F.
ST. THOMAS UNIVERSITY	2	9	.T.	.F.	.F.
ST. VINCENT de PAUL - REG SEM	51	90	.T.	.F.	.F.
TRINITY LUTHERAN SEMINARY	252	57	.T.	.F.	.F.
UNION THEOLOGICAL SEMINARY-NY	816	137	.T.	.F.	.F.
UNION THEOLOGICAL SEMINARY-VA	577	391	.T.	.F.	.F.
UNITED THEO SEM OF TWIN CITIES	374	499	.T.	.F.	.F.
UNITED THEOLOGICAL SEMINARY	538	383	.T.	.F.	.F.
UNIV OF THE SOUTH SCH OF THEO	263	107	.F.	.T.	.F.
UNIV. OF ST. MICHAEL'S COLLEGE	260	49	.F.	.T.	.T.
VANCOUVER SCHOOL OF THEOLOGY	66	5	.T.	.F.	.F.
VANDERBILT UNIVERSITY	1037	203	.F.	.T.	.F.
VIRGINIA THEOLOGICAL SEMINARY	35	20	.T.	.T.	.F.
WESLEY THEOLOGICAL SEMINARY	263	32	.T.	.F.	.F.
WESTERN CONSERVATIVE BAPT SEM	529	684	.T.	.F.	.F.
WESTERN EVANGELICAL SEMINARY	300	45	.T.	.F.	.F.
WESTERN THEOLOGICAL SEMINARY	133	91	.T.	.F.	.F.
WESTMINSTER THEO SEMINARY--CA	15	348	.T.	.F.	.F.
WESTMINSTER THEO SEMINARY--PA	547	445	.T.	.F.	.F.
WILFRID LAURIER UNIVERSITY	1605	1675	.F.	.T.	.T.
WINEBRENNER THEOLOGICAL SEM	63	85	.T.	.F.	.F.
WYCLIFFE COLLEGE	26	6	.T.	.F.	.F.
YALE UNIVERSITY DIVINITY SCH	418	87	.T.	.F.	.F.

Report of the Bibliographic Systems Committee

The committee's publication *Current LC Subject Headings in the Field of Religion* continues its usefulness and popularity. This handy list helps theological librarians keep up with the frequent additions, cancellations, and changes in subject headings made by the Library of Congress. It now includes MARC coding and the new LC codes for references. Elizabeth Flynn compiles the list by selecting the items that will be of most interest to theological libraries from the "weekly lists" published by the Library of Congress. Thomas Gilbert completed the distribution of vol. 3, and Alice Runis has begun the distribution of vol. 4. There are currently 126 subscriptions with requests about the publication coming from libraries as far away as New Zealand and France.

Ferne Weimer assisted the executive secretary in designing the questionnaire used for the expansion of the ATLA library database and for the publication of a directory of ATLA libraries. The directory, published this spring by the Office of the Executive Secretary, includes such data as: library name, institution, address, telephone, denominational affiliation, administratively linked institutions, institutional consortia membership, library consortia membership, bibliographic networks, bibliographic utilities (including codes) used for cataloging and ILL, union list participation, classification schemes used, subject headings used, local automation, specific collection strengths, ILL policies, and staff.

The 1986 edition of *Peoplenet*, the directory of members and friends of the Bibliographic Systems Section, was distributed at the 1986 Annual Conference and was mailed in July to respondents who were unable to attend the conference by its editor Clifford Wunderlich. Encouraged by the development of the directory of ATLA libraries, the committee revised its expectations for this directory. John Muether has coordinated a simplified *Peoplenet 1987* questionnaire focussing on personal interest and work; he will distribute the results of that survey at the annual conference and by mail.

Joyce Farris continues to serve as the ATLA representative to the American Library Association's Committee on Cataloging Description and Access. Her prompt reports in the *Newsletter* keeps ATLA librarians informed of the committee's work in progress and recommended changes in cataloging rules and policies.

With the help of other and former members of the committee, Clifford Wunderlich has worked toward making the committee's *Newsletter* reports informative. In addition to reporting on the death of "Addresses, essays, lectures" as a subdivision and reviewing LC rule interpretations, the reports have included notices and reviews of publications of interest to technical services librarians.

Alice Runis has compiled an international list of vendors used by various ATLA libraries to be distributed at the annual conference and published in the August 1987 issue of the *Newsletter*.

In addition to the various projects mentioned above, the committee has spent time analyzing its role and the role of the Bibliographic Systems Section in the association. An inventory of interests and talents of the section membership is now included in the *Peoplenet* questionnaire; the results provide "statistical" information about the interests of the section. John Thompson provided the committee with a stimulating suggestion list last summer. Roberta Hamburger's comments in her TUG Report in the November 1986 *Newsletter* also provided a stimulus for the committee to examine its role. This year's section meeting will be devoted to planning and organizing projects.

John Muether
Alice Runis
Ferne Weimer
Clifford Wunderlich, Chair
Joyce Farris, ex-officio

Report of the Collection Evaluation and Development Committee

The year 1986-87 has seen continued progress in the important North American Theological Inventory (NATI) project. An ad hoc committee (Michael P. Boddy, ch.; Duncan Brockway, Paul A. Byrnes, Caroline B. Whipple) prepared an expanded version of the RLG Conspectus worksheets in philosophy and religion. More than 115 ATLA libraries have requested copies, thus indicating intent to participate in the NATI project.

The NATI materials include the Conspectus worksheets, introductory materials, instructions on completing the NATI process, and supplemental guidelines to assist in decisions about collection levels in philosophy and religion. Copies of the materials are available from Michael P. Boddy.

The principal focus of the Section on Collection Evaluation and Development meeting will be on understanding the Conspectus methodology and sharing the progress made to date in various libraries. The goal of the process is that all libraries would complete the inventory for submission by December 31, 1987.

Once reports have been received, the ad hoc committee will be responsible for analyzing them along at least the following lines: Where are the research-level or comprehensive-level collections in each major subject group? What subject groups are inadequately documented in any North American theological collection? What other institutions or collections should be included to produce the best possible overall inventory?

Additionally, James C. Pakala completed and distributed a directory and profile of the members of the section, based on a 1985 questionnaire. The profiles include persons' subject competencies, language competencies, tradition competencies, and advanced degrees held. Subject and other indexes increased the usefulness of the survey.

The Collection Evaluation and Development Committee looks forward to the coming year and to the next stages of the NATI project.

**Linda Corman
Channing Jeschke
Roger Loyd, Chair**

Report of the Publication Committee

Proceedings. Betty O'Brien, editor, had the *Proceedings* of the 1986 conference distributed in mid-November. This issue contained a cumulative index for the forty years of the association's existence, 1947-1986. This accomplishment was the result of increased cooperation on the part of program participants and the printer, plus extensive work by the editor.

ATLA Scarecrow Press Series. Kenneth Rowe, editor, reported that Bibliography Series title No. 21, *Index to English Periodical Literature on the Old Testament*, by William G. Hupper was published in 1987. Six titles are in production and thirty-nine titles are under review in this series. Two titles are in production and nine titles are under review in the Monograph Series.

ATLA Basic Bibliographies in Religious Studies. Betty O'Brien, editor, received word from the editor of the Westminster Press that it would not be cost effective for said press to publish this series. The committee considered several alternative options. It was decided to investigate the feasibility of a computer-generated format. A sample printout of a bibliography will be available for consultation at the June conference. Nine bibliographies are either completed or underway. Additional bibliographies will be solicited once an avenue of publication has been established.

Grants Program. The committee awarded \$550 to Richard S. Brooks, Assistant Professor of Religious Studies, University of Wisconsin-Whitewater, and David R. Himrod, Assistant Librarian for Reader Services, United Library, Evanston, IL, for their joint project, *The Interplay Between Natural Science and Religion in the English-Speaking World, 1600-1750: A Bibliographical and Historiographic Guide*. This project expands an earlier work by Brooks in the "Garrett-Evangelical Bibliographic Lectures," and a jointly published article, "A Selected Bibliography of Books in English Concerning Science and Religion," *Anglican Theological Review*, vol. 63. A matching

grant of \$250 was also awarded to Wendy Wright, Research Assistant, Cambridge, MA, for her work on Henri Nouwen's bibliography of spirituality. In 1986, Cynthia Runyon, grant officer, began sending an announcement of this program to all ATLA library directors annually and all ATS deans biennially with the request that they publicize the program as appropriate. The result has been a dramatic increase in the number of requests for application forms within and beyond this continent. ATLA members are encouraged to apply for these grants.

Norma Goertzen will complete her term this summer. We are grateful for her careful and thorough work as secretary during her entire term on the committee. She will be succeeded by David R. Himrod.

Norma S. Goertzen, Secretary
Cynthia G. Runyon, Grant Officer
Ellis E. O'Neal, Jr., Chair
Betty A. O'Brien, ex officio
Kenneth E. Rowe, ex officio

Report of the Reader Services Committee

In 1987 discussion and interest of the Reader Services Committee has been focused on two points: getting ready for the Section program during the 1987 annual conference of ATLA, and deciding on how best to proceed in producing a RSS sponsored Special Collections Directory.

To the first end, an article and "advertisement" was placed in the February 1987 ATLA Newsletter, soliciting volunteers for a panel discussion on problems associated with searching RIO online. No volunteers were forthcoming to join the three panel members already recruited. It was decided to recruit a fourth member in San Francisco from those who have signed up for the pre-conference workshop in RIO database searching.

The Reader Services Committee has put off making any decisions concerning its Special Collections Directory until we could see and evaluate LIBRARYNET. Thus, specifics as to work assignments and procedures will be decided at the Section business meeting in June 1987. These decisions will, in fact, be the first order of business. It is clear, however, that LIBRARYNET as it now stands does not prove the depth of information the Reader Services Section requires for a Special Collections Directory. Yet its database does provide a convenient starting place for such a directory.

Christine Wenderoth rotates off the committee this summer. The members of the 1987/88 Reader Services Committee are: Norman Anderson, Chair; William Hair III; and Judy Clarence.

Norman Anderson
William Hair III
Christine Wenderoth, Chair

Report of Historical Records Committee

1. Two oral histories are in process and may be completed by the time of the Board Meeting in Berkeley:

Jerry Campbell is interviewing Donn Michael Farris.

Cal Schmitt, Elvire Hilgert, and Earl Hilgert will record a three-person discussion on their recollections of ATLA. (Care is being taken to ensure identification of persons speaking.)

2. The report of the Archivist is attached to this report.

The Committee has spent none of its 1986-87 budget. During the ensuing year, funds will be necessary for transcription of oral history tapes and to support committee goals for the coming year.

The Committee will meet during the 1987 Conference in Berkeley to set specific goals within the parameters of its Job Description.

Alice Kendrick David Wartluft
Martha B. Aycock, Chair.
Gerald W. Gillette, ex-officio

Report of the Archivist

Since my last report the following records have been received either to be added to the archives or for temporary retention:

Raymond Morris papers. 6 boxes. Received from Yale Divinity Library

Board of Directors. Minutes, 1981-85. Received from Executive Secretary.

Readers' services; Faculty status; Denominational affairs (Baptist).
1 pkg. Received from Glenn Wittig

Membership records, 1 box for temporary retention.

The Archivist still desires to receive annual conference packets, identified photographs of previous conferences, audio recordings of conference proceedings, committee papers, and single copies of all publications.

Gerald W. Gillette

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

The semi-annual meetings of CNLIA were held on November 7, 1986 and May 1, 1987 at the 60 East Club in New York City.

1. Continued attempts are made for Chief Administrators/Executive Directors Roundtable at CNLIA meetings, needed for greater communication, particularly relating to Council matters.
2. A possible increase in membership of Associations is to be acted upon by the Chair.
3. Legislative Committee solicits names of members to serve on Committee to be chaired by Robert DeCandido, meeting at the new SLA quarters in Washington, D.C.
4. New copyright issues (such as new media) are to be forwarded to Chair of the Copyright Committee, Laura Gasaway.
5. Report on Z39 activities indicates a healthy growth and involvement with new technology such as laser printing.
6. The release regarding the new "Directory of Library and Information Professionals" was discussed, noting the historical relationship of the Council to past editions of these Directories as sponsor and especially as advisor. A letter is to be sent to the Director of Publishing, offering cooperation and asking for some input.
7. Sandy Morton, Information Resource Center Director for the Special Libraries Associations gave a presentation, outlining current legislative issues of special interest to librarians, including access to information, and the need to press for passage of legislation for a White House Conference.
8. The topic "Financial Planning for Library Associations" was ad-

dressed by Kenneth M. Hart, of Townley and Updike. He spoke primarily about the effects of the new tax legislation on association memberships and donors. Nancy Lian, Executive Director of the New York Library Association spoke about financial planning from the association director's perspective, financial controls within the organization and how to accomplish fiscal planning with a volunteer Board and staff. Judy C. Murphy of Marshall and Ilsley spoke on the Public Library Trustees Program (open to all organizational members of ALA or PLA) administered through Marshall and Ilsley to invest endowment funds, operating funds and foundation monies.

9. It was resolved to explore financial investment programs for CNLIA members.
10. Future programs will include "fundraising for associations" and "maintenance of Archives for Associations".

Paul A. Byrnes

Report of the Editor of the Proceedings

With the cooperation of the participants of the 1986 ATLA Conference and the dedication of Cynthia Spencer and Fr. Simeon Daly, OSB, it was possible to publish and distribute the 1986 *Proceedings* in record time. The added features of this 40th anniversary volume also made it the largest *Proceedings* published to date.

For the first time, several of the papers were presented to the editor in both hard copy and computer diskette. As a result, editing and production time was reduced since the material did not have to be re-keyed and proofread. It is hoped even more diskettes will be received this year.

One problem that continues to concern both the editor and the executive secretary involves the errors found in the directory. Errors in the 1986 directory should be reported to the Executive Secretary immediately so they can be corrected for the 1987 volume.

Missing from the 1987 *Proceedings* will be the "Articles of Incorporation" and the "By-Laws." It is our policy to publish these biennially. The editor continues to seek ways to improve the quality of the *Proceedings* and welcomes comments and suggestions from the membership.

Betty A. O'Brien

Report of the Resolutions Committee

As the forty-first annual conference of the American Theological Library Association, held at Berkeley, California, June 21-25, 1987, draws successfully to a close, be it resolved that our enthusiastic appreciation and gratitude be expressed:

To Golden Gate Baptist Theological Seminary and the Graduate Theological Union for bringing us to California, where the climate is merciful and libraries have rooms with a view;

To Berkeley, for the variety and texture of its culture and for not abusing the myths of our youth;

To our hosts, John Baker-Batsel and Cecil White, and to Mary Bischoff and her colleagues for their planning, their patience, and their manifold labors on our behalf;

To the program committee for effectively addressing our need to face with greater understanding and renewed commitment our common challenges;

To our guest speakers, Claude Welch--for collegial provocation, Matthew Fox--for cosmological illumination, Paul Mosher--for paradoxical tonic for electronic intoxication;

To the workshop leaders and presenters of papers, who generously shared their insights into all manner of things, from disaster to document delivery; and to those who graciously presided over our sessions;

To our friends who led us in worship and song, delivering us from professional over-development;

To Stephen Peterson for his strong leadership and his challenging vision of our future; and to members of the Association's boards and committees for their dedicated and energetic efforts;

For our faultless by-laws and accrual-basis accounting system, so breathlessly awaited;

And to all members who have served the Association during the past year and have come together here in fellowship and in our continuing quest for the wisdom and courage to see our goals clearly and the knowledge and strength to approach them.

William B. Hair III
Eileen K. Saner
Linda Corman, Chair

ADDRESSES AND PAPERS

Alternative Publications in Theological Libraries: New Religious Movements Literature

**by
Diane Choquette
Graduate Theological Union**

I have been asked to speak to you today about the New Religious Movements Research Collection (NRM). As some of you know, this is a special collection of the Graduate Theological Union Library. I hope some of you have had, or will have, the opportunity to take a look at the collection.

I have been concerned as to how I might make my presentation interesting and, perhaps, useful to you. In pondering this I decided to focus on two areas: collection and access. Not only does the NRM collection include many alternative publications, which are often difficult to acquire, but a significant portion of it, the ephemeral materials, require a method of arrangement and access different from our traditional ways of treating monographs and serials. You may be handling such materials in your libraries now. They might not be published by new religious groups, but they may be pamphlets, brochures, and flyers of some alternative variation.

Despite the challenges they pose, alternative materials, whether they be political, religious, or literary, play an important role in libraries. These non-mainstream publications tell us of emerging issues. If we latch on to them early, listen closely to how our library users are asking for them, and make them accessible in those ways, we will be well prepared for current and future research needs. The cult of today may be the religion of tomorrow.

Before I go on to talk about the problems and joys of acquiring alternative religious publications, let me first give you some background

information on the NRM collection. In 1977, Jacob Needleman, professor of philosophy and writer on new religious movements, obtained grant money to set up a center to study and document the counterculture religious growth of the 1960s and 1970s. There was an unusual amount of non-traditional religious activity going on here in the San Francisco Bay area, with scholars such as Robert Bellah at the University of California at Berkeley studying it, and considering the GTU's ecumenical emphasis, this seemed an ideal place for such a center. In conjunction with the Center for the Study of New Religious Movements, the GTU library supported the development of the NRM collection under the initial direction of Betty Roszak.

From the beginning, and still today, we collect primary and secondary literature concerning non-Judaeo-Christian alternative religious groups in the United States, for example Buddhist, Hindu, occult, metaphysical, New Age, and neo-pagan. Quasi-religious human potential movements are also included. When society's concern over cults rose after the Peoples Temple tragedy, we began to see a proliferation of materials on brainwashing, deprogramming and anti-cult organizations. In brief, these are the areas of interest. Determining the collection's scope is a complicated issue which has its own history. I could easily write another paper on that topic, so I don't want to get too involved in the subject parameters of the collection.

I feel lucky, in some ways, that it was Betty Roszak and not me who faced the challenge of starting the collection. What do you do when you are given the charge of documenting new organizations and movements? How do you find out what they are and where they are located? On the other hand, it is an exciting effort. As I have reflected on my own acquisitions methods and read through Betty's log book for 1977, I am reminded of the joys of searching in new and unfamiliar places, of surprising finds, and serendipitous gifts.

As in the worlds of politics and business, in the world of collecting alternative publications it always helps to know people. Betty Roszak was an excellent choice for the role she filled. Her husband, Theodore Roszak had written the book on the counterculture, *The Making of a Counter Culture*, and in 1977, the year Betty began her work at the GTU, he published *Unfinished Animal: The Aquarian Frontier and the Evolution of Consciousness*. I'm sure Betty made good use of the list of spiritual groups in the latter book. She visited groups, discussed

their beliefs with them, told them what was happening at the GTU, and was able to obtain literature, often generous donations of publications, and have the library placed on mailing lists.

Scholars, as they still are, were important contacts. Professor and Librarian Emeritus, J. Stillson Judah was the prime mover in getting the GTU to sponsor such a center. He also donated a wealth of material on the Unification Church, International Society for Krishna Consciousness, and Church of Scientology, in addition to publications from the metaphysical movements of the 1930s and 1940s. Over the years, scholars who were sponsored by the NRM center and others who came to use the collection have provided invaluable information and donated difficult to find publications. Anson Shupe and David Bromley, who have written on the Unification Church and the anti-cult movement gave the collection photocopies of "inside" anti-cult literature they had acquired while pursuing their research. Most recently I received some helpful tips from a researcher preparing a book on Peoples Temple, concerning who to contact in Washington if I want to view, under guard, certain documents.

Another avenue to exploit is similar or related library collections. Our proximity to the University of California here in Berkeley and access to its Social Protest Collection, another alternative collection, was a help. The librarians gave Betty duplicate flyers and brochures and told her of the Collector's Network (now defunct), a resource sharing network for librarians in the alternative publications collecting business. In 1982, James Danky and Elliott Shore furthered the cause by publishing *Alternative Materials in Libraries* which included a directory of alternative collections.

Take a second look at your junk mail or see what your neighbors want to throw out. You will not only want to contact people and spiritual groups by mail, but they are often quite interested in contacting you. I am often amazed by the generosity of the small new groups I write to. They seize the opportunity to freely send their fledgling newsletters. New Age directories have given me many ideas as have the classified sections of periodicals. I cannot prove what I say, but I do think that freely offering something to the groups has aided us in getting their publications. In our letter of interest we not only offer to exchange publications but write that we are willing to provide information from the collection, and offer to pay for their publications. New groups are quite willing to exchange publications.

Other ways of advertising your existence include publishing bibliographies, newsletters and finding tools, listing the collection in appropriate directories, and placing notices about significant acquisitions in library and research journals. Until it closed in 1983, the Center had a fairly active publishing program. We had produced several bibliographies, a newsletter (briefly), and a serial publication listing new acquisitions. Unfortunately, much of the staff support for the publications came from the Center and when it shut its doors in 1983 the collection lost something it has not been able to replace. There has been a demonstrable decline in interest in the collection since that time, and, although I am confident some loss may be attributed to other factors, I feel certain lack of advertising has had a strong impact.

So far I have concentrated on methods for collecting ephemeral materials. At this point I would like to say a few words about acquiring monographs, periodical titles on subscription, and A-V items. At the GTU library such materials are ordered by the Acquisitions and Serials Sections in the Technical Services Department. There is no separate new religious movements budget; we have a general book budget. Over the past eight years I have received many complaints concerning my orders from my colleagues across the floor. I am glad I am not within throwing distance! I do sympathize with them. Alternative publishers are not necessarily prepared for library ordering procedures. They may be operating on a shoe string budget. Materials may be out of stock or out of print by the time my request goes through channels. They sometimes want and may need payment with the order, although this is cumbersome for the library.

Fragility of small religious groups is another issue. At any time they may dissolve, as we have seen with Rajneeshpuram in Oregon. Some of the publishing operations were moved to Boulder, Colorado, but we are having trouble getting delivery of a paid periodical subscription. The death of a group's spiritual leader may have an influence on the structure of the group. For instance, in 1978 Bhaktivedanta Prabhupada, founder of the International Society for Krishna Consciousness, died. It was not too difficult until that time to receive their publications because the group was unified and publishing was centralized. We even enjoyed the benefits of a depository agreement with ISKCON. Since 1978, however, ISKCON has divided itself into several areas and has a sort of council of directors. Naturally, there has been splintering and dissension. Now I have difficulty even identifying the resulting break-away groups.

As you can see, time, patience, and willingness to lose a little money (which I am sure happens in acquisitions at times) are needed if we are to acquire alternative publications. Once they are in the library there is the question of what to do with them. I have read that alternative materials should always be kept together in a collection, partly because of special housing and access needs, but also to define them as special, to set them apart from the library's general collection. There is also an argument for integrating formats such as monographs and periodicals with the main collection, so they are not isolated from related materials. There are pros and cons to both solutions. At the GTU library integration of materials has been a primary force in the housing arrangements of the new religious movements collection.

The GTU library staff decided at the outset to integrate books, periodicals, audiocassettes, videocassettes, and phonodiscs with the main collection. The library's card catalogs provide traditional author/title and subject access. The Library of Congress classification system and subject headings are used.

Betty Roszak decided to use a different housing arrangement and access for the ephemeral collection. These materials are arranged in folders within vertical file cabinets, alphabetically by name of the originating group. Ephemeral materials referring to a particular group are housed in the same file with its own publications. For the sake of convenience I will call these the Group Files. Research papers constitute a separate file arranged alphabetically by author. A third set of files contain items not appropriate to the other two, such as notices of conferences, subject bibliographies, and general materials on religions. These folders are assigned broad subject headings such as Buddhism, Sufism, and Anti-Cult Movement.

The arrangement is practical and simple. Many people seeking information from the collection are interested in a particular movement or group, so we have found that sheer physical arrangement helps to answer about one-half of the questions and research needs. In order to deal with the remainder of the questions, however, subject access is necessary. A small card catalog is used to provide more access points. Over the years we have made changes in the amount and quality of access, and I would like now to tell you about how and why we have adopted the current approach.

In studying the Library of Congress subject headings Betty Roszak saw immediately they were often inappropriate or too broad for the

materials at hand. She invented her own system, providing as much subject access to each Group File as she imagined might be useful. In what I will call Phase One of subject cataloging, no subject authority governed the choice of terms used as access point. For each Group File we determined a main entry, the name we file it under, directly from the literature. A term to indicate the type of religion was sometimes, but not always assigned, i.e., Sufism, Hinduism. The spiritual leader's name and alternate group names or names of the divisions of the organization were used, also. In addition, an unspecified number of terms for rituals or beliefs were assigned as access points. The main entry cards, which still have the same format, looked like this:

ARICA INSTITUTE

- x Ichazo, Oscar
- x Kensho
- x Psychocalisthenics
- x Trialectics
- x Hypergnostic Analysis
- x Zhikr
- x Consciousness
- xx ONE UNITED SYSTEM
- x Radiant Light
- x Pyramid West

A card showing the above format is filed in the Main Entry portion of the NRM catalog. Cards constructed for each term under the main entry refer the user to that Group File or back to the main entry card and are filed in the subject section of the catalog. For example:

Ichazo, Oscar
see ARICA INSTITUTE

The format is very simple, and on the surface the choice of access points appears to be justifiable. Oscar Ishazo created the Arica Institute, and we can expect to receive questions concerning him, particularly in cases where the name Arica is not known. KENSHO, PSYCHOCALISTHENICS, TRIALECTICS, HYPERGNOSTIC ANALYSIS, ZHIKR, and RADIANT LIGHT are all exercises or practices described in Arica literature. Most are unique to them; however, I doubt

that RADIANT LIGHT is, and I know that ZHIKR is a spiritual practice borrowed from Sufism. CONSCIOUSNESS was used because the teachings and practices of Arica are aimed at changing one's consciousness. PYRAMID WEST is the name of a division and ONE UNITED SYSTEM is a related organization. Its name is capitalized to show that a Group File exists, and one will find a "see also" card from its name to Arica Institute in the subject section of the catalog.

The treatment of Arica illustrates two important aspects of Phase One subject cataloging: 1) subject headings were usually taken directly from primary literature, and 2) there was no guideline for selecting special terms to be access points. When terms are taken from the literature only, it is difficult to link together similar organizations. One does not find common terms among new religious groups as often as one would wish. In this case, CONSCIOUSNESS most closely approximates a term designating the type of organization Arica is, but is not usefully applied since all spiritual groups are in some way concerned with changing consciousness. In secondary literature, Arica has been called a "Human Potential Movement." Not everybody wants to classify it that way, but enough people have that it is a useful term to use as an access point for it and similar groups, bringing them together in the subject catalog.

Subject headings covering practices and doctrines of groups were used extensively in Phase One in anticipation of questions regarding them. In each case, Betty or I chose terms from primary literature, often relying only upon a feeling for what might be appropriate. It is difficult to adequately describe here the proliferation of terms referring to spiritual practices, rituals, and beliefs which has occurred as a result of the greater popularity of Buddhism (Tibetan Buddhism alone has four major traditions) and other Eastern religions, not to mention renewed interest in the occult. We were faced with much to choose from.

Also, during the first year of the collection, reference questions were not recorded and, of course, the collection was so new that there was little to go on. And, too, the literature with its emphasis on newness calls forth the desire to break away from traditional library methods. In the beginning there was room to experiment without encountering much frustration in finding information. Also, the simple, flexible arrangements of the collection and format of the NRM catalog allowed for easy change.

In order to give the broadest access possible, no "see" or "see also" references were used, so ZEN BUDDHISM and BUDDHISM, ZEN both appeared. Direct forms of types of yoga such as SIDDHA YOGA or KUNDALINI YOGA were used in addition to the inverted form, but sometimes only one or the other was used. And then, of course, everyone had to remember to search both ways.

In 1979, when Betty Roszak left and I became the collection librarian, we had 580 Group Files and about 200 research papers. The lack of control in the NRM catalog was causing frustration, and I feared I and others were not able to exploit the collection as we should. With a growing backlog of unprocessed materials and too little staff time, I seized the opportunity to become involved in a grant proposal the Center was preparing for the National Endowment for the Humanities. The purpose of the proposal was to process the backlog, and I saw this as an appropriate time to create subject authorities and clean up the catalog.

NEH awarded the GTU a modest one-year grant. So, at the end of 1980, I began Phase Two of subject cataloging, changing the course of action. I turned to reference questions and a growing body of secondary literature to determine subject headings, depending less on, but still using, primary literature.

The collection staff had begun to record reference questions early in 1978 and by mid-1980 we had accumulated 300. They were very instructive. A study of them demonstrated that the alphabetical arrangement of the Group Files took care of forty-seven percent of the queries. Fifteen percent were general questions such as, "I'm writing a term paper on cults. Please send me everything you have." We prepared some bibliographies to help with general interest questions. Thirty-eight percent of the questions, however, involved issues, spiritual leaders, and types of groups. Key terms which have been used include: religious liberties, feminist spirituality, brainwashing, anti-cult movement, Zen groups, Neo-Pagan groups, deprogramming, Christian and Jewish responses to cults, authoritarianism, and communal groups.

In addition, the study revealed that names of spiritual practices or beliefs, especially those unique to a group, did not appear in the queries. With some feeling of discomfort I abandoned such special terms.

Now I breathe more easily, since that type of subject access is still not needed.

Other changes in cataloging practices were made, all with consistency, control, and utility in mind. In the proposal to the National Endowment for the Humanities the following criteria were suggested.

1. Assign no more than two subject headings plus the name of the spiritual leader or director to Group Files.

2. Select an appropriate heading to indicate the religious orientation/non-religious orientation of the group, i.e., TIBETAN BUDDHISM, NEO-PAGANISM, ANTI-CULT MOVEMENT. If the group cannot be readily categorized from its literature, consult secondary sources.

3. If a group has an alternate name, use as an entry point when the name appears frequently in the literature.

4. When establishing terms as subject authorities use Library of Congress headings only when truly useful. Consult both primary and secondary new religious movements literature for the most appropriate terms.

The above criteria are in use now, not as hard and fast rules, but as guidelines based on experience. Flexibility is an important quality in dealing with the NRM collection.

While applying the criteria in cataloging new materials, I delved into the NRM catalog, making changes to bring it in line with the new guidelines as much as possible. This work is still not finished. In the following examples of changes, however, I have attempted to use terms accurately and consistently to create access meaningful to the user:

1. In situations where two or more very similar headings have been used, one has been established as an authority. For example:

Former

ESOTERIC SYSTEMS
ESOTERIC TEACHINGS
ESOTERIC STUDIES

Current

ESOTERIC STUDIES AND
TEACHINGS

NEW RELIGIONS
NEW RELIGIOUS MOVEMENTS

NEW RELIGIOUS
MOVEMENTS

COMMUNAL LIFE
COMMUNITY
COMMUNITIES
ALTERNATIVE COMMUNITIES

COMMUNITIES

2. "See also" references have been used frequently to connect closely related terms. These subject headings, although very close in meaning, derive utility from widespread acceptance in the literature and among users. For example:

SPIRITUALISM
sa CHANNELED MESSAGES
ASCENDED MASTERS

OCCULT CENTERS, GROUPS, ETC.
sa ESOTERIC STUDIES AND TEACHINGS
ESOTERIC CHRISTIANITY

GROWTH CENTERS
sa HUMAN POTENTIAL MOVEMENT

3. In other cases, "see also" references were needed to bring together overlapping areas. For example:

LEGAL ASPECTS OF NEW RELIGIOUS MOVEMENTS
x CONSERVATORSHIP
sa DEPROGRAMMING
sa CHURCH AND STATE IN THE U.S.
xx RELIGIOUS LIBERTY
xx TAXATION, EXEMPTION FROM

4. Forms of headings have been changed to create consistency. For example:

YOGA, ANTHAR
x ANTHAR YOGA

YOGA, ASHTANGA
x ASHTANGA YOGA

ZEN BUDDHISM, SOTA
x SOTO ZEN BUDDHISM

ZEN BUDDHISM, RINZAI
x RINZAI ZEN BVDDHISM

In reviewing the history of subject cataloging of the NRM collection, one can see continued movement away from disparate terms available mostly in primary literature to terms applied by outsiders seeking to classify, compare, and understand. In some cases, members of groups represented in the collection have questioned the way in which their spiritual inclinations have been labeled. I am reminded of discussions among the collection staff a few years ago in which we agreed on the importance of adhering to self-definitions and not imposing labels. At another time an est graduate questioned the inclusion of est materials in the collection. When I told him that est was described as a dangerous cult by some and by others a benign human potential movement bearing an impression of Zen Buddhism, he replied, in effect, that it wasn't anything like that at all; people just want to put things in categories.

His remarks made me think back on the years when the collection's catalog had no subject authority. The lack of control and unusual headings reflected something exciting and curious about the pamphlets and brochures. As a young child the NRM collection was certainly unruly. Now we have our groups in neat categories (for the most part), tied down, and located only by choosing the right entry, by appealing to the proper authorities, so to speak. But there are still questions to be asked, as there always should be when dealing with alternative materials. There is a strong temptation to become jaded, to focus on the oddities as opposed to the spontaneity of new religious groups. As librarians, though, we must take pride in preserving information on the world as it is.

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Automation in Library Public Service: The Message or the Massage?

by
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In recent years, academic and special libraries have been bombarded by one of the most pervasive and effective technological marketing campaigns of this or any other century. Through a combination of gift and discount, major electronic manufacturers have seeded campuses all over the nation with personal computers, microcomputers, mainframes, networking support, and a bewildering array of peripherals and software in order to transform the working habits of scholars and students and, hardly incidentally, sell their products. Along with hardware and software of various kinds, funds have often been made available for new, computer-based services, which must themselves be marketed to the academic community. This campaign has been highly effective, and has occasionally transformed computer center staff, or even librarians, into adherents or marketers for the new technology (for example, the TIRO project at Stanford [1983], the Scholars Workstation Project at Brown [1983], and Project Aurora at Columbia [1984]).

At its most extreme, campus technologists claim a kind of technological millenium in which "the future has arrived and they are it." Are we to be confronted by a world in which process is to become our most important product, and the leading question not what should be done in the service of scholarship but what can we do with this or that piece of technology? Will we become part of a world in which technological imperative or high-powered marketing strategies will drive scholarship rather than goals conceived by the scholars themselves?

Terms such as "the electronic library," "the electronic university," "the wired scholar," and "electronic scholarship" have become common, sometimes without individuals having a very clear or precise

idea of what these terms mean; and there is much talk of merging libraries and computer centers.

Perhaps the most articulate delineation of the "electronic library" is contained in the work of Patricia Battin, until recently vice-president and university librarian at Columbia, and also administrator of the campus computer network. Her vision brings together the library and the computer center, the ends and the means, in a single overarching administrative entity, which she calls the "Scholarly Information Center." The Scholarly Information Center is a concept rather than a place, and is intended to draw together the knowledge and information stored in libraries, the librarians' expertise on the scholarly work of users and the techniques of finding information, with electronic means for finding, accessing, manipulating, and transmitting information.

Battin's dream is to "integrate information technology into the existing information system in a way that preserves the linkages to the existing knowledge base, encourages and stimulates the productive use of new technologies, and provides coordinated gateway access to the universe of knowledge in a manner convenient and invisible to the end user."¹

There are two parts of Pat's dream that are very important: the first is that within the Battin model, the library and the computer center are united under the ultimate direction of the university librarian. Battin is clear that in the case of such close working relationships, the ends--that is, the needs of scholarship--must drive the means. She calls this maintaining the proper relationship and the proper distinction between two "tools."

The second part is that "it is my conviction that the personal computer--no matter how ingeniously networked around the campus--will remain an interesting toy unless it provides to the owner true gateway access to the entire range of information required for his/her particular scholarly concerns."² She acknowledges that libraries have been extremely effective (one might even add cost-effective) and responsive centers for the storage and dissemination of knowledge and information over many generations. However, she goes on to point out that an increasing amount of information is available in formats other than the traditional packages of the codex book and its numerous microform facsimiles.

Battin quotes Nina Matheson that "we need to keep in mind that information is not a property of documents, nor bibliographic records, but the relationship between the data and the recipient. Increasingly, the burden and the responsibility of libraries in the information age is to deal with that relationship."³

In Battin's mind, integration of means and ends is important to be sure that scholarly needs are served. Her "Scholarly Information Center" is intended to achieve this end by creating a widespread network of "workstations" which are multitasking microcomputers networked in a way that allows them to communicate with each other and, through campus networks, with a whole range of other computers, facilities, and bibliographic resources. The idea is to place computing power directly in the hands of users rather than in those of computer czars or even librarians. Libraries and computer centers would join in seeking to provide the widest possible range of needed information in whatever format, means of creation and manipulation of text and data, consultation, assistance, information resource development, and delivery support to make this intellectual utopia work.

Battin conceives of the ubiquitous networked workstations as tools "to rummage around in the bibliographic wealth of recorded knowledge organized in meaningful fashion with logically controlled searches."

In an article published in *Library Journal* in 1985, Richard W. McCoy, former president of the Research Libraries Group, approached this same set of issues from a somewhat different perspective, but arrived at a set of theories and conclusions entirely consonant with Pat Battin's view of the relationship between libraries and computers. McCoy's article is entitled "The Electronic Scholar: Essential Tasks for the Scholarly Community."⁴ He focused on universities, their organization, and the types of scholarship that go on within them. McCoy concurs with Battin on the point that research libraries and computing centers are really in the same business of information storage and transfer but, like Battin, recognizes that they have differences in function. While McCoy is himself a one-time computer czar, he remains aware that computers, as technology, are only the means and not the substance, and he understands the electronic university or the "wired" university, as the potential for uniting what he sees as a much divided camp.

The promise of electronic linkage between the workstations and

computers of a campus, and between campuses, can allow formal organizational barriers to be transcended in communication, access to knowledge and information, and communication of results. Electronic networks enable "electronic dialogue" to take place which transcends barriers of space or organization. He sees this as creating the possibility of greater trans- and interdisciplinary communication on campuses, as well as creating the potential of a research library system that can transcend the boundaries of physical and dispersed campuses.

Both Battin and McCoy believe in "the imperative of institutional interdependence" based on the fact that no institution or organization possesses all of the knowledge in any given field, and that the "national research library" for any given subject must consist of both national library and major research university resources, plus the resources of special libraries such as those that form the American Theological Library Association.

McCoy's vision, which is also that of the Research Libraries Group he led, is that the imperative of scholarship must transcend artificial geographical, organizational, or even disciplinary boundaries, and he sees networked workstations linked to each other at a variety of organizational levels helping to provide this new integration. Like all recent students of the dialectic between libraries and computer centers, McCoy focuses on the fact that libraries are often conceived of in narrow and traditional ways that burden them with an old and obsolete symbolism and imagery. He quotes Stephen Muller, president of Johns Hopkins University, who was asked, "Will the library become the museum of the book?" and whether the library could transcend its name? Like Battin, McCoy believes that electronic technology in the hands of librarians, and even electronic forms of information, will provide tools that will allow libraries to enhance their capacity to serve the knowledge and information needs of scholars without being dominated by these means.

The terms "ends" and "means" pervade much of this paper. By means, we mean electronic technology in the form of computers large or small, and the wires necessary to link them with each other. By ends we mean information and knowledge that can be discovered, manipulated, projected, created, or transmitted by these electronic means.

There are some important distinctions to be made. One is the differ-

ence between information and knowledge, as recognized by Daniel Boorstin, who pointed out that a person can be informed but not knowledgeable. Boorstin's point is that knowledge is organized information. Information is pieces, raw data, and other bits that are often unformed and uninterpreted. It is the work of the scholar to organize this intellectual raw material in ways that will have meaning, significance or inspiration. I sometimes think that neither knowledge nor information deals with the creative work of scholarship: with prose, with poetry, with metaphor or simile, with those products of reflection, meditation or research that transcend the raw data and change our lives or our worlds. Inspiration does not seem to be a goal of the prophets of the electronic or wired university, but it should be. It will continue to be the role of the library to collect, organize, and make actively available work of this nature as well as the sub-transcendent information or knowledge used as the building blocks for the life of the mind.

There are important differences between the technology and the information (or intellectual content) of ideas and human expression, some of which are slippery and tricky. All of you know, whether you are familiar with his work or not, some of the slippery ideas of Marshall McLuhan, that pundit of communication in the sixties from whom the title of this paper was borrowed. In a book called *Understanding Media*, published in 1964, McLuhan created the metaphor that the medium is the message. He argued that "it is the medium that shapes and controls the scale and form of human association and action."⁵ McLuhan speculated that in our economic and technological society, humans often misunderstand the difference between the means of communication and the message contained in that medium. This understanding led McLuhan to publish three years later another work with a title that is a pun on his earlier metaphor: *The Medium is the Massage*.⁶ Here, McLuhan refined his metaphor intellectually to point out that the tendency of people to mistake the medium for the informational message it is trying to convey results in a kind of massage of perception which can be very powerful. And, of course, McLuhan's principal message was that communication or technological media are inherently fascinating to people, so fascinating that the image conveyed by the medium or even the medium itself may become a sort of palimpsest or overlay of the message the medium conveys. McLuhan went on to speculate about whether the medium can create a totally new environment which in turn envelops and transforms human perception.⁷

While working on this paper I decided to use McLuhan's double metaphor as the title, so had occasion to check both the card catalogue and our on-line catalogue for citations and dates of McLuhan's work. I discovered something fascinating. When I looked in the card catalogue, McLuhan's 1967 book was correctly shown as *The Medium is the Massage*. When I had occasion to look the book up in our on-line catalogue, I discovered that all the citations (and we have several copies of the book on campus) had been transformed into *The Medium is the Message*. It is my suspicion that the computer itself transformed *massage* to *message*, thus achieving the end of transforming our perception of the message, and confirming the human propensity to confuse the content with the media of communication.

The aftermath is not quite as funny, but says something intriguing about the human mind when put to the purpose of catalogue production. I thought for a moment I might be going mad or that my eyes had earlier played me a trick and I had just misread the title of the book, and thus that one of the major points of my paper would be lost. I rushed to my terminal and did an RLIN search of the Research Libraries Information Network. What I discovered there is that various libraries have catalogued the title as m-a-s-s-a-g-e, and others as m-e-s-s-a-g-e, and that some archetypal cataloguer had created the letter transposition in the title, and all derivative cataloguers merely took what they found, thus creating this technological ambiguity. The point is that the medium can indeed become the massage, and that process can all too easily become product in the world of technology.

It has been my observation that computer centers (with notable exceptions) tend to see the world out from the technology rather than the other way around. Their universal question seems to be "how can you use this capacity or this machine?" instead of "what are you trying to do? How can we find machines or technology that will help you to do it more efficiently, more quickly, or give you better control over the processes of doing it?" The latter approach seems to have been the one used by librarians.

The issue for public service librarians is the same as that which has occupied Pat Battin: how to achieve "the promise and potential of technology with a productive expansion of scholarship and the advancement of knowledge." And that is why she wrote that "the library in its role as the knowledge center of the academic enterprise repre-

sents the meat in the electronic sandwich."⁸ This philosophy should help us deal with the feelings of our own staffs who on the one hand can be fascinated with the "wired everything," and on the other extreme deal with computers as if they were only large electric typewriters.

I am reminded of words of Raymond M. Lumiansky: "We came to realize more clearly than any of us had earlier realized the truth of one axiom: the various constituencies involved in scholarly communication--scholars themselves, publishers of books and of learning journals, the research librarians, the learned societies--are all components of a single system and are thus fundamentally dependent up each other".⁹ It is integration and facilitation of the scholarly enterprise that must be the goal of the library's electronic enterprise.

Let us take some of these concepts into the workstation environment of the electronic or wired academy. What technology is appropriate, what is possible, what is useful, and how can librarians manage the new technology in ways that will enhance their service to scholarship?

Pat Battin's assumptions about a wired library and support of electronic scholarship, and a wired university have been influential on campuses other than Columbia. In the January, 1978 *College and Research Libraries*, Barbara Moran and colleagues reported on the impact of the Scholars Workstation Project on the libraries at Brown University.¹⁰ This was a plan to integrate computing, communication, and information systems and was a response to speculation about what role the academic library should play in scholarship and instruction during an era of electronic information. The essential foundation for this experiment was an integrated network of campus workstations that could be used for a wide variety of teaching and research purposes. These proposed workstations would be more powerful and complex than personal computers then available, and include a very high graphics resolution capability. Original thinking called for 2,000 workstations on the Brown campus by the end of 1984, and 10,000 workstations by 1987, including workstations located in faculty houses, libraries, hospitals, dormitories, and elsewhere on campus linked with each other through the Brown University broadband coaxial cable communications system. These workstations were to carry out the functions of computation, word processing, information retrieval, data analysis, computer graphics, net work communications, and library access.

The Brown plan has been greatly delayed by overly ambitious technological planning and cost overruns. Costs greatly escalated from original estimates, and grant money to support development will expire well before the Project is completed, thus presenting Brown's operating budget with an enormous step cost increment. It has become obvious at Brown that the funds needed to support the workstation project could consume ever-larger portions of the university budget to the detriment of other areas.¹¹ Another problem was that the workstations were not developed within the agreed time frame or at an acceptable cost.

In analyzing the situation at Brown, Moran found an obvious need for greater attention to communication among the principals of the Scholars Workstation Project and with the rest of the university. Furthermore, expectation had been developed to a point that it could not realistically be realized. Brown decided not to go with off-the-shelf technology but formed a partnership with a private corporation to achieve mutually desirable ends, but the university then had to rely on corporate schedules which became increasingly divergent from its own.

On the other hand, there have been positive achievements: one of these had been the movement of the library into the forefront of technological understanding and development on campus. The Brown libraries serve a "wired" campus and library staff are ready for more development in the area. The project helped bring them to a point I raised earlier: the interconnection of all elements in a wired university. At the outset there had been no relationship between the library and the computer center, but now there is close interconnection and interaction between all information and information delivery groups on campus. The Brown libraries appear to have moved closer to the center of the process of development from a position on the periphery. The libraries at Brown were from an early point one of the driving forces behind the Workstation Project and the university now sees the library "as an organization in the process of being changed into a much more important source of information, both in traditional and electronic forms."¹²

Within the library, librarians have found that staffs need to devote more time to consulting and instructing patrons in the use of workstations and information sources. They have recognized that the use of

electronic media enhances and increases the use of traditional collections, and also has caused the library to concentrate on the issue of a document delivery system that can match the expectations created by electronic access.

All this has, of course, also raised an expectation/cost quandary: Everyone seems to expect automation to save money; at Brown the whole development has drained off both university and library resources toward the development of the electronic utopia, and library funds have had to be diverted to electronic information sources at the expense of traditional acquisitions. A paradox here, not noted by Moran, is that automated access to library catalogues increases the demand for traditional materials, while the amount of money available at Brown to devote to these materials has been diminished. Another outcome is that the Brown libraries must reconsider the premise that library service is a free good: can they continue to afford to deliver all of the services envisioned without having to charge fees to offset some of these new costs?

Brown is confronted by Daniel Boorstin's "displacive fallacy," that new technology replaces old technology, that automated information will supplant hard copy, thus allowing staff or cost reduction. In fact, the results of automation have always been supplemental rather than displacive. Even when automation is designed merely to automate existing functions, system and service improvements creep in and cancel potential trade-offs.

In the realm of information, there has been no decline in traditional rates of publishing even in the most technologically advanced areas of the world. Automated information bases, electronic publishing, and other forms of electronic information are supplemental to traditional information forms. Thus an investment in electronic information is an incremental investment, and unless libraries are prepared to reduce traditional services elsewhere, the addition of electronic information services will mean cost increments. Wise library planners need to take this situation into account in advance and work with institutional administrators on cost implications.

It may be helpful to think of knowledge and information as divided into two sets: the first is informal information which consists of raw data, unjuried texts, informal data bases, and all the plethora of schol-

arly creation now done in electronic format. Without some structure of evaluation, this informal information should probably be used by those to whose attention it is brought or who discover it for their own purposes, and then disappear.

The other set is formal information, which consists of traditional ju-ried publications, selected and standardized data bases, such as those of the International Consortium for Policy and Social Research, etc. Libraries will continue to collect formal information and knowledge, computer centers may well gather, as they already are, larger amounts of informal information, and libraries will need to decide what portions of the world of informal knowledge or information they may wish to gather in the same way that they do grey literature or technical reports now.

It is easy to consider issues such as public-service automation or the "electronic university" in the limited company of our own set of assumptions. But what do scholars themselves want out of technology and how do they work in an environment that allows electronic scholarship to take place? There have been some recent surveys at Stanford that are enlightening, with the caveat that faculty cultures vary within an institution and even more between institutions. Still, these are studies of real people in real scholarly communities.

The first of these surveys was an information needs questionnaire sent out by the School of Engineering Library Committee to all engineering school faculty at Stanford--by reputation, these would be among the more highly "electronic" scholars on our (or any other) campus. The survey was carried out after the school dean suggested that the "traditional" library was passé and should be transformed into a space age version that would be thoroughly wired and electronic, and which could do without most printed materials.

The results of the survey were intriguing. Virtually everyone placed a high value on traditional library functions of maintaining excellent current and retrospective collections of books, journals, and technical reports in key areas. Most respondents felt that any new "high-tech" system ought to be geared toward facilitating easier and quicker development of--and access to--these valuable resources. The library should embrace new technology only in order to help it accomplish its more traditional functions rather than using it to take on fundamentally new

responsibilities. Faculty were interested in the area of literature searching capabilities, but were concerned about costs, and felt it would be desirable to explore the possibilities of non-mediated searching and techniques of minimizing cost.

Another questionnaire was addressed to the faculty of the four schools served by the Stanford University Libraries. This Access Questionnaire, as it is called, was recently sent to a stratified random sample of 730 faculty, as well as other research and teaching staff and graduate students. This questionnaire sought to discover current levels of computer and library skills and use. Here I summarize results only from faculty responses (the others have not yet been analyzed: 68 percent of the responding faculty consider their word processing skills to be excellent or good, and only 14 percent find them to be either poor or nonexistent--in other words, most faculty do word-processing. Twenty-eight percent of the respondents indicated their skills in programming were good or better. Nineteen percent identified skills in statistical analysis. This sort of statistical finding has two edges: one can say that 81 percent are not interested in statistical analysis, or one can point out that 19 percent are.

A very interesting response indicated that 88 percent of our faculty use microcomputers, while only 36 percent use mainframes. We were surprised to learn that 70 percent of the faculty do not use electronics for communication purposes, and that only 25 percent of the faculty value electronic-mail very highly, either within Stanford or for communication outside of Stanford; administrators, staff and applied scientists use it more heavily.

Seventy-one percent of the responding faculty use the on-line catalogue frequently or moderately, while 28 percent seldom use it. We were also interested to learn that 64 percent use it only in libraries while 32 percent use it in combination with other locations. Eighteen percent use it in their office or department, while 10 percent use it at home. Twenty-nine percent of respondents have taken Socrates tutorials or expressed interest in such instruction. The on-line catalogue (at 71 percent) appears to be the most heavily used application of electronic technology on campus. Other significant uses are preparing test and course assignments (57 percent), keeping note files for teaching, research, etc. (45 percent), preparing charts, diagrams, models, etc. (36 percent), statistical and other analyses of data (31 percent), and compiling of bibliographies or other indices (29 percent).

What is the effect of computers on faculty research and writing? Eighty percent say that it has increased their research productivity, and 74 percent believe it has improved their writing quality. Computers have improved or greatly improved faculty research and progress (61 percent) and 39 percent believe that computers have improved the quality of their teaching. Sixty-three percent of respondents indicated that computers have enhanced their enjoyment of scholarly work.

Thus, computing has successfully pervaded scholarship on the Stanford campus, though faculty continue to follow their relatively independent patterns of research and writing. We were surprised that the communication capacities of networked computers are so little used. Perhaps it is because many professors have not yet taken steps to link their computers to the campus network.

Having learned something of how faculty view computers and the need for computing on campus, how do faculty at a high-powered institution with a good deal of emphasis on the sciences and engineering regard libraries? Are they becoming museums of the book? Can libraries transcend their name? Ninety-two percent of the respondents indicated that books and journals were good to excellent in meeting their needs for research, teaching, and in meeting their students' needs. Combined poor or fair ratings on each of these variables ranged from 1.3 percent inadequacy for books for students to 7.64 percent for books and journals for research. Eighty-seven percent found the quality of reference service to be good to excellent, 75 percent found our interlibrary borrowing arrangements to be good to excellent, and high ratings were received for reading facilities, loan procedures, and microform services and facilities.

More surprising were that 64 percent of the faculty regard the traditional card catalogue as crucial or important in their information gathering despite the fact that it has been closed now for well over a year; (however, 40 percent of our holdings are still unavailable on-line). Sixty-three percent regard the on-line catalogue as crucial or important. So faculty seem to find printed and on-line library catalogues as roughly equal in value.

Eighty-two percent of the faculty regard traditional face-to-face contact or written correspondence with colleagues to be crucial or important, whereas electronic mail received only a 23 percent rating in

this regard while 63 percent said they don't use it or it's not of importance.

Sixty-four percent of the respondents reported that browsing library stacks was important, which happens to be the same percentage that found that both traditional card catalogues and on-line catalogues were important. Thus browsing remains as important as catalogue use for the finding of information at Stanford. Ninety percent of the respondents regard citations in books or journals to be crucial or important, and 45 percent regard consulting of a librarian to be crucial or important.

Only 9 percent of our respondents use machine-readable data files that are catalogued and stored for use. Thirty-four percent require access to technical or other reports, 32 percent to non-print media, and 15 percent to software. Thirty-four percent of the respondents indicated dissatisfaction with manual circulation processes.

These are the findings in an institution known for its strength in the sciences and technology as well as for strength in the humanities. The survey overwhelmingly validates the importance of good library collections and good library services to the research and teaching ends of the university even though a very high percentage of the faculty at Stanford use computers. It underscores the fact that for most faculty the importance of computers is in word-processing rather than other functions, and indicates that, despite the sense of urgency expressed by some of our computer center colleagues, heavy faculty involvement in the use of networked computers is still some distance in the future, giving us plenty of time for planning.

We continue to find arguments of McCoy and Battin persuasive that workstations or personal computers working as workstations will be increasingly important to academic processes, particularly insofar as users can gain ubiquitous access to bibliographic files and circulation information to increase their efficiency in carrying out library-related research. A workstation environment can help to distribute functions and information within the library, and can allow library patrons to bring together at whatever place users are working, a variety of formats and pieces of information without having to move from one location to another.

Paradoxically, computers have played an important role in in-

creasing the amount of print on campus. We have had many requests to relate printing capacity to terminals or PC's acting as workstations throughout our system, and find that printing capacity is used heavily to generate print from electronic information. Even our more sophisticated electronic scholars seem to find the printed word more portable, and either find the printed page more comfortable and satisfying to use than terminals, or are still unconsciously bound up in the symbolism of the age of Gutenberg.

It is our plan to include an automated circulation package, workstation and delivery components to our integrated library system proposal now in developmental stages. We plan to use networked personal computers in both technical services and public services as library workstations, and to distribute similar workstations in faculty study areas and at appropriate places throughout our stacks as part of the library's participation in the university's effort to develop a scholarly workstation environment.

We received as one end-product of an IBM grant about twenty-five IBM PC-AT machines which we have networked and used at public service points as "proto-workstations." We are using these to test a variety of capacities and options. We plan during the next two or three years to experiment with placing a few workstation PC's throughout our stacks in order to see what the reaction of faculty and students will be, possibly adding capacities as they become technologically available or users express interest in them. We regard this as a period for experimentation, testing, and trial, and we have been warned by the experiences at Brown, Columbia, and elsewhere to take the management of technology seriously.

There is an excellent article by Henry Lucas, Jr. of New York University, entitled "Utilizing Information Technology: Guidelines for Managers."¹³ Lucas writes that "too many managers are now allowing the technology to drive decisions, rather than actively managing the technology."¹⁴ Lucas points out that when technology and technologists manage the development of automated systems, they have often incurred large time and cost overruns, and often deliver products that do not meet original specifications. Thus, active management and guidance by librarians as managers of information technology are called for if libraries are to remain creative leaders in a world pressed by the imperatives of educational and scholarly technology.

Electronic technology is intended to *carry* the message, not to *be* the message, and not to substitute itself and its own inner-directed technological point of view for the spirit of free inquiry, dialogue and communication that is the essence of scholarship.

I have often been reminded of a warning made by Herbert Marcuse in the second edition of his book, *Eros and Civilization*¹⁵. He hypothesized in the first edition of this work that the magic of the new technology would be that it would free humankind from repetitive, boring, and dehumanizing tasks by allowing them to produce in a much shorter time than when tasks had to be performed manually, and that people would be able to capture and use the time thus freed for humane and socially beneficial purposes. In the second edition of this work, Marcuse expressed his frustration and disillusionment with human behavior which, he pointed out, has tended to ape and emulate the organization and behavior of the very machines that were supposed to free us, thus tending to enslave us and make us more rigid and specialized than before.

The theory underlying public service automation is clear. It must be librarians, with their understanding and empathy for the nature of scholarship as conceived by scholars, rather than technology, that shape and manage the uses and directions of electronic technology in the interest of scholarship.

Scholarship itself will remain in the future the kind of organized, creative anarchy that it is now, and electronics have the potential of providing for that creative anarchy a fluid and flexible kind of organization that can enhance both traditional and innovative work on the part of scholars. If applied sensitively and thoughtfully to the issues of scholarship and librarianship, technology has much to offer us all.

Notes

1. Patricia Battin, "The Electronic Library: A Vision for the Future," *ED-UCOM Bulletin*, (Summer, 1984), 13.
2. *Ibid.*
3. Nina Matheson, *The Academic Library Nexus*, Yuri Nakata lecture, (University of Illinois at Chicago, 1983). Unpublished, 1.

4. *Library Journal* (October 1, 1985), 39-42.
5. Marshall McLuhan, *Understanding Media: The Extensions of Man*. (New York, 1964), 24.
6. Marshall McLuhan and Quentin Fiore, *The Medium is the Massage*. (New York, 1967).
7. Sidney Finkelstein, *Sense and Nonsense of McLuhan*. (New York, 1968), 26.
8. Battin, "The Electronic Library," 12.
9. Raymond M. Lumiansky is Chairman of the Board of Governors of the National Inquiry into Scholarly Communication former president of the American Council of Learned Societies. See his *Scholarly Communication, The Report of the National Inquiry*. (Baltimore, 1979), xi.
10. Barbara B. Moran, et al., "The Electronic Campus: The Impact of the Scholars Workstation Project on the Libraries at Brown." *College and Research Libraries* (Jan. 1987), 5-16.
11. *Ibid.*, 9.
12. *Ibid.*, 13.
13. *Sloan Management Review*, (Fall, 1986), pp. 39-47.
14. *Ibid.*, 40.
15. Herbert Marcuse, *Eros and Civilization* (Boston, Beacon Press, 1969).

Churches on the United States Pacific Coast-- Historical Resources

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The Present Situation

Since the 1960s there has been, if not a renaissance or a great awakening, at least a new interest in the religious history of the far western United States. In part this may be due to the prominence of California in the upheavals of that decade, including the flourishing new religious movements along with the religious "new left" followed by the religious "new right." These are catchall labels to be sure, but they refer to real contemporary forces that have sparked scholarly interest in their historical context. Moreover, because the more conventional Protestant and Catholic churches of traditional American "mainline" identity always have found themselves surrounded by a distinctive religious plurality within a certain kind of secular ethos on the Pacific Coast, some look to this region's history for clues to what might be emerging nationally.

Geographically, churches on the Pacific Coast reach south to north from Mexico to British Columbia towards Alaska. They look westward across the ocean to the Hawaiian and other Pacific Islands towards Asia; and they stretch eastward across the Pacific Slope towards the States boarded on one side by the coastal mountain ranges and on the other side by the Rocky Mountains that distinguish the Far West from the eastern two-thirds of the Nation. All three of the world's major Christian traditions already had come into Pacific Coast contact by the mid-19th century beginning of the region's United States period. Eastern Orthodoxy moving south from Russian Alaska had engaged

Latin Orthodoxy moving north from Spanish Mexico, these two being jointed by the spectrum of Protestant denominations. By this time, too, Jews and Mormons had established their Pacific Coast communities, soon to be followed by Chinese and Japanese immigrants bearing the ancient religious traditions of the far East. New religious movements thrived from the earliest days. Yet the majority of the population always remained aloof from membership in religious institutions of any kind.

Growing interest in this region's religious history also may reflect what some historians consider to be the transformation of the Far West and its increasingly influential position in national affairs generally since World War II.¹ They note the shifting focus of world events to the Pacific rim nations, and consequently to the Pacific rim of the United States. They ponder the impact of the new immigration of Asians and South Pacific Islanders, of Hispanics and other Central and South Americans, plus the migration of black citizens westward to Pacific Coast locations of war-time industries. In short, the rapid change in Pacific Coast society has stimulated historical consciousness in and about the region and its connections with the nation and the world. The churches and other religious communities have participated both in the changes and in the new historical consciousness.

This interest in far western religious history, of course, also is part of the resurgence of national historical consciousness that has surfaced during the Nation's bicentennial era. To recall and celebrate the Nation's revolutionary origins and constitutional foundations has stimulated critical scrutiny of the ideals and values, ideologies and institutions that unfolded during the 200 years of national expansion across the continent to the Pacific and beyond. (That many Pacific Coast churches have been celebrating their centennials as the Nation celebrates its bicentennial increases their historical curiosity.) How religion has figured in the national experience has captured the historians' attention, and they increasingly are sensitive to distinctive regional expressions of this civil-religious heritage--the Far West included.²

It has not always been so; much of the interest is genuinely new. Not that Pacific Coast church history has been left untold, for there are scores of titles of published books and articles on church-related topics. Unfortunately, however, they have not been much read. This literature has been ignored by most religious historians with a national vi-

sion in whose standard works the Far West does not exist. Likewise most historians of the Far West have ignored the region's religious life and thought. Furthermore, no scholar has attempted a book-length interpretation of far western religious history integrating even the published literature, much less drawing widely upon primary sources.

Primary sources also exist in abundance, but they too have largely been ignored by historians. The problem has been partly the lack of consistent intentional collecting, processing, and promoting of the resources in order that they might be exploited by the scholarly community. This programmatic problem has become particularly acute for documents of the past half-century--the period of the Far West's enormous growth and development. Church-related archives and special collections are relatively strong for the 19th century as compared with more recent decades. Even the great Bancroft and Huntington libraries, with their marvelous collections in western Americana, including almost by default some valuable 19th century church-related records and manuscripts, lack space or incentive to deal with the 20th century proliferation of these kinds of materials. As for the churches themselves, their usually eastern-based denominational centers have not found rationale or budgetary strength to support archival programs in the Far West that have struggled for their very existence.

These problems, of course, are by no means unique to the Pacific region. To a large degree churches nationally simply participate in what archivist Richard J. Cox of New York State calls "Our Disappearing Past," namely a crisis in historical records preservation programs in the United States that threatens the Nation's documentary heritage.³ This crisis is rooted in inadequate intentionality and commitment in both public and private sectors, in drastic financial limitations, in the increasing complexity of documenting social and institutional life of rapidly changing and growing technocracy, in the self-destructive nature of the already-collected recording media (especially paper) and in the sheer amount of records and the varied forms they now are taking in the computer age, and finally (but not least important) in the scattered and disorganized state of the historical community whereby historians and librarians and archivists are not trained to relate their skills and priorities in complementary fashion for enlightened resource preservation programs.

One recent little piece of correspondence suggests how this national

problem connects with a local research situation. A doctoral student who is writing on early twentieth century Bay Area church history wrote to the National Archives for more specific information pertaining to the religious censuses of 1906 and 1916 than appears in the published accounts. He received the following response:

This responds to your letter concerning the religious census of 1906 and 1916. The records never were part of the holdings of the National Archives as the schedules of these censuses were disposed of by the Bureau of the Census by authority of Congress. The Bureau of the Census is not certain exactly when the schedules were destroyed, but the Historical Office believes it was in the 1920s or 1930s. We are sorry that we cannot be of more help.⁴

This lack of help from the National Archives would be a set-back to someone researching this period anywhere in the Country; but it is especially discouraging to someone searching the nooks and crannies of the Far West for some morsels of information about church life a couple of generations past.

The problems related to historical resources for researching and writing this region's church history are enormous, but there are reasons to be optimistic--reasons lodged in a growing sense of regional self-identity and esteem and of historical responsibility on the part of religious communities themselves. As scholars have begun to take account of the Pacific Coast in their interpretations of American religious history, and of religion in their interpretations of far western American history,⁵ programs for the preservation of and access to historical resources become all the more vital. A glance at three Bay Area centered programs at various stages of development will illustrate this rejuvenated regional historical consciousness and call attention to some of the church-related archival resources programs on the Pacific Coast that do exist and await the historians' attention. When even the National Archives cannot help, religious institutions may yet save the day.

Bay Area Programs In Regional-Historical Context

A. *The Western Jewish History Center.* We begin by calling attention to a model program within the Jewish Community that suggests how research in regional church history might be stimulated and facilitated.

The Western Jewish History Center is a division of the Judah L. Magnes Memorial Museum that was founded in 1962 and located in Berkeley. Born with the inspiration and leadership of the noted historian, Moses Rischin of San Francisco State University, the Center has benefitted from the labors of talented professional archivists, Celeste MacLeod followed by Ruth Rafael. The Center has maintained a vigorous program of collecting and processing materials related to all aspects of Jewish life in the thirteen far western States. A recently published *Guide to Archival and Oral History Collections* is a scholar's dream for researching institutional records, papers and manuscripts, and oral memoirs housed at the Center.⁶

As would be expected, the volume of California materials exceeds those of the other States of the region. From 1850 through the 1920s the San Francisco-centered Jewish community was second only to New York's in size. Since World War II the California Jewish population has increased six-fold (125,000 to 800,000), and today Los Angeles has become the locus of the second largest Jewish Center in the world. But the California experience correctly is understood within its larger regional context.

Professor Rischin's vision of the Center was to "facilitate and commission research, prepare bibliographies, publish community and international histories, and sponsor seminars and conferences that would advance our knowledge of the region's history." Center relationships developed with outside programs, such as the Regional Oral History Office of the Bancroft Library of the University of California. "An advisory committee consisting of civic leaders drawn from the Bay Area has served as a link to families, institutions, and the Jewish Community, and as a source of wise counsel in the formulation of policies and programs."⁷

Together the Memorial Museum and History Center represent a major cultural-religious achievement in the American Far West that already has stimulated and helped facilitate significant scholarship in the region's religious history.⁸ It is significant that this regional depository of Jewish resources is integrally related to a museum and library concerned with general world Judaica. As Jewish history is being examined within the context of the broad cultural-religious life of the American Far West, therefore, so is the region's Jewish history being interpreted within the global context of this religious tradition.

B. Association Of Northern California Catholic Archivists. Although nothing quite comparable to the Western Jewish History Center exists for the Catholic or Protestant Christian communities of the far western United States, there are some fine achievements and promising new programs. Roman Catholics especially have accomplished much in recent years, and their Bay Area thrust must be seen in its larger regional context.

Among the most impressive programs is that of the Archdiocese of Los Angeles--a museum, library, and archives that one researcher recently described as "an absolute gold mine of materials relatively untouched by historians."⁹ Monsignor Francis Weber, considered by many the Dean of Catholic archivists of the West and even of the Nation, whose publications on California Catholicism span over two decades, has been instrumental in creating this notable regional collection of church historical resources. Other Pacific Coast Archdioceses are following this lead with distinctive (if less grandiose) contributions of their own. In 1972 an Archdiocesan Historical Commission of Portland was formed, which by the end of the decade has launched a series of annual Conferences on Catholic Archives at the University of Portland. Further north the Archdiocese of Seattle archives, just now being indexed, include a wide range of records, letters, manuscripts, clippings, photos, devotional and other materials that document the history of Pacific Northwest parishes.

Diocesan archival programs are being complemented by church-related school programs. Such universities are Loyola Marymount in Los Angeles, the University of Santa Clara, the University of San Francisco, the University of Portland, Seattle University, and Gonzaga University in Spokane represent historical traditions encompassing clergy and laity, secular and religious Catholic life and thought. Religious orders, whose vital presence in the region's cultural development reaches back to early 19th century (to the 18th century in California Franciscan Mission history), represent the third major cluster of Catholic historical resources preservation programs. Indeed it was largely the historical sensitivity of these religious orders that stimulated the second notable Bay Area-centered program for our consideration--The Association of Northern California Catholic Archivists.

This Association took form in 1983 through the instigation primarily of archivists Lawrence Scrivani (Marianist Pacific Province) and Kathleen Griffin (Sisters of the Presentation of the Blessed Virgin

Mary) for the purpose of facilitating collaboration among professional archivists. Still in the process of drafting bylaws and even determining its formal name, the Association describes its membership thus far as "archivists, manuscript librarians, records officers, curators, and historians of Catholic Church institutions, and other interested persons."¹⁰ The "interested persons" list includes names from other parts of the Pacific Coast plus names not formally identified with the Catholic Church. The Association also is exploring a possible identity as a specialized group within the Society of California Archivists. From the beginning, therefore, this Association has been attempting to stimulate and coordinate the efforts of a local regional historical community of diverse professional specialists within a particular religious tradition, while also making contacts with persons of similar interests both outside the local region and outside the particular religious tradition. Northern California Catholic history defines the primary focus, but the larger context is the religious plurality of the whole Pacific Far West.

The Association's membership primarily represents the institutional programs of Catholic Church Archives in the Province of San Francisco. These include the Chancery Archives of the Archdiocese of San Francisco and those of the dioceses of Oakland, San Jose, and Honolulu; archives of over two dozen religious orders of men and women; and ten or so local seminary, college, university, and mission archives. Altogether they contain a wealth of historical resources pertaining to all aspects of the Church's institutional expressions as well as to the lives of many Bay Area Catholic citizens.

Encouraged by this Association, Jeffrey M. Burns of the Archdiocese of San Francisco Chancery Archives convened the first annual symposium on the History of Bay Area Catholicism in 1986. This symposium provides occasion for scholars to share their research and writing with one another by presenting papers, engaging in panel discussions, and carrying on informal conversation. At the second annual symposium held at Saint Mary's Cathedral in San Francisco on April 25, 1987, Monsignor John T. Dwyer addressed the topic of 19th century Bay Area Catholic historiography. One could conclude from his remarks that the Bay Area, as the Far West overall and the Nation generally, has received the Catholic historians' attention to an accelerating degree since the dawn of the 1960s.

In 1974, looking toward the 1976 United States bicentennial, the

National Catholic Conference of Bishops issued a "Document on Ecclesiastical Archives," calling upon the Church's archivists and historians to give increasing attention to the resources necessary for the advancement of American Catholic historiography that still has not fully "penetrated to the heart of the peculiarly American experience in all too many cases."¹¹ By then the Pacific Far West was asserting its historical contribution to that "peculiarly American experience." For example, the marvelous Santa Barbara Mission Archive Library, dedicated in 1970 but rooted to the Mission's planting during the period of America's constitutional formation in the late 1780s and under the present-day directorship of Fr. Virgilio Biasiol, richly documents the southwestern Hispanic background of the American experience. Its expanding collections are integrating that colonial background to the broader international dimensions of the Spanish Mexican and early American period through the late 19th century (1769-1885), reaching global proportions in its linkage of the emerging California contribution to what the Bishops called that "peculiarly American experience."¹²

Still, the work has only begun. The Pacific far western region remains nearly invisible in nation-wide studies of American Catholicism. Resources for telling the dramatic story of the 20th century Church's explosive growth and development nationally must be preserved and studied in all regions, including the Pacific Coast, if the American experience is to be understood in its wholeness. One promising step towards this goal is the forthcoming two-volume publication by Paulist Press entitled *A History of American Catholic Parish Life*, edited by Jay P. Dolan, with separate essays on six regions of the Nation. The Pacific States region is treated, appropriately, by Jeffrey M. Burns of the San Francisco Archdiocesan Chancery Archives and a member of the Association of Northern California Catholic Archivists. Another kind of breakthrough in Catholic-sponsored regional religious historiography in the broadest sense was the national conference on "Religion and Society in the American West," held at Saint Mary's College of California on June 15-16, 1984.¹³

C. *Lutheran History Center of the West*. During the past two decades of Jewish and Catholic achievements in regional history programs, Protestants also have made important contributions that call attention to a third new Bay Area-centered program--The Lutheran History Center of the West.

The Center was born in a small gathering of church leaders meeting at Berkeley's Pacific Lutheran Theological Seminary in 1980 to discuss the archival situation of American Lutheranism generally and of Pacific Coast Lutheranism in particular. Surrounding this concern was the developing movement toward the merger of several national Lutheran denominations by the year 1988. How might the historical records of these denominations be preserved within the new denominational structure, and what kind of records management and archives program should the new denomination adopt? An early proposal called for the development of regional archival centers, and the Bay Area seemed to be one likely location for a Pacific Coast program.

Through the aggressive leadership of long-time Bay Area Lutheran pastor of national prominence, Ross F. Hidy, The Lutheran History Center of the West began to take shape. A corps of Lutheran archivists from all parts of the Pacific region was organized through a series of annual conferences held in Berkeley. These conferences have helped coordinate the region's local archival programs, provided continuing education for archivists, and brought Pacific Coast Lutherans into contact both with national denominational leaders and with such professional associations as The Society of American Archivists. Before long the Pacific Coast Lutherans were making their presence felt in eastern circles of well-established national Lutheran archival programs.

When "for the first time in American Lutheran history" archivists of the merging denominations--the American Lutheran Church (ALC), the Association of Evangelical Lutheran Churches (AELC), and the Lutheran Church in American (LCA)--met formally together in Chicago on April 26-27, 1985, for a national Conference of Lutheran Archivists, representatives of the now well-established interdenominational Lutheran History Center of the West had much to contribute.¹³ They contributed more than hospitality the following year when the national Lutheran Historical Conference, having never met west of Iowa during its quarter-century of existence, met in San Francisco Bay Area (November 4-6, 1986).

In its Statement of Purpose the Center's broad vision of the religious historical community is apparent. Article 1 reads as follows:

Believe that history must be preserved, that records have a right to

survival, and that posterity has a right to its records, the Lutheran History Center of the West is a voluntary association of historians, archivists, professors, parish pastors, and other persons interested in and committed to the gathering and telling of the Lutheran Story, the orderly preservation of, ready access to, and practical utilization of the records of Lutheran life and mission. In outlook the Center is ecumenical.

Article 8 expands this vision to "encourage research and publication on the religious history in the West, especially of the Lutheran Church." To promote scholarship the Center's Lutheran Pioneer Press set about "to publish helpful materials, books, monographs, and articles, and encourage the research and publication by others." Article 9 sets forth the heart of the program:

The Center shall conduct workshops for archivists of congregations, agencies and institutions of the West to encourage proper maintenance of archival records and the publication of historical works. Whenever possible, these workshops shall be conducted cooperatively with other religious groups, and with the counsel and assistance of state and regional archivists and historians.¹⁴

In 1986 the Center secured a small grant to gather information about religious archival depositories in the West, intending thereby to bring Lutherans into contact with established church-related and secular programs that might enhance the work of all.¹⁵

The Lutherans, therefore, are showing signs of a revitalized Protestant historical consciousness in the Far West. Partly because the large growth of Lutheran denominations came relatively late in the development of American Protestant history with its colonial roots, Lutherans nationally did not easily identify with the so-called Protestant "mainline" until well into the 20th century after it had begun to fade. But in the Pacific Far West the Lutheran experience may not have been quite so distinct from that of the older denominational churches that always struggled to attain the status of their national identity in a region so distant from their eastern centers. From their earliest entrance into the Pacific Northwest Oregon Territory during the 1830s through the erratic California cultural climate of the 20th century the Methodist, Baptists, Unitarians, Congregationalists, Presbyterians, Episcopalians, Quakers, Disciples of Christ, and also the Lutherans projected an aura

of pioneer home-mission out-posts of the nation's "evangelical empire." On the historically secular and religiously pluralistic Pacific Slope, these churches' collective history has proved something of an enigma to church historians, archivists, and church leaders alike.¹⁶ If it were not for the efforts of a few individuals over the years working mostly on their own with little denominational financial support or even interest, the historical records of these churches might have been permanently lost.

Among the places one naturally first looks for collected historical documents of Protestant life are the denominationally-founded schools. Although some of these colleges and universities eventually became more or less independent of their denominational ties, their earlier institutional archives usually contain records and papers that interact with Protestant leaders and church life. In the Pacific Northwest church-related documents have been included in such special collections of regional or ethnic definition as the Eells Northwest room of the Penrose Memorial Library at Whitman College (Presbyterian), or the Scandinavian Cultural Center Collection at Pacific Lutheran University. Documents of regional Methodist history have been collected at Willamette University, the University of Puget Sound, and Seattle Pacific University, while Linfield College and Western Conservative Baptist Seminary hold some Baptist materials.

The holdings of these private schools are supplemented by miscellaneous church-related records in Oregon and Washington State universities, public libraries, and historical societies' collections. The University of Washington's Manuscripts Collection presents an interesting example of the kinds of church-related materials that may appear in secular institutions that have not particularly tried to secure them or emphasize them. These resources housed in the Suzzallo Library on the campus in Seattle include, for example, 20th century records of the City and State Councils of Churches, Seattle YMCA and YWCA records, a variety of local church records including African and Japanese congregations, and some local mission enterprises. There also are documents of Jewish and Buddhist organizations and leaders.¹⁷

In California¹⁸ there also are some old denominationally-founded schools whose archives reflect the earlier years of their church-related histories, such as the University of Southern California and University of the Pacific (Methodist), Pomona College (Congregational), Occi-

dental College (Presbyterian), University of Redlands (Baptist), Chapman College (Disciples of Christ), and Whittier College (Quakers). But most of these schools (except Whittier) have not maintained an interest in church-related historical resources of recent decades. Some schools that are identified closely with churches traditionally identifying themselves outside the Protestant mainline (Mennonites, Seventh-day Adventists, Nazarene, Assemblies of God, etc.), collect resources that concentrate on the national and international scope of their denominational affiliations. Their own regional consciousness, however, only slowly has risen, as they, along with Southern Baptists, have experienced unusual Pacific Coast growth in recent years. At least two of these schools have launched fresh new programs for historical resources preservation--the Seventh-day Adventist collections at Loma Linda University, and the Center for Mennonite Brethren Studies in Fresno.

The most substantial collections of California Protestant historical documents are associated with seminary-related programs of long duration. The presence of strong 19th century-rooted theological seminaries in the Bay Area, with consistent and vital church relationships, has produced the largest single concentration of multi-denominational church-related documents on the Pacific Coast. Pacific School of Religion, the oldest Protestant seminary in the far western United States, holds Congregational and Methodist church records and papers of church leaders that reach back to the mid-19th century gold rush days. The same is true for the American Baptist Seminary of the West (formerly Berkeley Baptist Divinity School) under successive long presidencies of historians Clairborne Hill and Sanford Fleming, for Starr King School for the Ministry whose first president Earl Morse Wilbur built a collection of Pacific Coast Unitarianism, and above all for San Francisco Theological Seminary in San Anselmo under the remarkable efforts of Presbyterian historian Clifford Drury.

For nearly four decades Drury (a member of the seminary faculty from 1938 to 1963) collected, processed, researched, taught, and wrote about the primary sources of 19th century Pacific Coast church history. "He scoured county libraries, church attics, and personal possessions of the descendants of pioneers," writes his colleague in the field, Harland E. Hogue.¹⁹ He poured through and indexed years of old denominational periodicals. He brought these materials together in one place and organized them for scholarly research. All the while he put students to work on research projects in the sources, and he pub-

lished some 16 books and 40 scholarly articles of his own. In his own labors Drury thus manifested the roles of collector, archivist, librarian, researcher, teacher, and writer--the full sweep of specialized roles of the historical community in one person. Although his efforts focused much on the Presbyterian church tradition, he spread his interests widely among the denominations and took the initiative in unceasing attempts to stimulate regional interest among his historian colleagues in other seminaries.

Clifford Drury's retirement in 1963 from his seminary position marked the decline of custodianship of Protestant historical resources housed in Bay Area seminaries. Just the year before, these schools had helped establish the Graduate Theological Union (GTU), a cooperative venture finally of nine Protestant and Catholic seminaries plus a Center for Jewish Studies and other specialized Centers. Almost immediately these schools began developing the process that would lead to combined library resources. For all the gains of this cooperative enterprise, however, one casualty has been the archival programs. Ironically, during the 1960s and 1970s as California's religious history struck new interest in the national historical community, these gold mines of historical documentation were all but abandoned. Due in part perhaps to the counter-cultural preoccupations of the free-speech, Viet Nam War resistance, and new religious movements in which the Bay Area figured so prominently, as well as the cooperative efforts of the seminaries, the relevancy of the past became questioned as the new era seemed to have dawned. Especially during the 1970s seminaries' archival programs lay almost dormant. Some church records were sent to denominational headquarters in the East, and some were even sent back to local churches! (Some local historians and librarians might have wept.) Meanwhile the Graduate Theological Union Library turned its attention to developing a special collection of new religious movements of the period, with significant results.²⁰

Nevertheless, the core of the archival collections remained intact. Encouraged by some resident faculty and librarians, a handful of graduate students now and then researched the older church-related documents, and occasionally visiting scholars made inquiries about them. By the end of the decade, with a resurgence of identity-recovery among the church-supported seminaries, a committee was formed to investigate the combined holdings of the schools with the idea in mind that a new GTU combined archives program might be launched. The

resources were found to be considerable.²¹ After temporarily being put on various back burners for lack of funds, that endeavor now has been revived. Not only must recent decades of California Protestant history be documented through concerted efforts to collect and process records and manuscripts, but the 25 year existence of the GTU as an ecumenical and interfaith religious institution has opened up new vistas for historical resources preservation in the Far West. It is this message that the Lutheran History Center of the West has taken initiative in proclaiming.

Meanwhile, during the recent period of Bay Areas seminaries' lapse in archival responsibility, a fine regional denominational program blossomed in Southern California. The Methodist collection located at the School of Theology at Claremont under the direction of archivist Harry G. Banks has become a valuable body of diverse materials easily accessible to research scholars. At the heart of the collection are the archives of the Pacific Southwest Conference of the United Methodist Church and its predecessor denominations from mid-19th century to the present. These resources are notable for their breadth of coverage of Methodist church life in the region. Not only do they include records of over 150 churches, plus records of the Council of Bishops, mission societies, women's, men's, and young people's societies; they also include biographical and autobiographical documents of lay and ordained leaders, sermons and addresses, and photographs of individuals, groups and historic events. This rich variety of resources takes on added significance because of the inclusion of some Spanish-speaking, Scandinavian, and Japanese ethnic Conferences of the Church.

The Larger Vision

The ethnic diversity modestly represented in the Methodist collection at Claremont highlights one of the areas of greatest need in church historical records preservation on the Pacific Coast. The records of Hispanic, Asian and Pacific Island, African, and Native American Christian communities are especially difficult to locate. Yet they not only are important in themselves; they also are a key to the distinctive religious heritage of the region.

Generally scholars of large vision must look for ethnic minority

church-related documents that may be buried in relative obscurity within archival depositories and special collections where they happened to have landed by chance. Usually these documents have not been intentionally collected or described in centralized locations. Another approach is to visit local churches and parishes one-by-one and attempt to secure access to materials that might be stored in church buildings, or in members' homes, or in the memories of the people themselves. In other words, the same kind of sustained efforts that a few individuals of previous generations made for the collection of majority ethnic churches now are required for ethnic minority churches.²² Not only scholars' commitments but institutional resources will be necessary for substantial progress to be made, and the hour is late.

There also are ecumenical and interfaith dimensions of the larger vision. In January of 1987 a small group representing the Western Jewish History Center, the Association of Northern California Catholic Archivists, the Lutheran History Center of the West, and the Graduate Theological Union met in San Francisco to explore ways to collaborate on furthering the common objectives all share in preserving religious historical resources. (Ross Hidy of the Lutheran History Center convened the meeting.) One idea that sparked enough enthusiasm to suggest a second meeting was a program of ecumenical and interfaith workshops for archival committees of Bay Area congregations and parishes. Buddhists, Mormons, and other traditions might be invited to join as well. The Society of California Archivists might become involved. Perhaps a network could emerge that would concentrate on religious historical resources at the grass roots level. Such a network might then extend to other Pacific States locations, and beyond. Reference guides to regional congregation resources might be prepared that libraries, through computer automation, could make accessible throughout the nation and world.

This vision embraces the interacting plurality of living religions along the Pacific Slope. Collectively their historical resources might reveal both shared and distinctive nuances of regional experiences that would shed light on the far western expression of each tradition, as well as on the religious dimensions of far western history.

In conclusion, we might ask what all of this has to do with programs of institutions related to the American Theological Library Association that are located in all regions of the Nation. My comments

about historical resources for churches on the Pacific Coast could be interpreted as provincially bound to my association with the Graduate Theological Union's library in Berkeley--perhaps relevant to other Pacific Coast libraries as well, but more of a curiosity to librarians from other parts of the Nation. Beyond my attempt to make a case for integrating the Far West into the writing and teaching of American religious history as a whole, I intend my remarks to apply to problems and regional responsibilities being faced by libraries everywhere. Geographic dynamics also stimulate a larger vision.

It has become a truism that in our time libraries must specialize even within their primary subject area of focus. Theological libraries are no exception. They cannot and need not try to be comprehensive of all religious expressions everywhere, certainly beyond the surface level, in their collection development programs. Because the computer revolution is making the quick exchange of information increasingly feasible, libraries can concentrate their collection development programs in certain areas without fear of losing access to the whole range of religious resources. For many libraries, specified regional resources may be one logical area of specialization.

To specialize, therefore, does not necessarily imply isolation or narrowness of vision. A healthy caution against regional provincialism should not result in neglect of one's own region any more than avoidance of parochialism should cause one to neglect one's own religious tradition. To the contrary, a healthy provincial emphasis may provide entree to the larger world with creative results. It is a matter of the kinds of questions one asks and connections one makes. The profound challenge is to probe one's regional expression of living religious traditions with a national and international vision--like the bumper sticker that reads: "think globally, act locally."

Might it be that scholars and teachers, librarians and archivists who together form the American theological-historical academic community of our generation face the exciting task of revisioning the nature and scope of their common endeavor? If so, should not a fresh look at regional orientations be part of this revisioning process? Even a cursory glance at some of the still largely unstudied historical resources of churches on the North American Pacific Coast suggests that the global village of the 21st century may be found growing in our own regional back yards; and consequently a fresh approach to local religious

histories of all regions of the Nation may direct us to a more global, ecumenical, and inter-faith understanding of our particular faith traditions.

Notes

1. For example see Gerald D. Nash, *The American West Transformed: The Impact of the Second World War* (Bloomington: Indiana University Press, 1985).
2. From at least 1970 to the present books on this theme have been published each year in addition to a constant flow of journal articles. A recent example that documents much of this literature and touches on geography is Martin E. Marty, *Religion and Republic: The American Circumstance* (Boston: Beacon Press, 1987).
3. Richard J. Cox, "Our Disappearing Past," *Organization of American Historians Newsletter* 15 (February 1987); 8-9.
4. Letter from Janet L. Hargett, Chief, General Branch, Civil Archives Division of National Archives to Douglas Firth Anderson, March 4, 1987.
5. Two examples are Howard R. Lamar, ed. *The Readers's Encyclopedia of the American West* (New York: Harper & Row, 1977) which includes some entries on religious denominations, and Edwin S. Gaustad, ed., *A Documentary History of Religion In America*, 2 vols. (Grand Rapids, Eerdmans, 1982-1983), which includes selections from far western sources.
6. Ruth Kelson Rafael, *Western Jewish History Center: Guide to Archival And Oral History Collections* (Berkeley: Western Jewish History Center of Judah L. Magnes Memorial Museum, 1987).
7. Seymour Fromer, "Introduction," *ibid.*, viii-ix.
8. An example is Fred Rosenbaum, *Free to Choose: The Making of a Jewish Community in the American West* (Berkeley: The Judah L. Magnes Memorial Museum, 1976).
9. Letter from Michael E. Engh, S.J. to Angelyn Dries, O.S.F., May 7, 1987.
10. "Proposed Bylaws Draft," January 5, 1987. A variety of permanent

names have been suggested for the Association, such as Catholic Heritage Association of Northern California, California Catholic Heritage Foundation, Bay Area Archivists of Catholic Church Institutions, etc.

11. "A Document on Ecclesiastical Archives, Committee for the Bicentennial, National Conference of Catholic Bishops" (Washington, D.C.: United States Catholic Conference, 1974).
12. The papers and addresses of this conference subsequently were published in Carl Guarneri and David Alvarez, eds., *Religion and Society in the American West: Historical Essays* (Lanham, Md.: University Press of America, 1987), including my address entitled "American Religious History from a Pacific Coast Perspective."
13. "Lutheran Archivists Meet," *Archives of the Lutheran Church In America* no. 2 (Spring/Summer 1985): 1.
14. The first draft of the "Statement of Purpose" was adopted on January 13, 1983. It was modified on January 20 and reviewed on June 17-18, 1987. The Center's most recent publication is Volume I of a "Lutherans of the West" series entitled *Beasom The Builder!* (Bishop James Prince Beasom, Jr.) edited by Richard M. Bennett and Ross F. Hidy (Concord, Calif.: Lutheran Pioneer Press, 1986). Workshops for Congregational Archives Committees have been held, for example at Grace Lutheran Church in Richmond, California on Saturday, January 18, 1986. The Bay Area program has benefitted from the 1981-1982 workshops and symposia in the Northwest that provided context for the booklet by Philip A. Nordquist, *The Lutheran Presence In The Pacific Northwest: Writing Congregational History* (Tacoma, Washington: Pacific Lutheran University, 1982).
15. I acknowledge with gratitude the Center's support of my exploration of some archival and special collections programs along the Pacific Coast from Southern California to Vancouver, British Columbia, during the Spring and Summer of 1986, which contributed much to the substance of this essay. Though beyond the national scope of this essay, the excellent archival programs of the Canadian United Church and Anglican Church, housed at the Vancouver School of Theology, under direction of Bob Steward and Doreen Stephens respectively, merit special notice.
16. See Douglas Firth Anderson, "California Protestantism, 1848-1935: Historiographical Explorations and Regional Method for a Nascent Field," unpublished manuscript held in the Graduate Theological Union Library, Berkeley, California, and my "Religion in California," *Pacific Theological Review* 19 (Winter 1986): 43-51.

17. Karyl Winn, Manuscripts Librarian, kindly brought my attention to the excellent reference work entitled *Comprehensive Guide to the Manuscripts Collection and to the Personal Papers in the University Archives*, comp. Marlyn Priestly (Seattle: University of Washington, 1980), plus the July 1985 update. Also useful is the Washington Historical Records Advisory Board's 1984 compilation of *Historical Records of Washington State: Private Papers not Held in Archival Custody*, which includes many churches.
18. See Doyce B. Nunis, Jr. and Gloria R. Lothrop, eds., *A Guide to the Study of California History* (Westport, Ct.: Greenwood Press, forthcoming), which includes essays on Catholic, Jewish, and Protestant archives by Francis J. Weber, William M. Kramer and Norton B. Stern, and Eldon G. Ernst respectively.
19. Harland E. Hogue, "Clifford Merrill Drury: An Appreciation," *Pacific Theological Review* 18 (Spring 1985): 58-60. An historian of California Protestantism himself, Hogue was a member of the Pacific School of Religion faculty for many years.
20. The collection contributed substantially to the reference volume by Diane Choquette, ed., *New Religious Movements in the United States and Canada: A Critical Assessment and Annotated Bibliography* (Westport, Ct.: Greenwood Press, 1985).
21. The result of this investigation is contained in an unpublished volume held in the Graduate Theological Union Library in Berkeley, California, entitled "Report of Survey: Graduate Theological Union Task Force on Archives," submitted by Patricia Baker-Batsel, June 1981.
22. In his unpublished working bibliography on "Japanese American Christian Expression in the United States," Ryo Yoshida (a GTU doctoral student) is demonstrating what this kind of research might produce.

Can Serious Academic Religious Book Publishing Survive In An Age Of Pop Culture?

by
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Harper & Row, San Francisco

I have been asked to speak this afternoon on the state of religious book publishing, particularly as it relates to the serious, substantive book. I have chosen as my title for this paper the following: "Can Serious Academic Religious Book Publishing Survive in an Age of Pop Culture," or to put it more popularly, "Will the Next Paul Tillich Survive in the World of Vanna White?"

It is no secret to any of us that religion is one of those areas in academic life in which it is tough to play a quiet, abstracted, and decorous elite scholarly game. While one can think of several academic disciplines in which peer group communication--scholar to scholar--goes on tranquilly, quite apart from the ongoing tides of the popular culture, religion-oriented studies exist as a thin strand of activity interwoven with the colorful and even boisterous ropes of popular expressions of related themes. The question is not the traditional one: what hath Athens to do with Jerusalem, but what hath Hermann Gunkle to do with Tammy Bakker?

I suppose one can point to other academic disciplines that also live interwoven with popular culture--psychology, which has to live with its Doctor Feelgoods, or aspects of science, which must contend with the creation scientists, or the literature people who have Danielle Steele--but I doubt that there is any other discipline in which the passions run higher or the discomfort deeper than in religion. The reason for this is, I think, that the traditional purpose for serious religious reflection is in the end still thought to be directly related somehow to the living of quite ordinary lives. Hence the quite ordinary has a way of intruding in the most disconcerting ways. No matter how "scientific" the religion scholars feel in the faculty lounge, people do wonder if

they pray before going to sleep. Nobody wonders if Northrup Frye reads Barbara Cartland.

Let me see if I can put our question into some admittedly personal short-term historical perspective. I came to Harper's as an editor in 1967, in what was then called the religious books department. I had studied philosophy at the University of Minnesota, where I was exposed to a weird mixture of logical positivism and Kierkegaardian theistic existentialism; then to Princeton, where reformed theology, analytical philosophy, and specifically philosophy of religion swirled in my mind; and then a year and a half at Cambridge in England, trying and failing to successfully do linguistic analysis of metaphysical language in the wake of Ludwig Wittgenstein's later work. Moving from this ten-year stint in the hothouse atmosphere of academe into the swirl of New York commercial publishing, I, like all others who find themselves suddenly outside the walls of scholarship, was astounded by how unserious and how easily satisfied the public-at-large seemed to be. For some strange reason, it had never dawned upon me during those ten years that I had been leading a rather elite and specialized form of life. Surrounded as I had been by colleagues and mentors who shared my passions for serious thinking, I had been lulled into believing that except for the few people who tended shops, worked in factories, fixed broken pipes, worked in glass towers, drove cabs, rode subways, went to shopping malls, plowed fields, ran businesses, sold goods to retail outlets, and a few other admittedly necessary but quite mundane activities, all the rest were just like me. What I didn't count on was that all the rest turned out to be not very many. Incredibly, I was shocked to find out that there were only a few thousand who were just like me. And in the late sixties, we were demonstrably fewer.

Let me try to recapture what the world of religion was like in those days. God had died on the cover of *Time* magazine, and Anthony Towne had written his obituary for the *New York Times*. The assumption of the reigning New York-based High Culture was that Harvey Cox was right--the secular city was where the action was. Religion was going down the tubes, at least religion as we had known it. Religion's stock was so low that when Jürgen Moltmann published his *Theology of Hope*, it made front page in the *New York Times*. Any kind of religion-related hope was news. In book publishing, the secular houses that traditionally published serious religious and theological books--Scribners, Macmillan, Holt, Doubleday--were stumbling over

themselves to get out of a dying business. Harper's had sold its Bible department in 1964 to Zondervan, only in the nick of time, they thought, because Grand Rapids hadn't yet heard the news. No one then dreamt that Evangelical Christian bookselling would become a bonanza business a few years hence. It was assumed that religion was on its way out and that psychology, psychiatry, Esalen growth therapies, and encounter groups would easily replace the obvious ongoing traditional religious-type needs and questions that the mainline churches traditionally dealt with. The paradigm had shifted and people were finally coming to their senses and abandoning mainline churches in droves. Harper's was able to keep its religious department alive only because its founding editor, Eugene Exman, had a taste for Eastern metaphysics and mystical religion. Those titles had quietly rested on the backlist until the kids in what was then called the counterculture picked them up. Until Charles Reich in his *Greening of America* gave it a name--Consciousness III--no one in New York knew what to make of all this long-haired "religion." It was all chalked up to the war and crazy California but in any case, it had nothing to do with religious publishing as they knew it. What hath Baba Ram Dass to do with Reinhold Niebuhr?

Nashville, the mecca of Protestant denominational book publishing and catalog-selling to ministers, was hurting. The head of the Cokesbury bookstore chain was reorganizing all their stores by putting gift books and bestsellers in the window to keep business alive. Even the famed Cokesbury catalog was hardly distinguishable from Kroch's and Brentano's. The 55th Street Cokesbury store in New York was indistinguishable from the Doubleday store down the block except for the dusty back wall where yellowing religious books rested.

The publishing houses that built their religious publishing programs on Protestant European-style scholarly tomes of theology--the works of Tillich, Brunner, Barth, Niebuhr, Bonhoeffer--watched sales drop dead. Since my previous exposure to religious book publishing had been heavily influenced by the stock at Princeton Seminary's bookroom, this reality came as a great shock. What I didn't know at the time is that in the two little rooms in the basement of Stewart Hall was a high-volume account for the publishers of Protestant theology.

The question is: what happened? Where did all the serious people go? Why had they stopped reading? The scholars were still there. The

clergy were still mostly there. The seminarians were still there. The lay people--well, they weren't all still there but they never read those serious books anyway. What happened? It is clear that they did not stop reading, but they did stop buying the kind of book that had been thought of as the serious religious book. Maybe they came to your establishments to read them but they weren't buying them. My hunch is that they were buying other types of books--secular, even serious secular books. The times were such that student, scholar, and clergy alike all felt the call of the secular city and evidently felt they had a lot of catch-up reading to do in order to carry on.

Overnight, the comforting image of the scholar-preachers who spent twenty hours a week in their studies poring over texts, learning from the master religious thinkers, became a negative image. The new role of the clergy demanded that they not hide from the *Sturm und Drang* of real life by living quietly with theological books. Instead what was demanded was a life of relevance and action--a level of direct involvement in the real lives of real people. Theory was out. Practicum was in. Pastoral psychology--the role of the clergy as therapist--was very much in vogue. The assumption was that the people in the flock had real problems and therefore the reading habits of those whose job it was to tend the flock would be better focused on the key works in psychology and other behavioral sciences. New authorities were in the land. What was read and bought addressed the techniques necessary to survive the day-to-day life of the working minister. Since their training in seminaries had traditionally viewed this gutsy side of the role as more or less peripheral--to be accomplished in a few practicums in the late afternoon after the Greek, Hebrew, biblical theology, and systematics were done with--the typical working clergy felt that it was now up to them--on their own--and perhaps through a few extension courses with the more secularized parts of the faculty to catch up. And to the objective observer of publishing lists, the scholarly fare seemed to grow thinner and thinner until all professional publishing seemed to have some very practical handle.

While some saw their role as the caretakers of souls, the others who saw their real role in the midst of community and social concerns also moved their reading habits away from what had been thought to be "the basics." They spent whatever time could be salvaged between meetings and demonstrations reading books related to the world of politics, community organization, and general social concerns. Over-

all, there was enormous anxiety over whether or not the clergy, the church, and even preaching the gospel itself was relevant. By the thousands the front ranks of religious professionals seemed to abandon all scholarly concerns not directly related to their activist role. A pervading despair based on the sneaking suspicion that unless they were able to prove themselves as direct and concrete aid to the people and the community, the church, if not religion itself, would justifiably whither away. I remember manuscripts in those days from the working clergy flaying against their obscurantist training in the university and seminary world, declaring it all a complete waste, and that unless theologians and religious thinkers could adapt themselves to the reality of the world--their world as it existed--there was no hope.

And some theologians responded. Those were the days of the "Theologies Of": theology of play, of work, of leisure, of death, of sex, of relationships, of guilt, of--you name it. And the telling fact is that these theologies weren't practiced in the traditional manner in the context of church history, Christian ethics, biblical theology, and the Bible but rather in conversation with the scholarly world at large and in conversation with the traditional university disciplines rather than the seminary disciplines. New theology moved from the seminary to the university and what resulted was a much hipper, more sophisticated form of religious reflection that presumed background and interest in secular disciplines rather than in holy disciplines. The ironic upshot of this is that ordinary preachers--even if they wanted to keep up--found themselves reading theoretical formulations that assumed knowledge often foreign to their own experience and background. Many tried to keep up but it was beyond them. They felt abandoned by the theoretical leadership who seemed to be playing to a grandstand of university peers and outsiders rather than directly to them, with their seminary backgrounds. In the end, they gave up. Seminary theology did, of course, continue to be produced, but given all the other demands of the working parish minister and the therapeutic and community roles I spoke of earlier, it seemed more and more arcane.

The target audience for this new form of university theology--the intelligent general reader--the famed secularized reader of the *New York Times* never really positively responded to this new wave of university-style religious reflection. For the most part, this audience, particularly the secularists, had put theology and religion into a conceptual box and in fact were quite offended by what was perceived as a

tricky attempt to keep alive artificially what obviously ought to be left to die. To the genuinely secular person there is no more fraudulent character than a scholar or a clergyman who has lost the faith but does not have the courage to admit the fact and get out. Genuinely secular people often hate sophisticated, innovative religious reformulations and their half-breed rhetoric. Unusually, with some condescension, they admit that religious belief is necessary for some people, usually confused and weak people. It's these clever, sophisticated foxes-in-the-chicken-coop-scholars and preachers who know in their own hearts there is nothing there in religion but nonetheless hold on--reinterpreting and stirring up the faithful only because they can't face the fact that there is nothing else that they can do in life--these are the worst of a rather tawdry breed. Most secular people see the civil merit of religion and its institutions and are therefore offended by those religionists who, from the secularist perspective, fraudulently play the game of slippery reinterpretation for the sole purpose of keeping their jobs and their place in respectable society. Secularists will usually respect out and out religious conviction--and even tolerate self-delusion on the part of religious types, but they will never stand for deliberate fraud. If you are smart enough to play these clever word-and-concept games, you are smart enough to know that there is no long-term health in conceptual manipulation. It would, they think, be better all around for the clever reinterpreters to go off and sell insurance and just face up to the fact that the understandable but regrettable decision to enter the field of religious studies during one's extended adolescence was just a bad mistake.

So, on the Protestant side of things, the serious theological book was in trouble. The traditional plus markets--the markets that traditionally added on to the academic market per se--dried up. The working clergy were either off to learn other things, or didn't have the background to catch the drift of the new formulations. The intelligent general readers were not impressed with either the traditional or the new university theologies; the seminarians bought their textbooks but their related reading was an individualized and diffuse search for some grounding related to their private concerns. It was an era when many of the Protestant seminarians were there in the first place because they had come from explicitly Evangelical backgrounds--had "given their lives to the Lord"--only to find disturbingly that seminary seemed to have little to do with the fervor and motivation of that original decision. In fact, for most it seemed that one of the purposes of seminary

life was to educate them out of that motive and calm them down into proper and dignified church leaders. Others found themselves in seminary because of the ugly reality of the military draft, part confused by the fervor of the born-againers next door, and part grappling with the demands of conscience in a very volatile political and social atmosphere. Others found themselves on a sane and sensible track toward graduate school and some form of doctorate to become themselves the theoreticians of the future. Somewhere along the line, they had decided that one or another of the specialized religion-related academic fields was a suitable way to live the life of a scholar. But as always, they were the remnant, sandwiched in between the activists and the pious, and importantly to our story, together with their purely university trained colleagues, today form the core market for all serious religious and academic publishing. And therein lies, it seems to me, a critical issue in the fate of the serious, theoretical religious book. As near as I can tell, there are about twelve thousand such creatures in America today fragmented across at least forty compartmentalized academic religion specialities, six basic theological orientations, and in four quite distinct academic milieus. And what that means is that the market for any particular serious book can be sliced pretty thin, unless there are some bells and whistles that also draw a response from the remnant of scholar preachers or some ongoing text use in some level of graduate education. Or, hope beyond hope, some aspect in that book moves it into the current of general culture discussion through general trade book channels.

When one turns to the Roman Catholic side of the picture, the narrative of the story is distinct but the end result is much the same. In the late 1960s, Vatican II dealt almost a death blow to Catholic publishing. Overnight, the backlists of the traditionally strong houses went dramatically out of date. The mainstay of pre-Vatican II-style theology and devotional literature now seemed a relic of the past and quaintly old-fashioned. Since publishers live off their backlist--it's the books you published last year, two years ago, ten years ago and even thirty years ago that keep publishing alive as a business--there was trouble in the land here too.

Because Harper's was traditionally more of a Protestant house in the late sixties--reserving its Catholic publishing program to the more general market and heretical-type titles like the works of Teilhard de Chardin, Charles Davis, and the early Richard McBrien--my direct ex-

perience here was more as an observer than as a participant. It was Herder and Herder, Holt, and Doubleday that held the ground in this arena. New popular Catholic publishing in the late sixties was characterized by a flurry of short-lived "why I am getting out of the institution" books, and dramatic reformulations in which themes and trends were developing at almost a journalistic pace rather than at a pace appropriate to the production schedules of book publishers. New approaches quickly dated in the flux and flow of liberation from old rules and ways of thinking. Most interestingly and ironically, because of the open windows in the Catholic church, there was a lift in sales of the traditional, Protestant heavyweight titles because a whole new Catholic readership wanted to catch up on recent Protestant thought long after the Protestants themselves had moved away from reading it. But it was the Catholic Europeans--the Klings, the Rahners, the Schillebeeckxes--who ended up keeping the fires alive in serious publishing, along with a new breed of younger scholars such as Raymond Brown, David Tracy, and Charles Curran, who took John XXIII at his word and explored new ground. The vitality of this substantive publishing tradition long outlasted the Protestant equivalent and continues to this day with a much more respectable and vital track record.

Today, of course, it is still on the Catholic theological side where much of the vitality and the action can be seen. The new traditions growing out of post-Vatican II thought are now bumping up against the increased levels of wariness coming out of Rome, giving Catholic scholarship and thinking almost a melodramatic tinge. The assumptions, methods, presuppositions, and beliefs between the recent and the traditional are now making copy on the front page of the *New York Times*.

In sum: on both the Catholic and Protestant side of the spectrum, the last twenty years have not been very conducive to the quiet, tranquil, orderly development of the religion-related academic disciplines. The hurly-burly of the world, the explosion of knowledge at the university, the secular culture at large, and the repositioning of the churches have been the tail that has wagged the dog of scholarly concerns.

Serious religion has for my twenty years been caught in the vortex of general external concerns. Outside factors have effectively broken through into the self-contained, self-assured, constructive study of re-

ligion as a communal enterprise for the sake of something beyond just the enterprise itself. The result is stimulating chaos.

The ultimate effect of this phenomenon is an enormous confusion and fragmentation of the norms by which individual books can be judged objectively as valuable for the field as a whole. Valuable to whom is always the question. As the tides of academic fads and new languages and vocabularies rise and fall, the genuine question of what will be important a hundred years from now--a question that surely you must deal with daily--seems enormously complex. It is a world in which a dozen key scholars can make a new connection with a new theory or a way of thinking from completely distinct university disciplines and for a season be the rage, only to be swept away by yet another new set of concerns a few seasons later. Concurrent with this ebb and flow at the highly theoretical level, the ongoing constituency of the typical theological library--the theological student, the clergy from the neighborhood, the alumni on sabbatical, the earnest lay seeker--all need quite different types of books. People still have to preach at funerals, visit the sick, and get through their nervous breakdowns. I frankly don't envy you your buying discretion in the midst of this milieu of fragmented norms, theoretical fads, conflicting needs, expensive books, and preordained budgets. It can't be easy.

It can truly be said that variations on this theme of external influence have almost always been with us in the history of scholarship. Therefore it should not surprise us all that much that it is with us today. But I do think that something genuinely new and different is happening now in the 1980s. It is one thing for the religion academe to stand in the winds of sophisticated general culture and quite another to stand in the winds of mass popular general culture. It is my thesis that there is a new worry in the land, that sophisticated general culture itself and especially the publishing future is on the brink of being overwhelmed and infiltrated by popular culture. Something quite distinct is happening this time around that may have dramatic implications for the future of publishing and the serious book. This new factor--one that any book publisher is keenly aware of--is that we now have *a literate pop culture. A pop culture that reads.*

Now there has always been popular culture. Obviously there is nothing new in that. There have always been people who live their lives quite apart from the High Culture of serious and systematic reflection on serious and specialized themes. In fact, such people have

always formed the overwhelming majority of any population. The cast of highly educated specialists has always been a tiny minority.

What is new, and relatively recent on the historical scene, is that the book--the holy, totem object--the revered symbol of the elite caste--has become a familiar, comfortable, and common object for all sorts of people. There is hardly a shopping mall in America where such objects are not found. There is hardly a subway car at rush hour where books are not seen. There is hardly a coffee table where some ornate variation of the book does not rest. There is hardly a vest pocket park in an urban area where books are absent. And this phenomenon, my friends, is something relatively new. And those of us who love the book, who associate the book with some form of student-based mentality where books are revered because they have been the holy instruments which have brought about in us fundamental changes in mindset and world view, are quite frankly offended by this recent association of the book with all sorts of seemingly trivial pursuits. The book as a holy and revered object has been snatched from the hands of the elite and has been, many people think, soiled by its association with all sorts of unworthy people. Mass culture has snapped the chain that tied the book to the lecturn in days of old and stolen the book away. The fundamental problem is that universal education has worked in this country, and it is frankly making many serious types feel damned uncomfortable and fearful that in the tide of print daily washing across the land, the book as we knew it, the book as we loved it, the kind of book that influenced us--is going to disappear.

Despite the statistics, despite the numbers of excellent serious books that roll from the presses of a wide variety of publishers each year, the undertow of anxiety among those in the High Culture is almost palpable. Yes, they say, we are holding on, but the future looks very bleak. Someday the powerful people, the people who make the decisions, the people in conglomerate publishing, the illiterate people who have for the basest of reasons inserted themselves into the publishing system that delivers the holy objects to us will wake up one morning and realize how small a minority we genuinely serious ones have become, and for the basest of reasons, walk away from our concerns and go only for the subway car crowd. It is inevitable, they say. Why inevitable? Because even in the realms of genuine thinkers, quantification values--the values based on *how many*--has become the norm of judgment. And that's new.

It is as though the operative norm of value--the breath of impact--that one finds in mass culture standards has become the single most important norm of value for us all--potboiler author and scholar alike. It is as though the Nielsen rating standard--the bestseller list standard, the performance of the film in its first week grosses--has become *the* standard of value for mass and High Culture alike.

Look what has happened already, they say. *Vanna Speaks* sells hundreds of thousands in its first six weeks. My books sell hundreds. These business types in publishing may be crude and venial, but they are not dumb. If I can see it, surely they can see it too and someday soon, I am going to be sitting alone, me and my typewriter, with no one left to publish my serious book. Maybe the solution is to do something that will get me on The Today Show. If I don't, all will be lost.

Now as a publisher I find that perception and the assumptions behind it absolutely fascinating. And if you think clearly about what is actually being said, absolutely damning in terms of the growing identification between the scholar and the culture at large, and damning on both sides in the perception of how publishing actually works. On the one hand it reveals a fear-driven admission that what one is doing, what one has devoted one's entire life to, has become obviously and genuinely marginal, and it is only a matter of time until the reality of that view is exposed to the world at large and acted on by the powers that be. On the other hand it assumes that shooting-star quantities alone influence judgment in publishing. And the fact of the matter is that this is just not true. One does not need to sell tens of thousands of units on a title to view the book as a success. You do need to sell that kind of number if you have an extravagant promotional budget, but certainly not if you have a targeted market.

What has happened in the world of academe and publishing to bring about this apocalyptic vision of the world to come? Where is the feeling of damn-it-all self-confidence and even old-fashioned arrogance that comes from a group of serious people who gather together for a common pursuit and purpose and see the value of their combined efforts wholly outside the norm of mass impact? Do we need to be on Good Morning America to feel the value of what we do? Was Andy Warhol right that the *summum bonum* of life is fifteen minutes of general celebrity? Surely not.

But it is the publishers, you say, who encourage this quantification.

They are the ones who reject manuscripts because of "limited markets". They are the ones at the heart of the quality vs. quantity issue. They are the reason why quality norms are giving way to quantity based norms. They are the reason we are all being forced to sink to the lowest common denominator.

I suppose that there has never been a time when those living have not thought that the world is going to hell in a handbasket. That the old standards are declining. That quality is slipping away.

Around the turn of the century--in 1897 to be precise--G. P. Putnam's Sons released a curious book entitled *Authors and Publishers: A Manual of Suggestions*. Although written anonymously, it was obviously penned by a working publisher anxious to defend his profession against the charge of what one critic of the time had called "crass literary alchemy"--the unseemly conversion of an author's brains into a satisfactory cash equivalent. Listen to the charge: "Like the luxurious princes of old who fed upon small birds, so publishers fatten upon the brains of authors." If gross exploitation of authors was not bad enough, the charge gets worse. We are also the purveyors of cultural dross who seek to "build our palaces from the gold of a gullible public." This portrayal of publishers as cynical, ravenous despoilers was the view of our more vocal critics in 1897. And so, I fear it remains today. So much for the "good old days."

I know that there are those who think that we publishers today are naively obsessed with our economic bottom line and that therefore predictable mass sales potential has become our sole criterion and motivation. A publisher's bottom line is much more interesting and complex than just going hell-bent for the obvious commercial bestseller.

You see, book publishing today operates on two very distinct levels: first, the kind of publishing that is essentially an extension of the entertainment and therapy industries, that is, books that cater to and reinforce trendy values and obvious ongoing needs in the culture. And the second, books that are distinctive originals: fresh and genuine insights that genuinely contribute to the knowledge of the discipline and hence ultimately to individuals and in some cases even the welfare of society. Books whose value is added in the publishing of them. In the end it is this prophetic element in any publishing list that gives it its edge, its bite, its flavor, its quality.

I am old-fashioned enough to believe that books can still stir change. For me, at least, it is precisely this concept of originality and the capacity to open and even change minds in a wide variety of constituencies that speaks best to the question of quality in general and scholarly publishing.

The first level can be called *publishing as merchandise*: books that, although they may be judged as good of their "type," essentially capitalize on and exploit existing cultural facts and trends. The second level I call *wisdom publishing: distinctive, "original" insight works*: books that are potentially trendsetting. Though I have done my share of merchandising, it is the second type that gives me real pleasure and pride in my profession and will be the heritage--the backlist--I will leave to my successors.

Nonetheless, it is a true view that not only publishing, but the culture itself, is facing a crisis in the respective attention given to merchandise and originality. We must face the fact that ours is a culture more comfortable with glossy packaging than with genuine substance, with proven formulas than with the risks inherent in original thinking. For that reason, any publishing program must be run on two tracks: books published for their short-term return and those published for their long-term contribution. The first track is the exciting and dangerous game; the second the essential one. The first requires an enormous amount of canniness and often an iron stomach. Bestsellers do not often come cheap, and since I have live in a world in which they are part and parcel, the real question is how can we play that game without making it the definition of the total enterprise. My own perspective, both as one who cares about values in our book-related culture and as a businessman, is that to go after the brass ring of merchandise to the exclusion of distinctive, "originals" would mean suicide--not just cultural suicide, but economic suicide.

Ours is a business that depends for its survival--its profitability--on what in publishing jargon is called "the backlist." The books that we published last year, two years ago, that continue to sell. Publishing economics are such that it is next to impossible to survive on the new books alone. At best, they are a break-even proposition. Money out--money in. It is our backlist that keeps us afloat, that produces profit dollars, that finances yet another new list. And to survive, some proportion of the new list must become the backlist of the future. Unless a

healthy percentage of the books can stay alive--reprint and sell continuously not because of what they promise but because of what they deliver in terms of genuinely satisfying the expectation of the readers who bought them--a publisher will ultimately go under. Therein, by the way, lies the direct relationship between quality and commerce in all but the most hype-ridden, merchandise-oriented publishing operations.

Fortunately for those who care about serious publishing, there is the stark reality that there is nothing less salable than last year's merchandise. There is nothing deader or colder than last year's shooting star. The world of merchandise is like a fickle--and easily jaded--lover. Just when you think you have their undying devotion and attention, they leave you for yet another titillation, and there you are, stuck with a warehouse full of passé merchandise. It is the carefully chosen books of genuine substance and value--the not-so-glamorous, not-so-flashy titles--that keep us alive and sometimes even surprise us. Such books endure because of what they are. And for my money, they are the bottom line in publishing.

But my assumption in all this is that quality and substance endures. If I am wrong in that assumption, then there is little hope for the serious book. The rules under which a publisher must operate do assume that people want what we produce. If that in and of itself is not true, then we will obviously go under. It is possible to mix the quick and the long-term sellers but it is not possible to continue to produce that which no one wants.

Now there is nobody I know in publishing, religious or general, who is deliberately out to do that. I don't know anybody who intends to be giving money away. Even nonprofit houses like university presses, or denominational and religious order-sponsored houses hope at least to break even. Thus for any publisher to say that they don't care about the financial bottom line is equivalent to saying: 1) It is my own money, and I am engaged in a personal form of philanthropy. 2) It is not my money, but the people whose money it is wish me to be philanthropic with it and are looking toward other purposes in my publishing activity than some financial return.

Here is where we may be facing an adjustment, or even a crisis, when it comes to the future of religious and theological publishing in

particular. It seems to me that the day when we can expect ecclesiastical and religious denominations to underwrite the publication of unsalable religious scholarship is over. It is clear that, as sponsoring institutions, there seems to be an increasing unwillingness to underwrite religious publishing as a form of ministry to either their own constituency or to the religious community at large. As institutions, the times are economically tough and the traditional view that religious book publishing is worthy of subsidy seems to be waning. Instead of publishing arms being beneficiaries of capital and cash, in fact, many religious institutions seem to be looking to their publishing units as generators of income to be used for other institutional purposes and ministries.

You may be surprised to learn that frankly I regard this as clarifying good news for substantive serious publishing. I admit that it may be a mindset that arises from the reality that I, myself, have had to live within a publishing atmosphere where bottom lines are a day-to-day reality. But I have myself, through the years, superintended a couple of pro-bono programs, and--human nature being what it is--I have come to believe that something genuine is lost in the publishing process when the goad of having to play it smart is a clearly defined necessity. When there is no cushion to fall back on, there is, I believe something real in the process to be gained.

And with that my basic point: the wisdom implicit in serious reflection growing out of disciplined scholarship is not, to my view, an optional activity for any society. Without it, the society dies. It is not a bauble in which we as a community indulge certain people because they like to do that sort of thing. It is the lifeblood of the future. It is not a marginal side game that runs parallel to real life and is therefore expendable in the crunch. It is not expendable in book publishing terms unless it has devolved into private games of oneupmanship among the participants.

The times for us as a culture are serious, and our needs both as individuals and as a collective are too serious for publishing to allow only the voices of the mass exploiters and the common minds to speak. But I have given up in asking those who have chosen a life of reflection and deliberate consideration to popularize either their language or their concerns so that scholarship can be read on that subway. That kind of lay interpretation is a special art and very special talent that, in my experience, falls outside the realm of possibility for most specialists.

There will always be a level of talented people who can do that translation for us. Such popular writers are, by definition, derivative minds whose skill lies in translation, not in creation.

But what I do ask is for a scholar-to-scholar rekindling of a united belief and confidence among themselves that the sum of the parts adds up to something that resonates with the life of the culture at large. I realize that most of the academic fields have become too complex and too fragmented to easily facilitate the appearance of those renaissance people of the past who, in their own minds, saw it all. I have, as a publisher, had to accept the fact that to find such may not be easy--but it is necessary.

Why is it, we must ask ourselves, that we have lost a sense of the whole? One possibility is the thing that struck me most dramatically in moving from the insider's world of the student to the outsider's observing role of the publisher, that strangely enough scholars give each other little support and grace. I am still amazed by that. I genuinely hope that I am wrong in this, but from where I sit, except for members of some clique who are in the midst of some battle with an opposing clique, there does not appear to be a lot of mutual support for each others' enterprises. And there is little sense of the growth and health of the discipline as a whole. Instead, one scholar's success or accomplishments seems to be perceived as an automatic diminution of the self by another. It is as though the real competition was between them and among them instead of beyond them to the world at large. As though the purpose of it all was the pursuit of some prestigious, Distinguished Chair in the sky that could hold only one of them. I suppose the reasons for this most human of situations can be found in the nitty-gritty levels of competition throughout the path from graduate school to Distinguished Professor. But if that is true and cannot be overcome for the sake of the advancement and health of the disciplines, then I fear that there is no long-term health and future for serious publishing, to say nothing of the disciplines themselves. In such a milieu, scholarly publishing becomes only the most private of games. It becomes one scholar talking to another with a few knowledgeable interested parties listening to the conversation. Now, no one can deny the necessity of this kind of interaction. It is the first step--the working papers--for all advances in the discipline. Such are the first drafts of parts of genuinely serious books, serious in the sense of being capable of making some serious contributions to the world at large. What I am asking for from

the academy is a serious discussion of what it is to be serious. And surely, the answer to that must be something more than just one scholar's temporal victory over another. Let the world of the journals record, disseminate, and document those conversations. The genuinely serious book is the next step in the conversation--when the single threads are gathered together, when one wise man or woman steps forward to speak to the discipline as a whole on what the pieces mean. And therein lies the difference between individualized gamesmanship and communal wisdom. And taking that step is as serious a matter as you can find.

Wisdom is admittedly a rare commodity and not to be found easily. But when we go looking for it, we think we know where it should be found. And that is in the academy. Will serious publishing survive Vanna White? Let me recast the question: Is there any wisdom in the land--or has it *all* become the wheel of fortune?

**Circulation in Theological Libraries:
Seeking and Saving the Lost**

by
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"For the Son of man came to seek and to save the lost," Luke 19:10.

When I first considered theological library work as a profession, my main impetus was to serve the cause of the peculiar brand of evangelical theology at the seminary I attended. I felt that the dissemination of these Gospel truths through the men and women who studied there would have a genuine impact on the Church and the world. However, the other reason I got into librarianship was the sight of so many patrons who were obviously "lost" in the library. People would waste hours using the library inefficiently and then come up to someone in the library (often a student worker with just minimal knowledge of the organization of the library) who could direct them to appropriate library resources in minutes. It was these "lost" people that I felt called to "seek and to save", and I submit that the library's main purpose is to pursue and help such poor souls. The appropriate place to receive such aid in most of our libraries is the circulation desk. Few of our libraries can afford full-time reference staff and even those who can realize that the reference staff is not able to staff the library all the hours it is open. I believe that it is well to organize circulation work around the theme "seeking and saving the lost".

The Public Service Function of Circulation: Seeking and Saving the "Lost" Patron.

The first person a new patron sees when he or she walks in the door of a library is usually a circulation librarian. No matter what training that library staff member has, to that patron he or she is the librarian. If the patron has skipped your wonderful orientation tour for new students (I feel lucky if half of the new students show up for the tour) or

is not a student, the circulation staff has two minutes at most to cover the ground you took half an hour to cover on your tour. Needless to say, those are two very important minutes. If they are well spent they will save staff and patron time in that repeated directional questions will not need to be asked. I believe it would be well if the basic two minute speech could be outlined so that one could always be sure to cover the basic questions about the catalog, location of collections, loan and fine policies of the library. It would be well for those who will be registered borrowers to have brief but essential information regarding hours, loan, and fine policies printed or stamped upon their library cards along with the library's telephone number. We should encourage circulation staff (and indeed all staff who happen to be working in public areas) to take the first step and try to greet the patron unknown to them who seems to be floundering a bit. The patron will be much more likely to ask a question of someone who has "broken the ice" with them.

I have a theory that circulation work makes you crazy. Why is that? I see three basic reasons:

1. The constant interruptions of patrons while doing complex record control tasks that require a high degree of accuracy, such as creating overdue notices, filing book cards, maintaining patron registration lists, and sometimes even processing books, and catalog maintenance tasks such as labeling and card filing.

2. The impossibility of meeting every patron's need for library material.

3. The fact that most patron contact occurs after a patron has tried and failed to find what they need in the way of library materials.

Being interrupted by patrons who can't find what they want and blame the library can be maddening, especially if one is in the middle of a complicated task that requires a high degree of concentration. By greeting patrons as described above we can reduce the patron failure rate and cut down on the third kind of contact. Other ways of reducing failure rate will be discussed below in the document delivery portion of the paper. However, reasons one and two are nearly unavoidable. We must try to make sure that circulation staff get regular breaks and relief from these interruptions by scheduling some work time when an-

other staff member has primary responsibility for meeting the public demands so the circulation person can concentrate on his or her record and document control tasks.

The Document Delivery Function of Circulation: Seeking and Saving the "Lost" Book.

Every library has the task of accounting for and providing fair access to the library materials it owns. These tasks belong to the circulation department. As far as the patron is concerned, every single item he wants is "lost" when he or she walks into a library. Out of tens of thousands of items, the patron wants the relevant library material on say "infralapsarianism" or perhaps wants some known item that someone has recommended. How do we manage to meet these demands. The obvious first answer is collection development. Collection development is usually the province of the library director or subject bibliographer. Acquiring new titles and purchasing old collections to fill in gaps in the collection is one of the fun parts of a director's life and he or she devotes much time and energy to it. This work can aid the circulation staff considerably if it is done in a timely fashion as the library materials in demand by patrons will with any luck already be in the library and fully processed by the time students and faculty hear about them through reviews or word of mouth. Finding that you have already owned a title for three months that the academic dean thinks is hot off the press, is always a terrific feeling. However, once titles are purchased, how much thought does the director give to maintaining access to those titles. That task is often delegated completely to the circulation staff. Just as most directors take an avid interest in how library materials are acquired and cataloged, so should they be interested in how they are shelved and circulated. In particular, the following four areas should be attended to.

1. Shelving.

Returned library materials should be shelved promptly and accurately. If there is a large shelving backlog, no matter how well organized it is, there will be an increase in patron frustration. All the more because of the fact that books that circulate tend to circulate again. Thus one title that has recently been checked out is more likely to be in demand by the students and faculty than the "ninety-nine" titles that are still on the shelves. The book is "lost" to the patron until it has been re-

shelved. Rather than be certain that your backlog is in perfect order, just put it in rough shelf order by 100's if in Dewey or by two letter code if in LC (with perhaps some subdivisions in the theology sections of LC), and have the students or staff spend more time actually putting the books back on the shelves. The shelvees will spend a bit more time walking the stacks using this method, but I believe the distances to be short enough in most of our libraries that it will be more efficient this way. Better still, hire enough regular shelving help to reshelve books every day and avoid getting a backlog altogether. It goes without saying that every shelvee must be well-trained in whatever classification scheme used to avoid shelving errors. Once a title is misshelved it is "lost" until the next time inventory is taken, unless you just happen upon it.

2. Circulation and Overdue Record Control.

Do everything you can to have as few files of circulation cards as possible, two files at the most; one for current and one for overdue materials. When a patron is at the circulation desk, distraught because he or she cannot find a title on the shelf, they are in no mood to wait until the staff member checks three or more files. One can use color coded book cards covers to indicate reserve books, faculty books, overdue notices sent and any other subgroup of books you like. This eliminates the need for extra files and reduces the chances of misfiling the cards. Overdue notices should be sent regularly. Very few of our libraries have a lot of extra staff time to do this work, but it is essential in maintaining the circulation of library materials. Access to a microcomputer and the appropriate database-type software can simplify and speed up this task considerably. Before we had a PC, we were lucky if overdues were sent twice per semester on those typed three-part forms and the filing of all those slips was a real pain. Now, we can notify people of overdues every other week without putting undue strain on the circulation and student staff.

3. Loan and Fine Policy.

Most of the library literature on circulation has to do with these two matters. What loan period is best? Should libraries charge fines? One survey of 42 California college and academic libraries indicated that the majority of loan periods were in the three to four week range (DuBois, 1986). A survey of medical libraries showed that two weeks

was their favored loan period. (Lyons, 1981). A study of North Carolina libraries yielded the following interesting results.

a. Patrons do pay attention to loan periods. Most books that are lent by libraries return either shortly after they were loaned or very close to the due date.

b. Libraries charging stiffer fines get a better return rate. The highest fine charged was ten cents/day.

c. Restricting borrowing privileges of patrons with overdue books was effective in securing their return.

d. Quick 1st notices (within 15 days of the book being overdue) get the best results.

e. Those libraries that charged fines by the notice rather than by the day got better results (though the libraries with this policy were a very small part of the sample).

f. Billing patrons for the cost of materials after three notices (usually six weeks) was effective in getting books back.

g. Phoning patrons with overdue books was ineffective.

I quote from the study, "Libraries that take overdues seriously were the ones that would get their books back." (Burgin & Hansel, 1984). I understand our reluctance to charge fines and confront borrowers. It doesn't seem like very "loving" behavior. We need to realize two things; first, that it is in our current patron's best interest to make sure we have these materials available to as many people as possible. Caring for our other patrons requires that we be tough in enforcing loan policies. Second, the longer materials are out the more likely that they will stay out and the title could be lost to the library forever. I have just finished reviewing the books in our library that have been checked out and not returned for over six months. Out of 99 titles, only 33 were still in print and I will be lucky if I get all of those. As you know, some of the older items listed in Book in Print are not really in stock and may be in the process of going out-of-print. These titles represent a real loss to our library's patrons and will probably never be available again unless found by accident (or providence if you're Reformed) in some gift collection.

4. Inventory and Replacement of Missing Books.

Inventory is a highly effective way to foresee and forestall a patron's frustration with our libraries. Unfortunately, it is a very time consuming and labor intensive procedure and therefore many of us do not even attempt it. A middle way that has been useful is to identify and inventory certain heavily used sections of the collection. The Biblical Studies section of our LC collection was inventoried last year and many volumes replaced that were in high demand for exegetical work. It took about 50 hours of staff time and was fully accomplished two weeks after the project began. Another effective means of inventory is to follow up systematically every patron report of a missing title, and if it remains missing for a certain period of time to replace it. An added benefit of both these methods is that if a title is indeed lost, it is removed from the catalog and thus is not requested by the patron again. Libraries can't own the universe of bibliographic materials, but by knowing what we have and what we don't we can better provide effective inter-library loan service for our patrons.

Conclusion.

Having spent one day per week this year staffing the circulation desk, I have seen how important it is that we provide good orientation of "lost" patrons and good follow up to "lost" library materials, whether they be "lost" in the intricacies of the subject headings or not on the shelf where they belong. Patrons may not see or especially appreciate the effort of circulation staff to account for and demand the return of material, through inventory, overdue notices, and fines, but without such effort patron frustration with our libraries grows and the object of the library to provide and encourage the reading of theology is diminished. Circulation work can make you crazy, but if you don't work hard at saving the "lost" patron and the "lost" book it will make you crazier.

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Life Begins at 40? The Institutional Context of ATLA

Presidential Address

**by
Stephen L. Peterson**

In these remarks I would like to raise some questions about the institutional dimensions of ATLA's responsibilities and then raise further questions about our preparedness to meet these responsibilities. By concentrating this discussion on the institutional dimension of this association I am not suggesting that this is either a new or neglected emphasis in ATLA. It is not. I am concerned, however, that this institutional dimension is not always in clear focus for us and, as I will elaborate below, it is not easy for us as an association to bring this matter into focus.

By the institutional dimension of ATLA's responsibilities I mean nothing more--but nothing less--than the full impact of the work of this association on the corporate work of theological education in North America. There is, I think, a tendency to think of ATLA as serving needs of its personal members on the one hand, and the library profession on the other. The institutions we serve, so this rationale goes, derive benefits from ATLA either through our individual effectiveness or by means of the association's general professional contributions. I wish to propose somewhat bluntly that (1) ATLA provides direct services to theological institutions and (2) that the call for, and the opportunities to provide, these direct services are likely to increase, even dramatically.

To demonstrate these contentions, let's proceed by considering three current areas of ATLA service; the Index Board, the Preservation Board, and the continuing education program. I am suggesting that each of these enterprises has both an explicit and an implicit institu-

tional impact and that it is the implicit institutional impact that is the more important for shaping the future agenda for ATLA.

First, the Index Board. Established in 1957, the Index Board provides what now is an indispensable bibliographic service through a variety of products. For most of us, and many of our students and faculty colleagues, it is difficult to imagine theological education and research without the services of the Index Board. In this sense one might construe the maintenance and the enhancement of the products of the Index Board as an institutional commitment of the ATLA. But let us be reminded that while 99.5 percent of ATLA institutional members subscribe to the Index Board products, these same institutional members account for only 14 percent of the total subscriptions to *Religion Index One* and *Religion Index Two*. Thus, while we have an institutional responsibility to maintain these services, it would appear that the Index Board has created a market which, should it ever default, surely would be exploited by another agency.

This much is explicit, but is there an implicit or hidden institutional dimension of the work of the Index Board? Is it not that the Index Board has created the veritable foundation and not a little of the superstructure of a full subject bibliographic system for theological literature? For good or ill, wisely or unwisely, the majority of theological libraries have abandoned a distinctively theological classification system as a means of providing access to their collections. But now, with the electronic tools for highly sophisticated bibliographic searching burgeoning, are not our institutions, our faculties, our students, yes our graduates, ready for a system which offers close indexing that is both theologically sophisticated and professionally functional? If so, who should provide this service or at least establish the framework in which it can be provided and shared? I would suggest that were this association to expand its sense of institutional responsibility, then it might want to think strenuously about providing a full bibliographic retrieval system for theological and pastoral literature. I would suggest that not only would this be an imaginative expression of our institutional responsibility, but also that in the Index Board we may already have the programmatic infrastructure to bring such a service to fruition.

The Preservation Board came into existence in 1984 after some twenty-five years of preexistence in the Microtext Board. It is worth

observing, however, that the primary *raison d'être* of the Preservation Board is only one of constituent features of the Microtext Board. The Microtext Board was a publishing agency of this association which happened to prefer a medium with extremely long half-life. The Preservation Board is a conservator which currently is using the same medium precisely for its longevity and stability. There is another curious relationship between the two lives of this agency. The Microtext Board, following the work of Eugene Power founder of University Microfilms, used microfilm as the means of achieving on-demand publishing. The Preservation Board, on the other hand, is distributing multiple microfiche copies of the material it films.

Again it appears self-evident that the Preservation Board is responding to institutional needs. Institutions contract with it to supply raw material--disintegrating books--and only institutions are subscribing to its products. Yet, here too we need to ask if something else is going on just under the surface of this program; something that is at least as significant as the explicit program of this board?

Is it not true that the Preservation Board is building a new, albeit old, library collection, a collection that does not exist elsewhere in quite the same way with the same contents? In point of fact this collection is growing at a rather aggressive rate. Who owns the collection--this association or the institutions which are participating in the program? If the assumptions about the deterioration are accurate and if the present and projected activity of the Preservation Board is sustained, then the collection we are describing will be virtually the only extant collection for a large and very significant body of theological literature. De facto it may be the only collection of older material any of us has--period! Institutionally speaking, our futures are knit together inseparably because of our common concern for the past.

Permit two other impertinent questions. If we already are building a common retrospective collection cooperatively, should we not begin to think much more strenuously than heretofore has been the case about doing our current collecting with some collaborative sense? And then surely, for some types of materials, should we wait for a 70- or 80-year pipeline before we address the preservation issue? Thus, I am suggesting here that our attention to one dimension of institutional need has, unwittingly, pushed us into other more complex areas of institutional responsibility, but more of this later.

The third broad area of service I want to discuss is the role of this association in our own personal professional development. Many of us would say that the conferences of this association, our publications and, increasingly, the continuing education offerings of the association are a very valuable impetus to professional development. Some would even say that the chief way in which the association aids our institutions is by enhancing our own individual worth and our own competence which we then invest in our institutions. This has been a primary purpose and service of ATLA since its founding in 1947.

Now more recently, structured continuing education programs have preceded the annual conference. These continuing education offerings have been planned and ably presented under the direction of the Program Committee. Once again there is both an obvious and a less obvious institutional dimension to this enterprise. Many deans and presidents have remarked to me how much their librarians were benefitting from this continuing education. By the same token, one of the most persistent concerns I hear in and around our institutions is the concern for future leadership for our libraries. This concern properly recognizes the importance of library development and reflects a legitimate and often farsighted sense of stewardship.

These concerns bring me to ask if we have not approached the time when this association should undertake a full-scale program of professional development. Would it not be appropriate for us to establish a Professional Development Board precisely on the model of our other program boards? The products of such a board, of course, would be human, but I can foresee numerous services such a board might offer. We might expect this board to continue to offer education programs in and around our annual conferences, but other programs could be offered at other times of the year. Regional programs would be accessible to more of our members. Single institutions and members of consortia could contract for customized educational programs. Internships might be negotiated, and both recruitment and cultivation of younger professionals are areas of need. Probably it is too much to think that some credit courses might be arranged with selected library schools. The possibilities are numerous and the need is substantial. I think our institutions may be expecting more of us in this arena than we have been willing to admit or accept.

These, then, may be new opportunities, present and future chal-

lenges to programs with which we are familiar and upon which we and our institutions already have come to depend. Are there also services not yet on our horizon which our institutions may expect of ATLA? Let me briefly identify two such issues.

First, there is the large and galloping arena of technology and automation. Just when the role of the large bibliographic utility in theological libraries seemed to solidify, the microcomputer has roared and the future seems far more exciting, far more imaginative, far more flexible, and far more perplexing than we had imagined. Some of our libraries already have computer specialists on their staffs, some libraries no doubt are able to obtain consultative services from a neighboring college or university. Yet, it may be that there is an area of service here which this association should address. I don't know what the shape of this service might be--a consultation program, a specialist's network, a clearinghouse, an agency offering a broad spectrum of services. I have invited a number of people to discuss this issue with me later this week. I am hopeful that many ideas will come forward from this discussion so that the Board of Directors may be able to consider the matter in a deliberate and more structured way.

The second area is that of collection development pertaining to the third world. This is an issue about which I comment regularly and predictably, yet the problem is real. The ATS now has begun to think more seriously than previously has been the case about the globalization of theological education. Thus far this thinking has not begun to address the question of library resources which the globalization agenda surely will require. I am not sure how ATLA might best deal with this issue, but I am absolutely sure that the globalization agenda will require a level of collaboration and cooperation which we have not yet achieved in the collection arena. Christianity is a world religion which increasingly is less observed in the regions of its historic growth and strength. We live in one of those areas. Yet, it is inconceivable to me that the theological institutions of North America can thrive in the face of their relative inability to study and understand the numerically dominant expressions of Christianity.

I have identified five areas in which I think our institutions may expect significant service and leadership from the ATLA:

- (1) information retrieval by enhanced subject indexing
- (2) preservation of a common store of theological research

- (3) sophisticated professional development services
- (4) automation services
- (5) collection enrichment

In each of these cases I have suggested that there are deep and complex institutional concerns of which we are not always aware and also that these deeper issues may be invitations to us to expand our service as an association. It remains to ask what might be involved if ATLA were to position itself to be a constructive and vigorous agent in dealing with the institutional issues. I propose to do this by looking at certain tensions which exist in this association and which must be resolved if we are to make headway on any of these issues.

One such tension is between the need for involvement and participation for each of us as personal members of this association and the need to achieve continuity of program. It is in our nature to want to be engaged actively with the issues which concern us and few of us are willing to accept leadership positions if we cannot, in fact, lead. Yet, for an association to provide major services to institutions which themselves have long histories and anticipate long futures means we must be able to provide essential continuity in our programs. Already we recognize this fact in that the terms of office for our program boards (Index and Preservation) are longer than the terms of our officers and other committee personnel. We may need to lengthen some other terms, including--I can safely say now that my term is over--that of the president. Our executive secretary, of course, serves a five year term and this does much to achieve the continuity of which I am speaking. This indicates that we must do everything in our power to strengthen the office of our executive officer. It is an irony that any significant program expansion will put more pressure on the office of executive secretary, but this expansion also may hasten the day when this will be a fully compensated position "and probably a fulltime position as well. Yet, how do we break the cycle in order to take this now probably necessary step?

Another tension exists between the press of routine matters and the need for strategic planning. Apart from work done in the program boards, and work done by the Board of Directors through ad hoc committees, ATLA does not engage in planning. Yet, we are going to have to find a mechanism and the time to do this work. Some have wondered why it is the Board of Directors meets twice a year and seemingly conducts the same business twice a year. I have asked that

question myself. It appears to me absolutely necessary for the Board of Directors to devote one of its semi-annual meetings solely to the task of planning. We may need a steering committee (or a prodding committee!) to lead in this task, but it must be done.

The other tension which we must resolve is the tension between approaching matters in a unilateral fashion and recognizing the inherent diversity within this association. I think it possible to affirm an essential unity of collegiality, of professionalism, even a commitment to theological education and research within this association. Indeed, these are strengths which have knit this association together in ways that few professional organizations have achieved. Yet, the institutions we serve are different in many important ways, their needs are different, their resources vary. We simply must find ways to serve this diversity at the points of its particularity while recognizing that in so doing we are not eroding the unifying strength of the association. It may be that allowing this diversity of need and program to flourish, we actually may strengthen the central bonds that hold us together.

Postscript

In an address earlier in this conference we were asked if the theological library is a servant or a partner in the task of theological education and the answer, affirmed both rhetorically and explicitly was received with enthusiasm and excitement.¹ Now, I would ask if this association is a service or a necessity. While it was founded, I have no doubt, as a service and does not intend to abandon this role, it also has become a necessity. And should this surprise us if indeed the libraries it serves are partners in a vigorous and worthy mission? I am not certain when this change occurred, but it has happened.

Will this change in the function as an association bring changes to the way we organize and order our life? Certainly yes. Will these changes come easily and without discomfort? Certainly not. Will the strength of this association, its sincerity of purpose, its quality of services and products as well as its bonds of friendship and collegiality endure through these changes? Certainly yes. That is why it has been a joy for me to be a member of this association and to have served as its president this past year. Thank you.

'Claude Welch, "The Theological Library: Servant or Partner?", found elsewhere in these *Proceedings*.

The Theological Library--Servant or Partner?

by
Claude Welch
Dean, The Graduate Theological Union

Introductory

I suggested as a title for this talk--and I do intend this as a discussion piece more than as a formal address--"The Theological Library: Servant or Partner?" I was initially tempted to pose the contrast as one between a master/slave or father/stepchild relation and a marriage relation--but the servant/partner contrast probably better expresses the contrast I want to draw, even though it is not quite the right metaphor.

The point I shall want to suggest is really very simple. You may write it off as an absurd oversimplification or an idle dream. But then it may be a not unreasonable goal. So let us, to borrow a Kierkegaardian phrase, call it an "experiment in thought" relative to the question "do theological libraries have a future?--or, better said, "what sort of future can and should theological libraries have?" To this kind of question specifically I shall come by and by.

First, however, a few disclaimers regarding my own qualifications to speak on this subject. I'm not a librarian, but an old fashioned scholar who likes to walk up and down the stacks and browse to see what our librarians have acquired in the subject matters that interest me. I've had no training in library science. I have only a superficial and passing acquaintance with all the new technology of library operation and I have never done a computer bibliographic search in support of my own studies. Maybe I should have, but actually I have some serious questions whether computer searching is the right model for advance

in much of theology and historical interpretation. Surely that can be vital for the natural sciences, where one must build on the latest data and discoveries of others and must know where current comparable research is going on. And in certain areas of the theological disciplines, particularly involving detailed textual analysis, computer searching and analysis can be of enormous value and time-saving. But I am not so sure it is essential for me. For example, must I see all the recent articles and books on Horace Bushnell and Ernst Troeltsch in order to understand them and to say something wise, or at least illuminating and useful?--especially in view of the flood of publications in theology and religion of recent years. There is far too little good literature, and there is also too much junk that is published.

Yet I have been, and continue to be, profoundly interested in the theological library as an operation. I have expended a great deal of energy in the past sixteen years on the construction of the new Graduate Theological Union library, and as GTU Dean, or Dean and President, I have been more or less in charge of that library's operation and especially its finances over that time. Further, as nominal chair of the ATS/ATLA Joint Committee on Library Resources, I have had the need to study carefully Stephen Peterson's Project 2000 Final Report, "Theological Libraries for the Twenty-first Century."¹ My colleagues on that committee--Tom Gillespie, David Green, Channing Jeschke, Jean-Marc Laporte, Sara Lyons, and Steve Peterson--have planted some seeds and stimulated me to think more reflectively about the nature and future of theological libraries in general. It is mainly out of such experiences as these that I venture to say anything at all, though I would not want my colleagues on the joint committee to be blamed for any conclusions that I have drawn, even if I borrow unashamedly from their suggestions.

A Word on the Experience of the Joint Committee

I should, however, as a further preliminary, comment briefly on some of our experience in that committee. The first task we undertook was simply (!?) to stimulate discussion of the Peterson report in theological schools generally, particularly by faculty and administrators. Although in reporting to the 1986 biennial meeting of ATS I tried to put the best face on the results, one must finally say that this endeavor did not meet with resounding success. You might even say it was a

failure. As best we can determine, by survey and hearsay, the Project 2000 Report was attended to mostly by library staff in a fair number of theological schools. A few seminary presidents and deans seem to have been aware of the Report, even before our attempt at consciousness-raising, but their response was largely to refer it to their librarians. And even after our efforts to call attention to what we believe to be a penetrating, often troubling, and by implication prophetic analysis, faculties seem hardly to have been interested at all.

We have done better this past year, I think, by offering some bribes in the form of competitive awards to schools that would make serious proposals to take up some of the kinds of questions raised by the Report.

Now I don't want to sound simply negative or cynical here. Some of Peterson's major recommendations are in fact being acted on by this association (whether as a direct result of his Report is not important). For example, in relation to material resources, he urged the planning and funding of "a major inter-institutional preservation program." And the ATLA Preservation Project has made a noble start on this, to the point indeed of being a possible model for preservation efforts in other fields. Also, Peterson's argument for the necessity of a theological library collection profile is being addressed in a preliminary way by the ATLA Inventory Project--though I do not see that the conceptualization of this problem and project is as clear as it ought to be. We shall have to see what comes out of the first phase of the inventory and then someone can decide how to get the really interesting data. (After all, nobody will be helped much by discovering that we have 175 look-alike theological libraries.)

On the other hand, nothing significant has been done about Peterson's third major recommendation relative to material resources, namely that "a research and planning project is needed to expedite the development of resources for the study and understanding of Third World Christianity." That is perhaps not surprising because this is an exceedingly complex problem which will call for a kind of coordination and cooperation quite beyond any present realization. Third World materials are collected in a very few places, and given the nature of the materials this probably must be the case. Here is a clear illustration of the importance of access rather than possession. Such materials cannot and need not be everywhere. What is necessary is acces-

sibility, which can be provided by current technology, even to the point of document delivery on demand, if the structures of cooperation can be created.

The latter point, incidentally, my colleagues on the joint committee have shown me to be valid also with respect to the preservation in microform of the materials that are now self-destructing. Theological and other schools ought to support the preservation project not in order to possess all those microfiche, but so that the material will be permanently accessible to whoever wants and needs it.

But I don't want to fill up my time by going through all of the kinds of recommendations that Peterson has made. Rather, I want to go back in a way to the question why theological schools, and particularly their faculties, have not yet gotten excited about the Peterson report or about the future of their libraries in general. The answer to that question, which I think is implicit in the Report and which I want to propose more directly, is something like this: what is called for is a radical reconception of the role of the theological library in the life of the theological school.

Contexts and Parameters for Reconception

In order to move toward that kind of reconception, we need to note at least briefly some of the "givens" in the current theological school and theological library scene to which any reorientation must attend. There are both problems and possibilities. I list only a few, not necessarily in order of importance.

Need I mention the problems of financial support? I do so mainly in order to comment that I believe these are becoming more intense. Theological schools are hurting, at least most of those related to ATS and ATLA. They will probably hurt more in the future, and not merely because of continued inflation, be it modest or great. But also because of weakening of support from the churches, which in turn is related to the continuing marginalization of the institutionalized churches in society as a whole, at least in our society, and because of continuing decline in resident theological school enrollments. To be sure, ATS figures seem to show a modest increase over the past decade, but this is entirely attributable to the increase in the number of female stu-

dents, a development surely to be celebrated but one which, especially when combined with the growth of part-time and nonresident study, also raises questions about the function, the resource base, and the direction of theological education.

Another kind of problem derives from the fact that theological faculty members are feeling themselves strained to the very limit of their resources by the multiplication of responsibilities that theological schools have assumed. This is often cited as a reason for the apparent decline in research and publication by theological faculty, a decline that the ATS Council on Theological Scholarship and Research, chaired by Schubert Ogden, has documented. In our own situation in the GTU, the additional burden on faculty is often alleged to be due to involvement in the GTU's doctoral and masters programs, with the extra committee and advising tasks that ensue, and a consequent competition between "graduate" and "professional" educational tasks. Frankly, I don't accept that interpretation, at least as it refers to constriction of time for research and publication, for good graduate study supervision is a stimulus rather than a hindrance to research. Nor do I accept the hypothesis that the pressures result from the incorporation of new fields and foci of study into the theological curriculum.

Rather, apart from the quite wasteful duplication of effort among the GTU schools, which may be a byproduct of the relatively small size of those institutions, I see the growing pressures on our faculties as, in large part, a direct consequence of the increasing demands of continuing and extension education, and some of my faculty colleagues confirm this judgment. My impression is that nearly every faculty member in the GTU is spending a day or more a week, to say nothing of weekends, on off-campus activities in extension and continuing education programs, even in recruitment and fund-raising. This is not to deny the validity of those sorts of educational activities, for I agree that the responsibilities of theological schools must more and more include lay education and continuing education. My complaint is rather that these responsibilities are not creatively dealt with simply by laying them on the backs of faculty who are sent hither and yon to do the job.

Related to that problem is the fact that the entire function of the theological school is now under review. More and more in recent generations, it seems to me, the theological school has tended to be under-

stood as a "trade school" for the training of religious professional functionaries rather than as a center of wisdom and inquiry for church and society.

Here it is worth recalling the kind of critique that Edward Farley has made in his recent book *Theologia*.² To be candid, the import of Farley's term "Theologia" does not always come through clearly to me. And his attribution of the problems to the particular developments of "theological encyclopedia" in the nineteenth century does not persuade me fully, though his account of those developments is illuminating history. Yet at least two elements of Farley's critique are important. One is the insistence that theology ought to be done as a whole, unified way of thinking, not as a concatenation of independent inquiries subject to unrelated disciplinary norms, even warring factions. The other element, more directly relevant to my present concern, is his showing, particularly well demonstrated for the Protestant world, of the extent to which theological education has come to be understood simply as clergy education, which tends to divert the theological school from being the center of learning for the whole church into being a mere training school for ecclesiastical, professional functionaries. That is surely inadequate to a proper theological vision. And in my experience, the "professional culture" of the typical theological student is very close to the antithesis of education.

Finally, and obviously germane to the role of the theological library, I note some changes in the patterns of instruction. It seems to me that faculty are relying less and less on "reserve lists" of books in the library and more and more on student purchase of paperbacks and on "handouts" of duplicated chapters and sections, etc. This means less reliance on the library for the bulk of theological instruction. The question can then be asked, "is a theological library necessary for basic classroom-oriented theological study?" To put the matter in the quite personal terms of our GTU experience: given some of these changes in teaching patterns, particularly at the elementary level, member schools of the GTU might well ask, and have asked, why should we pay more than a thousand dollars a year per student and faculty member to support a library for our professional degree programs (assuming of course that the principal purpose of those programs is to train prospective clergy)? And in all candor I would have to reply, "you shouldn't." Because the library's purpose is much broader; *it is not derivative from the classroom.*

I shall return to that point. But let me suggest further a couple of the positive possibilities and opportunities that seem to me "givens" in the current scene.

Among the most promising possibilities is surely the technological advance of recent decades, ranging from computer storage, retrieval, and transmission to new bibliographical tools and controls, to automated circulation, to vast information networks which can provide previously unheard of access to materials, and also to such things as decentralized instruction through videotape and satellites. Most important perhaps are the possibilities, through microcomputers, of a new "synergism between teaching faculty and library," as Steve Peterson has put it in his own recent reflections of Project 2000: "because the same files, texts, and data are now as accessible to faculty members via micro-computers as they have been to librarians via terminal connections to mainframe installations, new patterns of cooperation are possible." So also, as Steve goes on to say, greatly intensified networks among libraries are feasible so that one can envisage "nongeographically determined consortia"--"electronic technologies now make it possible for institutions separated by substantial distances (there really are no effective limits) to establish viable and sophisticated cooperative library programs."

One must be careful here about predication. I don't want to make the kind of mistake I made a dozen years ago when I was greatly enamored with microfiche reproduction and urged that never again should periodicals be bound, but should be preserved only in microform, and predicted that every working faculty member would find a microfiche reader as indispensable as a typewriter and might have most of his/her library in a file box on the desk. Obviously, that didn't catch on. We are going to have to deal with microform for preservation, but probably not for ordinary usage. Yet the computer has caught on dramatically, and I believe the future is quite different with respect to computer usage and even videotransmission. (It bemuses me that there has been such widespread complaint about screen viewing for microfiche and microfilm, but something close to an addiction to the computer and word processor screen.)

A different kind of possibility stems from the call of the ATS for "globalization" in theological education.³ Unhappily, much of that discussion has neglected the fact that Christianity, even in America, lives in a religiously pluralistic context and that internationally Christianity

can exist only in engagement with non-Christian religions. And little attention has been paid to the role of libraries in documenting the literature of other religions. Nevertheless, I see the call for globalization, properly extended, as a great positive "given" in the current scene, and it appears to me that basic reconsideration of the relation of Christianity to other religions, i.e. of the nature of interreligious dialogue, is becoming more and more important in the theological enterprise. (And I may note here the forth-coming Third International Conference on Buddhist-Christian relations, to be held at the GTU in August 1987.)

Toward a Fundamental Reconciliation

According to the received tradition, the theological library is essentially only a support service, or, to use some of the more abominable language I have heard, a "service bureau." The faculty are the real educators, the teaching and research group. The library is an adjunct or a tool for the real business of the theological school, which is the training of religious professionals. The library is thus supposed to be curriculum- or course-driven, though it also serves the research interest of faculty. Collection policy is determined by those curricular and research parameters. The library's proper constituency is students, mainly in M.Div. programs, and faculty. The librarian is not looked upon as a proper faculty colleague (which is surely one reason why faculties have been so little interested in such things as the Peterson report), but as a servant employed to do the technical work involved in acquiring and circulating materials useful for the faculty in carrying out their real work of education. Thus library staffs can be very small, as in the case of the vast majority of ATS libraries. After all, one needs only a technician or two with library school training (or sometimes the job can even be left to part-time work of a faculty member with easily acquired technical skills, with perhaps some student assistance). The library degree is the primary qualification, theological literacy is secondary. For the essential task is to collect books, periodicals, and other materials (mostly written), to classify and store them, and to circulate them to faculty and students as required by the theological curriculum. And it is the faculty who define the range of requirements, not the librarians--though as I have suggested there are indications that for some faculty the library is quite dispensable for classroom instruction, and the growing reliance on part-time and adjunct faculty may well be intensifying such a tendency.

Now suppose, as our "project of thought," all this were to be reconceived, with the theological library as a real partner, a twin or a binary star, with the so-called teaching faculty--or perhaps as a major part of the teaching faculty. We could even reverse the relations and consider the teaching faculty and the classroom as adjunctive to the library as the resource and learning center. After all, one could conceive of a real educational and learning center without so-called teaching faculty, but hardly without a library. Think of such remarkable research and teaching centers as the Newberry Library, the Folger-Shakespeare Library, and the Huntington Library.

I suspect what I am proposing may be happily received by many librarians, but not so gladly accepted by my faculty and administrative colleagues. Actually, I find some such radical reconception to be at least implicit in Steve Peterson's Report, when he notes with great understatement that "libraries are often found to hold literature of movements and topics before they make their presence felt in the curriculum or the faculty" and contents that focus on "the immediate documentation needs of the curriculum . . . is a less than sufficient understanding of curriculum support, an understanding which should not be encouraged as a primary or exclusive goal of library development."⁴ The library should be involved in extending the curriculum, as in fact it is.

What would be entailed in the reconception I have in mind? A first requirement, perhaps even a presupposition, though one that I think libraries can help to effect, is doubtless a change in the self-understanding of the theological school as a whole. Instead of being a narrow training center for religious professionals, the theological school needs to see itself as a center of inquiry and learning for the whole church. I am not prepared to identify all the dimensions that such a shift in orientation would involve. But it is clear that the constituency of the theological school will not be just seminary students and faculty but *all* the clergy and laity of the religious community (and why limit this to the religious community?). Steps in responding to such a reality are of course already being taken in the movements into continuing and extension education, though as I have said I am uneasy about the way that direction has been pursued. The "market" for theological inquiry includes not just professionals and potential professionals but at least the whole people of the church. And unless the truth of such a statement is recognized, I don't really see any hope for the theological school (or even for the church). Simply to continue the past models will be profoundly uninteresting.

Why not therefore think of the library as the principal resource and learning center for lay and continuing education (even for all aspects of theological education), with a natural constituency no less broad than the entire spectrum of religious inquirers? Technology makes this quite feasible. And it seems to me that libraries are generally much better equipped to take advantage of the technological possibilities for communication through video- and audio-tape and through computers and the like. The library could well be directed by a Dean who would have the central responsibility for continuing and lay education, for bibliographical research, and for visiting scholars. Faculty who have special responsibility for lay and continuing education could be integral members of the library staff or could rotate into that staff for short or long periods.

Any such movement is obviously going to require much larger library staffs, and staff with different sorts of training and qualifications. And a great deal of retraining and continuing education for librarians will be needed. If librarians are not mere technicians to process faculty wishes, they will need to be prepared as scholar-teachers, as persons who are essentially interpreters and communicators, whose subject-matter competence is at least as important as technical skills in what is called librarianship. Special subject matter competence may be less important for the general university or public library, but I believe it particularly valid for the relatively specialized center that is the theological library. Perhaps some faculty should be retrained as librarians. Or graduate programs in religion and theology should incorporate bibliography and librarianship as major fields of study. (Why should not this be promoted?)

Librarians will need to be *consciously* active in extending the horizons of theological inquiry. They can give leadership to faculty, for example, in enabling them to readjust their teaching and scholarship in the light of a changing and pluralistic world. In their acquisitions policies, they will themselves be shaping the future of theological and religious studies. In fact those things are now happening. But we need to be self-conscious about it and recognize its implications.

As a consequence, librarians can and should be recognized not just as "professionals" qualified in library science who "serve" faculty and long for "faculty" status, but as integral members of the instructional community, just as much engaged in teaching (and research) as the

professor of Old Testament, just as much involved in communication, interpretation, and inquiry as the theologian. Their bibliographical investigations, for example, can be properly recognized and rewarded as research activity. And they will function as teachers in enabling students of all sorts to encounter important materials creatively--which, after all, is exactly what I try to do in graduate seminars.

Now any administrator who happens to be present will say at once that such a transition has enormous financial implications. Of course, but not necessarily expansionist implications. As one who for a long time now has had to be concerned with library budgets, I find it a bit odd that nationally theological schools regularly seem to spend about nine or ten percent of their total Educational and General budgets on their libraries. But why only ten percent? That seems to reflect the old view of the library as a mere adjunct and material support to a curriculum-driver education. Why not thirty percent, if the library is to be understood as the kind of learning and communication center I have suggested? And why not consider the library as an integral part of the instructional budget, for the library is quite on a par with the classroom as a place for teaching and learning. Maybe even shift a third of the faculty and their salaries to the library account? However it be done, I think I am suggesting the possibility of a wholesale transfer of resources within the theological school, in order to carry out its teaching and research function more effectively. Or perhaps the library can be supported in important ways, not simply by allocations from current school budgets, but by charges directly to the larger constituency that the theological school should be serving, by user fees or something comparable. Surely that is an area for exploration.

Can we think also of major budgetary reorganization *within* the library? You will surely tell me if I am wrong, but I suspect that much of the detailed and laborious work of accessioning and cataloging is no longer necessary for individual libraries because of the technological revolution. Is there not less need for technicians, if for example the current possibilities for centralized cataloging are exploited? Granted that the Library of Congress may not adequately serve the cataloging needs of specialized theological collections, I cannot see why more than one person (or one center) in the country should have to engage in the cataloging of any single theological work. (On the GTU library staff, we have a half-dozen people doing cataloging--which seems to me insane unless everything they do is for the entire theological library

community.) And what are the implications of automated circulation?

Would then a proper library budget therefore reflect a greatly increased proportion for acquisitions and communication services as compared with technical services?

Finally, we need to think of greatly intensified and expanded patterns of library cooperation in a multi-institutional environment on both a regional and a national basis. This is now both necessary and possible. It is necessary if for no other than economic reasons. No single institution has the resources to maintain and develop a truly adequate theological library in all areas any more. But fortunately that is not necessary, given the current capabilities of information exchange, and given the changing role of the librarian into that of a genuine faculty researcher and communicator.

I suspect the current inventory project will show that we have in this country and Canada a large number of look-alike libraries. But if we recognize that technology has led us to a world in which access is much more important than possession, then we should move away from the process of replicating collections just as fast as possible. I have suggested with reference to the preservation project that the reasons our libraries (and others as well) should support that project are not so that all of us can possess the microfiche--few of us will need most of those works frequently--but so that all of us can have ready access to those materials when we need it, however seldom that may be. Similarly, with respect to the obligation to collect materials of the third world, it is plain that not everyone can collect everything. And it is equally plain that not everyone should try. Rather, some of our libraries must be identified as the places where certain concentrations of materials will be developed as resources that are made accessible to all. One place ought to be collecting for sub-Saharan Africa, another for South India, another for Central America, and so on.

Even more broadly than this, it appears to me that *every* theological library will have to focus increasingly on collecting in limited areas. And if the inventory project can be refined to show us the locations and the contours of special collections, that will be a great gain--far more important than telling, us for example, that most theological library collections are twenty percent works on the Bible. But with the

technology of communication, limited and focused collection on the part of all will be desirable, for everything will be available to everyone else. And librarianship will be more and more essentially the art of making materials available to a broader and broader constituency.

I see no good reason why we cannot begin to think (as many of you may well already be thinking) of a truly national theological library system, in which all the technical work of cataloging will be done by one for all and in which a master data base will be accessible to all. Such a cooperative system will inevitably incorporate a number of regional or even nongeographically defied consortia. The focus of those cooperative clusters can include the development of individual acquisitions policies and cooperative acquisitions. And they will involve innovations in service, in delivery systems, in access, and in transmission, i.e. precisely in those areas that reflect the real activities of faculties in research and teaching.

Conclusion.

I realize that I may here be preaching to the already converted. It is probably not so much librarians as faculty and administrators who need to be persuaded of a need for radical changes. But I think there are many steps that librarians can take without waiting on the conversion of deans and presidents.

First, you can pursue the inventory project with all vigor, with a view not only to getting an overall profile of the holdings of theological libraries, but also to identifying and describing the contours of all the special collections and emphases, including archives, and ensuring that all this information is available in a central data base. That would be a major step toward a national theological library system, in which each library unit is seen as part of a national (or North American) whole, a part that can be shared.

Second, you can press toward a single national center (or its equivalent) for the cataloging of all theological materials, at least for all libraries using the LC system.

Third, you can develop schemes for regional or nongeographical cooperative systems for collection development, with appropriate dis-

tinctive emphases for individual libraries. And you can plan for at least regional centers for acquiring and processing materials.

Fourth, you can broaden the marketing base for the preservation project, far beyond the limits of theological libraries per se, not with a view to possession but with the goal of access and use.

Fifth, you can begin to redefine the qualifications for theological librarianship and even devise graduate programs for the preparation of theological librarians who will see themselves first and foremost as educators, as teachers and researchers in the fullest sense of those words. As technicians, they will be primarily concerned with access, with transmission and delivery. Thus you will reconceptualize the theological librarian as a way of redefining the theological library.

There may well be many other concrete steps that can be taken now --but these I suggest as starters. And mostly what they require is more intense cooperative action.

Notes

1. Stephen L. Peterson, "Theological Libraries for the Twenty-First Century: Project 2000 Final Report," *Theological Education* 20, Supplement (1984).
2. Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Philadelphia: Fortress Press, 1983).
3. See "Globalizing Theological Education in North America," *Theological Education* 22 (Spring 1986) and "Global Challenges and Perspectives in Theological Education," *Ibid.* 23 (Autumn 1986).
4. Peterson, "Theological Libraries for the Twenty-First Century," 26-27.

**Toward a Living Cosmology: From the Quest for the
Historical Jesus to the Quest for the Cosmic Christ:
A Summary**

by
Matthew Fox
Holy Names College

Matthew Fox summarized the most exciting features of the book he is in the process of writing, called *Matricide, Mysticism and the Cosmic Christ*. (To appear from Bear and Company, in Spring, 1988) *Matricide* concerns the killing of mother earth that is happening in our times--a veritable crucifixion of Christ all over again since Jesus said that when it is done to the least of these it is done to him. Where does all this matricide--the raping of our soil, forests, waters, air, youth--come from? From the denial of mysticism, that is the denial of the maternal brain, a denial that has characterized western society and theology for centuries. Thus, Fox discussed some "working definitions" of mysticism which, since Einstein, who declared that "the person without mysticism is as good as dead", is now coming into the open as an essential ingredient of a living cosmology. Mysticism is understood as "psychic justice", as "entering the mysteries," as "radical amazement." All people are mystics unless culture or religion represses that capacity. In exploring the Christian tradition in Scripture and history of the Cosmic Christ we find a vast, cosmological vision that is not only present in the ancient cosmic hymns of Colossians, Ephesians, etc., but is also present in the Gospels themselves at all the important events of Jesus' life. Whenever angels or "glory" or "lord" or evil are treated in the gospels we are dealing with first century cosmological issues. The last section of the book draws out implications of the challenge to move *from the quest for the historical Jesus to the quest for the Cosmic Christ* for such areas of concern as sexuality, youth, worship, creativity, and "deep ecumenism," the drawing out of wisdom from *all* the world's religions.

WORKSHOPS

The Impact of Women's Studies on Theological Education and Libraries

**A Panel Moderated by
Sandra Hughes Boyd
Princeton Theological Seminary**

Preface

This panel consisted of two speakers and the moderator, two of whom spoke from brief notes and the third from a prepared text. The two of us who spoke from notes have summarized our presentations and the third has provided her prepared text for publication here.

Introduction

As the moderator, I began the session by introducing myself. I am now the Public Services Librarian at Speer Library of Princeton Theological Seminary, having previously served as Reference Librarian at Episcopal Divinity School/Weston School of Theology Libraries in Cambridge, Massachusetts.

I gave a brief history of the way this panel came to be presented at ATLA. It had its beginning at the continuing education workshop on Women's Studies in Theological Education which I presented at the 1984 ATLA conference in Holland, Michigan. Several of the two dozen participants in that workshop organized a women's forum lunch at the following ATLA conference at Drew University in 1985. From that lunch-time discussion came the mandate for a smaller planning meeting to refine a proposal for a panel on women's studies for which we would seek a timeslot during the regular conference at the next ATLA conference. Representatives from the smaller group then ap-

proached the ATLA program leadership about this program. As a result, I was asked by the ATLA program committee to moderate such a session the following year.

Because I was in the midst of a job search and relocation the following year, I was unable to follow through. ATLA program leadership again approached me about this session late last winter. This time I was able to plan the panel presentation and invite the speakers. I felt particularly fortunate that 1987 was to be the year for this program because, although I was limited in choice to panelists from the local area to minimize travel expenses, the conference's location in Berkeley made it possible to select from an exceptional pool of women faculty in theological education. I was able to invite the two top speakers who joined me on the platform and shared with all of us their own experiences and reflections as women in theological education.

I then introduced the two speakers, Dr. Clare Benedicks Fischer of the Starr King School for the Ministry and Dr. Rosemary Chinnici of the Franciscan School of Theology, both in Berkeley. Dr. Fischer, who earned her B.A. from Hunter College, M.A. at Syracuse University, and Ph.D. at the Graduate Theological Union, is Aurelia Henry Reinhardt Professor of Religion and Culture. Dr. Chinnici, a member of the Sisters of Loretto, earned her B.A. at Loretto Heights College, her M.A. from the University of Northern California, and her Ph.D. from the Graduate Theological Union. She is Professor of Pastoral Theology. Each has served in the chair representing her subject area (Phenomenology and the History of Religions and Psychology and Religion, respectively) for the Graduate Theological Union. Most importantly, they had asked me to introduce them as colleagues who had taught together and whose pedagogy was based on their friendship.

By way of entering into the subject matter for our panel discussion, I then outlined some recent developments in women's studies and women's new ways of participating in American life. An article in the *New York Times* for the previous Sunday (June 21, 1987, N.J. news, p. 4) had described an extensive project by New Jersey's Department of Higher Education to interweave gender studies into the curriculums of all of the state's public and private colleges. One scholar described the movement which this activity exemplified as not merely one which would "add women and stir" but one which involves a "rethinking of entire historical periods and theories."

I then described the Seventh Berkshire Conference on the History of Women, which I had attended the previous week at Wellesley College. This conference began with women historians from the seven sisters colleges who, in 1928, had been excluded from a meeting of the New England Historians in the Berkshire Hills of western Massachusetts. The redoubtable women had donned hiking shoes and held their own meeting. By 1973 the meetings had evolved into the triennial historical conferences which this year had drawn 2,200 registrants for three days of meetings which included 181 sessions and offered approximately 450 papers about all aspects of women's history.

Moving into theological education, I told the group that I had done a survey of the card catalog at Speer Library (soon to be outmoded by the introduction next fall of the Carlyle Online Catalog system). In the section of the card catalog devoted to materials cataloged prior to 1981 there were 766 drawers, of which 3/4's of one drawer was devoted to the subjects "Woman" or "Women." In the 196 drawers devoted to materials cataloged since 1981, one drawer is devoted to the same subjects, a 75% increase.

In the 1969-70 volume of the *Index to Religious Periodical Literature*, ten 1/2 column inches was devoted to "Woman" or "Women" and subheadings. By the 1979-80 volume, 50 column inches were devoted to these (an 80% increase in 10 years) and the 1985 volume has 113 column inches (a 56% increase in 5 years, 91% in 15 years). I noted that between 1977, when my co-author and I began compilation of our core bibliography on the religious experience of women in America (*Women in American Religious History: An Annotated Bibliography and Guide to Sources*, with Dorothy C. Bass, G. K. Hall), and its publication in 1986, most of the items which we felt important to include had been published. These figures, I submitted, were just some of the indicators of the increase in attention being paid to women's studies in the field of religious studies.

I then invited to panelists to make their presentations, Clare Fischer first, followed by Rosemary Chinnici.

Conclusion

Following each of the papers there were comments and questions

from the audience. After the coffee break, which took place outside in the wonderful Berkeley warm, dry sunshine, a number of members of the audience and all three panelists had a free-flowing discussion, ranging through a number of topics including significant sharing on all sides of experiences related to the changes which are being brought about by the increase of women into theological education, women's concerns into the subject matter of the theological discourse, and the impact on theological librarianship and librarians of all of these changes.

I am grateful to ATLA for the opportunity to have presented this panel, to Clare and Rosemary for being able to share that experience with two wonderful colleagues in our joint enterprise, and to the many members of the audience who expressed their gratitude for the program and their hope for more such presentations in the future.

Women in Theological Education

by

Rosemary Chinnici

Franciscan School of Theology

Historically, women's scholarship has been lost; women's voices in learning, imagination, and creativity have often been silenced. Some women's voices will never be heard again. Who knows this better than all of you gathered here today? In reflecting about this loss, however, it occurred to me that perhaps you do not realize the vital part collecting these voices plays in supporting women in theological studies. In order for you to understand this immense contribution, allow me to explain "some of the problems women in theological education face. (I will be speaking from a Roman Catholic perspective although it is clear in talking to other women studying for the ministry that these problems clearly cut across denomination lines.) For purposes of clarity I've tried to divide my remarks into four different areas: academic, financial, communal and psychological.

ACADEMIC: There is not always a clear distinction made between the entity known as a theological school and the entity known as a seminary. This fact can, unconsciously or subtly, affect the academic nature of the school.

1) This unclarity can result in students feeling a certain inequity about *admission*. To study for ministry in a Roman Catholic institution men need to have a *vocation*; women need to have a certain level of *academic* excellence. As many men attending seminaries are from religious communities, the screening for admission is done by the religious community who decides whether to admit the man into the order. Thus, the initial screening takes place prior to the application to the seminary. If male students already judged to have a vocation are lacking in courses for admittance to the seminary they are often encouraged to take the time to fulfill certain prerequisites. The concept of a woman having a vocation is simply not addressed and thus the

woman, missing some prerequisites, can simply be refused admission to the seminary. The inequality about possible admission standards can also result in differences of academic excellence expected of males and females in the classroom.

2) The usual degree for a male seminarian is the Masters of Divinity, a "priestly" degree, which takes approximately four years to obtain. The professional degree of Masters of Theological Studies is obtained in a shorter amount of time, usually two years. Women are often encouraged to enroll in this degree program, again because the issue of "vocation" is never raised. Women may want to be on an equal educational par with men in the seminary but the question has to be asked: is an M. Div. a practical degree for women to obtain, particularly as many of them will not be allowed to use the skills of this degree in their future work.

3) If a woman does decide to study for an M. Div. degree she is often excused from taking "priestly" courses such as Confessional Counseling or Canon Law. Psychologically, taking a course that you cannot use, or being excused from a class because you are a woman can do little to help your feelings of self-confidence.

4) The academic courses which are often taught by women faculty member are seen as "soft" theology (i.e., there is one woman faculty member who is hired to teach Systematic Theology at the Graduate Theological Union.) Perhaps the reason women are seen as teaching "non-important" courses is that the pastoral courses seminaries require are seen as the responsibility of women--they involve such areas as preaching, counseling, field education--things women are supposed to know about; while theological schools require the intellectual thinking of a male.

FINANCIAL: Two areas come to mind in thinking about finances.

1) How do women students, especially lay women, support themselves in school? This is, of course, also an issue for lay men. Usually women do not receive help from their local dioceses or if they do, the remuneration is small or is totally dependent on the largess of the local bishop.

2) Women often take out loans to pay their tuition and although

they want to work in and for the Church they will not receive salaries large enough to support themselves.

COMMUNAL: 1) Presently, theological education is replete with words such as: charism, community, spirituality, formation, priesthood of all believers, people of God, etc. Unfortunately, these words are used quite freely, often with no definition. The words themselves are empowering; unfortunately they do not reflect the reality. The language of ministry taught in the seminaries does not match the language of ordination. The language of ministry used in seminaries is equitable; the ritual language of ministry--ordination--is hierarchial. This is difficult for women. For two, three, or four years they have been involved in various discussions about ministry with male students and colleagues; at the end of four years, however, they will often attend ordinations to "support" their friends and discover that the words of ordination do not reflect what they have been studying. They also discover that the men often do not notice the discrepancy.

2) The topic of sexuality raises question for women in the seminaries and theological schools. Because I am speaking about Roman Catholic schools I am speaking about celibate men. How do women relate to celibate men? How do celibate men relate to women? The days of the woman being seen as the temptress are not over; many male seminarians are gay--what message about women's sexuality does this give to women? Why do some women, clearly frustrated about not meeting eligible men in classes, choose to study in seminaries?

3) In Catholic theological schools there is often a great misunderstanding between women and men about each others' lives. This is particularly true in regard to lay women understanding the life of religious men. Terms such as: prayer, community lives, support groups, and formation are talked about quite freely. Lay women will often assume that religious men and women are supported--financially and emotionally. This is not always the case but not having an open exchange about each others' lives can allow students the luxury of not applying what they are learning to the ordinary realities of everyday life.

PSYCHOLOGICALLY: Under this category I would like to make a few remarks about problems women face in relating to other women in

the academy. Roman Catholic women are all threatened by the reality that they do not fit within the power structure. In this structure they are powerless. Because of this, and for other psychological reasons, women have a tendency to turn to other women for support and encouragement. They may look to other women to understand them and when that understanding is lacking, great frustration can result; they can look to other women to provide them with a sense of meaning; they can look at support or ritual groups as sources of strength and be disappointed when the groups do not fulfill all their needs; they can get angry because other women do not support them in their attitudes about liturgies; they can withdraw because other women seem to be too strident, too feminist, or too passive. The list of how we want others to use the same coping mechanism that we do could go on and on.

CONCLUSION: There is not a great deal you can do about the ways students are admitted into a degree program or the way financial aid is distributed. You can do some things, however; you can admit that there is a reality out there that is threatening to the identity of women. This is a fact and not a debatable issue. You know it because you are aware of the loss of women's scholarship; we know it because of the problems I've discussed. We must take the threat seriously, remembering that we are not obligated for everyone to be in the same place and feel the same before we act. We all need, out of our individual experiences and visions, to be committed to the serious activity of creating new forms and structures which understand and encourage other women in theological education. In as many ways as possible and in as many different forms as you can imagine we need you to make available to women the struggles of other women. We need you to collect books which deal with the above issues. It is essential that we have books which address the question of vocation; pastoral works which do not carry subtle biases against women; books which recognize the academic excellence of women's scholarship; books which address issues of sexuality. We need you to collect, nurture, and encourage women by portraying the struggles of other women. At a basic level, books which deal with the above issues are essential in theological libraries; Alice Walker sums up my thoughts most clearly. In speaking to a friend about Zora Neale Hurston's literature, she says: "Tell me something. Do the schools teach Zora's books? No, they don't," her friend answers. "I don't think most people know anything about her or know any of the great things she did. In fact, most of the Church people around thought Zora was pretty loose. I don't think they appreciat-

ed her writing about them."¹ Walker then goes on to remind us of two important facts: "...we are a people and people do not throw their geniuses away. And if they are thrown away, it is our duty as artists and as witnesses to the future to collect them again for the sake of our children and if necessary, bone by bone."² Some of Hurston's books were saved--and so "we can travel to the interior of Florida and see the acres of orange groves, the sand, the mango trees and the scrub pine she knew so well. We can know something about her--we can at least know what the town she grew up in was like years before she was born."³

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1. Alice Walker, *In Search of Our Mothers Gardens*, San Diego: Harcourt Brace Javaovich, 1983, p. 95.
 2. *Ibid.*, p. 92.
 3. *Ibid.*, p. 94.

Summary of Remarks

by

Clare B. Fischer

Starr King School for Religious Leadership

I began by indicating the tremendous shift in publication interest in the subject of women and religion in one generation. Approximately twenty years ago (when I began my first bibliographical effort), almost nothing was listed in the major publication house catalogues; today, most companies prepare special catalogues on the subject and there is a geometrical increase in titles. This is both good news and bad; the former, of course, showing a response to the need and to the availability of skilled, scholarly feminist and non-feminist women writers in the field. The bad news, on the other hand, is how to take account of the abundance of materials and discern what is useful and appropriate for the classroom and the library. (to that end, I am completing an extensive bibliography on the subject.)

My remarks touched on certain observations and characteristics of women's ways of approaching theological study. I spoke of the cross-disciplinary scope of women's studies, that is the shift from boundary-conscious analysis to a rather generous perspective of the field of religion. Thus, the traditional separation of the theological "guilds" has been challenged by the nature of research and teaching women engage in. A second dimension of women's approach is the embrace of literature, particularly poetry in the understanding of what constitutes religious and theological study. Thus, Adrienne Rich, Susan Griffin, and Marge Piercy are woven into readings and perceived as significant voices contributing to a grasp of women's religious experience. My third point developed the notion of embodied understandings of theology. In describing this facet I pointed to the importance of healing the head/heart dichotomy as well as the body/soul one and how women are committed to a holistic perspective in developing new theologies. Each of these points contributes to traditional understandings of the field and "thickens" the soup with respect to resources and the idea of

what constitutes an adequate library collection.

Two additional points regarding the implications of women's studies for theological and religious study were made. I spoke of the emerging field of feminist spirituality which departs from both a hagiographic and devotional perspective embedded in the tradition. I also pointed out how important gender analysis is to this area of feminist religious work.

I made some attempt to enlarge upon the question of interdisciplinary study by offering some anecdotal material from my classroom and thesis advising experience. This segment of my presentation emphasized the imaginative and experimental character of women's studies in theology.

I concluded by naming and describing the "cognitive" revolution that I believe is underway as a consequence of women's studies in religion. How we know and what is perceived as knowledge have come under scrutiny and this critical effort is bound to have consequences for library acquisition activity. My final point was that women's studies is not a compensatory work, is not merely additive but truly content changing.

Online Public Access Catalogs: A Viable Option?

by
Joseph R. Matthews
INLEX Corporation

I. WHY AUTOMATE? IMPACTS/BENEFITS OF AUTOMATION

A. *Cost Containment*

1. Replace labor-intensive tasks: e.g., eliminate repetitive typing of information for overdues.
2. Substitute fixed costs for variable costs
3. Increase revenues: e.g., trap delinquent patrons for fine collection

B. *Service Improvement*

1. More information, faster (especially *status* information): e.g., Is a particular item on the shelf?
2. New access points: e.g., Keyword lookup in online catalog
3. Distributed/remote access: e.g., Dial into catalog from home or office
4. Reduced service delivery (turnaround) times: e.g., automatic routing of items or hold

C. *Staff Utilization*

1. Eliminate tasks: e.g., card filing
2. Substitute paraprofessionals for professionals for some tasks: e.g., adaptive cataloging
3. Absorb new workload without increasing staffing.
4. Must revise work flow.
5. "Tied" to a terminal, less physical movement.
6. Shift from back room to public service tasks.

D. *Management Information*

1. Circulation data helps with collection development.
2. "Failed searches" analysis. Add cross references, additional access points, etc.

II. ONLINE CATALOG IMPACTS

A. *Users spend more time at a terminal*

1. Impact on the number of terminals
2. More persistent
3. More browsing
4. Access to status information

B. *More subject searching*

1. Get experience problems: e.g., unclear codes or jargon, scan long lists, can't find right turn.
2. Don't understand what is in the OLC

C. *Users like browsing, labeled data elements, brief online reminders of options, being in control, don't like to fail (1/3 to 1/2 of all searches retrieve nothing).*

D. *Full bibliographic records rarely displayed.*

E. *Users plunge right in*

1. Learn by themselves with system instructions
2. Learn with system and handouts
3. Ask a stranger
4. Walk away
5. Ask staff for help

III. SELECTING A SYSTEM

A. *Needs Analysis*

1. Budget analysis (by functional area)
2. Volume of activity

3. Time/activity survey
4. Cost per transaction
5. Work flow analysis
6. Information flow (forms) analysis

NOTE: Automation has the highest payoff in high volume, repetitive activities.

B. *Written Specifications*

1. Identify a need, not a solution
2. *Everything* you specify must be understandable to you.

IV. DATABASE PREPARATION

A. *Types of Records Required*

1. Bibliographic
2. Authority

NOTE: Hennepin County Cataloging Bulletin is worth getting.

3. Item
4. Patron

B. *Barcode Labeling*

1. "Dumb" labels
2. "Smart" labels

C. *Record Preparation Services*

1. De-dupping
2. Smart barcodes
3. Consistent, clear database
4. Authority records

D. *Authority*

1. Online Bibliographic Utility (e.g., OCLC, RLIN, UTLAS)
2. Networks (e.g., AMIGOS)
3. COM Vendors (e.g. Brodart)
4. Blackwell North America

E. *Loading the Database*

V. IMPLEMENTATION

A. *Realistic Project Schedule*

B. *Site Preparation*

1. Computer Room
2. Terminals/Workstations
3. Changes in the work place

C. *Training*

D. *Public Relations*

VI. SOURCE OF FUNDS FOR AUTOMATION

A. *Capital Outlay*

1. Budget
2. Bonds
3. Sinking or "Reserve" Funds
4. Grants
5. Gifts

B. *Lease/Purchase, or Loan*

1. Hardware Manufacturer
2. Commercial Leasing Firms
3. Municipal Leasing Corporation (VA)
4. Limited Partnership
5. Borrower ("Public Service Loan")

VII. COST COMPONENTS

A. Hardware (equipment)

- B. Software
- C. Telecommunications equipment and line charges
- D. Site Preparation
- E. Installation and Training
- F. Supplies
- G. Ongoing annual hardware and software maintenance costs
- H. System replacement costs
- I. Staff

For purpose of analysis, calculate the purchase and operating costs (amortize) over a seven year period--the expected life of the system.

**COST FOR AN ONLINE CATALOG
(75,000 TITLES)**

First Year Costs

Hardware*	\$100,000
(Assumes sufficient disk space and 10 OLC terminals)	
Software	40,000
Telecom	-
Site Preparation	6,000
Supplies	500
Staff	-?
TOTAL FIRST YEAR COSTS	\$146,500

Operational Ongoing Costs (Years 2 - 7)

Staff -

Maintenance

Hardware @	\$9,000
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Software @	6,000
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TOTAL OPERATIONAL ONGOING COSTS	\$15,000
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* Less discounts, if any

7 YEAR COST ANALYSIS

	Purchase	Maintenance	Cost Per Year*	Cost Per Terminal Per Year	System Replacement Contribution Per Year
Year 1	\$20,930	15,000	35,930	3,593	21,000
Year 2	\$20,930	15,000	35,930		21,000
Year 3	\$20,930	15,000	35,930		21,000
Year 4	\$20,930	15,000	35,930		21,000
Year 5	\$20,930	15,000	35,930		21,000
Year 6	\$20,930	15,000	35,930		21,000
Year 7	\$20,930	15,000	35,930		21,000

OPAC Terminals

At the present time deciding on the appropriate number of online catalog terminals for your library is much more an art of estimation than a prescribed science. We at INLEX are aware of at least six different "rules of thumb" for determining the needed number. These "rules" are shown below.

- 1) One OPAC terminal for each 15,000 circulations
- 2) One OPAC terminal for each 100/150 persons per day to enter the library (entrance gate counter) - day(s) of heaviest use
- 3) Ten OPAC terminals for each OCLC terminal
- 4) Four OPAC terminals for each circulation terminal
- 5) An "activity index" (Y) can be created by adding together:
 - (A) registration of patrons per year (in thousands)
 - (B) circulation per year (in thousands)
 - (C) number of square feet in floor space (in thousands)
 - (D) reference questions per year (in thousands)

along with a constant 41.64 to provide a floor number for small branches.

This formula $41.64 + A + B + C + D = Y$ yields an activity index. Y (activity index) divided by 100 yields the minimum number of online catalog terminals needed.

- 6) Number of OPAC terminals = 1.23 (number of people checking out books per hour) + 11.53 .

All of the above formulas will likely lead to different estimates of the number of OPAC terminals needed. Ultimately, it is up to the librarian to use judgment along with the above numbers to come up

with a "guesstimate." This estimate must take into account the number of floors, floor arrangements, etc. Remember, it is almost impossible to estimate too high. Patrons will spend more time at an online catalog terminal than they do at a card or COM catalog.

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SECTION MEETINGS

Bibliographic Systems Section Meeting Reported by Clifford S. Wunderlich

Clifford Wunderlich (Harvard Divinity School) chair of the committee, opened the meeting at 3:30 p.m., Tuesday, June 23, 1987. Forty-two persons were in attendance. He presented the agenda, and discussed his work in coordinating and reporting the work of the committee and section. The other committee members introduced themselves and briefly reported on their activities over the past year. Ferne Weimer (Billy Graham Center) discussed the committee's coordination of the *Librarynet* directory and its publication by the office of the Executive Secretary. Alice Runis (Iliff School of Theology) reported on the continued popularity of *Current LC Subject Headings in the Field of Religion*. She also distributed copies of a list of international vendors/jobbers that she had compiled with help from section members. John Muether (Westminster Theological Seminary) discussed the sections's *Peoplenet* directory. 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. Paul Smith (Western Theological Seminary) was introduced as the new committee member replacing John Muether in rotation.

The remainder of the section meeting 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

COLLECTION EVALUATION AND DEVELOPMENT SECTION MEETING

Reported by
Roger L. Loyd

The 1987 business meeting of the ATLA Collection Evaluation and Development Section was convened at 3:30 p.m. on Tuesday, June 23, 1987 by chair Roger Loyd, with 59 persons in attendance.

Membership of the committee: Milton J. (Joe) Coalter has been named as the newest committee member (1987-90). Because Channing Jeschke was elected as ATLA Vice President/President-elect, he resigned from the committee. During the ATLA conference, ATLA President-elect Rosalyn Lewis appointed Linda Corman to serve the unexpired term (1987-89). Roger Loyd will continue as chair for the 1987-88 year.

The meeting began with Loyd reading a book dealer's offer to sell to Bridwell Library the original manuscript of Sinclair Lewis's *Elmer Gantry*. He discussed his interest but negative response, evoking numerous witty comments from those present.

Loyd also mentioned the ATLA Preservation Board's success in negotiating with OCLC to tape-load cataloging data of the ATLA microfiche project and called for libraries to re-consider and expand their subscriptions to the project. According to project director Dr. Robert Markham, tape-loading is scheduled to be completed by summer's end.

The principal focus of the meeting was on the North American Theological Inventory (NATI), especially the preparation of the adapted RLG Conspectus worksheets. Michael Boddy, chair of the ad hoc committee for NATI, led the discussion. He reported that more than 120 institutions have indicated willingness to participate, and that the

Joint Committee (ATS/ATLA) has assigned responsibility to one of its members to communicate with theological libraries essential to the project which have not yet responded.

After a review of the history of the adaptation of the RLG Conspectus for use in the Inventory, and a promise to work further to provide appropriate translation tables for those libraries using the Pettee classification scheme, Boddy answered questions from the group. Among the key points to emerge were these:

1) The announced deadline for completing the project is December 1, 1987. If libraries must be later than the deadline, they are urged to complete the worksheets in time to mail them no later than April 15, 1988. Completed worksheets should be sent to:

Michael Boddy, Librarian
School of Theology--Claremont
Foothill Boulevard at College Avenue
Claremont, CA 91711

2) Librarians should proceed with the worksheets as rapidly as possible. According to the ARL staff, one should resist the temptation to postpone the work, and should rely on the expertise on the library staff to accomplish the project.

3) Shelf-list counts are moderately important, but judgment must be exercised concerning the quality and collecting level of the material.

4) Though it is important that each library report as fully as possible, what is of greatest importance is that each library concentrate on reporting those portions of its collection which might be considered unique or a major national resource for theological research.

5) The incentives to complete the project are: to form a basis for adequate institutional evaluation (ATS self-study, for example), to provide a realistic basis for a collection development policy, and to be able to share information with other libraries so that cooperative planning is made possible.

6) Where long-term collections exist, particularly those containing several earlier collections which have been merged, evaluation may be

more subjective and less easily documentable, but should nevertheless be done and will be considered just as valid as other libraries' work.

Once the data have been gathered and analyzed by the ad hoc committee (probably with an expanded membership), next steps will be possible. Channing Jeschke mentioned the availability of important funds from the Lilly Foundation which will materially assist in the second and later stages of the project.

Loyd sought volunteers to assist the committee and the ad hoc committee in their work, and actually received a response.

Reader Services Section Meeting Reported by Christine Wenderoth

Approximately 22 people attended the Reader Services Section meeting on June 23, 1987. Christine Wenderoth chaired. The meeting was broadly divided into two parts: a discussion of business matters and a panel discussion on online services.

The question of what projects to undertake was raised. Ideas included:

1. A special collections directory and database, the latter probably to be merged with LibraryNet. It was agreed that Lee Ash's *Subject Collections* (Bowker) should be checked first for coverage of ATLA libraries. (Judy Clarence subsequently reported that the Ash taken together with the *Directory of Special Libraries and Information Centers* provided adequate ATLA coverage.) It was also agreed that the list should reflect collections of national or regional importance, including archival collections--but that it should not reflect relative strengths or emphases of any collection unless of national importance. Judy Clarence, who had inherited all previous work on the project, volunteered to receive comments during the conference. No volunteers were immediately forthcoming, but subsequently Ralph Ritter volunteered to collate, index and produce such a list and Norman Adnerson to write the survey form and act as general editor. The Committee has decided that if the project is not done, at least in manuscript form during the 1987/88 fiscal year, it is to be scrapped.
2. Development of more instruction and information regarding online services. A column entitled "Reader Services Technical Notes" was suggested for the *ATLA Newsletter*, however a volunteer editor for the column was not found.
3. Use of the *ATLA Newsletter* to communicate both interesting reference questions with answers and difficult reference questions requiring answers. Judy Clarence volunteered to undertake editorial responsibility for such a column during 1987/88.

4. An investigation and review of CD-Rom services, such as FABS (which covers *Religion Index*, *Christian Periodical Index*, *New Testament Abstracts*, *Old Testament Abstracts*, and *The Philosopher's Index*).

5. Review of reference works in the *ATLA Newsletter*. Judy Clarence, Norman Anderson, Christine Wenderoth and William Hair III volunteered to do one review each in 1987/88.

6. Development of further connections with the Index Board to make suggestions regarding future developments of *Religion Index*.

The panel discussed on online services followed. Members of the panel were Christine Wenderoth, Judy Clarence and Norman Anderson. Each gave a brief summary of their online activities and an informal discussion with the audience ensued.

Ideas for next year's conference include:

1. A continuing education course or workshop on circulation management. Specific topics raised were: new developments in theological education (such as extension education) and their effects on circulation policy; security systems; online circulation systems; circulation and theological library ministry to the church; and library collection agencies.

2. A workshop or section meeting on bibliographic instruction. Bob Phillips of Southwestern Baptist Seminary volunteered to present the results of a survey he will be taking as part of his D.Min. work on BI as an educational experience in the core curricula of schools. This might be used as the focus for a subsequent group discussion.

The question has been raised, Should the Reader Services Section and Committee be renamed the Public Services Section and Committee? The term "reader services" seems to some people to be misleading, causing some public service and circulation librarians to feel it does not apply to them. The point was made that a name change will affect the Bylaws of ATLA. The Reader Services Committee formally requested the Board to initiate the process of a name change to Public Services Section and Public Services Committee.

DENOMINATIONAL MEETING SUMMARIES AND DIRECTORY

Anglican Librarians

Contact Person: James Dunkly
Episcopal Divinity School
99 Brattle Street
Cambridge, MA 02138

Baptist Librarians

Contact Person: Thomas F. Gilbert
Eastern Baptist Theological Seminary
Lancaster and City Avenues
Philadelphia, PA 19151
(215) 645-9319

After an opening prayer, the twenty attendees shared what had been happening in their institutions during the past year. There was some discussion about the possible revival of the *Southern Baptist Periodical Index*. Ron Tonks announced the availability of a new collection of microfilmed Baptist materials from the Bodleian Library.

Campbell-Stone Librarians

Contact Person: David I. McWhirter
1101 19th Avenue, South
Nashville, TN 37212
(615) 327-1444

Catholic Librarians

Contact Person: Dolores W. Tantoco
Hesburgh Library
University of Notre Dame
Notre Dame, IN 46556

On June 24, 1987, 19 delegates assembled at 3:00 P.M., Putnam Hall, University of California, Berkeley, California.

Dolores W. Tantoco (University of Notre Dame) was requested to start the meeting. Each delegate described briefly the project he or she is working on and any ideas that the section could work on cooperatively.

Dolores reported that 24 libraries requested copies of *Canon Law: Library of Congress Classification and Subject Headings used at the University of Notre Dame*. This paper was made available last year in response to the needs expressed when the group met at Drew University in 1985. Dig Chinn distributed the LC Canon Law classification adapted at St. Thomas Seminary in Denver.

The desirability of classifying the canon law materials in **BX** instead of **KBG** was unanimously accepted. Father Simeon Daly agreed to send a letter to **Mary Pietris, Chief, Subject Cataloging Division, Library of Congress** urging her to consider canon law's unique character. We urge that canon law not be patterned after the **KK Germany**, an LC Class for a civil law scheme proposed by Jolande Goldberg, Law specialist at LC, in her response to Dolores.

The *Saint Thomas Aquinas Classification and Subject Headings at the University of Notre Dame* is also available from Dolores.

Janet Boyle (Catholic Theological Union) was asked to conduct a workshop on the Catholic Uniform Titles, based on her manual on Catholic liturgical uniform titles.

A union list of the serials on Third World Religion and Christianity was discussed. Attempts to locate periodicals published by the missionaries, to identify the libraries committed to collecting and preserv-

ing certain titles, and to make them available in accordance with the Peterson report were reiterated. No decision was made as to who will compile and edit the list.

Shared acquisition lists as an aid to small libraries in developing their collections was mentioned. It was noted that special libraries should be careful in avoiding duplications.

It was felt imperative that Cataloging in Publication (CIP) data be printed in books published by Michael Glazier since it is necessary for bibliographic control. CIP reduces the cost of processing the basic theological literature. Father Daly agreed to write a letter to Glazier expressing our concern.

Shared cataloging of monographs in series was discussed. Libraries with subject and language expertise were urged to catalog certain titles regularly and promptly. This will eliminate the need to locate records input by other libraries.

The other topics of great concern were as follows: a clearing house for a list of Catholic materials available in the gifts and sales of libraries; electronic knowledge produced by database and online searching; music and film collecting guidelines; science fiction acquisition lists; bibliographic instruction, theology research classes; statistics; disaster planning; policy on continuing education and professional development; organization and library hierarchical structure; new classification numbers and subject headings for consideration and additions in the LC Classification and Subject Headings. Input on the projects should be submitted periodically to the coordinator.

Lutheran Librarians

Contact Person: Richard Mintel
Trinity Lutheran Seminary
Hamma Library
2199 East Main Street
Columbus, OH 43209
(614) 235-4169

Present at the meeting were Sucile Mellor, Joseph Troutman, Norm

Wente, Emilie Pulver, Lillian J. Scoggins, Mitzi Jarrett Derrick, Dick Mintel, Sandra Hess, Paul Stuehrenberg, Lucile Hager, Erich Schultz, and David Wartluft.

The Lutheran Brotherhood Foundation has reactivated the project of filming Reformation material printed during the years 1455-1648. Norm Wente, Librarian at Luther Northwestern, will head the project and the facility for the project, located in the library, will be dedicated November 3, 1987.

The advisory committee for archives in the Evangelical Lutheran Church in America has recommended the following: that a major computer project for archival material be started; that standards for the church's archives be established; that regional centers for archives be established as well as church-wide archives; and that the advisory committee be continued.

The indexing of old Lutheran periodicals, a project being worked on via Luther Northwestern, has ceased due to lack of time and funds. Dr. James Schaaf, professor of Church History at Trinity Seminary, Columbus, Ohio, may be able to do some follow-up work during his sabbatical.

Concern was expressed for the documentation of third world Christianity and denominational resources. Paul F. Stuehrenberg, Yale Divinity Library, will poll Lutheran seminaries concerning work now being done and ways to strengthen such documentation. Sucile Mellor, Trinity Lutheran Seminary, Columbus, Ohio will assist Paul.

Methodist Librarians' Fellowship

Contact Person: Richard R. Berg
United Theological Seminary Library
1810 Harvard Blvd.
Dayton, OH 45406
(513) 278-5817

Twenty-eight members attended the annual meeting of the Methodist Librarians' Fellowship, Roger Loyd presiding. Grant renewals,

supported by personal and institutional dues, were approved for Michael Boddy (\$100) and Kenneth Rowe (\$500) to continue their respective projects: A Union List of North American Methodist (excluding United Methodist) serials 1773-1973, and Pre-1976 Non-serial North American Methodist Imprints. Plans were set in motion to add international components to these bibliographies. Microfilming of the *United Methodist Reporter* will continue. The Preservation Board is filming the *Arminian Magazine* and consideration is being given to re-filming the New York and Nashville *Christian Advocates*, first done some 40 years ago. When the BY Classification Committee's basic task is complete, attention will be focused on subject authority and periodic updating of the classification schedules. Joseph Crockett, representing Abingdon's professional, academic and reference publications, informed the group about current activity at Abingdon and solicited suggestions for future works to meet library reference needs.

Officers for 1987/1988 are Richard Berg, President; David Himrod, Vice President; Alice Runis, Secretary-Treasurer.

Cynthia Runyon
Secretary-Treasurer 1986/87

Presbyterian/Reformed Library Association

Contact Person: James C. Pakala
Biblical Theological Seminary
200 North Main Street
Hatfield, PA 19440
(215) 368-5000

The Presbyterian/Reformed Library Association met during the ATLA conference in Berkeley on June 25, 1987. The following were present:

Martha Aycock
John Bollier
Anne Burgess
Joe Coalter
Peter De Klerk

Jim Overbeck
Mike Peterson
Susan Richardson
Ralph Ritter
Vera Robinson

Fay Dickerson
George Johnston
Genevieve Luna
John Muether
Bob Oliver

Paul Smith
Sharon Taylor
Dottie Thomason
Mary Williams
William Yount

The meeting was called to order by the President, John Muether, at 10:30 a.m. Minutes from the 1986 meeting were distributed. It was noted that a line was missing from the minutes as they were published in the 1986 ATLA Proceedings. The President recorded the minutes of the meeting in the absence of Vice-President Jim Pakala.

The activities of the schools represented were reported as each member was introduced. Common themes included involvement in automated systems, retrocon and reclass projects, and accreditation visits. Among the other activities and concerns were the following:

Peter DeKlerk informed the group that *Calvin and Christian Ethics*, the papers of the Fifth Colloquium on Calvin and Calvin Studies, were now available.

Dottie Thomason reported on the International Book Project at Union Seminary in Virginia. The project sends gift books to theological libraries in the third world.

Joe Coalter reported on the ATS grant that Columbia, UTS/VA, and Louisville received for a joint continuing education project. The three schools are planning to make wider use of seminary extension programs through the online network PresbyNet.

Mike Peterson reported on PresbyNet. He described it as a terrific way to list seminary events, and a useful source for bibliographies and directories. He felt there was far too little use of it by seminaries, and he agreed to mail information about PresbyNet to anyone interested.

Sharon Taylor announced that Princeton Seminary had selected Jim Armstrong as its new library director, succeeding Charles Willard.

John Muether mentioned a letter he received from Channing Jeschke regarding the Union List of African Religious Periodicals Project underway at Pitts Theology Seminary. Mr. Jeschke was inter-

ested to know what African Presbyterian and Reformed denominational periodicals were being collected by PRLA member libraries. More information on the union list project will be mailed to those who expressed interest in it.

Dottie Thomason asked that participants in John Trotti's project to document world Presbyterianism continue to inform him on their progress.

The meeting concluded with the election of Joe Coalter as Vice-President/President elect for 1987/88.

John R. Muether
President 1986/87

United Church of Christ Librarians

Contact Person: Oscar Burdick
Graduate Theological Union Library
2400 Ridge Road
Berkeley, CA 94709
(415) 649-2535

The Graduate Theological Union Library continues microfilming of *The Pacific*. Other Congregational serials are being considered. There is need for coordinating collection of conference materials and increasing preservation activity.

INTEREST GROUPS

Report of BibBase Users' Group

Contact Person: James C. Pakala
Biblical Theological Seminary Library
200 North Main Street
Hatfield, PA 19440

BibBase Users met informally over breakfast on, Thursday, June 25. Duane Harbin served as Convener on behalf of James Pakala, who was unable to attend the Conference. There were approximately 18 in attendance.

Bob Kepple, designer of the BibBase software and head of Small Library Computing, took charge of the bulk of the meeting. The major topics included:

- Anticipated future developments for the BibBase software
- Discussion of the immediate and long term needs of BibBase users
- Discussion of problems/bugs encountered by some users
- Sharing suggestions and tips for making the most effective use of BibBase software

The meeting concluded about 8:45, though several lingered to discuss the prospects of employing emerging technology to enhance the usefulness of our BibBase systems.

Duane Harbin
Convener and Reporter

Report of the ATLA Microcomputer Users' Group

Contact Person: William Hook
Vanderbilt Divinity Library
419 21st Avenue South
Nashville, TN 37203
(615) 322-2865

The second Conference meeting of the Microcomputer Users' Group was convened Thursday, June 25, at 1:00 p.m., with 20 in attendance. The meeting was conducted by the Convener.

The first item of business was a brief introduction regarding the history and purposes of the Group. In particular, the Group attempts to:

1. Facilitate contacts between ATLA members with similar concerns regarding microcomputers.
2. Assist in addressing the concerns of microcomputer users at ATLA Conferences.
3. Make use of the ATLA Newsletter for the publication of information of interest to ATLA microcomputer users.

Next, there was a request for a volunteer to serve as the Convener of the Group for the coming year. The responsibility for coordinating the Group's activities rests with the Convener. Following the meeting, William Hook, of the Divinity Library at Vanderbilt University, agreed to become the new Convener.

The meeting continued with the presentation of materials which had been brought to be shared with the Group. These materials included publications of potential interest and copies of a set of selected "shareware" programs provided by the Convener.

The balance of the meeting was spent sharing information about the activities and needs related to microcomputers of those present. Needs raised included:

- Software for processing serial lists

- Software for scheduling library tasks and activities
- Software for local indexing projects
- Access to software reviews
- Sources of supply for hardware, software, and supplies
- A clearing house for information compiled at one library, but potentially of use to many ATLA libraries.

Some of the needs expressed gave rise to immediate suggestions from members of the Group. Others merited long term consideration.

The meeting adjourned at 2:15 p.m.

Duane Harbin
Convener and Recorder

RLIN User Group

Contact Person: Mary Williams
Graduate Theological Union
2400 Ridge Rd.
Berkeley, CA 94709
(415) 649-2520

The RLIN User Group met in the Library of Chaney Hall at 1:30 p.m. on June 25th, 1987. The meeting was attended by Sharon Taylor from Princeton Seminary, Richard Spoor from Union Seminary, Paul Stuehrenberg from Yale Divinity, and, from the Graduate Theological Union Library, Oscar Burdick, Giles Poitras, and Mary Williams.

Each member of the group shared information about their current use of RLIN, their library's future development of an online catalog and what the impact of that catalog might be on their use of RLIN. There was also some exchange of information concerning management of the cataloging department.

At the User Group meeting in 1986, the possibility of a cooperative cataloging agreement for the cataloging of theological series which LC does not acquire and catalog was discussed. As a follow-up to that discussion, Oscar Burdick presented a list of series titles for consideration. The group decided that adequate cataloging was available on RLIN for titles in these series making addition cooperation unnecessary.

Richard Spoor reported on RLIN's proposed time schedule for downloading cataloging records for the ATLA preservation project. These records currently have a low priority at RLIN. The members of the group encourage Richard to pursue whatever avenue he determined was appropriate to have RLIN place these records in a higher priority for entry into the data base.

The group also continued to express interest in suggesting the formation of an RLG Program Group in Religion. Richard Spoor will explore this issue.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

BYLAWS

(Amended June 23, 1987)

For full text of Bylaws see 1986 *Summary of Proceedings*, p. 337-357.

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.

ARTICLES 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 Directors.

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 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.

ATLA MEMBERSHIP DIRECTORY AS OF OCTOBER 9, 1987

HONORARY MEMBERS

- *Farris, Mrs. Joyce, 921 N. Buchanan Boulevard, Durham, NC
27701
- Morris, Mrs. Jean (Raymond P.), Judson Manor, 1890 East 107th
Street, Apt. 805, Cleveland, OH 44106
- Wartluft, Mrs. Joy, 7727 Germantown Avenue, Apt. C-1, Philadel-
phia, PA 19118

RETIRED MEMBERS

- Baker, Mrs. Florence S., 153 Livingston Street, New Haven, CT
06511
- Balz, Elizabeth L., Trinity Lutheran Seminary, 2119 Main Street, Co-
lumbus, OH 43209
- Beach, Mr. Robert, 16 Washington Road, Woodbury, CT 06798
- Bestul, Miss Valborg E., 2383 Bourne Ave., St. Paul, MN 55108
- Boell, Margaret, 212 Chestnut Avenue, Jamaica Plain, MA 02130
- Bullock, Mrs. Frances, Apt. 15E, 80 Lasalle Street, New York, NY
10027
- Chambers, Elizabeth, Pilgrim Place, 727 Plymouth, Claremont, CA
91711
- Clark, Mr. Robert M., 29 Maple Street, Trenton, Ontario, Canada
K8V 2A9
- Crawford, Elizabeth L., 215A Ewing St., Princeton, NJ 08540
- Dagan, Alice M., 1405 South 11th Avenue, Maywood, IL 60153
- Diehl, Miss Katharine, Box 358, McQueeney, TX 78123
- Douglas, Dr. George L., Apt. 1101, 24 Leith Hill Road, Willowdale,
Ontario, Canada M2J 1Z3
- *Else, Mr. James P., 5104 Tehama Ave., Richmond, CA 94804
- Englerth, Dr. Gilbert, 142 W. Jackson Ave., Magnolia, NJ 08049

*means attendance at the last annual conference

Erickson, Rev. J. Irving, 2421 W. Pratt, Chicago, IL 60645-4698
Evans, Ms. Esther, Route 1, Box 256, Edenton, NC 27932
Frank, Ms. Emma L., Charlotte Square, Chelsea House, Unit 312,
Port Charlotte, FL 33952
Fritz, Dr. William R., 1001 Wildwood Ave., Columbia, SC 29203
Gardiner, Ms. Mabel F., 1 Calvin Circle, B206, Evanston, IL 60201
Goddard, Mr. Burton L., 163 Chebacco Road, South Hamilton, MA
01982
Goodman, Miss Delena, 209 College Drive, Anderson, IN 46012
Grossmann, Dr. Maria, R.F.D., Conway, MA 01341
Guston, Mr. David, 2210 N. Pascal, # 206, St. Paul, MN 55113
Hadidian, Mr. Dikran Y., 4137 Timberlane Drive, Allison Park, PA
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Johnson, Miss Elinor C., Apt. 504-05, 1585 Ridge Avenue, Evans-
ton, IL 60201
Jones, Dr. Arthur, Jr., 24 Rose Avenue, Madison, NJ 07940
Judah, Dr. Jay Stillson, 2705 Saklan Indian Drive, # 8, Walnut Creek,
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Kieffer, Mr. Jay, Apt 12-L, 430 S. Burnside Avenue, Los Angeles,
CA 90036
Kincheloe, Mrs. Evah O., 145 Orchard Lane, Kokomo, IN 46901
Kircher, Mr. Roland, 8009 Beech Tree Road, Bethesda, MD 20817
Kuschke, Mr. Arthur, Jr., 3263 Aston Road, Dresher, PA 19025
Leach, Mrs. R. Virginia, 1400 Dixie Road, No. 1805, Mississauga,
Ontario, Canada L5E 3E1
Leo, Miss May, 2442 South 3rd Street Plaza, Omaha, NE 68108
Martin, Mr. Peter-John, Apt. 401, 2121 H Street, N.W., Washington,
DC 20037
*McTaggart, Mr. John B., 4332 Pennlyn Avenue, Apt. 3, Kettering,
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Mehl, Dr. Warren R, 422 Pasadena Ave., Webster Groves, MO
63119
Morris, Dr. & Mrs. Raymond P., Judson Manor, 1890 East 107th
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Neth, Mr. John, Box 33, Milligan College, TN 37682
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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

Richards, Mrs. Alma, 12206 Lakeforest Drive, Sun City, AZ 85351
Rose, Mrs. Susan A., P.O. Box 31645, Jackson, MS 39206
Scherer, Dr. Henry H, Goldbeck Towers, Apt.109, Hastings, NE
68901
Schmitt, Mr. Calvin, 1464 E. 55th Street, Chicago, IL 60615
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Scollard, Rev. Robert, 50 St. Joseph Street, Toronto, Ontario, Canada M5S 1J4
Sonne, Mr. Niels H., 3470 Norwich Lane, Rossmoor, Jamesburg,
NJ 08831
Stouffer, Miss Isabelle, 49 Palmer Square West, Princeton, NJ 08540
Suput, Dr. Ray R., 330 West Henderson Road, Columbus, OH 43214
Swann, Rev. Arthur W., P.O. Box 23, Appleton, WA 98602
Teague, Mrs. Grace N., 1400 West Raccoon Valley Road, Heiskell,
TN 37754
Waggoner, Miss Miriam, Detroit Baptist Divinity School Library,
4801 Allen Road, Allen Park, MI 48101
Wheeler, Mrs. Velma, 719 Forest Avenue, Evanston, IL 60202
White, Mr. Ernest, 4009 St. Ives Court, Louisville, KY 40207
Williams, Mr. Henry, 1609 Chelsea Ave., Bethlehem, PA 18018
Wills, Miss Floreid, 1218 N. Bois d'Arc Avenue, Tyler, TX 75702
Wills, Dr. Keith, # 90-5400 Dalhousie Drive, N.W., Calgary, Alber-
ta, Canada T3A 2B4

FULL MEMBERS

- *Anderson, Mr. Norman E., Goddard Library, Gordon-Conwell Theological Seminary, South Hamilton, MA 01982
- Aschmann, Ms. Althea, Cataloger, Andover/Harvard Library, 45 Francis Avenue, Cambridge, MA 02138
- *Ashcraft, Mrs. Bernice, Catalog Librarian, Southeastern Baptist Seminary, PO Box 752, Wake Forest, NC 27587
- Ashcraft, Rev. Darrel E., 629 S. Main Street, Raynham, MA 02767
- *Ashley, Mrs. Elizabeth, Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, CA 94941
- *Aycocock, Mrs. B.D., Reference Librarian, Union Theological Seminary, 3401 Brook Road, Richmond, VA 23227
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- *Baker-Batsel, Mr. John, Librarian, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709
- Baldwin, Brother Henry, Librarian, Aquinas Institute, 3642 Lindell Blvd., St. Louis, MO 63108
- Beldan, Rev. A. Chris, 25 Ballyconnor Court, Willowdale, ON, Canada, MZM 4B3
- *Benedetto, Mr. Robert, Archivist, Historical Foundation of Presbyterian & Reformed Church, P.O. Box 847, Montreat, NC 28757
- Bereza, Mr. Michael A., Burke Library, Union Theological Seminary (NYC) 3041 Broadway, New York, NY 10027
- *Berg, Rev. Richard R., Assistant Librarian, United Theological Seminary, 1810 Harvard Blvd., Dayton, OH 45406
- *Berlowitz, Mrs. Sara B., Cataloger, Graduate Theological Union Library, 2400 Ridge Road, Berkeley, CA 94709
- Biddle, Ms. G.N., 18 Muston Street, Mosman, NSW 2088, Australia
- *Biggerstaff, Ms. Vicki, Technical Services/Reference Librarian, North American Baptist Seminary, 1321 W. 22, Sioux Falls, SD 57105
- *Bischoff, Ms. Mary R., Library, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709
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*Boddy, Mr. Michael P., School of Theology at Claremont, Foothill
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06525

*Bollier, Rev. John, Yale Divinity School Library, 409 Prospect
Street, New Haven, CT 06510

*Booher, Mr. Harold, Librarian, Episcopal Theological Seminary of
the Southwest, PO Box 2247, Austin, TX 78768

Bowen, Dr. Dorothy N., Box 24686, Nairobi, Kenya, East Africa

*Boyd, Rev. Sandra, Speer Library, Princeton Theological Seminary,
Box 111, Mercer St. at Library Pl., Princeton, NJ 08542

Boylan, Mrs. Lorena A., Librarian, Ryan Memorial Library, St.
Charles Seminary, Overbrook, Philadelphia, PA 19151

*Bracewell, Rev. R. Grant, Toronto School of Theology Library Co-
ordinator/Librarian, Emmanuel College, 75 Queen's Park Cres-
cent, Toronto, Ontario, Canada M5S 1K7

*Brandt, Mr. Steven R., Director, Hiebert Library, Mennonite Breth-
ren Bible Seminary, 1717 S. Chestnut Avenue, Fresno, CA 93702

Braswell, Mrs. Laura, Director, Columbia Graduate School of Bible-
Missions, P.O. Box 3122, Columbia, SC 29230

*Brennan, Mr. Christopher, Assistant Librarian for Technical Servic-
es, Colgate Rochester Library, 1100 S. Goodman Street, Roch-
ester, NY 14620

Brigham, Mr. Jeffrey L., Interim Director, Alliance Theological Sem-
inary Library, Nyack College, Nyack, NY 10960

Brockway, Mr. Duncan, Director of Library, Schools of Theology in
Dubuque, 2000 University, Dubuque, IA 52001

Brooks, Mrs. Carolyn, Director of Library, Clear Creek Baptist
School, Pineville, KY 40977

Brown, Dr. Lyn S., Washington Bible College, 6511 Princess Garden
Parkway, Lanham, MD 20706

Brown, Rev. Arthur, Head Librarian, Maryknoll School of Theology,
Maryknoll, NY 10545

Brown, Mr. Terrence Neal, Librarian, Mid-America Baptist Theolog-
ical Seminary, 1255 Poplar Ave., Memphis, TN 38103

*Bundy, Mr. David, 1234 Man-O-War Pl., Apt. 19, Lexington, KY
40504

Burbach, Rev. Jude, Librarian, St. Benedict's Abbey, Atchison, KS
66002

- *Burdick, Mr. Oscar, Associate Librarian for Collection Development, Graduate Theological Union Library, 2400 Ridge Road, Berkeley, CA 94709
- *Burke, Ms. Leslie D., Technical Service Librarian, Western Theological Seminary, 85 E. 13th Street, Holland, MI 49423
- Burns, Mr. David J., 8074 Parks Drive, Apt. E-1, Spring Arbor, MI 49283
- Butterworth, Mr. Don, Technical Services Librarian, Library, Asbury Theological Seminary, Wilmore, KY 40390
- Byerly, Ms. Eleanor L., Pontifical College Jesephinum, 7625 N. High Street, Columbus, OH 43085
- Byrnes, Rev. Paul A., 69 Tiemann Place, Apt. 44, New York, NY 10027
- *Caldwell, Rev. Alva R., Librarian, The United Library, 2121 Sheridan Rd., Evanston, IL 60201
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- St. Michael's College, Library, Toronto, Ontario, Canada M5S 1J4. (416) 921-3151. Sister Esther Hanley.
- St. Patrick's Seminary, McKeon Memorial Library, 320 Middlefield Road, Menlo Park, CA 94025. (415) 322-2224. Rev. John Mattingly.

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